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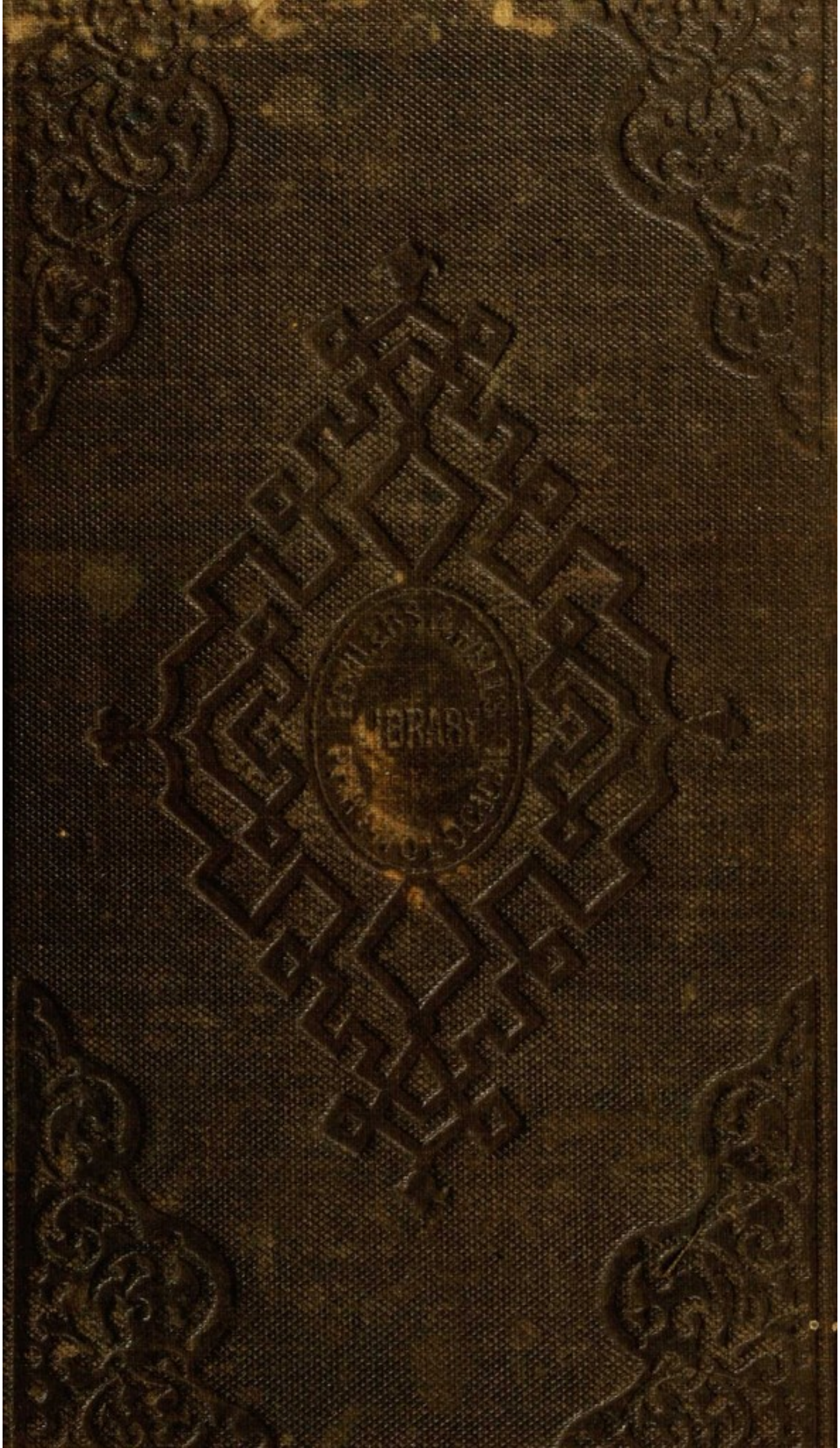

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FOWLER'S

PRACTICAL PHRENOLOGY:

GIVING A

CONCISE ELEMENTARY VIEW OF PHRENOLOGY;

PRESENTING SOME NEW AND

IMPORTANT REMARKS ON THE TEMPERAMENTS;

AND DESCRIBING THE PRIMARY MENTAL POWERS IN

SEVEN DIFFERENT DEGREES OF DEVELOPMENT:

THE

MENTAL PHENOMENA PRODUCED BY THEIR COMBINED ACTION;

AND THE

LOCATION OF THE ORGANS

AMPLY ILLUSTRATED BY CUTS.

ALSO, THE

PHRENOLOGICAL DEVELOPMENTS,

TOGETHER WITH

THE CHARACTER AND TALENTS,

OF

AS GIVEN BY

With reference to those pages of "Phrenology Proved, Illustrated, and Applied," in which will be found a full and correct delineation of the intellectual and moral character and mental manifestations of the above-named individual.

BY O. S. FOWLER.

Sculium "Animæ majus est quam corporis."—Cic.

New York:

FOWLERS AND WELLS,

PHRENOLOGICAL CABINET, 131 NASSAU STREET

AND BY BOOKSELLERS GENERALLY

1850

	Average.	Full.	Large.	Very large.	Moderate.	Small.	Very small.
Domestic Propen.	46 8.26		5.11.12.15	[21.42 10.14.16.20.			
1. Amativeness,	56	59 11	57 5.6.8.15.42	58 12.14	59	59 10.21	60 28
2. Philoprogeni.	61	63 8.11.15	62 12.16	63 10.14.20.21.	64	64	64
3. Adhesiveness,	64	66	65	65 10.14.21	67 8.26	67	67
4. Inhabitiveness	68 8.12	69 16.21	68 15	68 5.42	69 26	69 20	69
5. Concentrative.	70 4.16	71 26	70 11.15.42	70	71	71 14.20	72
Selfish Propensi.	46 1	11	18.25	8.12.15.16	10.41	21.27	
A. Vitativeness,	73	74	74	74	74	74	75
6. Combative.	75	78 11	75 5.15	77 12.14.16	78	79 10.21	79
7. Destructive.	82	83	82 18	83 12.14.15.16	84 10.19.41	84 21.27	
8. Alimentive.	86	87	86	87 18	87 21.27	88	
9. Acquisitive.	89	93	89 5.15.18	92 8.20.26	94	95 21.27.41	95
10. Secretiveness,	96	99	96 5	98 8.12.15.20	100	101 21.27.41	101
Selfish Sentiments	47 10.11		103 5.6	12.14.15.16	21	26	22
11. Cautiousness,	103 41	105 15.40	104 11.13.25	105 21.27	106	106	107
12. Approbative.	107	110	108	110	112	112	
13. Self-esteem,	113	116	114 5.6	116 8.12.15.16	116 26	117	117
14. Firmness,	119 10.20	121 21.27	119 5.6.9	120 12.15.16.17	122 11.26	122	122
Moral Sentiments,	48 15.21		123 5.6.7	11.40.41		8	25.26.42
15. Conscientious.	124	130 13.15.19	126	129	131 27	132 9.17	133
16. Hope,	136	139	137	138	139	140 17	140
17. Marvellous.	141	143	142 8.12.15	143	144	145	146
18. Veneration,	147 21	149 10.11	148 6.8.12	149 5.15.16.41	150	150	
19. Benevolence,	153	158 6.18	155 10	157 5.11.40.41	158 12.20.21	159 14.15.16.26	159 24
Semi-intel. Senti.	48		159				

	Average.	Full.	Large.	Very large.	Moderate.	Small.	Very small
20 Constructive.	160	163	161 18	162	163	163 14	164
21. Ideality,	165	168	166	167 41	168	169	169
B. Sublimity, 249.							
22 Imitation,	169	171	170 41	171 11.40	171	172 42	172
23. Mirthfulness,	172	175	173	175 6.11.23	176	177	177
Intellectual Facul.	49 10.12	15	177	5.6.7.11.40	20	8.26	
Perceptive Facul.	50	8.10	177 20.41.42	5.7.12.15.16			
24. Individuality,	183 11.21.26	183 6.14	184 20.41	185 5.7.12.15.40	185	186 19	186
25. Form,	186 27	188 25	187 18.41	188 7.13.17.23	189	189	189
26. Size,	190 8.25.27	191 10.11	190 18.19.42	191 5.7.12.15.16	191	191	192
27 Weight,	192	194	193 5 11.40	194 7.13.15.17	194	195	195
28. Color,	195	196	195 11.15	196 7	197	197	197 19
29. Order,	198	200	199 15	199 5.7	201	201	201
30. Calculation,	202	204 11	202 15	203 7	204	205	205
31. Locality,	205	207 8	205 20.25.26	206 5 7.12.13.16	207	208	208
32. Eventuality,	209 8	212 11.14.26	210 5.10.16.20	211 6.12.13.15	212 14.42	213	213
33. Time,	214	216	215	216	216	217	217
34. Tune,	217	220	218	219 12	220	221	221
35. Language,	222	227	224 5.7	226 40.41	228	228	229
Reasoning Organs	51 10.21		229 6.11	5.6.7.18.40	15.20	8.14.26	28.29
36. Causality,	231 21	236 19	233 5.18.41	236 6.7.11.40	237 8.12.15.16	238 10.14.20.26	238 28.29
37. Comparison,	239 8.21	243	241 7.18	243 5.6.40.41	244	244	244 28.29
C. Suavitiveness,	248						
D. Human Nature	247						

The *written* figures indicate the *relative* size of the organs in your head.
The LARGER *printed* figures refer to the *pages* of "Phrenology Proved, Illustrated, and Applied," where your description of character will be found; and the SMALLER figures, to accompanying *cuts*.

EXPLANATION.

THE PROPORTIONATE SIZE of the phrenological organs of the individual examined, and, consequently, the *relative* power and energy of his primary mental powers; that is, *his moral and intellectual character and manifestations*, will be indicated by the *written* figures 1, 2, 3, 4, 5, 6, 7: figure 1 signifying VERY SMALL; 2, SMALL; 3, MODERATE; 4, AVERAGE; 5, FULL; 6, LARGE; 7, VERY LARGE.

In order to make the indications still plainer, these figures will be written *opposite* to those lines which describe the individual examined; and at the *end* of these lines, figures are placed which refer to those pages of "Phrenology Proved, Illustrated, and Applied," in which will be found a full description, as well of his *individual* characteristics as of the results of feelings, character, talents, capabilities, &c. produced by the *combined* operation of his faculties in that degree in which he possesses them.

EXPLANATION OF THE CUTS. (abbreviated c.) Cut 1 shows the *location, number*, and abbreviated *name* of the organs: 2, their *general divisions* or *classification*: 3, 4, present occipital and frontal views of the organs: 5 is a profile cut of Washington: 6, of Franklin: 7, of Herschel: 8, 9, of Le Blanc, the murderer of Judge Sayre and family, of N. J.: 10 represents a well balanced, or perfect head: 11 is a cut of a highly intellectual female, and one endowed with great versatility of talents: 12, 13, are cuts of Me-che-Ke-le-a-tah, the celebrated war-chief of the Miami Indians: 14 is a cut of Aurelia Chase, murderer of Dr. Durkey's wife, Balt.: 15, of Black Hawk: 16, 17, of an Indian chief: 18, of De Witt Clinton: 19, of Brunell, engineer of the Thames tunnel, Eng.: 20, of Philip, a notorious thief and liar, (p. 320): 21, 27, of a skull found on the British lines at York town, Va.: 22, 23, of a remarkably intelligent monkey: 24, 32, of a hyena: 25, 26, of a N. A. Indian: 28, of an idiotick child: 29, of a full-grown idiot: 30, 37, of an ichneumon: 31, 36, of a fox: 34, crow: 37, 43, of a very cunning and roguish cat: 40, of Shakspeare, from an English portrait, said to be the most correct extant: 41, of Robert Hall: 42, a New Zealander.

[The small figures (second row,) placed before the names of the organs, are the numbers of *Spurzheim*.]

DEFINITIONS.—1, or VERY SMALL, means almost wholly wanting: 2, or SMALL, feeble and inactive; 3, or MODERATE, signifies rather below mediocrity; active only in a subordinate degree; and having only a limited influence upon the mind and character: 4, or AVERAGE, means fair, or between moderate and full, and includes the general analysis of the faculties: 5, or FULL, signifies respectable, though not marked or controlling: 6, or LARGE, applied to an organ, shows that its corresponding faculty has a powerful and an energetick influence upon the capabilities and *feelings*, if not conduct: 7, or VERY LARGE, means predominant, especially over the less energetick faculties; constituting and giving tone and direction to the character and talents; easily excited, and powerful in action; and quite liable to perversion and abuse.

The sign +, (plus, or more,) placed before or after a figure, shows that it is *larger* than it is marked, yet not enough so to require the next larger figure: the sign —, (minus, or less,) that it is not quite as much as it is marked. These signs add and diminish nearly one-half of a degree.

The *printed* figures in the margin, refer to the *number* of their respective faculties, or the *order* in which they are described, and the figures in the cuts, to the *location* of the corresponding faculties in the head, except the figures *under*, or in the *open parts* of the *cuts*, which refer to *their* number

PRACTICAL PHRENOLOGY.

PHRENOLOGY*

POINTS out those connexions and relations which exist between *the conditions and developments of the* BRAIN, *and the manifestations of the* MIND, discovering each from an observation of the other. Its one distinctive characteristic feature is, that each class of mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, (see cuts,) and in proportion to the development of brain here, will be one's spontaneous flow of kind, obliging feeling, and so of every other quality of mind.

Its classification of the mental faculties also furnishes a complete system of intellectual and moral philosophy, by resolving all the operations of the human mind, whether simple or complex, into their primary elements or faculties.

That these phrenological relations either *do*, or do *not* exist, and therefore, that phrenology is either fundamentally true or else untrue, is a self evident proposition; and by applying to it, as we proceed, the following philosophical axioms, which are the proper tests and touchstones of the truth of any and every science, the truth of phrenology, or its want of it, can be speedily and certainly ascertained.

Axiom 1. If phrenology is fundamentally true, it forms an important part of this great system of things called the universe, developing those laws and unfolding those principles, physical, intellectual, and moral, in accordance with which "God created man," and also the whole range of animated beings. Consequently, as every portion of the universe originated in the same Divine Mind, and as each part of it is adapted to every other part, phrenology, if true, is adapted to, and must therefore perfectly harmonize with, every other fact and principle in nature with which it is capable of being compared.

But if it be erroneous, then, since God is the author of nature, and man of phrenology, the two will clash with each other, because man could never devise a system of facts and principles capable of dovetailing with the laws and operations of nature. Truth will always harmonize with truth, but with truth *only*. Error cannot tally with truth, nor with error. Hence, by comparing phrenology with the known principles and operations of nature, its truth or erroneousness can be ascertained from its harmonizing with them, or being in opposition to them.

2. If true, its origin is Divine, and, like every other portion of the Creator's works, its own inherent beauty, simplicity, perfection, and naivete, will stamp it with the Divine impress; but if not true, it is *human* in its

* Derived from the two Greek words "Phren," which signifies mind, and "Logos," discourse; the two together signifying the science of mind, or its laws and phenomena as manifested and indicated through the brain.

origin, and therefore necessarily a bundle of imperfections and absurdities throughout.

3. If true, it develops the constitutional principles, and analyzes all the phenomena of the human mind, beautifully unravelling the whole web of thought and feeling, and fully explaining the vast and entire range of the mental manifestations, besides unfolding the laws of physiology; but if untrue, its fallacy can easily be detected by its inability to accomplish these ends. To effect these otherwise unattainable objects is, "*par excellence*," the *peculiar* prerogative of phrenology; and its success or failure *here*, is the *certain* criterion of its truth or erroneousness.

4. But if phrenology be partly true and partly false, if the Deity made one part, and man imagined the balance, then, "like a house divided against itself," its own inherent absurdities and self-contradictions will constitute its own refutation.

Definition of a Faculty.

A mental faculty is a primary power of the mind which exercises one, and but one, distinct and homogeneous class of functions, having for their object some specific end in man's physical or mental constitution, such as love of offspring, memory of occurrences, appetite for food, &c., and which is exercised by means of a given portion of the brain, called its organ.

The following are a few of the facts and arguments, briefly stated, which establish the truth of phrenology.

I. The BRAIN is the organ of the MIND, or the PHYSICAL INSTRUMENT of thought and feeling.

First. That there exist a most intimate connexion and relation between the thinking, feeling principle of man and his body, is a matter of observation and sensation; the state of each reciprocally affecting that of the other. That this connexion must be manifested either directly through the medium of the body as a whole, or else by means of some particular portion of it, is also self-evident. But every other portion of it except the brain, is exclusively occupied in performing other functions than the mental, whilst the location and structure of the brain, its connexion by means of the nerves with every portion of the system, and also every thing appertaining to it, point it out as the "dome of thought," "the palace of the soul."

Second. The blood is the great medium for the re-supply of vital energy, it being most abundant wherever the greatest re-supply of this energy is required. Now the exercise of mind, besides being the chief end of man's existence in this world, and a source of much more intense pleasure and pain than the exercise of his muscles, causes a far greater expenditure of the vital energies than the exercise of the latter. If therefore the brain were the instrument of the mind, it would use up much more blood in proportion to its size than any other portion of the body. Accordingly, we find that from ten to twenty times more blood is sent to the brain in proportion to its size, than is sent to any other equally large portion of the system.

Third. A slight pressure upon the brain suspends the mental operations, rendering the patient unconscious of every thing; and by the removal of this pressure the mental powers are instantly restored, whilst this effect cannot be produced by pressing upon any other portion of the system.

Fourth. Injuries and morbid states of the brain palpably affect the operations of the mind, as we shall see hereafter, whilst this effect cannot be

produced by wounding or inflaming any other portion of the body, except by sympathetically affecting the brain.

For additional proof of this proposition, see "Phrenology Proved Illustrated, and Applied," pp. 7—10. This work will hereafter be frequently referred to as follows, P. P. pp. 7—10.

Corolla. A plain inference deducible from this proposition is that there can be no exercise, no manifestation of the *mind*, without a corresponding exercise and action of the *brain*, and, *vice versa*, that every action of the brain must produce an exercise of mind, every change and condition of *each* producing a corresponding affection of the *other*.

All the operations of nature are uniform throughout. If a particular organ exercises a *single* function of a given class, it exercises *every* function of that class. The eye sees, and does *all* the seeing, and *nothing else*, so of the stomach, lungs, and every organ and function of the body, and indeed of nature throughout. Consequently, if the brain exercises a *single* function of the mind, if a *single* thought or emotion is manifested through the medium of the brain, then is *every* emotion, *every* thought, *every* mental operation manifested by means of the same brain. Either the relation between the two is perfect, and complete, and entire throughout all their most minute phenomena, or else there is *no* relation, *no* mutual exercise, *no* dependence whatever.

II. THE MIND CONSISTS OF A PLURALITY OF INDEPENDENT FACULTIES OR POWERS, *each of which exercises a distinct class of functions.*

Since our design is *to show what phrenology is*, rather than to prove its truth, and since fully to establish this fundamental proposition would require more space than we can devote to it, we will only *state* briefly the facts and arguments which support it.

FIRST. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be attained if the mind were a single power.

SECOND. If the mind were a single power, it could be doing *only one* thing at the same time, but if it be a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we *can* attend to more things than one at a time—that we can be looking and thinking, walking and talking, feeling and acting, &c., all *simultaneously*

THIRD. Were the mind a single faculty, it must necessarily be equally asleep or awake upon all subjects at a given instant, which would preclude the possibility of dreaming; but if composed of several, one might be partially active, and another dormant, at the same time, which would produce dreaming.

FOURTH. In case the mind were a single power, and had become wearied by one kind of action, it could no more obtain rest by turning to something else, than a man who had tired himself out by walking east, could rest himself by walking north. But the mind *is* relieved by changing its studies, pursuits, &c., and therefore consists of a variety of powers, which, by acting in turn, spell each other, and thus rest one another.

FIFTH. Different kinds of memory, or a retentive recollection of countenances and a poor one of names, or a good memory of ideas, and an indifferent one of details, or an accurate one of places, and a deficient one of colours, establish the same point; because, if all kinds of memory were performed by the same power, it would be *equally* retentive of *every* thing.

SIXTH. Insane persons are often deranged *only* upon a *single* subject, whilst they are sane upon every other. Now were the mind a *single* power,

and the brain a unity, sanity upon one subject, and insanity upon another, could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and with it its power, might be deranged, whilst the others remained in a healthy state. See axiom 3.

SEVENTH. Were the mind a single faculty, it would be equally powerful when applied to every thing, in which case partial genius, or a talent for one thing and not for another, could not exist together, but every one would be *equally* gifted with mathematical talents, and poetical talents, and mechanical talents, and so of every species of intellect, but if the mind were a plurality of powers, one power might be, and would be likely to be, weak, and another strong, which would produce just that diversity of disposition and talent which actually exists among men. See axioms 1 and 3.

I will relate a single fact illustrating this point, which occurred at a public test-examination in Fairhaven, Massachusetts, December, 1837, before an audience of over two hundred persons. It being a blindfold test-examination, some anti-phrenologists had gone several miles to procure for the occasion a mathematical fool. After having examined Captain Bennet, and ascribed to him superior talents and moral worth, this fool was sent up as a contrast. At first I hesitated, saying, "Ladies and gentlemen, you must indeed excuse me from proceeding." "Go on, go on," was the unanimous response. I replied, "Well, if I must, I must, but I tell you what, if I do, I shall make a big hit or a great mistake; that is all. First, then, his reasoning powers are small, so that he cannot think, or reason, or understand any thing. He is a natural fool, and destitute of the moral organs at that. Secondly, but here is large calculation. He delights and excels in reckoning figures in his head."

Here Dr. Sawyer interrupted, by asking "how he could be a fool, and yet excel in arithmetic. This is contrary to reason." I replied, "Reasonable or unreasonable, it is the *fact*. I appeal to those who know him if it is not." "It's so, it's the fact," responded several who knew him. "He is a perfect master of arithmetic, and will sit up half the night propounding and solving sums, and takes the greatest pleasure in it; but doesn't know enough to take care of himself," said one who knew him well. I replied, "You see, doctor, what the *fact* is. Now, will *you* have the goodness to explain *how* this is, for you are under just as much obligation to do so as I am." It was a poser. He gave up beat. "Now, sir," said I, "I will explain this matter. The mind consists of a plurality of independent faculties, each of which is exercised by means of particular portions of the brain. In this case, causality, which thinks, is small; hence he is a fool; but calculation, which is independent of it, and reckons figures, is very large, and he is great in figures."

III. THE BRAIN CONSISTS OF AS MANY DIFFERENT PORTIONS CALLED ORGANS, AS THE MIND DOES OF FACULTIES.

To suppose that the mind consists of a plurality of powers, and yet that each power uses the whole brain *in succession*, is a palpable absurdity Throughout all the operations of nature, we find a distinct instrument or organ for every class of functions, and also every distinct class of functions to be exercised by its particular organ. Thus, instead of our seeing, and hearing, and tasting, and smelling, and feeling, all by means of one and the same apparatus, each is performed separately by its appropriate instrument. This arrangement is universal, and the plain inference is that the same is true of each of the other mental powers, including the organs of the brain.

These two last propositions might have been stated in one, the truth of each being inseparable from, and established by, that of the other, and the

two together constituting the very essence and substance—both the foundation and the superstructure, as also the characteristic feature, of phrenology Establish either, and you thereby establish the other, and with it the truth of phrenological science; overthrow either, and you thereby overthrow the other, burying the entire science in the fall.

If the brain be a unity, then the pathological or diseased condition of *any portion* of it must affect the brain *as a whole*, and prove injurious to the *mind* as a whole, affecting *equally* its *every* function and operation; but in case the brain is an *assemblage* of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now, since this class of facts is of that positive, "*ad hominem*," knock-down character which will at once establish or refute the doctrines of phrenology, and the force of which no candid or reflecting mind can gainsay or resist, the author will narrate a few which have fallen under his own observation. See cover, and also Am. Phren. Journal, vol. II., No. 11, pp. 508, and also P. P. pp. 18 and 19.

IV. THESE FACULTIES ARE POSSESSED ORIGINALLY IN DIFFERENT DEGREES OF POWER BY DIFFERENT INDIVIDUALS, AND ALSO BY THE SAME INDIVIDUAL. See an account of the mathematical fool, p. 8, and P. P. pp. 20—24, where this proposition is discussed. See also, the endless diversity of talent and disposition existing amongst men.

V. OTHER CONDITIONS BEING EQUAL, THE SIZE OF THE BRAIN, AND OF EACH ORGAN, IS THE MEASURE OF THEIR POWER OF FUNCTION.

Though this proposition is an important and a fundamental one, yet it is not my purpose to discuss it here. I will just observe, that since the brain is composed of a plurality of distinct organs, as just shown, each of which exercises a distinct class of functions, the supply of blood to these several organs is proportionate to their volume and exercise combined. In other words, the more you exercise the feelings of benevolence, of cautiousness, or causality, for example, the more will you *exercise* the *organs* of benevolence, or cautiousness, or causality, (see Corolla, on p. 7;) and this exercise will cause an increased flow of blood to these organs, which blood is freighted with matter which it deposits wherever it goes, in proportion to its abundance, and this causes an enlargement of the organs proportionate to the exercise of their respective faculties. This principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the labourer, sailor, &c., to the foot of the expert dancer and the pedestrian, to the chest of the rower, the right hand compared with the left, &c. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain? It is for our opponents to show that this is *not* the case.

VI. BUT PHRENOLOGY IS MAINLY PROVED BY PHYSICAL FACTS. It was discovered, and has thus far been perfected, by the true Baconian method of inductive philosophy—by an observation and a classification of FACTS. See the method by which each organ was discovered. In P. P pp. 26—34, will be found a chapter on the phrenological developments of men and animals, compared with their characters, in which the brute creation are shown to have the animal organs *only*, and to be destitute of the moral and the reasoning organs, whilst these organs are largely developed in man. The world is emphatically *full* of phrenological facts, but our limits do not allow even a bird's-eye glance at them. The reader is referred em to Gall and Spurzheim's works, to the chapter of facts, P. P. pp. and to the open volume of nature. Read for yourselves.

PHYSIOLOGY;

OR, THE DOCTRINE OF THE TEMPERAMENTS.

We're not ourselves,
When nature, being oppressed, commands the mind,
To suffer with the body.—*Shakspeare.*

The first great and fundamental principle of phrenology, namely that "other conditions being the same," the size of the brain and of its organs is the measure of their power of function, receives important modifications from these "other conditions,"* the most important of which is the physiology, or the *organization and condition of the body*, which embraces the temperament, the parentage, health, physical habits, diet, exercise, excitement, education, sleep, medicine, &c.

I. The Temperaments.

Phrenologists employ this term, (though that of apparatus, which the author will often use as a substitute, would convey their meaning much better,) to designate those *classes* of organs of which the body is composed, their predominance or deficiency indicating the relative vigour with which these physical functions are performed. Thus the lymphatic or phlegmatic temperament produces dulness and laziness; the sanguine or arterial, love of physical action, with powerful passions; the bilious or fibrous, gives great strength and endurance; and the nervous, intense feelings and delicate sensibilities. See Combe's description of the temperaments, in his System of Phrenology, p. 30.

But these terms are often misunderstood. Sanguine is mistaken for buoyancy of spirits; bilious, for a tendency to bilious diseases; and nervous, for a derangement of the nervous system. Hence the necessity of changing them.

Much as has been written upon this most important department of phrenological science, little that is instructive or satisfactory has yet been produced. Dr. Caldwell's work on the temperaments, and his article in No. 11. vol. i. p. 393 of the American Phrenological Journal, are decidedly the best extant, yet these embody general principles rather than descend to details. Phrenologists give the amateur rules for ascertaining the temperaments, and require him to pay particular attention to them, yet say little or nothing concerning the several *qualities* of *mind*, and *kinds* of disposition and

* Phrenologists are often unjustly accused of making these "other conditions" scape-goats for their alleged errors. This charge is groundless; because, first, the rules of science allow us to state just as many conditions as we please, all of which the reasonable objector is bound to take into account: and, secondly, the temperament and other conditions of the several organs *in the same head*, are much the same. Let anti-phrenologists, and especially the redoubtable Dr. Sewall, measure five hundred heads, or sculls, in which particular organs, say cautiousness, or benevolence, are large or small, and the mental manifestation of half of them is the reverse of the measurements, and he will thereby overthrow phrenology, and close every back door of escape, far more effectually than by measuring fourteen *diseased* sculls. This will be subjecting phrenology to the *only proper* test.

talent which accompany these temperaments respectively. Yet *this* is *the only essential* point involved in the doctrine of the temperaments.

That the relations existing between the mind and body are most intimate, and that the influences of each upon the other are reciprocal and most powerful, all admit, yet no one has descended to *particulars*, or shown *what* conditions of the one produce *given* states of the other. Hence, so far as concerns the *practical application* of this doctrine to the observation or production of given states of mind, we are as yet left mostly in the dark. It is upon these points that the author hopes to throw much additional light.

The ideas that the temperaments are indicated by the *build and shape of the body*, instead of by the colour of the eyes, hair, and the other signs usually given, and also that particular temperaments give rise to, and accompany, the predominance of certain classes of phrenological organs, and thereby of certain qualities and states of mind, of certain dispositions, talents and moral as well as intellectual qualities, and therefore, that the build and form of body indicate the qualities of the mind, the author believes to be new and original suggestions. They are the result of much observation and experience, and though by no means perfect, they strike out a new field of investigation to be perfected hereafter.

For some time after the writer commenced the practice of phrenology, he followed his predecessors in the matter of the temperaments, until his own experience taught him effectually, by the repeated mistakes into which they led him, that they were in error, particularly in regard to the *lymphatic* temperament; which they described as being a bad, dull, lazy, ease-loving, listless, anti-thinking and anti-feeling temperament, but which he often found coupled with superior talents, as in Chief Justice Gibson, De Witt Clinton, and many others. He then adopted the theory, that as every thing appertaining to man is good and attains a good end, the lymphatic temperament must be not only beneficial, but even essential,* by inducing that ease-loving state of the system called rest, which lays in and husbands those vital resources required for expenditure by the other temperaments. For years, however, both in his lectures and practice, he has regarded this temperament as a state of disease rather than as a distinct temperament, as an accumulation of gross fat, which does more harm than good.

The following classification and naming of the temperaments is both more simple and more comprehensive, and less liable to be misunderstood, than those now in use. Man, as an organized being, has a body which is made up of three, instead of four, classes of organs, namely,

1. THE VITAL TEMPERAMENT, or the nutritive apparatus. This embraces those organs employed in manufacturing vitality, and in creating and sustaining animal life; viz., the digestive apparatus, the heart, lungs, blood, viscera, &c., including all the internal organs. This corresponds in part to the sanguine and lymphatic temperaments.

* In G. Combe's familiar lecture upon the temperaments, in Philadelphia, at which he requested his class to ask questions and propound difficulties, the writer obtained leave, and put the following questions: First, "What precise function in the animal economy does the lymphatic temperament perform?" Second, "How the statement just made by the lecturer, that 'this was a bad temperament,' could be reconciled with the well-established phrenological doctrine, that every faculty and function were not only good, but necessary to man's existence?" So far from answering the first, or solving the difficulty presented in the last, he treated both the questions and their proposer any thing but kindly, and reflected severely on the latter for putting them, thereby evincing that he was nonplussed.

2. THE MOTIVE APPARATUS. This includes the *bones and muscles* which constitute the *frame-work* of the system, and corresponds with the bilious temperament.

3. THE MENTAL APPARATUS. This embraces the brain and nervous system, which are the instruments employed in the production and exercise of thought and feeling, and is similar to the nervous temperament.

In taking for my cabinet the busts of our great men, I was struck with the fact that they all had amply developed chests. Finding some difficulty in adjusting the apparatus to the head of S. Southard, on account of his depth of shoulders, he remarked that he measured under the arm-pits as much as a common barrel. In taking the busts of the Rev. Dr. Bascom, Judge Daggett, Preston, and others, the same difficulty was experienced from the same cause. I had observed the same amply developed chest in Webster, Clay, Adams, Marshall, Gibson, Frelinghuysen, De Witt Clinton, Alex. Hamilton, N. P. Tallmadge, Asher Robbins, Thaddeus Stephens, Govs. Wolf, Porter, Ritner, Seward, Edwards, Vesey, and others; Drs. Beecher, Griffin, Humphrey, and Packard, and a multitude of others, besides those below enumerated.

Indeed, every distinguished man whom I had seen, or whose bust I had taken, was found to have this amply developed chest. Hence I was naturally led to conclude that it was as much an accompaniment of greatness as a large forehead; and that intellectual greatness was the product of both large vital organs to manufacture the vital stamina, and large intellectual organs to expend this vital power intellectually instead of muscularly.

In Bridgeport, Connecticut, in a blindfold examination, I ascribed superior talents to a man who was deficient in intellect. When the error was pointed out and the request made to re-examine, I replied that his *head* was a good one, all that I had described it to be, but that he had but a feeble *heart* to nourish and invigorate his brain. His chest was small and narrow, his arms set forward and near together, the abdomen small, the person bent forward, the chest as it were caved in, and the pulse extremely feeble. The next day, his son, who was also simple, and another lad came into my office from their play. The simpleton's pulse beat only half as fast and not half as strong as the other's. I had made thousands of similar observations, which I now recollected, and had often said that Benton owed his talents more to his chest and habits than to the size of his brain.

The conclusion was thus forced home upon me that greatness depended quite as much upon the development of this class of organs, as upon that of the brain, or, rather, upon both united. Not that every man with large internal organs is a great man, for his power may be expended physically, but that every great man has this class of organs large.

From this time I abandoned the notion of the lymphatic temperament altogether, and adopted the classification here suggested. These conclusions were arrived at in 1838, and since that time have regularly formed a part of my courses of lectures.

1. THE VITAL TEMPERAMENT, OR NUTRITIVE APPARATUS. Apply the tongue to the larger end of a good egg, and it will be perceptibly warmer than any other part, because the vital property of the chick is located there; but if this part is cold, life is extinct, and the egg spoiled. Subject this egg to the process of hatching for a short time, and remove the coverings from this end, and you will see the heart palpitating, and the blood vessels formed, the yolk supplying the heart with the required nutrition, whilst the other portions remain yet unorganized. The first portion

of the animal economy formed is the heart and its appurtenances, or the internal system of organs, and through them, matter is deposited here and there for the formation of the balance of the body. This same vital apparatus also supplies the materials required for the growth and nutrition of all the parts requiring either, and is far more active during infancy and youth than any other part of the body, as is indicated by their pulse, appetite, and love of physical action. Life is also extinguished sooner by a blow on the pit of the stomach than anywhere else, and the blood, instead of coagulating, remains liquid, all evincing that this is the centre of vitality.

This apparatus not only originates vitality, but also sustains the whole animal economy. It constitutes the fountain head of animal power and vital energy; manufactures the animal heat; resists cold and heat, disease and death; and re-supplies the brain, and nerves, and muscles with those vital energies which they are compelled to expend whenever they are exercised. It is to the man what the fire, and wood, and water, and steam are to the engine—the "*vis animæ*"—the "*primum mobile*"—the alpha and the omega of the animal economy.

It includes the entire system of internal organs located in the thorax and abdomen, namely, the heart, lungs, stomach, blood, liver, viscera, &c. Its predominance may be known, not so much by red or chestnut hair, blue eyes, &c., as by the *shape of the body*. It gives a stout, square built, thick set, stocky build; depth and breadth, and often roundness of shoulders, and thus a capacious chest; arms far apart and set well back; well developed abdomen; a full strong pulse; large and strong lungs; powerful voice; short, sound, and well set teeth; plump person; wide nostrils; abundant flesh; red face, and indeed the skin everywhere showing a great supply and flow of blood; hair abundant, and often curly; a capacity for enduring fatigue, and privation, and exposure; a tough, iron constitution, or what is called bottom, which is erroneously attributed to the bilious temperament; a great love of physical action, of amusements, of fresh air, and out-of-door exercise, though not of *hard* work; a restlessness which cannot endure confinement in-doors; and a desire to be all the time doing *something* to work off the constantly accumulating energies of the system. Generally, though not always, the hair and whiskers will be red, or sandy, or chestnut, abundant, and often curly; the face flushed or suffused with blood; the countenance florid, and often handsome; the limbs, neck, &c., short, and thick set, and large in circumference; and the whole person, head included, built on the short, and broad, and thick set, instead of long and tall, principle.

This temperament gives a tough, strong constitution; great powers of endurance; a great amount of animal life and vigour to be worked off, either by the muscles in physical action, or by the brain in thought and feeling; great ardour of desire; great zeal and enthusiasm; powerful feelings, passions and impulses, and a susceptibility of high excitement, as well as sensitiveness to the influence of both mental and physical stimuli; a hearty relish for food, particularly animal, for condiments, sleep, &c., and a great enjoyment of animal life and pleasure as such.

Persons in whom this temperament predominates, show their talents in business, natural shrewdness, and management, more than in hard study, or direct reasoning, or fondness for books. They have usually more practical common sense than book learning; and of general information about men and things, such as they pick up from observation, conversation, newspa

pers, &c., rather than accurate scientific knowledge, or depth and power of mind.

Its decided predominance is accompanied by a round head, well developed at the base, large amativeness, acquisitiveness, alimentiveness, benevolence, and language; large organs of the animal propensities generally; a rapid widening of the head from the corners of the eyes to the tips of the ears; side head spherical and well filled out; forehead generally full or square and broad rather than high; perceptive organs large; and all the organs short and broad rather than long or pointed.

This temperament predominates in Thos. H. Benton, Martin Van Buren, Levi Woodbury, Wm. C. Preston, of S. C., N. Biddle, Rives, Dr. Bethune, Orville Dewey, David Paul Brown, Robley Dunglison, Samuel Southard, Garret D. Wall, Felix Grundy, Jesse R. Burden, Edwin Forrest, F. Wemyss, J. R. Scott, Ex-Sheriff Parkins, of the royal family of England, Jas. Watson Webb, Commodores Chauncey and Kennedy, Lord Byron, and many other public characters. The Indian Chief Keokuk affords one of its best examples, and every one of the thirty Indian chiefs taken by O. S. & L N. Fowler show a development of chest truly remarkable, exciting astonishment by their size, and admiration by their beauty. In Indians generally, and also in Africans, this is a leading temperament, combined with the motive, but with less of the mental. In the Irish, Dutch, Germans, and Jews, it also predominates. See their build.

Men of this temperament predominant generally dislike *hard* work, and hence choose some occupation in which they can get their living without it, such as agents, overseers, cashiers, aldermen, captains, landlords, traders in live stock, butchers, speculators, lawyers, politicians, public officers, contractors, &c. &c. To employ a trite saying, they generally "know on which side their bread is buttered;" turn every thing, especially bargains, of which they are usually fond, to their own account; always feather their own nests; look out for themselves, and take care to get their own part of every thing. In short, this is the animal temperament, both physically and phrenologically, and necessary in order to give *force* of character, and that selfishness which, in the present state of things, is a leading requisite to success in almost every thing. It feels and acts out the sentiment, "every man for himself," and is more apt to be connected with roguery and vice, than any other organization.

One with this temperament fully developed resists powerfully the action of disease, yet when attacked, is usually taken suddenly, becomes very sick, and is brought at once to the crisis. The diseases to which it predisposes are apoplexy, gout, fevers, inflammatory rheumatism, plethoric complaints, flowing of blood to the head, asthma, &c. Upon it health and long life mainly depend.

Bad men will be found to have this temperament, though not every one in whom it predominates is a bad man. This is the predominant temperament of the lower animals. One of its best examples occurs in the lion, and the extraordinary height, and breadth, and size of his chest and foreshoulders, his terrific roar, length of life, colour, and development of the animal organs, all evince its prodigious development. The motive is also almost equally powerful. See also the bull-dog, mastiff &c.

2. The Motive Apparatus. This embraces the osseous and fibrous portions of the system, or the bones, muscles, sinews, tendons, and every organ of the body employed to give bodily motion of any kind; including walking, labouring, and every kind of corporeal movement. It also gives

muscular strength, and constitutes the *frame-work* of the system giving it its build, shape, and form; and is to the man what the timbers are to the house, or the hulk to the steam-boat.

Though the bones and muscles differ so widely from each other in almost every respect, yet they are here classed together; because each is adapted to, and useless without the other, and both together perform motion.

The bones constitute the foundation on which the muscular superstructure is built, are articulated at their ends by the joints, and firmly bound together by ligaments, yet allowed free motion. Towards the middle of these bones, the muscles are firmly attached, so that when they contract, they give motion to the *end* of the bone *opposite* the belly of the muscle. These muscles constitute the lean meat, or red flesh of all animals, and are made red by the immense number of minute blood-vessels which are ramified upon every fibre of every muscle in order to re-supply that vital power which is expended by its exercise. The contractile power of these muscles is truly astonishing, as is evident from the wonderful feats of strength and agility of which man is capable; and that too, though these muscles act under a great mechanical disadvantage.

One in whom the motive apparatus predominates, has a person lean and spare; usually of good size and height; an athletic build; strongly marked features; a large, Roman nose; high and large cheekbones; large and broad front teeth; and all the bones of the body large and projecting; a deep, grum, base voice; distinctly marked muscles, and blood-vessels; large joints; hard flesh; great muscular power, or physical strength; ease of action, and love of physical labour, of lifting, working, &c.; dark, and often coarse, stiff, abundant, and perhaps bushy hair; a black, and heavy beard; dark skin and eyes; a harsh, expressive visage; strong, but coarse and harsh feelings; the movements like those of the draught horse, slow, but powerful and efficient; with much force and energy of character.

The mental qualities of this temperament take their complexion entirely from its combinations, which will presently be considered.

3. The Mental Temperament, or the Nervous Apparatus.—This embraces the brain and nervous system, or that portion of the body called into action in the manufacture and exercise of thought, feeling, sensation, &c.

At first, the brain consists of a mere ganglion of nervous matter, formed at the top of the spinal column. To this, successive additions are made upwards and forwards, forming, successively, the brains of various animals, from that of the fish and toad, through that of the dog and monkey, up to the perfectly developed brain of the adult man. Let it be observed that the base of the brain, or the animal organs, which alone can be exercised by the infant, are developed first, whilst benevolence, amativeness, veneration constructiveness, and some others which cannot be exercised by the infant, are not developed for some time in the heads of infants. See their heads

The construction of the brain is fraught with more interest than that of any other portion of the system. Its internal portion is fibrous, whilst its outer is soft and gelatinous. It is folded up into layers or furrows, called convolutions, which are expanded by dropsy in the brain, into a nervous sheet or web. These convolutions allow a much greater amount of nervous matter to be packed up in a given compass, and their depth and size are proportionate to the amount of mind and talent. Thus in animals and idiots they are small and shallow; in men of ordinary talents, much deeper; whilst the dissectors of the brains of Cuvier, Lord Byron, and other great men, have remarked with astonishment upon the size and depth

of their convolutions; and Dr. G. M'Clellan, the distinguished surgeon in Philadelphia, remarked to the writer, in reference to a recent dissection of the brain of one of the most talented men of Delaware, that he never saw the convolutions so deep and large—the furrows being an inch in depth.

Some writers say five times as much blood is sent to the brain in proportion to its volume, as is sent to any other portion of the system; some say eight times as much; others fifteen; and one twenty; but *all* agree as to the general fact. The difference between them is doubtless owing to the difference in the talents of those operated upon, intellectual subjects having the most. The distinctness and protrusion of the veins in the heads of our great men, as also the immediate filling up of these veins when one laughs or becomes excited, lead to the same conclusion.

Through the medium of the spinal column, and by means of the nerves that go off from the spinal marrow through the joints of the back bone, the brain holds intercourse with every part of the body, the nerves being ramified upon every portion of its surface, so that not even the point of a needle can penetrate any portion of it without lacerating them, and thus producing pain. This spinal marrow is composed of four principal columns, the two anterior ones exercising voluntary motion, the two posterior ones, sensation. Let the nerves that go off from the two posterior columns, be severed at their root, and the parts on which they are ramified will be destitute of sensation, not feeling any thing, though able to move; but on severing the nerves that go off from the two anterior columns, though the patient will feel the prick of the needle, he will be unable to move the limb to which the nerve goes. Now observe, that these two *anterior* or *motive* columns are in direct connexion with the *frontal* portion of the brain, in which the *intellectual* organs are located, so that each can communicate freely with the other, whilst the two *posterior* columns, or those of *sensation*, are in connexion with the *back* part of the brain, in which the organs of the *feelings* are located.

These two classes of nerves are united, near their origin, in one common sheath, but let them be severed in any part of their course, and the portion below will be destitute of sensation or motion according to the nerve severed, whilst the parts above will retain them unimpaired. They are most abundant on the outer surface of the body, and accordingly, the skin and adjacent flesh is the seat of much more intense pain from wounds than the internal portions.

One in whom the mental temperament greatly predominates, will be characterized physically by a small stature; light build; small bones and muscles; a slim, tall, spare, sprightly person; quickness of motion; great physical activity, too much for his strength; sharp features; thin lips; a small pointed nose; teeth sharp and liable to early decay; all the bones pointed; the head usually uneven, and the phrenological organs sharp; the voice sharp, shrill, high-keyed, and often soft and flexible, and its intonations evincing fervour and tenderness; the hair light, fine, and thin; a fine clear, soft, and delicate skin; extreme sensitiveness to physical suffering; a keen, light, intelligent, and sparkling eye; a speaking countenance, indicating sensibility; a small narrow chest and abdomen; and the shoulders set forward and brought near together; thus producing a stooping, bending attitude. The diseases to which it predisposes are consumption, dyspepsia, liver complaint, and brain fever; nervous affections, a flowing of blood to the head, with wakefulness at night; and a tendency to partial or entire mental derangement.

He will be characterized mentally by a predominance of mind over that of the body, so that its state will affect that of the body more than that of the body will the mind. He will be in the highest degree susceptible to the influence of stimuli and of all exciting causes; be refined and delicate in feeling and expression, and easily disgusted with any thing coarse, vulgar, or out of taste; when he enjoys, will enjoy in the highest degree, and when he suffers, suffer with equal intensity; be subject to extremes of feeling have his disgusts, sympathies, and prepossessions easily excited; experience a vividness and intensity of emotion, and a clearness, pointedness, and rapidity of thought, perception, and conception, and a love of mental exercise, imparted by no other temperament; and have a deep flow of pure and virtuous feeling, which will effectually resist vicious inclinations. His desires will be intense, and his efforts to obtain his ends correspondingly vigorous. Hence he will be eager in all his pursuits, and feel that his ends are of the *utmost* importance, and must be answered *now*, and thus liable to overdo, and prematurely exhaust his physical powers, which at best are none too good. He will also be very fond of reading and study; of thinking and reasoning; of books and literary pursuits; of conversation, and of all kinds of information, and apt to lie awake at night, thinking, or feeling, or reading.

This temperament gives mind as mind, and literary rather than business talents. One with this temperament predominant should choose some profession, or light mental occupation, such as a clerk, merchant, teacher, or if a mechanic, should choose that of a goldsmith, or some similar business requiring much light action, but not hard lifting, where he can get his living by his *head* instead of his hands. He should also avoid close application; take much pleasurable recreation and exercise; live more at his ease than he is inclined to do; avoid all kinds of stimulants, wines, tea and coffee included; use vegetable food mostly; endeavour to enjoy existence; and avoid being worried.

These temperaments are always combined, each existing in a greater or less degree in every individual. They are sometimes equally balanced, but generally one predominates, another is secondary though well marked, and a third moderate or weak. The effects produced by their combinations is one of the most important points connected with the manifestation of mind. The author does not expect to do it justice, but only to advance a few important hints. This kind of knowledge can be derived from *observation alone*, not from books and descriptions, which can do no more than to put the observer upon the right track.

The vital apparatus expends its energies first in forming the body, secondly in consolidating and perfecting it, and lastly, in perfecting the brain and nervous system, which develop mind. In infancy, childhood, and youth, it greatly predominates over the others, especially the mental, which ripens last and holds sway longest. Hence, long after the physical powers begin to wane, the mental retain all their pristine vigour, yielding last to enfeebling old age. Hence the proverb "old men for counsel."

Again, our smartest men were often very dull boys; giving little promise of talent till twenty or even thirty years old. This is explained by the physiological law just stated. In early life, the vital apparatus was mostly expended in forming a powerful constitution, and laying in a great reservoir of vital stamina. Such are "late ripe, late rotten"—the winter apple, improving with age, and keeping well. They have amply developed chests; an excellent muscular organization; the vital motive temperament predomi-

nating in youth, with a large amount of the elements of the mental, so that, when their energies reach the brain, mind assumes the ascendancy, converting their powerful resources into mental greatness.

Precocity is the opposite of this, the mental apparatus being too early and too powerfully developed, thus using up the energies of the system, and causing an early death. The minds of such should never be stimulated, but always be checked, and their vital and motive temperaments cultivated. But parental fondness often takes the opposite course in order to exhibit this precocity, which hastens their ruin.

In accordance with this principle, death prostrates the extremities first; the physical before the mental powers; the *base* of the brain, or the animal propensities, such as appetite, hatred, love of money, &c., next; and finishes with the moral organs. Hence, after "the world and the love of it" have vanished, the spiritual man, or the organs in the top of the head, are often vigorously exercised upon a future state.

Since the vital apparatus manufactures the vital resources to be expended either by the muscles in physical action, or by the brain in the exercise of mind and feeling, according to the demand, its ample development is indispensable to the labourer, to the intellectual man, to the business man, in short, to any and every man, woman, and child; and when deficient should by all means be cultivated.

THE VITAL MOTIVE APPARATUS. One having this temperament predominant, will be of good size and height, if not large; well proportioned; broad shouldered; muscular; nose and cheek-bones prominent; visage strongly marked; features often coarse and homely; countenance often stern and harsh; face red; hair red or sandy, if not coarse, and movements strong, but often awkward and seldom polished. He will be best adapted to some laborious occupation, and enjoy hard work more than books or literary pursuits; have great power of feeling, and thus require much self-government, possess more talent than he exhibits to others; manifest his mind more in his business, in creating resources and managing matters than in literary pursuits or mind as such; and improve with age, growing better and more intellectual as he grows older.

One with the VITAL MENTAL temperament predominant, with the motive moderate or small, will have a double augmentation of fervid feeling—of animal feeling from his vital, and of elevated mental and sentimental feeling from his mental apparatus, being hardly able to contain himself, such will be their intensity. His flow of sympathy will be great, so that he will easily receive and communicate impressions; be too much influenced by his impulses, likes, dislikes, first impressions, &c.; have his hobbies; be enthusiastic; throw a great amount of feeling into all he says and does; use strong and hyperbolical expressions; be fond of company, if not forward in it; have a quick, clear, sharp, keen, active mind and good business talents; a ready flow of ideas and a talent for communicating them, either on paper or in social conversation; show taste and refinement and delicacy in every thing; have an under-current of pure virtuous feeling which will prevent the grosser manifestation of animal passion, and give the intellectual and moral man the ascendency, sinning only under some sudden and powerful excitement, for which he will be very sorry; be fond of reading, particularly poetry, novels, tales, light and sentimental pieces, belles lettres, newspapers, &c.; be inclined to attempt this kind of composition; have a retentive memory; shrewdness; smartness; and enough of selfishness to take

care of number one, yet not enough power or momentum of mind and character to become *great* or pre-eminent. This is the eloquent* temperament, and also the poetical, though in poets the mental often predominates over both the others. In singers it also predominates, though the vital generally assumes the lead, giving both the love of music and a powerful voice.

Its predominance is indicated by small bones; moderate stature; light and thin hair and eyes; rather thick set, stout build; round shoulders; full chest; full face; handsome figure; genteel address; beautiful features; small, short, and sharp nose; a sprightly walk; considerable colour in the cheeks and face; and that exquisiteness of feeling which enjoys and suffers in the extreme. Hence its possessor will live a very happy, or unhappy, or else chequered life, according as his organs are agreeably or disagreeably affected.

Auburn hair is the product of this temperament, which is no less the accompaniment of beauty of mind and feeling, than it is of face and figure.

THE MOTIVE MENTAL TEMPERAMENT. One having this temperament, with the motive predominant, and the vital average or full, will be of good size; rather tall and slim; lean and rawboned, if not homely and awkward; poor in flesh; bones and features prominent, particularly the nose; have a firm and distinct muscle, and a good physical organization; a keen, piercing, penetrating eye; the front upper teeth rather large and projecting; the hands, fingers, and limbs all long; a long face, and often a high forehead; a firm, rapid, energetic walk; and great ease and efficiency of action, accompanied with little fatigue.

He will have strong desires and much energy of character; will take hold of his projects with both hands, and drive forward in spite of obstacles, and hence is calculated to accomplish a great deal; is not idle or lazy, but generally prefers to wait upon himself; will move, walk, &c., in a decided, forcible and straight-forward manner; have strong passions; a tough and wiry brain and body; a strong and vigorous mind; good judgment; clear head, and talents more solid than brilliant; be long-headed, bold, cool, calculating, fond of deep reasoning, and philosophizing, of hard thinking, and the graver and more solid branches of learning. This is the thorough-going temperament; imparts business powers; predisposes to hard work, and

*True eloquence consists, not in strength of argument, nor in gigantic power of thought, not in deep, powerful, conclusive reasoning, nor the observation of rhetorical rules, but in the spontaneous gushings or the impassioned burstings of deep feeling and intense emotion, transmitted to the audience not so much by words as by the melting, thrilling, soul-stirring intonations of the voice; by the looks and attitude of the man, which take captive the citadel of feeling by storm, and melt the soul in sympathy. Hence eloquence can never be written, never placed on paper. It must be seen and heard and felt. This temperament is productive of eloquence in two ways: first, by creating a gushing fountain of sympathy and a spontaneous flow of feeling in the speaker, and secondly, by giving a large pair of lungs, which in speaking use up great quantities of air, by which the blood is sent to the brain in great abundance and highly charged with vitality, thus producing pathos. The organs of language, individuality, eventuality, comparison, ideality, imitation, and some others are also necessary, and this same temperament in the hearer imparts the feelings to be operated upon. This temperament predominates in the Rev. Dr. Boscom, whom Clay pronounced the greatest natural orator he ever heard; in Revs. Bethune, Burchard and Maffitt; in David Paul Brown, Judge Conrad, William B. Read, ex Attorney-General of Pa.; Alvan Stewart of Utica, N. Y.; Ely K. More, ex U. S. Representative from N. Y., whose natural untutored eloquence burst forth meteor-like in such dazzling splendour as to astonish and overpower his hearers, and soon literally overcame and prostrated his physical energies, and many others who might be named. Indeed I know no one remarkable for oratory or music in whom this temperament, and especially the vital, does not predominate. We triumphantly appeal whether phrenology does not thus furnish a better description and analysis of eloquence than can be found in works on this subject.

is indispensable to those who engage in great undertakings, or who would rise to eminence.

One having the mental temperament predominant, the motive full or large, and the vital average to full, will differ in build from the preceding description only in his being smaller, taller in proportion, and more spare. He will have a reflective, thinking, planning, discriminating cast of mind; a great fondness for literature, science, and intellectual pursuits of the deeper, graver kind; be inclined to choose a professional or mental occupation; to exercise his body much, but his mind more; will have a high forehead; good moral faculties; and the brain developed more from the root of the nose, over to philoprogenitiveness, than around the ears. In character, also, the moral and intellectual faculties will predominate. This temperament is seldom connected with depravity, but generally with talent, and a manifestation, not only of superior talents, but of the solid, metaphysical, reasoning, investigating intellect; a fondness for natural philosophy, the natural sciences, &c. It is also the temperament for authorship and clear-headed, laboured productions. It predominates in Revs. Jonathan Edwards, Wilbur Fiske, N. Taylor, E. A. Parke, Leonard Bacon, Albert Barnes, Oberlin, and Pres. Day; Drs. Parish and Rush; in Vethake, Hitchcock, Jas. Brown the grammarian, ex U. S. Attorney General Butler, Hugh L. White, Wise, Asher Robbins, Walter Jones, Esq., of Washington, D. C., Franklin, Alex. Hamilton, Chief Justice Marshall, Calhoun, Jno. Q. Adams, Percival, Noah Webster, Geo. Combe, Lucretia Mott, Catharine Waterman, Mrs. Sigourney, and nearly every distinguished author and scholar.

But if the mental temperament decidedly predominates, the motive only fair and the vital weak, he will be very tall, slim, long-boned, lank, small chested, slender built, very active and smart for business, but too light for any thing requiring great strength of mind, or force of character. He is best fitted for some light, active business, such as mercantile, writing, book-keeping, &c., or if a mechanic, for a silversmith, tailor, &c. Artists generally have this temperament, and often poets. The muscles being too small to relish or endure much hard work, they take too little vigorous exercise; have feelings too refined and exquisite for this rough and selfish age, or for coarse, dirty work; are often sentimental, hypochondriacal, and dyspeptic, and predisposed to consumption and an early grave. This build and temperament generally predominate in our first cut dandies and double refined ladies, who are usually more fashionable than sensible or useful. It is by no means a desirable one, especially for wives and mothers, notwithstanding it is now all the rage, and much cultivated by *artificial pressure*. It generally predominates in our city and village masters, misses, and children, and also in precocious children, who seldom amount to much, and usually die young. Consumptive families are mostly very smart, but very slim, poor in flesh, and sharp-favoured.

One having the vital predominant, the motive fair or strong, and the mental deficient, when really roused, and pressed into service by powerful motives, will be able to accomplish much, yet will love ease, and do no more than he is compelled to. His passions will be strong, and his temptations powerful, with some tendency to merry company, if not the excitement of drink. He will not be inclined to books, or hard study, or close application, but will be able to do much hard work, and less disgusted with coarse or filthy kinds of labour than one more delicately organized. Hence it is desirable that the "hewers of wood and the drawers of water," scavengers, colliers, &c., should have this temperament. One with the mental temperament

would be incapacitated both mentally and physically for these kinds of drudgery.

The motive predominant, mental great, and vital full, is the one for powerful and *sustained* mental effort, and great *power* in any department, especially that of mind as mind, or of swaying a commanding influence over mankind, or for taking the lead in a large business; whilst one with the mental predominant, the vital full, and the motive weak, though he may be smart, he cannot be great; though his feelings may flare up, and his talents shine forth with brilliancy, they will be momentary, and too flashy, vapid, and quickly spent to be permanently useful. The former is the solid wood or the anthracite coal, making a slow but powerful and continuous heat whilst the latter resembles the fire made by pine shavings, intense but momentary.

Having described clearly the three primary temperaments and their principal combinations, the reader is left to his own observation for the intermediate shades of character produced by the others.

BALANCE OF TEMPERAMENT. But the best temperament, the one most favourable for true greatness and a general genius, for balance and consistency of character, and for perfection in every thing, is that in which each is strongly marked, and all about equally balanced. Is there too much of the motive, there is power, but nothing to rouse it to effort, and the talents lie dormant. Does the vital motive greatly predominate over the mental, though there is *physical* power and enjoyment, there is too little of the mental, too little sensibility, too much grossness and coarseness, too little intellect and too much of the animal. If the mental predominates, there is too much mind and sensibility for the body, too much feeling, and that too exquisite for this coarse world, together with a green-house precocity, and too much sentimentalism and refinement. They might be aptly compared to the several parts of a steamboat. The vital is the wood, water, fire, steam, and engine; the motive, the hulk; the mental, the freight and passengers. When the vital predominates, it manufactures more steam, more vital energy than the others can work off, and there is a restlessness, a pressure, an overflowing of feeling and passion, and a liability to burst. If there is a decided predominance of bone and muscle, there is too much hulk; she will move slowly, and if the mental is also weak, she is too light freighted to be worth running, or to secure the great objects of existence. But if the mental is greatly predominant, she is overloaded, in danger of sinking, and incapable of being properly managed.

But when these temperaments are equally balanced, when there is an abundant supply of vital energy, a proportionate supply of the motive to impart physical strength and the love of labour requisite to give exercise, and also of brain to impart mental capacity and enjoyment, health and long life, and a high order of talent will be the delightful result.

Every form of disease, and a premature death, are caused mainly by a predominance of one or more of these temperaments, or the weakness of others, or their exhaustion or want of action. When any one has assumed the ascendency, its tendency is to become still more predominant, and thereby to withdraw the strength from the others, on the principle that an overloaded stomach withdraws the strength from the brain and muscles, which is the very reverse of what should take place. This uses up the weaker temperaments, and they go by the board, carrying health and life with them.

The inquiry then becomes a most important one,

HOW CAN THESE TEMPERAMENTS BE INCREASED OR DECREASED?

How can their balance be preserved or regained? The ready answer is, *By their respective exercise and cultivation.*

Has your mental apparatus become too powerful and active, and your muscular too weak, stop those sedentary or mental pursuits which have induced this state of things; suspend business; remove care and anxiety; take things easily; take much physical exercise, and even moderate labour will be of great service to you, or rather, is indispensable; avoid stimulants of all kinds and degrees, for they excite the nervous system which you wish to remain quiescent; retire early, first taking care to make yourself sleepy; rise early, but sleep enough; banish care from your pillow; give your food ample time to digest, and let it be of a cooling nature; avoid animal food, tea, coffee, wines, porter, &c., the effect of which is highly irritating to the nerves; in short, keep your brain and nerves free from excitement, and exercise your muscles as much as they will bear, but no more, and that moderately, and the equilibrium will soon begin to be restored, and you to amend. And then keep on.

Are your muscles strong, but mind dull, and feelings obtuse, work less, but read, and think, and feel more. In short, exercise your brain more and muscles less. Have you too much blood, and a tendency to corpulency, and an aversion to both study and labour, eat less, and work, and think, and study more.

But observe, no one can change or improve your temperament for you, any more than they can eat or sleep for you. Nor can you purchase them, nor can the physician give you medicines to change them except for the worse. First study the nature and precise functions of each temperament, and secondly the means of changing them, and then apply these means vigorously, and you will have it in your power to increase and decrease each at pleasure. And if physicians would apply this kind of remedy to a majority of diseases, they would often effect surprising cures where all their medicines only make their patients worse.

But if your business is of too pressing a nature to allow you the proper time and means to effect this change, go on as you are; but remember, you *must* find time to *die the sooner*.

The plain fact is, that the effect of the habits of men, and of the institutions of society, is most unfavourable for the preservation of this balance of the temperaments. The farmer, mechanic, and labouring classes generally exercise their muscles mainly, to the neglect of their minds, if not of their nutritive apparatus, whilst the inhabitants of our cities and villages, our merchants, book-keepers, brokers, professional men, artists, and mechanics of the lighter kinds of business, and especially our gentlemen of leisure, our dandies and fashionable *ladies*, exercise their nerves and brains almost exclusively, to the utter neglect of their muscles, meanwhile overloading their digestive organs and breathing impure air, not to mention their preventing the free circulation of the blood at that. The former, and some of the latter, plead that they have no *time* to cultivate their minds, and the latter certainly have little disposition to take sufficient physical exercise. Hence, in the inhabitants of our cities and villages, the mental temperament greatly predominates, and the vital is weak, as is evinced by their sharp features, thin faces, and haggard looks, whilst those of the country and our working classes generally, have finely developed heads, with but little cultivation, that is, they have much natural talent, with but little acquired learning. This explains that sickly delicacy, that poor, scrawny, homely, sharp-favoured, dyspeptic, and nervous state of the body, which is so fashionable

in our cities and villages. Indeed, to be "sickly," and "unwell," and "in delicate health," and "quite poorly," and to be "troubled with the dyspepsia," or the "liver complaint," or "flatulence," or "pain in the stomach," or a "sour stomach," or "indigestion," to have the "head-ache," or the "tooth-ache,' the "side-ache," or the "back-ache," to be "troubled for want of breath," or to have a "bad cold," &c. &c. &c., are as indispensable to a fashionable, and especially a lady, as is tight-lacing. No one can be a genteel lady without having some complaint. Good health is a sure indication of a want of refinement. But if mankind will violate nature's laws, they must take the consequences, and most dearly are they paying for the whistle of their fashionable folly.

Mankind have no more right to be sick than to commit suicide, and sick persons are to be *blamed*, not pitied. God made us all to be perfectly healthy and perfectly happy, from the cradle to the grave, and to live twice as long as we now do; and if we lived as we should live, and obeyed the organic laws of our creation, we should never be sick, and never die till ripe old age crept slowly and imperceptibly upon us, like the gradual departure of evening twilight, our powers gradually weakening till, like the expiring lamp, life went out of itself, "without a struggle or a groan." The same principle applies to the sickness and death of children. To suppose that the Creator has rendered this shocking and heart-rending mortality of one-half of all our children *necessary*, is "charging God foolishly." No! parents, by not keeping your own and your children's temperaments duly balanced, and by your wanton violation of every law of physiology,

"You give yourselves the wounds you feel."

Sickness is *not* a providential affliction nor a judgment, but the natural, legitimate, *inevitable* effect of violating those laws of physiology, including those of the temperaments, under the government of which man is placed. Sickness and health are as much causes and effects as the rising of the sun or the fall of rain. The *causes* are in our own hands, and the *effects* (diseases) show how we apply them. The one great end of man's existence is *enjoyment*. Every organ and function of his body, every faculty of his mind, man throughout, is every way adapted to enjoyment of the richest kind, and to an extent inconceivable by us as we now are. What a world of real pleasure is there in childish sports, and in the flow of "youthful blood," and buoyant, elastic spirits; in the full, uninterrupted enjoyment of life, and health, and strength; in eating, sleeping, and muscular exercise! Yet, what are all these compared with the higher exercise of mind, of glowing friendship, of the domestic feelings, of pure and elevated connubial love, of the still higher moral and religious feelings, of disinterested benevolence to man, and adoration of God, not to mention the still more exalted delight springing from studying the works and operations of nature, from the exercise of mind as mind, which, more than any thing else, calls into harmonious action, and that, too, in a higher degree, the greatest number of faculties! The perfection of man's nature consists in the harmonious and agreeable exercise of these and all his other faculties and powers. But man, in his eager chase after riches, does not give himself *time* to reap any of these golden fruits thus strewed by the God of nature in his path. He spends nearly all his time, all his energies, his whole existence upon his body, in amassing wealth, in getting something to eat, and drink, and wear, and live in, and show off with. In doing this, he hurries, and drives, and toils, as though he had but a week to live, thereby breaking down his

constitution, inducing disease in all its forms, and hurrying himself into an early grave. This cannot be the natural order of things. So noble a being as man was certainly never made *merely* to eat, and sleep, and flutter in the fashions, and heap up money. Had God designed that he, like the other animals, should expend his whole existence upon his body, he certainly would never have endowed him with the higher qualities of morality and intelligence. Life and probation are worth too much to be *all* swallowed up in merely gratifying our physical animal wants. The body is only the servant of the mind, and for us thus to use up both the mind and body upon the latter, is to make ourselves mere brutes, and to throw into the back-ground all that is noble, and moral, and intellectual, and godlike in man. Yet all this the mass of mankind do. Only here and there one spend their time in the exercise and enjoyment of mind, and moral feeling as such. How small a proportion of time is spent in studying the wonderful works of God, in admiring the beauties of nature, examining her operations, or studying and applying her laws and phenomena! No! man has no *time* to bestow upon these trivial, foolish matters! He does not take time even to eat and sleep, but must swallow down his food half masticated, and nearly untasted, thus deranging his stomach, and doubly abridging the pleasures of his palate. The same is true of all his enjoyments. He ruins his health in *making* money, and completes that ruin in spending it!

But the order of nature evidently is for man to exercise every part of his body, every faculty of his mind, in due proportion.

"Nature's wants are few but loud." A few hours' labour each day, say from five to eight, will earn all the necessaries and the comforts of life, artificial wants and extravagances excepted, and to every man, rich and poor, literary and in business, this amount of exercise is indispensable for preserving his health. The labouring classes, instead of consuming their whole existence in working, should be better paid for their labour, and thus allowed time to cultivate their intellects, and exercise their finer feelings. The present arrangements of society tend to make the rich man richer, and the poor man poorer. This is certainly not the order of nature. The possession of great wealth *is not right*, because its possessor cannot enjoy it; and because wealth is only the time of man, his life, and flesh, and blood, and earthly existence, thrown into that form. If "time is money," then money is time, and for one man to consume, to put into his pocket, to expend upon his individual gratification, the time and lives of one, or five, or twenty, or hundreds, or thousands of his fellow-beings, as is the case with those who have different degrees of wealth, is contrary to the original arrangement of heaven. That arrangement is, for every man to have the disposal and the full avails of his own time; for every man to have property enough to supply his real necessities and wants, but no more, and to expend the balance upon nobler pursuits, upon the exercise of his intellectual and moral powers, and when men transgress these natural laws, they experience rebuke at the hand of nature, in the very line of their transgression. If they become too rich, they fail in business, these reverses always falling upon the most wealthy; or their children squander it, or they get cheated out of it, so that, "*nolens, volens*," they are compelled to keep within certain limits. And the nearer they keep to "neither poverty nor riches," the better it is for them, mentally and physically, for time and eternity.

We have said that money is time. We will illustrate and apply this idea. The capitalist employs twenty men at $2 per day. They each earn him $4 per day; and this nett profit re-augments his wealth. But this wealth is nothing more nor less than the life, and blood, and strength, and sinew, and being of these labourers put into his pocket. Let him pay them all they earn, namely, the two dollars for half a day's work, and let them spend the other half of each day in cultivating their mental temperaments, in exercising their minds and moral feelings, in literary societies, religious exercises, the study of nature, &c. and though he might not, thereby, amass his tens of thousands, yet he would be just as well off, and they vastly better. It would even benefit him to work half the day, and thus earn his own living.

Instead of this, he employs these men to build and furnish, in splendid style, a house at an expense of $25,000. Probably just as comfortable a house could be built and furnished for $5,000. Here, then, are 10,000 days of man's existence *thrown away* upon *extras*, for the mere sake of looks. Now the time men spend in labour, deducting lost time, would not probably average more than ten or twelve years each, but we will say fifteen, and we have more than the entire earthly existence of two human beings thrown away upon the mere extras of that single house, which do no one any real good, but simply gratify the rich owner's approbativeness and acquisitiveness. If he owns a dozen such houses, or their equivalent, he uses up in his own gratification the entire lives of twenty-four beings as good as himself. And who is this rich nabob, this "great Cæsar," that *he* should monopolize, or rather sacrifice upon the altar of his selfishness, all the lives of all these human beings? Why he is a RICH man! that is all. Let the wages of the labouring classes be doubled, and trebled, and quadrupled; build the comfortable house for $5,000, but pay out the $25,000 for it, and let the 10,000 *extra* days be spent in reading and mental culture, and men will not only be more healthy and happy, but live longer; for it is a well established physiological principle that the due exercise of the mind is eminently productive of health and long life* by keeping this balance of the temperaments.

We have named but a single item of extra expense, and designedly under rated even that. How many thousands of furnished houses are there that cost $30,000, $50,000, and even $100,000., and how many more that approach $20,000. How many thousands and millions of lives are thus swallowed up in this one vast vortex of extravagance!

If you say that all this circulates money, and gives employment to the poor; I reply, cut off these extras, and yet pay just as much for the balance, and you will circulate just as much money, be just as well off yourself, and save a vast amount of time for mental culture. You give too much employment, and too little for it. In a republic like ours, where every thing depends on the intelligence of the people, this arrangement is indispensable

Tea and coffee also consume a vast amount of human existence. The time expended in earning the money to pay for the vast consumption of these articles, the time taken in cultivating and curing, in transporting and selling them, in paying for, and setting, and cleansing the china sets, and above all, the two or more hours' time of one person for each of the 2,000,000 families in the U. S. spent daily in preparing these articles, would, of itself, make from 1,200 to 1,500 *years*, or some THIRTY LIVES consumed EVERY DAY just in the one single item of COOKING these worse than useless drugs. Now add

* See an article on "Mental Exercise as a means of Health," in Vol. II. pp. 97 and 199 of the American Phrenological Journal, and "Madden's infirmities of Genius."

all these items together, and extend the estimate to all that use them, and what a vast consumption of human existence is thus brought to view, which might otherwise be expended upon the exercise of the moral and intellectual faculties! Let tea and coffee drinkers never complain of a want of time for mental culture.

These decidedly injurious drugs are also a more prolific source of headaches and nervous affections than any other. An inveterate tea or coffee drinker is sure to be dreadfully afflicted with the headache, and often the sick headache. Another dose may indeed give temporary relief, but it is only to redouble the headache when its stimulating effect subsides.

They also decay the teeth, causing that terrible malady the toothache, besides opening the pores and exposing to colds, thus inducing fevers, consumption, &c., and thereby increasing the waste of human existence by shortening life.

A still better example, first of the unnecessary wasting of existence, and secondly of the shortening of life, might be adduced in the use of tobacco, that vilest and filthiest of narcotics. To see beardless boys strutting about sucking segars, betokens an early grave. A young or forming constitution cannot stand tea, or coffee, or tobacco. True we occasionally see old people who have long used them, and also ardent spirits, but they did not begin till their bodies were fully matured, besides having originally powerful constitutions, which few young people can now boast of. If the public health declines for fifty years to come, as fast as it has for fifty years past, we shall be a weakly, miserable race indeed, and be surely supplanted by those who have not yet used these enervating, time-destroying, soul-and-body-killing fashions, luxuries, and extravagances.

What finite mind can measure the vast amount of human existence swallowed up in the manufacture, sale, and drinking of ardent spirits, wines, beer, &c., and the fearful ravages on the life, happiness, virtue, and intellect of men resulting from their use, besides producing a feverish morbid action of the body, and thus a rapid consumption of the physical energies, and also preternaturally exciting the organs located in the *base* of the brain, thus withdrawing the strength from the moral and intellectual organs.* It is not so much the *money* thrown away as it is the vast consumption of the *time* or *life* of man, and the abridgment of human *existence* which forms the *chief* item to be considered.

This needless consumption of man's existence is equally applicable to a thousand artificial wants and useless extras now deemed indispensable. Mankind probably expend two-thirds or three-fourths of their time upon what does no one any good, including the sickness and premature death thereby induced. What a vast, an inconceivable amount of time, is wasted in *being fashionable*, in giving splendid parties, in manufacturing, making and altering splendid dresses, suits, &c., in dashing out in splendid style and equipage, and in nicely adjusting the attire before the toilet.

Men also trade vastly too much, buy too much, consume too much, just to gratify their artificial wants, have too much to pay for, thus inducing these "hard times," besides rendering themselves vexed and unhappy in a great variety of ways. Far too much time is spent in government, which is now prostituted to the selfish ends of those in office, more than it is made conducive to the public good. Men will do that as politicians, which, if they did as men, would blast their characters and banish them forever from virtu-

* The writer is preparing for the press an essay on Temperance considered phrenologically and physiologically, which will be shortly issued

ous society "All is fair in politics," be it lying, or cheating, or the meanest trickery, or the grossest defamation, and "the spoils of office belong to those who conquer" by these disgraceful means. Unblushingly are these principles proclaimed and acted upon. Politics swallow up a vast amount of time, and money, and public virtue. I speak as a philosopher and not as a politician, for I should feel myself disgraced by voting either ticket till these Augean stables are cleansed of their selfishness and moral pollution.

Having named a few of the items on which the life of mankind is worse than wasted, and by which it is shortened, the observation and reflection of each reader will be left to carry out the principle for himself. Let it be observed that the crime of murder is considered so horrible as to be punished with the heaviest penalty of the law, *only* because it shortens the earthly existence of the one murdered. Now wherein consists the difference in the criminality of murdering a man out-right, or in another's appropriating that existence to himself, as we have illustrated in the case of the houses. There is a difference, but it is less than is supposed; for in both cases the higher ends of man's creation are cut off. And what is the difference between committing suicide, and doing what induces diseases and a premature death?—there is none. And wasting our time upon tea, coffee, and the fashions as we have illustrated, is nearly as bad. Life and health are the treasure of treasures—the *all* of mortals, and should be made the most of. Each of us has but a single life to live. Hence, not only should not a single hour or moment of it be wasted, but it should be spun out as long as the laws of nature will allow, and every thing which tends either immediately or remotely to induce disease or shorten life, is, to all intents and purposes, murder or suicide.

Again, our cities and villages, besides being great maelstrooms for engulphing and consuming the public health and morals, besides sending out a pestiferous influence throughout the entire length and breadth of our land, besides being sinks of sin and pollution, and literally rotten with depravity, and being "the sores of the body politic," have originated and still perpetuate these fashions, and bad habits, and wrong arrangements to which we have alluded, as so destructive of the lives, and health, and virtue of mankind. They create most of those artificial wants by which so much of man's existence is both consumed and cut off. They engender and inflame that speculating spirit which causes our "hard times," besides confining multitudes to the counting-house and the parlour, and preventing that exercise which is indispensable to health, virtue, happiness, and long life.

Let but our cities and villages be emptied out upon the country; let our land be better tilled;* let our politicians and many of our public officers go to work; let every man labour, and thus improve his motive temperament; but let none overdo; let every man cultivate his mind; let the fashions be buried, and nature studied, especially *human* nature as developed by phrenology and physiology, and man's happiness would be augmented a thousand fold, his diseases and sufferings diminished ten thousand fold, and our world, now a bedlam, would become the garden of Eden. In creating a being every way so noble and godlike as man is, in adapting to his use and happiness so perfect a world as this, and in subjecting him to the operation of a system of

* The following amount of produce was raised on thirty-eight acres of originally poor land by Jonathan Jenkins of Camden, Delaware, in 1837, namely two hundred bushels of wheat, three hundred and twenty-five of corn, two hundred and fifty of oats, one hundred and fifty of potatoes, and forty of turnips, besides thirty-five tons of hay, pasturing four cows, and fattening one thousand pounds of beef. Query How many persons would this sustain one year? It is a sin against Heaven to see so much land uncultivated, and so much more but poorly tilled, especially when its cultivation would do our citizens so much good.

laws, mental and physical, the most perfect imaginable, the Deity has done his part. He now allows men to obey these laws, and be perfectly happy, or to violate them, and thus to bring down their painful penalty upon his own head—to cut his own throat if he pleases, but if he does, he is compelled to die in consequence of it. Our destinies are mostly in our own hands, especially after we are old enough to choose or refuse the good or evil.

If this is called radicalism, agrarianism, loco-focoism, the real levelling principle, putting the rich and poor on an equality, be it so; *it is the order of nature.* Mankind have tried "the good (?) old way" quite long enough, and suffered quite enough thereby. That every thing as it now is, is all wrong, is fully evinced by the hard times, the bad health, the misery and vexation, and the premature death of all classes. Man *cannot* change for the worse. He *must* follow the order, and obey the laws of his nature, or take the consequences.*

The Parentage.

The parentage has also a powerful influence upon the manifestations of the mind. Not only are the several organs propagated from parent to child, but the particular *form of manifestation* of particular faculties is also transmitted. Thus if the large conscientiousness or benevolence of the parent is exercised in a religious channel, not only will these organs be large in the child, but they will run in a similar channel, instead of other channels. If the alimentiveness of the parent fastened upon oysters, or ardent spirits, or other kinds of food or drink, that of the child will crave the same kinds of food and drink, each organ in the child taking not only its size but also its particular *direction* and *form of manifestation* from those of the parents.

Having barely stated this general principle, the author leaves it, because he cannot enlarge upon nor defend it here, but is now preparing a work upon this general subject, in which will be discussed, first, the marriage relations, and the phrenological rules given for their formation, and for adapting the conduct of each to the phrenological organs of the other; and, secondly, the principles which regulate the transmission of both physical and mental qualities from parents to children through successive generations, illustrated by a vast amount of facts drawn from the history of the first settlers of this country and their descendants down to the present time, showing that the original characteristics of the parents are still stamped upon their descendants. He has now in his employ a gentleman more intimate with this class of facts, and better calculated to ferret them out, than any other man in this country. The work will be issued in the fall or winter.

One single mind can observe only a few of the vast amount of facts bearing upon this subject, which are constantly occurring in all parts of the country. The writer therefore solicits the communication of *well authenticated* facts, in reference to the relations between parents and children, and the hereditary transmission of mental or physical qualities. The names of both subject and communicator must be given in order to give authenticity to the facts, though the latter, and often both, will be omitted in the work. He solicits all who know any facts bearing on this subject, and physicians in particular, to aid in this most important task, by communicating them to him at Philadelphia, at his expense. Let all obtain the histories and characters of their ancestors from their aged parents and grand parents, and

* The writer is still collecting and arranging the materials for his work on the evils of society as it is, and their remedy by the application of phrenological principles. See note on P. P. p. 404.

record them so that they may be used hereafter. It will be more useful than the genealogy of our horses, which is so carefully recorded.

The Influences of Habits.

The influence of habits in modifying the manifestations of the organs is also prodigious, often changing the whole character of the man, as is the case with intemperate persons. We can advert to the influence of only a few, and to these few only very briefly.

1. Exercise. However splendid a head and temperament a man may possess, without a great amount of exercise, of vigorous, daily, muscular exercise, without much *hard work* he *cannot* become a great man. Scarcely a single intellectually great, or even eminent man or woman, either of this or any other age can be named, who did not lay the foundation of their greatness in hard muscular labour, and perfect the superstructure by the same means; that is, who did not work hard in their early days, and continue this labour, or at least take much vigorous, daily exercise through life. A long list of names, illustrating this point, might easily be adduced.

When I visited Washington to take the busts of our great men, I was forcibly struck with the fact that they all took a great amount of physical exercise. Speaker Polk habitually rose about daylight, and took a walk of two hours before breakfast, and frequently a ride after adjournment, and the amount of mental labour which he performs is astonishing. John Q. Adams informed me that he uniformly rose before the sun to take his exercise, and to a friend of mine he expatiated eloquently upon the benefit and delight which he experienced in bathing every suitable morning in the Potomac. "Here," said he, pointing to his bathing place, "I come whilst others are asleep, to take my morning swim. You cannot imagine how delightful it is for an old man like me to take this exercise (without which I cannot live) in the cool water, and without getting my blood heated."

Benton told me that he required his servant to spend all his strength in rubbing him at least two hours daily, with the stiffest, hardest brush he could find, besides taking much additional exercise. By these means it is that his health has even improved, in spite of his great and constant mental exertion for the twenty years *in succession* of his congressional career; and to these same means does he owe most of his prodigious influence.

Frequently, as I was going out to take my walk, have I met Webster returning from his. Many similar facts, collected not only at Washington but connected with the history and habits of *every* distinguished man, so far as I know, establish fully the fact, that *physical exercise* is as indispensable an accompaniment of greatness as is the development of the intellectual organs. And one principal reason why so many men, having all the phrenological indications of greatness, do not distinguish themselves, is *want of physical exercise.*

Both whilst in college, and in my professional visits to our principal colleges since my graduation, I have observed it as a uniform fact, that those students who had been brought up without having laboured, never took a high intellectual stand, except in parrot-like scholarship. They always showed a want of mental vim and pith, and the powers of tough, close, hard thinking. After they enter upon the business of life, their case is still worse. For them to rise to eminence is impossible. If I am thankful to God and my father for any thing, it is that I was made to work hard and constantly on a farm, till 18 years of age, when I began to prepare for college. I left home with only four dollars in the world, with my all upon my back, on a journey on foot of four hundred miles. I *worked* my way *to* college, and *through*

college. Instead of earning my money by teaching school, I supported myself by sawing, splitting, and carrying up the wood of my fellow-students, *three and four high flights of stairs;* improving in this way every hour, except study hours; and often portions of the night. My fellow-students laughed at me then, but *now* the boot is on the other foot. I thought it a hard row to hoe, but a rich harvest has it yielded me; and you, reader, owe to this same cause, whatever of delight, or benefit, my lectures, writings, and examinations afford you.

Diet. By the truly wonderful process of digestion, food and drink are converted into thought and feeling—are manufactured into mind and soul. Is it then unreasonable to suppose that different kinds of food produce different kinds of mind? Reasonable or unreasonable, it is nevertheless the *fact*. Oysters are proverbial for exciting a certain class of feelings proportionately more than other feelings, or the intellect. Other kinds of food are known to have a similar effect. Rollin, the celebrated historian, says, that in training the pugilists for the bloody arena, to whom a ferocious spirit, and great physical strength, were the chief requisites, they were fed exclusively on *raw flesh*. Will not this principle explain the ferocity of beasts of prey; the mildness of the lamb and the dove; the blood-thirsty, revengeful spirit of the savage Indian; and the mild and pacific disposition of the Chinese and Hindoo. Ardent spirits and wine excite the animal organs, located in the base of the brain, more than they do the intellectual or moral faculties. This is unquestionably the fact with every thing heating in its nature; such as condiments, flesh, tea, coffee, and high-seasoned or highly stimulating food of any kind. And it will probably be found, that animal food, by keeping the body in a highly excited, not to say feverish state, is calculated unduly to excite the animal organs, thereby withdrawing strength from the top and front of the brain, but imparting physical strength, and concentrating the energies of the system, thereby wearing it out the sooner; and also that vegetable food, by reducing the inflammation of the blood, and keeping the system cool; promotes clearness of thought, quietness of feeling, placidity of mind, and moral and elevated feeling; and develops the nervous temperament, thus producing a tendency to intellectual pursuits.

This subject opens up a vast field for observation, and nothing but *facts* can guide us to the proper results. Let observations be made, experiments instituted, and the results recorded; and a vast amount of good will flow from them. If you wish to distinguish yourself intellectually, you *must* regulate the quantity and quality of your food and drink in accordance with the established laws of physiology, or your wings of fame will be melted in the heat of animal indulgence.

Health. In consequence of different degrees of health, the talents of the same individual often vary several hundred per cent. Upon its importance, and the means of preserving and obtaining it, and of regaining it when impaired, I cannot enlarge here. Observe the influence of disease upon the manifestations of the mind—the irritability, and sour temper, and debilitated intellect and moral feeling which often accompany it. Observe how totally changed is the dyspeptic from what he was before, and your impressions as to the influence and importance of health will be quite as distinct as by any thing that can be said here. But alas! how few retain their health thirty years. The midnight darkness, and total ignorance of the laws of life and health which pervade the community is both astonishing and heart-sickening. In this respect, man is infinitely behind the brute creation, who never

sickness, unless when caused by man. Yet man's organization is vastly the most perfect, and least liable to disease. But mankind are nearly all suicides—downright self-murderers of soul and body. They seem to be determined neither to live long, nor to enjoy life whilst they do live. A perfectly healthy man knows neither fatigue nor pain, yet men love both, and court and woo them, making them their constant attendants from the cradle to the grave. But it is right enough to allow them to choose their companions. Let them have them, but do not blame the world in which you live for the result of this choice. If you wish either to enjoy life or to exercise your minds, you *must* keep your health.

MEDICINES. The brains of thousands of men, and tens of thousands of children have been debilitated, and their minds clouded with a thick mist, and in many cases, totally darkened by those powerful, life-killing drugs, employed as healing agents. How many mothers, in order to make their little ones sleep, have blunted their moral sensibilities, and rendered their intellects obtuse, by dosing them with laudanum, "Godfrey's cordial," and other medicines. If men would observe the laws of life and health, they would never require medicine, and in most cases where they take it they would do better without it, if they would begin in season to practise abstinence, and not carelessly and ignorantly augment the disease. And if our physicians, instead of confining themselves to the *cure* of diseases, would lecture and inform the people how to *preserve* their health, though they might make less money, they would save suffering humanity a vast amount of misery and premature death. "An ounce of prevention is worth a pound of cure."

But, owing to the bad organization of society alluded to in the close of the chapter on temperaments, men have no *time* to attend to their health in consequence of which the violated laws of nature *compel* them to find time to be sick, and to *die* sooner than they otherwise would.

EDUCATION. For remarks upon the influence of education in modifying the direction of the faculties, see P. P. p. 40; and for remarks upon its influence in changing the relative size of the organs and power of the faculties, see a chapter on the utility of phrenology, appended to the last edition of P. P. pp. 421, and also to this work.

For the effects of the *combined* action of the faculties, which constitute by far the most important portion of phrenology, or, rather, its very *essence*, and without a knowledge of which no correct estimate of character can be formed, the reader is referred to "Phrenology Proved," &c., the main design of which is to present this hitherto neglected, but all-important, feature of this subject.

A description of the organs in this isolated state, furnishes so lame and imperfect a view of the character, that unless those who have their heads examined upon this chart, make the references here indicated to P. P., and there read those combinations that apply to them, they need not expect a correct or satisfactory description. But decidedly the best method of recording the descriptions is to have them *written* out by the examiner.

The succeeding descriptions, and also those referred to in "Phrenology Proved," &c., are predicated on the supposition that the brain is full or large in size—the organization sound—health fair or good—activity full or great; and that the faculties have not been *mis*-directed.

We have already encroached largely upon the space allotted to the analysis of the faculties, and must therefore close this department of our subject, reserving additional remarks for another place.

PHYSIOGNOMY AS CONNECTED WITH PHRENOLOGY. That there is some truth in some of the leading doctrines of physiognomy, and that the features and general expression of the countenance do furnish some index of character and talent, is a generally admitted fact, yet in its details, and as a system, it cannot be relied upon. As far as it is true, there exist relations of *cause and effect* between its signs and phenomena, yet none maintain that a long or prominent nose *causes* superior talent, or that the talents give shape to the nose, and so of its other signs. Instead of a given shape of the features causing or being caused by the disposition or talents, *both* are the product of the temperament and organization. A sharp nose is said to indicate a scold, because when the nose is sharp, the teeth, bones, voice, phrenological organs, feelings, perceptions, every thing about them, including the temper, are also sharp, the whole man, mind and body, being constructed upon the angular principle, which gives rise to great mental as well as physical activity, and to intense feelings. It is a law of the animal economy that every part of every individual should be proportionate to every other, and correspond with it. Thus the length of every bone is in proportion to that of every other, so that from the length of any one of them we can ascertain that of every other, and also the height of the person. Long arms are never found with short legs, but if the person is stout and square built, the phrenological organs will be short and broad, and the head wide instead of high. In tall persons the organs are all long, and the head higher and thinner. If there is a great amount of bone in the limbs, the scull also will be thick. If the person is small boned, his scull is thin, the system maintaining uniformity of construction throughout.

Again, the qualities of the *mind* correspond with the build of the body. If the latter is beautifully formed, well proportioned, handsome, &c., not only will its motions be easy and graceful, but the feelings will be exquisite, the mind well balanced, and a beauty, perfection, taste, refinement, elegance, and good sense will characterize every thing he says or does. But if the body is coarse, the build strongly marked or peculiar, the features striking or prominent, and countenance unusual, the mind will also be eccentric, the remarks new and striking, and as homely as the body, and the character odd, differing from the common run of people. Webster is a Webster in his walk, looks, and features as well as in his speeches, both mind and body beeing cast in the same mould. This accounts for the fact that men great in a particular line generally have a remarkable build, walk, countenance, manner of thinking, expression, and action. Energetic men have a rapid, energetic, decided walk, whereas the exquisite dandy, without brain, without sense, and with all his mind upon his back, will have a soft effeminate manner of speaking and acting, a mincing, affected, artificial walk, as though he was stepping on eggs, and so of the other mental qualities.

THE NATURAL LANGUAGE OF THE ORGANS. Nearly related to this subject will be found that of the *natural language* of the organs, or the position into which the organs, when active, throw the head and body, which, besides furnishing strong evidence that phrenology is true to nature, and forms a part of it, is really amusing when properly presented. The principle is this: every organ, when active, throws the head into a line with itself, and so happens that in every instance the position of the head produced by the activity of any organ, is perfectly expressive of the state of mind imparted by the faculty. Thus active causality projects the upper portion of the forehead, and deep thinkers, like Franklin and Webster, always hold their heads in this way. This subject will hereafter be carried out and illustrated by cuts.

SIZE OF THE BRAIN.

In our descriptions of the temperaments, much more reference should perhaps have been made to the influence of the different sizes of the brain, in combination with the different temperaments and degrees of activity; but instead of confusing the mind of the reader or amateur by mingling the two together, it was thought best to make the general remark here that in these and many similar cases, he is left to make the allowances in his own mind, because descriptions cannot be made sufficiently minute to reach them. Having the principal landmarks before him, he is left to fill up the intermediate spaces by compounding the influences of the two in proportion as each is found in the heads of those examined.

The writer values measurements less than most phrenologists do, because, 1., when one is tall, his organs are long and slim, but when he is short and thick set, they will be short and broad; see chapter on physiognomy; and, 2., the practised eye and fingers discover elevations and depressions too minute for any measure to reach, and also estimate both proportionate and absolute size here, as in various mechanical operations, in making little glass birds, toys, &c., far more accurately than any instruments. The most valuable measures are, 1., the circumference, 2., from ear to ear over firmness, which measures force; 3., do. around comparison, and also individuality.

I. THE SIZE OF THE BRAIN, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power; and the relative size of the several *organs* of an individual, indicates the proportional strength and energy of his corresponding *faculties*.

It should, however, be remembered, that the *amount* of one's mental power, depends even more upon these "*other conditions*," such as his organization, or the vigour of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, &c., than upon the *size* of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power, will vary twenty, forty, and even eighty per cent., whilst the *kind* or *quality* will differ little if any. Hence, both in proving phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount*; and yet, if he is informed as to these "other conditions," (and it is not only his *right* to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the *amount*, as well as the kind, of intellect and feeling.

AVERAGE.—One having an average-sized brain, with activity only *average*, will discover only an ordinary amount of intellect; be inadequate to any important undertaking; yet, in a small sphere, or one that requires only a mechanical routine of business, may do well: with activity *great* or *very great*, and the organs of the propelling powers and of practical intellect, large or very large, is capable of doing a fair business, and may pass for a man of some talent, yet he will not be original nor profound will be quick of perception; have a good practical understanding; will do well *in his sphere*, yet never manifest any traces of greatness, and out of his sphere, be common-place: with *moderate or small* activity, will hardly have common sense.

FULL.—One having a full-sized brain, with activity *great or very great*, and the organs of practical intellect and of the propelling powers, large or

very large, although he will not possess *greatness* of intellect, nor a deep, strong mind, will be very clever; have considerable talent, and that so distributed that it will show to be *more* than it really is, is capable of being a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat, yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great: with activity *full or average*, will do only tolerably well, and manifest only a common share of talents: with activity *moderate or small*, will neither be nor do much worthy of notice: c. 15. 43.

Large.—One having a large-sized brain, with activity *average*, will *possess* considerable energy of intellect and feeling, yet seldom manifest it unless it is brought out by some powerful stimulus, and will be rather too indolent to exert, especially his *intellect*: with activity *full*, will be endowed with an uncommon amount of the mental power, and be capable of doing a great deal, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not called out by circumstances, and his organs of practical intellect are only average or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talents: but if the perceptive faculties are strong or very strong, and his natural powers put in vigorous requisition, he will manifest a vigour and energy of intellect and feeling quite above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent (c. 18): with activity *great or very great*, will combine great *power* of mind with great activity; exercise a commanding influence over those minds with which he comes in contact; when he enjoys, will enjoy intensely, and when he suffers, suffer equally so; be susceptible of strong excitement; and, with the organs of the propelling powers, and of practical intellect, large or very large, will possess all the mental capabilities for conducting a large business; for rising to eminence, if not to pre-eminence; and discover great force of character and power of intellect and feeling: with activity *moderate*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much lack clearness and force of idea, and intenseness of feeling; unless literally driven to it, will not be likely to be much or do much, and yet actually *possess* more vigour of mind, and energy of feeling, than he will manifest; with activity 1, or 2, will border upon idiocy.

Very Large.—One having a very large head, with activity *average* or *full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgments, yet nothing more: with activity *great*, strength, and the intellectual organs the same, will be a natural genius; endowed with very superior powers of mind and vigour of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented (c. 7): with activity *very great*, and the organs of practical intellect and of the propelling powers large or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which coming ages

may glow with delight and astonishment. His mental enjoyment will be most exquisite, and his sufferings equally excruciating: c. 5. 6. 40. 41.

MODERATE.—One with a head of only moderate size, combined with *great* or *very great activity*, and the organs of the propelling powers and of practical intellect, will possess a tolerable share of intellect, yet appear to possess much more than he does; with others to plan for and direct him, will perhaps execute to advantage, yet be unable to do much alone; will have a very active mind, and be quick of perception, yet, after all, have a contracted intellect (c. 10. 26); possess only a small mental calibre, and lack momentum both of mind and character: with activity only *average or fair*, will have but a moderate *amount* of intellect, and even this scanty allowance will be too sluggish for action, so that he will neither suffer nor enjoy much: with activity *moderate or small*, be an *idiot*.

SMALL OR VERY SMALL.—One with a small or very small head, no matter what may be the activity of his mind, will be incapable of intellectual effort; of comprehending even easy subjects; or of experiencing much pain or pleasure; in short, will be a natural fool: c. 28. 29.

II. THE STRENGTH OF THE SYSTEM, including the brain, or what is the same thing, upon the *perfection or imperfection of the organization*. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetick physical powers. Even after a violation of the laws of the organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations (c. 5. 6. 7. 12. 15. 18. 40. 41. 43); but, in proportion as this is defective, weakness and imbecility of mind will ensue.

III. THE DEGREE OF ACTIVITY.—In judging of the manifestations of the mind, the *activity* of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire, to act, which go far to produce efficiency of mind, with accompanying effort and action. Under the head of size, however, the effects of the different degrees of *activity* were presented, and need not to be repeated here.

IV. UPON THE EXCITABILITY.—Sharp, or pointed and prominent organs, always accompany a nervous and very excitable temperament; moderate or average sized head; sharp teeth and pointed bones; sprightliness of mind and body, &c.

POINTED OR VERY POINTED.—One with a head uneven, or very uneven, peculiar in shape, and having a great many protuberances and depressions, or hills and valleys on it, has an equally peculiar, eccentrick *sui-generis* character; presents many strong and weak points of mind and character; is too much the sport of circumstances; lacks uniformity and consistency of character, opinion, and conduct; is likely to be driven back and forth by strong excitements and counter-excitements, and thus to have a rough voyage through life; to experience many remarkable incidents, hair-breadth escapes, &c.; in short, to do and say many singular things.

MODERATELY SMOOTH.—One with a round even head, is likely to manifest uniformity and consistency of character; to have good sense and judgment; to have few excesses or deficiences; and, like the poet's good man, "*holds the even tenour of his way*," passing smoothly through life.

AMATIVENESS:—*Reciprocal Attachment and Love of the Sexes as such; with Adhesiveness, Connubial Love, and the Marriage Relations.*

ADAPTATION. To prevent the extinction of our race, some provision for its continuance became necessary. Propagation and death are arrangements necessarily connected with man's earthly existence. The former has its counterpart in this faculty.

It creates all those relations and reciprocal feelings existing between the sexes as such, and results in marriage and offspring. It originates those reciprocal kind offices and tender feelings which each sex manifests towards the other, refining and elevating each, promoting gentility and politeness, and greatly augmenting social happiness. So far from being gross or exceptionable, its proper exercise is pure, and chaste, and even desirable. The son who loves and obeys his mother, is always tender and faithful to his wife, and the endearing recollections of his mother and loved one, are his most powerful incentives to virtue, study, &c., as well as restraints upon his vicious inclinations. The mother dotes upon her sons, and the father upon his daughters. All this class of feelings and phenomena originates in this faculty. In cities it is larger than in the country, because so constantly excited by caresses bestowed even upon children by the opposite sex, but being already too strong, it should be excited as little as possible.

AVERAGE. One having this organ *average*, will treat the other sex tenderly, and enjoy their society, yet not be enchanted with it, nor allow it to divert him from graver pursuits; will find this feeling more active, intense and excitable, than powerful and enduring, and be capable of experiencing much connubial love; yet its amount and qualities will be determined by his temperament and combinations. If adhesiveness, conscientiousness and ideality are large, and activity great, his love will be tender and intense, yet pure and chaste; partake more of elevated friendship than animal feeling, and be refined and virtuous; he will have more friends than lovers among the opposite sex; be disgusted with vulgarity in them; in case his love is well placed, will enjoy the marriage relations much, and with the moral and intellectual organs also large, and the mental temperament predominant, can love the refined and intellectual only; but if ideality is moderate or small, will disregard merely personal beauty, and choose a useful companion: with cautiousness very large, will mature his love slowly, hesitate much, and perhaps, make no choice at all: with cautiousness and secretiveness large or very large, will express less love than he feels, and that equivocally and by piecemeal, and even then not until his loved one is fully committed: with conscientiousness and approbativeness large or very large, can love *only* one whose morals are pure and unblemished, and will value the virtue and moral purity of the other sex as the pearl of greatest price, being particularly disgusted with *this species* of immorality: with cautiousness, conscientiousness, approbativeness, and veneration large or very large, and self-esteem moderate or small, will be very bashful in the society of the opposite sex, and of both sexes, yet enjoy the company of a few of the former much: with adhesiveness and benevolence large or very large, and ideality and approbativeness moderate or small, will be really kind and affectionate towards the other sex, yet not polite, or refined, or urbane, or merely nominally attentive, &c.

FULL. One having amativeness *full*, will experience the same feelings in kind, but in a still greater degree of activity and power, with those described under amativeness average, due allowance being made for its increased power, but if his activity and excitability are both great, he will

read his description under amativeness large, by selecting those combinations that apply to himself.

Large. One who has amativeness *large*, will be alive to the *personal* charms and accomplishments of the other sex; a great admirer of their beauty of form, elegance of manners, &c.; on account of the reciprocal influence of this faculty, can easily ingratiate himself into their good will, become acquainted, exert an influence with them, and kindle in them the passion of love, or, at best, create a favourable impression, even if in some respects disagreeable; has his warmest friends among the other sex, and when this feeling is strongly excited, finds its restraint extremely difficult. He should marry young, and his first love, if possible, especially if concentrativeness is large, because this feeling will be too powerful to be trifled with or easily diverted, and hard to govern. With adhesiveness also large, he will mingle pure friendship with devoted love; "cannot flourish alone," but will be inclined to love and marry young, and be susceptible of ardent and intense connubial attachment; will invest the object of it with almost superhuman purity and perfection; magnify their personal charms and their moral and intellectual qualities, and overlook defects in either; be delighted in their company, but unhappy when deprived of it; fully unbosoms every feeling, communicating and sharing every pain and pleasure, and having the whole current of the other faculties enlisted in their behalf: with ideality large or very large, and the mental apparatus predominant, will experience a fervour, elevation, intensity, and ecstasy of love, which will render it wellnigh romantic, especially the *first* love; fasten upon mental and moral, more than personal charms, or rather blending the two; can fall in love only with one who combines beauty of person with refinement, genteel manners, and great delicacy of feeling; be easily disgusted with what is coarse, vulgar, improper, or not in good taste, in the person, dress, manners, expressions, &c., of the other sex, but equally pleased with the opposite qualities; express his love in a refined, delicate, and acceptable manner; be rather sentimental, fond of love tales, romances, sentimental poetry, &c. but if ideality be moderate or small, and the motive temperament predominant, will be the reverse; with philoprogenitiveness also large, will be eminently qualified to enjoy the domestic relations of companion and parent, and take his chief delight in the bosom of his family, seldom straying from home unless compelled to; and with inhabitiveness also large, will travel half the night to be at home the balance, and sleep poorly anywhere else: with firmness and conscientiousness large or very large, will be faithful and constant in his love, keeping the marriage relations inviolate, and regarding them as the most sacred feelings belonging to our nature; with combativeness large, will protect the object of his love with great spirit, resenting forcibly any indignity or scandal offered to their person or character · with adhesiveness and alimentiveness large, will doubly enjoy the meal taken with his family or loved one: with adhesiveness and approbativeness large or very large, will praise them, like to hear them praised, and to be commended by them, and cut to the heart by their reproaches; and if self-esteem is only moderate or small, and ideality large, too ready to follow the fashions demanded by the other sex, (a combination too common in women,) and too fearful lest they should incur their censure: with secretiveness and cautiousness large or very large, will feel much more affection than express, affecting comparative indifference, especially at first, and until the other side is fully committed, and perhaps not bring matters to a crisis till it is too late; but with secretiveness moderate, will throw wide open the portals

of his heart, showing in his eye, his looks, and actions, all the love he feels: with adhesiveness, self-esteem, and firmness large or very large, though his love may be powerful, he will not allow it to subdue him, nor humble himself to gratify it, and bear its interruption with fortitude: but with self-esteem moderate or small, will break down sooner under blighted love. with a moderate or average sized head and causality, the vital mental temperament predominant, and adhesiveness, approbativeness, and ideality large or very large, will prefer the company of the beautiful, accomplished, fashionable, dressy, gay, and superficial of the other sex, and love to talk small talk with them: with the moral organs predominant, will choose the virtuous, devout and religious: with the intellectual organs large or very large, can love only those who are intellectual, sensible, and literary, and almost adore them, but is disgusted with the opposite class: with the vital temperament predominant, ideality large or very large, causality only average, and conscientiousness moderate or small, will be less particular as to their morals than their personal charms, and if concentrativeness is small, will love the pretty face and figure best that he sees last, and have an attachment by no means exclusive, courting many, rather than being satisfied with individual attachment, and being strongly inclined to the animal gratification of this faculty; and with large language, individuality, eventuality, and mirthfulness added, will take great delight in joking with and about the opposite sex; often be indelicate in his allusions; fond of hearing and relating obscene anecdotes about them, and of vulgar prints; and with large tune added, of singing love songs of an objectionable character, if not prone to revelry and prodigacy, and extremely liable to pervert this faculty. with adhesiveness and conscientiousness only moderate or average, and acquisitiveness large, or very large, will marry quite as much for money or animal gratification, as for connubial love, especially if his first attachment has been interrupted: with an active temperament and large firmness, conscientiousness, and cautiousness, will experience powerful temptations, yet resist them; but with only moderate secretiveness and conscientiousness, and cautiousness only full, will hardly be a Joseph, and should never trust to his resolution; but if conscientiousness and approbativeness are large, in case he does yield, he will suffer the deepest shame, remorse, and penitence.

The reverse of any of these combinations will produce opposite qualities.

Very Large. One having this organ *very large* experiences its power and intensity to an almost ungovernable extent; is even passionately fond of the other sex should by all means be married; will place the highest estimate upon them, and experience the feelings described under amativeness large, and under those combinations which exist in his head, in a still higher degree of intensity and power, so that, making due allowances for the increase of this feeling, he will read his character in this respect under this organ large, selecting those combinations which are found in his head.

Moderate, will be rather deficient, though not palpably so, in love and attentions to the opposite sex; with adhesiveness large, have more platonic affection and pure friendship than animal feeling; with activity great, more ardour and excitability of this feeling than power, and be disgusted with vulgarity. This combination predominates in women.

Small, feels little connubial or sexual love, or desire to marry; is less polite and interesting, and more cold, coy, distant, reserved, &c., than one with this organ large, and the reverse of his description: p 59, c. 29. 31.

Very small, is passively continent, never experiencing this feeling: p. 60

Philoprogenitiveness: *Parental love; attachment to one's own offspring; love of children generally, of pets, animals, &c.*

"To rear the tender thought, to teach the young idea how to shoot."

Adaptation. For aught we know, man, like the fabled Minerva from the brain of Jupiter, might have been brought forth in the full possession of all his faculties both physical and mental, capable, from the first moment of his earthly existence, of taking care of himself and supplying his every want. But the *fact* is otherwise. He enters the world in a condition utterly helpless, and, but for the greatest parental care and anxiety, every infant child must inevitably perish, and our race soon become extinct. To this arrangement or state of things, philoprogenitiveness is adapted, nor can any other element of man's nature accomplish the end attained by this faculty. The infant cannot be regarded as a *friend*, and therefore adhesiveness cannot be exercised upon it. Causality might devise the means requisite for its relief but would not lift a finger towards executing them; benevolence might do something, yet it would be far too little for their physical salvation or their mental and moral culture. How often do we find persons very benevolent to adults, but cruel to children. These vexatious and expensive little creatures are far more likely to array combativeness and destructiveness and acquisitiveness against them than benevolence or any other faculty in their favour: so that if parents had no faculty adapted exclusively to the nursing and training of offspring, their burden would be too intolerable to be submitted to, whereas this faculty renders them the dearest of all objects to parents, their richest treasure, their greatest delight, and an object for which they live and labour and suffer more than for any other, casting into the shade all the toil and trouble and expense which they cause, and lacerating the parent's heart with the bitterest of pangs when death or space tears the parent and child asunder.

The numberless attentions demanded by the helpless condition of children, require a much more vigorous action of the other faculties in their favour than is demanded in reference to adults. Without the influence of philoprogenitiveness, the scales would be turned *against* them, whereas now, by exciting combativeness and cautiousness in their defence and protection; by awakening causality to plan and benevolence to execute ways and means for their relief; by stimulating acquisitiveness to accumulate the means of educating and adorning them, it sets all the other faculties at work in their behalf.

Moreover, the duties and relations of the mother to her offspring require a much greater endowment of this faculty in her than in the father, and accordingly, we find much larger philoprogenitiveness in the female head than in the male. This adaptation of the organ in woman to the far greater power of the passion, and of both to the far greater demand made upon her by her offspring, is certainly an important evidence of the truth of phrenology.

Average. One having philoprogenitiveness average, will take considerable interest in children, especially when they begin to walk and prattle, and if a parent, exert himself strenuously to provide for them; place a high but reasonable value upon them; be sufficiently tender of them, yet not foolishly fond or indulgent; be pleased with good children, yet not bear much from those that are troublesome; and whilst he will value his own children highly, and bear considerably from them, he will not care much about those of others or bear much from them.

One having philoprogenitiveness average, with adhesiveness large or very large, will not manifest great fondness for *infants*, yet when his own children are capable of being made companions and friends, will prize them highly: with combativeness and destructiveness larger than philoprogenitiveness, though tolerably fond of good children, will not bear with their mischief or childish whims, or their noise, and hence often scold if not punish them: with well developed intellectual organs, will labour for their intellectual improvement, and give them good advantages for education: with the moral organs large, will seek their moral and religious improvement, and watch their moral conduct: with adhesiveness, benevolence, firmness, conscientiousness, and the reasoning organs large or very large, combativeness and self-esteem at least full, will like children well, yet be far from spoiling them by over indulgence, and generally secure their obedience, yet not treat them with severity: with very large conscientiousness, will not make sufficient allowance for their childishness, but censure their little thoughtless mischief as though it were a premeditated wrong, &c.

Full. The descriptions and combinations under philoprogenitiveness full will be found under this organ average, the reader making due allowance for the increased influence of philoprogenitiveness, and will be a medium between those of this organ average and large.

Large. One having philoprogenitiveness *large*, if a parent, takes a deep and lively interest in his children; enjoys their company and childish sports, and perhaps often mingles with them; easily gains their good will by paying them little attentions, and is thus the better qualified to govern and educate them; values his children above all price; cheerfully submits to parental care and toil; spare no pains for them; eagerly watches around their sick bed, regrets their absence, and experiences poignant grief at their loss; if concentrativeness be also large or very large, will pore incessantly over that loss for years, but with concentrativeness moderate or small, though he will feel their loss keenly whenever he thinks of it, will be occasionally relieved by a change of occupation or subject of feeling: with combativeness, destructiveness and self-esteem full or large, and adhesiveness, benevolence, conscientiousness, firmness and the reasoning organs large or very large, corrects his children when their own good, and not his caprice, demands it; governs them by moral suasion mainly, and employs physical punishment only as a last resort; is kind yet strict, fond yet not over-indulgent; gratifies his children whenever he can do so without injuring them, but no farther, and is well qualified to discharge the duties of a parent: with the moral organs generally large or very large, regards their *moral* character and standing as of primary importance, and faithfully reproves their faults, &c.; if a professor of religion, will interest himself in institutions calculated to improve the *morals* of children, such as Sabbath-schools, Bible classes, &c., and with large cautiousness added, will have much anxiety touching this point: with the intellectual organs large or very large, will do his utmost to cultivate their intellects, and give them every advantage in his power for acquiring knowledge, with an active temperament, say the sanguine nervous, a moderate or average size brain, and large or very large combativeness and destructiveness, and moderate or average causality, secretiveness and conscientiousness, will be by turns too indulgent and then too severe; pet them one minute and scold or punish them the next, not overlooking their childish foibles, and, with moderate or small self-esteem added, will fail to secure their respect or obedience, and allow them to trample upon him with large or very large approbat. and ideal. added to this

comb nation, will be likely to educate them for show and effect rather than for usefulness; to teach them the ornamental and fashionable, to the neglect of the more substantial, branches of learning; to ornament their persons more than their minds, thus making them self-conceited fops and vain and gaudy belles, rather than useful members of society: but with a large brain, well developed moral and intellectual organs, and only average or full ideality and approbat., will seek their usefulness rather than their distinction, and give them an education more practical and substantial than ornamental: with a full or large sized brain, and well developed moral and intellectual organs, particularly large firmness, self-esteem, conscientiousness, individuality, eventuality, locality, form, language, order, calculation and comparison, will be eminently qualified for teaching school, and capable of both governing and instructing them.

This organ also fastens upon other objects of care and tenderness, such as domestic animals, particularly horses, dogs, cattle, birds, flower-pots, &c., creating in the farmer a love of rearing and feeding his live stock; in the hunter and man of leisure, a powerful attachment to his favourite horse and dog; in the unmarried lady, a love of her kitten or lap dog or bird; in the little girl, a fondness for her doll-babies, and with imitation and construct., skill in making and dressing them, &c.: combined with large or very large form, size, and ideality, this faculty admires the good points of a horse both of form and movement, and thus aids in matching and judging of horses, and with large acquisitiveness, leads to trading in them, (see acquis. large.)

Very Large. One having philoprogenitiveness *very large*, will experience the feelings described under this organ large but in the highest degree of intensity and power; almost idolizes his children; grieves immoderately at their loss, refusing to be comforted, literally doting on and living for them; with large or very large benevolence and only moderate or small destructiveness, can never correct children or see them punished, and with only average causality, is in danger of spoiling them by petting and over-indulging them: with very large approbativeness or self-esteem added, indulges parental vanity and conceit; prides himself upon *his* children, thinking them vastly smarter than those of others, and taking every opportunity to exhibit their attainments: with very large cautiousness, indulges a multitude of groundless apprehensions about them, always cautioning them, and thus likely to render the child either timid, or else disgusted with the foolish fears of the parent: with acquisitiveness moderate, makes them many presents, and is too ready to supply their every want, even though an artificial one: with large or very large moral and intellectual organs, whilst he indulges towards them indescribably tender parental fondness, will love them too well to spoil them; and love them, too, as intellectual and moral beings rather than as merely *his* children; and employ his utmost powers in cultivating the higher and nobler qualities of man's nature, contemplating them with a fondness amounting to rapture.

Moderate. One having this organ moderate, is not fond enough of children to bear much from them; may love his own children, yet cares little for those of others, and cannot please or take care of them, particularly of infants, nor endure to hear them cry, or make a noise, or disturb his things, and with an active temperament and full or large combativeness, is

yet with these organs large; and combat. and destruct. only full, many do every thing necessary for their good, and never see them wronged or suffer. The combination and descriptions under philoprogenitiveness average will apply to this organ moderate, due allowance being made for the diminished influence of the feeling.

SMALL, feels little interest in even his own children, much less in those of others; is liable to treat them unkindly: p. 64. c. 26.

VERY SMALL, has no parental love; hates all children: p. 64. c. 30.

4.* ADHESIVENESS.—*Friendship; social feeling; love of society*

AVERAGE, is quite friendly, yet will not *sacrifice* much for friends.

FULL, is highly social, yet not *remarkably* warm-hearted: p. 66. c. 16.

LARGE, is *eminently* social, an ardent, sincere friend; enjoys friendly society extremely; forms strong, if not hasty, attachments: p. 65. c. 11.

VERY LARGE, loves friends with indescribable tenderness and strength of feeling; will sacrifice almost every thing upon the altar of friendship; with amat. full or large, is susceptible of the most devoted connubial love; falls in love easily: p. 65. c. 10. 14. 20. 21. 42.

MODERATE, loves friends some, yet self more; quits friends often: p. 67.

SMALL, is unsocial, cold-hearted, likes and is liked by few or none: p. 67.

VERY SMALL, is a stranger to friendly social feeling: p. 67. c. 24. 32.

5. INHABITIVENESS.—*Love of home as such; attachment to the place where one has lived; unwillingness to change it; patriotism.*

AVERAGE, forms some, though not strong, local attachments: c. 8. 12.

FULL, loves home well, yet does not grieve much on leaving it: p. 69.

LARGE, soon becomes *strongly* attached to the *place* in which he lives loves home and country *dearly;* leaves them reluctantly; is unhappy without a home of his own: p. 68. 6. 12. 14. 15. 16. 21.

VERY LARGE, regards *home* as the dearest, sweetest spot on earth; feels homesick when away; dislikes changing residences; is *pre-eminently* patriotic; thinks of his native place with intense interest: p. 68. c. 5.

MODERATE, has some, but no great, regard for home *as such:* p. 69. c. 26

SMALL OR VERY SMALL, forms few local attachments; cares little where he is; makes any place home; leaves and changes residences without regret: p. 69. *(The number according to Spurzheim.)

6. CONCENTRATIVENESS.—*Unity and continuity of thought and feeling; power of entire and concentrated application to one thing*

AVERAGE, possesses this power to some, though to no great, extent.

FULL, is disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; is neither disconnected nor prolix: p. 71. c. 15.

LARGE, is able and inclined to apply his mind to one, and but one, subject for the time being, till it is finished; changes his mental operations with difficulty; is often prolix: p. 72. c. 12. 42.

VERY LARGE, places his mind upon subjects slowly; cannot leave them unfinished, nor attend to but *one* thing at once; is *very* tedious; has great application, yet lacks *intensity* and *point:* p. 70.

MODERATE, loves and indulges *variety* and *change* of thought, feeling, occupation, &c.; is not confused by them; rather lacks application; has *intensity,* but not *unity,* of the mental action: p. 71. c. 16.

SMALL, craves novelty and variety, has little application; thinks and feels intensely, yet not long on any thing, jumps rapidly from premise to conclusion; fails to *connect* and *carry out* his ideas &c.: p. 71. c. 14.

VERY SMALL, is restless; satisfied only by *constant succession*. p. 72
This faculty is *sui generis*, and affects both feeling and intellect.

SPECIES II. SELFISH PROPENSITIES. These provide for the various *animal* wants; have reference to the necessities, desires, and gratifications of their possessor; and terminate upon his sensual interests and wants
LARGE OR VERY LARGE, has strong animal desires; is strongly tempted to gratify them; prone to be selfish, unless the moral sentiments are still stronger; and will take good care of number *one*: c. 8. 12. 14. 15. 16. 20.
MODERATE OR SMALL, is not selfish enough; easily trode upon; needs to have some one to take care of him; and cannot give himself up to low-lived, sensual pleasures: c. 10. 11. 12. 41.

A. VITATIVENESS.—*Love of existence* AS SUCH, *dread of annihilation*.
AVERAGE, is attached to life, and fears death, yet not a great deal.
FULL, desires life, but not eagerly, from love of it and of pleasure: p. 74.
LARGE, loves, and clings tenaciously to, existence, *for its own sake;* craves immortality and dreads annihilation, even though miserable: p. 74.
VERY LARGE, however wretched, shrinks from, and shudders at the thought of, dying and being dead; feels that he cannot give up existence: p. 74.
MODERATE, loves life, yet is not *very* anxious about living: p. 74.
SMALL OR VERY SMALL, heeds not life or death, existence or annihilation

6. 6. COMBATIVENESS.—*Feeling of resistance, defence, opposition; boldness, willingness to encounter; courage, resentment, spirit:* p. 75.
AVERAGE, is pacifick, but, when driven to it, defends his rights boldly; avoids collision, strife, &c., yet, once excited, is quite forcible.
FULL, seldom either courts or shrinks from opposition; when roused, is quite energetick; may be quick tempered, yet is not contentious: p. 78.
LARGE, is resolute and courageous; spirited and efficient as an opponent; quick and intrepid in resistance; loves debate; boldly meets, if he does not court, opposition: p. 75. c. 5. 15. 8. 16.
VERY LARGE, is powerful in opposition; prone to dispute, attack, &c.; contrary; has violent temper; governs it with difficulty: p. 77. c. 12. 14.
MODERATE, avoids collision; is rather pacifick and inefficient: p. 78.
SMALL, has feeble resistance, temper, force, &c.; is cowardly: p. 79.
VERY SMALL, withstands nothing; is chickenhearted; an arrant coward.

7. 1. DESTRUCTIVENESS.—*Executiveness; indignation; force; severity; sternness; a destroying, pain-causing disposition:* p. 82
AVERAGE, has not really *deficient*, yet none too much, indignation. 19
FULL, can, but is loath to, cause or witness pain or death; has sufficient severity, yet requires considerable to call it out: p. 83. c. 5. 11.
LARGE, when excited, feels deep-toned indignation; is forcible, and disposed to subdue or destroy the *cause* of his displeasure: p. 82. c. 5. 89.
VERY LARGE, when provoked, is vindictive, cruel, disposed to hurt, take revenge, &c.; bitter and implacable as an enemy; *very* forcible: p. 83 c. 12. 13. 14. 15. 16. 17. 24. 25. 26. 32. 33. 35. 42.
MODERATE, is mild; not severe nor destructive enough; when angry, lacks power; can hardly cause or witness pain or death: p. 84. c. 10. 41.
SMALL, would hardly hurt one if he could, or could if he would, has so feeble anger that it is derided more than feared: p. 84. c. 21. 27.
VERY SMALL, is unable to cause, witness, or endure pain or death: c. 48.

8 * ALIMENTIVENESS.—*Appetite for sustenance; cause of hunger*
AVERAGE, enjoys food well, but not very well; hence is particular: c. 41
FULL, has a good appetite, yet can govern it well; is not greedy: p. 87

LARGE, has an excellent appetite; a hearty relish for food, drink, &c. enjoys them much; is a good liver; not dainty. p. 86. c. 5. 12. 14.
VERY LARGE, sets too much by the indulgence of his palate; eats with the keenest appetite; perhaps "makes a god of his belly:" p. 87. c. 18
MODERATE, has not a good, nor very poor, but *rather* poor, appetite: p. 87
SMALL OR VERY SMALL, is dainty, mincing, particular about food; eats with little relish; hardly cares when he eats, or whether at all: p. 88.

8. ACQUISITIVENESS.—*Love of acquiring and possessing* PROPERTY AS SUCH; *desire to save, lay up, &c.; innate feeling of* MINE AND THINE, *of a right to possess and dispose of things:* p. 89.
AVERAGE, loves money, but not greatly; can make it, but spends freely
FULL, sets by property, both for itself, and what it procures, yet is not penurious; is industrious and saving, yet supplies his wants: p. 93.
LARGE, has a strong desire to acquire property; is frugal; saving of money; close and particular in his dealings; devoted to money-making, trading, &c.; generally gets the value of his money: p. 89. c. 5. 18.
VERY LARGE, makes money his *idol;* grudges it; is tempted to get it dishonestly; penurious; sordid; covetous; &c.: p. 92. c. 8. 9. 20. 26.
MODERATE, finds it more difficult to *keep* than make money; desires it more to supply wants than lay up; is hardly saving enough: p. 94. c. 7. 14
SMALL, will generally spend what money he can get injudiciously, if not profusely; lays up little; disregards the prices of things: p. 95. c. 27. 41.
VERY SMALL, cannot know nor be taught the value or use of money: p. 95.

10. 7. SECRETIVENESS.—*Desire and ability to secrete, conceal, &c.*
AVERAGE, is not artful nor very frank; is generally open; *can* conceal.
FULL, can keep to himself what he wishes to, yet is not cunning: p. 99
LARGE, seldom discloses his plans, opinions, &c.; is hard to be found out; reserved; non-committal: p. 96. c. 5. 40.
VERY LARGE, seldom appears what he is, or says what he means; often equivocates and deceives; is mysterious, dark, cunning, artful, given to double-dealing, eye-service, &c.: p. 98. c. 8. 9. 12. 13. 15. 16. 17, 20 25. 26. 22. 30. 31. 33. 34. 36. 37. 38.
MODERATE, is quite candid and open-hearted; loves truth; dislikes concealment, underhand measures, &c.; seldom employs them: p. 100
SMALL, speaks out just what he thinks; acts as he feels; does not wish to learn or tell the secrets of others, yet freely tells his own; is *too* plain spoken and candid: p. 101. c. 21. 27. 41.
VERY SMALL, keeps nothing back; has a transparent heart: p. 101.

GENUS III. HUMAN, MORAL, AND RELIGIOUS SENTIMENTS: 102

SPECIES I. SELFISH SENTIMENTS. In their character and objects, these faculties partake more of the *human*, and less of the *animal*, than do the selfish *propensities*, and although they terminate upon *self*, yet they have no inconsiderable influence upon the *moral* character: p. 47. 103. c. 2
AVERAGE OR FULL, has a respectable, though not great, regard for his *character*, and desire to do something worthy of *himself:* c. 21. 10. 11
LARGE OR VERY LARGE, thinks much of and about himself; has a great amount of *character* of some kind: p. 51. c. 5. 6. 12. 14. 15. 16. 18. 40
MODERATE, SMALL, OR VERY SMALL, has too little pride and weight of character and ambition to give manliness and efficiency: c. 20. 26.

11. 10. CAUTIOUSNESS.—*Carefulness; provision against danger*
AVERAGE, has some caution, yet hardly enough for success c. 41.
FULL, has prudence and forethought, yet not too much: p. 105. c. 40

LARGE, is always watchful; on the look-out; careful; anxious; solicitous; provident against real and imaginary danger, &c.: p. 104. c. 5. 6. 15
VERY LARGE, hesitates too much; suffers greatly from *groundless* fears; is timid, easily frightened, &c.: p. 105. c. 12. 13. 16. 17. 21. 26. 27. 31
MODERATE, is rather imprudent, hence unlucky; liable to misfortunes caused by carelessness; plans too imperfectly for action: p. 106.
SMALL, acts impromptu; disregards consequences; fears nothing; is imprudent; luckless, often in hot water: p. 106.
VERY SMALL, is reckless, destitute of fear and forethought: p. 107.
CIRCUMSPECTION. *Propriety; discreetness of expression and conduct*
AVERAGE OR FULL, has some, though none too much, discretion and propriety of expression and conduct; sometimes speaks inconsiderately.
LARGE OR VERY LARGE, weighs well what he says and does; has a nice sense of propriety; thinks twice before he speaks once.
MODERATE OR SMALL, does and says indiscreet things: unascertained
11. APPROBATIVENESS.—*Sense of honour, regard for character; ambition; love of popularity, fame, distinction, &c.:* p. 107.
AVERAGE, enjoys approbation, yet will not *sacrifice* much to obtain it.
FULL, desires and seeks popularity and feels censure, yet will neither deny nor trouble himself much to secure or avoid either: p. 110.
LARGE, sets every thing by *character, honour*, &c.; is keenly alive to the frowns and smiles of publick opinion, praise, &c.; tries to show off to good advantage; is affable, ambitious, apt to praise himself: p. 108
VERY LARGE, regards his *honour* and *character* as the *apple of his eye;* is even *morbidly* sensitive to praise and censure; over fond of praise, often feels ashamed, &c.; *extremely* polite, ceremonious, &c.: p. 110.
MODERATE, feels reproach some, yet is little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in his path, yet will not deviate from it to collect them: p. 112.
SMALL, cares little for popular frowns or favours; feels little shame; disregards and despises fashions, etiquette, &c.; is not polite: p. 112.
VERY SMALL, cares nothing for popular favour or censure.
13. SELF-ESTEEM. *Self-respect; high-toned, manly feeling; innate love of personal liberty, independent, &c.; pride of character:* p. 113.
AVERAGE, respects himself, yet is not haughty: c. 21. 41.
FULL, has much self-respect; pride of character; independence: p. 116.
LARGE, is high-minded, independent, self-confident, dignified, his own master; aspires to *be* and *do* something worthy of himself; assumes responsibilities; does few *little* things: p. 114. c. 5. 6.
VERY LARGE, has unbounded self-confidence; endures no restraint, takes no advice; is rather haughty, imperious, &c.; p. 116. c. 8. 14. 15. 16.
MODERATE, has some self-respect, and manly feeling, yet too little to give ease, dignity, *weight* of character, &c.; is too trifling: p. 116. c. 23
SMALL, feels too unworthy; says and does *trifling* things; puts himself on a par; is not looked up to; undervalues himself: p. 117. c. 11
VERY SMALL, is servile, low-minded: destitute of self-respect: p. 117
14. 15. FIRMNESS.—*Decision, stability, fixedness of character, &c.* 119.
AVERAGE, has some decision, yet too little for general success: c. 10. 20
FULL, has perseverance enough for ordinary occasions, yet too little for *great* enterprises; is neither fickle nor stubborn: p. 121. c. 21. 27.
LARGE, may be fully relied on; is set in his own way; hard to be convinced or changed at all; holds on long and hard: p. 119. c. 6.

VERY LARGE, is wilful; and so tenacious and unchangeable of opinion, purpose, &c., that he seldom gives up any thing: p. 120. c. 5. 8. 12. 14. 15. 16. 17.

MODERATE, gives over too soon; changes too often and too easily; thus fails to effect what greater firmness would do: p. 122. c. 11. 26.

SMALL OR VERY SMALL, lacks perseverance; is too changeable and vacillating to effect much, or be relied upon: p. 122.

SPECIES II. MORAL AND RELIGIOUS SENTIMENTS. These render man a moral, accountable, and religious being; humanize, adorn, and elevate his nature; connect him with the *moral* government of God, create the higher and nobler sentiments of our nature; and are the origin of goodness, virtue, moral principle and purity, &c.: p. 48. 123. c. 2.

AVERAGE OR FULL, has moral feeling and principle, yet too little to withstand large or very large propensities: c. 8. 15. 21.

LARGE OR VERY LARGE, is morally inclined; sentimental; thinks and feels much on moral and religious subjects, &c.: p. 52. c. 5. 6. 7. 11. 41.

MODERATE, SMALL, OR VERY SMALL, has not strong moral or religious feelings; lets his larger faculties rule him: p. 52. c. 14. 17. 20. 26. 42.

15. 16. CONSCIENTIOUSNESS.—*Innate feeling of duty, accountability, justice, right, &c.; moral principle; love of truth:* p. 124.

AVERAGE, has right intentions, but their influence is limited: c. 15.

FULL, strives to do right, yet sometimes yields to temptation; resists besetting sins, but may be overcome, and then feels remorse: p. 130. c. 27.

LARGE, is honest; faithful; upright at heart; moral in feeling; grateful; penitent; *means* well; consults *duty* before expediency; loves and means to speak the truth; cannot tolerate wrong: p. 126. c. 13. 25. 11.

VERY LARGE, is *scrupulously* exact in matters of right; perfectly honest in motive; always condemning self and repenting; very forgiving, conscientious, &c.; makes *duty* every thing, expediency nothing: p. 129.

MODERATE, has considerable regard for duty *in feeling*, but less in practice; justifies himself; is not very penitent, grateful, or forgiving; often temporizes with principle; sometimes lets *interest* rule *duty*: p. 131.

SMALL, has few conscientious scruples; little penitence, gratitude, regard for moral principle, justice, duty, &c.: p. 132. c. 20. 16. 17. 42.

VERY SMALL, neither regards nor *feels* the claims of duty or justice.

18. 17. HOPE.—*Anticipation; expectation of future happiness, success, &c.*

AVERAGE, has some, but generally reasonable, hopes; is seldom elated

FULL, is quite sanguine, yet realizes about what he expects: p. 139.

LARGE, expects, attempts, and promises a great deal; is generally sanguine, cheerful, &c.; rises above present troubles; though disappointed, hopes on still; views the brightest side of prospects: p. 137. c. 5. 6. 26.

VERY LARGE, has unbounded hopes; builds a world of castles in the air; lives in the future; has too many irons in the fire: p. 138. c. 12. 13.

MODERATE, expects and attempts too little; succeeds beyond his hopes; is prone to despond; looks on the darker side: p. 139.

SMALL, is low-spirited; easily discouraged; fears the worst, sees many lions in his way; magnifies evils; lacks enterprise: p. 140. c. 17.

VERY SMALL, expects nothing good; has no hope of the future: p. 140

7 18. MARVELLOUSNESS.—*Belief in the supernatural; credulity*

AVERAGE, believes some but not much, in wonders, forewarnings, &c.

FULL, is open to conviction; rather credulous; believes in spirits, divine providences and forewarnings, the spiritual, &c.: p. 143.
LARGE, believes and delights in the supernatural, in dreams, and the like; thinks many natural things supernatural: p. 142. c. 8. 12.
VERY LARGE, is very superstitious; regards most things with wonder.
MODERATE, believes but little that cannot be accounted for, yet is open to conviction; is incredulous, but listens to evidence: p. 144.
SMALL, is convinced only by the hardest; believes nothing till he sees *facts*, or *why and wherefore*, not even revelation farther than a *reason* is rendered; is prone to reject new things without examination: p. 145.
VERY SMALL, is skeptical; believes little else than his senses: p. 146.

18. 14. VENERATION.—*The feeling of worship for a Supreme Being; respect for religion and things sacred, and for superiors:* p. 147.
AVERAGE, may feel *religious* worship, yet little respect for *men*. 10.
FULL, is capable of much religious fervour and devotion, yet is not *habitually* serious; generally treats his fellow men civilly: p. 149. c. 11. 42.
LARGE, loves to adore and worship God, especially through his works; treats equals with respect, and superiors with deference: p. 148. c. 6.
VERY LARGE, is eminent, if not pre-eminent, for piety, heart-felt devotion, religious fervour, seriousness, love of divine things, &c.: p. 149. c. 5. 12. 15. 16. 26. 41.
MODERATE, disregards religious creeds, forms of worship, &c.; places religion in other things; is not serious nor respectful: p. 150. c. 21.
SMALL, feels little religious worship, reverence, respect, &c.: p. 150
VERY SMALL, seldom, if ever, adores God; is almost incapable of it.

19. 13. BENEVOLENCE. *Desire to see and make sentient beings happy; willingness to sacrifice for this end; kindness; sympathy for distress*
AVERAGE, has kind, fellow feeling, without much *active* benevolence.
FULL, has a fair share of sympathetick *feeling*, and some, though no great, willingness to sacrifice for others: p. 158.
LARGE, is kind, obliging, glad to serve others, even to his injury; feels lively sympathy for distress; does good to all: p. 155. c. 6. 7. 18. 21.
VERY LARGE, does all the good in his power; gladly sacrifices self upon the altar of pure benevolence; scatters happiness wherever he goes; is one of the kindest-hearted of persons: p. 157. c. 5. 10. 11 40. 41.
MODERATE, has some benevolent feeling, yet too little to prompt to much self-denial; does good only when he can without cost: p. 158. c. 12. 20
SMALL, feels little kindness or sympathy; is almost deaf to the cries of distress; hard-hearted, selfish, &c.: p. 159. c. 8. 14. 15. 26. 42.
VERY SMALL, is destitute of all humanity and sympathy: p. 159. c. 24.

SPECIES III. SEMI-INTELLECTUAL SENTIMENTS. By creating a taste for the arts, improvements, polite literature, the refinements and elegancies of life, &c., these faculties greatly augment human happiness, and adorn and elevate human nature: p. 48. 159. c. 2. Large in c. 6. 11. 18.

20. 9. CONSTRUCTIVENESS. *Mechanical dexterity and ingenuity; desire and ability to use tools, build, invent, employ machinery, &c.*
AVERAGE, has some, yet no great, relish for, and tact in, using tools.
FULL, has fair mechanical ingenuity, yet no great *natural* talent or desire to make things; with practice, will do well; without it, little: p. 163.
LARGE, shows great *natural* dexterity in using tools, executing mechanical operations, working machinery, &c.; loves them: p. 161. c. 18

VERY LARGE, is a *mechanick* of the first order; a true *genius*; loves it too well to leave it; shows extraordinary skill in it: p. 162. c. 7. 19.
MODERATE, with much practice, may use tools quite well, yet dislikes mechanical operations; owes more to art than nature: p. 163. c. 14.
SMALL, hates and is awkward and bungling in using tools, &c.: p. 163.
VERY SMALL, has no mechanical skill or desire: p. 164.

21. 19. IDEALITY.—*Imagination; taste; fancy; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art, &c.*
AVERAGE, has some taste, though not enough to influence him much.
FULL, has refinement of feeling, expression, &c., without sickly delicacy, some love of poetry, yet not a vivid imagination: p. 168. c. 6. 7. 42.
LARGE, has a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art: p. 166. c. 11. 18. 41.
VERY LARGE, often gives reins to his erratick imagination; experiences revellings of fancy, ecstasy, rapture of feeling, enthusiasm: p. 167. c. 40.
MODERATE, has some, but not much, imagination; is rather plain in expression, manners, feeling, &c.; dislikes poetry, finery, &c.: p. 168. 42
SMALL, lacks taste, niceness, refinement, delicacy of feeling, &c.: p. 169.
VERY SMALL, is destitute of the qualities ascribed to this faculty: p. 169.

B SUBLIMITY.—*Conception of grandeur; sublime emotions excited by contemplating the vast, magnificent, or splendid in nature or art.*
AVERAGE, sometimes, but not to a great degree, experiences this feeling.
FULL, enjoys magnificent scenes well, yet not remarkably so.
LARGE, admires and enjoys mountain scenery, thunder, lightning, tempest, a vast prospect, &c., exceedingly; hence, enjoys travelling: p. 249.
VERY LARGE, is a passionate admirer of the wild and romantick; feels the sublimest emotions whilst contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, &c.: p. 249. c. 11. 40. 41.
MODERATE, has some, though not at all vivid, emotions of this kind.
SMALL, OR VERY SMALL, discovers little in nature to awaken this feeling.

22 21. IMITATION.—*Disposition and ability to take pattern, imitate.*
AVERAGE, copies some, yet too little to deserve or excite notice.
FULL, with effort, copies some, but not well; cannot *mimick:* p. 171
LARGE, has a great propensity and ability to copy, take pattern from others, do what he sees done, &c.; needs but one showing; gesticulates much; describes and acts out well: p. 170. c. 41.
VERY LARGE, can mimick, act out, and copy almost any thing; describe, relate anecdotes, &c., to the very life; has a theatrical taste and talent; seldom speaks without gesturing: p. 171. c. 11. 40.
MODERATE, cannot mimick at all; can copy, draw, take pattern, &c., only with difficulty; describes, relates anecdote, &c., poorly: p. 171.
SMALL, dislikes and fails to copy, draw, do after others, &c.: p. 172
VERY SMALL, has little ability to imitate or copy any thing: p. 172.

23. 20. MIRTHFULNESS.—*Intuitive perception of the absurd and ridiculous; a joking, fun-making, ridiculing disposition and ability.*
AVERAGE, perceives jokes, and relishes fun, but cannot *make* much.
FULL, has much mirthful feeling; makes and relishes jokes well: p. 175.
LARGE, has a quick, keen perception of the ludicrous; makes a great amount of fun; too much for his own good; is quick at repartee; smiles often; laughs heartily at jokes: p. 173. c. 11 18

VERY LARGE, is quick and apt at turning every thing into ridicule, throws off constant sallies of wit; is too facetious, jocose, &c.: p. 175. c. 6.
MODERATE, has some witty ideas, yet lacks quickness in conceiving, and tact in expressing them; is generally quite sober: p. 176. c. 26.
SMALL, makes little fun; is slow to perceive, and still slower to turn jokes; seldom laughs; thinks it wrong to do so: p. 177.
VERY SMALL, has few if any witty ideas or conceptions: p. 177.

GENUS III. INTELLECTUAL FACULTIES. These have to do with the *physical* and the *metaphysical* world; with *things* in general, and their *qualities, relations*, &c.; with the world and its contents: p. 49. 177. c. 2.
AVERAGE OR FULL, has sufficient intellect to get along in the world, yet not enough to render him eminent for talents: c. 10. 15. 21. 27.
LARGE, is possessed of sufficient *natural* talent and *power* of intellect to enable him to take a high intellectual stand among men, yet their direction depends upon other causes: c. 18.
VERY LARGE, is by nature a truly *great* man; possesses the highest order of natural talents; is capable of rising to *pre-eminence*: c. 5. 6. 7. 11. 40. 41.
MODERATE OR SMALL, shows little talent, lacks sense: c. 8. 14. 20. 42.

SPECIES I. THE SENSES; *sensation, sight, hearing, taste, smell.* 178.

SPECIES II.—OBSERVING AND KNOWING FACULTIES. These bring man into direct intercourse with the *physical* world; observe *facts* of all kinds, that is, the *conditions, qualities, phenomena*, and *physical* relations of *material* things; collect and treasure up information; create the desire to see and know things, &c.: p. 50. 183. c. 2.
AVERAGE OR FULL, possesses fair perceptive powers: c. 6. 10. 11. 21.
LARGE, with advantages, knows a great deal about matters and things in general; is very quick of observation and perception; has a practical, matter-of-fact, common sense tact and talent; can show off to excellent advantage; appear to know all that he really does, and perhaps more is capable of becoming an excellent scholar, or of acquiring and retaining knowledge with great facility, and attending to the *details* of business; and has a decidedly *practical* intellect: p. 50. c. 15. 16. 17. 18. 19. 25.
VERY LARGE, is *pre-eminent* for the qualities just described; seizes as if by intuition upon the properties, conditions, fitness or unfitness, value, &c., of things; has wonderful powers of observation and ability to acquire knowledge; has a natural taste and talent for examining and collecting statistics, studying natural science, &c.: p. 53. c. 5. 7. 12. 40.
MODERATE OR SMALL, is rather slow of observation and perception, cannot show to be what he is; acquires knowledge with difficulty, is slow in learning and doing things off-hand, &c.: p. 53.

21. 22. INDIVIDUALITY.—*Observing and individualizing power and desire; curiosity to see and know; disposition to specify, personify*
AVERAGE, has some, yet no great, curiosity, and desire to see things.
FULL, has fair observing powers, and desire to see things: p. 185. c. 6. 21.
LARGE, has a *great* desire to know, investigate, examine, experience, &c.; is a great observer of men and things; quick of perception; sees what is transpiring, what should be done, &c.: p. 184. c. 8. 10. 11. 14. 25.
VERY LARGE, has an *insatiable* desire to see and know *every thing; extraordinary* observing powers; is eager to witness every passing event: p. 185. c 5 7. 12. 13. 15 22 23. 40. 41. 42.

MODERATE, is rather deficient, yet not palpably so, in observing powe and desire; not sufficiently specifick: p. 185.
SMALL, is slow to see things; attends little to particulars: p. 186.
VERY SMALL, sees scarcely any thing; regards things in the gross: p. 186

25. 23. FORM.—*Cognizance and recollection of shape, or configuration.*
AVERAGE, recollects forms, faces, &c., quite well, but not very well.
FULL, recognises persons, countenances, &c., well: p. 188. c. 9. 19.
LARGE, notices, and for a long time remembers, the faces, countenances, forms, looks, &c., of persons, beasts, things, &c., once seen; knows by sight many whom he may be unable to name: p. 187. c. 6. 18. 40. 26
VERY LARGE, never forgets the countenance, form, &c., of persons and things seen; easily learns to read and spell correctly; reads and sees things at a great distance; has excellent eyesight: p. 188. c. 5. 7. 13. 17. 23. 39.
MODERATE, must see persons several times before he can recollect them; sometimes doubts whether he has seen certain persons: p. 189.
SMALL OR VERY SMALL, has a miserable memory of persons, looks, shape, &c.; fails to recognise even those he sees often: p. 189.

26. SIZE.—*Cognizance and knowledge of relative magnitude, bulk, &c.*
AVERAGE, measures bulk with tolerable, but not great, accuracy: c. 21. 27.
FULL, can measure ordinary and familiar distances well, yet shows no remarkable *natural* talent in it: p. 191. c. 6. 8. 9. 10. 14. 18.
LARGE, has an excellent eye for measuring proportion, size, height, angles, perpendiculars, &c.; quickly detects disproportions in them p. 190. c. 11. 19. 25. 42.
VERY LARGE, detects disproportion, and judges of size, with wonderful accuracy, by intuition, and as well without as with instruments; cannot endure inaccuracy: p. 191. c. 5. 7. 12. 13. 15. 16. 17. 40.
MODERATE, is rather deficient in measuring by the eye; with practice, may do tolerably well in short, but fails in long, distances: p. 191.
SMALL, judges of relative size, &c., very inaccurately: p. 191. c. 28. 29
VERY SMALL, can hardly distinguish mountains from molehills: p. 192.

27. WEIGHT.—*Intuitive perception and application of the principles of specifick gravity, projectile forces, momentum, balancing, resistance.*
AVERAGE, balances himself tolerably well in ordinary cases, yet has no great natural talent in this respect: c. 21. 27.
FULL, keeps his centre of gravity well, but ventures little: p. 194.
LARGE, can walk on a high or narrow place; hold a steady hand; throw a stone or ball, and shoot, straight; ride a fractious horse, &c., very well: p. 193. c. 16. 17. 25. 26. 40. 41.
VERY LARGE, has this power to a wonderful extent: p. 194. c. 7. 13. 15
MODERATE, maintains his centre of gravity, &c., rather poorly: p. 194
SMALL OR VERY SMALL, is unlike one with weight large: p. 195. c. 2C

28. 26. COLOUR.—*Perception and recollection of colours, hues, tints, &c*
AVERAGE, can discern and recollect colours, yet seldom notices them.
FULL, with practice, compares and judges of colours well; without it, does not excel: p. 196. c. 10. 11. 41.
LARGE, has a natural taste and talent for comparing, arranging, mingling, applying, and recollecting colours; is delighted with paintings: p. 195
VERY LARGE, resembles one with colour large, but *excels* him: p. 196.
MODERATE, aided by practice, can discern and compare colours, yet owes less to nature than art; seldom notices colours unless obliged to, and then soon forgets them: p. 197. c. 20

SMALL, seldom observes the colour of one's hair, eyes, dress, &c.; can not describe them by what they wear, or compare colours apart; hardly distinguishes the primary colours by candlelight, much less shades: p. 197
VERY SMALL, can tell white from black, but do little more: p. 197. c. 1

29. 28. ORDER. *System; physical arrangement; a place for things*
AVERAGE, appreciates order, yet not enough to keep it: c. 9. 10. 27
FULL, likes order; takes much pains to keep things arranged: p. 202.
LARGE, has a place for things, and things in their places; can find, even in the dark, what *he alone* uses; is systematick; annoyed by disorder. p. 199. c. 6. 11. 15. 19. 40. 41.
VERY LARGE, is very precise and particular to have every *little* thing in its place; literally tormented by disorder; is fastidious: p. 199. c. 5. 7
MODERATE, likes, but does not keep order; allows confusion: p. 201.
SMALL OR VERY SMALL, is nearly destitute of order and system: p. 201

30. 29. CALCULATION.—*Intuitive perception of the relations of numbers; ability to reckon figures in the head; numerical computation.*
AVERAGE, by practice and rules, may reckon figures quite well: c. 10.
FULL, aided by rules and practice, may excel in reckoning figures, and do well in his head, but not without them: p. 204. c. 11. 27.
LARGE, can add, subtract, divide, &c., in his head, with facility and correctness; become a rapid, correct accountant; delights and excels in arithmetick: p. 202. c. 5. 13. 15. 19.
VERY LARGE, has an intuitive faculty, to a wonderful extent, of reckoning even complicated sums of figures in his head; delights in it: p. 203. c. 7
MODERATE, does sums in his head rather slowly and inaccurately: p. 204.
SMALL, is dull and incorrect in adding, dividing, &c.; dislikes it: p. 205.
VERY SMALL, can hardly count, much less go further: p. 205. c. 28. 29.

31. 27. LOCALITY. *Cognizance and recollection of relative position, looks and geography of places, &c.; desire to travel, see the world, &c.:* p. 205.
AVERAGE, has a fair, though not excellent, recollection of places: c. 27
FULL, remembers places well, yet is liable to lose himself in a city or forest; ordinarily shows no deficiency; seldom loses himself: p. 207. c. 8.
LARGE, recollects distinctly the looks of places, where he saw things, &c.; seldom loses himself, even in the dark; has a *strong* desire to travel, see places, &c.: p. 205. c. 20. 25. 26.
VERY LARGE, never forgets the looks, location, or geography of any place, or hardly thing, he has ever seen; is even passionately fond of travelling, scenery, geography, &c.: p. 206. c. 5. 7. 12. 13. 16. 17. 40.
MODERATE, recollects places rather poorly; sometimes gets lost: p. 207
SMALL OR VERY SMALL, has little geographical or local knowledge o recollection; seldom observes where he goes, or finds his way back: p. 208

SPECIES III. SEMI-PERCEPTIVE FACULTIES. These have to do with *action* or *phenomena*, and their *conditions*, and deal them out to the reasoning faculties: p. 50. 209. Large in c. 5. 7. 17; small in 6. 25.

32. 30. EVENTUALITY.—*Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts:* p. 209
AVERAGE, has neither a good nor bad memory of occurrences, &c.; c. 8
FULL, recollects leading events, and interesting particulars, and has a good memory of occurrences, yet forgets less important *details:* p. 212
LARGE, has a clear and retentive memory of historical facts, general news what he has seen, heard, read, &c., even in *detail:* p. 210. c. 5. 10. 16
VERY LARGE, never forgets any occurrence, even though it is trifling

has a craving *thirst* for information and experimen , literally devour books, newspapers, &c.; commands an astonishing amount of information; p. 211. c. 12. 13. 14. 20.

MODERATE, recollects generals, not details; is rather forgetful: p. 212. c. 6.

SMALL, has a treacherous, confused memory of occurrences: p. 213.

VERY SMALL, forgets almost every thing, generals as well as particulars.

33. 31. TIME.—*Cognizance and recollection of succession, the lapse of time, dates, how long ago things occurred, &c.:* p. 214.

AVERAGE, notices and remembers dates, times, &c., some, but not well.

FULL, recollects *about*, but not precisely, when things occurred: p. 216

LARGE, tells dates, appointments, ages, time of day, &c., well: p. 215.

VERY LARGE, remembers, with wonderful accuracy, the *time* of occurrences; is always punctual; tells the time, day, &c., by intuition: p. 216.

MODERATE, has rather a poor idea of dates, the time *when*, &c.: p. 216.

SMALL, can seldom tell *when* things took place; is not punctual: p. 217.

VERY SMALL, is liable to forget even his *age*, much more other things.

34. 32. TUNE.—*Tone; sense of melody and musical harmony; ability to learn tunes and detect chord and discord by ear; propensity to sing*

AVERAGE, likes music; with practice may perform tolerably well.

FULL, can learn tunes by ear well, yet needs help from notes: p. 220.

LARGE, easily catches tunes, and learns to sing and play on instruments by rote; delights greatly in singing; has a correct musical ear: p. 218.

VERY LARGE, learns tunes by hearing them sung once or twice; is literally *enchanted* by *good* musick; shows intuitive skill, and spends much time, in making it; sings from the *heart*, and with melting pathos. p. 219. c. 12.

MODERATE, aided by notes and practice, may sing, yet it will be mechanically; lacks that soul and feeling which reaches the heart: p. 220.

SMALL, learns to sing or play tunes either by note or rote with great difficulty; sings mechanically, and without emotion or effect: p. 221.

VERY SMALL, can hardly discern one tune or note from another: p. 22.

35. 33. LANGUAGE. *Power of expressing ideas, feelings, &c., by means of words, attaching meaning to signs, &c.; verbal memory; desire and ability to talk:* p. 222.

AVERAGE, can communicate his ideas tolerably well, yet finds some difficulty; uses common words; can write better than speak.

FULL, commands a fair share of words, yet uses familiar expressions is neither fluent nor the reverse; when excited, expresses himself freely, yet not copiously: p. 227. c. 6.

LARGE, is a free, easy, ready, fluent talker and speaker; uses good language; commits easily; seldom hesitates for words: p. 224. c. 5. 7. 20

VERY LARGE, has by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quotes with ease; is an incessant talker; has too many words: p. 226. c. 11. 40. 41

MODERATE, often hesitates for words; employs too few; may *write* well, and be a critical *linguist*, but cannot be an easy, fluent *speaker:* p. 228

SMALL, employs few words, and those common-place; in speaking hesitates much; is barren in expression; commits slowly: p. 228.

VERY SMALL, can hardly remember or use words at all, or read: p. 229.

GENUS IV. REFLECTIVE OR REASONING INTELLECT. This looks beyond mere physical *facts* and natural *phenomena*, and investigates their *causes*, abstract relations, analogies, great *principles*, &c.: originates

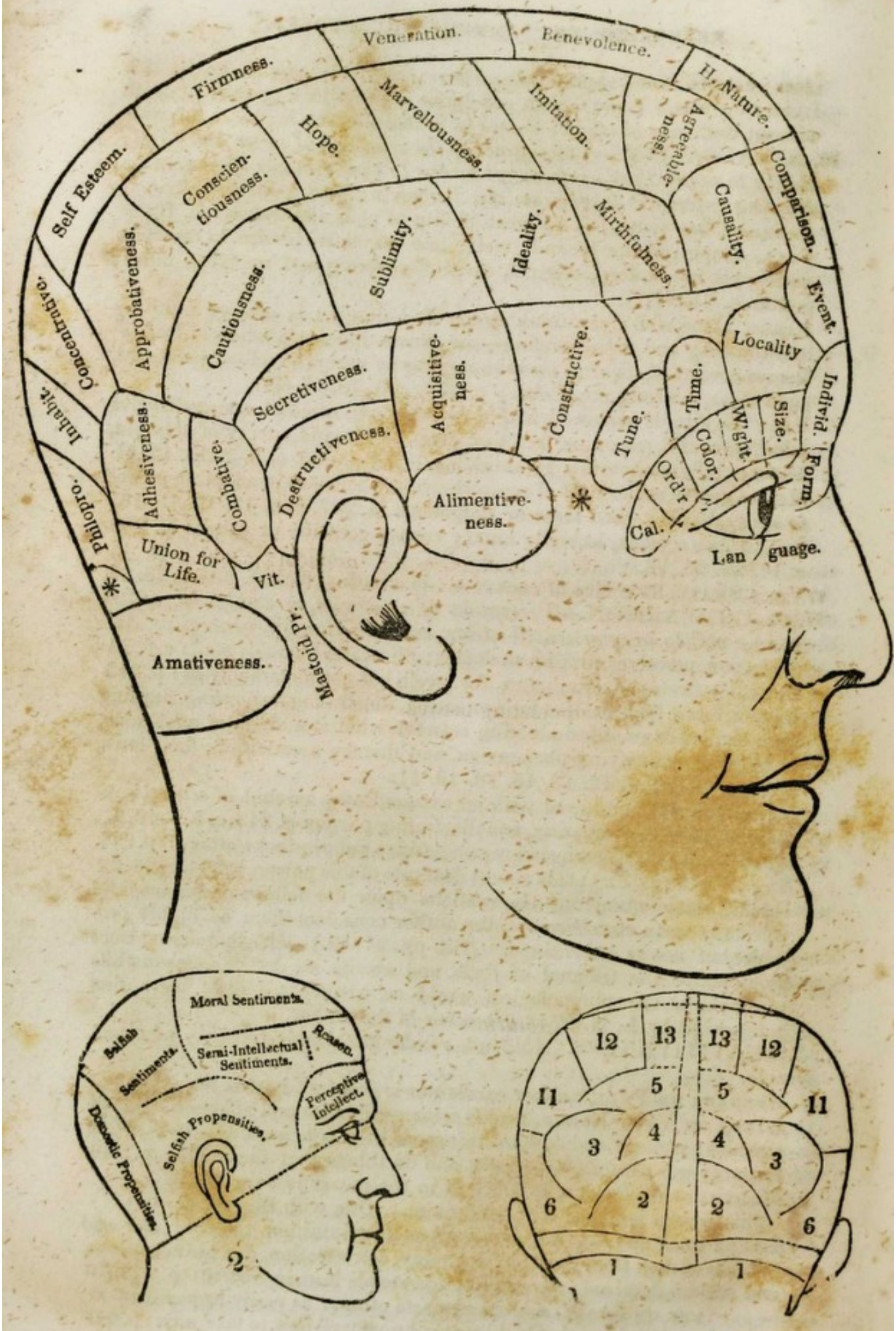
ideas; ascertains and applies natural laws; contrives; invents, &c.; p. 229.
LARGE OR VERY LARGE, with perceptive intellect less, gives great depth without brilliancy of talent; shows to be less than he is; holds out well.

36. 35. CAUSALITY.—*Cognizance of the relations of cause and effect; ability to apply them, or to adapt means to ends; power of reasoning, drawing inferences from premises, discovering first principles, &c.*
AVERAGE, has some, but no great, ability to plan and reason: c. 10.
FULL, adapts means to ends well; has an active desire to ascertain causes, yet not a deep, original, cause-discovering and applying mind: p. 236. c. 21. 27.
LARGE, plans well; can think clearly and closely; is always inquiring into the *why* and the wherefore—the causes and explanation of things; always gives and requires *the reason;* has by nature excellent judgment, good ideas, a strong mind, &c.: p. 233. c. 5. 18. 19. 41.
VERY LARGE, is endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigour and energy of thought, first-rate judgment, and a gigantick intellect: p. 236. c. 6. 7. 11. 40. 41
MODERATE, is rather slow of comprehension; deficient in adapting means to ends; has not good ideas or judgment: p. 237. c. 8. 12. 13. 15. 16
SMALL, has a weak, imbecile mind; cannot contrive or think: p. 238. c. 14. 20. 25. 26.
VERY SMALL, little idea of causation: is a natural fool: p. 238. c. 28. 29.

37. 34. COMPARISON.—*Perception of analogies, resemblances, differences; ability to compare, illustrate, criticise, classify, generalize, &c.*
AVERAGE, perceives striking analogies; illustrates tolerably well: c. 8. 21
FULL, illustrates, discriminates, &c., well, but not remarkably so: p. 243
LARGE, has a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what *is* and is *not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, &c.: p. 241. c. 7. 12. 13. 15. 18. 19. 41.
VERY LARGE, is endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power: p. 243. c. 5. 6. 40. 41.
MODERATE, may discern obvious similarities, yet overlooks others: p. 244.
SMALL OR VERY SMALL, is almost destitute of this power: p. 244. c. 28. 29
Having made numerous observations upon the following organs, and especially upon *suavitiveness*, the author considers them as highly probable, but not as *ascertained.* (See pp. 248–9.) He therefore places them before the tribunal of *facts*, and awaits its decision, meanwhile summoning the phrenological world as witnesses. They were first pointed out by L. N. Fowler, brother of the author.

C. SUAVITIVENESS. *Ability to render one's self agreeable; pleasantness.*
AVERAGE OR FULL, neither excels nor is deficient in this respect.
LARGE OR VERY LARGE, readily wins confidence and affection, even of enemies; can say and do hard things without creating difficulty; obtain favours; get along well; so say and do things that they *take:* p. 248
MODERATE OR SMALL, is deficient in the power just described.

D. This faculty is as yet without a name. One with this organ
LARGE OR VERY LARGE, perceives, as if by intuition, the *character* and *motives* of men from their physiognomy, conversation, &c.; is suspicious, and seldom deceived; *naturally* understands human nature: p. 247. 40
MODERATE OR SMALL, seldom suspects others: is easily imposed upon
s human nature slowly; does not know well how to take men: p. 247


Veneration.
Benevolence.
Firmness.
Hope.
Marvellousness.
Imitation.
Agreeable-ness.
Comparison.
Self Esteem.
Conscientiousness.
Approbativeness.
Cautiousness.
Sublimity.
Ideality.
Mirthfulness.
Causality.
Concentrative.
Inhabit.
Philopro-genitive.
Adhesiveness.
Combative.
Secretiveness.
Destructiveness.
Acquisitiveness.
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Alimentiveness.
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Lan guage.
Union for Life.
Vit.
Mastoid Pr.
Amativeness.
Moral Sentiments.
Selfish Sentiments.
Semi-Intellectual Sentiments.
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Perceptive Intellect.
Selfish Propensities.
Domestic Propensities.
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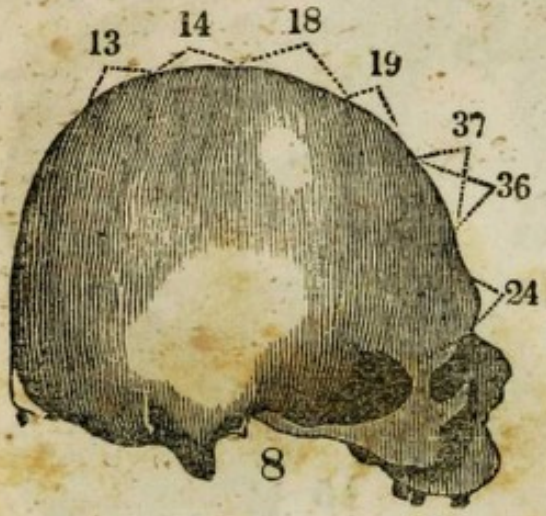
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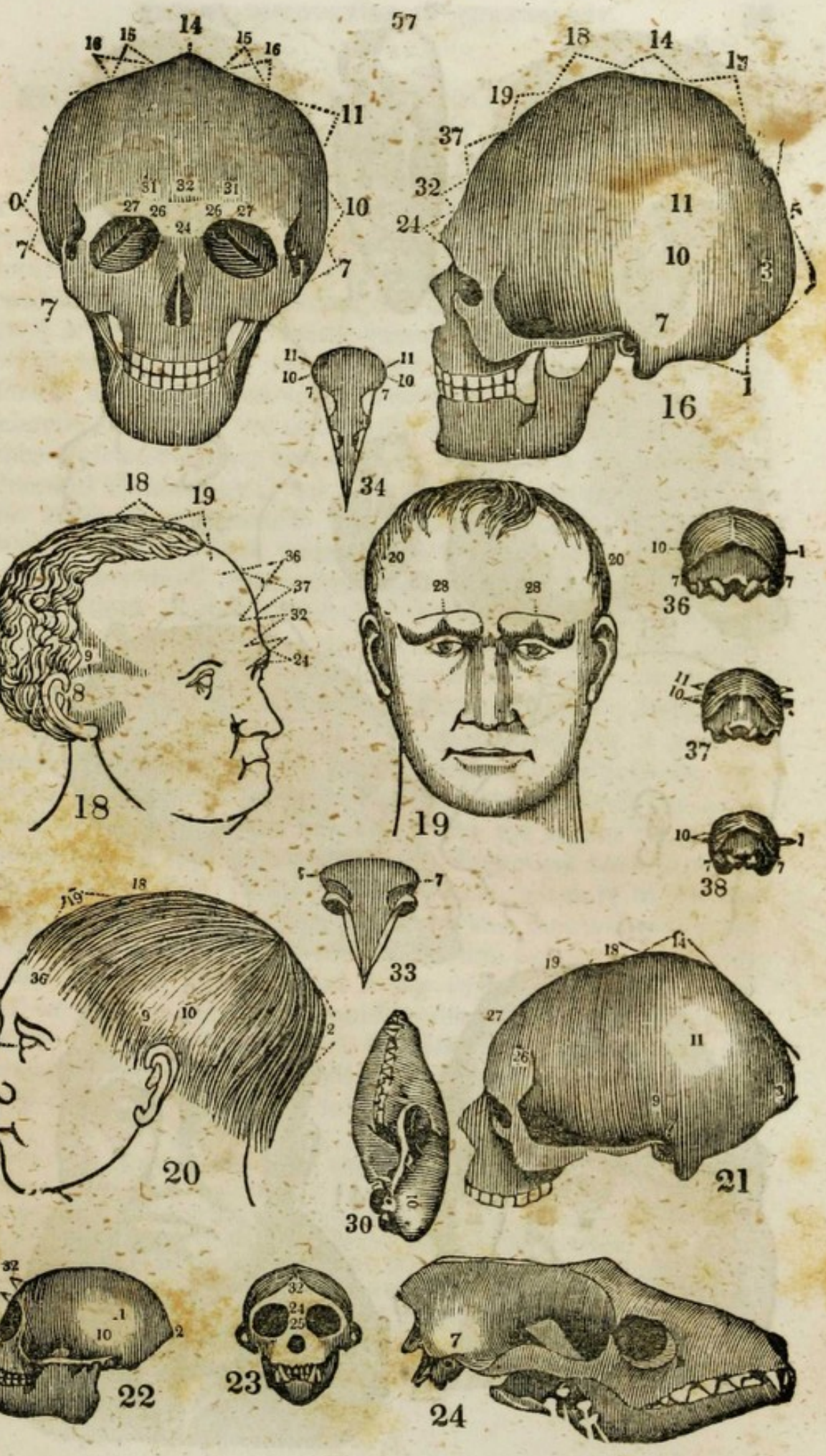
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RECENT DISCOVERIES IN PHRENOLOGY, BY MEANS OF ANIMAL MAGNETISM.

I openly avow my belief in Animal Magnetism; first, because I have seen so many FACTS and EXPERIMENTS that I *know* it to be TRUE, but mainly because the DISCOVERIES and IMPROVEMENTS made in Phrenology by means of it, deserve the candid consideration of every student of Phrenology, as well as every lover of science. For many years, my practice in examining heads, satisfied me of two things; first, that there was considerable unappropriated space between the organs, and, on *this* account, the organs are not wholly surrounded by those dotted lines which form their boundaries; (see cut on page 54 of the Practical Phrenology;) the open spaces showing portions of the head unappropriated. That cut was made in 1836, so that I discovered these open spaces between the organs, even at that early date. Secondly, I had also still further observed that portions allotted to many of the single organs, often contained a distinct protuberance at one part of them, but a depression at the other; and, in my private classes, have often shown the upper portion of Self-Esteem, next to Firmness, to be deficient, while the lower portion contained a marked protuberance; and so of Secretiveness, Acquisitiveness, and several other organs. These observations prepared my own mind for new discoveries in regard to the organs; and, no sooner had an application of Animal Magnetism been made to Phrenology,* than I eagerly embraced it, not only to test the truth of magnetism in regard to the organs that were fully established, but also, when satisfied on this point, to see which of the doubtful organs stood being tested by magnetism, as well as whether new ones could be discovered. Accordingly, the Rev. Le Roy Sunderland, Dr. Sherwood, and myself, instituted a series of Phreno-Magnetic experiments, — a summary of that portion of the results which relates to *Phrenolo-*

* In 1837, I remarked to Dr. Underhill, in Cleveland, Ohio, that if Animal Magnetism were true, it might be applied to the Phrenological organs; and, nothing but an excessive professional practice, prevented my doing it then. In May last, before any such application had been made, when my brother magnetised Miss Gleason, in Boston, I urged him to magnetise the organs. News of the death of his wife received that same morning, and his preparing to come to New York that day alone prevented his doing it

gy, is given. I have, in this connexion, room to give but a *summary merely;* but, in a series of articles on this subject in the Phrenological Journal, I shall give these results *in full.* Nothing has ever interested me more than these experiments, and I felt that I could not put another edition of this work to press, though it was stereotyped, without giving at least a *summary* of them.* I will just add, that I have examined hundreds, probably thousands, of heads, since these discoveries were made, with the view of seeing whether examinations made by means of them, coincided with the characters, and I nd they *do* without the least perceptible variation. These esults, then, are:

1. Each of the internal organs, such as the heart, lungs, stomach, liver, &c. &c., has an organ in the head, which is large, small, healthy, or disordered, &c., according to the condition of *the organ* in the body. These organs are situated *behind the ears*, and bear the same relation to the internal organs, that Amativeness does to the genital. Their precise position, however, I have not so fully ascertained as is desirable.

2. All, or nearly all, the old† organs, are found to be a *group*, or *family* of organs; each analogous to the old one, but differing from each other in their *shades* of function. Thus, Combativeness is found to be divided into *Physical Courage*, *Dissatisfaction*, and *Resistance*, or a *contrary* spirit; Philoprogenitiveness, into Parental-Love, Filial-Love and Love of Pets; and so of most of the other organs.

3. The location and function of all the old, or established organs, are fully confirmed, not a single variation of importance in either having been observed. This will certainly prove highly gratifying to every lover of Phrenology, and does immortal credit to the minuteness and extent of the observations of its founders, Gall and Spurzheim.

4, These experiments have revealed the *cause* and *instruments*, as well as the "*modus operandi*" of *Physiognomy*, and show *how* it is that the activity of each organ, imparts its

* Similar observations and discoveries have been made by Dr. Buchanan, of Louisville, Ky. How the results of the two tally together remains to be seen, but such a comparison will be at least *interesting*

† I employ this term for the want of a better, and mean by it the ones already *established*. By the term *new* organs, I mean those *recently* discovered.

peculiar expression to the face. Men have long known that all the passions, such as anger, love, cunning, pride, decision, kindness, piety, fear, reflection, &c., were expressed in the countenance; but no one has ever discovered the *rationale* of this, or shown *how* it was done. As all effects have their legitimate *causes*, and also their *means*, through the instrumentality of which they are effected, these expressions must have both their *causes* and *instruments of expression*. These, we think, we have discovered. It appears, that every organ of the body and brain, has a certain *magnetic connexion* with the face, or a place there for its indication. For the want of a better name, we will call these places and connexions, the *poles* of the organs. Hence, when the organ is affected, that portion of the face is drawn so as to cause the face to express the feeling or sentiment of the organ excited. This connexion existing between the organ and the pole, (for that is the term given to the *termination* of this connexion, while the term *conductor* is applied to the *channel* by which this influence passes from the organ to the face,) is the same as that between the head and the hand, or any other part of the body, by which the limbs, muscles, &c., involuntarily obey the command, and fulfil the desires, of the mind and will. Thus, the poles of Self-Esteem are between the mouth and nose, about an inch and a quarter apart, and about an inch below the outer portion of the nose. Hence its action produces that curl of the upper lip which expresses scorn, contempt, pride, and self-sufficiency.

The poles of Firmness, are about half an inch apart, near he edge of the upper lip, and in the hollow between the nose and mouth. Hence, its action produces that *compression* of the upper lip which is said to indicate *decision* of character; and hence, encouraging another to be firm, is expressed by the saying, "Now keep a *stiff upper lip*." The expression, "That man carries a stiff upper lip," is also in harmony with this supposed discovery.

The poles of Mirthfulness, are just within and above the corners of the mouth, and hence its action, as when a joke is given and laughter excited, draws the mouth *outward* and *upward*. The poles of Approbativenoss are mostly horizontal with the corners of the mouth, a little above them, and about a quarter of an inch towards the lower part of the ear. Hence its action produces a smile, similar to that of Mirthfulness, as

when a person is commended, or does or says something to elicit praise. Vain persons in their smiles say, "Am I not smart? Have I not said a witty thing?"

Philoprogenitiveness has its poles in the upper lip, about half an inch from the corners of the mouth; and hence, mothers give their most affectionate kisses to their babes out of the *sides* of their mouth, instead of the middle. The poles of Amativeness are in the upper lip, about three-fourths of an inch apart, just above its edge, and nearly half an inch each side of the middle of it; while the poles of Adhesiveness are between the last two mentioned. The poles of the reasoning organs are just below the edge of the lower lip, and those of the moral organs, still farther down, between the lower lip and chin.

This harmonizes perfectly with the physiognomy of all great reasoners; for, their *under lip* will be found to *project* and *turn under*, as it were, towards the teeth. Reasoners generally handle their under lip much, and whenever we *think* deeply, we *naturally* bite, or finger, or draw, or stick out the *under* lip. The coincidence between this discovery, or rather, between the position of these poles and that part of the face by which the functions of their organs are manifested, is most happy and striking; and it will soon lead to a *correct* system of Physiognomy.

This brings us to the second point of interest connected with this portion of our subject, namely, that the *poles* of the organs are *grouped in the face*, much as the organs themselves are grouped in the *head*; that is, the poles of those organs that are most likely to aid and accompany one another, are located near each other. Thus, it is a leading principle in Phrenology, that the moral and reasoning faculties should co-operate in directing and governing the actions of all the other faculties, and in controlling nearly all the doings of life; and, in accordance with this principle, the poles of these organs are near neighbors, just as are the organs themselves.

This same principle of polarity, applies equally to all the organs of the body. Thus, the poles of the heart are in the chin, by exciting which the heart labors, and is raised to so violent a state of action as to *prevent* the circulation of the blood, and to all appearance, would cause death in a few seconds. The poles of the lungs are in each cheek—just where the hectic flush appears in consumption. Hence, the

inflammation of the lungs excites these poles, producing that rosy redness of the cheeks which indicates and accompanies lung-fever. In the name of philosophy, I ask, if this coincidence, does not indicate truth, and is not in harmony with nature? And, beyond a doubt, this discovery, if founded in truth, will soon be employed in the cure of consumptive complaints, lung fevers, asthma, &c. The poles of the stomach are found to join Alimentiveness on its inner side. This shows *how* it is, that the excitement of the stomach by hunger, disease, &c., excites Alimentiveness, and through it Combativeness, Destructiveness, &c. &c. In other words, it shows *why* hunger produces a desire to *eat*, rather than to worship, or be kind—*why* the morbid and inflamed condition of the stomach, brought on by over-eating, (a disease called dyspepsy, liver-complaint, &c,) produces a craving, insatiable appetite; the inflammation of the stomach being felt at the poles adjoining Alimentiveness, and thereby exciting the organ, and creating a desire for food; and also *why* and *how* hunger produces irritability, ill temper, &c, rather than kindness, or penitence, &c.; these poles of the stomach being close by Combativeness and Destructiveness, which partake of the excitement of the stomach through these poles. All the other organs of the body are found to have their poles in the face, and in all probability, when dormant, can be excited and cooled off when inflamed, merely by magnetizing their poles, or by putting them to sleep.

Let the reader not dismiss this subject with a sneer, or treat it like a humbug, as Animal Magnetism has generally been treated; for, it is not impossible, that on a careful examination, he *may* find that he has been "entertaining angels unawares." It *may* be true; and if so, good will certainly grow out of it. Phrenologists should be the last to dismiss *any* matter *unexamined* which appeals to *experiment*.

In giving a summary account of the organs supposed to have been discovered, I shall *define* instead of describe, because, in this way, the function of the organ can be presented in a manner much more clearly and succinctly than by *describing* them. Those about which the Author is less certain, will be marked with a star; and, in relation to all of them, he begs leave to make this general remark, that, although he is certain of the truth of Animal Magnetism, and of the existence and location of many new organs, yet his observations have

not been as extensive and various as could be wished, and therefore subject to *revision*. Still, unless his confidence amounted almost to a certainty, this subject would never have found its way, either into the columns of his Journal, or the pages of this Work. These discoveries have induced him to re-number all the organs, beginning with the forehead, and to re-name most of the old ones; the former, because such a course seemed necessary, and the latter, in order to do away with the mere *technicalities* of the science, and apply plain, English names which all understand, in place of those foreign names, with a scientific rather than a practical termination, which Spurzheim, in his misguided zeal to elevate Phrenology to a rank among the sciences, unwisely gave them. I have long been desirous of making this change, and this affords an excellent opportunity to put it in practice.

NAMES, NUMBERS, AND LOCATION OF THE PHRENOLOGICAL ORGANS.

1 INDIVIDUALITY—Observation, curiosity to *see things*, the *noticing* faculty.

2 FORM—Recollection of things by their SHAPE, of countenances, &c.

3. LANGUAGE—Three organs: one for expressing ideas, connected with Ideality; another for merely talking, without saying any thing, called garrulity; and a third, for remembering names.

4. SIZE—Cognizance and judgment of magnitude, bulk, proportion, large and small, &c.

5. WEIGHT—The *balancing* faculty; application of the laws of gravity

6. COLOR—Perception, appreciation, and judgment of colors.

7. ORDER—System; arrangement; having a place for things, and things in their places.

8. NUMBER—Ability and disposition to *count*.

9. CALCULATION—Mental arithmetic; casting accounts *in the head computing* numbers.

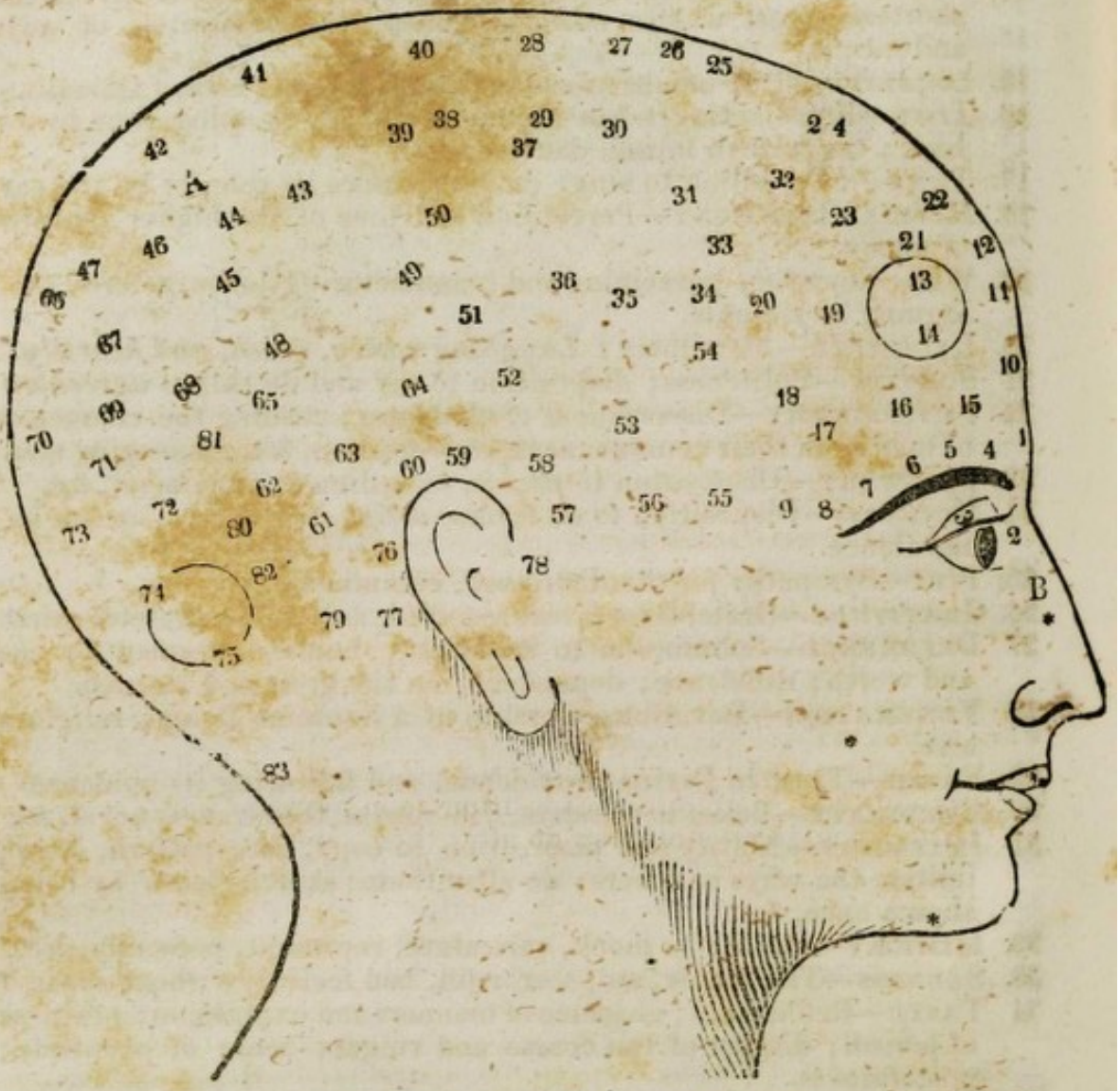
10. EVENTUALITY—Recollection of *facts, events, occurrences, experiments*, history, news, information, circumstances, business transactions, &c.: two organs—one for remembering the scenes of childhood; the other, for recollecting recent transactions and information

11 COMPARISON of *physical things*—Comparing those things of which the perceptive faculties take cognizance.

12. COMPARISON of *Ideas*—Discrimination, power of analyzing, illustrating, criticising, generalizing, reasoning by indication, &c.

13. CAUSALITY—Power of thought; reasoning by inference; perception and application of the *laws* of cause and effect; conception of ideas, investigation; philosophical reasoning.

14. PLANNING—Adapting means to ends; contrivance, perceiving the shortest, surest way to effect purposes; the committee of ways and means.
15. LOCALITY—Two organs: recollecting places, and love of travelling.
16. TIME—Recollecting *when* things occurred; keeping time in the head; the *beat* in music, dancing, &c.
17. TUNE—Disposition to sing; catching tunes by rote, or by the ear
18. MUSICAL HARMONY—Perception and love of the higher qualities of music.
19. WIT—Repartee, perceiving and manufacturing jokes, retorts, etc.; arguing by ridicule.
20. LAUGHTER—Merriment; *Laughing easily, much, and heartily.*
21 SUAVITY—Politeness; disposition to say and do things *agreeably*
22. PHYSIOGNOMY—Discernment of character; reading the characters of men from their countenances, conversation, &c.; managing men
23. FLATTERY—Disposition to *praise*, compliment, commend, &c.
24. KINDNESS—Disposition to *do* favors, *oblige*, serve, &c.; *active* benevolence.
25. PITY—Sympathy for the distressed, commiseration.
26. GRATITUDE—Grateful for favors received; a thankful, grateful spirit.
27 DEFERENCE—Submission to superiors; homage, respect for age and worth; diffidence; dependence on the great and learned.
28 VENERATION—Devotion; worship of a Supreme Being; religious awe.
29. FAITH—Trust in Divine providence, and following its guidance.
30. CREDULITY—Belief in wonders, fish-stories, the strange, novel, &c
31 IMITATION—Ability and disposition to copy, take pattern, draw; imitate the ways of others; do after them; sketch; learn by being shown once, &c.
32. MIMICRY—Ability to mock, caricature, represent, personify, &c.
33. SADNESS—The lonely, sad, sorrowful, bad feeling, without cause
34 TASTE—Refinement; elegance of manners and expression; neatness of person; disgust of the coarse and vulgar; sense of propriety; gracefulness.
35 IDEALITY—Imagination; fancy; conception of the beautiful; the love of poetry, fiction, &c., and disposition to make them; reverie.
36 CHEERFULNESS—A contented, joyous, happy, cheerful feeling.
37 HOPE—Expectation; anticipation; enterprise; looking at the bright side of the prospect; hoping against hope; counting chickens before they are hatched; never letting well enough alone.
38 CONSCIENTIOUSNESS—*Justice;* disposition to do *right* integrity; honesty; fairness; sense of moral obligation;
39 Sense of obligation and duty towards God.
40 FIRMNESS—Decision; perseverence; stability; unity of purpose
41 SELF-ESTEEM—Self-confidence; self-assurance; ambition to do and be something great, noted, and extraordinary; aspiration after eminence; dignity.
42 SELF-WILL—Love of liberty; disposition to rule one's self; insubordination; unwilliness to serve or obey, or be *under* another; desire to be in business for *our-self;* assuming the responsibility of our own actions; love of power; a domineering spirit; determination to do as one pleases, and have his own way in spite of consequences



43. Regard for Character, standing, honor, estimation, a good name, &c.
44. Love of Display, fashion, style, ettiquette; splendor of equipage, &c.
45. Jealousy—Desire to be the *sole* object of regard, affection, praise, &c.; spirit of rivalry, emulation, &c.; desire to excel others; out do all; be noticed, &c.
46. Fruitfulness—This faculty makes the male sure in begetting, and the female go her full time
A. Modesty—Bashfulness; shame-facedness; blushing easily.
47. Continuity—Dwelling on and pouring over one thing; the plodding, prosing, continuous disposition; patience in examining, collating, comparing, &c
48. Physical Fear—Carefulness, caution as to dangers, losses, etc.
49. Moral Fear—Fear of the consequences of doing wrong, offending the Deity, &c.
50. Guardedness, as to papers, expressions, &c.; circumspection.
51. Combination—Partnership; disposition to unite in business. (*)

52. Money-Making—Trading; dealing largely; driving a big business.
53. Economy—Frugality; saving money; contracting expenses; hoarding; husbanding for the future.
54. Ingenuity—Dexterity in using tools, making things, turning off work, making and working machinery, etc.; building; slight of hand in all manual operations.
55. Smell—Love of fragrant odors, and aversion to those that are disagreeable.
56. Thirst—Disposition to drink; love of the water.
57. Appetite—Enjoyment of food; hunger; relish for food.
B. Taste—Love of richly-flavored and highly-seasoned delicacies.
36. Sublimity—Love of the grand, sublime, and terrific in nature, mountain scenery, cataracts, &c
58. Retribution—Revenge; disposition to *punish* or have *satisfaction*
59. Destructiveness—Disposition to break, destroy; cause pain hurt, teaze, tantalize, deface, &c.
60. Anger—Resentment; spirit; contention.
61. Resistence—Self-defence; self-protection; defence of *rights*.
62. Courage—Self-possession and coolness in personal danger; intrepidity; bravery; valor.
63. Tattling—Telling the faults of others; when ungoverned, slander, backbiting; evil-speaking; town-talk; gossip.
64. Secretiveness—Management; artifice; keeping secrets; self-restraint; evasiveness; reserve.
65. Dislike—Aversion; dissatisfaction; fault-finding; peevishness; grumbling.
66. Love of Home—Attachment to the domicil of childhood and youth; love of the old homested—of "father's house," etc.; desire to have a place of our own.
67. Patriotism—Love of country, and a more recent habitation.
68. Adhesiveness—Friendship; love of company; attachment to friends; the companionable, social, cordial, warm-hearted feeling
69. Love of Keep-sakes—Of presents, remembrances, etc.
70. Parental Love—Attachment of parents to their own children desire to caress and pet them.
71. Filial Love—Love of children to their parents, or those who provide for, watch over, and advise them.
72. Connubial Love—Love of husbands and wives for each other.
73. Love of Pets—Of horses, dogs, stock, etc., and desire to improve the breed; the feeling of the shepherd.
74. Caressing—Pure love between the sexes; disposition to hug, kiss, caress, fondle, etc.
75. Physical Love—Animal passion; the sexual impulse, lust.
76. Love of Life—Enjoyment of existence; tenacity of life.
77. Dread of Death—Shrinking from death and annihilation. (*)
78. Buffoonery—Low, comical wit; clownish sport; revelry.
79. Organ that controls the motion of the limbs (*)
80. Organ of the Heart.
81. Organ *of Respiration*.
82. Organ *of Digestion*.
83. Organ of Motion—The great center or common pole of all the muscles desire and ability to *act*, or be *doing* something. (*)

PATHOLOGICAL FACTS.*

WHILST lecturing and practising phrenology in the city of New York, December 27, 1836, Dr. Howard, who then lived in Carmine street, called on me, and stated that the evening before, he had been called in great haste to visit a lady who was taken with a most violent pain in the head, which was so severe as in fifteen minutes entirely to prostrate her, producing fainting. When brought to, she had forgotten the names of every person and thing around her, and almost entirely lost the use of words, not because she could not articulate them, but because she could not *remember* or *think* of them. She could not mention the name of her own husband or children, or any article she wanted, nor convey her ideas by words, yet understood all that was said to her, and possessed every other kind of memory unimpaired. "And *where* was this pain located," I eagerly inquired. "That is for *you* to say," said he. "If phrenology is true, *you* ought to be able to tell *where* it is." "Then it is located *over her eyes*," said I. He replied, "That is the place." The pain was seated there only. In other words, her phrenological *organ* of language had become greatly diseased, and the *faculty* of language was the *only* mental power that suffered injury, all the others remaining unimpaired.

Dr. Miller, of Washington, District of Columbia, related to the author a similar case, which occurred in or near that city, accompanied by a pain in the same portion of the head, and there only. See also P. P. p. 18.

Whilst examining professionally the head of a lawyer, Attorney General of one of the New England states, observing an unusual and feverish heat in his forehead, and particularly in the organs of the perceptive faculties, I observed, "Sir, the brain in your forehead is highly inflamed; you have been studying or thinking too hard, or doing too much business of some kind, and if you do not stop soon, you will be either a dead man or a crazy one." He started upon his feet as if electrified, exclaiming, "Who has been telling you about me?" "No one, sir." "But some one *has* been telling you." "Upon my honour and my conscience, sir, I neither know you nor your occupation, nor condition in life, nor one single thing about you, except what I infer from your phrenological developments," said I, pointing out to him the preternatural heat of his forehead. He requested me to proceed, and at the close of the examination, stated that for several weeks he had been dreadfully afflicted with the most violent and intolerable pain in his forehead, particularly the lower portion, and on that account, had requested my attendance, that his memory, which, up to that time, had been remarkably retentive, had failed him, and his intellectual faculties also sustained much injury, and that all this was brought on at a session of the Court in which his intellectual powers were employed to their utmost stretch of exertion for several days and nights in succession, upon very heavy cases, both for the state and for individuals. He was sixty years of age, had a powerful constitution, a most active temperament, and very large perceptive faculties, which the inflammation had rendered redder than the other portions of his forehead.

After stating this class of facts at a lecture in Easton, Maryland, Mr. J. H. Harris remarked that he now could not help believing in phrenology because he had *experienced* its truth. He said that at one time, whilst extensively engaged in superintending a great amount and variety of busi-

* N. B. This chapter should be read in connexion with the close of proposition III. p. 9, and will be printed sometimes on the cover and sometimes in the body of the work.

ness, including building, he was repeatedly seized with a most intense pain over his eyes, which was so powerful, that to obtain relief he would have held his head still to have had it bored into, and that, whenever this pain seized him, he forgot every thing, and would drop the sentence he was speaking, unable to think of a single word or thing until the paroxysm abated.

A Mr. C., of Boston, is subject to spells of violent pain in his forehead, and there only, (the seat of the intellectual organs,) which is accompanied with an irrepressible desire to read, think, study, write, &c. He often sits up whole nights indulging this intellectual mania. Nothing but sleep will relieve him, yet he is unwilling to seek rest because of the delight experienced in this exercise of mind, even though fully aware that he thereby aggravates the disease.

At Carlisle, in June, 1837, I pointed out this same preternatural heat in the forehead of a student, who, entering his class poorly prepared, had overdone his intellectual organs. He had been compelled to suspend his studies on account of the pain in his forehead, and the morbid action of his intellectual powers.

Eventuality. In April, 1837, Dr. Carpenter, of Pottsville, Pennsylvania, related to the writer the following. One of his patients fell from a horse, striking the centre of his forehead against the corner of a rock, on which portions of brain were found. I have seen the scar, and know that it was *eventuality* that was injured. As Dr. C. entered the room, the patient recognised him, as he did each of his neighbours, but he had forgotten every *fact* and *event*, and them *only*. He asked what was the matter, and as soon as he was told, forgot, and asked again. To use Dr. C.'s expression, "fifty times over he asked what was the matter, and as soon as he was told, forgot, and asked again." He forgot that his brother was coming that day from a distance to visit him, and that he was then on his way to meet him. Every event was to him as though it was not; yet all his other mental powers remained unimpaired. When depletion was proposed, he objected, and assigned his reasons, showing that his reasoning faculties were uninjured. After the brain had been re-supplied, he recovered, to a considerable extent, his memory of facts. This accident made him a believer in phrenology.

Dr. Ramsey, of Bloomfield, Columbia county, Pennsylvania, reported the following case as having occurred in his practice:—About four years since, a patient of his, by his horses becoming frightened, was driven with great violence against a fence, the centre of his forehead striking against the corner of a rail. He recognised the Doctor as he entered, and asked him what all this fuss was about. As soon as Dr. R. had told him, he forgot, and asked again and again, for twenty times in succession, and to this day he has not the slightest recollection of this most important event of his life, except the mere fact that the horses were frightened.

Another case anolagous to this, and affecting eventuality was narrated to the author by the Rev. S. G. Callahan, an Episcopal Clergyman and teacher of high intellectual and moral standing, in Laurel, Delaware. About twelve years ago, he was intimately acquainted with a Dr. Thomas Freeman, surgeon on board an English man-of-war, who, in an action with the Dutch, received a blow from a rope with a knot in it, which broke in the scull in the centre of his forehead, "Here," said he, (putting his finger upon the organ of eventuality,) "producing a cavity resembling the inside of a section of the larger end of a hen's egg." The accident

caused a loss of *memory of facts only*, which caused his dismissal on half pay for life, whilst every other power remained unimpaired. Thus, if he went for wood, he was as likely to get any thing else, or nothing at all, as what he went for. Being employed to construct a vat for colouring broad-cloths, he constructed every thing right, his causality and constructiveness remaining uninjured, but when he came to the chemical process of dyeing, with which he was as familiar as with his alphabet, he failed repeatedly, till they were compelled to employ another dyer, who pointed out the omissions which caused his failures. Although the doctor was an excellent chemist, and understood every part of the operation, yet he would omit one thing in one experiment, and another in another, and thus spoil every attempt. He could seldom succeed in any chemical experiment, though passionately fond of them, because of these omissions; and yet, said my informant, start him on a train of thought, and he reasoned as clearly, and logically, and powerfully as almost any one I ever heard. Now observe, that the only *organ* injured was eventuality, and this was the only *faculty* impaired.

Robt. McFarland, a tavernkeeper, who, in 1837, lived in Carlisle, Pennsylvania, south of the Court-house, in consequence of a fall when about sixteen years old, had a deposition of watery matter which finally settled in the centre of his forehead, forming a sack between the scull and skin, which remained there for several years, until it became very painful, at last intolerably so, compelling him to have the sack removed, and the decayed portion of the scull on which it had formed, scraped twice a-day for twenty days in succession, by which the disease was arrested. Before his fall, his memory of circumstances, what he read, saw, &c., was so excellent that he was often referred to. This kind of memory, and this *only*, was destroyed by the disease. On this account he called on me for an examination, but did not state his object, waiting to see if I would detect it. On examining his forehead, I told him that his memory of faces was among the best that I had ever seen, but that I observed a scar in the centre of his forehead, where memory of facts is located, and that if the wound which caused it affected the *brain* there, his memory of incidents, every-day occurrences, what he read, and saw, and heard, &c., had been impaired. "That's a fact," said he. "If I see a man who called on me ten years ago, I know him instantly; but if a customer wants any thing, and another calls for something else before I have waited on the first, I forget the first, and thus often give offence; but I can't help it. And it's of no use for me to read any thing; I forget it immediately."

The intense pain caused by the dropsical deposit, shows an affection, long continued and severe, of the brain beneath it, and the location of the scar fixes it on eventuality, which was the *only faculty* impaired.

A Mr. Camp, of New Haven, Connecticut, by the bursting of a gun, had the end of the barrel driven an inch or more into his organ of eventuality, scattering the brain upon the stone wall against which he was leaning. By this accident, his memory of facts was so much impaired that lawyer Stoddard said he was frequently compelled, on this account, to suspend or give up his suits. I have often seen the scar, and also been a witness to his miserably defective memory of facts, appointments, &c.

Mr. Alex. Nathan Dalby, potter, Wilmington, Delaware, is another example of the injury of the organ, and with it, of the faculty of eventuality, caused by falling from a horse, and striking his forehead upon a stone, and Dr. D., of Milton, Pennsylvania, furnishes another.

TUNE. Dr. Miller, of Washington, District of Columbia, reports the following in vol. I. No. 1, p. 24, of the American Phrenological Journal. A lad was kicked by a horse, "the point of the shoe striking him under the left superciliary ridge, outer angle, fracturing the orbitar plate, and forcing the spicula of bone upwards and outwards, on the dura-mater, which was wounded by them." As the wound was three-fourths of an inch deep, and penetrated the head in the direction of tune, reaching the borders of that organ, but not penetrating it, it would of course highly inflame it, which would produce a disposition to sing. This result followed. When the boy came to, he began to sing, and sang most when the wound was most inflamed. Both before and after this occurrence, he had never been known to sing, but now, lying apparently at the point of death, he would break out singing songs, and, to use his mother's expression, "did nothing but sing." On account of his singing propensity, Dr. M. sent for Dr. Sewall, the anti-phrenologist, and Dr. Lovell, then President of the Washington Phrenological Society, who reminded Dr. S. that this case went to prove phrenology, and yet, p. 57, of Dr. S.'s attack on phrenology, he says no cases analogous to the above have ever been known to occur. His memory of *such* facts must be rather short.

A similar case occurred about 19 years ago, at Young's factory, on the Brandywine, five miles above Wilmington, Del., and was reported by Dr. Jacques, of W., attending physician. An Irishman, named Robert Hunter, having charged a rock with a blast which did not ignite, swore that he would *make* her go off, at the same time jamming his iron crow bar down among the powder. It struck fire, and blew up, but did not split the rock. The crowbar was sent no one knows where, both hands were torn off, and the charge, coming up in a body, struck his head along the superciliary ridge, cutting a furrow in the scull, and carrying away portions of the dura-mater and brain. It took its course along the borders of tune, but did not disorganize it. From his friends, Mr. and Mrs. White, at whose house he boarded and died, I learned its precise location, viz. *along the superciliary ridge*, externally of it. It also carried away a portion of the superorbitar plate, and terminated near mirthfulness.

In fifteen minutes after he was taken to the house of Mr. W., "he fell to singing songs," and continued singing almost without interruption till his death, which occurred nine days after. I took down from the lips of Mrs. W. the following description of his singing propensity. "He sung the whole time after he was blown up till he died. He did not stop one hour, put it all together. Mr. W. began to read the Bible to him, but he broke out singing and stopped him. He was very musical, much more so than when he was of himself. I thought this very strange. It was not a quarter of an hour after he was brought in before he began to sing. He sung all the time till he died, and stopped only when some one went in to see him, and then began again directly. His principal song was "Erin go bragh," and he sung it with a better tune than I ever heard it sung before or since. It beat all how musical his voice was. He sung very loud, and seemed to take a great deal of pleasure in it." Dr. Jacques observed that what struck him most forcibly was to hear him sing with so much feeling, and pathos, and ecstasy. Several others bore their testimony to the same point.

G. Combe, p. 416, of his large work, describes a similar case, and the American Phrenological Journal, Vol. I. p. 243, still another and Gall and Spurzheim many others.

PHRENOLOGY

PROVED, ILLUSTRATED, AND APPLIED,

ACCOMPANIED BY

A CHART;

EMBRACING AN

ANALYSIS OF THE PRIMARY, MENTAL POWERS

IN THEIR

VARIOUS DEGREES OF DEVELOPMENT

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 THEOLOGICAL BEARING OF THE SCIENCE.

BY

O. S. & L. N. FOWLER,

PRACTICAL PHRENOLOGISTS,

ASSISTED BY

SAMUEL KIRKHAM,

AUTHOR OF "ENGLISH GRAMMAR IN LECTURES," AND AN "ESSAY ON ELOCUTION."

SIXTY-SECOND EDITION, ENLARGED AND IMPROVED

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PREFACE.

To Americanize whatever in science and the arts, is capable of improving or adorning the mind, or of otherwise benefiting mankind, is no less the duty, than it would prove the glory, of every American citizen. Americans have had the genius and the moral courage to point out to the world the landmarks of civil liberty, and the true form and principles of free government, and, also, the highroad to national prosperity by improving and promoting agriculture, commerce, and the arts; but, with a deep sense of humility and abasement, it must be acknowledged, that hitherto they have rendered to foreign literature and foreign science, a far more degrading homage and submission than that demanded of our forefathers by political tyrants at the period of our Revolution. We have nobly burst the bands of despotick rule, and raised a proud beacon of liberty and independence whose light has penetrated and illumined the remotest corners of the earth; and yet, it cannot be denied, that we have too generally been content to receive our literary and our scientifick supplies by foreign importations—that we have too long degraded ourselves by tamely submitting to the *dictum* of transatlantick writers, and by servilely copying their works; or, in other words, that our literary and scientifick *dependence* has brought a blush upon our political *independence*.

In nothing has this spirit of literary servility been more strikingly manifested than in the works of our countrymen upon the science of Phrenology. Hitherto, no American work has appeared upon this subject, stamped with originality of thought, or presenting new and comprehensive views, or even imbodying, to any considerable extent, facts produced by the soil and climate of equal rights; but every thing phrenological in this country, has been either a reprint, or a substantial copy, of some foreign work.

Why this dearth of talent in American authorship upon Phrenology? Is it because foreign writers have exhausted the subject; or because it is an exotick plant which no man of genius and learning dares to touch? or because we have not among us, minds sufficiently gifted in logical and critical acumen, to grapple with the subject, and to imbody and analyze the enormous mass of facts presented by the peculiar condition of the country in which we live? Surely, if the genius of science ever demanded an advocate—if ever nature held out her hand, and invited her worshipper to sit down by her side and take her picture, here the votary of the one and the amateur of the other have inducements and allurements to step forth, which were never before proffered to mortal genius. In this land of plenty and equal rights, conscious of its liberty to exercise any and all of its powers, the human mind marches forth unfettered and free. Here human nature displays itself in all its varying hues of light and shade. Here, then, if anywhere, we might expect to find, not only the greatest variety, but, also, the greatest extremes, of character and

talents, as well as the most striking specimens of original genius, d all accompanied with corresponding phrenological developments. Among those who have become identified with the American soil, we find *three* of the five varieties of the human race, namely, the Anglo-American, the Aboriginal American, and the African; besides an innumerable multitude of every other nation, kindred, tongue, and people, who are every day landing upon our prolifick shores: and, in short, here we have all the materials necessary for the most extensive, and interesting, and instructive phrenological observations and experiments. Since, then, the grand basis of the phrenological system has been laid by Drs. Gall and Spurzheim, in the Old World, does it not behoove some American genius to step forward and lay hold of these ample materials thus placed by Providence within his reach, and complete this beautiful structure, and thereby identify the American name with a monument which is destined to become the admiration of all future ages?

Phrenology, it is true, is yet in its infancy; and its warmest advocates do not deny, that, for years, it must totter along in its leading-strings. They do not expect, that, like the birth of Minerva from the brain of Jupiter, a science of so vast importance can spring at once into perfect form and maturity. They do not imagine, that, in the freshness of its tender youth, it can possess all the strength, and vigour, and compactness of manhood. They are not unaware, that centuries have rolled up their rich floods of discovery to aid in rearing to its present growth, the science of astronomy; and they believe that the fertilizing efforts of other centuries will be required to perfect it: and they are sensible, too, that the same is true of botany, chymistry, medicine, and, indeed, of all other sciences. Hence, they are not so unreasonable as to suppose, that two or three intellects, however gigantick, are capable of discovering and perfecting so comprehensive and profound a science as that of Phrenology; but they do believe, that Phrenology is a noble and thriving plant—a germ of *true science*, which has already taken deep root, and which requires nothing more than the fostering care of men of genius and learning to increase it to a stately tree, whose branches will wave over all nations, and whose fruit will gladden the hearts of all people.

Of all the subjects in philosophy, that which pertains to the *mind* of man, is undoubtedly the most interesting and important. Every discovery, therefore, in this imperfectly-explored region—every fresh ray of light cast upon this clouded tract, should be hailed with joy by every votary of science and by every friend of man. This volume is not designed to *supersede* the invaluable writings of Drs. Gall and Spurzheim, and of Mr. Combe, nor does it profess to be *wholly* original; but it does lay claim to *many important improvements* in the science of Phrenology. These consist mainly in presenting many new and (as the Authors conceive) useful views upon the subject; in bringing forward many new facts and the result of many observations and successful experiments, which serve as new proofs of the truth of the science and illustrations of its principles and utility; in supplying many gross deficiencies of the other writers upon the subject; and, above all, in presenting the subject in a far more *practical* form than it has been heretofore given. These several improvements, however, will be more clearly understood by giving a definite, numerical statement of them.

The present work, then, differs from all others upon the same subject, in the following important particulars:

1. In order to obtain a clear and distinct idea of the character and analysis of the primary mental faculties, the student in Phrenology requires, not only that the phenomena produced by them, should be described, but that those great principles in nature, in accordance with which these various faculties are constituted, and to which they adapt the human mind, should also be presented and explained; for, without a knowledge of these natural laws, he could gain but a very imperfect idea of the nature and functions of the mental faculties. The faculty of Weight, for example, has to do with those great principles of weight, or gravity to which all material objects are subservient; Causality takes cognizance of the abstract principles of cause and effect, upon which, as far as we can perceive, the whole natural and moral government of God proceeds; Comparison is adapted to those laws of analogy which enter into the whole system of things; and so of the rest. The omission of a more distinct reference to these fundamental laws, the Authors consider as a radical defect in other phrenological works, which defect they have attempted to supply.

2. The organs were discovered when developed in *excess*, which has led many to an almost exclusive observation of their *extreme* developments to the neglect of the medium and more common manifestation of the faculties, as displayed in the ordinary transactions of life. In applying the principles of the science, the authors have always practised giving the *proportionate* size of all the various organs, and of describing character as deduced from the combined manifestations of the faculties in their various *degrees* of strength: and thus they have been enabled, in this work, to describe the phenomena produced by the faculties in *all their various degrees* of development.

3. By perusing what is said of the manifestations of the various faculties in our best works upon Phrenology, the reader will find it extremely difficult to form any distinct notions of the *actions* and *feelings* which these faculties would produce in their ordinary, daily manifestations. This marked deficiency the Authors have attempted to supply by dwelling *chiefly* upon the *incidents* which result from the most common operations of the faculties, and by directing the attention of the reader mainly to the precise *phenomena* produced by them.

4. Hitherto phrenologists have described the organs, not only when developed in excess, but, also, (which is a still greater defect,) as they manifest themselves when acting *singly* and *alone*—a thing that scarcely ever takes place: and hence the very vague and imperfect knowledge of the science acquired by those who have perused all our most able works upon the subject. The most important point to be understood in Phrenology, is a knowledge of the *modifications* produced by the *combined* action of the several organs; and the principal merits of this work are believed to rest upon this point, namely, the Authors have presented *several thousand combinations* of the faculties, and described their accompanying manifestations and phenomena, which have not been noticed by any other writers.

5. Extensive observation, and long experience in applying the principles of Phrenology to the living subject, have satisfied the Authors, that, if a conviction of the truth and importance of the science,

is ever to be forced home upon the minds of men, it will be, not so much by *reasoning* upon the subject, as by a *practical application of its principles*. What do the common people, or even scientifick men, care about the *arguments* adduced in support of any new subject or science? Before they will believe in it, or even *listen* to it, they must see its truth *practically demonstrated*. Indeed, the world will *never* believe, either in any new mechanical invention or improvement, or in any proposed discovery, however reasonable or useful it may be, until they see it fully and fairly tested by actual *experiment*. In their phrenological experiments in describing character, the Authors seldom fail to convince nearly all who witness them, both of the *truth* of the science and of its practical utility; and, by gaining converts, it gains advocates, students, and admirers, becomes *known*, and its usefulness is thus disseminated. The importance of this manual as a *practical* treatise, may be inferred from the fact, that it will enable any individual, by having the relative size of his phrenological organs *correctly* marked upon the Chart which accompanies it, to read from the different pages of the book to which the Chart will refer him, a most beautiful and accurate analysis of his *own mind*—a correct delineation of his own character and talents, and a perfect classification of all his mental operations, and thus enable him to judge *experimentally* of the truth of the science.

6. The *moral* and *theological* bearing of the science is one of the most important points connected with it, and is presented in the latter part of this work, and discussed in such a manner, it is believed, as to wipe out the disgraceful stigma heretofore cast upon Phrenology by branding it as a science whose doctrines lead to infidelity, fatalism, and so forth. The Authors trust that they have entirely *scraped off* from it this *moral fungus*, and clearly shown, that, so far from its being a *legitimate* shoot springing naturally from the phrenological stock, it is a vile and baneful exotick, wholly engendered in the minds of immoral, misguided, or designing men: and thus, by clearing the skirts of Phrenology from every thing impure, anti-christian, or unholy, they trust they have rendered an acceptable service both to the cause of science and of pure morality and true religion.

The great *haste* in which this volume has necessarily been prepared for the press, is the only reasonable apology which the Authors have to offer for its numerous defects; and even this, it must be confessed, is more hackneyed than *weighty*.

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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 of 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 organick apparatus.

Second. Since the body is the instrument of the mind, it follows, that the mind must act upon the physical work, 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 superiour and crowning portion of this majestick structure called man! See the matchless skill of the Divine Architect displayed in protecting, from external injury, this exquisitely-wrought instrument; first, by the *scull* 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 farther to strengthen this bulwark of the intellect, we find the scull again divided into its external and internal tables; and these tables supported and united by an intervening, spongy substance called *diploë*, which renders it less liable to be cracked or broken. This ossifick 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 *interiour* of this "dome of thought," this "palace of the soul," and survey its beautiful chambers, so superbly

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

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 exam-

ple, 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 powers proportionally weak. The dog, the monkey, the elephant, &c., possess a cerebral development far superiour to those animals last-named, and an intellect equally superiour. Idiots are found to possess brains vastly inferiour to those belonging to men of ordinary talents; and these, again, a development of this organ far inferiour 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 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 *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 any thing 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

* Brown's Philosophy of the Human Mind.

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.

The supporters of Dr. Brown's theory, maintain, indeed, that the mind can perform but *one* class of functions at a time; but this can easily be shown to be incorrect; for, if this position were true, the moment one should begin to walk, which requires the exercise of the mind, and all the time he is engaged in walking, he must necessarily cease to perform any and all other functions; and so of seeing, hearing, feeling, &c. Suppose, for example, an orator is deeply engaged in addressing an audience: according to this theory, he must be engaged one moment in thinking, the next, in feeling, the next, in looking at his audience, the next, in gesticulation, and so on through the whole round of mental operations which it is necessary for him to perform, before he can recommence the circuit of the various functions entering into the delivery of his discourse; but, it is evident, that he may be, *at one and the same time*, beholding his audience, gesticulating, and pouring forth a powerful current of thought commingled with deep emotion; or, in other words, *at one and the same time*, exercising *all* the various faculties necessary to the performance of his oratorical effort.

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, conse-

quently, 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. But according to the principle, that the mind consists of a *plurality* of faculties, *any*, or even *all*, of these faculties may be in simultaneous and harmonious action—a principle as remarkable for beauty and consistency, as the old *theory* is for deformity and absurdity.

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—could perform *all classes* of mental operations with equal facility and success; and every man could succeed equally well in any and in every pursuit—equally well as a poet, a painter, a musician, a logician, an orator, a mathematician, a linguist, a mechanick, a naturalist, a divine, and, in short, in every calling, and in every department of literature and science. Partial genius, or a taste and talent for doing particular things, striking instances of which frequently occur, could not then exist; but all men would be equally capable of succeeding equally well in any thing and in every thing. 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 proportionally the more perfect and useful. In order to show the force of this argument, let us suppose that the *body* were so constituted as to be incapable of performing more than *one* class of functions at a time, so that, whilst performing the function of respiration, for example, it would be incapable of exercising any other function—whilst executing the function of seeing, that of hearing, of feeling, of digestion, and of every thing else, must cease. How infinitely inferiour must such a machine be, to the magnificent structure which we now possess—a structure capable of proceeding, in the most easy and elegant manner, in the simultaneous performance of many widely different classes of functions! As, in the operations of the body, scarcely any thing important is ever effected which does not require the coöperation of several, different organs, so is it with respect to the operations of the mind, for we rarely meet with any of its products that do not evince the combined efforts of several of its faculties. 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, fancy, and so forth.

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. Almost every individual is a living witness to the opposite state of things: in proof of which, it is necessary only to appeal to observation and experience. Most persons find it as easy to remember *some* things, as it is difficult to remember *others:* they often find that their associates recollect what they forget, and forget what they remember. 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, terrour, fear, affection, &c. arise, succeed one another, and depart, without the control of the reasoning faculties. These phenomena, however, perfectly harmonize with the doctrine of a plurality of faculties, some of which, being awake and excited to action by some stimulus which does not affect the other faculties, present those disordered ideas and feelings which constitute a dream, whilst the repose of the others, permits this disordered action.

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, whilst all the other classes are performed with perfect sanity and propriety, very frequently occur. This, indeed, is the most common form in which derangement appears, many instances of which have fallen under the author's 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, whilst 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, and even refreshment, afforded to the mind by a *change* of thought, study, feeling, &c., furnish 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 or refreshed, but would be still farther exhausted, by dropping that class, and taking up another. But what is the language of *facts* touching this subject? How is it that the mechanick, when fatigued by hard labour in his shop, experiences relief and refreshment by taking a smart *walk* to his meals? Not, as has been intimated by some, by the mere *novelty* presented by the change, but, by giving *rest* to the fatigued organs, and by bringing into exercise another *set* of organs. What is here predicated of the physical phenomena, holds equally true when applied to the intellectual.

The student, for example, when suffering great fatigue of mind from a long and continued pursuit of mathematicks, or metaphysicks, often turns to chymistry, 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 The fact that a *change* of subjects or studies, affords relief and refreshment to the mind, is too familiar to need farther illustration; and the inference to be drawn from it, is perfectly obvious, namely, that this change which presents another subject of study, calls into exercise *another set of faculties.*

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

Thus it would appear, that the various arguments under this second 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.

In the general argument in proof of the truth of phrenology, this proposition is *all-important*, and even *fundamental*. It is, indeed, the *test* and *touchstone* of the truth of the science. If this proposition should be disproved, phrenology would fall, "like the baseless fabrick of a vision, and leave not a wreck behind;" but if, in connexion with the preceding proposition, it be established, there can be no such thing as evading the inference, that *phrenology is* TRUE: and when we prove that phrenology is true, we sweep away, like spiders' webs, all the old and crude theories of mental philosophy, and, in their stead, establish, upon an immoveable basis, the beautiful and splendid superstructure of phrenological science.

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 the author takes the liberty of presenting a few of the many that have fallen under his own observation.

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

While practising phrenology in Brattleborough, Vt., a lady called upon the author, stating that she laboured under a great difficulty in expressing her ideas. He remarked that her organ of *language* was large, and asked if it had *always* been so. She replied, that, until she had an 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 superorbiter 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 scull 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 musick 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 to the author in 1835, by Dr. Miller, at the house, and 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 the author. One was that of a gentleman in the west, who had to submit to

the discipline of the straight-jacket, and who died the ninth day of the disease, reported to the author by a Mr. C. Another case of the same kind, was reported by Dr. Miller of Baltimore, and another by Dr. Jackson of Boston; which, together with the 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*.

The author saw a man in Hatfield, Mass., who possesses good talents, but who is deranged in the matter of *love*, while he is sane in other respects. He is often complaining 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 fallen under the author's observation, and in all of which they complained of a *soreness* in the same place. In one of these instances, the individual was unable to rest the back part of the 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 sufficiently numerous 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. Here, then, we rest the argument. 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 the 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's 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

* 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.

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 on the other; or, in other words, that there can be no exercise of a *faculty*, without the exercise of its corresponding *organ;* and, *vice versa*, no exercise of an *organ*, without the exercise of its corresponding *faculty*. The great Author of 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 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 mechanick, 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 *a 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 extremi-

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

ties are comparatively feeble. Labouring men generally possess much larger *bodies*, and much smaller *heads*, than literary and scientifick 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 proportionate 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, (see cuts,) 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 scull*; or, in other words, an increase of the various portions of the *brain*, causes a corresponding increase of the portions of the *scull* above them; for, inasmuch as the scull is moulded and adapted to the brain, the conformation of the brain determines the shape of the scull, and, with a few unimportant exceptions, corresponds with it.

The scull is merely the *protector* of the brain, and subservient to it; that is, the scull is formed for the brain, and not the brain for the scull. How unreasonable, then, to suppose, that the scull 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 o

nature interfere with, and prevent, another operation of nature! Does the bark of a tree obstruct the growth of the 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 scull, as to suppose that the scull controls the size and shape of the brain.

It is brought forward as an objection to phrenology, that an enlargement of the scull 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 scull. This objection is fully answered by an appeal to that general law of nature which accounts for the gradual expansion of the scull 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 scull, 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 scull, 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 (organ of amativeness) is commonly very small. In middle aged persons (when the vigour of the passion is greatest) its proportionate size is greatly increased; and in aged persons, again diminished; and the scull 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 scull, 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 scull, in

general, correspond—a proposition which is not only a matter of *observation*, and which is demonstrated by almost every scull upon which we can cast our eyes, but which is already proved to our hands by such men as Cuvier, Magendie, Charles Bell,* 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 scull 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.

In this connexion may be mentioned the fact, that the *thickness* of the scull 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 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

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* 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 scull's decreasing with the brain. It occurred in an individual who died at the age of thirty-two, after having laboured under chronick insanity for upwards of ten years, *and whose mental weakness augmented in proportion to the diminution of the brain and the shrinking of his scull.* 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 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 scull*," &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. Its correctness stands, then, unshaken.

† 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."

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 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, (see cuts,) common to them all.

The following is the method adopted by Dr. Gall in the discovery of *combativeness*. After collecting a promiscuous company of ordinary persons from the streets, 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 diversity 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, (see cuts,) 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 sciences of chymistry, 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 the author, he has 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 superiour 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. (See illustration by cuts.)

The monkey possesses immense philoprogenitiveness

* In the different parts of this work, the author occasionally takes the liberty of referring to individuals whose *permission* to do so, he has not had the opportunity to ask. He trusts, however, that the cause of science will be subserved by this license, and that this will be received as a sufficient apology for him.

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. The familiar fact of tying up a pig in a bag, and of transporting him, in this condition, to a distance, is directly in point. It is well known, that as soon as he is released, if he has the opportunity, he will draw a bee-line for his home. 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 secretiveness: 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

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* In the monkey, the supercrbiter plate, upon which language is located, and the portion of the scull 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 scull 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

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 a scull of the bear now in the author's possession.*

Facts which show the correspondence between the known characteristicks of the various classes of animals and their phrenological developments, might be added to almost any extent, and their correctness demonstrated by the author's collection of the sculls 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 discrepance between the known and marked characteristicks 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 evi-

* The following anecdote is well authenticated. Recently a farmer in Allegany Co., N. Y., on rising in the morning, discovered that a sow of his had been killed in the sty, and that her litter of pigs was missing: and from the tracks of a bear around the pen, together with copious traces of blood, he concluded that the pigs had all been eaten by the bear. Some time after, however, the farmer encountered, in the woods, a large female bear, having in her charge and keeping his *lost litter of pigs*. A sharp conflict ensued. The farmer, determined to recover his stolen property, displayed his combativeness in a heroick manner; and bruin, actuated by the still stronger passion of philoprogenitiveness, showed unwonted prowess in defending her paternal right to her adopted offspring, until, at length, overcome by the skill of her human antagonist, she took to flight, carrying off one of the little *squeakers* in her mouth. This singular incident clearly shows, that the bear possessed larger philoprogenitiveness than alimentiveness.

dences 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 sculls, from many of the different American tribes, has fallen under the author's observation and inspection; and he has 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, conscientiousness, and veneration, and, sometimes, firmness; large approbativeness *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 moderate or small benevolence, would make them turn a deaf ear to the cries of distress, and steel them to such acts of barbarity as they are wont to practise in torturing the hapless victims of their vengeance. 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 even the most cruel tortures; and, at the same time, render them unconquerable: and if to these we add large approbativeness, we may expect them to glory in dark deeds of cruelty; in scalping the fallen foe, and in butchering helpless women and children.

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 the author examined the heads of about twenty Indians of the Cherokee delegation to Congress, in which he 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 superiour. 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 inferiour,

and a corresponding character. A scull* from a tribe of cannibals, located near the isthmus of Darien, which was examined by the author, presented altogether the worst phrenological developments of any scull he 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 approbativeness, *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 their heads, is generally moderate or small. Their extremely large hope, would make them very cheerful, and little anxious about the future; and, with their large approbativeness 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, would give them nilarity and garrulity, without much pure wit.

Their large, or very large, tune, which inspires them with melody, with their smaller reasoning organs, which give hem but few thoughts, and their large language, would fur-

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* A cast of this scull, the author believes, is for sale.

† Individual exceptions to this description, are frequently to be met with, but the author is confident that its general features will be found to be characteristick. What the negroes are capable of attaining to by education and cultivation, he does not pretend to say, nor is it necessary to his argument that he should do so; for he is merely pointing out the coincidences between their *present* character, and their phrenological developments. This, however, he has observed, that the intellectual organs are, in general, much better developed in coloured *children* than in *adults*.

nish exactly such composition as we meet with in negro songs, doggrel rhymes glowing with vivacity and melody, and containing many words and repetitions with but few ideas. Their small reasoning organs would give them but little depth and strength of intellect, and a feeble judgment, with very little talent for contriving and planning. Their very large philoprogenitiveness, adhesiveness, and inhabitiveness, would make them extremely attached to their families and the families of their masters, and pre-eminently social.

Their excessively large approbativeness and self-esteem would create in them that fondness for dress and show, and that pride and vanity, for which they are so remarkable. Their large religious organs would 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 would 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 enable them to succeed well in many things.

The phrenological developments and characteristicks 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 has less to do with trifles; and we find in his head, not only a superiour 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 (with reverence, and to her everlasting honour, be it recorded) in her assiduities and unremitting attentions to the sick, the needy, and the afflicted; she will do, she will suffer, she will sacrifice any thing and every thing to relieve distress, to bind up the broken-hearted, and to pour the oil of consolation into the wounds of a troubled soul: 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 superiour organs of benevolence, conscientiousness, adhesiveness, and philoprogenitiveness.

But the justice of the Great Giver, would not allow the sex to lay claim to *all* that is superiour. 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, the author does 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; 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, the author has presented only a few of the numerous *classes* of facts which go to prove the truth of phrenology. Should he 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 his own observation. Many additional facts will be interspersed through the following pages of this work.

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. Let judgment be pronounced upon it, then, at *this tribunal alone*, and let it stand or fall accordingly. It boldly 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.

The author is willing that the truth or falsity of this science, should wholly turn on his *own* ability to apply the principles in describing the character and talents of individuals by an examination of their heads. For several years

* Should the present work be favourably received by the publick, it is the design of the author soon to publish a larger work upon the subject, in which many more individual facts will be stated.

past, on all occasions, and under every disadvantageous circumstance—even when opposed by prejudice, by envy, by malice, by ridicule—he has boldly challenged those who doubted the truth of phrenology, to *test* him in any and in every way which their skepticism and their ingenuity could devise: and, although, at first, whilst he lacked experience, *he* made *some* mistakes yet, he can appeal to more than ten thousand living witnesses, who have been present at his pub lick 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, in ninety-nine cases in a hundred, he has 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, the author's *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 chymistry, 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 different 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 *scull* 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, they whose opinions are valuable, will neither 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 fal., will be able to apply them to the characters and developments of their friends and acquaintances, and thus either prove or disprove phrenology.

PHRENOLOGY ILLUSTRATED.

TEMPERAMENTS.

As the illustration and application of the principles of phrenology, necessarily combine with them much evidence of the truth of the science, it is impossible to treat these several branches of the subject in a manner wholly distinct and separate. At every succeeding step of the author's progress, therefore, he will be able to present additional *proofs* of the correctness and importance of the science.

Since the brain is the organ of the mind, and its action necessary in every operation of the mind, we may naturally expect a most intimate relation to exist between the two, and, also, that this relation is *reciprocal.* Through the nerves there likewise exist a most intimate and close connexion and sympathy between the brain and every other portion of the human system; hence, it is evident, that the various conditions of the brain, and of the several parts of the body, must effect, in the most direct manner, the manifestations of thought and feeling. This, indeed, is a well-known fact; but, nevertheless, one that is not appreciated nor acted upon in any due proportion to its real value.

It is well known that, after the excitement produced by drinking ardent spirits, has subsided, their effect is to lethargise the powers of the intellect, and leave them in a similar state of torpor with that of the body—that a given amount of opium, or calomel, or arsenick, will drive from its throne the feeling and thinking principle—that, in short, the exhaustion and the refreshment of the body and of the mind, are proportional and reciprocal. Yet, how little are the natural laws of this mutual relation between body and mind, regarded or attended to! The phenomena of the earth and its surrounding elements, the mechanical principles, the laws of numbers and proportion, and of the various branches of physical science, are studied with the greatest assiduity, and applied with the greatest care as far as they tend to promote our *physical* wants and comforts, whilst the laws and condi

tions which regulate the *mental* manifestations, are nearly overlooked. *Mens sana in corpore sano*, is, to be sure, an adage often *repeated*, but seldom understood.

Every day's observation confirms and deepens the conviction the author has long entertained, that much more is depending upon the *physiology* of the body and the qualities of the brain, or, what is the same thing, upon the *temperament*, than upon the *size* and *combinations* of the organs—that the depraved manifestations of the organs, or those vices which everywhere abound, and which pour forth such a flood of corruption among men, originate not in the nature or the combinations of the organs or of their faculties, but in the disordered *physiology* of mankind. For example: it is admitted that the *size* of the organs is not directly changed by an improper use of ardent spirits; but who does not know, that the *vices* of an individual, may be easily augmented a hundred-fold by habits of intemperance? And why is this? Simply because his *physiology* is deranged. Now, why should not every derangement of the body, whether brought about by the use of alcohol or wine, or an improper quality or quantity of food, or by any other cause, produce the same result? And is not the conclusion just, that the ocean of sin, and consequent misery, which swallows up nearly all that is lovely, and elevated, and desirable among men, is produced by the same cause? This portion of the expansive field of phrenology, and, also, its kindred one, viz. that containing the laws of propagation and its accompanying phenomena, and which are undoubtedly the most fertile parts of the whole phrenological soil, are, as yet, comparatively unexplored. With the open volume of nature in one hand, and the torch of truth in the other, phrenologists alone have entered upon this immense and valuable tract. The works of A. Combe upon this subject, are valuable above all praise.

These digressive remarks, which, were they carried out to the extent their importance demands, would require volumes, will enable the reader to understand what the phrenologist means by the

TEMPERAMENTS.

The word TEMPERAMENTS is here used to denote certain *states or conditions of the body*, or the relative activity of particular classes of the corporeal organs.

Other conditions being equal, the strength and power of the various faculties of the mind, are in proportion to the *size* of their corresponding organs of the brain. Yet, since much depends upon the quality, organization, and activity of the brain, and this upon the quality, organization, health, habits, and activity of the body, or, in other words, upon the *temperament*, a small brain often gains, in these respects, what it loses in size. All great men are found to possess both a favourable temperament and a large brain.

The temperaments are divided into four kinds:

1. The *lymphatick*, or *phlegmatick*, in which the *secreting glands* are the most active portion of the system; indicated by soft and abundant flesh, and languor of the pulse, and of all the corporeal and mental functions; by a dull, ease-seeking, inefficient, indolent, disposition, and an aversion to corporeal and intellectual effort. Great excitement is necessary to arouse one with this temperament to effort, yet the action may then be a powerful one. This temperament is often found among the Pennsylvania Germans, and also in negroes.

2. The *sanguine*, in which the *arterial system*, and the organs which circulate the various fluids, particularly the blood, are most active; indicated by light or sandy hair, fair skin, a fresh and florid countenance, light or blue eyes, a strong and rapid pulse, strong animal passions, and more ardour, enthusiasm, activity, and zeal, than strength and power of mind or body.

3. The *bilious*, in which the *muscular* portion of the system predominates in activity; characterized by a more athletick form; by strong bones and muscles, black hair, a dark skin, and dark eyes; a strong and steady pulse, hardness, strength, and power of body, accompanied with considerable force and energy of mind and character.

4. The *nervous*, in which the *brain* and the *nervous system* are much more active than the other portions of the body, which gives rise to, and is accompanied by, the highest degree of excitability and activity of the physical and mental powers; vividness and intensity of emotion; clearness and rapidity of thought, perception, and conception; sprightliness of mind and body; light, fine, and thin hair; a fair, clear, and delicate skin and countenance; and more activity, vivacity, and intensity, than power and endurance, of mind and body.

These temperaments are generally compounded: the nervous-sanguine gives the highest degree of activity and intensity of thought and feeling; the nervous-bilious, activity, accompanied with power and endurance, constituting one of the most favourable temperaments, especially when united with a little of the sanguine;* the bilious-lymphatick gives mental and corporeal indolence, accompanied with power under strong excitement; the sanguine-lymphatick, is less favourable to intellectual, than to corporeal, manifestations, &c.

But since these temperaments, and other conditions, except the size of the respective organs, are alike *in the same head*, it follows, that the power and energy of each faculty, are proportionate to the size of its organ; so that this work will generally present a comparison between the *different faculties of the same individual*, rather than between the various faculties of different individuals.

INFLUENCE OF EDUCATION.

The influence of education, which is admitted to be very great, is exerted chiefly in *directing* and *modifying* the operations and the manifestations of the various faculties, rather than in increasing or diminishing their strength and power, or the size of their respective organs. The function of combativeness, for example, when trained in the ruder states of society, manifests itself chiefly in physical combat, family feuds, personal prowess, and hatred as manifested by open violence and force, bodily exposures to danger, &c.; while the same amount of the same faculty, even with a similar combination of the other faculties, when the subject is educated in refined society, and placed under the restraints of law and religion, manifests itself chiefly in intellectual and moral courage and resistance, in sarcasm, hatred, &c.; and yet, the primary function of resistance and opposition, in both instances, is the same in its nature, degree, and aims. The same is true of all the other faculties; so that, in describing character correctly, it is necessary for the phrenologist to know under what *influences*, and in what *circumstances*, the individual examined, has been placed.

The author does not intend, in this connexion, to touch upon the influence of education in radically changing the

* Henry Clay.

relative power and activity of the various mental faculties, or in moulding and materially changing the character of individuals, but he will reserve, for a future chapter, some remarks upon its importance, its influence, and the proper method of conducting it.

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. Spurzheim's Phrenological Works, and in G. Combe's "System of Phrenology." As the limits of the present work, do not give the author sufficient space to do justice to this subject, it is left comparatively untouched, and, as it has been so fully and so ably presented by these authors, it is the less necessary that he should enter into an examination of it.

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 he 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 specifick 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.

No permanent classification of the faculties has yet been generally adopted. That last adopted by Spurzheim, and followed by G. Combe, and all American phrenologists, is unquestionably the best now in use. In its general divisions and fundamental principles, it harmonizes very well with the generick character of the faculties, and the grouping together of the organs in the head. So far as this is the case, it is perfect; yet, in its details, it is evidently defective, because it often groups organs together which are located in widely different parts of the head, and also classifies faculties together between which there is a generick difference. A more perfect classification of the faculties than that adopted by the great Author of nature in the respective locations of their corresponding organs, cannot be imagined, and could have been invented *only* by that all-wise Being who created these faculties; and yet, to draw lines of demarcation between these organs, is often extremely difficult. Concentrativeness, for example, is *sui generis* in its character, and too much unlike any of the other faculties to be properly classed with any subdivision of them, whether it be the propensities, the sentiments, or the intellectual faculties of Spurzheim and others, or the domestick, selfish, human, or intellectual faculties of the author. The function of ideality is not *exclusively* an emotion, nor yet wholly an intellectual operation, but is evidently a compound of both; and, accordingly, we find its location to be between these two classes of faculties. Still, it is evidently *human*, in its character, and is classed accordingly.

The same is true, except in a degree still more striking, concerning mirthfulness, tune, imitation, and constructiveness. Is there not quite as much *intellect* displayed in a truly pungent and appropriate witticism, or a splendid conception of the imagination, as there is in musick? in a *bon mot*, and the inspiration of poetry and oratory, as in a *tune*? and is there not quite as much *emotion* in a musical, as there is in a poetical, performance? There is evidently as little *generick* difference between firmness and self-esteem, as there is between any other two organs. Both evidently belong to the same species; yet, Dr. Spurzheim, and all succeeding phrenologists, have grouped firmness among the *religious* organs. Why should destructiveness be placed before amativeness?

Certainly not because it comes first in the order of nature, nor in its position in the head. How much more of *sentiment* is there in *imitation*, than there is in attachment? Women are considered even more sentimental than men, and chiefly because they manifest so much stronger attachment.

What reason or philosophy is there in grouping constructiveness among the *animal propensities*, when it unquestionably displays as much of intellect, and as little propensity as almost any other faculty? Its location also borders upon that of the intellectual faculties. Similar remarks will apply to the subdivisions of the intellectual faculties.

Enough has already been said to induce the reader to suppose, that the author, in common with most other phrenologists, considers the present classification of the faculties, if not every classification that can be made, very imperfect. For his own, though widely different from that generally adopted, and, he hopes as materially improved, he is far from claiming perfection. 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 author has endeavoured, as far as his ingenuity and observation enable him, to follow this arrangement of the organs, as the fundamental principle upon which his divisions are based.*

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* It will be seen that this discrepance between the author and other phrenologists, has a direct reference, not to the facts or principles which involve the truth of phrenology, nor to the nature or the manifestations of the faculties, but simply to the numerical *arrangement* and the *classification* of the faculties, or to the *nomenclature* of the science; and cannot, therefore, be cited as an instance of a radical disagreement among phrenologists.

He will then submit the following

CLASSIFICATION OF THE PHRENOLOGICAL FACULTIES AND ORGANS.

The Faculties are divided into two **Classes,** *or* **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, or listening to the voice of propriety; and, although the internal excitement necessarily produced by the presence of these stimuli, cannot be avoided, yet, an *open expression* of this excitement, need not take place; or, in other words, we are not always obliged to *express* all that we *feel*. The organs of these faculties, occupy that portion of the head commonly covered by hair.

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 inferiour posterior, or back and lower, portion of the head, (see cut No. 2. in the Synopsis,) causing, when large or very large, great breadth and fulness between, behind, and over the ears, as in the cut No. 8. 12. 13. 14. 15. 16; 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, as will be seen by a reference to their *heads* or the *cuts;* and their characters are made up, chiefly of the functions pertaining to the corresponding faculties.

Species I. Domestick propensities.

They are,

	Abbreviated.
1. Amativeness,	amat.
2. Philoprogenitiveness,	philopro.
3. Adhesiveness,	adhes.
4. Inhabitiveness,	inhab.

These constitute man a *gregarious* animal; lay the foundation for his civil institutions; make him a *social* and *domestick* 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; (see Domes. Propensities in cut No. 2, and, also, the female and Aurelia Chase;) 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.

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5. Concentrativeness,	concent.

This is *sui generis*, or, unique in character; and, therefore, referable to no specified class of faculties, but acts as a kind of regulator or modifier of all the other faculties.

Species II. Selfish propensities.

The selfish propensities are,

	Abbreviated
† 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

* From the limited number of the author's experiments, he is disposed to regard the location of this organ as uncertain, yet all his experiments confirm its present location.

the sides of the head *spherical*, but when moderate or small, the head is thinner and more flattened in this region.

These propensities, as will be seen by referring to the combinations of the various classes of faculties, 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. See cut No. 2.

Species I. Selfish sentiments.

They are,

	Abbreviated.
11. Cautiousness,	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 superiour to those of the selfish propensities, especially when the religious and reasoning faculties are strong. They are located together in the superiour posterior, or back part of the upper portion of the head, which is represented in the cuts by the name of the Selfish Sentiments. When these organs are large or very large, this portion of the head is extended upwards and backwards, and, when the remaining sentiments are deficient, is rendered conical, as in the cut of Black Hawk.

Species II. Moral and Religious Sentiments.

They are,

	Abbreviated.
15. Conscientiousness,	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; and produce those characteristicks commonly attributed to angels, and (except in a vastly greater degree) to the Supreme Being. They are located in the superiour anterior, or the frontal, portion of the upper part of the head, and, when large or very large, throw a proportionally large amount of brain into this region, elevating and elongating it in this direction, as in the case of Franklin, Herschell, and the pious female in the cuts; but when small, this portion of the head is low and slopes rapidly, as in the cuts No. 8. 12. 14. 42.

Species III. Semi-intellectual Sentiments.

They are,

	Abbreviated.
20. Constructiveness,	construct.
21. Ideality,	ideal.
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, and partly within the latter, giving, when large or very

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, 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. This example will also furnish an idea of the difference existing between the *other* external senses, and the other perceptive faculties. Their perfection materially assists the other intellectual, and even the affective, faculties; yet, there is no absolute dependance of the functions of the one upon the functions of the other.

Species II. Observing and Knowing Faculties.

They are,

	Abbreviated.
24. Individuality,	individ.
25. Form,	form.
26. Size,	size.
27. Weight,	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 the cut of Herschell, of the Indians, of the New Zealander, the bust of Washington, &c., (see corresponding part of cut No. 2;) but when they are moderate or *small*, this portion is proportionally depressed, as in the cut of Franklin.

Species III. Semi-perceptive Faculties.

They are,

	Abbreviated.
32. Eventuality,	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 foreheads of the latter, and the fulness and roundness in that of the former.

GENUS II. REFLECTIVE OR REASONING FACULTIES.

They are,

	Abbreviated.
36. CAUSALITY,	caus.
37. COMPARISON,	compar.

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, &c. They are located in the superiour and frontal portion of the forehead. When they are large, or very large, the upper portion of the forehead is very high, broad, and deep, as well as prominent, as in the cut of Franklin; but when they are small, this portion of the forehead is low, narrow, and depressed, as in the cut of the Indian.

COMBINATIONS 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 cut No. 2, 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 dependance, 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 exigences of the nineteenth century.

One having large or very 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 have many faults.

One with the propensities and the intellectual organs

large or very 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 or very large, and the perceptive only moderate or small, or 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 minutiæ; 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 or very 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 superiour 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 or very 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, forward, impertinent, and most disagreeable. 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.

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* Napoleon Bonaparte.

† In this work the term "organs" is often used as synonymous with "faculties," and is intended to refer to both the organs and the faculties, *collectively*; just as self-esteem means both the *organ* and the *faculty* of 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 philanthropick causes, &c.; with large or very large acquis., will employ these organs in defending his property, and in prosecuting, with energy, his money-making projects; with large or very 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 or very 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 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.

ANALYSIS OF THE FACULTIES.

The reader will bear in mind that, in the following analysis of the various faculties, the author has left ample room for him to exercise his own judgment and discrimination, particularly in ascertaining the influence of some of the combinations. For example: he has described the influence of the organ of amat. large, when acting in conjunction with other organs; yet as the influence of amat. very large upon the other organs, is the same in kind with that of amat. large, and differs only in the *degree* or *amount* of that influence, the reader is left to ascertain this by a reference to the combinations under amat. large. The same is true of amat. *full*, and of all the other organs very large or moderate.

Under amat. moderate, again, the organ is described below par, with its combinations. Yet these same combinations will also apply to amat. *small*, after making the necessary allowance for the diminution of the mere *quantum* of the amative feeling.

ORDER I.—Affective Faculties or Feelings.

GENUS I.—Animal Propensities.

SPECIES I.—Domestick 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 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, cleanly, and humane, condescending, polished, affable, &c.; and woman agreeable, gracefu. and elegant, accomplished, sensible, and elevated in character, feeling, and purpose.

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; easily kindles in them the passion of love, because he is himself so susceptible to the same passion; and, when in circumstances calculated to excite the faculty, finds its restraint extremely difficult.

One having large amat. 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 which make it romantick, and kindle it to a passion; with firm. also large or very large, will be constant; but with these organs large or very large, and firm. moderate or small, 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 or small, will sometimes act the part of the coquette, and seek the general admiration of the other sex, rather than be satisfied with individual attachment: with large or very large adhes., philopro., benev., and conscien., will be inclined to marry, and be pre-eminently qualified to enjoy the family and social relations, and will also highly appreciate the joys and pleasures of home, family, and friends; and, with large combat. and destruct., will defend them with boldness, protect their rights with spirit, and punish with severity those who injure them: with large or very 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 or very 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, especial-

ly 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. and firm. large or very large, 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, and love them best: with very large adhes., benev., ven., and conscien., will choose the virtuous, the devout, the religious, &c.: with large intellectual organs in addition, the religious, the refined, and the highly intellectual, and almost adore them, but be disgusted with those first described: with conscien. small, caus. only full, and acquis. and ideal. large or very large, will be less particular with regard to their moral qualities: with large or very large ideal., approbat., mirth., hope, alment., and lang., and moderate or small acquis., conscien., and marvel., is given to joke with and about the other sex; and inclined to profligacy and revelry: with large or very 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, is strongly tempted, but 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.

VERY LARGE.—One having amat. *very large*, experiences at times, the goadings of the propensity to a degree almost beyond endurance; can govern it only 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 or small, and the

reasoning organs only full, is strongly inclined and urged to profligacy, licentiousness, vulgar allusions, indelicate expressions and jesting; to the relation of obscene anecdotes, &c. See combinations under amat. large.

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*. The descriptions of amat. full, when combined with the other organs, will be found much the same, except in degree, with those given under amat. large, and will be between those under amat. large and amat. moderate.

MODERATE.—One having amat. *moderate*, is not particularly partial to the other sex, nor very fond of their company; 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 them, and fondness for their society: with self-e. and mirth. moderate or small, large or very large secret., approbat., cautious., conscien., and ven., will be extremely diffident and reserved, if not awkward and affected, in their company and ill qualified to shine in parties of amusement, and will be rather deficient in the strength and power of this passion. One having moderate amat., with large or very large adhes., benev., and conscien., 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 chaste Platonick affection, than of sexual love—of pure and sentimental friendship, than of merely animal feeling; and, with large or very large ideal. and conscien., will manifest this passion in a peculiarly refined and delicate manner, and be exceedingly disgusted with vulgarity, particularly in the other sex. This is the kind of attachment generally exercised by females, in whom adhes. is commonly altogether larger than amat. When the size of these organs is reversed, they produce the opposite kind of love, or that which is less sentimental and exclusive, and more promiscuous and sexual.

SMALL.—One having *small* amat., is not partial to the other sex as such; does not pay them so much attention, nor wait upon them so genteelly, nor sacrifice so much for their

sake, nor excite their love so easily, as if possessed of full or large amat., but is rather cold, coy, distant, unacceptable, and less inclined to marry, unless induced to do so by philopro., adhes., approbat., benev., acquis., the intellectual organs, or some other motive than his sexual desire.

VERY SMALL.—One having amat. *very small*, is incapable of sexual attachment or intercourse; seldom, if ever, experiences the workings of this feeling; and is given to passive continence. This organ is always very small in very young children, and the passion proportionally weak; it attains its full size in the meridian of life, when the passion is strongest; is generally larger in married, than in single, persons; and decreases in old age, when the passion becomes weaker. Phrenology determines the strength and power of this passion, and its liability to be perverted, rather than the virtue or licentiousness of the subject. Education and circumstances determine this question oftener than the strength of the faculty.

The depraved exercise of this faculty, in one or another of those ten thousand forms which it assumes, is unquestionably one of the most prolifick sources of depravity, corruption, and misery, with which mankind are afflicted; and it becomes the philanthropist, the Christian, and especially the phrenologist, to inquire, why is this? for, until we can discover the *root* of this tree of vice, and attack the evil there, it is in vain to attempt to lop off its *branches*. 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. Now, *why* is this? 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. Hence, that false modesty, that sickly delicacy, that double-refined fastidiousness which pervade every civilized community in regard to it, and which are far more detrimental to virtue and purity than any thing and every thing else could be. It is not too much to add, that nearly all the licentiousness which per-

vades our country, and yearly ruins scores of thousands, originates in the *false training of this faculty.*

The question, then, becomes a most important one, How can this faculty be so trained that this growing evil may be checked and remedied? This question will be answered in a subsequent portion of the work.*

LOCATION.—This organ is located in the cerebellum, 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.

2. PHILOPROGENITIVENESS.

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

If there existed no particular attachment to children *as such*, the burden of raising and of educating them, would be intolerable, and seldom submitted to; 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, as well as the indirect object of many others; 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

* When this portion of the work was stereotyped, the author intended to add to the work some moral hints and reflections in the form of a supplement, but, as the work progressed, it reached three times the size originally contemplated, without even then allowing room for this portion of the matter, besides crowding out many other things at first contemplated. See note at the bottom of page 404.

This will also serve to explain some other references in the work to parts not yet added, but which will eventually be published in a separate volume.

He is now preparing for the press a work on marriage and the domestic relations, treated phrenologically, including the phrenological rules for choosing companions, and living agreeably with them; and also, the laws of hereditary descent, showing the propagation of physical and mental qualities for many successive generations, than which, a more important subject could hardly be discussed. He solicits the communication of facts bearing on this point.

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 females 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.

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; and considers them the richest of treasures: with adhes. very large, experiences poignant grief at the loss of children; and, with concent. large, will pour 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

or very large adhes., benev., ven., firm., conscien., hope, compar., and caus., and moderate approbat. 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.

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 every thing 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 guady 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.

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. One with philopro. moderate and adhes. large, may love children as *friends* rather than as children; and, 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 hind head, just above the sharp point of the occipital bone, and back of the top of the ears. When the lobes of adhes. are large or very large, and philopro. is moderate or small, 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, as in the cut of Aurelia Chase. 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.

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

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. One having adhes. large, with combat. and destruct. large, readily takes the part of friends; resents and retaliates their injuries; protects their rights, interests, character, &c., as readily as he does his own; and, with self-e. only moderate or full, even more so; and yet, with self-e. large or very large, will occasionally fall out with them: 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 or very 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, and with mirth. large, in a pleasing, jocose, and lively manner: with large or very large event., will recollect, with vivid emotions of delight, by-gone scenes of social cheer and friendly intercourse: with large reasoning organs, will give good advice to friends; lay excellent plans for them; rightly appreciate their character; and, with cautious. also large, be judicious in selecting them, &c.

VERY LARGE.—Those who have adhes. *very large*, or predominant, instinctively recognise it in each other; soon become mutually and strongly attached; desire to cling around the objects of their love; take more interest and delight in the exercise of friendship than in any thing else; are unwilling to think or believe ill of their friends; sym-

pathize in their misfortunes; dread an interruption of friendship as the greatest of calamities; 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 large or very large destruct., combat., self-e., firm., and benev., and only moderate or small 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 every thing by his family, and almost *idolizes* them; takes more delight in home and friends than in any thing, if not in *every* thing, besides; cannot endure to be absent from home; is *pre-eminently domestick*; and, with very large benev. and conscien., promotes their happiness by every *effort*. and by every sacrifice in his power, and deeply sympathizes in their distress; 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; and does every thing in his power to promote domestick quiet and happiness, &c. One having large or very 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 large or very large approbat., hope, ideal., and mirth., and only moderate conscien. and caus., the gay and witty, the fashionable and showy, &c.: with large or very large moral organs, the eminently devout and religious, the sedate and the sentimental: with large or 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.

Full.—One having adhes. *full*, will make a social, com-

panionable, 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: with very large benev., large conscien., approbat., and firm., only moderate or full combat., destruct., and secret., and full or large intellectual organs, will be very good company; desirable as a friend; liberal, well-disposed, true to his friends, and always ready to do them a favour. Many of the combinations under adhes. large, will apply, except in degree, to adhes. full, in the selection of which, as in many similar cases, the reader will use his own *compar.*

MODERATE.—One having adhes. *moderate*, may be somewhat fond of society, and exercise some attachment to his friends, yet will sacrifice it upon unimportant considerations, 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 or very large selfish organs, a great many enemies, because he is himself so inimical to others. See combinations under adhes. moderate.

VERY SMALL.—when adhes. is *very small*, its influence is not observable, and the subject, a perfect stranger to friendship.

While amat. is generally much smaller, adhes., philopro., benev., and conscien., are commonly very much larger in females than in males, by which the former are qualified, in a *pre-eminent degree*, to enjoy the domestick 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.

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.

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, his fields, &c., 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 or very 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 or very large, will have high ideas of his *country*, of national honour, national advantages and privileges, &c.; and, with large or very large combat. and destruct., will be eminently patriotick 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 or very large ven., will look with great reverence to those departed worthies who have served and honoured their country, and also to the national relicks of past ages.

VERY LARGE.—One having inhab. *very large*, will be sometimes 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.

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 hopes of improving it, or to see the world; 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*, its operation has no perceptible influence upon the character.

The author has seen 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. One of the most striking of the former, is the case of Judge Tucker of Williamsburgh, Va., half-brother of the late John Randolph, 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. The author might mention hundreds of others equally in point.

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 analyzed) 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, has he seen a *failure*, the author is

thoroughly convinced that *both* are substantially correct—that there are *two* organs as analyzed 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 or very 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 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.

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, flights of imagination, &c.

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 inter-

rupted, is greatly disturbed, if not vexed: with individ. moderate or small, and the reasoning organs large or very 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, and also of Dr. Thomas Brown, will serve as illustrations of the effect which this faculty produces upon the manner of communicating ideas.

FULL.—One having concent. *full*, will be inclined to dwel. 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 or very 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 returns 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 or very 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 or very 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 very 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 head 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 constitutes a great defect in the American character, which is still farther increased by the variety of studies pressed upon the attention of each student in our schools and seminaries. This, 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 transcendant 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 author 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 or very large, but, of concent. moderate or small, an active temperament, and large or very large intellectual faculties. Large concent., as it were, dilutes or 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 concent. small, and firm. large or very 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 or very large, a general fulness of this region will be observable, but no *protuberance* will be apparent; but when it is moderate or small, a proportionate semicircular depression will be very 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.

†—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 secur-

ed 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 terrour 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.

The author became acquainted with Dr. Gibson, one of the editors of the Washington Telegraph, in whom the organ is 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 is large, in a high degree, although in the expectation that each hour would be his last.

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 terrours." This desire to live will also be increased by the desires of the other faculties. One having vitat. large, with the domestick 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 or very 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 organs are interrupted or disappointed—when adhes., for example, is wounded by the loss of dear friends, acquis., by the loss of property, approbat., 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.

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*.

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, *as such*, and *per se*, will never be thought of.

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

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. Its action is necessary whenever, in the execution of a difficult project, any thing is to be resisted or overcome. It acts upon animate, as well as upon inanimate, 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 or breeding 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 more praise-worthy; but when not thus controlled and directed, its manifestation is odious and vicious in the extreme. It was by this organ, directed, aided, and stimulated by conscien., self-e., the domestick faculties, reason, &c., that our ancestors achieved our ever-glorious Independence; and yet, from this organ in its perverted manifestation, originate those party strifes, family and village dissensions, bickerings and quarrels, mobs and physical combats which disgrace humanity.

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; con

tend 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 combat. large, with *large* 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 or small, 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 or very large; is more courageous than cruel; more petulent 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 or small, 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 fellow men, except those whom he condescends to make his particular friends, with a kind of con-

temp, and if they cross his path, with scorn: with acquis large or very 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 or very 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 or small, 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.

Very Large.—The manifestations of combat. *very large*, are much the same with those under the head of combat. large, except when it is combined with large or very large self-e. or approbat., firm. and destruct., and only moderate or full conscien., secret., benev., ven., and caus., in which case it 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 or very large benev., conscien., and reasoning organs, will be able to regulate his anger only by turning abruptly from his opponent, and by avoiding every thing calculated to excite his

combative spirit; find extreme difficulty in governing his anger, and, when really roused, be desperate.

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 or very 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; but, with a predominance of the other selfish faculties, will possess an unenviable temper. The combinations under combat. large, will apply, except in degree, to combat. full.

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 dislike quarrelling and avoid it as long as possible; may be irritable from the irritability of his temperament, yet is by no means contentious; 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 combat. moderate, with self-e. moderate or small, and large or very 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 or very 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 purposes and plans are carried through; and, with cautious. also large, will take the castle rather by siege than by storm; accomplish considerable, 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; be characterized more by perspicuity, and force of reason, than by passion and fervour of feeling, &c.

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 any thing of importance, or cut a figure in the world; and, with large or very large domestick, moral, and intellectual organs, will seek his chief gratification in retirement from the noise and bustle of active and publick life, in literary and scientifick 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 or very 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, and may be abused with impunity; is excessively timid; does not stand his ground; never ventures; will never manifest anger, and be utterly unable to withstand opposition.

When the author was 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 the 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 some one 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. Still the youth affected to be as courageous and as daring as ever, until, at supper, in the evening after his examination, when his mother, who doubtless knew best his real character, accosted him substantially as follows: "My son, you know that you are a coward: why, then, do you persist in denying it? You know that I can never make you, old as you are, go to bed alone; and that, whenever you are left alone in bed, you will get up and come down." "I know it, mother," replied the humbled boy, "but I did not wish the other boys to find out that I was a coward, because, when they do, they will call me out to fight."

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.

The following anecdote was related to the author. A Mr. S., in a certain engagement with the Indians, fought desperately, even with a bravery which greatly astonished those who had known his *father*, who was always branded and

ridiculed as an arrant coward. He then confessed, that his *fear* was a.most insupportable, and that he fought thus bravely only to wipe out the disgrace of his father.

These facts, with ten thousand others which might easily be cited, clearly show, that 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 way is thus opened for the remark, that 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, as his approbat. was larger than that of the latter; whereas, the latter would take up the quarrel of a friend as much quicker than the former, and fight as much harder, as his adhes. excelled that of 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 child from imminent danger, can assume the boldness of the hero, nay, the fierceness of the tiger.

In this last case, the phenomenon is explained thus: Very large philopro., very powerfully excites what combat. there is, but for which excitement, timidity would take the place of boldness, and cowardice, that of courage.

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 or small, there will be little protuberance or breadth in this region.

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, long before it "knows how to choose the good and refuse the evil," 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 characteristick 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.

LARGE.—One having destruct. *large*, with large combat., firm., and self-e., possesses that sternness and severity of character, which make 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 sarcastick, if not bitter, 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 and bitterness

which, unless restrained by secret., conscien., benev., &c.; he does not fail to show.

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

VERY LARGE.—One having destruct. *very large*, with large or very large benev., conscien., 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 or very large combat., self-e., approbat., firm., and hope, will excel as a soldier, &c. For other combinations, see destruct. large.

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 mo-

* John Randolph.

rose 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, excepting occasional flurries of passion, which are produced by irritability of temperament, 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 or very large 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 manifest strong displeasure towards his enemies, and, when his indignation is fully kindled, show even more severity and bitterness than the occasion demands; will not readily forget the objects of his displeasure, and will be far from possessing a tame and insipid character.

Moderate.—One having destruct. *moderate*, will manifest only a moderate share of indignation and severity of character; often spare what should be destroyed or punished; and, with large or very 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 or very large, will be beloved more than feared; will possess an extraordinary share of sympathy, so much so as sometimes to overcome him, and 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, bitter, revengeful, over-bearing spirit; delights in tantalizing and tormenting; produces cruelty towards beasts, and those in its power; gives a relish for hunting, killing, destroying, witnessing publick executions, and such *amusements* as the fighting of men, dogs, and fowls, in bull-bating, bear-bating, &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 that which closes with the wars of Florida and Texas, is written in characters of violence and blood. Even the most favourite *amusements* of men have always been sanguinary: a specimen of which are the theatrical representations and gladiatorial shows which have always delighted mankind. Every publick execution is crowded with eager spectators of all classes and ages, and of both sexes, who attend mainly to gratify their destruct. by witnessing the violent death of a fellow mortal. Almost every newspaper is stained with the horrid details of some cold-blooded murder, duel, or suicide, or some other act of violence or 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 more liable to be 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.

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. When it is very large,

thickens the middle of the base of the head, and makes the ears stand out from the head. When it is large or very 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.

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 aliment. large, with acquis. also large, 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, or, to him, favourite sweetmeats, but will, nevertheless, find it hard to keep from eating whatever delicacies may be in his way: with acquis. moderate or small, will spend his time and money freely for rich viands and rare liquors; and, if large or very 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 or very 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 or very large, will be thankful for his

food as a bountiful gift from the hand of his Maker:* with lang., mirth., and adhes. large or very large, and secret. only moderate, will be conversational, social, and humorous at the festal board: with the intellectual organs generally large, will prefer conversation upon rational and scientifick subjects: with ideal. large or very 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 or very large benev., will provide bountifully, and show great hospitality at table, without much splendour or ceremony, &c.

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 any thing else, and be strongly inclined to act the epicure or the gormand. The combinations of aliment. very large, are analogous to those produced by aliment. large, except that its manifestations will be greater in degree, which the judgment of the reader will readily supply.

FULL.—One having aliment. *full*, partakes of food with a good relish, yet is nc .. gormandizer, nor very particular in regard to what he eats and drinks; can endure a poor diet, yet is very partial to a variety of rich dishes, and sometimes overloads his stomach. The combinations of aliment. full, resemble those of aliment. large, except in an inferiour degree.

MODERATE.—One having aliment. *moderate*, is by no means 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 very 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-

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

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.

Gluttony, gormandizing, 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 thus "make a god of his belly," and, 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 connexion 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*.

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 zigomatick 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 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.—One having acquis. *large*, is stimulated by his

love of money, to use arduous and self-denying efforts in order o 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, if not for the half-cent: with hope large or very 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 or very large, is eminently enterprising; devises bold schemes for acquiring property, and enters upon them with great determination and energy, cheered on by seemingly bright prospects of success: with the perceptive organs also large or very 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 venture beyond his means and capabilities; to speculate too largely; to acquire his money by traffick, or by investing it, expecting thereby greatly to increase it; and, with large combat. and destruct. in addition, will be likely to prosecute his money-making operations with great vigour and energy; and with firm. also large or very 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 or very 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; will generally have fortune upon his side; and, with a large and active brain, unless prevented by his friendship, his benev., or his conscien., or by accidents against which no carefulness or sagacity could provide, will doubtless become rich; but with hope moderate, and cautious. large or very large, will desire to enter largely into business, yet fear to do so; frequently be "a day after the fair;" 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; makes every thing as safe as possible; and is over-careful in all his pecuniary transactions, &c.: with hope very large, concent. small, and firm. only full, will be likely frequently to change his plan of operation, or, it may be, his business, hoping thereby to get rich the sooner; will never be satisfied to "let well enough alone," nor to pursue one steady occupation long enough to reap much profit; but, with firm. large or very 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, or judgment, or friendship, or some other powerful motive: with cautious. very large, through fear of consequences, may waver in business, and 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 or very large, intuitively perceives what means or causes put in operation, are naturally calculated to effect certain ends; 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 or very 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 or very large intellectual organs, will prefer to make

money by some intellectual, scientifick, or literary pursuit, &c.

Acquis. merely desires property, but the *kind* of property selected for acquisition, is determined by the wants and the tastes of the other faculties. 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 domestick faculties energetick, for his family, and will spend it freely for their sake: with approbat. large or very 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. very large, will love money, yet give it freely to relieve suffering, and also to do good to his fellow men; with large or very 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. very large, 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: with the intellectual organs large, books, philosophical apparatus, and other assistants to intellectual pursuits; and, with ideal. also very large, books that are elegantly bound and embossed, minerals, curious specimens of nature and art, &c.: with several of these organs large or very large, will desire money for its own sake, for the sake of family, for purposes of personal aggrandizement, for benevolent and literary objects, &c., *all combined.* Hence, this universal *scrambling* for the "root of all evil," which is the bane of human happiness and moral virtue.

This analysis of "the love of money" is certainly most beautiful. 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.

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;" practice extortion; take every advantage of his fellow men; make all the money he can, both by fair and foul means; and is light fingered. The combinations under this head will coincide with those under the head of acquis. large, with the modification produced by the mere increase of acquis.

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.

So far as the *making* of money and the class of substances selected for acquisition are concerned, the selections under acquis. *large*, will apply to acquis. full; yet, in the spending of money, there may be a difference. One having acquis. full, with approbat., and ideal., &c., large or very 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 or very 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 or very large intellectual organs, in such things as will gratify these faculties; with several organs large, in such a manner as to gratify the greatest number of them; with amat. and adhes. large or very large, in supplying the wants, and augmenting the pleasures, of the other sex, &c.

This same principle of spending money, applies to acquis.

* Stephen Gerard, of Philadelphia, whose picture shows a very large development of acquis.

large, whenever the larger organs require it, at whose mandate acquis. will unlock her treasures, and may even permit extravagance. The additional combinations of acquis. full with the other organs, will be found to be *intermediate* between those under acquis. *large*, and acquis. *moderate*.

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 domestick organs very 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. very large, and caus. only full, will be extravagant; likely to run into debt for the purpose of dashing out; and will be foppish: with combat., destruct., self-e., and firm. large or very large, will almost throw away money to gratify his will: with ideal. and self-e. large or very large, never purchases a poor article, and pleases his fancy, comparatively regardless of its cost; and, with hope also large or very large, will be too apt to run into debt; spend money in anticipation of future income; and be too prodigal. One having acquis. moderate, may have a very strong desire to make money, but not upon its own account: with the domestick organs large, when he comes to have a family of his own, will love money much more than before, on their account: with the intellectual organs generally large, will desire it to facilitate his literary pursuits, &c. 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.*

* The author is acquainted with a Mr. H. who, until within five years, was accustomed to spend an annual income of several thousand dollars, laying up nothing; but who, since that time, has acted up to a determination to make, and save, all the money he can, not because he loves money, *per sese*, any better now than he did then, but from other motives. His fellow citizens call him penurious.

SMALL.—One having acquis. *small*, holds money loosely; spends it without sufficient consideration, and often without receiving its full value; is thoughtless how his money goes, and, with hope very large, will live on, enjoying the present, thinking that the future will provide for itself; will spend his last dollar as freely as his first; is wasteful, or at least, does not save the fragments; and, with approbat. and ideal. very 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. For additional combinations, see those under acquis. moderate.

VERY SMALL.—One having acquis. *very small*, neither knows or 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 females, this faculty is generally weaker than in males, 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 author has observed, that the sons of rich parents generally possess the organ (as they do the faculty) developed in an inferiour degree. This is doubtless owing to the fact, that, having an abundance of money at command, they have had nothing to stimulate, and thus increase, this faculty, so that, from mere 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. A deficiency of this faculty is one cause of their idleness, and this, the cause of their dissipation, and this, frequently, 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. We are farther taught, that the exercise of acquis. is virtuous or vicious, not *in itself*, nor in its medium exercise, but

in its *extremes* of manifestation. 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.

LOCATION.—This organ is located just before 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.

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 conceal *his own* plans from general observation. It is even unfavourable to keeping the secrets of others; because, inasmuch as it has to do with secrets, 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 machinations of the designing and the envious, to the impositions of the crafty, and the false constructions of all.

LARGE.—One having secret. *large*, will generally keep

his 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 conscien. moderate, is suspicious of the intentions of others; wary, and always on the alert; generally answers questions, expresses opinions, &c., in an ambiguous, equivocal, evasive, or indefinite manner, which will bear different interpretations, so that he seldom commits himself; hesitates, and recommences 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 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., caus., and compar. are large or very 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 secret. large, with adhes. large or very large, 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 and equivocal 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, and cover up the fire which is burning in his bosom, yet, when he does give vent to it, will blaze forth in good earnest: with self-e., or approbat., or both, large or very large, caus. only full, and conscien. moderate or small, 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 or very large, will be very careful, not only about what he *says*, but also about what he *does;* and, with the reasoning organs large or very 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 clew, by means of which he can be detected: with conscien. only moderate or small, and self-e. and caus. only full, and approbat. large or very 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 or very 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 superiours, and domineering to inferiours: with acquis. large or very large, and conscien. only moderate or full, will practise 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 or very large, will possess great fortitude, and endure severe, corporeal suffering without flinching or complaining: with conscien. large or very large, may sometimes equivocate and employ deception in cases in which he is under no moral obligation to communicate the facts, and, also, 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 or very 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. very 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 immoveable and inflexible, &c.

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 in-

triguing 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;" practise art, cunning, and deception, &c.: with aliment. large, will steal pies, cakes, and sweatmeats: with acquis. large, will take and conceal money, property, clothing, &c.: 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, &c. For farther combinations under this head, see those under secret. large, which are equally true with secret. very large, except in degree, and this the judgment of the reader will enable him to adapt to secret. very large.

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 energetick than secret., or when those that are not, become suddenly or considerably excited, will give a full, and frank, and 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 energetick action, so that he will fail to preserve an equanimity of feeling and conduct; is generally free in conversation and discourse, yet seldom commits himself; is not hypocritical, nor yet remarkable for saying all he thinks; and will generally govern his feelings, except when excited, but will then throw them out freely and fully; is somewhat reserved and suspicious, especially upon a first acquaintance, and yet, will generally be found to be sincere, unless strongly tempted by interest to act a double part, and even then, will not be really dishonest, especially if conscien. be large or very large; 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 conscien. large, will never knowingly practise deception to the injury of another, yet

may practise 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 or very large, and conscien. moderate or small, 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, &c. The additional combinations under secret. full, will be intermediate between secret. large, and secret moderate.

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 plain, direct, and unequivocal manner of expressing his thoughts and feelings; 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 or small, with combat. and destruct. large or very large, tells others just what he thinks of them; expresses his hatred and his love freely; 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 conscien. equally large, and concent. moderate or small, soon recovers his wonted serenity of temper, and, if he is conscious that he has said or done any thing wrong, is soon very sorry for it, and ready, if not glad, to make any reasonable acknowledgment or reparation demanded: with conscien., at least, full, firm., self-e., benev., and caus. large or very large, will take an open, fair, honest, honourable, dignified, and high-minded course, and heartily despise every thing like low cunning or management; employ none but fair means; and do nothing behind the curtain: with self-e. only moderate, or full, benev., ven., and adhes. large or very 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 implicity upon their word, so that he is extremely liable to be deceived and imposed upon: with self-e. or approbat., or both, and hope very large, or even large, is given to egotism; apt to talk too much of him-

self; becomes enthusiastick 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 or very 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 blunt and 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; communicates his ideas in plain and unequivocal language, and prefers natural and forcible, to elegant, expressions; is natural and open in his manners, and, with lang. full or large, generally ready to enter into conversation with his friends, and even with strangers, and to communicate to them his business, history, opinions, feelings, concerns, &c.; and can deceive only by means of his reasoning faculties, or by taking those steps which are calculated to cause deception.

One having secret. small, with conscien., benev., and the reasoning organs large or very large, will be incapable of deception; abominate and censure hypocrisy, concealment, and mere outside-show in all those ten thousand forms in which they are practised in society; keeps nothing back; gives away almost entirely to his feelings unless they are checked by his other faculties; and has a window in his breast, through which all that is passing in his heart, can be plainly seen. Additional combinations will be found under secret. moderate.

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 de-

ceit, hypocrisy, and those ten thousand artifices in dress, furniture, equipage, &c., the chief object of which is to create false appearances, and also, the innumerable arts and make-believes which enter into the very frame-work of society as it now is. From this faculty, also, with large or very large approbat., self-e., destruct., and combat., unrestrained by the moral or intellectual organs, arises that tattling, backbiting, scandalizing disposition which is by no means uncommon, and which does such immense mischief.

In the New England 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.

LOCATION.—Secret. is located 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, and, when not under the dominion of the propensities, is more virtuous and more praiseworthy than perhaps any other class of the mental functions. 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.

Dr. Spurzheim, George Combe, and phrenologists gener-

ally, define the sentiments as distinguishable from the propensities, by their uniting a propensity to act with an emotion; but the author is unable to discover the reason why the passion of love, for example, is not as much "an *emotion* joined with a certain propensity to act," as the function ascribed to benev. Nor does the distinction that the propensities "are common to men and animals," designate them with sufficient accuracy, because benev., approbat., imitat., and some of the other sentiments, are found to belong to some animals of the brute creation, as well as to man.

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 energetick. Like the propensities, they greatly increase the propelling power, and the efficiency of the character; yet they terminate upon self, being blind impulses designed to secure selfish interests.

11. 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.

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.

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, and where effort is unavailing, yet is full of courage, and spirit, and determination when he has once commenced, and where effort is required; combines discretion with valour; intrepidity with carefulness; 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, if not desperate, 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 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.

VERY LARGE.—One having cautious. *very large*, is so doubtful, fearful, uncertain, and apprehensive, so 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 any thing 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 or small, 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 terrour and alarm, is easily overcome, so that he cannot act on occasions of danger.

FULL.—One having cautious. *full*, will possess a suffi

cient 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 or very 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. For example; one having cautious. full, large, or very large, with philopro. very large, and acquis. small, will experience but little solicitude concerning his *property*, but feel the greatest anxiety concerning his *children;* but, with the same degree of cautious., and acquis. very large, and philopro. small, will expend his anxiety upon his *property*, and feel little for his *children:* with approbat. very large, will be over-anxious about his *character* and his *standing:* with conscien. very large, upon every point of *duty*, &c. 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 or very 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 acquis. very large, will take good care of his property, yet be careless in other respects, &c. The remaining combinations of cautious. moderate, will be intermediate between those under cautious. full, and cautious. small.

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 or very large reasoning organs, may proceed so habitually under the influence of *reason* as to sustain few losses, yet will lack solicitude, &c.

VERY SMALL.—One with cautious. *very small*, will be destitute of fear, of forethought, of discretion, &c., 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, terrour, groundless alarms, and uncalled for anxiety, which they so often manifest: and also the superiour 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.

LOCATION.—This organ is located 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 energetick in some, and weak in others—that it is manifested in propor-

tion 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. This standard has more or less reference to the *moral* qualities of actions, and, doubtless, if left to act in conjunction with a full and equal development of the other faculties, particularly of conscien., and if it were not warped by education, or the customs of society, would approve those actions which are moral, and frown upon those that are immoral. Yet such is the influence of custom and of "the fashions" in this matter, that the decisions of this faculty are not, in the least, to be relied upon as a standard of virtue. Properly trained, it would promote decency and propriety of appearance and manners; yet, as now manifested, it oftener produces the most disagreeable, not to say, sinful, actions, under the sanction of *fashion*. Its influence, however, in promoting morality and refinement, and in preventing vice by censuring it, is very great.

LARGE.—One having approbat. large, is extremely sensitive upon every point connected with his *honour*, his *character* his reputation, &c., and, in all he does, will have an eye to the approbation and the disapprobation of his fellow men; frequently asks himself, if not others, what do, or what will, people think of this or that performance, course of conduct, &c.; is very desirous of being thought and spoken well of, of being noticed and commended, esteemed, praised, and admired; instinctively shrinks from whatever is considered disgraceful; 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 or very 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 or ridicule, which have a withering effect upon him; 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 east, large, combat., destruct., and secret. only full, individ., event., lang., imitat., ideal., and compar. large or very large, will be a perfect gentleman: with secret. large, and conscien. moderate or small, will do things in secret which he would not, for the world, have divulged; be governed far more by the voice of publick opinion, than by the dictates of justice and conscience, and make the former, rather than the latter, his code of morals; but with conscien. larger than approbat., will fall in with publick opinion so far as he considers it right, but no farther, and, with combat. also large, will not only breast publick 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 or very 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 superiours in age, talents, &c.; possess a feeling of his own unworthiness and inferiority; and also of reserve, which together produce extreme diffidence and backwardness; 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 preeminence, and thus enable him to distinguish himself, particularly for his intellectual qualities: with cautious. and conscien. very large, secret. full, and the intellectual organs large, will fear to be noticed, lest he should be reproached; appear before the publick 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 publick responsibility: with self-e. full or large, hope very large, combat., ideal., in-

divid., 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, publick 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.

VERY LARGE.—One having approbat. *very large*, will regard his *character* as the *apple of his eye*, and the approbation of his fellow men 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 publick 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.

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; will possess sufficient approbat. to create ambition, and a high sense of honour, if not a strong desire to gain popularity, and yet, from this motive alone, will not materially injure himself, nor will he turn aside from the object he may be pursuing to pluck the wreaths of popular applause; 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 publick opinion, yet will not, by any means, be

insensible to its dictates; and will so conduct as to secure the good will 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.

One having approbat. full, with adhes. large, will seek to please his friends, and, to escape their displeasure, in doing this, will sometimes even go farther than he ought: with large or very large firm., self.e., and conscien., and full combat., will first please himself, faithfully discharge his duty, and seek honour as a secondary object; 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 by the syren voice of popularity, or driven from it by the lowering frown of popular proscription, or by the hoarse voice of publick censure; 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 or very 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, without attempting to do so, will readily enlist the good will and the affections of all, and especially of the other sex. The combinations under approbat. *large*, modified by a diminution of the influence of approbat., will apply to approbat. *full*. They will be intermediate between those under approbat. large, and approbat. moderate.

The direction taken by approbat. full, large, or very large, and the objects upon which it fastens, are determined by its combinations, and, also, by the circumstances in which the individual has been educated. For example; approbat. full, large, or very large, combined with large or very 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. very large, to be noted for the quantity he can eat or drink: with large construct., ideal., and imitat., to be considered the best mechan-

ck, 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 ideal. moderate, and conscien. and ven. large or very large, will create no desire to obtain the kind of distinction and approbation awarded to fine clothes, splendour of equipage, the pomp of riches, &c., yet will place the highest estimate upon the approbation awarded to a moral, virtuous, and religious life: 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 materially influenced by what others may think of him or his actions; will not be particularly emulous nor ambitious, nor care much for reproach and ridicule, &c. One having approbat. moderate, with firm. and self-e. large or very large, and ven. moderate, will be too austere and too independent to give general satisfaction, and lack the condescension requisite to become popular and be generally beloved, and, even if his talents are such as to place him in stations of trust and publick 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 publick 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 simi-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. The combinations under approbat. small, will be the reverse of those under approbat. full, large, or very large, so far as these phenomena are the product of these several states of its development.

Perhaps no faculty is more frequently perverted, or more injurious in its operation, *especially upon the virtuous poor*, than approbat. 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, and in doing this, they even take their bread out of their mouths. 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, and the prospect of a reform daily diminishing. I holds an equal sway in the church and in the state, polluting the holy garments of the one, and destroying the liberty and the virtue of the other. The tyranny with which it rides over the necks of men, is a hundred fold more despotick than ever tyrant swayed over his subjects; and nowhere does it hold so cruel a despotism, and rule with such an iron sceptre, as in this our boasted land of freedom and equal rights. Here, one must not speak out boldly his honest sentiments—must *not* do this, and *must* do that, because, forsooth, to do otherwise will be *unpopular*, and whatever is unpopular, is proscribed, and visited with a frown as deadly and as withering in its effects as the samiel winds of the Arabian desert. 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.

LOCATION.—Approbat. is located between cautious. and self-e. See location of self-e.

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, in the bosom of its possessor, 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 every thing connected with arbitrary authority, despotick rule, or religious intolerance, and gives him that spirit of resistance to such things, which no despotism can destroy, no arbitrary authority crush or long subdue.

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.

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 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. take their character *chiefly* from the *combinations* of this faculty with the other faculties. For example; combined with large or very large combat., destruct., and firm., and with only moderate or 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 very 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; which scorn a vulgar, common, or trifling act or expression; 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 domestick organs gene

rally large, will love his family, yet make them obey him: with acquis. full or large, will place a high estimate upon what *he* possesses, upon *his* horse, *his* farm, *his* etcet.: with combat. large, and firm. large or very large, will pursue his own straightforward course, and will not be dictated to; is disposed to lead, and to push himself forward; feels that he is as good and as worthy as anybody else: with cautious large, in order to form his own judgment, 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 every thing which is likely to affect him, and so fearful lest, in some way, he should lower himself down, 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, or derogatory to his character; and will guard, with a jealous eye, his liberty, his personal prerogatives, and whatever belongs to him, &c.: with compar. and caus. only full, will make greater pretensions to knowledge and talent than he is in reality able to sustain and fulfil; and, with only a middling-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 bold and commanding figure wherever he moves, and add to it that *weight* and *force* of character, that dignity, and magnanimity 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 and dignity; 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; and be emphatically magnanimous, yet not manifest pride or haughtiness, merely because he has too much good sense to

do so The same combination of other organs, with self-e. very large, will produce the same result.

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 errours, 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 inferiours; 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. large or 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.

FULL.—One having self-e. *full*, will think well of himself, yet, when benev., conscien., and caus. are large or very large, his self-e. will manifest itself in creating a manly, noble, self-respectful feeling, which will prevent him from doing any thing 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 or very 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 dependant 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 inferiours, 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 any thing 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.—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 superiour-inferiour portion of the head, at an angle of about forty-five degrees with the plane of the base of the skull. Approbat. is located on the two external sides of it, and cautious. beyond approbat., in the same range.

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 democratick 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 despotick form of government, but there *is* danger of a *moneyed* despotism—of aristocratick *monopolies*, and of the powerful's 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 wo 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 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.

LARGE.—One having firm. *large*, will be so stable, decided, determined, &c., that he may be relied upon; and be very unwilling to change his plans, opinions, purposes, course of conduct, or whatever he undertakes or adopts. One having firm. large, with combat., destruct., and self-e. full or large, will add *perseverance* to stability, and not only hold on to his plans to the last, but, also, drive them forward with great determination through opposing difficulties: with self-e. large or very large, is so sure and certain that he is right, that there will be the greatest difficulty in convincing him that he is wrong, or in turning him from his purposes; yet, if the reasoning organs are very large, he may listen to strong and conclusive arguments: with cautious. large, may seem to waver, and to lack decision of purpose, but this will be the case only before he has fully decided, and openly committed himself, and when his fear is so active as to overcome his firmness: with hope very large, and cautious. only mode-

rate, 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*, or led, especially by *friends*, yet cannot be *driven* the least: with combat., destruct., self-e., hope, and caus. large or very large, not only holds on to his own opinions and plans with great tenacity, but also drives forward whatever he undertakes with great energy, and can be turned aside or driven from his purposes only by compulsion or impossibilities; is pre-eminently persevering, if not really obstinate, and is well qualified to complete what he undertakes: with the perceptive organs, at least, full, the reasoning organs very large, and cautious. large, will lay his plans for a long time to come, and pursue a preconcerted, systematick 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, nor feel the force of reasons urged against him, but will blindly and tenaciously adhere to his opinions and determinations, and *seem* to be much more firm than he really is, &c.

VERY LARGE.—One having firm. *very large*, will be likely to be obstinate, if not really stubborn; and, with self-e. large, will be unbending, and yield only to dire necessity or compulsion; and, when he has once committed himself, will turn comparatively a deaf ear to the voice of entreaty, of threatening, of reason, and even of interest, and all for no other reason than because he *will* or *will not*; with hope and combat. also large, will boldly encounter the greatest difficulties; "hope against hope;" and possess the greatest fortitude, and the most unbending determination: with self-e. large, cautious. moderate, and caus. only full, will make up his mind at once, and upon a partial view of the subject, and then absolutely refuse to change it; will think himself willing to see his errours and listen to reasonable advice, while the doors of his mind will be barred and bolted against every thing designed or calculated to convince or turn him; and may be called blindly obstinate and mulish: 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. The combinations under firm. large, modified by an increase of the influence of firm., will apply to firm. very large.

FULL.—One having firm. *full*, will possess, except in a less energetick and apparent degree, those qualities ascribed to firm. large, with this important exception, that he 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. When, therefore, his other faculties which are large or very large, act in conjunction with his firm., he will be so firm as to be thought obstinate, but, when his larger faculties act in opposition to firm., he will manifest fickleness. For example; one having firm. full, aided by large combat. and self-e., (which add self-confidence and resistance to firmness,) and, also, by bright hopes of success, will show a great amount of decision and perseverance, especially when his feeling of *resistance* is awakened; but, when hope is very large, he will be likely to become dissatisfied with his present situation and success, and to grasp eagerly at any new object to which his hope may allure him: with cautious. very large, and combat. only moderate, will often fear to proceed, and be irresolute, because he fancies there is "some lion in the way:" with self-e. small, will have so little confidence in himself, that he 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 publick opinion: with cautious. large, and caus. and compar. very large, will generally decide and proceed so judiciously as seldom to need to change; yet, in almost any combination, the individual will maintain his *opinions*, however he may change his *plans* and course of conduct.

Firm. full, large, or very large, acts with the greatest vigour in combination with the other faculties that are most energetick. For example; one having firm. of a given size, with adhes. very large, and acquis. small, will be more constant in his adherence to friends than to money-making pursuits in proportion as his adhes. is more vigorous than his acquis.: with combat. large and philopro. small, will have very little patience or perseverance with regard to *children*, yet will manifest great determination, and even obstinacy

when his spirit of resistance is kindled: with the intellectua. organs large and self-e. small, will persevere in his literary pursuits, yet will be too easily made to believe that he is wrong, and too easily led, &c.

MODERATE.—One having firm. *moderate*, will be likely to be inconstant, changeable, and fluctuating in his character; to be doing one thing to-day, and another to-morrow, and can not be depended upon. One having firm. moderate, with adhes. large or very 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 combat. and destruct. large, in the prosecution of his plans, may drive all before him for awhile, yet will soon change his course; may be bold and courageous in the onset, yet will fail to carry the matter out, or execute his threats: with approbat. large, and self-e. only moderate, will do much as he is told to do; follow the advice of every one; and be always shifting to adapt himself to circumstances: with cautious. large or very large, will be always "halting between two opinions," and always undetermined as to his plan of operation: with the intellectual organs generally large, may be a *rapid*, but will not be a *persevering*, scholar; will have a thorough and profound knowledge of no branch of science; and allow trifles to divert him from his purposes.

SMALL.—One having firm. *small*, will begin many things, yet complete very few; cannot be depended upon; will be fickle, unstable, inconstant in every thing, &c.; may sow much, yet will not remain to reap the fruits of his labours, and thus bring to pass very little. The combinations under firm. moderate, modified by a still farther reduction of the influence of firm., will apply to firm. small.

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

LOCATION.—Firm. is located in the back part of the top of the head. 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. In the cut of the head of Aurelia Chase, it is very large.

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 Asiatick 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 *im*moral. 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 his *natural* kingdom, it follows, that phrenology, if true, must be in perfect harmony with the natural and the moral government and attributes of the great Creator and Governour of the universe. And if revelation is also true, its doctrines and precepts must be in harmony with those taught by phre-

nology In other words; if revelation and phrenology are both true, there must be a perfect harmony and coincidence between the theology of phrenology, and the theology of revelation. In this case, each would assist to explain and interpret the other, and both together, would give a far more perfect view of theology and religion, than either can do separately. And if, through prejudice, or blindness, or wickedness, any one should pervert either, he may readily be corrected by the other.

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, if not every, other means now in operation. The grounds of this hope will be more fully presented in a subsequent work, in which the theology of phrenology will be compared with that of revelation, the phrenological answer given to the question, "In what does true religion consist?" and the moral and religious bearings of phrenology will be considered and presented.

15. CONSCIENTIOUSNESS.

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

The proposition that man is a moral and accountable agent—that he is governed by moral laws, and is capable of taking cognizance of the *morality*, or the *right and the wrong*, of feelings and conduct, and of performing actions and exercising feelings which are virtuous and vicious, and, as such, rewardable and punishable, is susceptible of demonstration by an appeal to the moral feelings of almost every individual of the human race. 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 entirely distinct from every other class,

is homogeneous in its character, and has for its end a very important object, and, above all, since it 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*, and which forms a constituent part of the human mind.

This being the case, it follows, that man's mind is constituted with a direct reference to certain *abstract* and *first principles* of right and justice. This is rendered evident from the fact, that every portion of the universe of God, is in perfect harmony with, and also adapted to, every other portion of it. Now, since the mind of man forms a part of this universe, and is, therefore, in perfect harmony and consistency with every other part of it, and since this same mind is likewise moulded and constituted with direct reference to, and proceeds upon, certain first principles of right and justice, it follows, that the whole system of things, or the whole universe of God, is also constituted with direct reference to, and proceeds upon, these same principles of right and justice upon which the human mind proceeds, or, in other words, that the universe is a *moral* universe—that God's government recognises the *morality* and the *immorality* of feelings and conduct, and that its Governour rewards the one, and punishes the other.

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, and thus knowingly and egregiously deceive us? If there exist no first principles of right and wrong, why should the mind of man be so formed as to receive any such impressions? or why should the human mind be adapted to that which does not exist?

Thus, by physical demonstration, and the language of facts, we are inevitably brought to the conclusion, that God's government is a *moral* government—that, consequently, its *Governour* is a *moral* Governour, and that mankind are his moral subjects. These are great and *fundamental* principles of morality and of ethicks, and, farthermore, principles which have never before been fully established, unless, indeed, it should be maintained that a revelation which is known, comparatively, to only a few, and believed in by fewer

still, has established it by *assuming* it, and making it an article of *faith.*

LARGE.—One having conscien. *large*, will have a clear and an acute moral eye, and a ready perception of what is right and what is wrong, both in himself and in others, and will frequently, if not generally, direct his attention to this quality of actions and feelings; 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 honest and faithful in the discharge of his supposed obligations; will often feel guilty, and unworthy; be ready to acknowledge his faults, and condemn himself for them; will strive to lead a moral, virtuous, and upright life; and possess a thankful, and grateful heart.

One having conscien. large, with firm. also large, wil manifest firmness upon all occasions, but be *particularly* decided and determined in every case of *duty*, or *justice*, or *right;* will take a firm stand upon the side of duty and moral principle, and maintain it, even to extremity; and, with combat. also large, will possess great *moral* courage, great boldness to go forward in advocating and urging on the cause of virtue or morality, and will also resolutely oppose whatever he considers to be wrong or unjust; with large destruct. and self-e. added to this combination, will not only quickly notice, but be inclined severely to censure, whatever he considers wrong; and, with self-e. very large, will be censorious, and severe in his reflections upon others: with firm., caus., and compar. large, will regard the claims of duty and 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 and wilfully to violate them; will make strenuous efforts to restrain his immoral, and excite his moral, feelings; though he may sometimes be overcome by his still stronger faculties, and led into sin by them, yet will generally maintain the ascendency, and experience deep remorse and repentance 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 or very large, secret. only moderate, and destruct. and combat. only full, will mildly, yet faithfully, reprove his friends; tell them their faults in a plain and candid, yet in a mild and feeling, manner, so as to do them the greatest amount of good, and yet injure their feelings as lit-

ble as possible; closely watch over their moral conduct; have their good at heart, and, therefore, affectionately reprove them; but, with combat., destruct., and self-e. large, will be rather harsh and censorious in his manner of administering reproof; and, with secret. moderate or small, will find fault with others when they do not conform to his own standard of duty; and, if firm. and self-e. are very large, and caus. and benev. only full, will set up himself or his doctrines as the only correct standard of truth and rectitude; pronounce judgment upon the character of others; be censorious and rigid in his moral and religious views and practices, &c.: with benev. large, and combat., caus., compar., hope, and self-e., at least, full, will possess great *moral* courage; will never temporize upon questions of duty, but will stand up boldly and resolutely in defence of morality and truth; and, let consequences be what they may, will never abandon them; 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; go all lengths, and make any sacrifices, in defence of moral principle, and in securing or maintaining what he considers right, chiefly on account of the *principle* involved in the matter, even though the thing itself may be unimportant; 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 or very large selfish propensities, and only moderate or full firm. and reasoning organs, will struggle hard against his "easily besetting sins," yet be often overcome by them; will do many things of which he will bitterly repent; will resolve on amendment, but again yield to temptation; and alternate between sinning and repenting: with very large cautious., in every case 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; will frequently tremble for fear of apprehended punishment; and, with large or very large ven. in addition, will have high ideas of the majesty, and holiness, and justice of the Deity; be filled with dread and awe while contemplating his character and works; have great fear of incurring his displeasure, and of being visited with his judgment; and, with hope moderate or small,

little expectation of pardon, or, at least, many "doubts and fears" concerning his salvation and future condition; be given to religious melancholy; and have but feeble faith; but, with hope large, will look upon his Maker, not only as a sin-*punishing*, but also as a sin-*forgiving* God; generally have 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 regard and anxiety; and, if benev. is large, and destruct. full, will faithfully reprove, if not chastise, them for their faults: with large caus. and compar., will first investigate subjects with reference to their *moral* character and bearings; will take great delight in tracing out the connexion between *moral* causes and their effects—in reasoning upon the relations of man to his Maker, of man to his fellow-man, and of man in all his relations as a moral and accountable being, &c.; in investigating the attributes and the character of the Deity, especially as exhibited in his works; in inquiring into the moral relations of things, &c.; and will appreciate the full force of moral inferences: with compar. and caus. very large, will be a profound and acute theologian, 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; will be exceedingly interested in moral philosophy, in metaphysical and theological studies, &c.: with large or very large combat., compar., and caus., will delight in discussing religious and moral questions, &c.: with large self-e., and very large firm., will reluctantly open his eyes upon his faults, yet will then freely acknowledge them, and endeavour to reform: with only full secret. and acquis., and large firm., self-e., benev., and caus., and a large and active brain, will never be guilty of either a *mean*, or a *dishonest* action; will be just, obliging, and faithful to his word, and possess true moral worth in a high degree; 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, unworthiness, and shame, and be unable to look his fellow men in the face: with large or very large benev. and adhes., and only full self-e., will be very grateful for favours received, and glad of an opportunity to return them; will feel strong attachment towards

his benefactors, and think of them only with lively emotions of gratitude and love; will be thankful to those who will point out his faults to him; be forgiving in his disposition, especially when forgiveness is asked; sincerely repent of his sins, both of omission and of commission, weep over them, and strive against committing more sin, &c.

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.

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; will make almost any sacrifice sooner than incur guilt; is tormented with the mere *suspicion* of having done wrong or injured another; frequently experiences the feeling of remorse for things that are even right; bitterly repents and loathes himself 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 scrupulously and unnecessarily exact in all his dealings; is constantly tormented and harassed by the goadings of a guilty conscience; and, when he has failed to fulfil any promises, feels condemned and unhappy, even though to have fulfilled them was impossible.

One having conscien. very large, with benev. and ven. large or very 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, and feel strong attachment to his benefactors: with approbat., acquis., &c., only full, will sacrifice ease, property, happiness, and friendship, if not every thing else, sooner than violate his conscience: with large combat., will do what he considers right, regardless of consequences; will be as bold and as fearless as a lion in every case of duty, and in defending any moral principle; and will make every thing in which he is concerned, bend to his ideas of duty, and to those mora. principles by which he himself is governed: with moderate or small self-e., shrinks from publick responsibility: with ven. and cautious. very large, and hope and self-e. very small,

contemplates the character of the Deity with the most pro found awe, mingled with dread and terrour, and himself as sinful and unworthy in the extreme; will tremble in view of the punishment he believes to await him; have few and feeble hopes of pardon, and be driven to actual despair and religious melancholy or mania, &c.

The combinations under conscien. large, modified by an increase of the influence of conscien., will apply to conscien. very large. It might also be added, that words cannot do full justice to the *character* of this faculty, or to its influence upon the moral conduct and feelings of its possessor.

FULL.—One having conscien. *full*, will desire and endeavour to do right, and feel condemned when convinced of having done wrong; 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 ascendency.

The manifestations of conscien. full, are governed by the following general principle, namely, that one having conscien. full, with such an organization as would be favourable to virtue and morality, 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. Thus, one having conscien. full, with large combat., and only moderate secret., will be subject to ebullitions of passion, yet, as soon as the excitement of combat. has subsided, conscien. will create pungent remorse and contrition: with large combat. and destruct., and only moderate acquis., may be often led into sin by his anger, yet will be perfectly honest in all his pecuniary transactions: with large or very 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 or very 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 grossly immoral, if not even vicious, propensity—some "easily besetting sin:" and this one fault is too often allowed to throw into the shade all their virtuous qualities.

The combinations and descriptions under conscien. large, modified by a diminution of the influence of conscien., will apply to conscien. full.

MODERATE.—One having conscien. *moderate*, will experience fewer and feebler compunctions of conscience, and justify himself more than one with larger conscien.; 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, and will appreciate moral inferences less, than one with larger conscien.

One having conscien. moderate, with very large self-e., and large selfish organs generally, will be likely to make such demands upon others as his interest may dictate, without sufficient regard to what really belongs to him; and will not experience lively emotions of gratitude for favours received, because the feeling will be implanted in his mind that others are under a kind of obligation to do whatever he may choose to require of them: with large or very 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, or because it will be mean and degrading to do wrong; will govern his conduct by principles of *nobleness*, and do the *honourable* and the *manly* thing, yet will seldom feel *guilty*, or do right from *conscientious* scruples: with large or very large approbat., will do right

when to do wrong, would injure his *reputation*, or tarnish his *honour*, yet, will do that which is wrong, and which large conscien. would forbid, when such things are generally approved; and do what is popular, without thinking or caring whether it is *right* or not: with very large adhes., and benev., may be very kind, very affectionate, very willing to do favours &c.; feel a great deal of sympathy for distress, and show much tenderness of feeling, which are liable to be mistaken for conscien., yet these feelings will not be accompanied with a deep sense of *duty*, of *obligation*, of *gratitude*, of moral principle, &c.: with large or very large ven. and a religious education, may be devout, religiously inclined, and, with cautious. large, fear to offend his Maker and, with the selfish faculties only full, may live a blameless, Christian life, yet will lack those nice moral qualities imparted by conscien.; but, with small marvel., and without a strict, religious education, will be likely to be irreligious, if not skeptical: with large or very large secret. and approbat., will be likely to do wrong *in secret*, and when there is little risk of detection; and, with only moderate self-e., will be deceitful, if not hypocritical, yet, with ven. large, may even profess religion, but will be a Pharisee: with large or very large reasoning organs, may govern his conduct by the dictates of reason, feel the full force of philosophical conclusions, and 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; even when guilty, will be comparatively a stranger to the feelings of penitence, and to the compunctions of conscience; will have but little regard for moral principle, and little concern whether his character conforms to its requisitions or not; or care whether he is moral or immoral *as such;* 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 acumen and discrimination.

The combinations under conscien. moderate, modified by a reduction of the influence of conscien., will apply to conscien. small. Other combinations, deduced from the principles there illustrated, may be added by the reader.

VERY SMALL.—One having conscien. *very small*, will neither know nor feel the difference between right and wrong *in themselves*, nor have any moral discernment; will have no conscientious scruples; 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 or tribunal 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; yet, should A. possess a large endowment of ven., and B. but small ven., although the conscien. of A., might allow him to take more money than belonged to him, this same conscien. might even compel him, out of a sense of duty, to attend upon certain religious observances, go to meeting, &c., more strictly than the same amount of conscien. would require of B. If the reasoning organs of B. were much larger than those of A., his views of right and wrong would be much more correct and reasonable than those of A. The conscien. of the Indian doubtless *urges* him on even to commit deeds of cruelty and vengeance upon that race which, he conceives, has wronged him. The conscience of the Catholick might require him always to attend mass, and torment him for tasting meat on certain days, or for visiting a Protestant place of worship., while that of a Protestant, might condemn a visit to a Catholick church as a heinous sin.

This illustration will furnish a perfect and most beautiful solution of 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, is well nigh infinite, or, at least, receives a different modification from almost every individual—that some approve as virt

uous, what others condemn as wicked, and what others still, regard as neither—that almost every vice has been considered a virtue, and practised as such, and many forms of virtue condemned as sinful—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. By a reference to a subsequent chapter, the reader will see this point fully illustrated and applied.

The diversity of opinion just alluded to, as to what is considered right and what wrong, does not, in the least, affect any of the arguments under this head, because they are predicated merely upon the existence of *some* standard of right—upon *some* code of morality, which standard and code actually exist, though modified in their *application.*

The influence of conscien. upon the conduct and the character, is so great and so peculiar, as, in a measure, to baffle description. A person with little conscien., *may* be as honest a man, as kind a neighbour, as warm a friend, as trusty and as honourable in his dealings, &c., as another is who has large conscien., but from very different motives; yet a deficiency of conscien. constitutes a palpable and a radical defect of character, a defect which is more observable in a want of moral feeling, and in a comparative destitution of moral principle, than in the mere *conduct* and *dealings* of the individual.

The larger this organ, the more guilty will the individual feel. The reason of this is, that large or very large conscien. being always awake, arraigns all the actions, and feelings, and motives before this moral tribunal, and brings them to a much more heart-searching trial, and thus creates a much greater sense of guilt and sinfulness than would be done by weaker conscien., even though the *conduct*, feelings, and motives, from which this feeling of guilt is derived, should, in both cases, be alike.

This faculty, then, while it actually prevents the truly con-

scientious 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.

This fact refutes the doctrine that the goadings of a guilty conscience in this life, constitute the only punishment for sin: for it is a plain dictate of reason and of conscience, that the punishment of sin must *always* be proportionate to the iniquity committed. Yet we here see that the punishment inflicted by conscien., is lightest upon those who sin the most, and most severe upon those who are least deserving of it, and that it is often inflicted when the actions punished are even virtuous. (See conscien. very large.) 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*.

Not that rewards and punishments, as such, are not administered in this life; for we know, indeed, that obedience to the laws of our corporeal organization, produces health, and with it, a great degree of happiness, and that the violation of these laws, produces severe punishment, examples of which are to be found in those pains caused by cutting, bruising, burning, poisoning, or otherwise injuring our bodies; but that the *present* state is not the ONLY state of retribution. And since the administration of rewards and punishments in the *present* state of existence, is not only not incompatible with the benevolence and the government of the Deity, but is even demanded by both, why should not the

same administration of rewards and punishments in *another* state of existence, not only not be incompatible with the *same* character and government of the same unchangeable Being, but be even *demanded* in another world, in like manner as it is in this? All sectarian prejudices aside, are not these fair inferences from phrenological principles?

In *children* and in *females*, this organ is generally found to be much larger (as the faculty is much stronger) than in males. Indeed, in children below ten years of age, it is almost invariably large or very large, while in men, especially in some sections of our country, the deficiency is quite common. 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. A deficiency of conscien., then, implies a neglect of its cultivation; and this want of cultivation implies the guilt consequent upon burying so important a talent in the earth.

LOCATION.—Conscien. is located upon the two sides of the *posteriour* portion of firm. Its protuberances are at right angles with those of firm., and parallel to those of hope. Its development can generally be determined without difficulty, yet, as hope is located by its side, it is sometimes difficult to determine with certainty to which a given protuberance belongs.

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 fullness 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. How many things do the fair promises of hope induce

as to undertake, and firmness, to carry through, when, without hope, the undertaking would be scouted, and, without firmness, abandoned.

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.

LARGE.—One having hope *large*, will contemplate the future with high expectations of happiness, and dwell upon his projects and his prospects with sanguine anticipations of success; will magnify advantages, and diminish obstacles will dwell upon the fairer side of prospects, and take only a slight glance at discouraging circumstances; will be likely to promise himself and others much more than is reasonable; will be cheerful, lively, and sanguine; will feast upon the promises of hope; will overlook past and present disappointments and troubles, in the brighter visions of the future; and, though subject to frequent discouragements, will still indulge his hope, forgetting the past, and pressing onward to the future.

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 or very 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 fore-seen or provided against, even though he might thereby gain the more; will keep upon the safe side of things, and risk but little, yet will anticipate and attempt considerable: with firm. and self-e. large or very 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 or very 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; yet will not learn, even by repeated disappointments, that he can do no more than others; but with very large caus. and compar., and large intellectual organs generally, will hope for great things, yet hope within the bounds of reason; like De Witt Clinton, 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.

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; attempt too much, and things which are even chimerical; 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 or very large benev., will promise much more than he can fulfil, yet, with large conscien., 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 his 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.

The combinations under hope large, modified by an increase of the influence of hope, will be found applicable to hope very large. In this case, as in many other similar ones, the reader is requested to exercise his own organ of *comparison*.

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 or very 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 or very large caus. and compar., will be pre-eminently judicious; calculate with accuracy; realize 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.

The additional manifestations of hope full, will be intermediate between hope large, and hope moderate, and the opposite of hope small. See combinations under hope large, modified by a diminution of hope.

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 or very 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 or very 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

ne is once finally embarked, and is fully committed: with large or very 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 or very large cautious., and only moderate or full combat. and self-e., will be easily discouraged; generally fancy that 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 elasticity and buoyancy of spirits; indulge, and even *delight* to indulge, melancholy feelings, &c.: with only moderate mirth. and large ven. and conscien., will be sober, sedate, and often cast down, if not ascetick: with large or very large combat., firm., self-e., and caus., may manifest a high degree of stability and energy of character when once fully embarked in an undertaking; yet, unless actually obliged to undertake important operations, will shrink from them: with very large cautious., conscien., and ven., and only full self-e., will look upon the Deity with the strongest impressions of his justice, and holiness, and majesty, and be in great fear of offending him, accompanied with little hope of the pardon of his sins, and with the most pungent feelings of remorse, and the most dismal forebodings, and fearful apprehensions, of future punishment, if not with actual despair. 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. The additional manifestations and combinations of hope small, will be found under hope moderate, and others may be ascertained by reversing the description of hope large.

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, or very large hope, for example, with small acquis., and large or very 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 skeptical 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.

LOCATION.—Hope is located upon the two sides of the *anteriour* portion of firm., in front of conscien., and behind marvel., being elongated in the direction of the ears.

17. 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 delightful 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 and fervour. 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, marvel. is calculated to lead the way to many valuable improvements.

LARGE.—One having *large* marvel., with large ven., will readily believe in special providences, the interposition of divine agency, &c., and regard many things as providential which can be readily accounted for upon other principles: with full or large ideal., will gaze with surprise upon magnificent objects, and possess a wondering frame of mind: with large event. and ideal., will be 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 or very large ven. and conscien., will be naturally inclined to believe in supernatural manifestations, in dreams, signs, lucky and unlucky days, &c.; place implicit confidence in every part of Revelation, and in what is told him by his religious teachers; will contemplate the character and the works of the Creator with mingled emotions of awe and astonishment; be zealous and enthusiastick in his religious belief and practice, if he is not bordering upon religious enthusiasm and extravagance; and, with the addition of large cautious., will be afraid of ghosts, of staying in houses said to be haunted, &c.; may even 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 or very large approbat., lang., event., and imitat., will be even enthusiastick 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 or very 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 or very large conscien., ideal., compar., and ven., will be likely to fancy that he discovers a striking resemblance between the prophecies of Scripture and particular events, and also 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; be likely to experience what seems to him a remarkable, religious conversion, attended with many subsequent religious impressions which are extraordinary; and will have wonderful and ecstatick views of the character and the works of the Deity, &c.; 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 or very large cautious. and individ., will be likely to experience optical illusions, fancying that he sees ghosts, spectres, hideous shapes, &c., when the appearance may be caused by an indistinct vision of some natural object: with large or very large hope, 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.

VERY LARGE.—One having *very large* marvel., with only moderate secret., will take for granted whatever is told him, however inconsistent it may be; seem greatly astonished at almost every thing which is a little uncommon, as though something mysterious had happened; will religiously believe in supernatural agents and interpositions, the doctrine of ghosts, witchcraft, and in signs, the fulfilment of dreams, &c. Additional descriptions and combinations of very large marvel., will be found under large marvel., especially when they have been modified by an increase of the influence of marvel.

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

FULL.—One having *full* marvel., 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 marvel., 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, large, or very large, may possess much religious faith, and unhesitatingly believe in the truth of Revelation, in special, divine providences, &c., and also be quite zealous as a Christian: with large or very large caus. and compar., on the first presentation of a subject, may believe upon insufficient data, yet will afterwards more closely examine *why* and *wherefore* he believes as he does, investigate the proof upon which his belief is founded, and reject that which will not stand the test of close investigation: with large or very 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.

The descriptions and combinations under *large* marvel., with a reduction of the influence of marvel., will apply to *full* marvel., as will also those under *moderate* marvel. when they are *reversed*.

MODERATE.—One having *moderate* marvel., cannot yield a full assent to things which are a little extraordinary or unaccountable, unless they are supported by evidence which is quite satisfactory, both in kind and amount, and will have many doubts as to the truth of what he hears. One having moderate marvel., with large or very 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, or, at least, attempt to account for uncommon phenomena upon such principles as are already admitted; and, with the addition of large or very 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, nor admit the correctness of opinions or customs

upon the ground that they have been long established; nor make "*ipse dixits*" a part of his creed: with large or very 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, in Revelation, and the doctrines of Christianity, because his *moral* feelings will harmonize with these views; and, with the addition of large or very 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; upon religious subjects, will have views of his own, and think for himself; in common matters, which are disconnected with religion, will believe no farther than can be consistently explained, but may believe in the doctrines taught by religion, as articles of faith merely: but, with only moderate conscien. and ven., will no sooner believe the doctrines of religion, farther than he can see them proved, than he will any other doctrines; be naturally skeptical, if not infidel, as to his religious creed; trouble himself little about matters of this kind; and consider zea. in religion as fanaticism, &c.: with only moderate secret., and large or very 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 reports of common fame, nor those new doctrines or statements which seem to him improbable; will put no confidence in signs, dreams, or supernatural appearances, and will even ridicule those who do; thus seeming to himself, and to others, as both *credulous* and *incredulous*. with large or very large ideal., invid., and event., may be extremely fond of reading works of fiction, yet will not believe them, &c.

SMALL.—One having *small* marvel., 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;* will be very incredulous in regard to almost *every* thing new or uncommon; and will receive facts and truths into his mind chiefly through the door of his other faculties. One having small marvel., with large or very 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 or very 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: with large or very large self-e., and moral and reasoning organs, if religiously educated, may, perhaps, believe in Revelation, and the fundamental doctrines of Christianity, yet will often have his doubts as to the truth of these matters; will have religious views peculiar to himself; put no more confidence in what he is taught by religious instructers, than he does in what he is taught by other men; and have a religious creed of his own, especially in its details: with only moderate or small conscien. and ven., will have no door to his mind for the reception of moral and religious truths; doubt the truth of Revelation; reject the doctrines of Christianity; and be naturally inclined to skepticism, fatalism, and deism, if not atheism, &c.

The descriptions and combinations under marvel. moderate, will generally apply to marvel. small, especially after a diminution of the influence of marvel. The descriptions and combinations under marvel. large, *reversed*, will also apply to marvel. small. The same principle holds good in reference to all the other organs.

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

LOCATION.—Marvel. is located 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.

The authors have seen many interesting examples of extreme developments, and of extreme deficiencies, of this organ, some of which will be presented in a subsequent portion of the work. 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 Methodists, this organ, and ven., and adhes., are generally full, large, or very large, while in Campoelites all these organs are generally only moderate or small. In the so-called new

measure Presbyterians, it is generally small, while conscien. and benev. are generally large or very large. In Roman Cathclicks, marvel. and ven., are generally large or very large.

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, every thing pertaining to religion, or, rather, every thing 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.

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 tenour of its manifestations; and that a reverence for those who are considered su

periours, such as parents, the aged, the talented, the titled &c., is only an *incidental* manifestation of ven., 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.

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 superiours in age, standing, talents, &c., 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 or very 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 or small 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 or very 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 godliness 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 patriotick, or, it may be, his superiours in rank, office, and station: with large or very 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.

VERY LARGE.—One having *very large* ven., with conscien. large or very large, will make every thing 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 enthusiastick, in his religious feelings and views.

The combinations under large ven., modified by an increase of the influence of ven., will apply to very large ven.; and the combinations and descriptions under moderate or small ven. *reversed*, will also apply to it.

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 or very 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 conscien. and marvel. only moderate or small, 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.

The additional manifestations and combinations of full ven., may be inferred from those under large ven., by diminishing the influence of ven.

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 superiours, nor impart a great degree of warmth or fervour to his devotional performances. One having moderate ven., with large or very large conscien. 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 errour 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 superiours; 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 moderate or 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 every thing connected with religious belief; be irreverent, irreligious, unprincipled, and skeptical; 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 every thing 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 descriptions and combinations under moderate ven., after due allowance has been made for the diminished influence of ven., will apply to ven. small.

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, &c., modify the notions entertained of the character of the being to be worshipped. For example; one having full, large, or very 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 or very 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 or large destruct., firm., and self-e., and large or very 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 moderate or full con-

scien., 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 or very large indivis., form., size, and local., will contemplate the Deity as possessed of form and size, a local habitation, &c.: with large or very 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, &c.

According to this principle of phrenology, (which is considered as established,) one with the moral and the intellectual organs large or very 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 anteriour to firm., in the middle of the top of the head, and nearly beneath the union of the coronal sutures.

19. BENEVOLENCE.

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

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 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 constructio of our bodies, and in the arrangement of the physica a. the intellectual world, he had made no reference to, and stituted no adaptation of, any thing that concerns the hap ness either of man or of the brute creation, and existen 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 pow er, 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. Even those pains which follow the burning, bruising, or otherwise injuring of the body, whilst they are so many instances of divine punishment for sin, are, at the same time, a most benevolent ordination, evidently designed and calculated to prevent those injuries and mutilations which would otherwise mar the beauty, and destroy the utility, of our corporeal frame: and if *these* punishments are a benevolent ordination, analogy sanctions the inference, that *all* punishments are *equally* benevolent; and, if even *punishments* are benevolently designed, surely every *other* institution throughout the universe, must be formed for benevolent ends. 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. In the little child, we sometimes see the feeling of benev. manifested in its pure state; but, in adults, how seldom do we behold it unadulterated by the selfish passions, or unstifled by their hoarse clamours! Every thing can be had, and every thing done, for *money;* but he who is dependent for support or for happiness solely upon the benevolence of mankind, runs but a poor chance of enjoying even the necessaries of life.

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.

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 large or 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 or very large philo-pro. 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 or very 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 or very 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 and grudgingly, 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 pure benevolent feeling, yet will generally be considered very far from being benevolent; but, with large or very large adhes., and only moderate or 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 or large acquis., and large or very large ven. and conscien., may give freely to religious and philanthropick 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 kindness, 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 sarcastick in his expressions, and manifest strong indignation and resistance towards his enemies, and those whom he thinks would impose upon him: with large or very large cautious., full secret., and only moderate or full destruct., will be careful not to do or say any thing 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 or very large adhes. and firm., when he undertakes to help a friend out of trouble, will help him *effectually;* but, with only moderate or full 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 or very large conscien. and caus., will be actuated to do good both by feelings of genuine benev., and, also, by a sense of duty; endeavour to make men *happy* by first reforming them and making them *virtuous;* and, with large ideal., and only full self-e. added, will manifest his benev. in so refined and delicate a manner as not to oppress the recipient with a sense of obligation: with large or very large mirth., will endeavour to augment the enjoyment of all around him by his mirthful effusions, and, except when provoked to it, will not be sarcastick: with large or very large self-e., and only moderate or full conscien., will show favours to those who acknowledge their obligations to him, and render him all the tribute of respect he may claim, yet will bestow but few favours upon those who wound his pride: with large or very 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.

VERY LARGE.—One having benev. *very large*, with large or very 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 or very 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 or very 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 or full destruct. added, will be nearly overcome by the sight of suffering or death, &c.

The combinations and descriptions under benev. large, modified by an increase of its influence, will apply to benev. very large.

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. For example; one having benev. full, with several of the selfish faculties large or very large, and conscien. only full, in general, will first gratify these larger organs, even though he must do so at the expense of his benev.; will be habitually more selfish than benevolent, and seek his own interest, though he thereby infringe even upon the rights of others: with other large or very large organs acting in conjunction with benev., may manifest a large share of generosity and liberality; yet, with these same, or any other, organs, acting in opposition to his benev., will appear to be comparatively destitute of these qualities: 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 or very large, may give even lavishly, but it will be from selfish or mercenary motives: with large or very 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.

The manifestations and the combinations described under

benev. large, *reversed*, will apply to benev. moderate, and, also, to benev. small; and those under benev. small, due allowance being made for the increase of benev., will also apply to benev. moderate.

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 or very large, be selfish in the extreme; and seek, exclusively, the gratification of his own selfish passions, regardless of the consequences to others: with large or very 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 or very large adhes., may *love* ardently, yet will never add *kindness* to affection, &c.

The combinations and descriptions under benev. large or very large, *reversed*, will apply to benev. small.

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 or very large, and the reflective only moderate or full, 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, for which woman is so pre-eminent.

LOCATION.—Benev. is located in the anterior superiour portion of the head, just forward of ven., and of the union of the coronal sutures, and beneath the posterior superiour portion of the frontal bone. (See cut of the female head, and contrast it with the scull of Aurelia Chase.)

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 the philosophick Franklin observed, that "man is a tool-making animal;" and with equal propriety 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 mechanicks and artisans 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.

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 gigantick 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.

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; and, with large imitat., aided by some practice, can become an excellent mechanick.

In effecting mechanical operations, other organs contribute as largely as construct. For example; one having large construct., with large or very 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 or very 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. and self-e., large or very large 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 mechanick; can plan and oversee much better than execute; but with large or very large imitat. added, will excel in both; be a natural mechanick 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 or very large conscien. 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 mechanicks which he may undertake: with large or very 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 or very large combat. and destruct., and only full conscien., 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 or very 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 or very large imitat., individ., form, size, weight, order, and calcu., and full or large compar. and caus., will make a first-rate engineer, surveyor, &c.

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 mechanicks 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 mechanick of the very first order; and will be likely to break away from all hinderances, 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.

The descriptions and combinations under large construct., due allowance being made for the increase of the constructive power, will apply to construct. very large.

FULL.—One having *full* construct., with large imitat., will possess a respectable share of mechanical ingenuity; and, with the addition of large or very large form and size, and full individ., have all the natural talent requisite for becoming an excellent mechanick, 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 inferiour degree, especially if circumstances do not imperiously urge its exercise, and will be dependant, 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.

The additional descriptions and combinations under construct. full, will be found under construct. large, after due allowance has been made for the diminution of construct.

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 mechanick for executing them; will dislike to use tools, and choose some occupation which is not mechanical: with imitat. and form large or very 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 or very 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 mechan-

ical operations only with great difficulty, and then act 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 every thing 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 every thing of the kind which he undertakes.

The additional combinations and descriptions of small construct., will be found under moderate construct., the influence of construct. being diminished.

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

In the sculls and casts of several North American Indians, in the scull of a New Zealander and of a Charib Indian, examined by the authors, this organ is either small or very small, which harmonizes perfectly with the fact, that in every mechanical art and effort, these tribes are quite inferiour 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.*

When both organs are large or very 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 mechanick, yet, when occasion requires, they are found quite skilful in executing repairs, and have a whittling and tinkering propensity.

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* It may be proper here to remark, that, in the large cut, acquis. and construct. are located too far *forward* and aliment., too *low*.

21. IDEALITY.

Imagination—fancy—love of the exquisite, the beautiful, the splendid, the tasteful, and the polished—that impassioned ecstacy and rapture of feeling which give 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.

Although poetry is one form in which this faculty manifests itself, yet it is by no means exclusively confined to a relish for the inspirations of the muses. 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 glow and rapture experienced in beholding the beautiful landscape, the rugged cliff, the bold promontory, and the lofty mountain. It now loves to see the "wilderness and the solitary place" made glad, and "the desert rejoice and blossom as the rose;" and "at the peep of

dawn," when fair Aurora "sprinkles with rosy light the dewy lawn," it delights to see "old ocean smile;" and then "to ride upon the wings of the wind;" and then "upon the circle of the heavens;" and then, again, to see the untied winds

> "Take the ruffian billows by the top,
> Curling their monstrous heads, and hanging them
> With deaf'ning clamours in the slipp'ry clouds."

Ideality gives elevation, and fervour, and polish, to the mind; inspires man with a love of improvement and refinement, and assists him in forming and realizing splendid conceptions and undertakings. With approbativeness large, it often manifests itself in a fondness for splendour in apparel, equipage, houses, and pleasure-grounds, and is an important element in gayety, fashion, and elegance of manners.

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 every thing fanciful and exquisite wherever it is to be found.

One having ideal. large, with colour, form, and size large, will gaze, with intense delight, upon a splendid and well-proportioned painting, and be able to appreciate its merits; and, with form and local. large or very large, upon a beautiful landscape, cascade, flower, &c.: with lang. and compar. large or very large, will employ many metaphors, hyperboles, and other figures of speech; will express himself in a glowing and elevated style, and, with a full-sized and an active brain, have the natural talents for becoming quite eloquent in the expression of his thoughts and feelings: with hope large or very large, will have high flights of fancy, delight to indulge in the revellings of his imagination, and be enraptured with his own contemplations; yet, if concent. is only moderate, his flights will be vivid and intense, but not long-sustained, and he must dash them off at the moment, or they will vanish: with self-e. and compar. large, will not often allow an uncouth or 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 rhetorick than logick; 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 or very large, throw invective into the form of poetry: with large or very large indi vid., 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 or very large, will take a special interest in sentimental poetry which breathes much of the passion of love and fires the fancy, and in romantick and dramatick composition: with mirth. large, will relish humourous poetry, such as John Gilpin, the Dunciad, Beppo, &c.: with ven. and conscien. large, devotional and religious poetry: with the reflective faculties large or very large, will despise light and trashy poetry, or even that which, though beautiful in expression, is deficient in power of thought; will relish only that which, while it flows in smooth and equal 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 a glowing, elevated style, but pay far more attention to the arrangement and the argument than to the expression, &c.

VERY LARGE.—One having ideal. *very large*, will possess a rich and glowing fancy, and experience emotions accompanied with a kind of rapture and enthusiasm, or, rather, ecstacy; be disgusted with that which is commonplace or imperfect; be excessively fond of poetry and fiction; an enthusiastick admirer of the fine arts; and revel with ecstacy 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 consider the common standard of friendship so very low, and its exercise so imperfect, as to make him dissatisfied with life, because he will be able to find few minds of kindred sympathy and pathos with his own; will long for a world where friendship will be pure and perfect, and unmixed with the least alloy; and mourn deeply over the imperfections of human nature: with large perceptive organs

large or very large reflective organs, and full or large moral organs, accompanied with an active and a full-sized brain, will be possessed of a deep fund of thought, which will flow in a style, rich, but not gaudy, copious and powerful, but not low or commonplace, splendid, but not bombastick; will be admired for his talents, and beloved for his amiable qualities; 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 belleslettre, the fine arts, and polite literature, 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.

The manifestations and descriptions under ideal. large, modified by an increase of the qualities imparted by it, will apply to ideal. very large.

FULL.—One having ideal. *full*, will possess considerable refinement of feeling, and some poetick 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; may relish poetry for its sentiment or its argument, or the love it describes, the history or philosophy it imbodies, &c., more than for its glowing imagination or vivid fancy.

One having ideal. full, with large or very 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 straight-forward, plain, and forcible manner, with less reference to elegance and finish of style than to the facts and arguments; prefer those speakers who do the same, and possess much 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 and elevation of feeling which ideal. imparts, nor manifest a great share of refinement of feeling, nor express himself with elegance and taste; will regard poetry, belleslettres, the fine arts, polite literature, works of imagination, painting, sculpture, &c., with less enthusiasm,

and prefer plainness to ornament, and be rather plain and awkward, than polished and refined, in his manners, dress, &c., and, with self-e. moderate, take up with inferiour articles.

The combinations and descriptions under ideal. large, *reversed*, will convey to the mind of the reader a correct idea of the additional descriptions and combinations of moderate or small ideal.

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 any thing of the kind; will be coarse and uncouth in his manners, and very awkward, plain, and commonplace in every thing he says or does.

The combinations and descriptions under ideal. full, and, also, those under ideal. large and very large, *reversed*, will apply to ideal. small.

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. When large or very 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.

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 either a foreign language, or our vernacular tongue, 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 mechanick 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, and makes a stronger impression, 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 and practices, and thus to attract them towards a common centre, 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.

Large.—One having imitat. *large*, will find it easy and natural for him to copy and represent, and possess both the ability and the disposition successfully to exercise this faculty, either in his gesticulation, his manner of description, his talent for drawing and writing, his desire to adopt the manners of others, or in almost any thing else demanded by his circumstances in life, and his other faculties.

One having imitat. large, with construct. and the perceptive organs also large or very large, will manifest his imitative power in making after a pattern, in drawing, engraving, writing a copy-hand, &c.: with secret., ideal., and lang., only moderate, cannot *mimick*, nor describe, nor act out any thing well; but, with secret. full or large, and ideal. individ., event., lang., and compar. large or very large, have a happy talent for description; can relate anecdotes to admiration, a fund of which he will have always at command so that he can always tell one story to match another; can represent things which he wishes to describe, in so clear a manner, and act them out so naturally, that the hearer will seem to *see* just what the speaker wishes to convey; by the earnestness of his manner, his attitudes, gestures, the expression of his countenance, the apparent pathos of his feelings, &c., 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, con

struct., 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; talk and act as others do; and make himself easy and acceptable in almost any society in which he may be placed, &c.

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 or small ven. and conscien., will have a propensity to ridicule religion by imitating the peculiarities of its professors: with large adhes., can assume the manners of a friend: with large or very large combat., destruct., self-e., and ideal., can mimick and portray the several passions of haughtiness, of indignation, of revenge, of anger, contempt, &c.: with any of the other selfish organs large or very large, can imitate the several passions exercised by those faculties: with large or very large event., will notice all the actions and peculiarities of others, and be able to mimick 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 or very 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 or very large ideal., mirth., individ., event., lang., compar., and adhes., and full or large secret. and combat., is capable of becoming a first-rate mimick 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.

FULL.—One having imitat. *full*, will manifest this faculty only in a subordinate degree, which will seldom amount to mimickry; 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 inferiour 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 or very 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 eccentrick, in his manner of thinking and acting: with secret only moderate or small, can never *seem* to feel otherwise than he really does.

Other combinations and descriptions may be inferred from those under large and very large imitat. *reversed.*

SMALL.—One having imitat. *small*, will have but little ability to imitate or copy, and none to mimick; fail in his attempts to describe or 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.

The combinations and descriptions under imitat. moderate, the influence of imitat. being still farther diminished, and also the descriptions and combinations under imitat. large or very large, *reversed*, or negatived, will generally apply to imitat. small.

VERY SMALL.—One in whom imitat. is *very small*, will manifest none of the power in question, and be utterly unable to imitate or copy.

LOCATION.—Imitat. is located upon the two sides of benev. When large, it extends nearly as far back as the organ of benev., and the coronal sutures, and causes a protuberance, especially when marvel. is small, which runs downward from benev., and towards ideal. and construct.

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 natu

rally follows, that the mind should be possessed of some primary power or 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 legitimate 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.

Unless we admit, that there is some primary faculty, the proper operation of which is to detect that which is absurd and ridiculous *per se*, how are we to account for the proneness of mankind, when attempting to show the fallacy, or expose the sophistry, of arguments, to endeavour to make them appear ridiculous?—how account for the very common method of reasoning by the *reductio ad absurdum*, the principal ingredient of which is, mirth.? The fact is, the mind rests assured, that what is ridiculous, cannot be true; or, that the enlightened operation of mirth. is always in harmony with the principles of reason and analogy.

The existence of such a faculty as mirth., is rendered still more evident from a consideration of that general tendency of the human mind to make sport, to jest, joke, and seek for something that will raise a laugh; and, also, from the utility of such a faculty; which may be inferred from the fact, that indulgence in laughter, merriment, lively conversation, hilarity, and rational amusements, by promoting respiration, digestion, appetite, and the circulation of the fluids, contributes greatly to health and bodily vigour, and, likewise, by imparting buoyancy and elasticity to the spirits, greatly augments the power and activity of the mind. The old adage, "laugh and be 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."

Religionists often consider the exercise of this faculty as wrong, nay, as wicked; but the mere fact of its existence, sanctions its exercise, and even makes its proper exercise a *virtue*.

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 any thing humorous or funny, and enjoys it with a keen relish.

One having mirth. large, with large compar., destruct., and combat., and caus. full or large, will mingle the sarcastick, the pungent, and the bitter, with the purely humorous; and, with compar. very large, hold the object of his displeasure up to ridicule by comparing him to some most disagreeable, or even loathsome, object; 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 or very large secret. and imitat., will have a happy faculty of saying a witty thing in a peculiarly witty and 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 take admirably, and create a large amount of real sport; will be able to make fun of others without their seeing it, and to keep those in whose company he is, in a roar of laughter, and yet appear perfectly sober himself; to employ insinuations and the double-entendre with effect; to hoax, and quiz, and play his cunning pranks upon those around him; 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 or very large adhes., approbat., benev., hope., ideal., imitat., event., lang., and compar., will make a social, obliging, cheerful, companionable, and pleasant friend, who will be full of good cheer, humorous anecdote, and entertaining conversation: with large or very 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 or small 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 or very large, even though secret. is only mod

erate, will be able to express himself in so blunt, and dry, and eccentrick, and even comick 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 or very 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 or small, 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 conscien. large or very 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: with compar. and caus. large or very large, like Franklin, will express important ideas, containing a great amount of practical sense, in a witty manner, and imbody many moral lessons, and much practical philosophy, in his mirthful effusions; and, whenever he attempts to joke, will be dry, sententious, pithy, and always in point, &c. "Poor Richard's Almanack" 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.

VERY LARGE.—One having *very large* mirth., will look at almost every thing, 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.

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 or very 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 harsh, and severe, and personal to please, and, consequently, will often give offence; will, perhaps, frequently indulge his *teasing* and *pestering* propensity, yet his mirthful effusion will not be characterized so much by pure humour, as by satire and raillery; may be eminent for his sarcastick and appropriate, if not ironical *comparisons*, yet the whole point and ludicrousness of his jokes will turn upon the aptness of the comparison: with hope very large, may have a large share of glee and hilarity, a cheerful, lively disposition, and a sprightly mind; enjoy a fine flow of spirits, and be exceedingly fond of amusements, yet the pure "attick salt" will not highly season his mirthful effusions: with the assistance of other faculties, particularly of imitat., lang., secret., hope, and compar., may express what ludicrous ideas he has in so laughable a manner, act them out so naturally, and accompany them with so much quaintness, as to create a great deal of sport, and pass for a real wit, yet he will owe more of this celebrity to his manner of *communicating* his witticism, than to the witticisms themselves, or to the faculty of mirth; but, with secret., self-e., lang., individ., and event. only moderate or full, will be unable to give half the jest to his mirthful *expressions* which is contained in his *ideas*, and thus be generally considered as comparatively destitute of the faculty.

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. One having mirth. moderate, with compar., combat., and destruct. large, may be sarcastick, yet his jests will be too unkind and harsh to please; be more biting than humorous, and often give offence: with approbat., combat., and destruct. large, will be unable to take a joke in good part, and, when rallied, frequently become angry: with self-e. and caus. only moderate or full, approbat. large or very large, and secret. large, will frequently labour under the false impression that he is the object of ridicule when he is not; will be quite too jealous 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 conscien. large or very large, and hope only moderate, will seldom smile, and probably think it wicked to do so: with approbat. and adhes. large or very large, will be extremely alive to the lashes of ridicule, and the finger of scorn, and greatly tormented by them; and be completely confused and routed, when the battery of this organ is opened upon him.

VERY SMALL.—One with this organ *very small*, will never, in any perceptible degree, manifest the functions exercised by this faculty.

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.

ORDER II.—INTELLECTUAL FACULTIES.

These faculties constitute what is commonly termed *intellect*, as contra-distinguished from *feeling*, or *emotion*; and have to do with three classes of things, the physical, the metaphysical, and the abstract; or, in other words, with the various conditions, relations, and qualities of things, and with the physical, mental, and moral phenomena that are produced by the operation of those first-principles or causes by which these things and their respective phenomena are regulated and governed, as well as with the principles themselves.

They consist of two genera. The first genus embraces the Perceptive Faculties; and the second, the Reasoning Faculties.

GENUS I.—PERCEPTIVE FACULTIES.

These bring us into communion with the external world through the medium of the senses; perceive natural objects and their conditions, physical qualities, and phenomena, and some of their relations, and collect facts and statistical information for the use of the other faculties.

SPECIES I.—The Faculties of the External Senses.

SENSATION OR FEELING.

Cognizance of the impressions made, and of the effects produced upon the body by the contact of physical objects with the nerves of sensation.

Without a faculty of the mind whose legitimate office it is to perform this class of functions, the contact of physical objects with the body, could produce no sensation—without this ever-watchful sentinel of our corporeal frame—whose organ (through the medium of the nerves of sensation) pervades the whole external surface of the body, including the intestinal canal—placed, as it is, to guard from external injury, this delicate machine—to keep in tune this harp of a thousand strings, its safety would be put in constant jeopardy, and its organization, liable soon to be destroyed. Negligence here, even for a moment, might expose the body to irreparable injury, and render this citadel of life liable to be taken by the first rude hand that should assail it. Hence we infer the *necessity* of a distinct faculty whose exclusive office it is to perform the function of sensation.

The principle, that such a contact of physical objects with the body as is calculated to injure it, causes *pain*, which pain warns us of danger, and that such a contact as is beneficial to it, produces a pleasurable sensation, will generally hold good, and bear the scrutinizing test of experiment. To man, then, as a corporeal being, this faculty is indispensable. It is, in short, the natural instinct in him which intuitively comprehends those principles that regulate the preservation of the body from external injury, and is likewise in perfect harmony with those principles.

The mediate function of the sense of feeling, is commonly called *touch*, of which the sphere of activity is very considerable and important. The nerves of this faculty are closely combined with those of voluntary motion; and the two kinds together, may assist the functions of all the internal faculties, as well the affective as the intellectual. Hence the reason why the nerves of feeling and the nerves of motion are so intimately connected with the *organs* of the affective and the intellectual faculties.

This faculty is much more active in some animals than in others; and we find that the nerves of sensation are much larger in the former than in the latter. In combination with large cautiousness, this faculty produces that dread of pain, which is often worse than the pain itself, and that instinctive shrinking from corporeal suffering, which it endeavours to avoid.

For a more extensive analysis of this faculty, as well as of the other external senses, the reader is referred to the excellent remarks upon the subject in Dr. Spurzheim's work upon Phrenology.

SIGHT.

Vision—power of taking cognizance of the appearance of physical objects by means of the optical organs.

There exist in nature certain optical laws, the object of which is to furnish animated beings with a knowledge of the physical world by means of the eye and its accompanying apparatus. Mankind intuitively understand and apply these laws or principles of vision, and see just as well without any theoretical or scientifick knowledge of them as with. Since, then, this power of vision is possessed intuitively, and is exercised by a given portion of the brain, the induction is obvious, that men, and, indeed, all animals that see at all, possess an innate, primary power, the proper function of which is to *see*.

The fact that new-born infants possess the power of vision but imperfectly, does not at all militate against the foregoing conclusion, for, it is well known, that, at the birth, their eyes are in an imperfect state, and are not able to receive, modify, and transmit strong impressions of light, until they are about six weeks old. Hence, it is only by degrees that the eye of a child becomes fit to perform its natural function with full power; but, as soon as the powers of this organ are fully matured, a child can see, and without either *habit* or *education*, just as well and as accurately as the greatest philosopher. The same argument will apply to all animals whose organs of vision are imperfect at the birth.

It is, moreover, a singular fact, that that portion of the brain in which the optick nerve terminates, or, in phrenological language, the organ of seeing, is found, in different animals, to be proportionate to their power of vision—is found,

for example, many times larger in the eagle and the hawk, than in other animals of a corresponding size in which the power of vision is much weaker.

Defects in noticing and recollecting the *form* and *colour* of objects, are often attributed to an enfeebled vision, when, in fact, they belong exclusively to imperfections in the faculties of form and colour. For example; one whose sight is perfectly good, and who is deficient in the faculty of form, but possessed of a large organ of colour, often finds it extremely difficult accurately to ascertain by the eye, and to recollect, the configuration of an object, when, at the same time, he gets a distinct idea of its colour; but, with form large, and colour small, can readily judge of its shape, but not of its colour. Many cases illustrative of these points have fallen under the observation of the authors, some of which will be stated in another part of this work.

Allusion is here made to these facts as clearly showing the *necessity* of the mind's possessing the faculties of *form* and *colour*, as distinct from that of *vision*, in order perfectly to perform some of its ordinary functions.

HEARING.

Power of taking cognizance of sounds by means of the auditory apparatus.

It cannot be denied, that the principles of acousticks exist in nature, nor that all animals possessed of an auditory apparatus, are capable of perfectly applying these principles. unaided by habit or instruction: and hence it follows, that the faculty of hearing is a primary power of the human mind.

As has been shown in regard to the sense of vision, that *seeing* is its sole function, so can it be proved with reference to the auditory faculty, that *hearing* is its only function. The common and prevailing opinion, that an individual possesses the faculty of tune or melody of sounds, and the gift of speech, in proportion to the acuteness and perfection of his auditory apparatus and the excellence of his voice, can easily be shown to be erroneous. The question may be put to the most superficial observer, whether all those who have equally good *hearing* and fine *voices*, possess an equal talent for musick, or equal fluency of speech. Indeed, the authors are prepared to prove, by many facts that they have witnessed,

that many individuals whose voices and hearing are excellent, but who are defective in the organ of tune, are not capable of distinguishing one tune, or one note, from another. How is it, that, among birds, the song of the male is far more melodious than that of the female? Can it be, that the auditory or the vocal apparatus of the one is less perfect than that of the other?

But, that the sense of hearing cannot produce musick, is evident from the fact, that the auditory apparatus is excited solely by sounds from without, whereas, musick must proceed from an internal impulse given by a primary faculty of the mind, for it is impossible that the first musician could have previously heard the sounds which he produced. It is well known, too, that musicians who have lost their hearing, continue to compose. Singing birds, also, when hatched by strange females, instead of employing the notes of their adopted parents, sing naturally, and without any instruction, the song of their species.

In regard to the faculty of speech, we know that the *natural* language of every animal, is that which is peculiar to its species, and that its perfection does not particularly depend upon the perfection or imperfection of its faculty of hearing. A duckling reared by a hen, does not adopt the language of the hen; nor does the young robin hatched by the bluebird, learn the chirp of the bluebird. A kitten raised with a dog, does not learn to bark; nor does a lamb raised among cattle, learn to low: but each animal naturally adopts the language of its species.

So, in *artificial* language, as there is no natural connexion between the names or *sounds* employed to denote certain objects, and the things signified, it is evident, that, in the formation and use of words, some other faculties of the mind are more intimately concerned than the sense of hearing. When we pronounce the word *book*, the sound suggests to the hearer the idea of the thing signified; but it would be absurd to suppose, that either his auditory apparatus, or his organs of speech, conceived the idea of a book. The conception was formed by his internal faculties alone. The reason why the monkey cannot talk, is not because it is destitute of the faculty of hearing, or of the proper organs of the voice; but because it has not the faculty of language, and certain other internal faculties, which are necessary to

the formation of words, and the application of them to the various conceptions of the mind.

Thus it is obvious, that the function of the sense of hearing, is confined to the production of impressions called sounds; and that the production of melody and language, depend upon other intellectual faculties.

TASTE.

Gustatory sensation produced by food, and, also, by other substances.

This faculty differs materially in its function from that of alimentiveness, to which it seems to be but the handmaid. Alimentiveness produces hunger, and a relish for food, and, without the assistance of taste, would be but a blind instinct, producing merely the desire to feed; while taste, acting as the caterer for alimentiveness, is capable of being exercised upon substances which can, and which cannot, be converted into food, and of selecting the one, and rejecting the other.

That this faculty, in its *ordinary* state in civil society, does not, under all circumstances, inform us what is, and what is not, adapted to the nourishment and health of the body, will readily be admitted; but that, unpampered by luxury, and unperverted by cookery, it would be capable of doing so, is highly probable. Among the lower order of animals—in beasts, birds, and fishes, where it is unperverted, it secures this object to perfection, abundant evidences of which are furnished by natural history. Why, then, should it not, in its *natural* state, be equally perfect and serviceable in man? Analogy would certainly give an affirmative answer to this interrogatory.

SMELL.

Olfactory sensation—cognizance of the scent or odour of objects.

By means of this faculty, the material world acts upon man and animals from a distance. When detached, odorous particles come in contact with the olfactory nerve, they inform us of the existence, and some of the qualities, of the bodies from which they are separated. Taste has been described as the purveyor of alimentiveness; and smell may be denominated the pioneer of taste, and assistant handmaid

of alimentiveness; for it often acts as the guide to taste in selecting food, and frequently decides upon what is good, and what is bad, without the assistance of taste.

But the office of smell is by no means confined to the selecting of food. Its function decides upon the agreeableness or disagreeableness of the sensation produced by all odours that are wafted to the olfactory nerve; and here its office ceases. It may be remarked, however, that the pleasurable or opposite sensation produced by an odour, depends much upon the habit of the individual, or the training of the faculty; for odours that are delightful to some individuals, are unendurable to others. Some persons take great delight in scenting themselves and their clothes with musk, burgamot, cologne, &c.; whilst to others, these smells are an abomination.

Some of the lower animals excel man in the acuteness of their smell, as their olfactory apparatus is larger.

Odours act powerfully upon the brain. Hence, the application of stimuli to the olfactory nerves, often revives sensibility in cases of suspended animation.

MOTION.

The existence of a mental faculty, the exclusive office of which is to superintend and direct the action of the muscles, has not yet been demonstrated, but is considered as quite probable.

SPECIES II.—Observing and Knowing Faculties.

For a description of these faculties, see page 50

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.

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 that come within the range of his vision, to escape his observation; 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 or very 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 or very large compar. added, will not only have the ability of comparing things together, 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 superiour natural scholar; yet, to become a *finished* scholar, he must also possess form, local., ideal., and caus. large or very 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; or in other words, will be a close observer of things, and, also, 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 enthusiastick 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 or very large, will regard objects as clothed with peculiar splendour, natural beauty, high perfection, &c.

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 every thing 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; finds it difficult to confine his attention to abstract contemplations, because it is so frequently arrested by physical *objects;* will be given to personification, and, with compar. large, to metaphor, simile, &c., and be apt to consider mere abstract 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.

FULL.—One having individ. *full*, with the reasoning organs large or very large, will reason much more than observe, think more than look, and examine objects chiefly as connected with their causes, relations, effects, qualities, uses, &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 indis-

tinct ideas of things, and describe them rather in a summary and general, than in a particular, manner, and, with the reasoning organs large or very large, be much more engrossed with general principles than with their details, and more interested in investigating the *causes*, *reasons*, and *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 minutiæ of business, unpleasant, and not suited to the character of his intellect.

The descriptions and combinations mentioned under individ. large, *reversed*, or read with a negative added to them, will apply to individ. small.

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* 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.

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 together, 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., suggested to one of the authors, the idea that the superfices, or shape, of ob-

jects, 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.

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, both *notices*, and *recollects*, the faces and countenances 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 any thing special, and he has obtained a distinct impression of its looks, he seldom forgets it: with individ. and local. large or very 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 or very large individ., size, local., order, and compar., will have all the talent requisite for becoming a good naturalist, botanist, anatomist, and chymist, and, with ideal. also large or very large, will expe-

rience the greatest delight in the pursuit of these branches of science: with construct., size, and imitat. large or very 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 miscal a word.

To the mechanick, the artist, the naturalist, the anatomist, the botanist, and all those in publick 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.

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 recognise 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 errours, 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 or very 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 or very large local., will be able to study botany, mineralogy, geology, anatomy, and all the natural sciences with remarkable ease and success, &c.

The additional descriptions and combinations under form large, modified by an increase of the quality imparted by form, will apply to form very large.

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 this power; will have a respectable memory of faces and countenances, yet a long interval will weaken, or, perhaps, nearly obliterate, 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 re-

collection, than if it had been produced by large or very large form.

One having form full, with individ. large or very 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 miscal many words, especially if the print is fine or indistinct, and hardly be able to decipher hand-writings: 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 hose whom he meets; so that, even those with whom he is quite intimate, are sometimes not recognised by him.

The descriptions and combinations under form moderate, modified by a diminution of the power of form, and also

those under form large and very large, *reversed*, will apply to form small or very small.

LOCATION.—Form is located upon the two sides of the *crista galli*, and, when large or very 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.

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.

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.

The combinations under size large, will hold good when applied to size very large, except that the *degree* of the power of the organ, must be much increased.

FULL.—One having size *full*, will possess a respectable share of the power 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.—One having size *small*, will be decisively defi

cient 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.

The descriptions and combinations under size large and very large, when *reversed*, or read with a *negative*, will apply to size small.

VERY SMALL.—One having size *very small*, will form extremely inadequate ideas of proportionate size, and, indeed, of size generally, and hardly understand the meaning of the term.

LOCATION.—Size is located 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 or small, 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 or very 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 specifick 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; cause 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,

ast 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 specifick 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.

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 specifick 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, staticks, 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 or a spar 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 or very large size, individ., local., and calcu. added, a first-rate engineer, or superintendent of machinery; can, at once, comprehend and apply the principles of hydraulicks, hydrostaticks, pneumaticks, &c., and judge of powers and projectile forces with uncommon facility and accuracy.

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.

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 or very 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 probabil-

ity is, that shooting running or flying game, depends more upon weight than upon any other faculty.

SMALL.—One having *small* weight, will be decisively 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 or very large cautious., will fear to trust himself where he is liable to fall, because he will feel unsafe, &c.

VERY SMALL.—One having weight *very small*, will be extremely deficient in all those functions which belong to this faculty, and be liable to be thrown to the earth by slight causes.

LOCATION.—Weight is located adjoining to size, and a little internally from the middle of the arch of the eye. It is generally moderate or 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 teints, 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.

LARGE.—One having colour *large*, will readily notice and remember, and be able to compare, different colours, and

even their various shades and teints; 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 or very 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*.

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 critick 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 or very large, will be excessively fond of gayly coloured and gaudy articles of dress and furniture, and even run into extravagance in this respect: with very large form, and large or very 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.

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 or very 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 *teints*.

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.

The additional combinations and descriptions of colour small, may be inferred from those under colour large or very large, *reversed*, or read with the addition of a negative.

VERY SMALL.—One having colour *very small*, even though his eyesight and his ability to distinguish form and other qualities of objects, may be excellent, will be able to form little or no idea even of the primary colours, and, much less, of their shades; can perceive very little, if any, difference between the colours of different cloths, or even those of the prism or rainbow, as an indistinct, whitish appearance will seem to him to characterize the whole; and can distinguish between those objects only that are black or white, or bordering upon this appearance.

LOCATION.—Colour is located 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 arrangement—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 systematick 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 practise it? Indeed, we are conscious of possessing, to a great extent, a delight in order, and a desire to practise 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. At a recent, publick examination, one of the authors observed of an individual, that he was remarkable for his order and arrangement, but defective in *taste* and *niceness:* and this proved to be the fact. He also knows a lady who is uncommonly neat and tidy in her dress, and one of the nicest of housekeepers, and yet she possesses only moderate order, is often troubled to find her needle, thread, gloves, &c. Such instances are even quite common—the first kind being

accompanied with only moderate ideal., and the last, with this organ large or very large.

LARGE.—One having order *large*, with local. large or very large, will have a particular place for every thing, and every thing in its place; instead of leaving his tools, books, papers, clothes, and whatever he has occasion to use, where it happens, he will return them to their respective places; can readily find what he wishes, provided it has not been disarranged by others; will be systematick in his business; not only precise himself to keep things in place, but particular to have those under him, do the same; and, with ideal. also large, be exceedingly annoyed by disorder, and thus possess an indispensable requisite for regularity, correctness, and despatch in whatever he undertakes.

One having large order, with large combat. and destruct., will be rendered as impatient and as angry by disorder, as by almost any thing 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 any thing irregular, contracted, or broken, even though it may have been repaired, &c., and will often overdo in order to serve this faculty; and, with ideal. very large, will be even fastidious in these respects, and take many an unnecessary step on this account; but, with ideal. only moderate, though he may be systematick, and have a place for every thing, and every thing in its place, and always able to lay his hand on such things as he uses, and about as quick in the dark as in the light, 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 fulfil his appointments punctually, and have a *time*, as well as a place, for every thing.

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 systematick and precise;

and, in the matter of order, is what is termed "old-maidish," instantly notices the least disarrangement, and is annoyed beyond measure, if not rendered perfectly miserable, by confusion, disorder, &c.

One having order very large, with adhes. large or very 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, and, on this account, frequently feel vexed at those he really loves; 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 or very large, will be so extremely fastidious and over nice as to cause a great deal of trouble to those around him, and be even a trouble to himself and a slave to this faculty; and, to gratify it, will frequently do much more than there is any need of doing, or than his strength will bear; and, if a woman, will *scrub* her fingernails off, and the nail-heads from her floors; 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 still scrub and wash, and wash and scrub, till she scrubs the *patience* out of her husband, and washes the *threads* out of his linen.

The descriptions and combinations which apply to order large, modified by an *increase* of order, will apply to order very large.

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.

The combinations under order large, modified by a *diminution* of the power of order, will apply to order full.

MODERATE.—One having order *moderate*, though, perhaps, a little disturbed by disorder, and rather fond of seeing things in place, 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 systematick 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 the *necessity*, than the *love*, of them: with ideal. large or very 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 or very 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.—One having order *small*, will be apt to leave things where he happens to use them, or anywhere else, either in, or out of, their proper places, and, consequently, be greatly troubled to find them again when he wants them, thus subjecting himself to much inconvenience and delay; 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 specifick objects, and generally be behindhand in fulfilling his engagements, plans, and appointments.

The descriptions and combinations under order large and very large, *reversed*, will apply to order small.

VERY SMALL.—One having order *very small*, will be almost insensible to the beauty and utility of systematick arrangement; will scarcely notice the difference between order and disorder, and leave whatever he may have occasion to use, scattered about in utter confusion.

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 or very 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 moderate or small, the external portion of the eyebrow will appear straight and shortened. The thickness of the bone in this portion, increased by the temporal ridge, causes an occasional mistake in deciding upon the size of this organ.

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 have 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. Many striking cases of both kinds have fallen under the observation of the authors, some of which will be stated in the chapter upon *facts*.

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, facility, and despatch, 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 arithmetick and mathematicks; be quick to detect errours in the calculations of others, but seldom make them himself, and excel both in the *reasoning*, and the figuring, parts of arithmetick; and be able to study with success, the higher branches of mathematicks; 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, conick sections, &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 *arithmetick*, and quick in *figures*, will be poor in the higher branches of mathematicks.

VERY LARGE.—One having calcu. *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 substract, 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 at the errours and dulness of those with only moderate calcu.: with caus., compar., individ.. form, size, and local. large or very 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 mathematicks, and will be *passionately* fond of these studies; can perform, with wonderful ease, both the 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. moderate or small, believe nothing which

he cannot *see*, or see mathematically *demonstrated:* with these last-named organs only moderate or full, may be, like Zera Colburn, unrivalled in his *arithmetical* or calculating powers, and readily solve all *numerical* questions propounded to him; yet will be unskilful in those branches of the mathematicks which demand the higher powers of reason and of thought, &c.

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 sums or problems; may succeed in the pursuit of arithmetick, but will be obliged to *study* in order to succeed well; and, with a high degree of culture, may become, not only expert, but even eminent, as an arithmetician and accountant.

The influence of calcu. full in combination, may be inferred from the combinations under calcu. large and very large, modified by a *diminution* of the influence of this faculty.

MODERATE.—One having calcu. *moderate*, from habit and much practice, may, perhaps, become respectable as an accountant, and in arithmetical calculations generally, yet will not readily come at the result of new and abstruse questions; be obliged to perform his calculations with his pen or pencil in his hand, and progress slowly and carefully, and then make an occasional mistake; and, upon the whole, will dislike numerical calculations and the study of arithmetick: with very large caus. and compar., though he may be highly delighted with the *reasonings* and the *demonstrations* contained in the mathematicks, will be by no means partial to the mere figuring part, and will make his *numerical* calculations chiefly by the help of reason, and the *cause and effect* by which they are governed; though he can at once see the force and application of the *rules*, and comprehend the *principles* of arithmetick and of mathematical science generally, will consider figures rather a *drudgery* than a delight; with large or very 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 capa

ble of excelling in them, yet, in every thing in figures disconnected with *reason and demonstration*, his talents will be inferiour.

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; can add, substract, divide, and multiply, only by *rule*, and with his pen or pencil in his hand; and, though he may go through a *mechanical* course of arithmetical calculations, will not advance rapidly, nor without great effort. One having calcu. small, with large or very large individ., event., lang., ideal., and compar., and caus. only full, will be exceedingly fond of reading, of poetry, of works of fiction, and of polite literature, and, with large or very large form, size, and local. added, of the study of natural history, geography, botany, chymistry, &c., yet dislike arithmetick exceedingly.

VERY SMALL.—One having *very small* calcu., will be unable to perceive numerical relations, or even to perform simple, arithmetical calculations; will find extreme difficulty even in common adding and substracting, multiplying and dividing, and be almost unable to count.

LOCATION.—Calcu. is located externally from order, and a little lower, at the external termination of the arch of the eye.

31. LOCALITY.

Cognizance of the relative position of objects—recollection of the 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.

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 moderate or full, will still seek to gratify this propensity, though at a cheaper rate; will travel in indifferent and cheap conveyances, and take up with inferiour fare: with self-e., approbat., and ideal. large or very large, and acquis. only moderate or full, 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 or very large, will recollect places, and be able to give a correct and a picturesque description of scenery, roads, &c.: with large or very 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, or even deficient, will often recollect incidents by remembering the place in which they transpired, and also what he has read, by calling to mind its location upon the page, and will discover uncommon tact in finding particular passages: with large or very large individ. and form, will notice, and also recollect, the houses, trees, rocks, and other objects near the road which he has travelled, and not only be very fond of the study of geography, and make rapid advances in it, but, with large or very large form, size, and imitat., be able to draw, with great accuracy and skill, maps, sketches of natural scenery, &c.

VERY LARGE.—One having local *very large*, with large or very 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 or very large lang., give a lively and correct description of each, and, with event. also large, be *excessively* fond of reading travels, voyages, &c.; can recal to his mind, not only the *general* aspect of places which he has seen, but will distinctly remember the geography, roads, scenery, rocks, houses, and other things, and,

also, the position even of insignificant objects; 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.

The combinations and descriptions under local. *large*, modified by an *increase* of the power and desires imparted by local., will apply to this faculty very large.

FULL.—One having local. *full*, will be able to recollect places with considerable distinctness, yet not be remarkable for this power; will understand the relative bearings of places, and the position of objects, and, unless a long absence has obliterated the impressions which they have made upon this faculty, will seldom be troubled by a deficiency of it; yet 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 or very 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.

The combinations and descriptions under local. large, modified by a *reduction* of the influence of local., will generally apply to this faculty full.

MODERATE.—One having *moderate* local., will not pay particular attention to the location of objects, nor form or retain very distinct notions of the aspect 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; will frequently lose his way, especially in cities and forests, and sometimes experience considerable inconvenience and delay from the want of a stronger development of this faculty. One having local. moderate, with individ. and ideal. large, will appreciate the beauties of splendid natural scenery, yet will not retain a clear and correct impression of the appearance and beauties which produced the delightful impressions: with very large inhab. and only full ideal., individ., and hope, will seldom go from home unless compelled by urgent business, and will then see but little on his journey, and dread the fatigues of travelling, and long to be at his journey's end: with acquis. large, will dwell pathetically upon the expenses incident to journeying: with individ. and form only moderate or full, 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; and, with only full lang. and imitat., will be utterly incapable of giving even a tolerably correct description of places which he may have seen many times.

SMALL.—One having local. *small*, will find it very difficult to recollect, or return to, places; often lose his way, especially in woods, cities, or streets; can become familiar with places only by seeing them many times; will form only confused and incorrect ideas of the geography of a country, or the appearance and localities of places described to him; be often uncertain and incorrect as to the points of the compass; 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; will seldom observe or recollect such objects as he may pass upon the road; and fail to remember a road which he may have often travelled, and also to find his way back, &c.: with form large or very large, will frequently recollect the countenances of persons, but will be utterly unable to locate them: with large or very large event., will recollect distinctly that he has read, or heard of, certain occurrences, yet will not be able to call to mind the place in which they occurred, or where he read them, &c.

The combinations and descriptions under local. moderate, modified by a *reduction* of the power of local., and, also, those under local. large, *reversed*, will apply to this faculty small.

VERY SMALL.—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, or to follow the same road back when returning on his journey; be greatly perplexed to find any particular spot, tree, rock, or other object, even on the second or third visit to it; and be very apt to lose himself, especially in the woods, in a city, &c.; and find his abilities in the exercise of this faculty, directly the opposite of his in whom local. is large or very large.

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 fully presented in another portion of the work.

SPECIES III.—Semi-perceptive Faculties.

These faculties perform a class of functions intermediate between those exercised by the perceptive, and those by the reasoning, faculties; and the location of their organs corresponds with their character. The perceptive faculties take cognizance of *material* objects and their various *physical* properties, such as their form, size, weight, colour, &c.; whereas, the semi-perceptive are of a more subtle nature, having to do with facts, and the various phenomena produced by physical objects, and form, as it were, a stepping-stone to the reasoning organs. Eventuality, for example, takes cognizance of, not physical objects themselves, but their *actions*, and the incidents and events thus produced; time, of the particular *period* in which these events occur; language, of the vocal *sounds* employed to name these objects; and tune, of the *melody* of sounds produced by them: and thus, both the perceptive and the semi-perceptive faculties are employed as the subordinate agents of the reasoning faculties, furnishing them with materials to scan, digest, and reflect and reason upon. Hence it would appear, that, in the mental economy, the functions of the semi-perceptive faculties, are no less important than those of the perceptive, especially if we consider, that they constitute as essential a part of the intellectual machinery when viewed as a whole.

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*, and other phenomena. In phrenological language, the faculty that performs this portion of the mental operations, is called *Eventuality*.

The importance of such a faculty as eventuality, in the mental economy, as well as of individuality, and, indeed, of all the other perceptive and semi-perceptive faculties, may be farther illustrated by noticing some points in the process of forming ideas. 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. In the language of phrenology, then, 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.

Again, this view of the subject is strengthened by a reference to the intellectual developments, and the intellectual advancement, of children. In them the organs of individuality and eventuality early appear largely developed and exceedingly active; and almost as early, comparison; and soon after, causality. Individuality, aided by sight, is found to be very busy in noticing objects; eventuality, equally so in remembering all their various actions and other phenomena; comparison, in combining and comparing these things or notions brought forward by the first two; and causality, in prying into their nature and reason: and thus the process of *forming ideas*, or of *thinking*, goes forward at a rapid rate. And this process is still farther extended and perfected by the progressive increase and activity of the organs of form, size, colour, calculation, &c.

Large.—One having event. *large*, will have a clear, a distinct, and a retentive memory of what he sees, hears, or reads; according to his advantages, will possess a mind well stored with historical and scientifick facts, with the news of the day, and narrative and historical information generally; will seldom be troubled with forgetfulness, or with an indifferent or indistinct recollection of circumstances, incidents &c.; will treasure up a rich fund of anecdotes upon such

subjects as are interesting to the other stronger faculties, or of such of them as have come within the range of his knowledge; 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 or small, will fail to connect the several circumstances which compose a story so as to give it unity; will frequently omit important particulars, or state them in a wrong connexion, and thus create confusion, and lessen the effect of his narrative: with individ., lang., and compar. large, will show a marked partiality for reading and study, and succeed well as a general scholar; will be able, also, to make a good use of what information he may possess, and have a happy faculty of communicating it to others: with large or very large ideal., individ., form, size, local., and compar., and full, large, or very large caus., will possess a literal *passion* for study, reading, the pursuit of chymistry, mineralogy, geology, geography, botany, natural history, and every thing pertaining to the treasuring up of facts; according to his advantages, will be a superiour scholar; will allow nothing to divert him from literary and scientifick pursuits; will be even enthusiastick, remarkably successful as a student, and have a great amount of circumstantial information upon matters and things in general; with large lang. added, can converse sensibly and fluently upon almost any subject; with full concent. also added, will have a happy talent for compiling and arranging facts, for investigating subjects, and attending to any complicated operation; but, with caus. only full, will appear to know a great deal, yet, when held down to a close, logical or metaphysical process of reasoning, will betray a deficiency of mental strength and power, and of logical acumen: 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.

VERY LARGE.—One having *very large* event., will possess a remarkably clear, distinct, and retentive memory of events and transactions, and even of all the minute, and seemingly unimportant, circumstances connected with them; seldom allow any thing to escape his recollection; have at command more facts than he can manage to advantage; have an insatiable desire to learn all that is to be learned; be given quite too much to narration, and thus frequently

weaken his arguments; make a short story long, and a long one, very 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, and attempt to prove his positions rather by narrating facts, than by logical inferences: with large or very large individ., will see all that passes around him, and remember all he sees, and thus know a great deal, &c.

The descriptions and combinations under event. large, modified by an increase of the power of event., will apply to this organ very large.

FULL.—One having event. *full*, will have a respectable memory of incidents, and a distinct recollection of those occurrences to which his attention has been particularly directed, 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 and facility, and seldom manifest a striking deficiency in this respect: with caus. and compar. large or very large, will generally be able to command and collect a sufficient amount of facts by which to substantiate and illustrate his arguments, but will *reason* rather than *narrate;* regard phenomena chiefly in connexion with those principles which produce them; and remember *generals* much more than *particulars:* with lang. and imitat. large, will be able to relate anecdotes in a happy style, yet, with only moderate lang., imitat., and concent., will relate them very poorly, and have a better memory in reality than he seems to have; 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.; have rather a *general* than a *particular* memory of facts and events, and, with caus. and compar. large or very large, may recollect distinctly the points of an argument, and the substance of what he hears or reads, yet will deal more in *general principles* than in *phenomena*, and *argue* much more than *narrate;* find considerable difficulty in *summing up*, and in calling to mind particular incidents, or in going into *details.*

The descriptions and combinations of full event. diminished, will generally be found applicable to event. moderate.

SMALL.—One having event. *small*, will often fail to recollect incidents and facts, and, consequently, to do important things which he wishes to accomplish; have a poor, indistinct, and confused memory of occurrences of which he has heard or read, and even of those which have fallen under his own observation; will seldom, if ever, enter into the *particulars*, and have great difficulty, and little success, in attending to details; find it hard to command the knowledge, or apply the talents, he really possesses; can learn things in general only with great labour and application, and even then, with caus. and compar. large, will learn principles much sooner than phenomena; and be often greatly troubled to call to mind facts which he wishes to employ.

The descriptions and combinations under event. moderate, modified by a diminution of the power of event., and also the descriptions and combinations under event. large or very large, *reversed*, or read with the addition of a *negative*, will describe this faculty small.

VERY SMALL.—One having *very small* event., will forget almost every incident or phenomena which he has seen, heard of, or read of; be extremely confused and uncertain in attempting to call to mind almost any occurrence, and suffer very great loss and inconvenience from a deficiency of this faculty.

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 or very 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.

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 event transpire.

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 passes away, and sleeps with those 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 *a priori* inferences, but, by the unerring evidence of *facts*, are assured of the existence in the human mind, of such a faculty as time.

In common with all others who have inquired at the shrine of nature touching this subject, the authors have seen many individuals who, seemingly without an effort, are able to tel the year, and even the day, of almost 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. They have also seen 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, hey could never recollect *when* they took place.

On the other hand, they know a gentleman who is accustomed to relate many anecdotes, and who is always *particular* to mention the year, month, and day of the month, and, sometimes, even the time of the day, on which the event related, took place: and this is done because it is perfectly easy and *natural* for him to do so—his organ of time is very large. They were recently in company with a lady in whom this organ was decisively small, and who, when asked how long she had been married, replied, with perfect honesty, "about *three* years;" but, upon reflection, she concluded it was only *two*. Not quite confident, however, of her correctness, she appealed to her husband, and ascertained that it was only *one:* and even then she could not tell the *month* in which their marriage took place. They know persons who 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 time-piece; and others, again, who are almost entirely 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 relations 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.

Large.—One having time *large*, will notice and remember very accurately, the 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 time-piece, 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 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 or very large lang., ideal., and compar., will pay particular attention

to the *rhyme* 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 attempt 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, rhyme, and power of thought: with tune large, will keep the *beat* in musick, and be very fond of dancing, and, with imitat. also large, will easily learn any particular figure, and keep the *step* perfectly, &c.

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; the precise period of historical events; and, in short, will be a real chronologist, to whom a reference will be had by all who know him for the purpose of ascertaining the chronology of events, &c.; and will manifest, only in a still higher degree, all the qualities described under time large.

The combinations and descriptions under time large, modified by an *increase* of the power and manifestations of time, will apply to time very large.

FULL.—One having time *full*, will have a respectable memory of dates, and yet, with event. large, be much more correct and certain in regard 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.

The descriptions and combinations of time large, modified by a *diminution* of time, will apply to time full.

MODERATE.—One having time *moderate*, though he may remember short intervals of time very well, will forget those that are longer, or have rather an indistinct idea of the chronological order and relations of time in which certain events occurred; 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 distinct or positive recollection of the time when they occurred, or how long one event

happened before or after another; and will have only a *general* idea of the intervals between certain events.

SMALL.—One having time *small*, will be very forgetful as to the *time when*; 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; have only a general, and a very incorrect, memory of dates; can seldom tell the time of the day without the sun or a time-piece, or even the day of the month or week; will be the reverse of one with time large: with aliment. large, may calculate the time of the day quite correctly by his *appetite*, and be punctual to his *meals*; or punctual when some other faculty quickens the action of time, yet, in general, will discover a marked deficiency in this respect; and will be poor in chronology.

VERY SMALL.—One with time *very small*, will seldom, if ever, notice the chronological order of events as they pass; have a most imperfect idea of every thing pertaining to succession and dates: with aliment. only moderate, will even forget the time of his meals: with event. moderate, will have a most *miserable* memory both of circumstances and of dates; forget his own age, and most of the circumstances connected even with his own history, and thus be a constant sufferer from this cause.

LOCATION.—Time is located directly above colour, and a little externally from locality.

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 musick, any more than seeing can give a just conception and judgment of colours, but that a conception of the *melody* arising from a succession of sounds, must depend upon another distinct faculty of the mind. That those, indeed, 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, from the days of Orpheus down to those of Haydn, Handel, Mozart, and Catalini.

That the faculty of musick is innate and primary, and manifests its power in different individuals in proportion to a par-

ticular development of the 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 Catalini, 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. The authors have seen many children, even, in which the organ was largely developed, that were able to catch and turn tunes soon after they began to talk; and, on the other hand, adults in whom the organ was small, that, after the most laborious efforts under the most able instructers, were utterly unable to turn a tune, or even distinguish one tune from another.

The natural language of musick is universal, or, in other words, sounds that are melodious to one nation, are measurably so to another; which shows not only, that the *principles* of musick 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 it 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, Englishmen, and Otaheitans; and the authors have noticed, that 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 musick shall be taught to young ladies *indiscriminately*, and without the least regard to the natural talent, or defect, of the individual in this respect, and which condemns many a lovely female to waste years of precious time in what is to her an intolerable drudgery, and one that nature never planned for her.

LARGE.—One having *large* tune, will be able easily to catch tunes by hearing them sung a few times over, 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 musick, and can easily detect a discord &c. One having large tune, with large ideal., will not only be extremely fond of good musick, 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 musick 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 sing too slowly: with combat. and destruct. large or very large, will delight greatly in *martial* musick, 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, and be able to sing them to admiration; and, with large or very large time and hope added, will be *highly* delighted with dancing tunes, and, in dancing, precisely keep the step, and be gay and cheerful in the "assembly room," and enjoy the cotillion party, &c., beyond measure: with hope small, and ven., conscien., and adhes. large or very large, will prefer plaintive airs, minor moods, solemn, devotional musick, &c.; and, with hope large even, will still prefer solemn tunes, yet select those of a cheerful, lively air: with large or very 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.

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* musick, 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 or very 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 often to overcome the hearer

learn, as it were, by intuition, to play upon any musical instrument; perform to admiration all kinds of musick, particularly sentimental pieces, Irish airs, Scotch melodies, and other pieces of kindred sympathy and pathos; and will be able to compose musick characterized by sentiment, pathos, and the soul of melody.

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 a superiour, 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 musick correctly, and even sing, at first sight, almost any piece of musick presented to him, yet his musical performances will be characterized more by accuracy than *melody* and *pathos*. One having tune full, with large or very large ideal., will be highly delighted with *good* musick, and have a correct musical ear, and impart a peculiar softness to his singing, and, with large imitat. added, be capable of becoming a good singer, if not a superiour musician; can readily imitate different kinds of style, &c.: with the moral sentiments large, may experience much fervour of devotion while singing, and impart this feeling to his musical displays: with lang. large, in calling to mind various tunes, will be greatly assisted by recollecting the words set to them, and will find it somewhat difficult to learn tunes disconnected with words: with lang. moderate or small, will receive, in learning tunes, very little aid from lang., and fail somewhat in applying words to musical sounds: with compar. large or very 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, to sing it in such a manner as to convey the sentiments and feelings expressed in the words, &c.

The additional combinations and descriptions of tune full, may be inferred from those under tune large, the power and the manifestations of tune being diminished.

MODERATE.—One having tune *moderate*, may, perhaps, learn to read musick readily by *note*, but will be obliged to labour hard to effect even this; be obliged to hear tunes many times repeated before he can learn them by *rote*, and will then 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; will sing more by the *rules* of musick than by his ear, and be generally obliged to have his book before him; will be rather a mechanical than a natural singer; and will fail to impart melody and pathos to his musical performances, and to kindle or melt the soul.

One having tune moderate, with ideal large or very large, will listen with rapture to *good* musick, yet none will please him except musick of the first order; will be very unpleasantly affected by discord, and perhaps be a good judge of musick, yet will not be a good or a great performer himself.

SMALL.—One having tune *small*, with much effort, may learn to sing and play tunes, yet will be only an automatick, mechanical, indifferent, and unsuccessful musician, and will be unable to make melody, or to learn tunes by the ear: with large or very large ideal, will listen with delight, to good musick, yet be slow to distinguish one tune from another, and generally be insensible to the higher charms of excellent musick.

The combinations and descriptions under tune moderate modified by a reduction of the influence of tune, and those under tune large or very large, *reversed*, or read with the addition of a negative, will generally apply to this organ small.

VERY SMALL.—One having tune *very small*, will be unable to strike a note correctly, and even to distinguish one tune or one note from another: with mirth. large, will be likely to ridicule a musical taste or an amateur in musick, or be, at least, indifferent to musick, if not really disgusted with it.

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. 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, the authors are not always able to decide correctly upon its size. It may also be added, that a good *voice* adds greatly to good musick, and is therefore 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 characteristicks, is most strikingly displayed in his power of *speech*. Without a faculty by means of which to communicate to his fellow-men, his thoughts, feelings, and desires, man would be incapable of any considerable degree of cultivation and 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 the forest bows to his mandate, and, in its stead, the cultivated farm blooms like a garden—by which science and the arts flourish, commerce springs into life, and cities, kingdoms, and republicks 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, and are understood by each species 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 a 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.

For the more extensive and perfect transmission of thought, the superiour wisdom and ingenuity of man have also enabled him to invent, and employ by common consent, various sets of artificial *sounds* called words, or *vocal* or *artificial* language; and, moreover, to institute certain arbitrary *signs* by means of which to represent these words to the eye, called *written* language.

That the power of speech in man, or his *copia verborum*, 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. We often see children that have received little or no instruction, learn the use and application of words with a facility and accuracy altogether wonderful; and others again upon which a superabundant amount of instruction has been bestowed, that 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 persons 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.

And now let us ask, whether these facts at all accord with the metaphysical notion of some, that language is *wholly artificial*, or *conventional*. If so, language should display itself, in individuals of equal talents, in an exact proportion to its cultivation: but this has clearly been shown not to be the case. We must therefore conclude, that the power of language or speech, depends upon a primary faculty of the mind, and that it is as *natural* for man to employ *language*, as it is *vision*, or *hearing*, or any other faculty of the mind.

Many remarkable instances of an extraordinary manifestation of this faculty, as well as of its extreme deficiency, have fallen under the observation of the authors. From a multitude of cases, they will select, and present, only the two following.

They know a little girl in whom the organ of language is *extremely* large, and who has been brought up in a family

in which there is no child but herself; consequently, she seldom has any one to talk with. But this deficiency she has managed to supply, ever since she was two or three years old, by almost *incessantly* talking to her doll or to herself; for *talk* she must, although it often consists in nothing more than the utterance of articulate sounds without meaning She often even conducts a long dialogue in two or three distinct voices, being assisted in this by large imitation; and has, moreover, a wonderful propensity to invent, and apply, names to all objects she sees; and, when these are few, she gives *many* names to the same object. Her organ of tune is also large; and this she frequently gratifies by composing and singing tunes extempore, and sometimes, too, in rhyme.

In the family of professor Eaton, the distinguished botanist and naturalist, one of the authors saw a servant-man in whom the organ is extremely small; and it is with the utmost difficulty that he can command words enough to hold a conversation upon the most familiar subject:—in proof of which, many striking anecdotes were related by the professor. The following is one of them. Being very anxious to learn to *read*—a thing he found it next to *impossible* to accomplish—he was sent to school; and, in attempting to relate to his master the pains taken by his tutor in instructing him, when he got to the word *teaching*, he stopped, and hesitated for a long time, not being able to think of it, or of any other word that would express the idea; but, at last, he got it out by saying, that "my tutor keep — *jawing* me how to read."

Large.—One having lang. *large*, will find it easy and natural to learn and remember words, and to call to mind such words as fully express his ideas; possess, in a high degree, copiousness, freedom, fluency, and power of expression; have at command a multitude of words and phrases from which he is able to make such a selection as may be dictated by his other faculties; will fill out his sentences well, and leave but few ellipses to be supplied by the reader; will be able to write with ease and facility, and give a copiousness, and richness, and variety to his style, and have a great desire to talk and read, as well as to hear others do so; and can easily commit words to memory.

One having lang. large, with large or very large individ., form, local., and event., can learn verbatim with great rapidity and very little effort; has a remarkable talent for remem-

bering the precise expressions used by others in conversation, and for relating accurately what was said by a speaker; will be able, in school or in college, to learn his lessons, as it were, by intuition, or, at least, by reading them two or three times over; 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; when he attempts to speak, will have a copious flow of words, and display a remarkable talent for making quotations; with only moderate or full caus. added, will talk much, and fluently, upon subjects without instructing the hearer, or presenting many new ideas, or profound observations; with large or very 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, decisively popular as an extempore speaker; will be perspicuous and appropriate, and easily and fully understood; possess extraordinary facility and felicity 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;* may please the fancy, yet will not greatly instruct, or enlighten the understanding: with individ. large or very 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, or, in consequence of his bashfulness or modesty, yet, when among his familiars and equals, will talk very freely: with large or very large secret., will generally say but little, and, with cautious. also large, frequently hesitate in speaking, but this will arise from the fear of committing himself, or of saying what he does not intend to say, rather than from a want of words; but, with secret. moderate or small, will not only have a great command of words, but be free to express his thoughts and feelings, and, with benev. and adhes. also large or very large, this propensity to unbosom himself to others, will be still farther increased, and he will be a downright talker: with large individ., combat., and destruct., will have a great command of severe and bitter epithets, and, when excited, be

extremely pointed and sarcastick in his expressions, and, with compar. also large, can pour out a torrent of abusive words, or *scold* with a vengeance: with adhes. and benev. large or very large, will have a great command of words expressive of sympathy, affection, endearment, tenderness of feeling, &c.; and, with imitat. also large, will accompany his verbal communications with appropriate gesticulation, and speak through his action, the expression of his countenance, &c., as well as by his words: with compar. large or very large, will have a critical knowledge of the precise meaning of words, of philology, synonymes, &c., and be prone closely to criticise both his own expressions and those of others, and, with large or very large individ. and event. added, is capable of becoming a first-rate linguist: with large or very large caus. and compar., and only moderate or full ideal., will be bold, original, and powerful in his expressions, but not finished, elegant, or polished, and, if large combat. and destruct. and moderate or small secret. be added, will speak out his ideas in a plain, strong, blunt, and frequently uncouth style; will despise the flowers of rhetorick and finely turned periods, and present the facts and the arguments of his subject without embellishment: with ideal. large instead of moderate, will be a nervous, strong, and also polished writer and speaker; have a full flow of ideas, and also of words in which to express them; will combine power of thought with copiousness and fluency of diction, and, with a good education, be capable of becoming an accomplished and a powerful publick speaker; will express important ideas and strong arguments in a peculiarly felicitous and happy style, and have thoughts enough handsomely to fill the channel through which they flow.

VERY LARGE.—One having lang. *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 or very large, among his acquaintances, will be, perhaps, too forward in conversation, and an incessant, not to say intolerable, talker: with concent. full or large, will be able, and much inclined, to throw out the same idea in a great many different forms of expression, frequently amounting to tautology; will often weary the hearer with tedious repetitions and circumlocution, and not unfrequently *bury up* his ideas in a multitude of words: with individ., form, and local. large or very 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, giving not only the ideas and the general tenour of the discourse, but even many of the precise expressions of the speaker; with large or very large ideal. and imitat., and only full caus. added, will be bombastick in his style, and present more *bathos* than pathos or sublimity; make a great display of eloquence and splendour in his language, and yet be destitute of real eloquence and power of *thought;* will be loquacious, flippant, and verbose, yet imbody 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 and power of his reasoning, combined with the superiour 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 energetick 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.

The descriptions and combinations of lang. large, modified by an *increase* of the power and desires imparted by lang., will apply to lang. very large.

Full.—One having lang. *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 or very 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 seldom be guilty of circumlocution, but will be rather brief and compact in his style: with large or very 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 even

when excited, will by no means manifest verbosity, and will employ no more words than the sense demands.

The additional descriptions and combinations of lang. full, due allowance being made by the reader for the diminished power and manifestations of lang., will be found under lang. large.

MODERATE.—One having lang. *moderate*, will be sometimes at a loss for words in which to express his ideas, and particularly so for happy and *appropriate* words; when an idea is presented to his mind, often be obliged to wait for the organ of lang. to supply the proper sign by which to express it; generally employ too few, rather than too many, words; and, instead of adding to the force and energy of his thoughts by the ease and power of his expressions, will fail to give them even their just due from the province of language.

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 or very 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; will not be loquacious, but, in what he says, will employ but few words.

SMALL.—One having *small* lang., in communicating his thoughts and feelings, will employ but few words, and those of every-day use; in speaking, will frequently hesitate for words, and possess very little variety or copiousness of expression; so far as style is concerned, will be barren, dry, and common-place; 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 generally say but little, and find it very difficult to commit to memory.

One having lang. small, secret. large, and mirth. only full, will be likely to pass whole days, and sometimes even weeks, in which he will speak scarcely a word unless there is an absolute necessity for it; will not be at all interesting in promiscuous conversation, and his thoughts will lose much of their force and point in consequence of the deficiency in his power of expression: with combat. large and excited, or with a nervous temperament, may speak in a rapid, though some-

what incoherent, manner, but will use only common-place phraseology, and generally express similar ideas in nearly the same set of words: 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; cannot command a sufficient stock of words with nearly similar meanings from which to make happy selections; and will *think* and *reason* much more than read or talk.

The combinations and descriptions of lang. moderate, modified by a diminution of the power of lang., and, also, those under lang. large and very large, *reversed*, or read with a *negative*, will generally apply to lang. small.

VERY SMALL.—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, and will often express his ideas in very inappropriate terms; cannot commit to memory at all, nor learn to read with any thing like tolerable facility and accuracy, and will be able scarcely to understand others, or express himself so that they can understand him.

The combinations and descriptions under lang. small, modified by a lessening of the power of lang., and those under lang. full, *reversed*, will apply to this faculty very small.

LOCATION.—Lang. is located upon the superorbiter plate. When large or very large, by pressing down the upper orbit of the eye, it pushes the eye outward and downward, 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. The bust of the distinguished Thos. Addis Emmett, affords a striking specimen of a large development of this organ.

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 fac-

ulties, 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 characteristick of man, by showing us *how* it is that he becomes, not only a rational, but, likewise, a moral and an *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 errour; but, with their help, veneration is enabled to look at the attributes of the great Jehovah, and successfully to study his divine character, and the moral relations that exist between man and his Maker, as well as between man and his fellow-man—relations equally important and sublime with any others which the reasoning powers are capable of tracing. With their assistance, hope wings its flight into the bright regions of futurity, and there expatiates rationally upon that state of being which awaits us when we shall have passed the bourne of mortality.

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 an-

tinal that possesses a high and broad forehead, and an elevated, coronal portion to 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, Clinton, Gall, and Melancthon, with those of Aurelia Chase, the New Zealander, Indian, Carib, idiot, &c., and the heads of animals, 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 connexion 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, that "every cause must produce an effect:" and, again, that, "under similar circumstances, like causes produce like effects:" and, farther, that "all the phenomena throughout universal nature, proceed upon the principle of cause and effect, or antecedent and consequent."

But let us inquire 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 every thing—to ask *why* it is so: and that this disposition in man is more or less strong in proportion as 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 farther 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 inquire, *why* things are so—to investigate the *causes*, *reasons*, and *uses* of things.

As this faculty is designed for, and adapted to, the principle of causation alluded to, it is evident, that, when strongly or fairly developed, and furnished with proper data upon which to operate, it will always decide *correctly* concerning causes and effects: for if, under such circumstances, it should not always teach us the truth, or give us correct information as to those first principles or truths which exist in nature, it would not act in harmony with nature's laws, nor fully perform the function for which it is originally designed.

What should we think, for example, of an eye that would present objects to the mind double, triple, or quadruple, or give the image of a horse when it looked at a man, or of an ass instead of a metaphysician? What should we think of a faculty of colour that would make green appear yellow, or black, white? Undoubtedly, we should consider them defective or perverted. If, then, we have a right to expect, that the perceptive faculties, in conjunction with the external senses, when uninjured and unperverted, will furnish us with correct information concerning physical objects and their qualities, it is equally reasonable to suppose, that, under similar circumstances, the reasoning faculties will make a *true* report of the abstract relations and causes of things. Consequently, all that we have to do in order to ascertain the truth in any given matter, is to lay before causality the

naked facts in the case, and *all* the facts, and its decision will be the truth required: and the only reasons why the opinions of men so frequently and so widely differ upon the same subject, and stray so far from the truth, are either that the data upon which the decisions of causality and comparison are predicated, are incorrect or insufficient, or because the reasoning organs are too feeble to bear up against the clamours of prejudice or passion.

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 require, not only a *reason* for every thing, but, also, a satisfactory explanation of all its phenomena.

One having caus. large, with the perceptive organs full, large, or very large, will be quick to perceive the first truths or axioms of natural philosophy, to draw inferences from them, and to apply them whenever occasion demands: with compar. and conscien. large or very 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 or large, or even only moderate or small, to lay excellent plans for accumulating wealth: with the perceptive organs only moderate or full, will be more delighted with 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 or full, 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 superiour 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 or very 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 or very large, and the moral only moderate or full, will make his reason subservient to the mandates of his selfish, not to say vicious and depraved, animal desires and gratifications; and prostitute this noble gift to the injury both of himself and his fellowmen: with the moral organs large, and the selfish also large, will have a vigorous intellect propelled by energetick, selfish passions, and modified by a strong current of moral feeling, yet his moral and religious opinions and practices will be strongly tinctured 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 the one or the other class of faculties: with the moral organs large or very large, the propensities full or large, but less than the moral and reasoning organs, and the perceptive at least, full, will possess great intellectual power

and superiour talents, which will be called into energetick action, and urged forward by strong feelings, and directed by high-toned, 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 ascendency: with combat. large, will warmly defend and advocate his opinions and engage in debate wtih spirit and delight, &c.

Caus. acts with a power and success reciprocally propotionate to the size of the organ and the stimuli which excite it. These stimuli are supplied by the other faculties, and vary according to the intensity with which these faculties desire those objects procured by the aid of caus. For example; one having caus. large, with very large domestick organs, and only moderate selfish propensities, will seem to lack wisdom in conducting his own selfish interests, because he will be comparatively indifferent to them, but, in reference to his children, his family, his friends, &c., he will plan with uncommon judgment, and manifest great foresight with acquis. small, and approbat. or self-e., or both, very large, will be likely to manifest great mental vigour in his efforts to secure distinction, yet, in the mere accumulation of wealth, may discover a decisive want of tact and judgment, and ability to plan; but still, if any of the other faculties desire money, caus. will do its utmost to supply them, and devise means admirably calculated to secure this object: with the selfish propensities only moderate or full, compar. and conscien. large or very large, ven. full or large, and the perceptive organs only moderate or full, will reason clearly and forcibly from correct moral premises, and successfully prosecute ethical and theological investigations, yet be less distinguished for his delight and success in pursuing natural philosophy, and be likely to make but indifferent calculations in regard to his pecuniary affairs, and manage them rather poorly; but, with the perceptive organs large or very large, conscien. small, and ven. only full, while he will reason clearly and correctly upon natural philosophy and matters which have no *moral* bearing, will commit the grossest errours in reasoning upon the character of the Supreme Being and religious subjects generally, his duties to his fellowmen, and of their obligations to him, &c. The same principle applies to caus. in combination with any of the other organs in their various states of development.

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 effecting 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 arguments; be able to explain, or "clear up," abstruse points and difficult subjects; to carry 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 the nature and constitution of things; and possess extraordinary greatness of mind and vastness of comprehension.

One having caus. very large, with compar. large or very large, will be extremely delighted with metaphysical and abstract studies; attempt to pry into the nature and first-principles of every thing; 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 fully understood even by feeble minds; if he fail in any part of his projects, 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.

The combinations and descriptions of caus. large, modified by an *increase* of the power of caus., will apply to this organ very large.

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 or very 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 or very 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 or small 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 or large, 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* any thing, 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 awhile, yet it will not be difficult to penetrate his designs, and discover his intentions, and, consequently, to defeat his purposes.

SMALL.—One having caus. *small*, will be decisively 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; possess feeble powers of ratiocination, and a judgment that cannot be relied upon; and have no talent for metaphysicks, or moralizing, and very little "hard sense."

One having caus. small, with secret. large or very large, may manifest considerable tact and ingenuity in laying plots, yet have too little depth or strength of intellect to carry through his manœuvres: 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.

The combinations and descriptions under large or very large caus., *reversed*, will apply to caus. small.

VERY SMALL.—One having caus. *very small*, will utterly fail to appreciate or apply the principles of causation, or to comprehend the relations of cause and effect; be unable to reason, or to understand the arguments or explanations of others, be they ever so clear and simple, and will be apparently destitute of the qualities ascribed to caus. large.

Of all the human faculties, caus. is undoubtedly the most useful and important, (if, indeed, a *preference may* be given to one faculty over another,) 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 majestick dignity as the lord of this lower creation. With this faculty largely developed, (and aided by compar.,) man is capable of thinking, reasoning, rising, soar

ing—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.

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 their resemblance to those that are already ascertained, and also errour 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 together 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 may contrast different shades; but comparison can compare a colour and a shape, a teint and 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 predicated 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, wher

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 an 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 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 upon 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 errour: 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 predicated, 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.

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, large, or very large 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, scientifick 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 in drawing illustrations from them: with ven. and conscien. large or very 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 or very 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 logick 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 or small, will frequently employ *mixed* metaphors, and seldom sustain, or carry out, his comparisons: with ideal. only moderate or full, 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. moderate or small, and lang. and combat. full or large, 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., individ., form, size, order, local., event., and lang. large or very large, and caus. only full, will have a popular and decisively *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; have a superiour, 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 very good advantage; speak and, perhaps, write well upon subjects which require no great depth of thought; be likely to pass for a person of superiour mental powers, yet, he will not often bear sounding, nor reason closely nor profoundly, nor take original or comprehensive views of subjects; but, with caus. large or very large, will be able to combine uncommon *theoretical*, with extraordinary *practical*, talents; according to his advantages, will have at command a great amount of facts upon a great variety of subjects, and also, be able to

apply his knowledge to the best advantage, both in reasoning and in accomplishing his purposes; 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 or very 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 superiour natural talents, great energy and perseverance.

VERY LARGE.—One having compar. *very large*, will be able, readily to compare, and perfectly analyze, 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 every thing 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 combination 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.

FULL.—One having *full* compar., will be respectable 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 or very 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 defect in this particular, nor any peculiar talent for comparison, &c.

The additional manifestations of compar. full, may be inferred from those of compar. large, modified by a *decrease* of the power of this faculty.

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 or large caus., will make many sensible remarks, yet they will frequently lack point, and be inapplicable to the subject in hand: with lang. full or large, will talk much, but not be able to write with perspicuity, nor to use words with propriety and accuracy: with individ. and event. large or very large, will have an excellent memory of facts, but, instead of arranging and classifying them, 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.

The descriptions and combinations of compar. full, *diminished*, will apply to compar. moderate.

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.

VERY SMALL.—One having compar. *very small*, will be apparently destitute of all those qualities ascribed to compar. large and very large, and nearly so of those attributed to compar. full.

LOCATION.—Compar. is located in the middle and upper portion of the forehead, between the two lobes of caus., with

event. below, and benev. above it. Its shape resembles an inverted cone.

It has already been remarked, that the class of functions performed by the reflective faculties, is of a far higher order than any other, and, also, that, 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 are 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, to gormandize and be lascivious; 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 the 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 *rea-*

soning 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 even worse 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 energetick 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 prejudice, bow their stubborn pride, and, in reasoning, adopt the simplicity of the child.

UNASCERTAINED ORGANS.

It is admitted by phrenologists generally, that certain portions of the brain remain, as yet, *terra incognita*; and, believing, that every portion of the human frame, and every part of the universe, is made for, and adapted to, some useful purpose, and, more especially, since they have ascertained, that every *other* portion of the brain is occupied by some organ whose office it is to perform the functions of some one of the mental faculties, they cannot resist the conclusion, that each of these unascertained portions, is occupied by a phrenological organ adapted to the performance of the functions of some important, though unknown, faculty of the mind.

One of these portions occurs between the reflective organs upon the one side, and benevolence and imitation upon the other: and one of the authors (L. N. Fowler) having made numerous observations and experiments upon it, is disposed to believe, that it is occupied by an organ whose function it is to furnish its possessor with an intuitive knowledge of *human nature;* or, to enable him readily to perceive the *state of mind* or *feeling* possessed by others, and thus successfully to adapt himself to, and operate upon, the minds and feelings of his fellow-men.

The authors are not unaware, that the functions here ascribed to this supposed organ, are commonly distributed among the other organs; or, rather, that they are generally supposed to be the product of the combined action of many organs whose functions are already ascertained. But this view of the subject, however plausible it may be, certainly carries no great weight of argument with it; for it is based upon the same ground of reasoning which was formerly occupied by the metaphysicians, who attempted to account for all the phenomena of the human mind without admitting it to be constituted of distinct, separate faculties.

The existence of the faculty here supposed, is rendered somewhat probable, however, by the *a priori* inference, that the class of functions attributed to it, does not belong *exclusively* to any one of the other organs. That our ability to judge of human nature, and adapt our actions to the feelings and views of others, receives important aid from caus., compar., cautious., secret., ideal., imitat., individ., event., &c., and from *experience*, is readily admitted; but that this ability *whol*

ly depends upon these faculties and experience, remains to be proved. The authors have received much evidence calculated to convince them that it is not wholly dependent upon them, but that it depends more upon *intuition*. They do not profess, however, to have settled this point, but have thought proper to suggest it to the consideration of phrenologists, leaving it to be confirmed or rejected as shall be decided by future observations and experiments.

The observations of the authors have also led them to the conclusion, that the *central* portion of the unascertained space alluded to, or that directly above compar. and below benev., is occupied by a faculty the function of which is to give a peculiar agreeableness and suavity to the manners of its possessor, and an ease and gentleness to the deportment. It enables its possessor at once to gain the confidence of those into whose society he may chance to fall, to obtain personal favours and credit, even from strangers; to get along smoothly and pleasantly with all; and easily ingratiate himself into their favour and good will. Even though combat., destruct., self-e., approbat., and firm., may manifest themselves in a very objectionable form, and thus expose an individual to many serious difficulties, this faculty enables him to smooth the whole matter over; to heal the wounds inflicted by these organs; and makes even his enemies fond of him in spite of their prejudices.

By a reference to the note, it will be seen that the term AGREEABLENESS has been suggested as the name of this faculty, but we prefer SUAVITIVENESS.

The supposed difference between the faculty described upon page 247, and the one now under consideration, is, that the former gives an intuitive perception of the *motives* of others, of their feelings, and of the means best calculated to operate upon them, &c., thus enabling its possessor successfully to *persuade* his fellow-men, and even to influence their judgment, whilst the latter imparts those qualities which make their possessor *beloved* and always *acceptable*. By enabling one to understand the designs and state of mind possessed by others, the former guards him against imposition and deception, whilst the latter, by throwing those into whose society he may happen to fall, off their guard, enables him, if he wishes, successfully to impose upon others.

The responsibility of making these suggestions in reference to these unascertained organs, devolves upon L. N

Fowler, who has been making observations upon them for the last two years. In his opinion, he has the concurrence, not only of Dr. Buchanan, who has been lecturing in connexion with him on phrenology in the West, but, alsc, of Dr. Judson, who has been an advocate and student of Phrenology for the last fourteen years. The opinion of Dr. J we take the liberty to subjoin.*

In reference to the space left *unmarked* in the cuts and busts of G. Combe, and, also, of the authors, located between cautiousness and ideality, and represented by Mr. Combe as unascertained, but as probably occupied by an organ whose function it is to impart the feeling of vastness, sublimity, grandeur, &c., they would merely remark, that, although they have made numerous observations upon it, and are daily adding to the number, they are still unprepared to offer any suggestions different from those of the excellent writer just alluded to. They are unable, however, to coincide in opinion with Dr. Powell, who is very *positive* in asserting, that, in this place, he has discovered an organ of *watchfulness*. To this organ he attributes, not only the function ascribed by the authors to the unascertained portion of the brain first alluded to, but, also, that of *alertness*, which they conceive to be one of the manifestations of cautiousness aided by secretiveness. But, however this may be, the authors gladly

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* MR. FOWLER—SIR,

After some reflection upon the organs supposed to be newly discovered, I take the freedom of offering the following remarks. I am disposed to regard as correct the organ which renders those possessing it large, agreeable to others. I am acquainted with several persons in whom the organ is largely developed and the corresponding faculty clearly manifested. As it seems to be "a nameless wight," although a pleasant companion, I propose to call it *Agreeableness*. It renders those who have it large, acceptable to their friends; commends them to all with whom they have intercourse; gives ease to the behaviour, and bestows a grace upon the manners. Its connexion with benevolence is worthy of notice: and it is observable that the Apostle Peter has grouped these faculties together in his exhortation to Christians, saying—"be pitiful; be courteous."

Marvellousness seems to be conversant with supernatural occurrences; and, therefore, it seems not improbable, *a priori*, that an organ exists whose primary function is the observation of natural events as distinguished from those which are miraculous. If this is the case, I should imagine that the organ supposed by your brother to give a knowledge of human nature, takes a wider range than that which he has ascribed to it, and, instead of being confined exclusively to a knowledge of human nature, that it expatiates freely through all the scenes of nature spread before us.

Marvellousness inclines us to believe an uncommon appearance to be supernatural: this organ presents a plain, common-sense view of the matter, and comparison decides between them. I would call it *naturalite*, and venture the name of *supernaturalite* to marvellousness once bestowed upon it by Dr. Spurzheim. I have no facts to offer in support of this organ; and merely add, that, with vitativeness, it increases the number of the human faculties to forty.

I am, sir, your ob't servant,

H. T JUDSON, M. D.

New York, Dec. 9, 1836.

embrace the privilege of submitting this, and all similar points, to the decisions of the unerring tribunal of *facts.*

Remarks upon the wonderful Wisdom and Beauty displayed in the Location and Grouping of the Organs.

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 versa*, 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 inferiour 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 systematick. 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 the 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 *domestick* 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 object, 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 domestick 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 coequals 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 domestick, 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 errour, 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 per

fect 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.

DIRECTIONS TO EXAMINERS.

In ascertaining the character of individuals from their phrenological developments, the *general* size of the *whole head* should first be observed, and then, the *relative* size of *its several parts* according to the classification adopted in this work. The *temperament*, health, habits, education, &c., of the individual, should be next attended to. After these, the *relative size of each organ* may be observed; and then the effect of the *combinations* as described in this volume. This last point is of paramount importance.

In applying the fingers to the head, the *balls* should be used instead of the *ends*.

The first joint of the second finger, should be placed upon the *middle* of the organ examined, and the first and third finger, upon the *sides* of the organ, while the portion of the fingers between the first joint and the end, should measure the farther side of the organ, and the portion *within* the first joint, ascertain the dimensions of the side of the organ next to the examiner.

It should also be remembered, that, when an organ is very large, and an adjoining one is small, the large one frequently so extends itself as to occupy much of the ground which the other would have occupied in case the relative size of the organs had been reversed, or, it apparently crowds the other from its natural position. For example; when ideal. is large, and construct. small, the latter retires before the encroachments of the former, and ideal. falls lower than it is usually found; but, if construct. is large, and ideal. small, construct. extends itself *upwards*, and ideal. is crowded into narrower limits. Yet the shape imparted to the head by large construct. and small ideal., differs greatly from that imparted by large ideal. and small construct.

Again, when, for example, both construct. and ideal. are large or very large, that part of the head in which these organs are located, will be greatly widened and deepened, yet there may be but *one protuberance* for both organs. Where several adjoining organs are large or very large,

protuberances seldom exist, but the whole head in that region will be enlarged; whereas, when only *one* organ is large, and an adjoining one is small, a *depression* will be plainly perceptible.

Again, when several adjoining organs are small or very small, there will be no apparent *depressions;* but the region of the head in which they are located, will be low and retiring. Protuberances, then, are by no means the only indications of a large development of the organs, nor depressions, of the want of their development.

The most successful method of gaining a speedy knowledge of the location of the organs, is, first to learn, with as much precision as possible, the location of some of the larger organs, such as firm., benev., destruct., cautious., individ., compar., &c., and then, by taking these as landmarks, calculate the *relative* location of the organs that are between and around them. To learn the location of many of these more important organs, and, also, their usual appearance in their extremes of development, the amateur will find to be comparatively an easy task; and yet, to learn the location and appearance of *all* the organs in all their various degrees of development, the operation of all the organs in all their combinations, the influence of temperament, health, education, habits, controlling circumstances, &c., and that, too, in all their almost infinite varieties, affords ample scope for the most vigorous exercise of the greatest genius and the highest order of intellect through, at least, as long a period of life as that allowed to the most favoured of mortals: and if one might wish to prolong his stay on earth for any object, surely, the study of phrenology, with the utmost propriety, might constitute that object. See pp. 55. 317, 318.

BUSTS.

Although the private instruction of an experienced phrenologist, is almost indispensable to the acquisition of a practical knowledge of this science, yet, when this cannot be had, a bust is the next-best assistant, and is an article which every learner should have by him. Those in general use in this country, are defective in two important respects: 1. The general shape of the head represented by them, differs materially from that of the American head, and, consequently, cannot convey a very distinct or correct knowledge of the

appearance assumed by the organs in American subjects. 2. They are marked in a very indistinct manner, and that with *figures*, so that reference must be constantly made to the *book*. These two defects, the authors, with much study, have attempted to supply by publishing a bust modelled upon the most usual form of the American head, and presenting the organs as found in this country, and with the *name* of each organ *written* upon the bust, as well as the *grouping*, or classification of the organs as adopted in this work—which it is designed to accompany.

Instead of representing the several organs as separated by lines, this bust presents them in the form of *protuberances*, in shape and appearance resembling the organs as they are found in the head when large. They are also preparing a set of busts, in which each organ will be represented when both large and small, and also average. They can be had at their offices.

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* The above was written in 1836, four years ago, but instead of getting up this set of busts, the authors have greatly enlarged their plan, by collecting two large phrenological cabinets or museums, embracing above a thousand specimens, illustrative of all the organs and temperaments in their various stages of development, as well as their combinations. They embrace the casts of the whole head, or the masks of most of our distinguished men, both in church and state, of above thirty Indian chiefs, all taken from life, (see catalogue,) the whole of G. Combe's collection, with many from the Boston and Edinburgh collections, casts of the sculls of a great number and variety of murderers, thieves, and other criminals, and of many other noted characters, and also of national heads, together with the largest collection of the casts and sculls of rare animals; such as lions, tigers, hyenas, panthers, ourang-outangs, tigercats, wildcats, &c., &c , &c., to be found in the country. In their zeal to augment these collections, and in renting places in Broadway, New York, and Chestnut street, Philadelphia, to facilitate their exhibition, so that the public could have free access to the means of testing and studying the science, they expended all their earnings for several years, and nothing could give them greater pleasure than to continue these efforts, provided their labours in this department should be properly appreciated. They have now at command the means of ready access to nearly every tribe of Indians on our western frontier, and through one of the missionaries at Green Bay, to whom they are related, to many of the interior tribes. By means of exchanges with other phrenologists of our own and other countries, and especially with Deville of London, and the Phrenological Society in Paris, and with private individuals there, they have at command the means of collecting into one splendid American cabinet all the valuable phrenological specimens to be found in the civilized world. Their Indian specimens are fully appreciated on the other continent, and would alone secure this object. They have still the zeal to prosecute this great work, and although their labours, and the value of their cabinets, have not thus far been duly appreciated or patronised, by the public, probably owing to ignorance of the real merits and bearing of these specimens, still they are certain that they will eventually be known and duly estimated. To the friends of the science they appeal for encouragement and patronage to enable them to prosecute this laudable enterprise. Both believers and disbelievers, as well as inquirers, in short *all* are cordially invited to call and examine for themselves these striking coincidences between characters and developments—these tangible and stubborn facts.

They have moulds of all their most valuable specimens, and of Combe's collection, so that they can supply societies and individuals with sets of twenty, fifty, one hundred or more specimens illustrating the various developments of organs, at about cost, and nearly fifty per cent. less than casts can be purchased of the regular artists in this line, namely at 25 cts. each, for casts of animal heads and human sculls, and from 37½ to 50 cts. each for busts or casts of heads.

They can also supply all the principal works on phrenology.

FACTS IN PROOF AND ILLUSTRATION OF PHRENOLOGY.

Having given the analysis of the different faculties, and presented the phenomena produced by their combined activity, the way is thus prepared for the reader to understand the character of individuals from a description or statement of their phrenological developments, and for the authors to give a far more concise and intelligible description of the facts which have fallen under their observation than could have been previously presented. In detailing these facts, they deem it not inappropriate to commence with a brief account of their own conversion to the phrenological faith, and then to present a few of their own observations and experiments.

When entering upon his senior year in Amherst College, one of the authors, (O. S. Fowler,) aware that the study of mental philosophy was to engage a large share of his attention during that year, took up the subject of phrenology with the view of comparing it with other systems upon the philosophy of the mind, and, in order to test its truth, began to compare the phrenological developments of his fellow-students, with what he knew of their characters, and, to his admiration and delight, discovered, at every successive step in his observations and experiments, a perfect coincidence between the two. He noticed, for example, that one of his classmates possessed very large *local.*, combined with large *individ.*, *form*, *size*, *construct.*, and *imitat.*; and this young gentleman was distinguished for his geographical knowledge, having drawn and published several maps. Two of his fellow-students who were notorious throughout the college for their egotism and self-conceit, on examination, were found to possess the organ of self-e. in such a degree as to elongate the head in the direction of this organ. He had always found the room of one of his most intimate friends in the college, (H. W. Beecher,) in the greatest disorder, his clothes, books, &c., strewed about in all directions and in utter confusion—some upon the floor, others in chairs, or the windows, and others under or upon the bed, &c.; and, in accordance with this, his organ of order was almost wholly wanting; but, for power of thought, cogency or argument, clearness of illustration, and eloquence and splendour of diction, as well as for benevolence, humour, and

sense of character, he had few equals in the institution: to support this character phrenologically, his head was very large; and in it, the organs of caus., compar., ideal., and lang., mirth., benev., and approbat., were also very large.

A Mr. Brooks, confessedly one of the best mathematicians in his class, was found, however, to possess but a *moderate* development of calcu., which, at first, greatly perplexed the narrator, as phrenology was here considered, by all parties, at fault; but, upon inquiry it was ascertained, that Mr B. excelled only in *mathematical demonstrations*, while his *arithmetical calculations* were performed by the slow process of *rules*. This phenomenon is explained on page 204, under calcu. moderate, combined with large or very large compar. and caus. Dr. Humphrey, the venerable President of the institution here alluded to, is considered, wherever he is known, pre-eminent both as a divine and a metaphysician, and is equally admired for his piety and his talents—for the strength and originality of his intellect, and the energy, decision, and goodness of his character:—in accordance with which, his head is unusually large; in it, compar., caus., conscien., benev., and firm., are very large, self-e., ideal., ven., and lang., large, and his temperament, active. The combination under self-e. large at the bottom of page 115, occurs in his head, and the accompanying description applies to his character. He possesses, also, very large philopro. and adhes., and, in accordance with this, may be emphatically said to be a *father* and a firm *friend* to the students under his care.

After leaving college, the narrator was urged to deliver publick lectures upon phrenology, and also to test the truth of the science by applying its principles to the development of individual character. The first person he examined in publick, was a young gentleman brought forward by the opponents of phrenology on account of his *obstinacy;* and this was the first trait of his character pointed out by the examiner. On a visit to a family shortly after this, the writer pointed out a large development of secret. in a servant girl; upon which the lady of the house remarked, that the girl's only fault was, that she would sometimes falsify, equivocate, and conceal. He next examined the heads of a family distinguished for their mechanical ingenuity, and found large construct. and imitat. in all of them.

While in Lansingburgh, N. Y., at a publick lecture, he

was requested to express his opinion of the character of a lady present, and, without hesitation, he pronounced her marvel., ven., and conscien. very large. He was afterwards informed, both by herself and others who knew her, that she had experienced wonderful religious exercises, believed in dreams, and the revelation of the divine will and purposes by means of signs, omens, and forewarnings of various sorts. She even fancied herself the special subject of divine communication and influence. Her religious conversion was, to her, most wonderful, attended with dreams, visions, revelations, and so forth; and religious feeling of the most enthusiastick and extravagant kind, occupied her mind almost to the exclusion of every other subject.

A case directly opposite to this, was found in a Mr. Law, in whom marvel. was extremely deficient. He was not only extremely incredulous, but incapable of being affected by any thing bordering upon the supernatural. As an example: he was awakened one night by a noise in his room; heard something fall heavily upon the floor; saw a human scull, and heard a rustling, rattling sound proceeding from it; and at length saw it move, and open and shut its mouth; and yet, without the least alarm or fear, he arose from his bed, walked to the scull, and took it up, when, instead of a spirit, behold, a large—*rat* escaped from it!

In Waterford, Dr. Upham introduced to the writer a young gentleman who, without instruction, had copied, with remarkable accuracy, the likenesses of Rubens, Chaucer, Sterne, and several others; and, from a mere boy, he had displayed extraordinary ingenuity in constructing, inventing, drawing, copying, and so forth. His organs of construct. and imitat. were developed in a high degree; and these were aided by large perceptive and reflective faculties.

While lecturing in Troy, he examined the head of a young lady in Mrs. Willard's seminary, and remarked that her ideal., compar., and lang., were very large; and that, consequently, she would be, not only very fond of poetry, but also able to compose it. Those present, pronounced the decision a failure. Some months after, however, the narrator was informed by an intimate friend of the young lady, that she had composed poetry enough to fill a volume, but that, at the time of the examination, her most intimate acquaintances knew nothing of the matter. Another young lady in the same institution, was pointed out as being deficient

in hope, and having an excess of cautious. She was subject to extreme depression of spirits, and was easily discouraged.

But the strongest illustration and proof of the truth of phrenology furnished in Troy, was found in the phrenological developments of Professor Eaton, the distinguished botanist and naturalist. He possesses about the largest organ of form that the writer has ever seen, and an extreme development of individ., size, order, calcu., local., event., compar., and lang., and only full caus.; and his works upon botany and natural science, as well as his general knowledge of almost all the sciences, furnish ample evidence, that he must possess, in an extraordinary degree, the powers of mind imparted by the perceptive and semi-perceptive faculties. In the professor's head, the organ of calcu. is also unusually large; and, in accordance with this development, at a very early age, he commenced his publick career by publishing a treatise upon mathematicks, and by entering the government service as a surveyor. His extensive erudition, and especially the immense amount of facts he has at command, illustrate the use he has made of his individ. and event.; while his extraordinary colloquial powers, together with the fertility of his prolifick pen, furnish abundant proof of his possessing a very large faculty of lang. But, while his very large perceptive faculties, aided by very large event., give him a wonderful talent in collecting facts and statistical information, and his very large compar., in classifying these facts, his retiring caus. is the cause of that failure of originality and profundity of thought and array of first principles so clearly manifested in his works: see p. 53, 185. In the professor's head, love of approbation, adhes., benev., and hope, are prominent organs; in his character, the qualities which flow from their respective faculties, are pre-eminent; but his secret. is small; and frankness and candour are emphatically characteristick in this gentleman. In short, his head is very *uneven:* (p. 54:) the portion about the eye projects in an extraordinary manner, and this forms a most striking phrenological coincidence with his known character and talents.

One other case in Troy may be worthy of notice. In the head of a young lady remarkable for her talents in drawing, painting, and embroidery, the organs of ideal., imitat., and construct., were found to be very large.

In Hudson the writer examined the head of Dr. White,

which he observed to be very large; and in it, very large firm., large combat., self-e., and an extraordinary development of size. This gentleman is the founder of the Lunatick Asylum in Hudson, and, by the influence of his firm. and self-e., has succeeded in keeping his wayward patients under subjection. He obligingly related to the writer many instances in which his extraordinary faculty of *size* had strikingly displayed its power. When riding at full speed past a new building, his eye caught a window frame in the second story, which was not exactly plumb, upon which he stopped, and pointed out the inaccuracy to the workman who had made it, and who, by applying his plumb-line, was convinced of the inaccuracy, and accordingly corrected it. He once employed a man to build a fence, whose top should present a water-level, around the yard in the rear of his Asylum. On an inspection of the fence, after the workman had laboured with his instruments for more than half a day, and, as he believed, effected a complete level, the exact eye of the doctor instantly detected an unevenness in it, but of which he failed to convince his builder until, by another and more accurate measurement, he was enabled to discover and correct the errour. In the doctor's head, order is largely developed; and the perfect regularity and neatness of his establishment, amply illustrate the marked influence of this faculty.

In the Asylum here alluded to, the writer saw a young gentleman who possessed very large ideal., construct., imitat., compar., and perceptive faculties, together with very large cautious. and small hope: and such was his passion for the fine arts, to indulge which, he wished to visit Italy and the various galleries of the fine arts, that when restrained by his mother, it had produced the partial insanity under which he then laboured. The narrator saw a beautiful and accurate specimen of miniature painting which the young gentleman had executed while suffering under this partial derangement.

In the same institution, he also saw one of the patients who possessed very large combat. and destruct., and who was sullen and fierce, and subject to violent out-breakings of passion which swept every thing before them. An elderly female, also, in the Asylum, similarly organized, with the addition of large lang., frequently displayed her ferocity and violence of temper, by pouring out upon those around her,

a turbid torrent of abusive eloquence that might have passed for prize-speeches in the halls of Pandemonium.

At one of his publick lectures, the writer described a gentleman as possessing a very large organ of philopro.: and it was afterwards stated, that, on account of his child-loving and child-cherishing propensity, he was noted throughout the neighbourhood, as a real Rip Van Winkle, as he seldom appeared abroad without a troop of children at his heels: see p. 63, philopro. very large.

In Hudson, the writer was also called to examine the family of a butcher. One of the little lads was described as having very large destruct.: and it appeared that his delight in seeing cattle slaughtered, was so great, that, to enjoy this, he would forego almost any other, pleasure. Even whilst undergoing examination, he expressed great impatience and dissatisfaction, because he could not be present at the butchering of an ox; and was pacified only by being told that another would soon be killed. At the same time, another child of the family not three years old, had caught a small pig in the street, and, with a dull case-knife, was endeavouring to cut its throat—whether in imitation of his betters, or in pure gratification of his destruct., (which was very large,) is left to be determined by the judgment of the reader. These last two facts, however, have a direct bearing upon education.

In Lansingburgh, in the office of Dr. Smith, (who took lessons of the writer, and immediately after, commenced the practice of phrenology,) there was a lad about nine years of age, of Irish parentage, who had a large head and a very active temperament, very large compar., caus., individ., event., lang., firm., self-e., approbat., and destruct., and large combat: (see p. 114, near the bottom.) From the time he was old enough to read at all, he had devoted himself almost exclusively to the perusal of books; and, for one of his age, was a perfect literary gourmand. But, of all kinds of reading, historical, which generally presents little else than a detail of sanguinary conflicts and bloody strifes, possessed the greatest charms for him: and in this department of knowledge, he was a prodigy. "The pomp and circumstance of war," the thronging legions rushing on to the fight, and the bloody carnage of the battle-field, were circumstances that fired his imagination, and seemed to feast his soul. But against the British nation in particular, he burned with hot indignation, and frequently expressed a de-

sire, were it lawful for him, to kill every Englishman he should meet. He often inquired whether he had the faculties that would constitute him a *general*, and talked with enthusiasm about leading on the armies of his country to fight against England. A single incident will serve to show how completely engrossed his mind was with wars, battles, and conquests. Between meals, he had purchased a flat cake; and, before eating it, he cut various figures upon it: and when asked their meaning, said they represented a *camp*, and proceeded to describe its several parts. In manners, he was a perfect gentleman; and his intellectual powers were altogether extraordinary.

While examining the pupils of a school in L., a young Miss of about thirteen, was described as remarkably benevolent, as the organ of benev. was so largely developed as to produce a deformity of the head. In accordance with this, it appeared that, young as she was, she was more distinguished for her attentions to the poor and afflicted than all other charitable persons in the place. When out of school, and especially in cold weather, her principal occupation was seeking out, and administering to the wants of, proper objects of charity, and exciting others to supply those wants which her own limited means did not enable her to reach.

Another pupil in the same school, was described as comparatively destitute of the organs of caus. and compar., and, consequently, unable to think, or understand her lessons. The whole school heartily responded to the correctness of these remarks; and the instructress observed, that, after bestowing upon her all the pains and instruction in her power, even until her patience was exhausted, the poor girl's progress was scarcely perceptible. Her talents were *contrasted* by the writer, with those of another pupil, whom the teacher afterwards pronounced to be the best scholar in her seminary.

At a publick lecture in Catskill, one of the clergymen of the place, who was a *total stranger* to the narrator, was proposed for examination; and so accurately were the various traits of his private character described, as well as the peculiarities of his style and manner of preaching, that the audience could scarcely be persuaded but that the phrenologist had long been familiarly acquainted with him.

A young lady was sent by her friends to the office of the writer for examination, and was pronounced to be stubborn,

haughty, and incapable of reasoning or being reasoned with —having but little benev., mirth., caus., compar., ideal., imitat., and construct., large combat. and destruct., and very large self-e. and approbat. But, although a believer in phrenology, it is not at all singular that she should have been dissatisfied with this description of her character. Accordingly, she attributed its unfavourable features to the mistake of the examiner, and was easily persuaded to return again to the office, accompanied by her mother. The second examination, however, fully confirmed the unenviable points of the first description, and tended only to make her case worse: upon which her mother took occasion to administer to her a salutary reproof, by reminding her of the innumerable instances in which she had displayed the unhappy traits of character which had been pointed out by the phrenologist. The daughter appeared humbled, and promised to reform. This incident suggests one of the important results to be gained by a judicious application of the principles of phrenology.

At a publick lecture in Amsterdam, N. Y., a distinguished physician of the village was examined, and described as a *benevolent* man. This astonished most of the auditors, who considered him quite the *reverse;* and this opinion, it appeared, they had formed of him from the fact, that, to the popular, benevolent objects of the day, and especially to such as were connected with *religious* purposes, he had seldom been known to give any *money.* Farther inquiry, however soon showed, that the reason for his not giving to such purposes, was, he did not believe them to be benevolent objects; but it was notorious, that he gave more medical *advice* and *services* to the poor, than all the other physicians in the place, and was, moreover, a kind and obliging neighbour. This examination produced a change in the mind of the community with respect to the gentleman, inasmuch as it showed them, that we are not to measure a man's benevolence by the amount of *money* he is ready to give to any *popular* object of charity, for this amount may be, and often is, exactly graduated by his pride, his desire of applause, or some other *selfish* motive, whereas, true, phrenological benevolence operates in proportion to the strength of the primitive faculty, as modified by the other faculties, and its *direction* also depends upon the other faculties. The lady of the same gentleman, possesses very large construct., imitat., ideal.,

and form, and large caus. and compar.; and, in accordance with the talents imparted by this organization, she displays remarkable ingenuity with the needle, &c., and has often received premiums for her specimens of embroidery, &c.

At the close of the same lecture, a lad was brought forward by his instructress. The only remark made on his phrenological developments, was, that he possessed construct and imitat. very large, and, consequently, was remarkably *ingenious*. His teacher then remarked, that the lad was uneasy and restless in school, inattentive to his books, and strongly prone to cut the benches; but, that the moment he was released from school, he would repair to his workshop, and there indulge his mechanical propensity.

At a publick examination, the writer, among other quantities, attributed to a clergyman examined, small *larg.* The audience readily assented to the remarkable accuracy of the description except on this point; but here they dissented, and declared him to be one of the most *rapid* speakers in that section of the country. Determined to ascertain the fact in the case, the writer heard him deliver his next sermon, which fully satisfied him of the *correctness* of his phrenological induction. Although his manner of speaking was very *rapid*, to be sure, yet his style was by no means *copious* or *flowing;* but, on the contrary, evinced a dryness and barrenness.

In the same place, one of the authors (L. N. Fowler) finding the organs of secret. and acquis., in the head of a young female, not sufficiently balanced by the moral and intellectual organs, described her as deceitful and *light-fingered.* In the sequel, it turned out that she had frequently been guilty of lying and theft: handkerchiefs, table-cloths, pillow-cases, gloves, hose, and sundry other small articles which she could conveniently lay her hands upon, had been found in her possession.

At a publick lecture in the same place, a gentleman nominated by the audience, came forward with his face covered and was described as very zealous in whatever he undertook, and rather ultra and radical in his views and feelings. His combat., destruct., firm., self-e., caus., adhes., and lang., were large; his benev., conscien., hope, and compar., very large, and his secret., small. He was described as a *leader* in the church, and as extremely liable to give offence in consequence of his dealing so plainly with all; as a great temperance

man, &c. and all this was asserted without the examiner's having previously had the least hint or knowledge of his character. In regard to the description given, there was but one voice from the audience, and that was, that it was perfectly correct throughout. He was a new-measure presbyterian, and an elder in the church, and a very zealous Christian; and, moreover, was one of the greatest temperance men in all that section of the country.

In Schenectady, L. N. Fowler examined the head of a gentleman, the extraordinary and singular shape of which arrested his attention. It was extremely high, very long, and very narrow. Philopro., self-e., benev., individ., and event., were developed in a very high degree, whilst acquis. and secret. were very small. His philopro., in fact, was the largest the phrenologist had ever seen; and, in illustration of the extraordinary manner in which this faculty displayed itself, it was stated that he frequently went about the city with two little dogs in his overcoat pockets, and two more in his hands. Of children he was so excessively fond, that he always made the greatest parade over them, and generally had a whole bevy of them in his train. His very large self-e., combined with his small secret. and moderate reasoning faculties, made him prodigiously egotistical, and utterly blind to his faults, as well as to the application of the jokes to which his peculiarities and faults exposed him. In consequence of his very large benev. and very small acquis., he was incapable of keeping money, or of laying it out with any tolerable judgment. He even squandered all he could command: and, when any thing took his fancy, he could easily be imposed upon to almost any extent by the unjust demands of any sharper into whose clutches he might have the misfortune to fall. He had but little adhes.; and, accordingly, formed but few attachments, and those few so slightly, that they were broken off whenever freak or fancy dictated. His cautious. was small; and, in his business, he was perfectly reckless.

At a publick examination in the same city, a gentleman was described as having extraordinary size and local., (see p. 191, 206.) The next morning, when passing by a carpenter's shop, he was hailed by one of the workmen, and, mainly in derision of phrenology, requested to pronounce upon the length of a rod, which was about seven feet long, by a mere cast of the eye. He did so, and came within *one-fourth of*

an inch of its actual length. Considering this striking hit merely accidental, the workmen desired him to designate the central point of a board of considerable length: and he came within *half an inch* of the middle one way, and *one-eighth of an inch* the other way. Still deeming it mere "guess work," they demanded the middle of a long work-bench; and, in this attempt, he came within *three-quarters* of an inch in respect to the length, and *one-quarter* of an inch of the breadth. As an illustration of his local., it was asserted that he knew where every person in that city and section of the country, lived, and that he was referred to by all his fellow-citizens as a sort of *location-dictionary.*

The next day, the occurrence in the workshop, was related to the narrator in the presence of a gentleman who considered phrenology a mere humbug, and who tauntingly asked, if the phrenologist could tell him *his* character. It was remarked in reply, that his *constructive* talent, or mechanical ingenuity, was the leading talent he possessed: upon which a friend of his present, astonished at the accuracy of the remark, stated that he was the inventor of about *a dozen patent rights.*

While in Albany, in 1835, L. N. Fowler examined a man in the Museum, to whom he gave very large secret., acquis., combat., destruct., firm., and amat., with small conscien. and only moderate benev., and described him as selfish, artful, intriguing, and deceitful; as able and inclined to employ cunning and hypocrisy in every thing, but more especially in getting money: stated that he always effected his purposes in an indirect way, and under false pretences, and was always ready to adopt any unfair means by which to possess himself of money. No more was heard of this personage by the phrenologist till, in the summer of 1836, while travelling in one of the packet-boats from Columbia to Harrisburg, Pa., at which time a boat-captain, who was present at the examination alluded to, gave the narrator the following account of one of the high-handed tricks of this sly-dodging money-catcher. He stated that, during the preceding winter, this artful scoundrel started on a travelling expedition to Boston, with two teams, one of which he drove himself, and the other was managed by an accomplice. When near B., he caused one team to halt for a day, whilst, with the other, he proceeded to the city. When arrived in the literary emporium, he represented himself to several wholesale gro-

cers, as a heavy dealer in their line from the interiour; stated that he had honoured them with a visit for the purpose of making a large purchase; that he had several teams upon the road, one or two of which would be in the next day; that, as despatch was important to a man of his enterprise, he should like to proceed forthwith to business. The next day arrived, and in came the other team, and the driver, being previously instructed, represented to the Bostonian merchants, that the *other* teams were behind, one of which had been detained by an accident, and parted company with him only the day before. Thus far, every thing appeared fair and smooth. Both teams were accordingly loaded and started for the country, before settlement was made: and so rapidly were they pushed forward, and so admirably were things managed, that the scoundrels evaded the alertness of their creditors.

But the Boston merchants were not all that had cause long to remember the redoubtable heroes of this expedition to the East. As they were wending their way back with their ill-gotten lading of teas, liquors, and spices, they chanced to light upon a country village just at nightfall, when they announced themselves as *Methodist preachers*, and proposed to *tarry* there that night and the next day, and the *next* night to edify the good people by holding a meeting with them. On account of the high and sacred character of our way-farers, they were most hospitably entertained by one of the most respectable members of the *connexion* in that place. And it came to pass, that the next morning, "rising up a long while before day," they went forth to meditate; but *prayer* seemed to be the most distant thing from their hearts. Instead of kneeling down, and offering up their holy orisons, they seemed to be more devoutly engaged in laying schemes to complete their assortment of merchandise. "Armed with this strong intent," they proceeded to the smoke-house of their pious host, and took thence a large quantity of *ham*, and, also, divers lots of *poultry* from his barnyard, and straightway proceeded "on their way rejoicing." Thus they peregrinated from place to place, committing petty larcenies, and practising all manner of deceptions and impostures, until they arrived at Albany.—For the correctness of the statement concerning the examination, the reader is referred to the manager of the Albany Museum.

At North Adams, where there are many factories, the

narrator pointed out, in the head of a physician, extraordinary mathematical and astronomical powers; and a large audience of his fellow citizens testified that his talents and fondness for pursuits of this nature, were uncommonly great. In him the organ of *weight* was very large; and he stated publickly, that he had left a lucrative profession, and engaged in manufacturing, chiefly to indulge his fondness for machinery.

The young ladies who had been employed in the factories for many years, were found to possess large concent., whilst new-comers generally had it small.—This fact affords an important hint to those who wish to cultivate this organ. Confined for a long time to a *single* operation, concent. was called into constant requisition, and thus became enlarged.

At a publick lecture in Adams, a gentleman was described as having concent. very large (see p. 70.) The next day while riding in the stage with him, the writer had an opportunity of witnessing a perfect illustration of the organ in question. The gentleman was disposed to dwell long upon every topick of conversation that was introduced; and when a new subject was brought forward, he would somehow contrive to make it bear upon the previous topick: and after halting, upon returning to the stage, he would generally take up the subject again at the point where it had been dropped.

At an examination in Pittsfield, a child was described as having extraordinary form, and, consequently, as capable of learning its *letters* easily. Its mother remarked, that when she commenced teaching it the alphabet, to her astonishment, she found it had already learned all its letters without any *instruction.*

Among others examined in the city of New York in the spring of 1835, was a gentleman, in whom *time*, individ. lang., event., local., compar., and concent., were all very large. He is accustomed not only to narrate a great deal but, also, almost always to tell the year, month, and day of the month in which the transaction narrated, occurred. His very large concent. and reasoning faculties make him frequently absent-minded; but his greatest peculiarity is, that he can attend to but one thing at a time. For example: he is utterly unable to take the sense of what he reads, until he has locked his door, muzzled his bell, and given strict orders not to be disturbed. His amat. and adhes. are very large, which, joined with his very large concent., cause him still

to brood over the untimely death of the object of his early attachment, even though the event occurred some twenty years since.

He sent to his sister the written description of his character, requesting her opinion of its accuracy, to which she replied, "You ask my opinion of your character as given by the phrenologist: I think it correct in every particular; indeed, strikingly so."

While waiting upon a party of ladies, in N. Y., in one of them the organ of *order* was pointed out as very large, indeed, so remarkable that the attention of the party was several times called to it. She was accordingly described as excessively neat and particular—as fastidious, and even, in this particular, *old-maidish:* (see order very large, p. 199, especially the closing description, p. 200.)

The following day, a gentleman who had known her for many years, (she being then upwards of 60,) stated, that when of an age suitable for forming matrimonial connexions, she was addressed by a respectable, and even wealthy, young gentleman, who owned a farm, and had around him all the comforts of life. She accepted an invitation to take a ride with him; but her organ of order was so excessively annoyed by some *burrs* which had lodged in the mane of his horse, that she was as glad to be relieved from the painful spectacle, as she could have been at a release from prison; and she immediately gave him letters of dismission.

She was next addressed by a student who was about to graduate; but in him her organ of order was unable to tolerate some things which she discovered about his clothes Thus she rejected in succession, five excellent offers of matrimony, which, in every respect except that of order, (and even in this they fell not below mediocrity,) were not only very agreeable, but even *desirable*.

The city of Philadelphia furnished the writer, O. S. Fowler, with several striking examples of the truth of practical phrenology. In the spring of 1835, he opened a course of lectures there, and, at the close of his first lecture, a Mr. Pierce, who resides in Chestnut-St. near Broad, and who has been known to the good people of that city by a residence among them of forty years, came forward. Though a perfect stranger to the lecturer, and a disbeliever in phrenology, yet, so perfectly correct throughout, was the description given, that the next day, the gentleman was accused scores of times

by his fellow citizens, with *collusion*—with having given a history of his life to the lecturer, and then presented himself as a candidate for examination. His well-known character for honesty and piety, however, at length gave to phrenology the credit of having discovered his character.

He was described as possessing a very large organ of benev., and as noted for the interest he takes in the welfare of others, and for the extraordinary tenderness and humanity of his feelings; as having large ven., conscien., and hope, and, therefore, as eminent for his piety; as having large or very large ideal., imitat., compar., lang., and event., and, consequently, as possessing unusual descriptive powers, and great tact in relating anecdotes, to the no small amusement of his friends; as having very large mirth., and though an eminently pious man, devotedly fond both of hearing and telling comical stories; and that one of his greatest trials—one of his "most easily besetting sins," was (which he confessed) the intrusion of humorous thoughts and feelings upon solemn occasions.

Among other subjects examined in that city, was an elderly gentleman from the country, all of whose perceptive faculties were very large, but among them, *weight* was developed in an extraordinary degree. This was distinctly pointed out, and illustrated by the writer's saying, that he was one in ten thousand for his natural talent in horsemanship, and for those feats of agility, balancing, &c., which are practised in the circus. Upon this, the old gentleman started from his seat, and, facing the examiner, said,

"Do you know me, sir?"

"I do not," was the reply.

"On your honour do you say, that you know nothing of my character except from feeling my head?"

"Upon my honour and my conscience too, not a thing, sir."

His surprise and astonishment were very great; and, in illustration of the truth of what had been stated, he removed the papers and books from a portion of the table, and although upwards of sixty years of age, placed his head upon the table, and elevated his feet into the air, assuming various positions, and yet keeping his balance with perfect ease. He stated that, when in the prime of life, he had often jumped upon a platform the height of his chin, and turning upon his head without touching his feet to the platform, walked upon his hands and his head, with very little trouble, or difficulty

in keeping his exact equilibrium. He then took a silver dollar, and balanced it on an unusually convex watch-dial, and gave many other equally striking examples of his extraordinary faculty of weight.

Among others, the head of Mr. Waldie, editor of the Circulating Library, and of several other important and ably conducted periodicals, was examined. His head is of the largest size, and his brain, active; which give him the ability to project and execute undertakings for which a common sized or sluggish brain is utterly inadequate. All his perceptive organs are large, and his reasoning organs, very large; which impart to him that *general* literary talent and correctness of judgment and taste by which his extensive, literary publications are so strikingly characterized. His very large benev. and adhes. give him that hospitality and kindness for which he is distinguished among all who know him, and that enlarged spirit of philanthropy which shines so conspicuously in his character.

Mr. P., a merchant, called on the lecturer, one side of whose head was much larger than the other. When this phenomenon was pointed out, he stated that the larger side of the head, perspired freely, while the other did not, thus clearly showing, either that the side which did not perspire, had grown small by inaction, or that the other had grown large by exercise.

One gentleman was examined in whom time was very small and tune very large. He had the nicest ear for musick, indeed, a passionate fondness for it, and could catch a tune by hearing it sung but once, and yet was unable to sing with others, merely because he could not keep the beat.

During the summer of 1836, the authors witnessed many unequivocal proofs and illustrations of the truth of phrenology in several distinguished citizens of Pennsylvania. One of the most striking occurred at a private party of gentlemen and ladies in Carlisle. After nearly all of the company had been examined, an elderly gentleman, who was a perfect stranger to the writer, submitted his head to the manipulator. The first remark of the examiner was, that the phrenological developments of his head were so extraordinary, that the common rules of interpretation would not fully apply to his case. His head was of the largest size, being seven inches and three-quarters in diameter, and nearly equally developed in all its parts. The propelling and

the intellectual organs were all found to be very large. Accordingly, it was remarked that he possessed an extraordinary degree of weight of character and greatness of mind, so that a single town would not bound his influence, but that he must be among the distinguished men of the nation.

His perceptive faculties being all large, and his reflective very large, it was remarked that he had an extraordinary talent for collecting the facts in any given case; and that his very large reasoning organs would give him great power and depth of intellect and correctness of judgement. His extremely large compar., in particular, would give him powers of discrimination and analysis surpassed by none. It is necessary only to add, that, at the close of his examination, the writer was introduced to Chief Justice Gibson of Pennsylvania. Those acquainted with the talents of this distinguished gentleman, will at once recognise the Chief Justice in the description given.

This gentleman was mainly induced to submit to this examination from having seen the description given to his brother at Washington, D. C. While one of the authors was practising phrenology at Washington, in the fall of 1836, in order to give to phrenology a fair test in the case of a remarkable character, several individuals prevailed upon Mr. G. (who is on intimate terms with the President,) to call upon the narrator, and obtain a *written* description of his character and talents. Among other peculiarities, he was known be to excessively fond of children, and this was described as one of his strongest passions, and marked at or near the top of the scale; to be exceedingly incredulous, and even skeptical, which, accordingly, was dwelt upon with peculiar emphasis; to be one of the kindest of men, and indifferent about money, which also was implicitly stated, &c. One of the party afterwards waited upon the examiner, and stated these and several other particulars of his character, adding that the description was singularly correct throughout, and that President Jackson, on hearing it read, made a similar remark.

At one of the publick examinations in Carlisle, an elderly Irish gentleman was nominated, and came forward without a coa. on, and with every appearance of a day-labourer. He was described as possessing very large calcu., compar., caus., firm., and combat. It was hence inferred, that, contrary to his appearance, he was naturally one of the great-

est mathematicians of the age; that he had a powerful in te lect joined with obstinacy and fierce animal passions. His extraordinary mathematical powers, (very large calcu., compar., and caus., combined,) were proved by the fact, that he had solved several exceedingly difficult and intricate problems, which had been propounded through the publick prints for a long time (six years) without finding any equal to the task. This he did without the advantages even of a common education, and while pursuing his daily labour. His combat. was equally illustrated by his being, when angry, violent in the highest degree, nay, even desperate. As a boxer he was notorious.

A Mr. William Roberts entered the office, indicating by his dress and appearance that he was any thing but an engineer, but, almost the first remark of the examiner, was, that his very large construct., form, size, local., individ., weight, and calcu., with his other developments, would qualify him in a pre-eminent degree, for a surveyor and an engineer. The remark excited the greatest astonishment, and it was then stated that he *was* an engineer and surveyor of the first order, having an annual salary of $4,000.

In the head of Mr. James Cornelius, the organ of weight was pointed out as being very large, and in confirmation of the fact, it was stated, that he had never found his equal for throwing stones at a mark. His usual way of killing birds, squirrels, &c., was with a stone, so that a gun was useless to him.

Before the audience the very large organs of construct., imitat., caus., and form, were pointed out in a son of Dr. Foulke, and his talent for using tools, for drawing, &c., was stated to be seldom equalled. So remarkable were these faculties in the lad, that they were known to the whole village, and it was on this account that he had been proposed as a subject by which to test the science.

Another lad was examined, whose forehead was low and narrow, and whose moral organs were only moderate, while many of the selfish propensities were very strong. His intellect was accordingly manifestly very obtuse, and his propensities, uncontrolled by moral feeling or intellect, manifested themselves in theft, lying, &c.

The following is the testimony of one of the citizens of Carlisle concerning the examination of a boy in his employment.

"A lad who is fifteen years of age, and has been in my employ eighteen months, and who is very remarkable for several peculiarities of character, was brought to Mr. Fowler, the phrenologist, who, solely by the aid of his favourite science, gave a description of his character in an unequivocal manner, and with an accuracy, which, with all my knowledge of the lad's character from long and close observation, I could not myself have surpassed, if equalled. Mr F. has also examined my own head, once in publick and blindfolded, and again in his office, and without the possibility of knowing me at his second examination; and his second description agreed, in every particular, with his first.

D. SANGSTON.

Carlisle, Pa., Sept. 28, 1836."

While in Carlisle, the Rev. George G. Cookman, Methodist Episcopal clergyman of high standing, brought in a son of his whom one of the authors (O. S. Fowler) had examined in Baltimore the summer previous, and stated that, at the time alluded to, the lad had been described as possessing unusual arithmetical powers, of which fact he was not then conscious. Upon trying the arithmetical talents of his son, however, he found that phrenology had revealed to him an important truth concerning his son, of which his own observation had failed to inform him.

While in Baltimore, by the solicitation of one of his brethren, Mr. C.'s own head was examined. He was described as possessed of extravagant ideal., very large compar., event., individ., lang., benev., imitat., and hope, and large caus., combat., conscien., ven., adhes., self-e., and philopro.; and, consequently, as possessing descriptive powers, and a talent for eloquence and popular speaking, of a high order. His ability to distinguish himself as a moral leader, his large moral organs, and very large benev. or desire to benefit his fellowmen, were all dwelt upon with such emphasis, that those who came with him, thought the examiner must have been previously acquainted with their distinguished preacher; but the fact was, his phrenological developments corresponded so exactly with those talents by which he had so eminently distinguished himself in his publick capacity as a preacher, that all the phrenologist had to do, was to read off his character as from a book, to the astonished listeners. It hardly need be added, that, at a meeting of the Bible Society, this gentleman was the author of that famous and beautiful allegory, in which

the different denominations of Christians, uniting hand and hand in this common cause, are compared to a great army, the Methodist Episcopal Church constituting the scourers and the vanguard, the Presbyterian, the grand centre, the heavy artillery, &c. His very large comparison appears conspicuous in almost every sentence, and often bursts forth in the conception of beautiful similes and illustrations. His imitat. is fully represented in his numerous and appropriate gestures, thus imparting to his delivery an unusual, if not superabundant, amount of action. His very large ideal. and large marvel. appear throughout his discourses in bold relief, giving his descriptions a high degree of beauty, sublimity, glow, and wonder; and his appeals to the passions display a great amount of enthusiasm, and are almost irresistible. His small secret. gives a directness and plainness to his expressions and appeals, which some call bluntness. His command of words and incidents is certainly remarkable. His firm., self-e., and combat., give him a commanding and dignified appearance, and beget great energy of mind and character, whilst, at the same time, his benev. and ven. give him affability and benignity. His mirth. is large, and, with his very large compar. and imitat., enables and disposes him to say many very witty and ludicrous things; and he stated to the examiner, that, against this "easily-besetting sin," he was obliged to struggle more than against any other, and that it sometimes broke forth even in the pulpit. On the whole, he may be emphatically styled *eloquent*, and his organization pronounced to be a most happy one for a popular preacher, an appellation peculiarly appropriate to him.

Another striking proof of the truth of phrenology, occurs in the person of the Hon. Judge Lewis of Pa. In him the perceptive faculties and compar. are very large, and, in accordance with this development, it is well attested of his intellectual character, that he possesses an astonishing facility in seizing upon the prominent facts in any given case, (individ. and event.,) and in rejecting every thing that does not bear directly upon the point in question, (compar.) His brain is active, and his whole phrenological organization is very happily balanced; and the effects of these favourable qualities, are conspicuous in his character. In giving his decisions, his style is characterized by perspicuity and precision, and is always to the point.

Judge L. was examined by the writer (O. S. Fowler) at

Danville, Pa., in 1836, without being introduced, and before the writer had heard that there was such a man living; and yet, the description of his character and talents was pronounced to be strikingly correct throughout. In order, however, to put phrenology to a still severer test, Judge L. requested a *blindfold* examination of a gentleman whom he should select. Accordingly, he brought forward an intimate friend of his (Mr. C. Hall) whom he had heard examined some days previous: and, in the opinion of the Judge, and of all others who heard them, the two descriptions were exactly alike, and perfectly corresponded with the character of the gentleman examined.

A still more striking proof of phrenology was presented in the case of the Hon. Gen. Anthony, member of Congress from Pa., who was prevailed upon to submit to an examination, by Mr. Packer. After describing him as possessing an uncommon share of energy and decision of character, as manifested by his unusual development of firm., combat., self-e., hope, &c., the first remark made by the phrenologist concerning his intellectual powers, was, that the size of *calcu.*, as developed in his head, was enormous—so great, indeed, that it could hardly be spanned with the thumb and middle finger. All his other perceptive organs were also extremely large; and the inference drawn, was, that he must possess, not only an astonishing ability to reckon in his head, but also a great fondness and talent for the higher branches of mathematicks and astronomy. This examination occurred at Washington in 1835; and nothing was heard from the examination until in the summer of 1836, when Mr. Packer stated to the narrator, that Gen. A. possessed the most astonishing faculty for casting up accounts in his head, of any man he had ever seen or heard of; that he could solve almost any arithmetical problem in his head, and without apparent effort; that he could add up at once a column of three, four, or five figures, multiply large sums into each other, and also divide and substract them by a single operation; that he had not patience to witness the slow, plodding calculations of ordinary minds, but would generally do them himself, and at a glance. Mr. P. also stated, that in his *natural* talents for arithmetick and the mathematicks, it was generally conceded, that Gen. A. had no superiour, if an equal, in Pa.

Mr. P. remarked, that he was particularly struck with the strength and force of the expressions used in the description of this gentleman's mathematical talent, inasmuch as it accorded so perfectly with the wonderful powers of the man; and he became at once a believer in phrenology. We therefore appeal to Gen. A.'s head and mathematical character, and ask our opponents to solve this prenological problem.

Mr. P. also gave phrenology another trial in the case of the Hon. Mr. McKean, U. S. Senator from Pa. His examination was made without the least intimation's being given to the narrator, of the character or station of Mr. McK.; and, if the testimony of Mr. P., or of his friends who witnessed the delineation of this gentleman's character, (and who will invalidate it?) is entitled to credit, a more correct description of his character and talents could not have been drawn up by his most intimate friends. In confirmation of this, we appeal to the living testimony of Mr. P., whose astonishment at the result was very great.

But the astonishment of Mr. P. was not greater at the description of these gentlemen's character, than was theirs at that given of *his*, especially when almost the first remark made of him, was, that "he always went in for the whole amount; was exceedingly *zealous* in all that he undertook, and always did whatever he attempted to accomplish, with his whole might; possessed a towering ambition for distinction, as well as a talent for rising to eminence; was persevering in an extraordinary degree; was a whole-hearted friend, but a bitter enemy; was unusually sarcastick, but excellent company; excessively fond of debate and opposition, and took hold of every thing *without mittens;* though he appeared very rash and injudicious, and drove forward with prodigious fury, yet he managed to steer clear of the *breakers;* had always too many *irons in the fire*, &c." Although yet young, these traits of character have already brought this gentleman into very general notice, and bid fair to augment his fame.

At the foot of the mountain, about ten miles north of Carlisle, Pa., O. S. Fowler examined the head of a farmer, who was quite rustick in his appearance, and observed that his perceptive faculties generally, and particularly his individ., form, size, calcu., local., event., and compar., were developed in an extraordinary manner; and after travelling some few miles farther, the writer was informed, that this man was the wonder and astonishment of the neighbourhood on account o

his astonishing recollection of historical and statistical facts, &c.

At an iron foundry in the same neighbourhood, (owned by Mr. Pleis of Phila.,) by a mere cast of the eye, the writer was enabled to point out the best workmen, on account of their superiour development of construct. and imitat. He *contrasted*, for example, one man in whom these organs were so large as to amount almost to a deformity, with another by his side, in whom they were only full; in reply to which, the superintendent remarked, that the firstnamed became a firstrate *moulder* (which operation requires the highest degree of mechanical skill and ingenuity) with very little practice, and seemingly without effort, whereas, the other had to practise several years before he became even *passable*, and there was not the least probability that he would ever excel in that business. The gentleman farther remarked, that the difference of *natural* tact and talent manifested by different individuals who engaged in his business, was astonishingly great: that, while some seemed *naturally* to possess, as it were, a *slight of hand* for moulding, others could not possibly learn the art by the most persevering application, under the most judicious course of instruction—thus showing most conclusively, that the faculty of construct. is *innate*.

In Bloomfield, Pa., phrenology gathered some laurels. At a publick lecture, just after the arrival of the writer in that place, a gentleman was examined, and described, among other things, as always upon the tiptoe of expectation, prone to build castles in the air, and for ever on a wild-goose chase of some bubble or butterfly of fortune, which, however, was always sure to elude his grasp; that he had too many "irons in the fire," &c. (excessive hope and ideal., and small concent.:) and so graphically correct was the description, that the audience could not be made to believe but that the lecturer was intimately acquainted with the gentleman examined, until the latter assured them, that he and the lecturer had never seen each other until he entered the room that evening, some time after the lecture had commenced. In regard to the correctness of the description, a distinguished citizen of the place (Lawyer Mackintyre) went so far as to declare that "if Mr. Fowler had made the man, and dwelt in him ever since he was created, and thought and felt for him, he could not have more perfectly portrayed his character."

After examining, with complete success, many individuals in the same place, in order to test phrenology the more thoroughly, at the request of several gentlemen, the writer was blindfolded, and in this condition, examined the heads of three respectable gentlemen (two of whom were editors) the *second* time, he, of course, not knowing at the time upon whom he was manipulating; and, according to the testimony of the three gentlemen re-examined, and of a large number of spectators, one of whom was S. Kirkham, there was not only no discrepance between the first and second descriptions given, but their agreement throughout, was so perfect and striking, as to prove most satisfactorily, that the application of the same scientifick principles had produced a similar result in both cases.

In the same place, a young gentleman was described as having a large development of the moral and intellectual organs, and was therefore recommended to study divinity; and it was afterwards ascertained by the writer, that such was the predilection of the young man for this study, that all his leisure hours for two years previous, had been most sedulously devoted to it.

Another individual was described as having very strong animal and selfish faculties, with a good endowment of intellect, high veneration, and none too much conscience; and, consequently, not unlikely to make great pretensions to piety, but very much inclined to traffick, banter, and make excellent bargains, not hesitating frequently to gratify his acquis. by misrepresentation, dissimulation, and overreaching. In confirmation of the description, it was afterwards stated by a very respectable physician of the place, that this individual was a church-member, but so notorious for taking the advantage of his neighbours in trade, that he had been dealt with for it, and received the censure of his professing brethren.

A little boy was described as prone to stealing; and those who brought him forward, stated, that he was presented mainly on that account, as they wished to see whether phrenology could detect that trait in his character.

At a publick lecture in Milton, Pa., the writer examined the head of Gen. Frick, editor of the "Miltonian," and described him as an original, eccentrick, and very open-hearted, plain-spoken, and independent character; stated that he possessed a high degree of discrimination and mental acu-

men, was strictly honest and benevolent, but, at the same time, often pointed and sarcastick in his replies, made many odd comparisons, disregarded publick opinion and the fashions of the day, controlled circumstances, swayed an influence in whatever sphere he moved, and was undoubtedly a real business man, a publick man, and a *leader.* These points of character were phrenological deductions from his very large firm. and compar., large combat., destruct., self-e., adhes., hope, conscien., benev., mirth., individ., form, size, order, calcu., and local., and small secret., approbat., marvel., and time; but here again the phrenologist was met with the inquiry, whether he was not well *acquainted* with the gentleman examined, although he had never seen him before, nor heard of such a man.

While visiting a school in Milton, the teacher put several questions to the writer concerning his pupils. In his replies, one lad, in particular, was described as very cunning and mischievous; upon which the teacher described him to be the greatest rogue in his school. The teacher also remarked afterwards to one of his patrons, that all the remarks made about his scholars by the phrenologist, were *characteristick.*

During this tour through Pa., the head of a singular young lady fell under the writer's examination. It was of full size, but developed mainly in the selfish and intellectual regions. It was short, thick, low, and flattened at the top: and in it were developed very large secret., approbat., ideal., hope, aliment., and destruct., large combat., amat., adhes., acquis., mirth., lang., compar., and imitat., only full caus. and cautious., moderate firm., and small concent., benev.. conscien., ven., and self-e. (the lastmentioned organs in this combination, produce lowmindedness and meanness: see bottom of p. p. 97, 98, and top of p. 99.) On discovering so unfavourable a phrenological development in a young lady who had been brought up in a very respectable family, and who still associated with good company, the narrator hesitated to give a description of her character, until, by the repeated solicitations of some respectable persons who wished to hear what phrenology could say for her, he screwed up his moral courage to the sticking point, and proceeded to read off her real character, accompanied by useful hints concerning her conduct —the result of which was, of course, to offend Miss, and cause her to turn up her nose against phrenology. She was described

as coquettish to the last degree, (small conscien. and concent., and very large secret., approbat., and ideal., and large amat.;) as very ardent, and also *inconstant*, in her attachments, (small concent., conscien., and firm.: see middle of p. 57;) as excessively vain and fond of dress, show, and ornament, (approbat. very large: see p. 110;) as fickle, (small firm: p. 122;) as possessed of fine conversational powers, (large lang., mirth., imitat., and compar., and very large ideal.;) as excessively fond of sweetmeats, and liable to steal them, (large aliment. and secret., and small conscien.: p. 99;) and as exceedingly *cruel*, selfish, and ungrateful, (small conscien. and benev., and very large destruct.;) and yet, possessed of a fair share of talents. At the request of the writer, he obtained from some of the family in which she had been very genteelly brought up, the following account of her character, viz., that she had little regard for her word; had formed several matrimonial engagements, and had as often broken them; was notorious for her coquetry and inconstancy, having never loved any one long at a time; was as vain, and dressy, and dashing as a peacock, and literally worshipped embellishment and ornament; was exceedingly cruel and ungrateful, and manifested few compunctions of conscience; could be kept from pastry and sweetmeats only by their being locked up; was fascinating in conversation, and displayed a fair share of intellect, but a malicious disposition, and a terrible temper. No amount of kindness or admonition could soften her feelings, or produce a reformation in her conduct. She took delight in hectoring and tormenting even the infirm, sick, and helpless.

But in no place, perhaps, was a stronger impression made in favour of phrenology, or more striking proofs of its truth exhibited, than in the city of WASHINGTON, D. C. At the close of the first publick lecture delivered in that city by O. S. Fowler, in Nov., 1835, (which took place at the Unitarian Church,) Dr. Hunt came forward for examination. He was a perfect stranger to the lecturer, and was described as possessed of extraordinary *independence*, (firm. and self-e.,) joined with great energy and force of character, (firm. and self-e., combined with combat. and destruct.) His very large perceptive powers were also dwelt upon, and the fact that he is often called upon at races to give the word "go," confirms the correctness of this statement. His independence is illustrated in his refusing to act as a physician in the family of

President Jackson, unless he could have his own way, which was in opposition to that of the President's.

JONES.—But a still more striking case was that of T. P. Jones, who has been employed in the patent-office in Washington, and also as a professor of chymistry and natural philosophy in one of the institutions in the District. He was described as possessed of a high degree of intellect and moral feeling, and as a natural scholar of the first order; as having at command an astonishing amount of information upon almost all subjects, and as possessing an intuitive talent and fondness for pursuing the natural sciences. Event. is seldom found as large as in his head; and his enviable distinction as a scholar, fully confirms the indications of phrenology. Nearly the whole of page 211, after the tenth line, presents the combinations and characteristicks of Mr. J., with this exception, that his event., instead of being large, is very large.

The moral organs of Mr. J. are very large, and his moral character and conduct not only unexceptionable, but seldom equalled. The selfish propensities are below mediocrity, which also corresponds with his character. His imitat. is very large, and his construct. large, which, combined with his very large perceptive faculties, give him the uncommon mechanical ingenuity that he possesses.

SEWALL.—In confirmation of what is here stated, the writer will merely cite the testimony of Dr. Sewall, who, for more than twelve years past, has distinguished himself by lecturing against phrenology in the Medical College of Washington. During the examination of both Dr. Hunt and Professor Jones, Dr. S. was frequently heard to express his assent to the correctness of the descriptions of character given, as well as his surprise at it; and after the examinations had closed, he several times remarked, that his phrenological skepticism was giving way; that the descriptions of character were strikingly correct, and, to a moral certainty, the result of phrenological science.

These two publick examinations, together with several others which followed, produced no little sensation throughout the city; and as to their correctness, not a dissenting voice was to be heard. But, on the part of Dr. Sewall and some others, there was a resolution formed to put phrenology to a still more rigorous test. The lecturer had announced that he would examine with his eyes covered; and, accordingly, at the next lecture, several distinguished characters

among whom was Dr. S. himself, were examined while the lecturer was blindfolded. In regard to the Doctor's own case, after the examination, he frankly admitted, that it was *completely successful;* and that, although the description of his character which was given, differed in several particulars from the opinions entertained of him by his acquaintances, yet, on these very points it was correct, and had thus corrected publick opinion in regard to him.

A very intelligent lady, also, who had lived in the family of Dr. S., and, of course, who was intimately acquainted with his character, remarked, that, in the description of it, many traits of which the publick could know nothing, were stated with remarkable accuracy; and as to the publick opinion concerning his examination, there was but one voice, viz., that, as a whole, it could not have been surpassed in point of accuracy even by his most intimate acquaintances. The obstinately skeptical could account for the striking coincidence between the Doctor's real character and the phrenological description of it, only by pretending that the lecturer must have known whom he was examining, notwithstanding Dr. S. was one among some six or eight who were examined whilst the phrenologist was blindfolded.

Several members of Dr. Sewall's family were examined at his house, and according to his own testimony at the time, and likewise that of the lady just alluded to, except in one particular, not only was there no *mistake* made, but almost every point stated by the narrator, was *characteristick.*

To test practical phrenology still farther, by request, the lecturer was again blindfolded, and Dr. S. reproduced Professor Jones; and so far from there being any discrepance between the two examinations, both descriptions agreed perfectly throughout, *nem. con.*—even Dr. S. himself judging.

Afterwards at a meeting of the physicians of W. at the house of Dr. Sewall, many of them were examined by the writer, and many striking coincidences between their real traits of character and their phrenological developments, were pointed out. During these examinations, Dr. S. several times remarked to the phrenologist, (and was said to have stated the same to others,) that these and other proofs which he had witnessed, were certainly strong in favour of the truth of the science, and that, by the aid of phrenological principles alone, the writer had frequently described character in his presence with singular accuracy. So notorious, in fact, was the

change effected in Dr. S.'s mind on the subject of phrenology, that the Washington Mirror made the following allusion to it:

"On the occasion of Mr. Fowler's first lecture, several well-known heads were publickly examined, and phrenology gained many adherents from the ranks of its adversaries: among others, one whose name, were we at liberty to use it, would be seized on by the friends of the science, as affording a practical instance of the power of experimental phrenology. Indeed, in the case alluded to, as well as in the fifty others which have fallen under our notice this week, the portraiture of character has been so strikingly correct, that there is no alternative remaining, but to believe in the fundamental principles of phrenology, or to discard a mass of coincidence far more surprising than any metaphysical conclusion."

The U. S. Telegraph likewise alluded to the same fact in the following language: "A distinguished professional gentleman of this city, who has been a professed disbeliever in, and, we might add, *opponent to*, phrenology, after having heard the lectures of Mr. Fowler, and seen many practical examples of the truth of the science, candidly acknowledged the almost total change of his opinions in regard to it—a beautiful specimen of the power of truth, and of the love of truth."

The writer has been thus prolix and particular in stating these facts, in order to exhibit, in bold relief, the *inconsistency* of the course which Dr. Sewall has since been pleased to pursue in relation to phrenology; for, notwithstanding all of his acknowledged convictions in favour of the truth of the science—notwithstanding the enormous amount of *demonstrative evidence* in its favour which was fairly presented to his mind—evidence, one would think, amply sufficient to convince the most skeptical, and evidence, the force of which he found it impossible at the time to resist—yet, extraordinary as it may appear, in a short time we again find this self-same Dr. S. a zealous leader in the ranks of the *opposers* to phrenology.

But how can we account for this strange and paradoxical conduct in Dr. S.? The writer (O. S. Fowler) happens to be in possession of the very secret which, in this case, reveals the whole mystery: and nothing but his regard to truth, and his zeal for the cause of science, would induce him to make this dis

closure. Were he to follow the inclinations of his private feelings, he would forbear—he would spare, not only Dr. S., but also all others who, from motives of private pique, or personal popularity, ungenerously stand forth to combat, and, if they only had the *power*, to crush a noble science which is successfully struggling into existence against the mammoth strength of publick prejudice. The secret then is, as the Doctor himself averred to the writer, (and to which avowal he will at all times be ready to be qualified,) that the Doctor's hostility to phrenology originated solely in his own *personal feelings* towards a prominent member of the phrenological society,* by which member he said he had been ill-treated; and, therefore, he had resolved to retaliate upon him by ridiculing his science. Dr. S.'s approbat. is very large. It will not, therefore, be singular, if he be found in the ranks of the opposition to phrenology just as long as their side is considered *popular*.

*Dr. Caldwell. See p. 10 of his Phrenology Vindicated.

WOODSIDES.——Among others examined in publick in W., was a Mr. Woodsides, who stands unrivalled for his mechanical talents. He was described as having uncommon compar., caus., and construct. The closing remark made upon his head, after he had gone to his seat, was, that sufficient emphasis had not been given to his extraordinary *constructive powers*.

At a subsequent lecture, the same gentleman was re-examined while the lecturer was blindfolded. His construct. was dwelt upon as the one predominant characteristick of his mind, which, joined with his very large caus. and compar., was described as giving him an intuitive knowledge of mechanical *principles* and great *contrivance*. One fact illustrative of his possessing this talent in a pre-eminent degree, is, that when the colossal statue, which weighs several tons, was to be placed upon the Washington monument in Baltimore, after a great many of the first-rate mechanicks had exhausted their skill, and still failed to raise it, he was sent for, and, with the greatest ease, he immediately devised an original method by which this enormous weight was speedily elevated to its present fearful height.

A boy, three years of age, was examined, in whom amat. was very large, and, according to the testimony of his parents, he manifested the corresponding passion in as striking a degree as most adults.

ELLIOTT.—Among others examined at W., was a Mr Elliott, who resides with his father on Capitol Hill, and in

whose written character the narrator dwelt much upon his remarkable talent and passion for drawing, designing, draughting, using tools, &c. About a month after this description was given, his plan and drawing for a new patent-office, &c., was approved and adopted by Congress. His father, who is noted as an opponent to phrenology, and who wrote several articles against it, one of which appeared in the National Intelligencer in Dec., 1835, admitted that the description given of his son's character, was as strikingly correct, not only in this, but also in the other particulars, as any which he himself could give; and added, that, from a mere boy, he had displayed an uncommon propensity for tinkering and drawing.

The father alluded to, possessed not only a very large development of event., but with it, one of the best memories of facts known. From a personal knowledge of La Fayette he remarked, that he also possessed a most astonishing recollection of facts, and even of minute details; and judging from his busts and profiles, his individ. and event. must have been developed in an extraordinary degree.

Wise.—But a still more striking illustration of the truth of phrenology, occurred in the head of Henry A. Wise, whose publick character is too well known to need even a passing remark. Before the writer had ever seen that distinguished gentleman, he came into his office and requested an examination. The first remark made of him, was, that he possessed a towering ambition, (hope, approbat., and self-e.,) accompanied with all the intellectual and propelling powers requisite to sustain himself in his aspirations after greatness. His combat. and destruct. are large, if not very large, and his compar. projects enormously, which collectively give him that unrivalled talent for withering sarcasms and cutting comparisons which always *tell* so severely upon those at whom they are aimed. His temperament is of the most favourable kind, his head, large, all his perceptive faculties, developed in a very unusual degree, his ideal. and lang. are arge, and the whole correspond perfectly with his real character. Many a time have his speeches and conversation recalled to the mind of the writer the impressions which his examination made upon him, while wholly unacquainted with his name and standing.

Jackson.—But for proofs of its correctness, phrenology has but to look to the first heads in the nation; and it will invariably be found, that the more conspicuous the character, the

more striking will be the proof. President Jackson, for example, possesses an extraordinary development of firm., self-e., benev., combat., and adhes., with large ven. and hope, and smaller ideal. Benev. and adhes. are among his strongest organs; and if there is any one fault in his publick character, more prominent than others, the writer ventures the opinion, that it is mainly the product of these two faculties, viz., his too great readiness *to assist his friends.* The President's head is of the largest size. Its diameter just above the ears, is seven inches and three-eighths: and its *height* very great, so that it is, in reality, considerably larger than the given diameter would indicate. On phrenological principles, a brain of this size, with an active temperament, is absolutely necessary to give that intellectual energy and force of character which have been so conspicuously displayed by the individual here referred to.

VAN BUREN.—Among other phrenological observations, those made by the writer upon Martin Van Buren, are worthy of notice; but, on account of his political station, and the diversity of opinions entertained of him by the different political parties, in regard to some points of his character, the writer forbears to draw *inferences* from the data here presented, excepting on such points as he believes will be corroborated by *all* parties. His head is large, and those portions which impart energy and force of character and feeling, are developed in a high degree. *Cautious.* is his largest organ, and his *secret.* is almost equally large. Acquis. and destruct. are also large, while firm., self-e., approbat., combat., amat., and hope, are very large; but the combined action of secret. and cautious. prevents their imprudent *expression*, and produces that *noncommittal* manifestation of the faculties for which this gentleman is so celebrated. His compar. and caus. are large, and his *benev.*, *conscien.*, and perceptive faculties generally, only full. His caus. and cautious. give him that *sagacity* for which he is so remarkable.

Mr. Brower, painter, No. 12, Roosevelt-st., N. Y., has a cast taken from his head, which, among some others, was submitted to L. N. Fowler for examination. Unconscious of whose head it represented, he gave it an *impartial* examination, the *result* of which any one may know by calling on Mr. B.

ADAMS.—The head of ex-president Adams presents a striking instance of the truth of phrenology. Love of approbation

is one of his ruling organs. His compar. is also very large; and its discriminating and analytical influence is manifest in almost every publick effort he makes. But his perceptive faculties predominate over his reasoning; hence, he is more capable of collecting facts and statistical information generally, than of deep and profound reasoning. His critical acumen is very great. His conscien. is large; and, consequently, whatever may be thought of his *measures*, no phrenologist will impeach his *motives*.

Henry Clay furnishes an illustrious example of the agreement between his phrenological developments and his known traits of character—an agreement, in fact, which can be accounted for on no other rational principle than that which admits the truth of phrenology. The following is the result of a careful phrenological observation of his head.

The first point of interest, is his uncommonly fine and favourable *temperament*, which is a compound of the nervous, sanguine, and bilious, and which secures a most happy and delicate blending of strength and activity, with high susceptibility to stimuli; and this temperament is aided by the organization of his whole corporeal system, which is unrivalled.

The second thing to be noticed, is the *sharpness* of his organs, which greatly increase their activity and excitability. Add to this, the *size of his head*, which is unusually great, it being seven inches and three-eighths in diameter, and very high in proportion to its breadth; and we have three favourable extremes acting in concert, which, under any circumstances, could hardly fail to bring him into notice, but which, under favourable circumstances, would of themselves produce a great genius. But when to these extraordinary manifestations, we add the important one of a most favourable development of the several classes of organs, as well as of the individuals in each class, presenting great mental power so admirably balanced that none of it runs to waste, we have—Henry Clay—to the life.

His benev. is very large, and his adhes. and philopro. are developed in an extraordinary degree for a man. From this combination flows that deep current of sympathy and pathos which so strongly characterize his speeches, and by which he seizes upon the feelings, affections, and passions of his hearers, and sweeps the chords of the human heart with the master hand of a Timotheus. From the same combina-

tion, also, proceeded that overwhelming burst of anguish which so strongly marked the father on the late occasion of the death of his daughter. His combat. is large, while his destruct. is only full. Hence, his disposition to debate and resist without showing great severity of character, and those *retorts courteous* which display more manly courage than rarshness or cruelty. His self-e. and approbat. are both large, but being nearly equal, and combined with very large benev. and large ven., they produce that *affability* mingled with *dignity*, which displays itself in all his intercourse with his fellow-men, and enters largely into his manner of speaking, constituting him naturally, what he is in fact, *a perfect gentleman*. The same combination makes him ambitious.

The organs which are located near the *mesial line* of his head, are nearly all very large, so that its height is considerably greater than its breadth, and its length from individ. to philopro. is very great. Hence, the moral and human faculties, which shine so conspicuously in his character, are much more amply developed than the animal and selfish propensities. His perceptive faculties are developed in an extraordinary degree. These give him that ready command of facts and statisticks—that wonderful ability to attend to details and accomplish business, in which he excels most of his contemporaries. It was by the aid of these faculties, joined with his large concent., very large compar., and other faculties, that he was enabled to become the author and champion defender of the "American System." The same combination gives him those extraordinary powers of analysis, illustration, critical acumen, and ability to discriminate, and, aided by imitat. and ideal., his nice sense of propriety and elegance of expression, together with his great ability to seize upon the strong points of the argument—in short, those unrivalled powers of forensick eloquence which so strongly characterize his mental efforts. His ideal. and lang. being both large, but not very large, enable him to command a style, at once chaste, graceful, and flowing, and alike free from redundancy of ornament and verbosity of expression.

WEBSTER.—But of all the great heads of the nation, none is capable of imparting a deeper interest to the naturalist or the philosopher, or a more forcible conviction to the mind of the phrenologist, than that of Daniel Webster. A larger mass of brain perhaps never was, and never will be, found

in the upper and lateral portions of any man's forehead than that contained in his. Both the *height* and the *breadth* of his forehead are prodigiously great. And here, in all candour and sober earnestness, let us ask the disbeliever in phrenological science, if he can behold such a noble, such a splendid forehead, and, in connexion with it, contemplate the giant intellect of its possessor with indifference, or without being internally convinced of the truth of, at least, the fundamental principles of phrenology? Does the Almighty Architect produce such magnificent specimens of workmanship for no purpose? Can it be, that the front heads of a Webster, a Franklin, a Sully, a Jeannin, a Bacon, a Socrates, mean nothing more than those of the most ordinary individuals?—Could the observing of all ages be permitted to stand forth and reply to these interrogatories, in the language of fact and demonstration, one and all of them would thunder out a *negative:* and be it borne in mind, that this negative is a *full admission* of the fundamental principles of phrenological science; or, in other words, the intelligent of all ages and of all countries, *as far as observation has enlightened them upon the subject*, have believed in, and taught, the doctrines of phrenology.

But, to return. It has been stated, that the one grand and striking phrenological feature of Daniel Webster's head—that which towers above every thing else, is his enormous development of the *reasoning* organs, or, more especially, his *caus.* And here phrenology puts the question right home, most direct and pointedly, to its opponent—For what is Daniel Webster most distinguished? No one will deny, that it is for his gigantick *reasoning* faculties—for his deep, logical, and original powers of thought, and comprehension of first-principles, by which he is enabled to grasp the most formidable subject, and pour forth such a torrent of mighty arguments as to confound and overwhelm his most daring adversaries. Go, then, and *measure* the caus. and compar. of Webster, and account for the astonishing coincidence between their enormous size and the giant strength of his ratiocinative powers, on any other than phrenological principles —*if you can:* if you *cannot*, you *must* admit that phrenology is TRUE.

Many other developments of his head are striking, particularly his lang. and ideal.: and hence the grandeur and

the beauty with which he often clothes his burning and brilliant thoughts.

In Henry Clay, the reasoning organs are large, but the perceptive and semi-perceptive are still larger: and, accordingly, in all his great efforts, we see a greater display of matter-of-fact, statistical, and business talent, than in Daniel Webster: and all this is most strikingly coincident with the difference of development in their respective heads; for, in Webster, the reflective faculties are larger than the perceptive and semi-perceptive. Let phrenological skepticks account for this perfect agreement between the developments, and the respective talents, of these two greatest orators and statesmen living, or give up their opposition.

CALHOUN.—In John C. Calhoun are united a very large head, an active temperament, and sharp organs. His forehead (though partly covered and obscured by his hair) is unusually high, and in breadth, surpasses mediocrity. But the greatest peculiarity of his phrenology is, that *all* the intellectual faculties are very large; and the most striking point of difference between his reasoning organs and those of Webster is, that, in the latter, caus. is greater than compar.; but, in the former, the *reverse* is true. Hence, it is a fair inference to attribute to Calhoun the greater powers of analysis and illustration; to Webster, the greater depth and profundity.

POINDEXTER.—The Honerable George Poindexter has, not only a large head, but, except marvel. and conscien., a *general* fulness of the organs. The region in which compar., caus., mirth., ideal., lang., individ., and event., are located, in strict accordance with the manifestation of his mental power, is developed in an extraordinary degree: and not much less so, the region appropriated to the *feelings* and the *passions.*

PRESTON.—In the head of the Hon. W.C. Preston of S. C., the organ of *lang.* is uncommonly developed, and so are individ., form, size, event., local., and compar.; and these are accompanied with large ideal. and concent. Hence, his great command of words, facts, and events, his powers of analysis, his brilliant and well-sustained comparisons, his continuity and compactness of style and argument, and, in short, his finished, flowing eloquence

WHITNEY.—The head of Reuben M. Whitney is also very

large, and his temperament quite active, which give him great mental power. The development of the whole basilar region, is enormous. His firm. and self-e. are seldom equaled, which, taken in connexion with his prodigiously strong propelling powers, give him very great energy and force of character. He can and *will lead.* His combat., destruct., aliment., and secret., acquis., amat., and hope, are all very large; his benev. is only full, conscien. small, and all the perceptive faculties, as well as compar., are very large. Such a development of the intellectual organs, is rare; yet, combined as it is with a still stronger development of the selfish faculties, cannot fail to produce a very *selfish*, as well as a very talented, character.

SENATOR BENTON'S head is very large, and in it the organs that give *force* of character are immense.'

CASS.—Gov. Cass' head manifests a very large development of both the intellectual and the moral faculties, and, moreover, the intellectual faculties are *uniformly* developed, giving him a well-balanced mind and a general talent.

SECRETARY WOODBURY has also a large and well-balanced head. The written description of his character and talents which was given without the narrator's having the least suspicion of his name or station, was considered by his acquaintances as very accurate. In a daughter of his, the organ of lang. was pointed out as developed in an extraordinary degree, and the inference drawn, that she must be an "everlasting talker." The father afterwards remarked, that the *hit* was so striking as to have passed into a standing joke.

SENATOR CLAYTON of Del., has a very large organ of lang. As the hon. gentleman was one day making some unfavourable remarks upon the science of phrenology, the writer requested of him permission to make one observation.

"With all my heart," was the courteous reply.

"From a mere boy, sir, you have been one in ten thousand for your talent to commit to memory," said the writer.

"Upon my word, you are perfectly correct, for I could always repeat page after page merely by reading it two or three times over. But how did you discover it?

"By the *bumps*, sir," was the reply.

This so excited the curiosity of the gentleman, that he desired the examiner to proceed with the description of his character, every subsequent point of which he acknowledged to be very striking and accurate.

TYLER.—Governour Tyler of Va., furnishes another striking proof of the truth of phrenology. His head is large; his temperament extremely active; his intellectual organs throughout, are developed in an unusual degree, while his benev. is a predominant trait of character. Mirth. is also very large. His friends considered the description of his character given, as very correct.

WHITE.—The Hon. Judge White's head is very high, and well developed in the intellectual, as well as in the moral, region. The writer believes that his conscien. is large.

PETTIGRU.—The Hon. Mr. Pettigru of S. C., was astonished beyond measure at the extraordinary accuracy of his description, and wondered how it was possible that all the nicer shades of character, and all the secret windings of his heart, could be thus distinctly and critically portrayed—that points of character which he had always considered as directly at war with each other, could be pointed out and also reconciled. For example; he was pronounced to be very timid when obliged to remain passive, and very courageous and fearless when his courage was roused. He remarked that when his servant was driving his carriage across a bad bridge, or over a rough place in the road, he had the fear of a woman; and yet, when on his way to Washington, but for the interference of his friends, he should have fought several duels on account of nullification. This was the result of very large cautious. with very large combat.

JOHNSON.—The Hon. R. M. Johnson, Vice President, has a large head, and large benev., adhes., and approbat., from which flow his unbounded hospitality his friendship and affability, as well as his disposition to show what *he* has done by relating his wonderful adventures. His caus., compar., and lang., are large or very large; and hence his abilities as displayed in his various reports. His marvel. is extremely low.

His self-esteem is only moderate, which, combined with his large approbat., and very large domestick faculties, makes him pre-eminently social and affable. His acknowledged mental power is the result of a large brain.

KING.—The Hon. Mr. King, ex-governour of Me., who, if the writer has been correctly informed, was a member of the legislature of Mass. for forty years, and who, during that period, prepared more publick documents and furnished more

statistical information, than any other man, frequently expressed his surprise, nay, his astonishment, at the revelations of phrenology, while undergoing an examination by the writer: but when his unrivalled talents for collecting facts and statisticks, and going into minute details, and for analyzing, classifying, and arranging, (very large perceptive and semi-perceptive faculties and compar.,) were emphatically dwelt upon as the great and leading feature of his intellect, he arose from his seat, and reiterated the oft-repeated interrogatory, "Do you not know who I am, sir, and the whole history of my life?" And it was not until after the most positive assurances to the contrary were made by the examiner, that he could be induced to believe that the phrenological disclosures of his character and talents, were the result of the application of scientifick principles, and not of previous knowledge. He then confessed that, although he had previously disbelieved in phrenology, and scouted its pretensions to reveal character in its details and minutiæ, yet the nice discriminations and shades of character which it had so accurately pointed out in his case, had produced a conviction in its favour, and excited his admiration and astonishment.

Jones.—The examination of Walter Jones, Esq., one of the most distinguished pleaders in the Middle States, produced an effect similar to that last stated. The written description of his character was so graphick and accurate, that both he and his friends believed it must have been compiled from an intimate and critical knowledge of his life. Lang., compar., mirth., and destruct., are the leading developments in this gentleman's head; and, in the written description alluded to, his extraordinary powers of ridicule, his discrimination, point, and sarcasm, and his ability to make ludicrous comparisons, and to apply odious and severe epithets to the objects of his irony or displeasure, were dwelt upon with uncommon emphasis.

Davis.—The Hon. Francis Granger prevailed upon Mr M. L. Davis, "the Spy in Washington," to submit to an examination, during which, both parties, astonished at the remarkable *hits*, and the wonderfully accurate delineations of character and talents given, several times arrested the progress of the phrenologist to inquire whether he did not *know* the character of the gentleman examined; and they could scarcely be induced to believe his repeated and positive asseverations of entire ignorance of the man, except by his phrenolo-

gical developments. The written description of Mr. D.'s character, produced a similar effect upon the minds of several gentlemen who afterwards read it.—For the correctness of the statement here made, the writer takes pleasure in referring his readers to Dr. Gibson of Washington, a gentleman who was for some time one of the editors of the Telegraph.

GIBSON.—Dr. Gibson's own head furnishes, at least, *one* demonstrative proof of the truth of phrenology. His head is large, and his temperament, one of the most favourable. Among his phrenological organs, caus., compar., benev., conscien., mirth., combat., and destruct., are the most prominently developed. As a reasoner, he has but few equals; and his very large conscien., which takes the lead, not only makes him a perfectly honest man, but, combined with his other organs, enables him to reason most clearly and powerfully upon all subjects which involve the abstract principles of *right* and *wrong*. He likewise exhibits an almost Herculean power in hurling rebuke and censure at those who violate moral principle, whilst his ridicule and sarcasm are withering: and yet his very small marvel. and small ven make him indifferent to religious *forms* and *creeds*.

But the children of Dr. G. furnish phrenological science with proofs of its accuracy more numerous than those drawn from the character of the parent. Of his two sons, one possesses extraordinary imitat., construct., form., and all the faculties necessary for a first-rate portrait painter: and the genius he displays in the pursuit of the fine arts, is almost unequalled. But his imitat. overtops all his other organs; and, in mimickry, and a talent for theatrical representations, he is considered almost a *prodigy*. Previous to the examination of the lad, some of his friends who knew him well, drew up a list of about twenty questions, with answers, embracing nearly all of his peculiarities of character and talents, which questions they propounded to the examiner, and, in every instance except two, his answers agreed with theirs; and, in one of these discrepant points, they afterwards admitted that the phrenologist was correct, whilst, in regard to the other, there was some doubt.

The developments, as well as the character, of the other son, though widely different, are scarcely less extraordinary. His very large reflective faculties, taken in connexion with his very active and nervous temperament, perfectly harmon-

ize with his uncommon ability to comprehend first principles, to reason, and criticise.

The little daughter of Dr. G. possesses a most astonishing development of *order*, so great, indeed, as to exhibit almost a deformity. In accordance with the development, her father stated to the writer, that before she was one year old, her love of arrangement and neatness, and her discomfiture at disarrangement, were so conspicuously and unequivocally manifested as to astonish all who witnessed them. The development of order, and, with it, the corresponding faculty, are almost equally prominent in the *grandmother* of the child, but, extraordinary as it may seem, not in the *mother*, it having passed by one generation.

GREENE.—Gen. Duff Greene furnishes another illustration of the truth of phrenology. Hope, benev., adhes., and compar., are his leading organs: the first would impart to him that enterprising and bold speculating spirit which has characterized his whole life; the next two are the cause of his strong attachments and liberality, not to say, prodigality, which have manifested themselves in his giving away thousands to his friends; and the last, aided by combat. and destruct., furnishes him with those severe and biting comparisons with which his style abounds. His mirth., caus., individ., and event., are also very large, his self-e. large, and secret. small. The examination of his head was made by the writer without any previous knowledge of the man.

In Washington the writer examined the head of a Mr. R., in which he found no organ of conscien. He accordingly said to him, "You have no conscientious scruples or compunctions:" to which he replied, "that is a fact: my conscience never troubles me:" (see conscien. small and very small, p. 133.) Another individual, examined in Phila., and in whose head there was little or no development of conscien., remarked in writing, that "he had often done things for which he felt sorry, because they had injured the feelings of others, (benev.,) or because he considered them beneath him, (self-e.,) or because his reason told him better; yet, his conscience never *condemned* him for such acts." Another gentleman in whom conscien. was described as very small, replied, that "though he had done many wicked deeds, yet he always went to sleep with a quiet conscience, and did not know what the feeling of *guilt* was." Another (in New York) in whom conscien. was described as deficient, remark-

ed, that "he had never done wrong in his life:"—the very phenomena attributed to conscien. small and very small, on p. 133. The authors have witnessed thousands of simi ar cases.

The following characteristical scene occurred at the office of O. S. Fowler in Washington. A man was examined (whose name we suppress) and described as having very low conscien., marvel., and ven., but exceedingly strong passions, especially that of combat.; as highly talented, but nearly destitute of all moral feeling except that of benev.; as skeptical, haughty, and self-conceited, (self-e. very large without the moral faculties,) and prone to infidelity, gambling, &c. When the examination was closed, he arose, and, with a most important air, replied, "Sir, your phrenology must now come down. You have described me as an infidel, a gambler, and every thing that is base; but, sir, I wish you to know, that I am a *preacher of the Gospel of Jesus Christ!*" "Be that as it may," was the reply, "I have gone according to the 'bumps;' and if phrenology cannot support itself in that way, let it fall."

He took his seat to hear the examination of others; and presently there entered the office a professed gambler, who recognised in our boasted clergyman, an old crony and former associate *black-leg*. They soon began to chat about "old times," and recount, with much enthusiasm, their former exploits at cock-fighting, horse-racing, gambling, dissipation, debauchery, and the like. Our clerical hero at length asked the phrenologist, "what for a *lawyer* he would make?" "Excellent, if you only had a little more conscience," was the reply. "I have for some time been studying law," said he, "and think I shall prefer pleading to preaching." He was afterwards admitted to the bar.

On relating the foregoing circumstance to a lady of the Methodist persuasion, she said that "this man was a preacher in their connexion, but very unpopular, because he never seemed to *feel* what he said, (intellect without the moral sentiments,) and because he was an arrogant, overbearing sort of a man, who wanted a great deal of attention," &c. By another citizen of Washington, he was recognised as a former resident there, who was distinguished as a wild, rakish, dissipated, gambling youth.

A gentleman was examined by the writer at his office in Washington, and described as possessing two classes of fac-

alties in an extraordinary degree, viz., those which create a talent and a fondness for the study of divinity, and also those which give a passion and an ability successfully to prosecute the natural sciences, particularly *geology*. All his moral organs were large or very large, and his perceptive faculties, especially form and local., were very large. Surprised and astonished at the disclosure and description given, he arose from his seat, and asked if the writer *knew* him. When fully assured that he did not, he admitted, that, since phrenology had not only distinctly pointed out the great outlines and leading features of his character and talents, but had, likewise, delineated the nicer *shades*, and even *minute features*, of his character, and that, too, with an accuracy which his most intimate acquaintances could not have done, the science must be *true*.—The gentleman was a *clergyman*, and, as the writer afterwards learned, was then employed by government as a *geologist*, in which capacity he had made several tours and surveys, particularly in the West.

BROWN.–But no evidence of the truth of phrenology, is more conclusive than that furnished by the phrenological developments, taken in connexion with the character, of Mr. Wm. H. Brown, known in many parts of the union as a full-length *profile cutter*. This gentleman entered the office of the writer in Washington, and inquired for a room to let, and when asked for what purpose, replied, "as you are a phrenologist, sir, perhaps you can tell." He was found to possess the largest perceptive faculties, considered as a whole, that the writer had ever seen. His form, size, and local., are absolutely astonishing; and, accordingly, he never forgot the looks of a face or of a place. As an instance; when it was remarked that he always retained in his mind a distinct impression of the appearance of any place, and the location of any object, he had ever seen, he immediately gave a minute description of the houses, corners, pumps, &c. in Market and Pearl streets, in the city of Albany, although he had passed up Market street to Pearl only once, and back to the wharf by another street.

By afterwards occupying the same office with Mr. B., the writer had an opportunity frequently to observe the manifestation of his extraordinary powers. His head is very large; and in it, besides the organs already mentioned, are developed very large construct., imitat., and compar. This organization would give him unrivalled dexterity and skill in

the use of tools, in drawing, &c. At the funeral of a senator, he saw Martin Van Buren; and several days after, from memory alone, he cut a full-length miniature likeness of him from black paper, which, when pasted upon a white card, represented the original to the very life; so much so, indeed, that every person who entered the office, and who had previously seen Mr. V. B., recognised it immediately: and hundreds of copies of it were soon sold. When gentlemen called upon Mr. B. for the profiles of their friends, or servants for those of their masters, they were invariably directed to select them from a large pack, and they were never at a loss in deciding upon the right pictures. With such facility and despatch was the artist enabled to produce these likenesses, that he could cut and finish from seventy-five to one hundred in a day.

While in Boston, Mr. B. was taken to the Exchange, where *six* individuals were pointed out to him in succession. Several hours afterwards, he was requested to cut their profiles promiscuously, *they not being present;* and to the astonishment and admiration of all present, so successfully and accurately did he perform the task, that all who knew the originals, were enabled immediately to recognise the likeness of each as it was produced. During an absence of two years from B., a gentleman whose profile he had cut, had deceased, and no copy of his picture could be found. Anxious to retain, if possible, so striking a token of remembrance of him, the friends of the deceased applied to Mr. B. to cut a new one from memory: and so perfectly did he reproduce the likeness, that they were no less gratified than astonished at the masterly power of the artist.

Astonishing, however, as these talents in Mr. B. may appear, they were, nevertheless, all distinctly pointed out by the writer at his first interview with him: to which fact Mr. B. himself, who was then a disbeliever in phrenology, as well as several others who were present, will at any time testify. He then described Mr. B., for example, as able, for almost any length of time, to retain in his mind a distinct and *perfectly accurate* impression of the looks of persons, machines, &c. which he had once seen, and, at pleasure, to transfer their appearance to paper; and declared that, in drawing, profile cutting, &c., he had no equal. Dr. Spurzheim saw Mr. B. in Boston, and, at one of his publick lectures, gave a specifick and correct description of these same powers of his

mind. Mr. B. states, that all phrenologists who understand the science, concur in attributing to him the same qualities and talents.

The editor of the U. S. Telegraph, made the following remarks upon the talents and genius of this prodigy in art: "Such is the correctness of his ideas of form and size, and such the accuracy of his touch, (weight,) that by casting his eyes upon an individual for a few minutes, he can transfer to paper, and cut out with scissors, the profile, *and the whole contour* of the person, with such exactness, that no acquaintance of the person can fail to distinguish it. The accuracy of his likenesses, and the facility with which they are produced, are truly astonishing. We have seen profiles thus taken of General Jackson, Judge Marshall, and others, which are so striking, that any one who has ever seen them, can be at no loss to name the person designed to be represented."

"But the connexion of Mr. Brown's extraordinary talent with the science of phrenology, is its most interesting feature. The phrenological developments of Mr. B. are such as indicate the very faculties which he possesses, and that in an extraordinary degree. We doubt whether there is a head in the United States, or even in the civilized world, in which there is such a development of the so-called phrenological organs of form, size, imitation, and constructiveness." "To such an extent does Mr. Brown possess this most extraordinary power of recollecting forms and faces, and of delineating them, that, by looking two or three minutes at an individual, or at several in succession, he can, hours afterwards, transfer them to paper with his scissors, nearly as accurately as though the persons were before him."—Scores of equally flattering newspaper notices might easily be added.

Booth.—The coincidence between the phrenological developments and the character and talents of J. B. Booth, the celebrated tragick actor, is singularly striking. His head is large, and his temperament very active. His combat., destruct., self-e., compar., caus., and ideal., are all very large, and his imitat. larger than is often found. His lang. is large, which enables him to commit to memory, and command words, with great ease. It is by the combined influence of these faculties that he is enabled so admirably to personate the ambition, the haughtiness, the insolence, and the brutality and malice of Richard the Third; but his *secret.* is mo

lerate; and this is the cause of his *failure* (according to the testimony of some of the criticks) to do full justice to the craft, cunning, and deep duplicity of his favourite hero. The combination given likewise explains to us the reason why Mr. B. is greater in *raising* the tempest of passion and violence than in *directing* the storm. His very large ideal., joined with very large reflective faculties, gives him that sublimity of conception and grandeur of personation that mark his acting; while his very large mirth., combined with his combat. and destruct., enable him to represent the severe and sarcastick. All his domestick faculties are strongly marked.

He produced his eldest son, and, though not only a skeptick in phrenology, but greatly prejudiced against it, acknowledged the entire change wrought in his opinions by the examination, and added, that he doubted whether his own description of his son could have been more characteristick and accurate.

Mr. Weymes, the owner of the American theatre at W., and of the Walnut-st. theatre in Phila., who was examined while the writer was wholly unacquainted with his occupation and character, was described as possessing an extraordinary talent for committing to memory; (very large lang.;) in confirmation of which, he stated that he had learned, verbatim, *fifteen hundred* lines of blank verse (if the writer's memory serves him) in six hours.

To detail all the *marked* and striking observations in proof and illustration of phrenology, made by the writer even while in Washington, would doubtless be more tedious than interesting. He will therefore close this list of cases with the single remark, that he found the heads of individuals generally in that city, and especially of all who are distinguished in the national councils, to be considerably *above* the common standard in *size* and in striking developments.

Among the many scores of striking examples which he found in Alexandria, D. C., the writer will mention but *one* which he selects merely on account of its occurring at a publick examination, and in reference to a notorious character. The name is forgotten, but there are hundreds in the city of A. who can attest to the fact here stated. The first thing mentioned, was a trait produced by very large combat., destruct., firm., and self-e., unrestrained by conscien. or secret., namely, his violent and ungovernable *temper*. In this par-

ticular, the man was represented as dangerous; especially as an enemy, yet, as disposed to take vengeance above board. In accordance with this, it was stated, that, in open day, he had shot two individuals; and that when his anger was raised, he was emphatically a chafed tiger. Not possessing any acquis., and having very large amat., ideal., self-e., aliment., and other organs indicative of prodigality, he was described as a spendthrift; and accordingly he had squandered two large fortunes mainly in selfish gratifications. As in hundreds of other cases, the charges of "collusion," and "a previous knowledge of his character," were resorted to in order to explain away the astonishing coincidence between his real character and this publick phrenological description of it.

ORR.—At a public examination in Georgetown, D. C., and when the writer was blindfolded, a Mr. Orr, who is reporter in the U. S. Senate, and, withal, known to the literary world as a gentleman of great learning and extraordinary intellectual powers, was brought forward as a fit subject to test phrenology. He was described as possessing extraordinary perceptive and reflective powers, united with very large concent., large combat., and unusual energy and decision of character. But his wonderful *calculating* and *astronomical* powers were dwelt upon as forming one of the strongest traits of his character. In accordance with this description, he is considered one of the best astronomers and mathematicians of the age, and, moreover, as possessing a clear and powerful intellect, and a mind well stored with a rich fund of thought and learning, and all backed up with strong and energetick feelings. The manner in which he literally *uses up* his opponents, is ample demonstration of the presence of very powerful combat., compar., caus., concent., &c. He was also described as a very sarcastick and severe writer; which was said to be characteristick of him.

The description of character agreed perfectly with one previously given of the same gentleman by the writer, for the correctness of which he refers to the good people of Georgetown who heard it, and, also, for several other equally striking proofs of the truth of practical phrenology. At the close of a course of lectures delivered in that place, during which a large number of well-known characters was publickly examined, a resolution was introduced by Mr. Orr, and carried, *nem. con.*, the purport of which was, that the eviden-

ces of the truth of practical phrenology presented in the lectures, were highly satisfactory and conclusive.

GREEN.—During the summer of 1835, in addition to the foregoing, many striking facts occurred, illustrative of the proof of phrenology, whilst the writer, O. S. Fowler, was located in Baltimore. One of the most singular, was the examination, at his office, of Dr. John C. Green, of Union, Loudon Co., Va., a gentleman of very unique and very strong traits of character, who has, of late, become very celebrated in his profession, particularly on account of his *most extraordinary and unequalled skill in curing chronick liver complaints.** The Doctor's head is large, and very *uneven*, (p. 54,) indicative of uncommon mental power, and great *singularity* of character: his temperament is active. His combat., destruct., self-e., conscien., firm., cautious., and compar., are large, his benev., caus., and hope, very large, his ven. and perceptive faculties only full, and marvel., secret., and acquis., very small. Accordingly, he was described as a bold, original thinker, who was capable of making new and important discoveries; as highminded, independent, and honourable to the fullest extent, but, at the same time, incredulous, and imprudent and indiscreet in what he says; as possessed of kind feelings and liberality *in excess*, and utterly incapable of taking care of *property;* and, in addition to this, many *minute points and shades* of character were stated; and so graphick and strikingly correct was the description, that the examiner was interrupted by the Doctor, who, astonished beyond measure at the portraiture of character drawn, demanded whether the phrenologist did not know him. Being assured to the contrary, with increased earnestness, he reiterated the inquiry, "*Do you not know me, sir?*" And after being reassured that he did not, he asked if the examiner would be *qualified* to that effect. Being most solemnly assured that he would, and the statement of the phrenologist

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* It was asserted by the Doctor, and attested by several of his Va. acquaintances of unquestionable veracity, that, since he had made the *discovery* of a suitable remedy, he had *cured all the patients* thus afflicted who had followed his advice and prescription; and that the number then (in 1835) amounted to several *hundreds;* and, moreover, that many of them were cases of the *most desperate and hopeless* kind. One of the patients who, after having been afflicted with the liver complaint *for eight or ten years*, has experienced *a perfect cure* by following out the prescription of Dr. G., is S. Kirkham, co-author in the present work, who takes great pleasure in thus making known the merits of this extraordinary man, and in recommending *all* who are afflicted with this terrible disease, if possible, to avail themselves of his wonderful skill.

on this point, being corroborated by the Doctor's Va. friends who had prevailed on him to submit to the examination, and who were little less astonished than himself at the wonderful accuracy of the description given, the Doctor yielded the point, and at last acknowledged that the disclosure of his character and talents must have been made by the application of the principles of a science which he had hitherto ridiculed as foolish and absurd. In confirmation of this statement, the following testimonial is presented:

"I hereby certify that Mr. O. S. Fowler, a phrenologist, has this day, solely by the application of phrenological principles, described my character and mental operations more correctly than could have been done by my most intimate friends. I might even add, that he has told me *all*, and that my own astonishment and that of my friends at the minuteness and the accuracy of his description, are very great.

Baltimore, June 3, 1835. JOHN C. GREEN."

The writer saw a journeyman printer in the office of John W. Woods, in Baltimore, who was partially deranged. His ideal, was very large; and he was almost constantly either repeating passages from orations, &c., accompanied with much gesticulation, or delivering extempore speeches. Still, in the execution of his work, he showed no signs of mental aberration. Farther particulars may be learned of Mr. W.

A lad about three years old, named Franklin Gibson, whose parents reside about three miles from the city, was examined and found to possess a most astonishing development of tune, and also of imitat. and time. When this development was pointed out, his brother stated, that "he could turn a tune before he could talk, or was a year old; learned to play upon the piano-forte without any instruction; a fortnight after hearing a tune sung but once, could sing it from memory; could play the air of a tune upon the piano, and, at the same time, compose and sing a bass without making a discord; and had not only never been known to make a discord himself, but evinced extreme sensitiveness when he heard others make one." Query 1. Is this extraordinary manifestation, the result of *intuitive* talent, or of *education?* 2. Is it caused by an extraordinary activity and power of a *particular faculty* of the mind, or is this phenomenon, which vastly excels all his other mental manifestations, and also that of one child in a

million, the product of that same mental power by which is manifested all his other mental operations? Let anti-phrenologists, and all who deny the plurality of the mental faculties, answer.

The following is the testimony of the Rev Benjamin Kurtz, editor of the Lutheran Observer, in reference to the examination of his two sons, as given editorially in his own paper.

"PHRENOLOGY TESTED.—We this morning witnessed a practical exhibition of the principles of phrenology, which was exceedingly interesting, and, in our view, furnished very strong evidence in favour of its claims to publick confidence. Mr. Fowler is at present engaged in delivering a course of lectures on this subject at the corner of Baltimore and Gay streets. His last lecture was attended among others by the editor of this paper, who, it may not be amiss to observe, has always been decidedly opposed to phrenology. After the lecture, we were introduced to Mr. Fowler, and a controversy immediately ensued, at the close of which we took the liberty to remark, that we had two sons, one 15 and the other 13 years of age;—that if Mr. F. thought proper to examine their heads, and could give a correct description of their intellectual and moral character, we would yield to all moderate pretensions of phrenologists; but nothing short of facts, plain, positive facts, could convince us. Mr. F. assented to this proposal, and was perfectly willing, so far as he was concerned, that the science should stand or fall by this test. Accordingly, this morning, accompanied by a few respectable and literary gentlemen of this city, we conducted our sons to Mr. F's room; having previously prepared a written description of the mental qualities, dispositions, &c., of the lads, with a view to compare it with what Mr. F. should remark concerning them. Mr. F. had never before seen the boys, but immediately commenced examining their heads and describing their characteristick traits minutely, fully, and unequivocally. When his delineation was finished, t was compared with that previously written for the occaion, and, strange as it may appear, there was a most striking and astonishing coincidence, with but one single item of discrepance. Although we had heretofore not only been a skeptick, but had often ridiculed the pretensions of phrenology, we were staggered and astounded; our surprise was beyond measure, and we hesitate not to declare, that we are now convinced that there is indeed a most momentous real

ity in the matter; and, contrary to our inclination, and in opposition to our deep-rooted and cherished prepossessions, we are constrained to admit that phrenology is indeed a science, based upon sound and irrefragable principles, and well worthy the attention of all, and especially of teachers, ministers, and others concerned in educating and meliorating the condition of men. This, we believe, is also the opinion of all the gentlemen who attended to witness the interesting scene. After the lads had been pronounced upon, we ourselves and our friend, Mr. ——, sat down and were examined; and it is conceded on all hands, that Mr. F. was not less successful in our cases than in relation to the boys. The whole company departed highly gratified, and immensely astonished at the disclosures made by phrenology. Nothing but facts, stubborn and irrefutable facts, could have produced the conviction and amazement which evidently possessed the minds of those present.

"Mr. F. manifestly understands his favourite science, and is, withal, an agreeable and interesting lecturer. We now verily believe, that great injustice has been done to this department of useful study, and to those who, in spite of the taunts and jests of opponents, are zealously pursuing it. Phrenology is destined to rise and become extensively useful; and as truth is mighty, and will ultimately prevail, so this branch of learning must eventually triumph over every obstacle, and maintain a high rank in the circle of science.

"We write this unsolicited by Mr. F., or any body else, and regard all that we have stated as a very feeble testimony to the claims of phrenology, as well as to the merits of Mr. Fowler, the lecturer."

The following is a description of a publick test of the truth of practical phrenology, which was written for the Baltimore Chronicle, and can be attested to by a very large audience of the citizens of Baltimore.

"*For the Baltimore Chronicle.*

"Mr. Barnes.—The science of phrenology, as promulgated in our city by Mr. Fowler, has met with not a little opposition and ridicule. To satisfy the incredulous, therefore, of its truth, as well as more firmly to establish the faith of new converts, Mr. F. proposed publickly to meet his opponents, and to put the science to the most rigid and scrutin-

izing *test;* and, with that intent, appointed a meeting in the Lecture-Room of the Baltimore Lyceum.

"His first *test* was, to examine before the audience, (which was *very large,*) the phrenological developments of two twin brothers, and to give their characters. The twins are children aged 5 or 6, whose education and training have been alike, but whose dispositions and talents widely differ—the sons of Dr. Beare, a highly respectable professional gentleman of our city. It being known by the testimony of their respectable parent, that Mr. F. had never seen either of the boys, nor heard one word about their respective characters, only that they *differed*, their presentation before the audience produced not a little anxiety and excitement, enough, at least, to evince the intense interest taken in the examination by the respective partisans who had previously declared for, or against, phrenology. With a boldness and an intrepidity which nothing but the highest confidence in his abilities, directed by true principles, could inspire, Mr. F. proceeded with the examination, describing, as he went along, in strong, plain, and unequivocal terms, not only their most prominent points of character, such as their respective dispositions, including their passions, tempers, propensities, and the like, and, also, their respective talents and abilities, but he went even into detail, and minutely described many of the nice shades of difference in their habitudes and modes of thinking.

"As soon as Mr. F. closed his examination, the father of the children read to the audience a minute description of the character of each of the boys, as he had *previously* written it out; and by comparing his description with that given by Mr. F., it appeared that the two differed, on all the numerous points of character described, *only in one slight particular*, viz. Mr. F. had attributed to one, *more generosity* than the parent supposed him to possess.* The victory of Mr. F. was complete, as was strongly evinced by the long and loud applauses of the audience—to the no small confusion and discomfiture of the obstinately skeptical, and to the high gratification of the non-committal or *fence*-men, many of whom jumped down on the phrenological side.

"But this victory was but a prelude to those more tri-

* The mother, on learning my decision, remarked that I was right; and said that the lad had more benevolence than the father gave him credit for. I had this from the father himself. O. S. FOWLER.

umphant ones that were to follow. Mr. F. proceeded to examine the heads of many who presented themselves for the purpose, and to describe and hit off their characters with astonishing accuracy. It was soon proposed, however, that he should examine some present who had been *previously* examined by him, and who had Mr. F's *charts* of their character in their pockets, in order to *compare* the former descriptions of character with those that should then be given.

"Mr. F. declined not this most scrutinizing test, and proceeded with the examination of two gentlemen, numbering their several organs in a scale from 1 to 20; and as each number was pronounced, the corresponding one on the chart was also pronounced by a gentleman appointed for the purpose; and the result was, that in thus rapidly naming off the relative size of some 50 or 60 organs, *more than one-half agreed exactly* with those previously written down on the two charts; and among the whole, only *one* number differed materially.*

"It was then proposed that Mr. F. should *cover his eyes*, and then examine; and, although it deprived him of the important assistance (to which, too, he had always been accustomed) of *sight*, in connexion with *touch*, Mr. F. faltered not, but boldly proceeded to gratify the audience in any manner, whether reasonable or unreasonable, that they might choose; and, to the utter astonishment of all, a number of characters thus rapidly hit off, leaped out from the mint so strongly and elegantly stamped, that all their acquaintances would have known them at the first glance, even had they, like the phrenologist, been blindfolded. It seemed more like magick than any thing else.

"Towards the close of the examination, several very diverting cases occurred. One gentleman was accused by Mr. F. of possessing great *energy* of character and *moral courage*, which qualities called into requisition, in no small degree, his *combativeness*. The gentleman arose, and declared to the audience, that Mr. F. had sketched his character very accurately, except in this particular; but, as for *combativeness*, he had it not: and to prove that he was right, he went on with so *energetick* and *combative* a speech, as soon to convince all present, that *he*, and not Mr. F., had mistaken his

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*In a similar test at Mr. Fowler's office, the writer of this notice saw Mr. F. mark a *second* chart for a gentleman, on which 34 of the 35 numbers agreed *exactly* with the first chart, and the other number differed but *slightly*.

own character. This ludicrous and happy circumstance, elicited tremendous applause for the phrenologist.

Another gentleman examined, seemed to insinuate to the audience, that he possessed not the *mechanical* ingenuity attributed to him by Mr. F. By after confessions, however, it appeared, that the *tinkering* propensity of the gentleman, (though not a mechanick by *profession*,) has caused him to amass a great variety of *tools*, and that he has been guilty of indulging his mechanical ingenuity with considerable success, in *drawing*—which comes under Mr. F.'s description of *constructiveness*.

"But the most *satisfactory* case of all, was yet to come. Mr. F. had frequently desired some one to come forward whose character was very *prominent*, or well-known to the audience for some *striking* and *peculiar qualities*; and was now requested to blindfold himself again, with the expectation of being gratified in this particular. Accordingly, a gentleman, (Captain Bossier,) was prevailed upon to submit to examination, who is more distinguished for certain bold and strong characteristicks, than any other in our city. The phrenologist was *completely successful*. He gave the character in bold and graphick style, and with an *accuracy* that could scarcely have been equalled by any one of his numerous acquaintances present. The conviction of skill and truth on the part of the phrenologist, went home so powerfully to the minds of the audience, that their applauses several times interrupted the examination.

"But there was, at least, one skeptick who yet remained incorrigible; and this was a man, who, the writer is informed, is notorious for his over-weening fondness for 'the root of all evil.' This worshipper of Midas could not be persuaded but that Mr. F. had previous knowledge of the head just examined, and therefore desired his own to be brought in contact with the magical touchstone. But no sooner did the inspired fingers of Mr. F. play upon the golden bumps of our money-loving hero, than his *acquisitive* character burst forth before the audience in so strong relief, as utterly to shock the incredulity of its owner, who soon begged for 'quarters,' and was let off—to the great diversion of all present. AUDITOR."

From Mr. Candler of Baltimore, a strong opponent to phrenology, the writer had the following statement. While the character of Wm. Gwynn Jones, who is now in the Peni-

tentiary in B., for purloining money from the Post-office in that city, but who was, at the time the observation was made, a member of a Christian church, and co-editor of a daily paper in the city, had the confidence of the publick, and had been promoted to several important stations of trust, a phrenologist said to him, "Mr. Jones, if I did not know you to be an honest and an honourable man, I should think you a rogue, for you have no organ of *conscien.*, and love money well enough *to take what does not belong to you.*"—Though this remark passed unnoticed at the time, yet, a few weeks after, when he was found guilty of stealing, forgery, and lying, the remark of the phrenologist was recollected and turned to the account of phrenology.

While the writer was on board a James-River steamboat bound for Richmond, Va., something being said of phrenology, Mr. Pegram of Richmond, desired him to examine the head of a new acquaintance of his on board. The first remark was, "he has no *conscience*, not a particle;" the next, "he is secret, mysterious, and artful, and has great practical talent." To Mr. P. he represented himself as a wealthy planter from the South; pretended that his trunk and money had been stolen from him, &c. Accordingly, on arriving at R., Mr. P. ordered for him a suit of clothes, introduced him to some of his friends, from whom he received presents, and advanced him $1300, in cash, for which he received a *check* of the gentleman on a Washington Bank; and, finally, Mr. P. gave him $70, with which to pay for his clothes on taking them from the tailor's. This money the rogue pocketed, and taking the clothes without paying for them, disappeared The check was *not cashed*, of course; and a subsequent inquiry proved, that the *southern planter* was a consummate villain, a gambler, and a thief—without "any conscience." At the time of the examination, Mr. P. was too thick with his new friend, and too skeptical on the subject of phrenology to regard these forewarnings.

In the town of P., Va., L. N. Fowler examined the head of a young lady who had extraordinary approbat., self-e., and firm., very large amat., adhes., combat., destruct., secret., acquis., and cautious., large conscien., benev., and intellectual faculties, and an active temperament. She was both vain and proud in the extreme, and absolutely stubborn; was secret, sly, and deceptive in a high degree; would steal, and when asked *why* she stole, replied, "because I can't help it."

Though by the influence of conscien. and intellect, she acknowledged her fault, and strove against them, yet she would still steal, would falsify, and then plead guilty. She had a most violent temper, and with all her raging passions, displayed unusual intellect.

In Portsmouth, Va., the writer saw a lad about 14 years old, in whom acquis. is immensely large, so much so as to project beyond the other organs, secret. large, conscien. small, the upper portion of the forehead low, narrow, and retiring, and cautious. extremely large. His entrance to this pleasant village, was greeted by this hopeful youth in the character of an importunate beggar, with the pretence that his sick mother was in a starving condition, and wanted a little money to get her some bread. He begged long and most earnestly, setting up several pleas, all of which proved to be utterly false; and when a piece of money was finally tendered, he seized it with the utmost avidity, clapped it to his mouth in ecstasy, and immediately renewed his request for more, accompanied with other pretences. A second and a third piece of money were received with equal transports of delight, and his suit for more, still renewed. In his hat were to be seen old nails, bits of paper, and an abundance of shells, &c., which his acquis. had hoarded up. Every day at low tide he might be seen wading through the mud knee deep, and at high tide, again at his begging in the manner just described; and when he could make money by it, he showed himself quite an adept at lying. Of course, the main interest of this case, turns upon the fact, that the traits of character displayed by the lad, perfectly correspond with his phrenological developments.

The writer's publick examinations in P., seemed very much to astonish the citizens on account of their accuracy, and to convince them of the truth of phrenology. After the first lecture, one gentleman, in behalf of several, came to ask if the examiner did not *know* Capt. Jarvis, the gentleman examined, and when answered in the negative, replied, "then, sir, I am *perfectly* satisfied of the truth of phrenology."

An elderly lady in P., was described as possessing, among other things, extraordinary imitative power, which manifested itself not only in drawing, needlework, &c., but even in mimickry. Her brother remarked, that he could not have delineated her character with greater accuracy, except that he had never seen the least signs of her talent for *mimickry*.

Soon, however, it was proved, that, in early life, she was unsurpassed among her acquaintances, for her talent at "taking off" the peculiarities of individuals, and for relating anecdotes and stories.

BAKER.—The Hon. Judge Baker, who is distinguished in that part of the country for his profound knowledge of law, his ability to collect, analyze, and clearly present, facts and arguments, for his discrimination and practical talent, as well as for his highmindedness, weight of character, unbending integrity, and the nobler traits of human nature, possesses a high head, large self-e., firm., ven., and conscien.; very large benev., compar., event., individ., and local., and large caus., form, size, order, and lang.—the very organs indicative of these characteristicks.

The following remarks were made by one of the editors of a Norfolk paper, but with an especial reference to an examination of his son.

"In our presence, Mr. Fowler has examined the heads of several individuals with the bent of whose dispositions we were somewhat familiar, and we must confess our surprise at the accuracy, as well as the facility, of his delineations of their characters, with which it was impossible for him to have made an acquaintance through any other medium than his skill in phrenology."

In ——— L. N. Fowler examined the head of a female who was considered deranged on the subject of religion, and who was a religious *melancholick and despondent.* The organs of cautious. and conscien. were developed in an extraordinary degree, and so sensitive to the touch, that she complained *bitterly of the pain* caused by the application of the hand to either of these portions of the head. Ven. was also very large, and hope and self-e. small.

At a lecture in Petersburgh, Va., the instructer of the school taught in the lecture-room, proposed a pupil for examination, who was described as possessing extraordinary construct., imitat., form, ideal., and colour, and, consequently, as unsurpassed in his talent to draw, paint, and use tools with dexterity, and, also, to mimick. So extraordinary were these developments, that the teacher was appealed to for the correctness of the description; and he replied, that he had seen no manifestation of such talents, but thought that phrenology was at fault with respect to them; but when the appeal was made to the schoolmates of the boy, there were a dozen voices in con-

formation of what had been stated, each one telling what the lad had made, or drawn, or painted, and all agreeing that his mimickry of the peculiarities and oddities of others, constituted one of their principal diversions. Among other proofs, a painting of Minerva executed by him, was cited as a remarkable specimen of juvenile talent.

CHERRY.—Among the many exemplifications of phrenology, none are more worthy of notice than the head of Mr. Cherry. It is very large, and in it, caus. and compar. are prodigiously great; the perceptive faculties only moderate, concent., firm., self-e., hope, cautious., consci. benev., ideal., and mirth., either large or very large, ven. small, and marvel. very small. The writer saw, and the world will doubtless one day see, evidences of a deep, philosophical, and original genius in his inventions, as prodigious, indeed, as are his organs of caus. and compar. His large concent. obliges him, whenever he becomes interested in any particular subject or thing, to dwell upon it until it is completed, and frequently prevents him from attending to lessons of interest and instruction, because he cannot draw off his mind from subjects that have previously taken possession of his thoughts.

The writer, in company with several distinguished citizens of Williamsburgh, Va., visited the Lunatick Asylum in that place, where the first subject presented, possessed extraordinary amat., very large adhes., firm., concent., benev., and lang., and small acquis. and secret. Disappointed love was the principal cause of his derangement; and, in accordance with his small secret. and very large benev. and lang., he was constantly talking about his amours, his sweethearts, &c. He was generally kind in a very high degree, but, when his firm. was excited, he was obstinate and even mulish. The gentleman's name is James Roon.

Of another, it was remarked, that he had extraordinary firm., self-e., adhes., and benev., and was, therefore, by turns, very stubborn or very obliging—that he had large individ. and full event., with but small caus.; and, consequently, that he could do what he was told to do, but could not understand the application of means to ends. The keeper of the asylum replied, "It is exactly so, throughout."

In the head of John Kinchelloe, self-e. projected prodigiously, so much so, that the writer's remarks upon him, turned mainly upon this organ. He appeared exceedingly

ostentatious; told the company that he was a vastly greater man, as to talents, than any other in America; was to be the next president; had the destiny of the world in his hands; and when one of the company remarked, that he was from Richmond, he replied, that he had special business with the Governour and Common Council of that city.

Six or eight other cases equally striking, were depicted with such accuracy as to astonish and surprise the keeper beyond measure, who, previous to this visit, had been not only an entire skeptick in phrenology, but a prominent opposer to it.

Arthur Tribble possessed very large combat., destruct., and cautious., and was surly, savage, and so dangerous that he was kept manacled. Another, in whom acquis. was very large, had his hat full of old nails, shells, and such other trumpery as he could pick up in the yard. Love of money caused his insanity.

The keeper accounted for the correctness with which the *first* subject was described, by supposing that those who accompanied the examiner, had previously related to him the history of the man, and, accordingly, after that, he selected several himself of whom he knew the examiner could have heard nothing, which, as he afterwards declared, were described with as great correctness, as *he* could have done after a daily observation of their conduct for from six to twelve years.

Each of the professors, and several of the students, of Williamsburgh College, are living witnesses of the truth of phrenology, and furnish admirable illustrations of its principles; but having already dwelt quite too long upon these "facts," a decent respect for our readers, requires that we should omit a particular enumeration of them.

Lay.—On a visit to Batavia, N. Y. in the autumn of 1835, the narrator, O. S. Fowler, was introduced by Mr. Kirkham to G. W. Lay, Esq., member of Congress from Genesee Co.; and being forcibly struck with the extraordinary developement of many of his phrenological organs, particularly those of the perceptive faculties, he proceeded, with the permission of Mr. L., to give a description of his leading traits of character and talents. He described him as possessing an extraordinary memory of facts and circumstances, and even of their minute particulars and details, as well as of persons, places, the relative position of objects,

and of expressions; as having a passionate fondness for learning, oratory, elegance, and for travelling and viewing natural scenery; as possessing a *superiour* professional and business tact, a very shrewd and critical turn of mind, a happy talent for comparing, illustrating, and analyzing, a keen, quick perception of the ludicrous, and a great deal of tact, point, and sarcasm, accompanied with an ability to *use up* his opponent; as highminded and manly, pre-eminently ambitious and enterprising, and always aspiring to something great and commanding; as spirited, energetick, and prompt, a happy speaker, excellent in making a bargain, highly honourable, but not over scrupulous and conscientious. These remarks were deduced from the following combinations. Mr. Lay's head is above the common size, and his temperament, active. He has very large compar., ideal., hope, individ., local., and event., and the residue of the perceptive faculties are large, together with his combat., destruct., secret., acquis., self-e., approbat., firm., benev., mirth., caus., amat., adhes., philopro., and cautious., and his conscien. is only moderate or full. He is, therefore, possessed of uncommon natural talents, is very social and obliging, and incapable of doing any thing degrading or unworthy the character of a gentleman.

At a publick examination in the same place, the writer discovered, among other things, *extreme combat.*, *and destruct.*, with small benev., in one of the subjects examined, and, accordingly, described him as *exceedingly cruel*, disposed to *delight in barbarity*, and given to the outbreakings of a most *brutal temper*. In confirmation of this statement, J. Churchill, Esq., remarked to one of the authors, (S. Kirkham,) that he was skeptical upon the subject of phrenology until he heard the character of this individual described; but that the character of the man (which he understood most perfectly, having been *brought up with him*) was so extraordinary, particularly in reference to his revolting and horrid *cruelty* of disposition, and had been so *accurately* hit off by the phrenologist (who must have been an utter stranger to him) as to *change his mind* in regard to the science. In illustration, Mr. C. further remarked, that he had frequently known the said individual, when a youth, to catch squirrels and *chop their feet off*, and then let them run, merely for the *sport* of it! At other times, he would make an incision in the skin of a squirrel, and, with a quill,

inflate the skin of the little animal, and then let it run again! At other times, again, he would *pluck the feathers* from birds, *amputate their limbs*, and devise and execute various other kinds of tortures upon animals of various descriptions, and then appear to be in perfect raptures of diabolical delight whilst witnessing the writhings, contortions, and other expressions of agony in his innocent victims.

This case suggests two points of inquiry not unworthy the candid attention of disbelievers in phrenology. 1. It presents us with *two* individuals, brought up under the same roof, but possessing *dispositions widely different;* the one, though not inferiour in *talents* to the other, even from a child, delights in cruelty and bloody deeds, and at the age of thirty, becomes a drunken vagabond and a grovelling wretch; the other, revolts at cruelty and despises every base pursuit, and at thirty, is a lawyer and a respectable member of society. Now, whence springs this *difference* of character? Is it the effect of *education* alone? or has *nature* something to do with it? And, 2. let it spring from whatever source it may, *wherein* is phrenology responsible, for merely ascertaining the fact, and pointing out the difference, when guided solely by the *external signs* upon the head? *Phrenology* responsible for the traits of character it discovers in men? What absurdity! nay, what *stupidity!* Does the phrenologist *create* the "bumps," or the *disposition* which cultivates them, and which causes their *increase?* On such a principle of reasoning, we might, and with equal propriety, arraign phrenology for not discovering as much metaphysical talent in the dog as in a philosopher, and for not finding as large an organ of local. in the latter as in the former.

In the possession of the Lyceum in Fredericktown, Md. is the cast of the scull of a murderer, who was hung some three years since, in which combat. and destruct. are swelled out in an extraordinary degree, and all the other selfish propensities appear very large. He was not only guilty of murder, but even when a boy, used to *amuse* himself by cutting off the feet of pigs, and then applying to them the lash, in order to see them attempt to run, and by other similar acts of cruelty and torture.

At a public lecture in Prattsburgh, N. Y., six individuals were selected for examination by a rank opponent to phrenology; but, inasmuch as the writer had once lived in the place, he was requested to be blindfolded, lest he should judge

from a previous knowledge of their characters. The first subject presented, was a violent opposer of religion, infidel in his belief, violent in his temper, stubborn, and withal a great mechanical genius; and such he was described to be *throughout*. The next was described as highly conscientious, talented, religious, eminently pacifick, &c. and, in the main, directly opposite to the first. After their examination, Deacon Linsley, who knew both perfectly well, and who, till that time, had been a disbeliever in phrenology, observed, that, since these two individuals, whose characters were directly opposite in almost every particular, had been examined in succession, and the points of difference between them correctly pointed out, and that, too, when the examiner was blindfolded, and, consequently, unable to judge of character except from the shape of the head, phrenology must be a true index of character. What is still more, one of these gentlemen had been examined the preceding evening, and both descriptions precisely agreed.

SPAULDING.—Among others selected for examination on the same occasion, was the Rev. Henry H. Spaulding, Missionary to the Indians that are located west of the Mississippi. After his extreme firmness and high moral qualities, particularly his very large benev., or disinterested and strong desire to do good to his fellow-men, had been described, in passing his hand along the arch of the eyebrow, the writer felt a deep depression where the organ of *colour* is located, and, struck with surprise, he exclaimed, "this gentleman has no organ of colour, and can hardly tell white from black." After the lecture was over, Mr. S. observed, that, as had been stated, he was utterly unable to distinguish colours; that, except black and white, all colours and shades of colours looked alike to him, and all appeared of a dingy, indistinct hue; that his wife would never trust him to purchase any article of clothing whatever, because he seemed to be utterly destitute of all power of distinguishing, and even of discerning, them. This fact we deem an important one. The eyesight of this gentleman, is perfectly good; he reads correctly, uses words with facility, thinks and writes with unusual power, seldom forgets faces, and is a superiour scholar; yet his power of distinguishing colours, is almost wholly wanting. We ask, then, whether the same mental power which perceives *colours*, also perceives forms, and places, and the force of arguments? If so, why should the first of these

faculties be wholly wanting in the Rev. Mr. S., and the last of them be unusually strong in him? Will anti-phrenological metaphysicians have the kindness just to explain these simple and common phenomena?

LINSLEY.—Deacon Linsley is certainly one of the most devoted and consistent Christians—the most fervent and devout in his addresses to the throne of grace, the most meek and penitent, and forgiving of men. Accordingly, his head is not only very high, but it is also very deep from the superiour anterior to the superiour posterior portion, and greatly arched by the extraordinary development of his benev. and ven. His intellectual faculties generally, are large: hence his uncommon share of good sense, mingled with his piety. His philopro. and adhes. are very large; and hence the success with which, for many years, he has superintended Sabbath-schools and Bible-classes.

When the writer was a boy, he was wont to listen to the marvellous stories of one of his fellow-townsmen, who always magnified every thing he related, especially if it pertained to himself, till it appeared to be something really great, singular, and wonderful. Accordingly, on revisiting his native town, he sought his old story teller, and found that in his head, the organs of marvel., hope, approbat., and lang., were largely developed.

From a mere boy, one of his brothers was remarkable for his propensity to *throw stones*, and, more especially, for his adroitness and skill at it, as he was able in this manner, to kill birds, squirrels, &c. As he grew up, he was equally famous for going aloft at country "raisings," &c.; and, accordingly, was found to possess very large weight, whilst the writer, whose education, in this respect, has been the same, is nearly destitute both of the organ, and of the faculty, of weight. The same is true of *colour*.

One of his fellow-townsmen, who had always been noted for his disbelief in the doctrines of the Christian religion, as well as for his strenuous opposition to it, was found to possess very small marvel. and ven., and small conscien.

NEW YORK CITY.—But, next to Washington, New York furnishes facts and demonstrations as perfectly conclusive in proof and illustration of phrenology as any chymical or anatomical demonstrations.

At the first publick lecture delivered in this city, in the autumn of 1836, two of the authors, O. S. and L. N. Fow-

ler were present, and the first person who submitted to an examination, was examined by one of the lecturers in the *absence* of the other, and then by the other; and (it being a striking case) the same description, not only in the main, but, also, in the details, was given by both.

The next individual was described as possessing an excessive development of *amat.*, with very large selfish propensities and sentiments, and a fair share of intellect. As much was said of his amat. as propriety would permit, and the whole examination turned upon this organ, his combat., and destruct., and small conscien. A few days after, the Rev. Mr. Walter, pastor of the church from which this individual had been cut off, stated to the writer, that, in consequence of his *amours* with the wives of others, he had broken up several families, and was then living with the wife of another man (since divorced;) that the violence of his temper was ungovernable; and that he appeared to have no compunctions of conscience. He added, that several of his church members who heard the examination, stated that it was so characteristick as perfectly to astonish them.

Smith.—At their second lecture in N. Y., Mr. S. B. Smith, late a Romish Priest, and now editor of the "Downfall of Babylon," was selected for examination. He was found to possess a large head, developed mainly in the coronal region, with very large firm., self-e., benev., form, order, caus. and compar., large hope, conscien., combat., adhes., mirth, ideal., imitat., lang., calcu., size, local., and cautious., only moderate destruct., time, and secret., and small marvel. The inference was, that he possessed commanding talents joined with great energy and efficiency of character; resistance, and moral courage in a pre-eminent degree, without harshness or a desire to injure even his enemies; that he must be a publick man and distinguished in his sphere; an original and profound thinker, and a logical reasoner; a distinguished scholar, and possessed of integrity; very cautious and judicious, and yet, enterprising; a theologian and moral reasoner of the first class, and possessed of extraordinary form, or power of recollecting faces, detecting typographical errours, &c.; a first-rate critick, and perfectly systematick, nay, almost "old-maidish" about having things in order. But his superiour talents as a *moral and theological reasoner*, were dwelt upon as his great forte—his leading characteristick. At the time of the examination, Mr. S

was utterly unknown to the writers, and as far as they have since learned his history and character, the coincidence between them and the publick description given, is palpable and striking throughout, and some portions of it so much so as to be incapable of amendment or improvement. The hardships which he has endured, the opposition and persecution which he has met with, the heart of a christian hero, and the high moral character, which he has displayed in his ready renunciation of a religion which he felt to be wrong, and that, when, by so doing, he knew he should draw down upon his devoted head the anathemas and the vengeance of the whole Romish church, his incredulity in not believing Romish dogmas, the clearness of his arguments presented in the "Downfall," (due allowance being made for that enthusiasm which is begotten by dwelling so long upon a highly exciting subject,) the anecdote of Mr. H. R. Piercy, (see note to p. 222.,) the "Synopsis" translated by him—these things, one and all, show a perfect coincidence between the description of his character, of which the preceding is a mere abstract, and his real character and talents as evinced both in his publick and private life:—see relative size of his organs in the Table. (See note on p. 322.)

Brown.—At a subsequent lecture, Mr. Goold Brown, author of a Grammar, was examined, and described as possessing a high degree of critical acumen, and a happy talent for comparing, analyzing, and illustrating, and especially as a verbal critick and linguist; as somewhat eccentrick in his manners, rigidly exact and honest, and somewhat dogmatical; but, withal, as possessing rather an extravagant organ of love of approbation and popularity, which would make him rather boastful, and fond of telling what great things he had done, &c.; and, in confirmation of the correctness of these statements, many anecdotes have since been related to the writers, O. S. and L. N. Fowler.

At another lecture in N. Y., a well-dressed lad was brought forward. The first remark made of him, was, that he possessed an *extraordinary* organ of *secret.*, such a development, indeed, as the examiner had seldom, if ever, seen; that, consequently, he was cunning, artful, sly, deceitful, equivocating, and evasive; that it was often next to impossible to *extort* the truth from him, and that nothing could be known from what he said; that his acquis. was also very large, and conscien. small, and, consequently, that he was a

rogue, and would *steal*, as well as lie, and manifest unwonted dexterity, not only in stealing, but also in concealing the plunder; that he had no compunctions of conscience, and could not be made to feel guilty; that he was not at all benevolent, but the reverse; that his reasoning powers were very deficient, and yet, that he was quick to observe, and had an extraordinary memory of facts, and very large lang. or "gift of the gab;" small combat. and large cautious., and was, therefore, a *coward;* and that he possessed an extraordinary fondness for children.

The following is a statement of his character, the principal part of which was made at the time, before the audience, by the individual who brought him forward, and the rest subsequently communicated to the authors by the same gentleman. "This lad, who is about thirteen years old, was born in Canada; when about five years old, was found to be so very fond of children, that he was frequently employed by gentlemen to amuse their children, and even infants, from which he was *taught by his mother*, (as he says,) to steal the coins about their necks, and such other things as he could lay his hands upon; that, on the occurrence of a fire, he stole money from the pocket of a person, and *blacked* it, pretending that he had *found* it, yet, as it was a pocket-piece, it was easily identified; that for a long time he had been in the habit of taking small sums from a shoemaker in Greenwich-st. N. Y., with whom he is now living as an apprentice; that when one theft after another was detected and proved upon him, he would solemnly declare, and call his God to witness, that each one was the *last;* that he would frequently protest, by all that was good or great, that he told the truth, and soon afterwards declare, that what he had before said, was wholly false, but that what he now swore to, was certainly true; that he was very adroit in meeting charges against him, and always ready with an excuse for his wickedness; (small conscien.;) that, to prevent suspicion, he would often accuse other boys of stealing apples from a poor woman who sold them in the streets, and pretend to pity her, when he himself stole them every day, and had laid up half a trunk full; that he would falsify even when nothing could be gained by it; that he was an arrant coward, and would quail before the stern look of his playmates, and always run if they threatened him; that his judgment was extremely limited, and yet he showed great tact in learning to do some things; that he

was admirable in pleading his own case, and was, withal a superstitious Catholick;" (his ven. and marvel., being large.) For the truth of the foregoing particulars, we refer to Mr. Rufus Dawes, co-editor of the N. Y. Mirror, and to the crowded audience who witnessed the examination in Clinton Hall, as well as to a *cast* of the head of this hopeful youth, which they keep for sale at their office in the same place:—see relative size of his organs in the Table.

CHAN AND ENG.—The Siamese Twins, Eng and Chan, furnish another striking example of the truth of phrenological science. It is well known that their traits of character, including their feelings, passions, abilities, dispositions, modes of thinking, of acting, and so forth, are so much alike as frequently to start the pretence, and induce the belief, that they possess but *one mind*, or, at least, that, in consequence of the wonderful, *physical connexion* of their bodies, there exists between them a similar union of mind, or such a one as to cause both minds to think, feel, and act simultaneously and *alike*. Although this is a mere pretence, yet the foundation of it remained to be developed and explained by phrenology. In the autumn of 1836, at the Washington Hotel, N. Y., their heads were examined by the narrators, O. S. Fowler and S. Kirkham, when, to their surprise and admiration, they were found to be most wonderfully and strikingly *alike*, not only in size and general outline, but even in the minute development of nearly *all the phrenological organs*.

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* The following note from the gentleman who prints the "Downfall" for Mr. S., will confirm several points of character contained in the foregoing statement.

"Mr. Smith is so very particular and over-exact to have even every *little* thing done with the utmost precision, as to give my workmen a great deal of extra labour, and to provoke from them a nickname designating his 'old-maidish' peculiarities. As a *proof reader*, although Mr. S. has but recently turned his attention to the business, yet, by the force of what seems to be an *innate* talent, he excels many who have had much more practice. He is one of the *firmest* men I have ever seen; and when he thinks he is right, nothing can turn him: (firm. and self-e.) His *cautiousness* is almost equally as striking as his order and firmness.

"Before I heard Mr. Fowler's description of Mr. Smith's character, I had no faith in phrenology, but this satisfied my mind of the correctness of the science; for I considered the description accurate and striking throughout, so much so that it could not be bettered by any of the gentleman's most intimate acquaintances: and this opinion I expressed to Mr. Le Roy Sunderland at the time, who was sitting beside me. H. R. PIERCY."

Several other individuals made remarks similar to those of Mr. P. Among them Mrs. Smith and Mr. Carey, teacher in the deaf and dumb asylum of N. Y. The approbation of the audience, and the testimony of all who knew Mr. S., was general and unequivocal as to the examination being a perfect transcript of the life and character of this distinguished gentleman.

We will take the liberty to refer those of our readers who wish to satisfy themselves, to "the Synopsis of the Moral Theology of the Church of Rome," published by Mr. S., where the *reasoning* organs of Mr. S. are displayed to admiration.

Some small difference, indeed, in the development of some *few* of the organs, does exist; but then it is so *slight* as to be detected only by the most minute and accurate observation. Among all the heads ever examined by the authors, such an agreement of size, shape, and temperament, or anything *approaching* to it, in any two, they never before witnessed or heard of; and hence, the striking coincidence between the characters and dispositions of the two brothers no longer remains a mystery; for, in addition to the general, natural law, (which operates in this case,) that "like causes produce like effects," from the necessity of the case, their *training, habits, and education*, have been alike, more perfectly so than that of any other two individuals that ever lived. But notwithstanding this, it has been stated, that a slight *difference* in the development of some few of their organs, was pointed out by the phrenologists, and the consequent difference in their characters, specified. In relation to this point, as well as to all the points of *agreement*, both the young gentlemen, and the gentleman who accompanied them, fully confirmed and corroborated the statements of the examiners. Again we appeal to our opponents to answer the question, If phrenology is not a true science, how could these nice distinctions and discriminations of difference in character, have been thus *accurately* pointed out merely by an examination of the physical form of the head? And again: If the disposition and talents of individuals, depend *solely* on education or training, how could any difference in these respects, exist between these twins?

At a publick lecture in Clinton Hall, a gentleman examined, was described as possessing, in an unusual degree, the mathematical and reasoning organs, and, also, philopro., but as subject to a depression of spirits, or "the blues." His character had been previously written out by his friends, and, when read to the audience, it not only confirmed the correctness of the phrenological examination, but showed that, on account of the *predominance* of those traits of character pointed out by the phrenologist, the gentleman had been selected as a proper *test* of the science.

A son of Dr. Barber, professor of Elocution, &c., was also examined, and his traits of character minutely specified; and, after the examination, almost every point stated, was confirmed and illustrated by anecdotes of the lad as related by his father.

OFFEN.—But of all the publick *tests* of phrenology, perhaps no other one ever made so extensive and decided an impression in its favour, as the examination of Benjamin Offen, a distinguished infidel lecturer, which took place in Clinton Hall on the evening of the 28th Jan., 1837. As this examination was made in the presence of, at least, *one thousand* spectators, who are living witnesses of the truth of the following account of it, the authors trust that its *accuracy* will not be doubted by the general reader.

In acceptance of a previous challenge in which the examiners had invited the publick to "test the science in any and every way which their incredulity or ingenuity might suggest, by *choosing their own subjects for publick examination*, or otherwise," an elderly gentleman of very ordinary dress and general appearance, came forward: and in order to give the audience the opportunity of the *double* test of hearing a description of the character given by *each* of the examiners in the *absence* of the other, L. N. Fowler retired from the room accompanied by a gentleman, whilst O. S. F. proceeded with the examination.

About the first thing stated by the examiner, was, that the gentleman's conscien. was moderate, his ven. small, and his *marvel. almost wholly wanting;* and, consequently, that he must be a *total skeptick*, particularly in regard to religion, especially *revealed* religion, and all the popular forms and doctrines connected with it. He also stated that his combat., destruct., self-e., firm., adhes., and knowing and reasoning organs, particularly his compar., were very large, and his cautious. and secret., small; and hence, that he was much inclined to debate, and ready, on all occasions, to declare his disbelief, and advance and defend his opinions. His event., lang., mirth., and imitat., were likewise described as very large; and hence the inference was drawn, that, although his general appearance did not seem to justify the conclusion, yet he must be a *publick speaker*, and as such, quite distinguished—that, in debate, he was considered a great reasoner, and would display a great command of words, facts, and arguments; that he employed much *action*, and was unsurpassed in his powers of *ridicule*, particularly in employing severe epithets and ludicrous and sarcastick comparisons. But among many other things, his benev. was dwelt upon as one of his strongest traits of character, and his acquis. was stated to be so small as to prevent his ever

becoming rich. He was represented as kind-hearted, obliging, and generous to a fault, but, at the same time, (small conscien.,) as not always actuated by moral principle, or the *right* and the *wrong* in the case, and as having little or no feeling of the *guilt* or *sinfulness* of any of his acts. For some points of this character, see first paragraph under conscien. moderate, p. 131, also 8 lines at the bottom of the same page, 11 lines at the top of the next, the last 5 of the same paragraph, the first paragraph on p. 135, and benev. large, and very large, p. 155,—together with the relative size of his organs in the Table of Measurements.

After the first examination had closed, L. N. Fowler was called in, and proceeded with an examination of the same head; and so perfectly, *on every point*, did his description of the character and talents of the man, agree with the first description, that the old *charge of collusion* was again brought up, although the fact was, that neither of the examiners had any *previous* knowledge of the individual, nor intercourse with each other during the examination; and this point was *proved* at the time, to the entire satisfaction of every candid hearer.

After the close of the second examination, Mr. Vail (a lecturer in Tammany-Hall) arose, and remarked, that "the gentleman just examined, was Mr. Offen, the celebrated lecturer in Tammany Hall; that he had known him intimately for eight or nine years; and that, as far as he was enabled to judge, he must pronounce the descriptions of character and talents given by the phrenologists, as *remarkably correct throughout*, excepting that he thought the elder brother had not given Mr. O. quite credit enough for his conscientiousness, but that, with the modified and plainer description of the same trait of character as given by the younger brother, he was satisfied." Mr. V. then went minutely into his character, taking it up, point after point, and illustrated most strikingly, and confirmed, each as stated by the phrenologists. Among other things, he said that, "though a poor man, Mr. O. was a very benevolent man;" and in proof of it, he begged leave to state the fact, that "Mr. O. lived out of the city, and near a common, upon which unfeeling persons were in the habit of turning old and worn-out horses to starve, and that, out of *pity*, Mr. O. was in the habit of taking up these horses and *feeding* them at his own expense."

Finally, Mr. Offen arose and confirmed the correctness of

the descriptions given by the examiners, and remarked, that, "Although hitherto skeptical in regard to the truth of phrenology, yet the remarkable accuracy with which they had delineated the various features of his character, had changed his mind in regard to it, so far, at least, as to compel him to believe that there was much truth in it." But touching their description of his low *conscien.*, he seemed not to be fully satisfied. He therefore continued: "The phrenologists have stated that I have many *friends.* This, I believe, is true. They have also said that I have many *enemies.* This *may* be true; but I ought not to have them, for I *never wronged a man in my life.*"

O. S. Fowler then took occasion to remark, that "He considered this declaration of Mr. O. as proof demonstrative of his possessing a low conscience, for, he was sure, that every man who has a large one, will be ready to *condemn himself*, and acknowledge that he has *often done wrong* to his fellow-men."—See conscien. large, p. 126, and conscien. small and very small, p. 132, 133.

In a subsequent conversation, Mr. O. stated to the writer, that, from his earliest recollection, he had known no standard of moral rectitude and no code of moral principle or of virtue, except that which tended to relieve human suffering, or to augment human happiness; and, moreover, that he regarded that, *and that alone*, as sinful, the effect of which was to prevent the enjoyment, or to increase the sufferings, of his fellow-men. Of abstract justice, right, or duty, he had no conception; yet he could *never* be an atheist. Whether there was, or was not, a future state of existence, he did not know; but *if* such a thing *does* exist, *he*, and all others composing it, should be happy. He said that he was perfectly *astonished* at the description of his standard of moral principle. He also added, that he was, for many years, a *deacon* of an evangelical church.

FRANCES WRIGHT.—However striking many of the preceding facts may be, the authors feel confident, that none of them surpass in individual interest, or as *proofs* of the truth of phrenology, the phrenological developments of the celebrated lady whose name heads this paragraph—now, *Maäam Darusemont.* As hers is one of the most remarkable characters of the present day, and as her phrenological developments throughout, are found *perfectly to agree* with her peculiarities of character and disposition, this may be

considered one of the *best tests* of the truth of phrenological science that can be produced or desired. But there is one circumstance which renders this case particularly gratifying to the phrenologist; and that is, the character and talents of Madam Darusemont are so *well known*, that the greatest skeptick in phrenology, has not "a loop left to hang a doubt upon," concerning the *perfect coincidence* between her character and her phrenological developments, as presented in the Table of Measurements.

On a visit to this lady in the present year, (1837,) the following observations were made with the greatest care, by O. S. Fowler and S. Kirkham, and noted down at the time; so that their *correctness* may be fully relied upon.

The head of this distinguished individual is considerably above the ordinary size, and her temperament such as to combine the highest activity, with great strength and power. But her head is developed in such a manner as to present a character decisively *masculine*, combining great boldness and energy, with unusual intellectual power. In other words, her head is much larger and wider in the basiliar region, than it is in the coronal; and, again, the posterior portion of the coronal region, is much larger than the frontal, notwithstanding her forehead is large, and fully developed throughout; but the lower and middle portions of it, are relatively much larger than the upper and lateral portions. In phrenological language, the perceptive and semi-perceptive faculties, together with compar., are really very great, whilst caus., though large, is relatively smaller. The authors do not recollect ever to have seen, in a woman, so much intellect urged onward by so prodigiously great propelling powers; and hence her acknowledged talents, combined with masculine energy, which have gained for her a fame throughout the world.

As to her individual organs, amat. is *large* and adhes. *very* large, whilst philopro. is only full; and, accordingly, the greatest objection to her theory against matrimony, is, that it does not sufficiently provide for *children*.* Concent. is small; and hence the *intensity* of her mental operations, and the rapidity with which her mind passes from one subject to another. Combat. is very large, and destruct. large; and hence, with her large *mirth.* and *very* large compar.,

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* At the time the authors visited Madam Darusemont, she had left her *only child* (and a *young* one, too) behind her in France, and her *husband* had gone back for it.

her point and severity, her withering sarcasms, and the spirit and fire which are breathed into almost every sentence she utters; and hence, also, that disposition to resist, attack, combat, debate, and defend, which forms one of the most prominent points of her character. Acquis. is almost wholly wanting; and hence the utter disregard of property as such, and the loose and vague ideas upon the subject of *personal ownership*, which constitute a part of her new code of morals. Hence, too, the facility with which she joined Robert Owen in his Community scheme, as tested on the banks of the Wabash. In further illustration of this trait of character, it is said that she has never appropriated to her own use, *one cent* of the avails of her lectures or of her writings: see p. 95.

Her cautious. is moderate; and a want of prudence and discretion, it will readily be seen, has, more or less, characterized her publick career. Secret. is very small; and hence the directness, and plainness, and ingenuousness with which, on all occasions, she speaks out just what she thinks and feels: so that, let the world say what they may of her, they cannot call her a *hypocrite*. Approbat. is weak; and this manifests itself in her utter indifference, both in appearance and in fact, to what is thought or said of her, in her disregard to reproach, and to being considered *singular;* and this, united with her combat. and destruct., causes her to glory in encountering opposition. Her large self-e. and firm., united with her combat. and destruct., and her deficient ven., give her that daring boldness, independence, self-confidence, unbending perseverance, highmindedness, and even arrogance of character, and determined resolution, and acknowledged *efficiency*, which shine so conspicuously in her publick career: see p. 120.

All the moral organs, with the exception of benev. and hope, are so deficient, that the coronal portion of her head is narrow and flattened. Benev. is largely developed; and doubtless she has at heart, the good of society and the advancement of human happiness; and she certainly considers herself a *philanthropist;* but ven. is deficient, and marvel. is so very small that no traces of it can possibly be discovered—smaller, if possible, than in any other head which the authors have ever seen; hence her disbelief in any thing which she does not *see demonstrated to her senses*. Even the existence of a Supreme Being she questions, "because," she says, "she can not *see* such a being, nor know any thing of him by any of

her senses." Her conscien. is only moderate or small; and hence the looseness of her moral code, her imperfect reasonings upon moral subjects, and her want of moral acumen; which are very evident to every conscientious reader of the productions of her pen. Hope is full; and, without it, no one would undertake what she, unaided and alone, has attempted to accomplish. Hence, also, with her self-e., her unbounded confidence in her own abilities and strength. She professes to have come to America this last time, for the express purpose of *enlightening* our benighted minds in morals and religion, and to instruct our ignorant statesmen in a knowledge of the true principles of our republican government, and to show them what measures they must adopt in order to save the ark of liberty from destruction!

Her ideal., imitat., lang., individ., event., and compar., are all large or very large; and hence her acknowledged *eloquence;* which is really of the highest order. Her individ., event., and compar., are all very large, and nearly all her other intellectual faculties are large; and hence her intellectual greatness; her acknowledged superiority as a scholar; her extensive information about matters and things in general; the copiousness, appropriateness, and elegance of her historical and scientifick illustrations; and her great talent for collecting statistical information, &c. Caus. is less than compar.; and, accordingly, she exhibits more of a practical, literary, matter-of-fact talent, than of deep, logical argument—more of clearness, perspicuity, and force of illustration, than of close inductive reasoning—more of facts, analyzed and systematized, than of profundity and depth of intellect. Her reasonings upon *first principles*, in short, cannot be relied upon: see Table.

BENNET.—Phineas Bennet, the distinguished inventer of the new method of *generating steam* for the steam-engine, furnishes a proof of the truth of phrenology so convincing, and so clear an illustration of the practical application and utility of the principles of the science, that, to omit to mention his phrenological developments, would be doing injustice to the science. His head is of the largest size, being seven inches and three-eights in diameter where the hat fits to it, but, in consequence of the extraordinary development of the perceptive faculties and of construct., it is much larger a little lower down.

His development of firm. is most astonishingly great, of

self-e., very considerable, and of concent., greater, perhaps, than the authors have ever seen elsewhere. On a close inspection, his forehead appears really massive. Though generally uniform, it is most developed in the region of the perceptive faculties. His construct. is wonderfully great, so as very much to widen and deepen that portion of the head in which it is located. His form is really prodigious, calcu. very large, size extraordinary, and compar. and caus. but little inferiour, whilst hope is scarcely full: see p. 162.

His firm., self-e., and concent., are sufficient to give him that astonishing perseverance and connectedness and determination of purpose which, in spite of poverty, the reproaches of his friends, the jeers of his enemies, and the apparently insurmountable difficulties that, one after another, arose before him, held him for *fourteen successive years* upon one single invention—an invention that will annually save the world many millions of dollars in the expense of fuel and labour, and render him as immortal as his illustrious predecessor Robert Fulton. His concent. inspired him with *patience*, and enabled him to *concentrate* all his powers upon this one point; his construct. and perceptive faculties, with his caus. and compar., gave to these lastnamed qualities an inventive and mechanical direction; his indifferent hope allowed him fully to mature and perfect his plan, instead of enticing him to some other pursuit or invention, whilst his self-e. inspired him with the requisite self-confidence to push forward his designs without encouragement from others; his deficient imitat. neither enabled or disposed him to take any hint or pattern from any other machine, whilst his inventive powers were thus left free to produce something wholly original. Now, any materially different organization, would have prevented so glorious a result. This organization, then, taken in connexion with his invention, is certainly wonderful to contemplate. Mr. B. was brought to the office of the writers by Col. Haskett, and furnished with a chart by L. N. Fowler, before he had even heard of such a man or his invention; but a friend of Col. Haskett's, on seeing the chart given, was forcibly struck with its accuracy, particularly in reference to his concent., adding, that if Mr. B. ever became interested in any subject, nothing could divert his mind from it until he had finished the thing in hand. The relative size of his organs as given at the time referred to, may be seen in the Table of Measurements, p. 347. Conscien. is very large in his head; and, with the first money

received from the success of his machine, he immediately proceeded to pay up all those debts he had unavoidably contracted during his progress, and to amply compensate those who had done him favours, before he thought about *himself.*

Mr. B. is also ascertained to be the inventer of the American Automaton Chess-player, by which the Messrs. H. are said to have made a handsome fortune.

Mr. B. stated that after deep and long study upon his machine, he generally experienced a severe pain in the region of the *forehead* and of the temples, and in showing where it was located, placed his hand upon *construct., caus., and compar*: see "increase of the organs by exercise," pp. 365 to 370.

We again ask our opponents to account for this coincidence between so remarkable a character and the corresponding phrenological developments; and, if they are not satisfied with our observations, to make observations for themselves.

WYNANS.—Akin to Mr. B. is Mr. Wynans of New York, who has distinguished himself, both in this country and in England. as a machinist. Four years since, he invented and applied to the Manchester and Liverpool Rail-Road, an improvement called the *out-side bearing*, which was immediately adopted, both in this country and in Europe. The amount of power gained by it, is said to be very great. He is also the author of several other scarcely less important inventions, and is now erecting a very large establishment in N. Y. for making greatly improved locomotive engines, orders for which he has received, not only from many of the principal rail-road companies in this country, but several from Europe. His locomotives are much less expensive, and much more efficient, than those generally in use. He also invented those very large eight-wheel cars which are coming into so general use, and are both much less expensive, and much more convenient, than their predecessors. It may not be improper to add, that, for several seasons, he has been employed, at one and the same time, by *four* different rail-road companies. and is paid fifteen hundred dollars annually by each, *simply* and *solely to give advice*, without being obliged often to leave his other business on this account, such is his reputation as a machinist.

This gentleman, with his lady, entered the office of the writer in Clinton Hall, perfect strangers; and the first remark made of him, was, "that his mechanical genius and talent were, beyond all question, not only the ruling feature of his character, but greater than in one man in ten thousand.'

This was inferred from his extraordinary development of *all* the organs that constitute both an inventer and a machinist of the first class—that is, from his extraordinary construct., imitat., form, size, *weight*, order, calcu., local., compar., caus., and ideal. Now, let the reader contemplate all these united in one and the same individual, whose talents as an inventer and machinist have just been stated, and let him recollect, that all these organs were described as giving those very powers just enumerated, and that, too, in a degree no less striking than they are actually found to exist—described both by the writer, O. S. Fowler, and afterwards by L. N. Fowler, who did not hear the first description, but whose description, according to the testimony of Mr. W., and also of his lady, did not differ from the first either in these, or in any other, points of his character, and then say whether phrenology is not deserving of belief.

Let it be observed, also, that in Mr. P. imitat. is deficient, while in Mr. W., it is developed in a most astonishing degree, forming a ridge almost as prominent upon his head as the finger would form upon a plain surface. Accordingly, the invention of Mr. B. is wholly original—being throughout, entirely unlike any other; whilst those of Mr. W. consist mainly of *improvements* upon the inventions of others. This will serve to illustrate the influence of imitat. upon the character, as well as upon construct.

Mr. W. has very large ideal., whilst Mr. B. has much less; and hence the former *embellishes* by his improvements, whilst the latter confines his whole attention to the *mechanical power* alone.

Stephens.—Robert L. Stephens possesses a large head and an unusually active temperament, together with those organs strongly developed which give ambition and energy of character. He has, also, very large construct., caus., compar., imitat., individ., form, size, local., ideal., and hope, and large calcula. and order. Hence his extraordinary mechanical ingenuity, as displayed in his improved methods of constructing steamboats, &c. His philopro. is very large; and hence his extreme fondness for pets, and especially for horses.

Powers.—Mr. Powers, a very celebrated artist in Washington, D. C., possesses extraordinary form, size, weight, ideal., imitat., caus., compar., and construct., and has particularly distinguished himself for the correctness of his marble, miniature busts of Judge Marshall, Calhoun, and other great

men of the nation—in which busts he displays his *form, size,* and imitat., with surprising success.

Mr. P., the clever artist who produced that admirable piece of workmanship known as Ellen Tree, possesses a prodigious head in point of size, and, in it, very large ideal., imitat., form, size, and all the other requisites of an artist of the first class; and such he was pronounced to be by one of the authors before he was known to him.

AMES.—A young man of plain, unassuming manners, and, as the vulgar phrase is, somewhat "countrified" in his appearance, entered the office of the writers some time in Jan. of the present year, (1837,) and desired a phrenological examination. He was described by L. N. Fowler and S. Kirkham, neither of whom had ever seen him, or heard of him, before, as possessing, among other things, extraordinary powers of *memory and observation,* together with *prodigiously great calculation.* S. Kirkham, in particular, dwelt upon his organ of *calcu.* as of *very uncommon* size—as altogether larger than any thing of the kind he had ever seen, except in the boy Michael ——— in the Blind Asylum of N. Y., (whose extraordinary powers of calculation, very nearly, if not quite, equal those of Zera Colburn, and will be hereafter spoken of,) and remarked that, in *shape* and *size,* the organ in this young man, exactly resembled that in the lad, as well as in the portraits of Zera Colburn.

But not only was calculation developed in a most extraordinary degree, but also nearly *all* of the perceptive faculties, particularly form, size, weight, individ., local., and event., together with fair caus. and large compar.; and, accordingly, he was described as having the greatest imaginable curiosity to see every thing in nature, and an ability to remember, most *accurately* and *perfectly,* the shape, size, location, and appearance of every thing he ever cast his eyes upon, as well as every thing he had ever heard or read—as having uncommon talents for geometry, trigonometry, surveying, engineering, &c.

After the examination, at the request of S. Kirkham, the young man stated, that his name was Nathan Ames—that, in regard to his memory, he did not know that he had ever forgotten *any* thing—that he commenced the study of arithmetick at the age of 17, and *went through with vulgar arithmetick in five weeks*—that the next winter he went to school again *seven weeks, during which time* he went *nearly through*

with geometry and algebra, leaving off at quadratick equations—and that, afterwards, and without an instructer, he mastered *surveying in the evenings of four weeks*—that he has since practised surveying; is 22 years of age; and expects soon to enter the engineer department under Government.—The correctness of every part of the foregoing statement, the writers are prepared, at any time, to *prove*. They, therefore, simply ask disbelievers in phrenology, to explain, first,—How this young man is able to learn more in calculation, &c., in a given number of *weeks*, than is ordinarily learned in *twice* the number of *months*, unless it is by means of the extraordinary faculties ascribed to him by phrenology? and, secondly—How the extraordinary power of these particular faculties, could have been so accurately pointed out by the examiners, on the supposition that phrenology is *untrue?*

Dr. Griffin.—Whilst one of the authors, (O. S. Fowler,) was lecturing in Newark, N. J., Dr. Smith invited him to his office, and there requested that his eyes might be blindfolded whilst he was examining and describing a particular individual. Accordingly, Dr. Griffin was seated in the chair, and, in the presence of his wife and children, Dr. Smith, and others, the following description was given of him.

Conscien., caus., and compar., are all very large; accordingly, the gentleman is naturally, not only very fond of theology and moral metaphysicks, but is a deep and profound moral reasoner, and, his combat. being also large, he must be very fond of debating upon, and discussing, topicks of religious controversial character, or of polemical theology. He possesses, also, great decision and force of character; great integrity, and the highest regard for moral principle; is very incredulous, and places his religion *mainly* in *doing right* and in *doing good*, throwing creeds and ceremonies into the back ground; is *conspicuous* for his *imitative* talent, and for the appropriateness of his gesticulation; has a quick and lively perception of the ridiculous, and is very sarcastick; possesses talents of a high order, and combines the elements of a great genius; has an unusual share of ideal., and, consequently, a lively imagination, which causes him to express himself with glowing rapture and beauty. He was likewise described as a critick, both logical and verbal, of the very first order; as being a clear, strong, and lucid reasoner—most devoted in his attachments, exceedingly fond

of children, exceedingly apt in relating anecdotes, and in describing,—as more prone to *thinking* than observing as exceedingly cautious, &c. These traits of character were drawn from his very large compar., caus., ideal., imitat., benev., conscien., approbat., lang., adhes., combat., and firm.; small marvel., only full ven. and individ., large mirth., destruct., and event. Dr. G. considered the description wrong in relation to his imitative power, his mirth., combat., and destruct.; from which, however, the writer appeals to the decision of the publick.

It may be added, that Dr. G.'s head is unusually large, his temperament highly excitable, all his organs sharp, his forehead high, bold, and expansive, and *compar.* (a faculty more conspicuous in his character than any other) projects so as to stand out in bold relief: and this, with his ideal. and lang., gives him that peculiar elegance and eloquence of style and delivery which are ascribed to him.

Dr. Beecher.—This distinguished divine and theologian, and clear-headed reasoner, possesses a head much above the ordinary size, and happily balanced. His constitution is firm and dense, and his physical organization indicative of great *power* in proportion to its *volume*. In addition to this, conscien., caus., and compar., are all very large; and hence his clearness and great power as a moral reasoner. Combat. and destruct. are large; and hence his greatness in the field of polemical controversy, as also that nervousness of style and force of expression by which his writings are characterized. His mirth. is large, which gives him that facetious disposition and talent, and, with destruct. and combat., that sharp vein of irony and sarcasm, which abounds in his discourses, and which has so often called forth the censure of his ministerial brethren. Ven. is below mediocrity, and marvel. is small, whilst his firm. and self-e. are large; and hence it is that he pays little or no regard to the Westminster Catechism, the Church Discipline, and "the good old way," merely because they have been handed down from former generations; but he begs leave to *think*, and to interpret the Bible according to the dictates of his judgment and his conscien.

Dr. Alexander.—In the head of this distinguished ornament of the church, the organs of ven., firm., and self-e., are all very large; and hence, unlike Dr. B., he adheres

strictly and literally to the established church authorities, and resists innovation, might and main: see p. 149.

In Dr. A. the intellectual organs generally, are largely developed, whilst compar. is *very* large; and hence his critical acumen, and his *general* intellectual powers.

STOCKTON.—Thomas Stockton, formerly chaplain to Congress, who stands almost unrivalled for his pulpit eloquence, as well as for his moral worth, possesses a very large development of nearly all of the perceptive and semi-perceptive organs, and, also, of ideal., imitat., compar., benev., ven., and conscien. From his very large lang., individ., compar., and ideal., originate those truly splendid comparisons, personifications, and allegories, as well as that uncommon propriety, perspicuity, and elegance of expression, for which he is so justly celebrated: see p. 168, and middle of p. 227.

LUDLOW.—The Rev. H. G. Ludlow, in company with a friend of his, entered the office of the writer, and was described as possessing very large ideal., imitat., adhes., mirth., and benev.; large lang., caus., hope, ven., conscien., approbat., and philopro., and his character was deduced accordingly. His friend, and also himself, considered the description strikingly correct throughout, so much so as frequently to express a firm conviction that the examiner was well acquainted with him. When the examination was concluded, L. N. Fowler entered the office, and was requested to re-examine the reverend gentleman, which he did with the same result. He was described by both as highly intellectual, exceedingly devout and religious, and yet, too facetious to maintain, at all times, a due degree of clerical gravity, and also as possessing a great deal of tender feeling, of imagination, and of love of popularity.

BURCHARD.—This distinguished preacher and revivalist, forms one of the best subjects for testing the truth of phrenological science which our country furnishes. The size of his head is large, but, when his *temperament*, which, for activity and strength combined, the authors have never seen surpassed, if they have seen it equalled, is taken into the account, his mental power and force must be set down as altogether extraordinary. His physical organization is remarkably dense and firm, and, also, in the highest degree, *excitable*. Add to this the *sharpness* of his organs, and we have combined a *concatenation* of circumstances which cannot but produce an extraordinary intellectual character.

As phrenologists, the writers have nothing to do with the propriety or impropriety of this most zealous and most eccentrick gentleman's "measures" or "modes of procedure;" but they feel bound to say, that his *phrenological developments* plainly indicate a genius of rare talents and uncommon mental power—a popular speaker, and publick debater, who, for vigour of thought, and force and clearness of argument and illustration, for intensity, point, and pathos in his appeals to the feelings and the heart, as well as for singularity and sarcasm, in short, for soul-stirring and overwhelming eloquence, has few equals.

His combat. and compar. are very large; and hence that torrent of striking *similes*, *allegories*, and *illustrations*, which he pours forth in his discourses; and hence, too, the cause of their being so frequently drawn from scenes of *war* and stirring strife, in which the contending hosts of the Almighty and of Satan are drawn up in battle array Add to these his very large mirth. and imitat., and we have opened up the phrenological fountain from which flow those wonderfully striking and sometimes *ludicrous* comparisons and descriptions which offend so many of his graver brethren, and which he *acts out* in a manner still more comical. His conscien., firm., and hope, are all very large, which, with his very large combat., and only full cautious., give him that moral boldness, that energy and *enthusiasm*, and almost reckless daring, which so strongly characterize his expressions and modes of procedure. His very large caus., combined with his still larger conscien., gives him that clear perception of moral truths, and that great ability to reason upon them; which will readily be acknowledged by all of his hearers *similarly organized*. Add to these his large ven. and very large benev., and we may fairly infer that his *motives* are good. His approbat. is also very large, which throws a sprinkling of ambition into his composition; and against this enemy of his spiritual warfare, he acknowledged that he was obliged strongly to contend.

His adhes. and philopro. are both uncommonly large; and hence, go where he will, he is sure to draw around him an interesting group of devoted friends from among the "little ones" in community; and hence, also, his unwearied efforts to *convert these* to the faith of the Gospel. His concent. is small; and hence his intensity of mental conceptions, and the great *variety* of thoughts and topicks which he often in-

troduces into one discourse. Marvel. is small, which, combined with his very large caus., induces him constantly to resort to *means* by which to accomplish his ends, and to adopt the "new-measure" doctrine of relying more upon human agency and effort, than upon divine interposition, in the conversion of men—the great bone of contention between him and the "old-school" divines. In Mrs. B. marvel. is large and ven. very large; in accordance with which, she was described as *differing* from her husband in this respect, and as relying more upon divine agency for the advancement of religion in the world. On retiring from the room of Mr. B., the writer fell in with the Rev. J. Leavitt, editor of the N. Y. Evangelist, and, in reply to his inquiries respecting the developments of Mr. and Mrs. B., the writer mentioned this difference in respect to their marvel. Mr. L. then stated, that, in the morning of that day, he witnessed a striking illustration of this difference in their character. The circumstance was this: in conversing about some important thing that was to be done, Mr. B.'s caus. was very active in devising the ways and means by which to accomplish it; to which Mrs. B.'s marvel. replied, "Let God do his own work, and in his own way."

To conclude, Mr. B.'s head is *very uneven;* and hence his *extravagances* and *eccentricities* of character: see Table of Developments, p. 346.

FINNEY.—The Rev. C. G. Finney has a very large head, and a most favourable temperament; that is, one in which the bilious and nervous predominate, accompanied with a good share of the sanguine. His head is, moreover, of great height and length, measuring *six* inches from the opening of the ear to firm., ven., benev., and compar., and *eight* and *one-eighth* inches from individ. to philopro. and being *seven* and *three-eighths* inches in average diameter. His forehead is both high and broad.

His firm. and self-e. are really prodigious, whilst his approbat. and secret. are small; hence that independence, weight, and force of character, and that boldness, directness, and even bluntness of speech, employed in addressing even strangers upon the subject of religion, and which, in the early part of his career, brought down upon him the charge of arrogance and impudence. Hence, also, his unyielding *perseverance*, which, as well as independence, has characterized his whole course in life. His cautious. is large; and,

without great prudence, no one could have obtained so commanding an influence in the church as this gentleman now sways. His acquis. is very small; and his disregard for money is such, that he takes very little interest even in the pecuniary affairs of his own family. Imitat. is very large, and ideal. only full; and hence that incessant, and often powerful, though not very *graceful*, action which accompanies his delivery.

His compar. is immense; hence that wonderful flow of appropriate, clear, striking, and pointed comparisons and illustrations which abound in all his discourses. His caus. is also very large; and if any one, even though prejudiced against the man, can read his sermons, or hear him preach, and not acknowledge that his discourses display a rich vein of original and powerful thought, an uncommon depth, and strength, and force of argument, and a wonderful copiousness and clearness of illustration, the writers beg leave to place a low estimate upon his judgment. In short, nearly all of his intellectual faculties are uncommonly large; and hence the extent of his information, and his extraordinary powers of mind, by which he has distinguished himself, not only in the pulpit, but also at the bar. His lang., in particular, is very large; and his command of words, equally great. This, together with his very large individ., event., compar., and imitat., gives him his almost unrivalled talent for narration and description. His form is also very large; and it is a fact, that if he see a person but once, he never forgets him. His combat. and destruct. are only full, whilst his marvel. is moderate: see Table of Developments, p. 346.

The writers again appeal to the candid, reflecting reader, and ask him to look at the unusually high and fully developed head, and, especially, *forehead*, of this great man—they say, *great*, because they believe, that, without a great mind and uncommon force of character, no one could force himself into notice, and cut so bold and commanding a figure in the world as he has done—and compare them, or his phrenological developments as given in the Table, with the peculiar *kind*, as well as amount, of talent which he has displayed throughout his publick career, and then say whether this gentleman does not furnish as strong a proof of the truth of phrenology, as any *one fact* can furnish in favour of any one science.

DEWEY.—In order to satisfy his mind in regard to the

merits of phrenology, the Rev. Orvil Dewey, author of "The Old and New World," submitted his head for examination; and, without knowing him or his profession, he was described by L. N. Fowler as having immense caus., compar., ideal., benev., and adhes., and a general development of both the intellectual and moral feelings, together with strong propelling power, and a very large and a very active brain. It was inferred, also, that his developments would be likely to make him an *orthodox clergyman.* Mr. D. then stated, that this was the *only* mistake that had been made in the description, but added, that he *had been* a thorough going orthodox, and, *as such*, studied for the ministry. A more finely balanced head, presenting extraordinary reasoning powers, and those faculties which indicate classical taste, and purity both of style and of motives, is very seldom found.

Rev'ds. Kirk, Beman, Maffet, Walter, and a host of others, equally distinguished with those just described, who have sought for truth by testing practical phrenology, are living evidences of the correctness and *applicability* of its principles; but the authors lack space in which to describe them.

WEBB.—James Watson Webb furnishes another specimen of the truth of phrenology, which we fancy that our opponents will find it very difficult to gainsay. His head is very large, its average diameter being seven inches and three-eighths. Add to this, one of the very largest developments of firm. and hope which the authors have ever seen, with large combat., approbat., and intellectual faculties generally, and we have the elements of that energy of character, and ambition and enterprise, for which he is known throughout Christendom. Benev., adhes., and amat., are developed in a most extraordinary degree; and we are confident, that, if his enemies can testify to the strength and endurance of his opposition and hatred, his *friends* can also bear witness to the still greater strength and tenacity of his attachments and benevolent feelings. But his conscien. and ven. are small, and marvel. so very small as to appear entirely wanting. Hence, his known skepticism, if not opposition to religion; and he is free to acknowledge that *honour*, (very large approbat.,) rather than conscientious scruples, is his rule of action. His forehead is high, deep, and broad, and, withal, the various organs are *well balanced.* Whether his mental manifestations correspond with his phrenological developments, or not, the publick are left to judge for themselves: see Table, p. 347.

LEGGETT.-W. Leggett, editor of the Plaindealer, who will, of course, excuse our *plain dealing* with him, two years since was brought by a friend, to the office of the writer, with the request that his strongest trait of character might be pointed out. "*Stubbornness*," was the immediate reply. After a most hearty laugh on the part of his friend, and the interrogation of Mr. L., "do you not know me, sir?" his friend asked, if there was nothing more. "Here is very large combat.," was the answer. Now, if we add to these, his large self-e. and conscien., we present a most perfect and striking coincidence between his phrenological developments, and that high-minded, independent, fearless, determined, and uncompromising course which this gentleman has thus far pursued. His moral courage none will question. See p. 126.

All of his perceptive, and nearly all of his semi-perceptive, faculties are very large; hence his prodigious talents for collecting information; and, if to these, we add his large compar., we arrive at his extraordinary powers of analysis and critical acumen. But his caus. is relatively smaller; and hence his *arguments* are distinguished more by acuteness and point, than by profundity and depth.

NOAH.—Who that has been delighted with the descriptive, the humorous, the masterly effusions of the graphick pen of Mordecai M. Noah, can look at his bold and commanding forehead, and especially his very large mirth. and lang., and not be forcibly impressed with the striking coincidence between them and his peculiarly gifted mental manifestations? or who can look at his extremely large development of benev.—a trait equally conspicuous in his character—and not acknowledge that, at least, in this instance, phrenology tells the truth?

COBB.—Lyman Cobb, the distinguished American lexicographer, possesses a rare head, and one that presents many striking proofs of the truth of phrenological science; but our limits will allow us only to glance at a few of his leading developments.

In the first place, his head is large, and his temperament highly favourable for activity and endurance. His domestick and social organs, except amat., are all large or very large, which, combined with his very large benev. and small selfish faculties, impart to his affections and attachments a purity, strength, and ardour, seldom equalled in the gentler sex. His hope is so large as to make him quite sanguine

in his expectations; his firm. is very large; which makes him stable and decided when he has made up his mind, and quite persevering in the accomplishment of his purposes; and his combat. and destruct. are sufficient to give him great energy of character. But the most prodigious and interesting development in his head, is his *conscien.*: although his firm. is very large, yet this organ rises *above* it on each side. In a phrenological view, therefore, we might reasonably suppose, that, in making this head, the Almighty designed to present to the world a perfect specimen of an *honest man*.

His self-e. is moderate, his approbat. large, and his cautious. very large; hence his excessive diffidence, modesty, and amiability of character; and these, combined with his excessive conscien., make him feel too unworthy, and cause him to allow others to encroach upon his rights and privileges. His very large benev., joined with his moderate acquis., makes him liberal to excess, especially towards his *friends*.

His reasoning faculties are of a high order; his critical acumen, unsurpassed. His form is very large; and this, aided by his very large order and large size and local., enables him *instantly to detect a typographical errour or an inaccuracy in spelling by a mere glance of the eye*—see Table of Developments, p. 347.

HALLECK.—Of all the distinguished men examined by the authors, they have found few, if any, whose phrenological developments present *more* points of interest than those of the nation's favourite poet, Fitz Green Halleck. His head is large, and very strongly and most favourably developed; but, what is yet of more importance to him, is, his temperament is still more favourable than his phrenological developments: and to this he doubtless owes no small share of his undying fame.

His domestick and social organs are all large, and adhes. very large, which, united with his very large firm. and large conscien., render his attachments of the most ardent, pure, sincere, and enduring kind. His very large combat. combined with his large cautious., gives him great energy, united with circumspection and prudence: and if we add to these his very large self-e., hope, ideal., and benev., and his large mirth., we combine the elements of a lofty, glowing, and refined imagination, of sanguine expectations, of enthusiastick, and, at the same time, delicate, and most

sympathetick feelings, and of a nobleness and elevation of soul united with independence of character, together with a rich vein of pleasant humour, mingled with irony.

His intellectual faculties are nearly all large or very large, which, united with his high self-e. and his large moral faculties and propelling powers, enable him to take very accurate, very liberal, and very comprehensive views of subjects. According to his phrenological developments, he is a close observer, as well as deep thinker. His talents are quite varied, being strong at many points. He is a natural scholar of the first order, and, by habit, "a good and ripe one." His critical acumen is very great, but not superiour to his taste. His powers of description are of a high order, but not more so than his social qualities. He is naturally a gentleman, and is actuated by a noble ambition, unalloyed by selfish motives.

On the 24th of April, 1837, S. Kirkham and O. S. Fowler visited the House of Refuge, the Asylum for the Blind, and the Asylum for the Deaf and Dumb, in the city of N. Y., for the purpose of making phrenological observations. In the firstnamed institution, the first subject they examined, was a lad named Kelly, in whose head caus. and compar. are developed in the most extraordinary manner they have ever seen. Caus., in particular, forms two large *protuberances*, *each* being very nearly equal in size to that of *half a goose egg*. He also has fair conscien. and perceptive faculties, without any thing else remarkable. Accordingly, he was described as possessing, for a lad, enormous judgment, and prodigious ability to learn, or to comprehend subjects and principles, together with a decent share of honesty and kind feeling. This description was confirmed by Mr. Hart, the courteous superintendent of the institution, who remarked, that when the lad came there, he could read but very little, but that his capacity for learning and grasping every subject presented to his mind, was so great, that, in five months, he had ascended from the lowest class to the highest, and had become the best scholar in the institution.

The next subject examined, was a youth of about 16, who was described as having very large secret., acquis., firm., and self-e., large combat. and destruct., small adhes., ven., approbat., and cautious., and small reasoning organs, with tolerable perceptive faculties; and, consequently, as being a notorious *liar* and *thief*, a hardhearted, reckless, impudent, sullen, stubborn wretch, with no kindness or goodness about him—as having, in short, the *worst* head the examiners had ever seen, placed upon the shoulders of a youth, and one that presented a perfect specimen of "the villanously low forehead" described by the immortal bard. To the correctness of this severe description, Mr. H. also gave his full assent, and stated that the fellow *would steal every thing he could lay his hands upon*, and that he could discover no good trait or redeeming quality in him, on account of which, he was obliged to keep him almost constantly confined in a cell.

After this, the narrators examined some fifteen or twenty boys in

the teachers' room of the same institution, and without finding *one tolerable* head among them. Most of them possess moderate or small reasoning organs, benev., ven., conscien., approbat., and adhes., with full or large perceptive faculties and firm., and large or very large combat., destruct., acquis., and *secret.*—the whole exhibiting a melancholy picture of the phrenological developments of a set of young *rogues.*

But to this disagreeable picture, the writers saw a most pleasing contrast on visiting the Asylum for the Blind. The first striking (and *very striking* it is, too) general fact in proof of phrenology, that they here observed, was, that *nearly all* the girls and boys that have been blind from *infancy*, present, for children and youth, *enormously large compar.* and *caus.*, and *moderate perceptive organs.* This singular fact is perfectly explicable on phrenological principles, but on *no others.* Not having been able to *see*, these youth have not been able to exercise and cultivate the *perceptive* faculties; whereas, *on this very account*, they have had much more time, and have been naturally led, to THINK, which would call into exercise, and consequently develop, in an extraordinary degree, the reasoning organs: and their known *intelligence*, and uncommon reasoning powers, perfectly agree with their developments. In contrast with the youth in the House of Refuge, they also generally present large moral organs, especially *conscien.*, large cautious. and domestick feelings, but moderate or small selfish organs.

In this institution the writers also saw the blind boy Michael Maguire, so noted for his great *calculating* powers. His organ of calcu. is *prodigiously developed*, corresponding fully with his astonishing computing powers, to test which, the narrators put to him several questions, such as requiring him to give the product of 788 multiplied by 788, the quotient of 894349 divided by 28, &c., to each of which sums, without slate or pencil, he gave a *correct* answer *in less than a minute.*

But if these cases (and *many others* which they have not space for) are wonderful proofs of the truth of phrenology, *still stronger* evidences of its correctness, if possible, were presented at the Asylum for the Deaf and Dumb. Here, again, in the heads of one hundred and sixty young misses and masters, caus. and compar. are generally developed in an uncommon degree; but the most astonishing of their phrenological developments, is their *imitat.* *Nearly all* of them have the organ *large*, and *very many* have it *bumped up above the surrounding organs*, to *one-half*, and frequently *three-fourths, the thickness of a man's finger.* In other words, they show a development of the organ *three* or *four times* as large as it appears in youth generally—an irrefutable proof that the *organs increase by exercise*; for these youth exercise the faculty of imitat. to an *enormous extent*, and possess an ability to imitate, mimick, represent, and act out, altogether astonishing to those who witness its display, and utterly inconceivable and incredible to such as have not witnessed its manifestation. Since, then, we have no reason to suppose, that these children were *born* with any thing more than an ordinary endowment of imitat., we can explain the *stubborn fact* here stated only by *admitting that phrenology is true.* The same fact also teaches us the immense influence which *habit, education*, or *training*, exerts upon the character and talents.

TABLE OF DEVELOPMENTS.

	Webster.	Clay.	Calhoun.	Van Buren.	R. M. Johnson.	L. Woodbury.	R. M. Whitney.	Preston.	Wise.	Peyton.
Size of the Head.	6†	5	5†	5†	5	5†	6	6	5	6
Degree of Activity.	4	6†	6†	6	5	4	5	5	6	5
1. Amativeness.	5†	4	5	6	5	6	6	5	3	5†
2. Philoprogenitiv's	6	6	5*	5	6	5		6	5	
3. Adhesiveness.	6	6	6*	5*	6	5	5*	6	6	6
4. Inhabitiveness.	5	6	4	4	6			5	5	
5. Concentrativen's	4*	4	4	4	2*	5		5	4	5
6. Combativeness.	5†	5†	6	6	5	4	6	4	5†	6
7. Destructiveness.	5†	4	5	5	4	5	5†	5	5†	5
8. Alimentiveness.	6	4	4	5*	5	6	6	5	5*	5
9. Acquisitiveness.	2*	2	2*	6	2	5†	6		1	
10. Secretiveness.	3*	3	2*	6	2	5†	6	4	4	2*
11. Cautiousness.	5*	5†	5	6*	6	6	5	4	5	4
12. Approbativeness	5	5		6	6	5	6	5	5	4
13. Self-Esteem.	6	5†	5†	6	3	6	6†	5	5	6
14. Firmness.	6	6	6	6	5	6	6†	6	6	6
15. Conscientiousn's	5*	4		4–	5	5	2	4	5	2
16. Hope.	5*	5†		6	5	5	6	6	6	6
17. Marvelousness.	2	2		1	1	2	1	2	1	1
18. Veneration.		5	5	4	2	2	2		5	2*
19. Benevolence.	6	6	6	5	6	5	4	6	5	6
20. Constructiven's.		2		4	2	5	5		5	
21. Ideality.	5†	5	6	5*	4	5		5	5	6
22. Imitation.	4*	6†		4	4	5		5	5	6*
23. Mirthfulness.	6	5	5	5	5	5	5	5	6	6
24. Individuality.	4	6	6	5	5	4	6	6†	5	4
25. Form.	6	6	6	5	6	6	6	6	6	
26. Size.	5	6	6	4	5	4	6	6	6	
27. Weight.		5		4	5	4	5	5	5	
28. Colour.		4		3	2	4			2	
29. Order.	5	5†	5	5	6	6	5	5	5	
30. Calculation.	5*	5	5†	5	5	5	5		5	
31. Locality.	5	6	6	5	6	5	6	6†	6	5
32. Eventuality.	4	6	6	4	4	3	6	6†	6	5
33. Time.	2	5		4	2				5	
34. Tune.		3		4		5				
35. Language.	6	5	5	5	5	5	5	6†	6	5
36. Causality.	6†	5	5†	5†	6	6	5	4	5	6
37. Comparison.	6†	6†	6†	5†	6	6	6	6	6†	6

* The authors are not fully confident in relation to the organs thus marked.
† Plus, or more, indicating that the organs are somewhat larger. - Minus, or less.

	Gov. Tyler.	Gov. King.	B. Tucker, p. 69.	Brown, p. 298.	Prof. Eaton.	Chan. Kent.	Booth.	O. Dewey.	Offen.	F. Wright.	Finney.	Burchard.
Size of Head.	5	6*	6	6	5	5	5	6	5	5	6	5
Deg. Activity.	5	5	6	5	6	6	6	6	5	6	6	6
1. Amat.	5	5	5	6	5	6	6	5	5	5	5	2
2. Philopro.	5	6	6	5	5	6	5	5	6	4	6	6
3. Adhes.	6	6	6	5	6	6	6	6	6	6†	6	6
4. Inhab.		5	6							2	5	6
5. Concent.		5	6	2	3	4	2	5	2	2	4	2
6. Combat.		6	3	6	4	5	6	5	5	6	5	6
7. Destruct.		4	3	5	3	4	6	5	3	5	3	5
8. Aliment.		6	3	5	2	5	5		5	6		2
9. Acquis.		4*	2		2	4	2		2	1	1	1
10. Secret.		2	4	3	3	4	2		2	2	4	3
11. Cautious.		5	6	4	4†	5	5	5	4	3	5	4
12. Approbat.	3	5	3	2	6	6	4	6	3	2	2	6
13. Self-e.	6	6	6	6	3	5	6	5	5	5†	6†	3
14. Firm.	6	6	6	6	5	6	6	5	5	6	6†	6
15. Conscien.	3*	6	5	2	5	5	5	6	3	2	6	6*
16. Hope.	5	6	3	2	5	6	6	5	5	5	5	6
17. Marvel.	2	1	1	1	3	2	2	2	1	1	3	2
18. Ven.		2	5	4	5	5	4	4	3	2	5	5
19. Benev.	6†	6	6†	6	6	6	5†	6	6†	6–	6	6
20. Construct.			2	6	4*	4			4			2
21. Ideal.	6	4	5	5	4	5	6	6	6	6	4	5
22. Imitat.	5	2	5	6	4	5	6	5	6	5	6	6
23. Mirth.	6	5	6	5	4	5	5	5	6†	5	5	6†
24. Individ.	6	6	3	6†	6	6	4	4	6	6	6	4
25. Form.	6	6	4	6†	6†	5	4	4	5	5	6†	5
26. Size.	5	6	2	6†		5	4	3	5	5	6	5
27. Weight.		5	2	5	6	5		3	3		5	
28. Colour.		6†		3	5	4		3	3		5	
29. Order.	5	6*	6	5	6	5		5	4	5	6	
30. Calcu.		5	2	6	6	5	2	5	5	5	5	
31. Local.	6	6	3	6†	6	6	4	4	6	5	6	4
32. Event.	6	5*	3	6†	6	6		4	6	6	6	5
33. Time.			2	2		6			3			2
34. Tune.			2	1					5			2
35. Lang.	6	4	3	5	6	6	5	5	6	5	6	4
36. Caus.	5	5†	6†	5	4	5	6	6	6	5	6	6
37. Compar.	6	6	6†	6	6	6	6	6	6	6	6†	6

	Dr. Milledoler.	Dr. M'Clellan.	Dr. Griffin.	Dr. Beecher.	P. Bennet.	Wynans.	O. Allen.	Col. Knapp.	J. W. Webb.	N. P. Willis.	W. C. Bryant.	Lyman Cobb.
Size of Head.	5	5	5†	5	5†	5	5	5	6	5	5	5
Deg. Activity.	6	6	5	5	5	5	5	5	5	5	6	5†
1. Amat.	3	5	5	5	6	5	4	5	6†	4	5	4
2. Philopro.	6	6	6	5	6	5	6	6	5	6	6	5†
3. Adhes.	6	6	6	5	6	5	6	6	6†	5	6	6
4. Inhabit.	6	5			5	5	5	6	6	3	5	5
5. Concent.	5	6		5	6	2	4	6	5	3	3	2
6. Combat.	5	5	5	5	4	5†	5	5†	5	3	3	5
7. Destruct.	3	5	5	5	4	5	3	4	4	5	5	4
8. Aliment.	4	5	5		5	5	3	2	5	5	5	4
9. Acquis.	4	3	4	2	4	5	5	2	4	2	3	3
10. Secret.	2	3	4	5	5		4	3	5	3	2	4
11. Cautious.	6†	5	6	5	6	6	5†	4	6†	3	5	6
12. Approbat.	6	6	5†	5	4		5	5	6	2	5	5†
13. Self-e.	3	5†	4	5	6		5	4	4	6	5	3
14. Firm.	5	6	5†	5	6†	6	5	5	6†	6	6	6
15. Conscien.	6†	5	6	6	6	5	5	5	3	2	5	6†
16. Hope.	3	5	5	5	4	5	5†	6	6	2	6	5†
17. Marvel.	4	2	2	2	2	2	2	1	1	1	2	2
18. Ven.	6	4	4	3	3		4	4	3	5	4	4
19. Benev.	6†	6	6	6	6	5	6	6	6†	6	6	6†
20. Construct.	4	3	4		6	6†	5		4	5	3	2
21. Ideal.	5	6†	6	4	4	5†	5	5	5–	6	5	4
22. Imitat.	5	6	5†		3	6†	5†	5	5†	6	4	3
23. Mirth.	4	5†	5	5	4	4	5	5	6	5	4	4
24. Individ.	5	6	5	4	6	6	6†	6	5	6†	6	5
25. Form.	5	6	5	5	6	6†	6	6	5	5	5	6†
26. Size.	4	6	5	4	6	6	6†	6	5	5	5	5
27. Weight.	4	4	5		6	6	5†	5	4	4	4	3
28. Colour.	4	2			2	5	5†	3	4	3	3	2
29. Order.	5	2			6	6	6†	5	3	5	5	6
30. Calcu.	5	5			6	6	4	4	5	3	5	6
31. Local.	5	6	5	5	6	6	6	6	5	6	6	5
32. Event.	3	6	5	3	5	5	6	6†	4	6†	6	5†
33. Time.	1	2			5	4	5	6		2	2	3
34. Tune.							5		1	3	2	1
35. Lang.	5	6	5	5	3	4	4	6†	4	6	5	4
36. Caus.	6	6	6	6	6	5	5	4	6	4	5	6
37. Compar.	6	6	6	6	6	6	5	6	6	6	6	6

This table was made out on a scale from one to six, the term average being omitted.

	Halleck.	Capt. Marryat.	J. R. M'Dowall.	G. Smith.	Gibbs, pirate.	Johnson, murd.	Tardy, pirate.	Jackson, murd.	G. Hazzard, billiard player.	N. Am. Indian.	Aurelia Chase.	Walmsley, pir.
Size of Head.	5	6	5	6	5	5	5	4	5	3	4	5
Deg. Activity.	6	4	5	4	5	4		5	4		4	3
1. Amat.	5	6	5	6	6†	6	4	6	4	4	6	6
2. Philopro.	5	6	5	6	5	5	5	6	6	1	6	6
3. Adhes.	6	6	6	6	5	4	4	5	6	5	6	6
4. Inhab.	5	5	4	5	4	5	6	5	6	1	5	5
5. Concent.	4	5	2	3	2	6	5	3	5	1	2	4
6. Combat.	6	5	6	5	5	5	5	4	4	5	5	4
7. Destruct.	4	5	5	3	6†	6	6†	5	3	6	6	5
8. Aliment.	3	5†	4	3	6	5	6†	5	4	5	5	6
9. Acquis.	4	4	3	2	6†	6	6†	5	4	4	5	5
10. Secret.	4	4	5	2	6†	6	6†	5	4	6†	5	5
11. Cautious.	5	5	6	5	5	5	5	6	5	6†	5	5
12. Approbat.	4	6*	6	4	5	4	2	5	6	6	6	5
13. Self-e.	6	3	3	6	6	5	5	3	6	2	6	4
14. Firm.	6	6	6†	6	6	6	5	5	6	4	6	5
15. Conscien.	4	4	6†	5	2	4	2	3	5	6	4	4
16. Hope.	6	6	5	5	4	4	2	3	5	5	4	4
17. Marvel.	2	5	2	4	2	2	2	4	2	5	6	4
18. Ven.	4	5	5	6	4	5	1	5	4	5	6	5
19. Benev.	5	6	6†	6	4	5	4	4	5	3	3	5
20. Construct.		5*	5	2	5	3	5	4	4†	3	3	4
21. Ideal.	6	5†	6	5	4	4	5	3	5	4	3	3
22. Imitat.	5	6	6	5	5	3	4	3	5	4	3	2
23. Mirth.	5	6	5	4	4	3	5	3	5	4	4	2
24. Individ.	6	6	4	6	5	6	5	5	6	6	5	5
25. Form.	5	5	5	6	5	6	6	5	6	5	5	5
26. Size.	5	5†	5	6	5	5	5	4	6	5	4	5
27. Weight.	5	5	4	5	4	4	4	3	6	5	4	4
28. Colour.	4	5	4	4	3	4	2	3	4	2	3	2
29. Order.	6	5	5	4	4	3	5	4	5	3	4	5
30. Calcu.	5	5	5	4	4	3	5	3	5	3	3	2
31. Local.	6	6	5	5	5	5	5	5	5	6	4	5
32. Event.	6	6	4	3	4	3	3	4	5	6	5	4
33. Time.	3	5	3	3	2	3	4	2	5	4	3	4
34. Tune.	2		3	3	4	4	5	2	4	6	5	4
35. Lang.	5	6†	5	5	4	5	5	4	3	4	3	5
36. Caus.	5	6	6	6	4	4	3	4	6	3	3	4
37. Compar.	6	6†	6	6	5	4	4	4	5	4	4	5

OBJECTIONS TO PHRENOLOGY ANSWERED.

THE following discussion between O. S. Fowler and Vindex, originally appeared in the "Baltimore Chronicle," in the summer of 1835. At the suggestion of the editor of the "U. S. Telegraph," and with the hope of more effectually removing the popular, though groundless, objections to this useful and sublime science, it was afterwards published, with some slight alterations and additions, in a *pamphlet* form—in which form 3000 copies have been sold: and, after some hesitation and debate, the authors have concluded to introduce it into the present work without materially altering its original plan. Their apology for this step, is, that this method secures the interest and spirit of presenting arguments nearly in the form of *dialogue*, and thus of relieving the reader from the dryness and tediousness of a more prosing and didactick method. Literary merit and elegance of diction are less aimed at than *perspicuity* of style and *force of argument*.

For the Chronicle

Proposal for a Phrenological Discussion.

Mr. Barnes—As phrenology has many enthusiastick votaries, and also violent opposers, and is sharing largely the attention of all classes in the community, a properly conducted discussion on this subject, may, perhaps, furnish some very interesting matter for your paper. If, therefore, you feel disposed to open your columns to such a discussion, the pole-star of which shall be TRUTH, rather than *victory*, please to give the following an insertion.

There are those that see many, and very strong, reasons for believing that phrenology is true, who yet stumble at some seemingly insurmountable objections to it. There are others, especially among professors of religion, who, fearing that its tendency is to infidelity and fatalism, and being apprehensive that its influence is immoral and irreligious, have honest and deep-rooted prejudices against it. There are others, again, who ridicule and scout the very idea of the truth of such a science, as "the hallucination of a moon-

struck imagination."* Now, if any one, or more than one, of either, or of all, the abovenamed classes, or of any other class of objectors or opposers to phrenology, will state their objections to it, in as strong, yet concise, terms, as they please, in the columns of the Chronicle, they will be answered through the same medium by the subscriber.

O. S. FOWLER.

P. S. As for those fun-lovers, who propagate their humorous anecdotes at the expense of phrenology, merely from their love of jokes—why, do let them enjoy their frolick, as we indulge other sportive, but harmless, insects. And let those, also, who endeavour to put down phrenology by *ridicule* instead of argument, proceed; for they thus merely betray the weakness of their cause, inasmuch as ridicule is the last resort of a weak and vanquished opponent.

O. S. F.

REPLY OF VINDEX.†

"Mr. Editor—I am willing to accept Mr. Fowler's challenge to anti-phrenologists, contained in yesterday's paper, provided I can understand his opinions upon certain points. As each phrenologist has a system of his own, I should like to understand what Mr. F.'s system is, and for that purpose I propound the following questions:

"Is there an organ for each faculty of the mind?

"Are there as many nerves leading from the junction of the spinal marrow and brain, to the surface of the brain, as there are phrenological organs, or are there more?

"Is not the scull subject to bony excrescences, which are liable to be mistaken for phrenological organs?

"Can a phrenologist tell decisively whether a man is a liar, a thief, or a murderer, without reference to physiognomy?

"Is an organ increased in size by activity, and can that increase be seen upon the cranium?

"When these questions are answered, I shall have some foundation to commence a series of arguments against this system.

VINDEX."

ANSWER TO VINDEX.

Sir.—In asserting that "each phrenologist has a system of his own," you assume what is not correct; for, in regard to the *fundamental principles* of the science, there is perfect unanimity among phrenologists, except on some points that are considered by *all* as not yet fully settled. It is *not* true that

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* Dr. Annan, before the Medical Faculty of Maryland.

† Vindex is not a *fictitious*, but a *real*, opponent, or rather *number* of opponents.

"each phrenologist has a system of his own," any more than it is that every physician has a medical system of his own, every divine, a theological system, every botanist, a botanical system, and every naturalist, a zoological system of his own; although, it *is* true, that different phrenologists have different *methods of explaining* the same thing, and that some carry out certain points farther than others, because they have more extensively investigated them. In the *naming* and *numbering* of some of the organs, and in their *analysis* of some of the faculties, phrenologists do somewhat differ; but in the arrangement and application of *facts*, and in their views of the *fundamental principles* of the science, there is, at the present time, greater unanimity among them than among the teachers of any other doctrines or science within my knowledge.

Instead, then, of there having been a *revolution* in the phrenological system, there has been only some little change in its *nomenclature.* But what science has not undergone even greater changes than this?

Yours, &c. O. S. FOWLER.

REPLY OF VINDEX.

"My assertion that each phrenologist has a system of his own, is founded in fact. In Spurzheim's works on phrenology and physiognomy, he distinctly admits, that there was a difference of opinion between Dr. Gall and himself on certain material points, which led to their separation. In Combe's Phrenology, we find several pages taken up in opposition to Spurzheim, on the organ of Inhabitiveness, and on other points, which Mr. F. can ascertain by perusing these works. The only *fundamental principle* phrenologists agree upon with great unanimity, is, that the brain is the seat of feeling and of thought—a principle which few of their opponents will dispute.

VINDEX."

ANSWER TO VINDEX.

You assert, that "between Combe and Spurzheim there are differences on *other points* than that of the organ of Inhabitiveness." Combe himself says, "To the best of my knowledge, there is no material point of doctrine on which Spurzheim and I differ, except on the organ of Inhabitiveness:" (Preface to Combe's System of Phrenology.) Now, whether Mr. Combe or you are right, I leave to the decision of those who peruse the works of Combe and Spurzheim. The *probability* is, that Mr. Combe knows as much about

this matter, at least, as yourself, and that he would not knowingly misrepresent it, especially when such a misrepresentation could so easily be detected.

You also say, that "the only fundamental principle upon which phrenologists agree, is, that the brain is the seat of thought and of feeling—a principle which few of their opponents will dispute." Now, sir, I do *not say* that your assertion is false, but simply ask, if *all* phrenologists do not agree in maintaining, and that with "*great* unanimity," not only that the brain is the organ of the mind, but also that the mind is a plurality of faculties—that each faculty is exercised, not by means of the *whole* brain, but by means of a particular portion of it—that the vigorous exercise of any of these faculties, causes a corresponding exercise of its particular organ, and that this exercise of the organs causes their enlargement—that the size of these organs is reciprocally as the power of their faculties—that, consequently, the traits of character, and peculiarities of talents, are always both indicated, and accompanied by, certain protuberances of the *brain*, and, of course, of the *scull*, so that the various qualities of intellect and feeling can be discovered by the size and shape of the head? And are not these principles as *fundamental* as the one you mention? If you answer this question in the affirmative, you will contradict yourself; if in the negative, the concurring testimony of all phrenologists, and also of all who are acquainted with the facts in the case, will contradict you.

It is true, that, as this science is advancing with unparalleled rapidity, some suppose that they have made improvements, which the limited observation of others does not allow them either to admit or to deny. This remark will explain most of the points of difference between Gall and Spurzheim, but does not show the existence of any *opposition* of views. Gall *originated* the science, whilst Spurzheim improved and systematized it. For example; Dr. Gall observed that a certain portion of the head was very large in inveterate thieves, and, as was very natural, named it the organ of *Theft*. Dr. Spurzheim discovered that *two* organs were located in this region, one of which gave a disposition to hoard up, and the other, to secrete, and accordingly named them acquis. and secret. In adroit thieves, both organs are found, and hence the imperfect observation of Dr. Gall. This discrepance was occasioned by a *new discovery*, and does not at all invali

date the truth of phrenology. The same is true of every material difference with which I am acquainted between the two authors, except that about the *analysis* and *naming* of the organs. Gall discovered the organs when in *excess*, and, consequently, named them from the phenomena displayed in their *abuse;* and, as his chief attention was directed to the *discovery* of the organs, and the observation of facts, of course he paid but little attention to their *analysis*. Gall having made his discoveries, and collected a great abundance of materials in support of them, and thus laid a deep and imperishable foundation for the most beautiful and stupendous of the sciences, Spurzheim enters the field, makes a few valuable discoveries, and, by his extraordinary powers of discrimination, *analyzes the faculties*, and erects a magnificent superstructure, which is destined to be the admiration of all coming ages, as the richest boon ever yet bequeathed by man to his fellow-men. In doing this, it was *necessary* to change the *names* of some of the organs. To this, Gall, as was natural, at first objected, but gradually yielded point after point, till, at his death, there was much less disagreement between these two great men than there had formerly been.

To my question, "Do I understand you to urge this as an objection against phrenology?" you wisely make no reply; for, had you answered in the negative, I should have replied, then why adduce it?—if in the affirmative, I should have replied, if your argument proves *any thing*, it proves too much; for it *equally* proves that the sciences of chymistry, of botany, of mineralogy, of mechanicks, of electricity, of intellectual and moral philosophy, and even of *mathematicks and astronomy*, are *all* untrue: for, to this day, the ablest mathematicians contend about the question, whether or not the circle can be completely squared, notwithstanding this is one of the oldest, and one of the *demonstrative*, sciences. But does *this* prove, that the sublime principles of astronomy are untrue, or that two and two do not make four? Just as much as a disagreement among phrenologists disproves phrenology. Between Franklin and Du Fay there was a *fundamental* difference about electricity—the latter maintaining that there were two electrick fluids; the former that there was but one; but does *this* prove that such a thing as an electrick fluid does not exist, or even that its supposed laws are merely "the hallucination of a moon-struck imagination?"

Touching this point, I will here introduce an extract from a letter to Dr. Maxwell McDowall, of Baltimore, in reply to an article published in the May number of the Baltimore Literary and Religious Magazine, not merely because I consider it in point, but because I have strong reasons to believe, that this same Dr. McDowall was *one* of the authors of Vindex.

"You urge the disagreement among phrenologists as your most weighty objection against its doctrines. Suppose, then, that the objection were a hundred-fold stronger than it really is, and you, sir, are the very last person who ought to urge it against phrenology, since it bears with a *thousand-fold* more force against the very science you teach and practise. Who does not know, not only that there are several conflicting *systems* of medical science, but, also, that scarcely any two *individuals* can agree, either as to the *nature* or the *remedy* of many diseases? 'First cast the BEAM out of your *own* eye,' and then you may attempt to 'cast the *mote* out of your brother's eye.' Many of the differences among physicians are *fundamental*, and *heaven-wide;* and yet, is there *no truth at all in any part* of the healing art? But, upon the ground you take, there is none at all. If this argument is a sound one, by it the truth of every thing can be disproved, and especially every thing pertaining to religion; for different men take different views of almost every popular subject of belief."

THE ANATOMY OF THE BRAIN.

In reply to your question, "Are there as many nerves leading from the junction of the spinal marrow and the brain, to the surface of the brain, as there are phrenological organs, or are there more?" I will simply observe, that, to my knowledge, no such nerves have been discovered; yet, for all that, they may exist. But this is by no means a material point, for we *never* rely upon the *dissection* of an organ for the discovery, or even the *proof*, of its functions. I shall therefore discuss the anatomy of the brain no farther than it is necessary for me to do in replying to the objections that may be fairly brought against phrenology upon this ground. Yours, &c. O. S. FOWLER.

"Mr. F. is more willing to give up the consideration of the anatomy of the brain, than I am. As our readers are *practical* men, they

can easily learn what has been observed by *practical* anatomists. If there is any *theory* in considering the subject, it is on the part of Mr. F., who argues that the fact of none of the nerves of the different organs having, to his knowledge, been discovered, is no proof that such nerves do not exist. Now, when an affirmative is stated, it must be proved by *facts*, otherwise it is only a *theory*. It is not incumbent on us to prove that such nerves do *not* exist—that they have not been discovered is sufficient proof of that fact. We all know that the nerves of the organs of seeing, hearing, smelling, &c., have been discovered, and their course has been traced to various portions of the brain.

"It is well known that nerves have been discovered of the organs of seeing, hearing, smelling, &c. These are *corporeal* organs. Mr. F. calls all the organs, as laid down by phrenology, corporeal organs. Now, if that be true, why have not nerves been discovered leading from each organ to the base of the brain? Mr. F., in his second number, says—'No such nerves have, to my knowledge, yet been discovered.' Why have they not been discovered? Would not such a discovery prove the fundamental principles of phrenology better than mere conjecture? Are the nerves so small as not to be discovered by a microscope? They must be small indeed, for Lyonet has detected not less than four thousand and sixty-one nerves in the mere larve or caterpillar of a cossus, or insect approaching to a butterfly.

VINDEX."

You charge me with *assuming* the existence of the nerves of the organs, from their *non-discovery*—with arguing on that assumption, and with calling on you to disprove it. Now, sir, I neither *assume* nor *deny* their existence, nor do I predicate any argument whatever upon it. I simply say, that the point is not material, and assign the reason. Your argument is this: no such nerves have been discovered; therefore, no such nerves *exist*—consequently, phrenology is not true. This syllogism lacks foundation. You must *first* prove, that these nerves are a *sine qua non*—an *indispensable requisite* to the truth of phrenology. You assume this: I deny it. Until you *prove* this point, your whole argument has not the weight of a feather; for it is an *essential* one. After you have proved it, (which you will find a very difficult task,) you will be obliged to prove that the non-*discovery* of such organs, establishes their non-*existence*; which you certainly *cannot* do. They may exist, and yet not be discoverable; not from their smallness, but from the nature of their *substance* and *texture*. The "nerves of the larve," which you mention, are nerves of *motion;* and, as the function of these nerves differs so widely from the function of the nerves of the organs, (on supposition that such nerves exist,) it is *prima facie* evidence, that their *nature* and *texture* as widely differ. Their

discovery, then, may be, and might be *expected* to be, altogether impossible by human instrumentality, inasmuch as their *function* is so subtle.

You plainly intimate, that I am afraid to discuss the anatomy of the brain—that phrenology is *lame* here—that I wish to cover this lameness under the plea that our readers will take little interest in the discussion of its theories. In this, sir, you are greatly mistaken. Do I not state that I am ready "to answer any objections which may be urged against phrenology on anatomical principles?" Why then charge me with being "more willing to give up the anatomy of the brain than yourself?" No, sir, so far from being lame here, phrenology is most at home in this field, and perfectly invulnerable; and, so far from wishing to evade this point, I am even *anxious* to take it up. State your anatomical objections, then, and see if I leave them unanswered. It is not for *me* to prove that anatomy does *not* contradict phrenology, but for *you* to prove that it *does*. When you do this, you will do what no man has yet done. But I mistake, or yours will be emphatically a Herculean task, if you undertake to point out any discrepance between the anatomy of the brain and phrenology. Almost every expert anatomist adopts that mode of dissecting the brain which was discovered by the discoverers of phrenology, and along with it. Medical schools and medical authors are universally adopting the *phrenological* anatomy of the brain; and the best dissections of the brain, are those that proceed upon phrenological principles.

I was recently informed by Dr. Monkur, an anatomical dissector in the Washington Medical College of Maryland, that phrenology had thrown more light on the anatomy of the brain, than all other discoveries. Horner, a standard medical author, on the 76th page of his anatomy, says, "Theirs (Drs. Gall and Spurzheim's) is a very improved and simplified method of studying the anatomy of the brain, and of the nervous system." "It is an obvious matter of fact, and, for the most part, as susceptible of demonstration as the contents of the thorax." The *whole world* have long since been challenged to show the least contradiction between anatomy and phrenology. The ablest anatomists of Christendom have tried it, and failed. If you try it, sir, *you* will also fail. The fact is, that the science of anatomy is founded in *nature*—phrenology is also founded in nature; and, therefore, each

will support the other. This is evident from the fact, that the only clear and rational anatomy of the brain, is that which was discovered by *phrenologists, by means of* phrenology, and *along with it*, thereby proving that they are both the twin sisters of truth and nature. If, then, you attempt to disprove phrenology by *anatomy*, you will only spit in the wind, and, of course, in your own face.

True, you say, unfortunately for your argument, "It is known that the nerves of the organs of seeing, hearing, smelling, &c., have been discovered, and that their course has been traced to various parts of the brain." It is *also* known that these nerves have been traced EXCLUSIVELY (am I not right?) to the BASE of the brain—the very part allotted by phrenology to those functions which are common to men and animals. This part of the brain, as well as these nerves, is common to men and animals. The base of the brain, or that part to which these nerves have been traced, is the same part in which phrenology has discovered the organs of the animal functions in man, and comprehends the whole of the animal brain. The organs of the sentiments peculiar to man, together with the *reasoning* organs, are chiefly wanting in the *animal* brain, but occupy a large portion of the *human* brain. To this portion of the human brain, none of the nerves of the animal functions have been traced. This fact, so far from disproving phrenology, is wholly *inexplicable* on any other than phrenological principles, and goes far to establish these principles. Unless phrenology is true, *why is it* that the *animal portion of the brain*, in animals, according to phrenology, is alone developed? Unless phrenology is true, *why is it* that the nerves of the animal functions originate in the animal portion of the brain? Unless phrenology is true, *why is it* that, in the part of the human brain allotted by phrenology to the moral and reasoning organs, where such nerves are not only not necessary, but would be out of place, no such nerves are to be found? I put these questions home to you, and ask how they *can* be satisfactorily answered, only by admitting that between anatomy and phrenology there exists a striking coincidence. The only statement, then, which you have made respecting the anatomy of the brain, bears strongly, if not *conclusively* against you, and as conclusively in favour of phrenology. So it is with *every* anatomical argument which anti-phreno-

logical anatomists have yet adduced, or, I venture to say, *can* adduce.

EXCRESCENCES.

In answer to your third question, "whether the scull is not liable to bony excrescences which may be mistaken for phrenological organs," I will simply remark, that, although the scull does present such excrescences as the mastoid processes, the occipital spine, and, perhaps, some others, yet, since we know their location and their usual form, and since they seldom cover the *whole* of any organ, an expert phrenologist is no more liable to mistake these for phrenological organs, than an equally expert physician is to mistake a disordered stomach for an affection of the liver. A quack may mistake in both cases, yet there is no necessity for mistaking in either,

REPLY OF VINDEX.

"The writer of this has seen bony excrescences in parts of the scull, where 'cautious,' 'firm,' 'hope,' and 'ideal,' are located. In some cases there were cavities of three-quarters of an inch, and as broad as any phrenological organ. Yet no phrenologist, however *expert*, could have discovered that they were mere excrescences.

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In common with most other anti-phrenologists, you carp a great deal about the "*bony excrescences*," just as though, because the scull is liable to an occasional excrescence, there could be no truth in the fundamental principles of phrenology. Suppose the scull were *wholly covered* with these excrescences, the phrenological organs might exist, and perform their functions, just as well with, as without, them. If, then, your argument were stronger by a hundred-fold than it is, it would not *at all* invalidate the truth of the *principles* of phrenology: and *this* is the point we are now discussing. On the supposition that such excrescences were numerous, they would, to be sure, throw in the way of correct phrenological observations, a difficulty proportionate to their size and number: and this is the most your argument can claim.

But, so far from these excrescences being numerous, except the regular *processes*, which are well known, scarcely

one occurs on an average, upon a dozen heads, or in nearly 450 organs, (there being 38 organs on each side of the head.) And even when an excrescence does occur, it is, at least, ten chances to one, if it covers the *whole* of *one* organ, but generally a *part* of *several;* and a hundred more chances to one, if its *shape* corresponds exactly with that of the organs covered, and then still another hundred, if it is just as large. So that the necessary chance of errour is as one to 45,000,000. And suppose this difficulty to be a thousand times greater than my estimate, the *necessary* chance for mistaking an excrescence for an organ, is as *forty-five thousand* to *one.* And *even then*, it is hardly supposable that two excrescences should occur on *precisely opposite sides of the same head*, so that one side would correct the other. Why, then, should I waste words on so diminutive an argument?

The same general remarks will apply to the "cavities," only we must allow for the fact, that these are still more easily detected. In my publick examinations in this city, I have detected three cavities, occasioned by blows upon the head; in New York, at least, two; in Albany and Troy, several; one in Brattleboro', Vt.; and a number in other places: and in all my examinations, I know of but *one* mistake occasioned by cavities, and that was in this city; but by a subsequent examination, the errour was at once corrected.

That these excrescences occasionally throw some difficulty in the way, especially of the *unpractised* phrenologist, I readily admit; but their shape is so irregular, and their knotty appearance differs so widely from the regular swell of the phrenological organs, that the phrenologist must be comparatively a tyro in observation, whatever he may be in theory, who mistakes the one for the other. The difficulty seems to be far greater in theory than it really is in practice, especially to those who look at it through the magnifying glass of prejudice.—The frontal *sinuses* will be subsequently considered.

I will here take the liberty of introducing a couple of paragraphs from a publick discussion which took place in Washington, D. C., with Dr. Joseph M. Munding, of that city.

"You affirm, sir, that 'the bumps may be caused as well by blows from without, as by the actual shape of the brain,' and say that I 'never make any *difference* between these two kinds of protuberances.' This statement, sir, allow me to say, is entirely erroneous, for I can, and *do*, at once detect

the difference. At the Baptist Church, the citizens of W. heard me state unhesitatingly, that a certain head which was examined, had sustained a severe injury from a blow; and also heard, by the gentleman examined, a confirmation of my decision.

"Besides, sir, you perhaps need be reminded, that blows upon the head generally produce *cavities* instead of *bumps*. By what mechanical process a *breaking in* of the scull causes a '*bump*,' I am really at a loss to divine. Blows generally produce irregular *cavities*, whilst the phrenological organs are regular *swells* of a given shape, and alike in both hemispheres of the brain; and yet you say, that 'I ascribe to *each* of them the same influence upon the mind.' This statement of yours, in common with many others, betrays gross ignorance of the whole subject of debate. And yet you say, that this point is so plain, and so clear against me, 'that it requires no farther argument.'"

MEMORY.

You ask, sir, "whether there is an organ for *each* faculty of the mind." I answer, yes, so far as these faculties have, as yet, been discovered. You then say, as "Mr. F. admits, that there is an organ for each faculty of the mind, will he state where the faculty of *memory* is located, and what name phrenologists have given to it?"

Pray, sir, what am I to understand by the faculty of memory? I deny that the mental phenomena called memory, are performed by a *single* faculty of the mind. There are almost as many different *kinds* of memory as there are different minds, and these kinds of memory differ as much from each other as the head does from the foot—as much as reason does from feeling. What, then, do you mean by the term *memory?*—*Memory of* WHAT?—of faces, places, ideas, stories, friends, enemies, size, words?—*memory of* WHAT? Just describe the *kind* of memory which is the subject of your inquiry, and I will describe its location and its name.

Do you not see, sir, that you have put your question too soon? You should have *first* demonstrated, that the phenomena of memory are the product of a distinct mental faculty, and *then* have demanded the phrenological name and location of that faculty.

Memory is simply the reminiscence of the operations

of the faculties. One faculty has to do with words, another with ideas and principles, a third with facts, &c.; and each faculty *recollects* those things with which it has to do. If, then, that faculty which has to do with principles, (caus.,) is stronger in that one than that which has to do with incidents, (event.,) he will remember principles as much better than he does facts, as his caus. is stronger than his event.: and so of every other faculty.

I repeat—describe the *kind* of memory you mean, and I will point out to you its local habitation and its name; or bring me a child, and I will tell you what kinds of memory it possesses, and where the different kinds are located. But ask me, "where (in the head) the faculty of memory is located," and I must answer you as the yankee answered the question, where he was born: "why," said he, "at Barnstable Bay, Cape Cod, and all along shore." Memory of *something* is located, at least, all over the forehead. Understand me to introduce the Yankee answer, *not* because I wish to ridicule you, or your question; for it is put to me daily, and is proper enough—but because it is too indefinite to admit of a definite reply. The same is true of every other faculty of every other system of mental philosophy: and this very point shows both the weakness and the obscurity of all other systems of mental philosophy, and the inimitable beauty, clearness, and simplicity of phrenology.

Suppose, for example, I should go with you into the family with which you are most familiar, and ask you, "Has that child a good memory?" You answer, "yes—no child has a better one." I say to the mother, "Can this child remember the countenances and dress of those that he saw at church?" "No, sir, but he can remember the whole of the sermon." I ask you, if the second has a good memory. You say, "no." I ask the mother, if she cannot recollect, with remarkable accuracy, the faces and dress of those she saw at meeting. "Yes," says the mother, "but she cannot recollect a word of the sermon." Now, sir, you were both right, and also wrong, in *both* your answers. A third child can remember only the *substance* of the sermon; a fourth, neither the substance of the sermon, nor the words of which it was composed, nor the dress of those that were there, but can sing, with perfect accuracy, all the tunes she heard there, and will never forget them. But, if you ask *me*, whether this or that child has a good memory, I will tell you in *every in-*

stance, and with *unerring certainty*, just what *kind* of memory the child possesses; and also describe every other striking faculty of the child. If, instead of my assertion, you wish *ocular demonstration*, choose your time, place, children, witnesses, scribe, &c., with the understanding that the result is to be published, and I will attend. Let the true character of the children be previously written out, and their physiognomy covered. Invite Dr. Annan, and let us see whether phrenology is "the hallucination of a moon-struck imagination," or whether it is a true science. Since I appeal to *such* a test, my declaration must be admitted until it is disproved.

According to the system, that one faculty has to do with thoughts, another with events, another with colours, and so forth, it is an *a priori* inference, that that faculty which has to do with thoughts, should *remember* thoughts; that that which has to do with events, should *remember* events, and so on. But, touching this point, one *fact* is better than a thousand syllogisms. Therefore, until you accept my challenge of an appeal to a *practical* test, I shall drop the subject.

Again, you argue that, "If phrenology can come no nearer a man's character than to say, he is either avaricious or a thief, the system is of no value at all." In reply, I would ask, what is an avaricious feeling but a desire for property, and what is a thievish disposition but a desire for property? The one is a desire which expresses itself in one manner, and the other, the same desire, expressed in another manner; but the two can hardly be considered as separate affections of the mind. Now, phrenology can tell how strong a man's *love of property is:* and is *this* of no value? Phrenology goes more deeply into the subject than to look at *mere acts*. It goes into the *secret recesses* of the soul, and measures the depth and strength of the very *springs* of human thought and feeling. It discovers and analyzes the relative strength and power of the *faculties themselves*—of the very *fountains* of emotion and action. This is the peculiar prerogative—the inimitable excellence and beauty of phrenology.

You object to the phenomena of the "phrenological organs acting in companies," as if it were a defect in our system. Who *walks* without using, at the same time, his feet, legs, toes, eyes, lungs, and even hands—without calling into action almost every organ and nerve belonging to the body? Innumerable instances might be adduced of a like character. Indeed, we perform scarcely an act of our lives without th

co-operation of several organs. Is it strange, then, that the *phrenological* organs should "act in companies?" It would be strange, *passing* strange, and contrary to the *whole analogy of nature*, if these organs did *not* "act in companies."

On the supposition that the seemingly opposite organs of destruct. and benev. are equally large, you ask, which will predominate? I answer, the one which circumstances excite the most for the time being. When there is nothing to excite the former, and much to excite the latter, kindness is the result; but, when injustice or personal abuse excites destruct., severity, and sometimes rage, are the consequences. Thus *phrenology alone* will explain the character of those who are generally kind, obliging, sympathetick, &c., but who, when thoroughly provoked, are *terrible*—are truly fiend-like, and entirely beside themselves. It is thus that phrenology, and phrenology *alone*, analyzes, most perfectly and beautifully, those characteristicks and mental phenomena which can be explained *in no other way*—which no other system of mental philosophy can reach.

You doubt whether I can "describe the same character *twice* alike." Try me. I propose this evening to examine, publickly, a number of heads. I give you the privilege of producing any person you please, whose head I have already examined, and of allowing him to say before the audience, whether the two descriptions of character agree.*

As will be seen by a reference to the facts stated in the preceding pages, I have been tested, in this way, hundreds of times, and I always give the *same description of character*, the second time, that I do at first, and, in general, nearly the same *numbers*. While reading your last, a gentleman (whose name I can give) entered my office, whom I had examined three weeks previous. I gave him a new chart; and, on dividing the sum total of the numbers in the two charts, by the total difference, this difference was only as one to fifty. A gentleman of Baltimore lost his chart, and, after giving him the second, he declared, in the presence of a distinguished author of this city, that *every number of the*

* At the meeting mentioned, the writer was thoroughly tried, both with and without his eyes covered; and in the hundreds of organs that he pronounced upon, there was no material difference except in one instance. In every case but two, the size of the organs was described alike, was the same, or did not differ over two-twentieths from that previously given.

second chart agreed with every number of the first, with but one slight exception. The difference between them was as 1 to 125. A Mr. S. Smith, merchant in Troy, staked the price of an examination, that the difference between the first and second examinations, would be as one to eight. It was as 1 to 85. All the numbers, except five, were alike in both charts. How much more accurately than this, is surveying done by mathematical instruments?

Now, allow me to try *your* "expertness." Take, if you please, promiscuously from a stream, 35 pebbles, and give me, by the senses of seeing and feeling, their relative size, in a scale of numbers from 1 to 20. Do the same one hour afterwards, or three months afterwards, (as was the case in the instance you cite against me,) and if your numbers do not differ *ten times* as much as mine did, I will acknowledge—*not* that phrenology is not true, but, simply, (and this is *all you can ask*,) that I am not *ten times* as "expert" as you are. Will you try it, or, without trying it, acknowledge that your argument is weak, nay, puerile?

As the mere *numbering* of the relative size of the organs is no necessary part of phrenology, I may give two descriptions of character, both perfect, and precisely alike, and yet not put down precisely the same *numbers* in both cases. It is much easier to describe the character than to transfer these numbers accurately to the chart; yet the chart is very useful for the purpose of preserving, as nearly as may be, the result of the description given.

But the proper question at issue, is, *not* whether my skill in judging of *size* is so marvellously great that I can, at one time, mark off, in a scale of from 1 to 20, the relative size of 38 organs, and at another time, or at four, six, or ten other times, mark off the relative size of the same 38 organs without *any variation* in any of the numbers, but whether, solely by the application of phrenological principles, I can, at one time, *accurately describe the character and talents* of an *individual*, and at another time, or at four, six, or ten other times, solely by the application of the same principles, describe the character of the same individual with *equal accuracy*, or without any *material variation* from the first description given: and in this latter form, I am prepared to meet the question in the *affirmative*. But suppose that I *should* sometimes *vary* in my descriptions of the same character. Would this *wholly disprove phrenology*, or merely

prove, that, as a practical phrenologist, I am not *infallible*, but sometimes more "expert" and accurate than at others?

INCREASE OF THE ORGANS BY EXERCISE.

Again you ask, "Is an organ *increased in size* by constant activity, and can that increase be observed by an examination of heads?" To both parts of this question I answer in the affirmative; and this increase can be measured by instruments, or seen on busts taken at different periods of life. And this theory is in perfect accordance with the whole process of nature, and with the fundamental principles of physiology.

You ask, if I "mean that the mental organs are corporeal?" The *brain* is *certainly* a *corporeal* organ. Corporeal means, belonging to the body. The brain belongs to the body, and is therefore a corporeal organ, and, of course, governed by the same laws of increase and decrease that govern *other* corporeal organs. It is also the mental organ, or the organ of the mind. You say, "it is not true that the violent action of the *body*, increases the action of the *mind*—and that exercise does not increase, nor inactivity diminish, the size of the veins and arteries." I say it *is* true, and appeal both to the personal experience, and to the observation, of every reader, whether, when his *body* is vigorous and active, his *mind* is not *proportionally* so; and whether, when his *body* is sluggish or drowsy, his *mind also* is not *equally* so; and whether the shaking of a drowsy child does not quicken his *mental*, as well as corporeal, action? Never give a child any exercise, and see how fast his veins and arteries will grow. You say, "the muscles of a blacksmith's arm are first hardened, and then increased." I reply, that the two processes of hardening and increasing, are *simultaneous*. You say, that "comparisons drawn from *material* objects, do not apply to the *im*material mind." I answer, that the brain, about which we are arguing, is just as much material as is the blacksmith's arm, and is governed by the same laws, one of which is, that its exercise causes its increase. It is for *you* to prove either that the powerful action of the mind does not produce a corresponding action of its corporeal organ, the brain, or else that exercise, while it increases the size of every other organ of the body, does *not*

increase the size of the brain. All analogy is point blank against you, and in my favour.

You say, "that a mental organ is increased in size by constant activity, and that this increase can be observed by examination, requires to be proved. Assertion alone is not sufficient. There is not a single case recorded by phrenologists, of a head's having undergone any change so as to prove that one organ has increased or diminished in size, compared with the other organs in the same head. It is now forty years since Gall first unfolded his theory to the world; and if any change had taken place in the relative size of the organs, we should have been informed of it long before this."

It is a universal *principle of nature*, that *every* "organ is increased in size by constant activity," and the increase of the *brain* can be determined just as well as that of any other corporeal organ. If "*assertion* alone is not sufficient," *analogy* and *physical demonstration* are *all*-sufficient. *Your* "assertion alone is not sufficient" against *such* evidence. It has been observed by hatters, that literary men generally require larger hats than labouring men, even though their *bodies* are smaller. The reason of this difference is obvious. By exercising their intellects, and not proportionally their bodies, educated men, of necessity, *exercise* their brains, and thus cause them to grow proportionally faster than their bodies; while the opposite holds true with regard to working men: and without a variation in nature's laws, the fact could not be otherwise.

Your gratuitous assertion, that "phrenologists have never recorded a case of a single organ's having increased or diminished in size when compared with the other organs in the same head, although they have had the observation of forty years," is contradicted by facts. While lecturing in Boston, Dr. Spurzheim was accustomed to exhibit two casts of the same head, the first of which was taken when the individual was of mature age, but before he had devoted much attention to a mechanical occupation; the other, twenty years afterwards, at which time the same individual, by his mechanical inventions and skill, had become noted throughout Europe as one of the greatest machinists of the age.

Deville of London, has a multitude of casts, several of which were taken from the same head at different periods of life, and when the pursuits of these individuals required the exercise of different classes of faculties, which show a comparative increase of the faculties exercised, and a decrease of

the faculties not exercised. A gentleman in England had a cast of his head taken annually for five successive years. Meanwhile he stimulated some of the phrenological faculties, and avoided exercising others. Every successive cast showed an increase of those organs that were exercised, and a decrease of those that were restrained. The first and last casts differed from each other so much, that they would hardly have been recognised as casts of the same head. I had this fact from a gentleman (an editor) who had examined the busts alluded to. Many more examples might be quoted; and yet you say, that "phrenologists have never recorded a case of the kind." If you have not read all the phrenological works, why do you make this assertion? If you have, why misrepresent them in this manner? This proves that you know comparatively nothing of the doctrines you oppose. Ignorance of this subject is, however, common to all anti-phrenologists.

Several instances, both of increase and decrease, have fallen under my own observation. While examining the head of a gentleman in *Philadelphia*, I noticed that the organs on one side of it, were larger than those on the other. He then stated that, for two years, that side of the head on which the organs were smaller, had not perspired, while the other had perspired very freely. This proves that the organs on that side which had not perspired, had not been active, and that those of the other, had been. It follows, then, either that the smaller organs had become so in consequence of their inactivity, or else, that in consequence of their activity, the larger ones had outgrown them. Either supposition proves that a mental organ is increased by constant activity, and decreased by inaction. Dr. Spurzheim examined the head of a distinguished female, whose life had been chiefly occupied with books, and severe application to the abstract sciences. Her phrenological organs of causal., compar., mirth., ideal., lang., and event., were large, and her observing organs, small. In order to exercise a new class of faculties, the organs of which are located about the eye, she was advised to leave her abstract studies, and take up botany, mineralogy, phrenology, &c. This she accordingly did with all her might, and in *three months* there was a perceptible increase of the organs thus exercised.

I am also perfectly certain, that since I commenced the practice of phrenology, several of my own organs which

have thereby been called into constant activity, have very perceptibly increased, while others that are now exercised comparatively less than before, are proportionally smaller. For example; the organ of size, which, when I commenced the practice of phrenology, I observed to be on a par with the other perceptive organs, and which, since that time, has been called into almost *constant* activity, now protrudes far above all the others in the arch of the eye.

Upon the return of my brother, L. N. Fowler, from a phrenological tour of eighteen months in the west and south during which time he was almost constantly employed in examining heads, which, of course, required the equally constant exercise of his organs of size, individ., form, local. event., compar., and lang., I observed that these organs, especially size, compar., and lang., had very much increased.

In the heads of sailors who have long followed the seas, the organs of *form*, weight, and local., are generally *very large.* Size and order are also commonly found very large; but the organ of weight, in particular, is so uniformly developed to a very great extent, that, from this circumstance alone, especially when taken in conjunction with form and local., experienced seafaring men can generally be selected from others. In men of this description, among the hundreds I have examined, I have never seen one instance of a deficiency of these organs. Now, their occupation calls these organs into almost constant *exercise;* and is it irrational to suppose, that this exercise causes in them this much larger development of these organs than is found in men in general, who exercise them less?

The organ of amat. is very small in children; but it *increases* during the years of youth and manhood in proportion to the increased strength of its corresponding passion; and *diminishes* again in old age. I have observed, also, that this organ is much larger in married, than in unmarried, persons.

In the spring of 1835, I visited the deaf and dumb asylum of N. Y. city, and, to say that the organ of imitat., as developed in the heads of the pupils of this institution, was twice as large as it is usually found, would by no means come up to the truth. Such a development of this organ the author had never seen before; and, what is most extraordinary is, it was very large in *all* the pupils.

To the question, "How is it possible for you to teach

these unfortunate beings, who can neither hear nor talk, to communicate their ideas and feelings with a readiness and facility almost equal to those who can both talk and hear?" Mr. Cary, one of the instructors, replied, "We teach our pupils to express themselves in those gestures and actions which are the *natural* offspring of their feelings." I witnessed one of their debating performances, in which the one who was addressing the rest, was all *life* and animation, and made use of the most natural and powerful *gesticulation*. See them at their meals, or at their sports, and all their communications consist of their *ideas acted out*. Mr. Cary brought one forward, who was noted for his wonderful power of imitating a man shooting fowls. Another specimen of imitative power at all to be compared with this, or another such an organ of imitat. as this youth possessed, I have never seen.

That this organ and its corresponding faculty are not in so high a degree *innate*, is evident from the fact, that they are so much larger in these youth than in others. Hence, this increase of the organ in proportion to the exercise of the faculty, and this extraordinary power of the faculty, which corresponds with the increased size of the organ, bring us to the obvious conclusion, that the reciprocal increase of the *two*, stands in the relation of cause and effect.

Again; in the institution for the blind in the city of New York, the manifestation in the pupils, of much smaller organs of the *perceptive* than of the *reflective* faculties, is so plain as not to be mistaken by the most superficial observer. Now, *why* is this? Evidently because, in consequence of a destitution of sight, they cannot exercise their perceptive faculties, and, therefore, these remain *unincreased;* and, on the same account, the reflective receive the greater exercise, and, consequently, become *uncommonly large*.

This point, then, I shall take the liberty to consider as established, both by analogy, and by *physical demonstration*, namely, that *the exercise of particular mental faculties, causes the exercise, and consequent enlargement, of corresponding portions of the brain*, and, of course, an increase of the *scull* above them; (see p. 22–24;) so that *the strength of particular mental faculties* can be determined by *the size of their cerebral organs*, and the size of these organs by the form of the scull. This I conceive to be not only one of the least explored, but one of the most important, departments of

this invaluable science; and, if this is correct, of what *momentous* importance—of what *immense* utility, a knowledge of phrenology might be to parents and teachers. They might cultivate or restrain—might stimulate or allay, such organs as the case demanded, and thus make their children almost any thing they choose. Not, however, that the *nature* of children could thus be changed; but *excesses* could be prevented, and the hand of the parent directed to the identical point of excess or deficiency. Yes, sir, phrenology is destined to be of greater practical utility to mankind than *any*—I had almost said, than *every* other science—greater than any finite mind can imagine. And yet, *you* oppose it! But you are pardonable; for, as has been shown, you do it *ignorantly*.

Yours, &c. O. S. FOWLER.

PHRENOLOGY NOT DEPENDENT UPON PHYSIOGNOMY.

You ask, "By examining the cranium, can a phrenologist pronounce decisively whether a man is a liar, a thief, or a murderer, without reference to physiognomy? I answer, just as well without physiognomy as with it. I will also refer you to the certificates given by the keepers of most of the prisons in Europe, which affirm that Drs. Gall and Spurzheim, in every attempt, classified the prisoners with perfect accuracy, according to their crimes. I will also accompany you to any prison you please, and pronounce correctly upon the *class* of crimes committed by given individuals, or yield the argument. The subjoined notes are selected, from many other similar cases, as in point.*

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* *From the Pittsburg Times.*

"We attended at the Penitentiary during the afternoon of Friday, along with several gentlemen, to see Mr. L. N. Fowler examine the heads of the convicts. This gentleman has been delivering lectures, &c., at the Hall of the Young Men's Society, and the purpose of the visit was to test his phrenological skill. He passed through the ordeal in a manner calculated to demonstrate, not only the authenticity of the science, but also the fairness of his own claims to an acquaintance with its principles.

"In no instance did he seem to err, either in relation to the nature of the offence in question, or in the particular details of character which he generally stated minutely. The dispositions of some of the convicts were pronounced as equivocal: thus—one was said to be liable to commit rape, or murder, or possibly theft. The conviction had been for rape. Another was stated to be prone to murder—or to commit destruction in some way. The conviction had been for house burning. The uncommon mechanical powers and high intellectual cast of another, were well indicated. The case of ———, who robbed Mr. Cook, was well stated. The thieves, who were numerous, were generally designated very explicitly. The boy Hazlet was represented as being not particularly prone to criminality, except thus

You say, "that Gall could easily determine that persons were rogues when he saw them in prison." True; but he could not thereby determine the *class* of their crimes—whether they were sent there for stealing, for assault and battery, or for murder, &c.; and *this* is what Dr. Gall did.

You also intimate, that phrenologists determine character by the physiognomy. Surely, sir, you cannot be ignorant of the fact, that, from the time I first came to Baltimore, to this day, I have challenged disbelievers to cover the physiognomy of the subject. I have, likewise, in this city, and elsewhere, repeatedly examined subjects before large audiences with my own eyes *blindfolded*; and, according to the testimony of the subjects themselves, and of all who knew them, there was a *perfect* coincidence between my descriptions of the character, and the character itself.

Among many others, I re-examined, blindfolded, before the Baltimore Lyceum, the head of the editor of the Chronicle. The gentleman then stated to the audience, that the description corresponded, on *every point*, with that previously given before an audience at my first lecture. The first time I examined the gentleman, he was a perfect stranger to me; and the second time, I knew not whom I was describing. And yet, it is a matter of publick notoriety, a fact substantiated by the publick testimony of Mr. Barnes himself, that the two descriptions agreed *in every respect*, both with each other, and with his true character.

After the lecture, a gentleman produced a little boy. I said he was a thief—was cunning, deceitful, lying, haughty, stubborn, proud, ungovernable, &c. The gentleman said, "your description is perfectly accurate. Till now I have

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ne would be liable to be led by others to any sort of crime. This was the well-known case of manslaughter, committed at Wilkinsburgh by a gang of boys, at the instigation of certain notorious villains.

"In the evening we submitted to his inspection the scull of a very remarkable character, a most devoted boxer and blackguard. He returned a written description singularly correct; remarking, among other things, that 'he was continually under the influence of a querulous, barbarous disposition,' &c. 'the slave of his propensities; loved quarreling as well as eating.'"

From the Frankfort Argus.

"Mr. Fowler, who is now in town, visited the Penitentiary on Monday last, and examined the heads of some fifteen or twenty of the convicts, giving his opinion upon their propensities, and naming the probable crimes which brought them there. The correctness of his conclusions was generally corroborated by the admission of the subjects, as well as by the statements of the keepers themselves, who were acquainted with the crimes with which they were convicted."

See, also, a description of my visit to the Moyamensing prison in Philadelphia, contained in the U. S. Gazette of about the tenth of Sept. 1836.

been a sceptick; but this convinces me that your science is true." Thus you perceive, that a rogue can be detected as well in a church as in a prison.

While discussing the question before the Baltimore Lyceum, "whether phrenology ought to be ranked among the exact sciences," after bringing forward nearly the same objections that you adduce, and in nearly the same style, my opponent wrote out the character of a Mr. Wolf, an attorney, in the form of answers to questions. These questions he required me to answer before the audience, by an examination of Mr. W.'s head; and the two descriptions agreed *perfectly*, except that he said Mr. W. had no imitation; but I said he had it large. A gentleman who had been intimate with Mr. W. for fifteen years, said he had it large. An appeal was then made to Mr. W., who remarked, that, although he was no *mimick*, yet he could draw, sketch, draught, take profiles, imitate different handwritings, &c., with much more than ordinary facility and accuracy. But I did not say he could *mimick*, for he had but little secret., which, according to phrenology, is almost indispensable in mimickry.——The cheering was tremendous, and the Lyceum decided, not only that phrenology was one of the *sciences*, but that it was one even of the *exact* sciences.

I might go on to detail thousands of cases in which I have not only corrected the opinions of individuals in regard to each other, but even concerning themselves. To a certain gentleman in this city, for example, I gave small event. and large ideal., and told him that he could write poetry. He said, that though he loved poetry, he had no talent at all for writing it. On this hint, however, he tried it; and his effort was completely successful, his poem being well-filled with poetick fire. He remarked that this was his first effort, but a friend of his youth reminded him, that, while young, he had written several pieces, which were copied and admired throughout his neighbourhood. His small event. had let the incident slip from his memory. I have often announced publickly, and here again repeat, that I even prefer that the physiognomy of the subject for examination, should be covered; and am perfectly willing to examine even with my own eyes blindfolded. In as much, then, as I challenge you to remove *all possibility* of my ascertaining the character except by the application of phrenological principles, even if I

were guided by the physiognomy, the *argument* that I am, could not be admitted.

The writer takes the liberty of introducing two or three other paragraphs from his reply to the letter addressed to him by Dr. Munding.

"You say, that the 'first point which particularly strikes your attention, is,' that 'I make myself a *fortune-teller*.' Now, sir, a fortune-teller has to do mainly with *events*, and pretends to tell what has been, or predict what will be. But, in describing character phrenologically, I have nothing to do with the *events* of a man's life any farther than they are dependent upon his *character*. It is, indeed, true, that I often say to an individual, for example, in whom cautious. is small, combat. large, and hope very large, 'you, sir, generally have been, and generally will be, unfortunate, and frequently in difficulty;' and to another, in whom cautious. and caus. are large or very large, 'you, sir, generally have been, and generally will be, successful in your undertakings.' In doing this, however, I pronounce upon the fortune of the individual only as it is the *result* of his character.

"But who does not, more or less, judge of the character and talents of individuals by their *physiognomy?*—(and in the practice of physiognomy, is generally included the *forehead* of an individual; and, *thus far*, it is *phrenology*.) In pronouncing upon character physiognomically, then, the *same kind* of process is involved as that employed in judging phrenologically, with the difference only, that the physiognomist judges by looking at the *face*, the phrenologist, by looking at the *whole head;* therefore, if the latter is a fortune-teller, so is the former—so are *all mankind*, in short, for all participate, more or less, in the practice of physiognomy.

"You infer that if phrenology is true, some of the organs might be destroyed, and the others go on to perform their functions without interruption. You are right: the fact *is* just as you infer it *must* be, on the supposition that phrenology is true.

"But I must not leave unanswered your argument, that, if phrenology is true, the *organ of tune* and the *acoustick nerve* must be in contact. You assume that the *ear* is the organ of musick. This, your first premise of the argument, I deny: for if the ear were the organ of musick, the perfection of one's musical talent would be in proportion to his

power of hearing. But, how often do we see those whose faculty of hearing is perfectly good, but who cannot distinguish one tune, or even one note, from another! I can hear very well, but can learn a tune only by dint of persevering effort, and then only mechanically, while a brother of mine, who is partially deaf, can learn a tune much quicker, and sing it much better, than I can. Your first premise, then, being incorrect, the whole argument falls. This much is evident, however, that the musical faculty does *not* depend upon the power of hearing: and, since this power is an exercise of the *mind*, it must, consequently, require the exercise of some cerebral organ. (See p. 181 and 217.)

"The various passions of love, anger, reflection, shame, &c., exhibit themselves through the eye; and yet, it cannot be supposed that they are performed by the optick nerve. Doubtless there is some connexion between those parts of the brain by means of which these various passions are performed and the optick nerve, and also between the organ of tune and the acoustick nerve, just as there is between the stomach and the brain; but still it does not follow, that this connexion should be susceptible of anatomical demonstration, any more in the case of tune, than in that of the others mentioned, and in that of hundreds of similar cases, which might easily be cited."

LETTERS TO DR. MAXWELL McDOWALL.

The following extracts are from a series of letters addressed to Maxwell McDowall, M. D., of Baltimore, by O. S. Fowler. This same Dr. McDowall, as already stated, is, doubtless, one of the authors of VINDEX. The writer has omitted one important objection urged by Vindex, namely, that phrenology leads to *fatalism*, only because the objection is much better stated by Dr. McDowall.

SIR: In the May number of the Baltimore Literary and Religious Magazine, there appeared an article from your pen, designed to disprove, and calculated to injure, the science of phrenology. By evidence the most satisfactory—the most demonstrative, I am fully convinced that phrenology is based upon the broad and immutable principles of nature, truth, and reason; that it is a science by far the most sublime and useful ever discovered, and that the principles of human

nature and mental philosophy which it develops, are calculated to elevate the character, and improve the physical, intellectual, and moral condition of mankind, more than al the other sciences put together—more, indeed, than can well be imagined. As a man, then, as a philanthropist, and *especially* as a Christian, though unaccustomed to publick discussions, I cannot pass unnoticed any obstacle which is calculated to arrest the progress of a science, which, from the first, has been struggling even for its *existence*, and which, though opposed at every step of its triumphant progress by an unparalleled amount of opposition, of ridicule, and misrepresentation, from the pulpit, the press, and the lecture-room, and, in short, from every conceivable source, is now gaining strength enough to bear down before it all opposition. To say the least, it is no more than fair that phrenology should be heard in reply, though it is to be regretted, that it does not speak through a more able and experienced organ. It is, however, hoped that the comparative youth and inexperience of the *author* may be more than compensated by the strength of his *cause;* for, *magna est veritas.*

You dwell much, sir, upon the question of Dr. Good to Dr. Spurzheim, "Why does phrenology assign no organs to folly, absurdity, wisdom, hypocrisy, gluttony, sensuality, mirth, melancholy, &c.?" Really, sir, are you so grossly ignorant, even of the very *elements* of the science you attack, as not to know that phrenology classes gluttony under the perverted exercise of aliment.; hypocrisy, under that of secret.; sensuality, under that of amat., aliment., and some of the other propensities; melancholy, under that of cautious. in the absence of hope; mirth, under the exercise of mirth.; wisdom, under that of caus. and compar.; and folly and absurdity under the absence of these organs? And have you, in addition to this ignorance, so little discrimination as not to perceive, even *intuitively*, that folly and absurdity, in reality, amount to the very same thing, and, instead of being *positive* operations of the mind, are mere *negative* qualities, or the *deficiency* of *reason?* Do you not know that the *glutton* is a sensualist, that the *libertine* is a sensualist, and the *drunkard.* a sensualist? Now, phrenology has more wisdom than to assign *different kinds* of sensuality to the *same organ.* And yet, this is the ground both of your objection and of that of the great Dr. Good. By the way, when Dr. Good penned the article alluded to, he was almost entirely ignorant, even

of the *outlines* of phrenology. This is evident, not only from almost every sentence of his chapter upon this subject, but also from the passage you quote. He did not even know that hypocrisy was one of the manifestations of secret.—a fact of which the veriest *tyro* in phrenology ought to be ashamed to be ignorant. But you also commit the very same errour. Nor is this the only instance in which you betray an ignorance of phrenology altogether unpardonable in one who attempts to convince the world that it is untrue.

In justice to phrenology, I must here reflect somewhat severely upon anti-phrenologists generally, not exempting even yourself from the censure. No one is qualified to decide upon the truth or erroneousness of any subject whatever, until he has examined, *in person*, the evidence by which it claims to be supported. Now, phrenology professes to be demonstrated *solely by facts*. It affirms that a certain development of brain is always accompanied by a certain manifestation of intellect or feeling, and that these manifestations are uniform throughout the whole animal kingdom. Hence, then, no person is qualified to form any decision upon the truth of phrenology, until he has examined the *facts* in the case *for himself;* that is, until he has learned both the *location* of the phrenological organs, and their *analysis*. I have already exposed your ignorance of the *analysis* of the organs. And you even misstate their *number*, and, of course, can know very little of their *location*. Now, sir, I ask you, I ask the world, whether it is right, whether it is philosophical, whether it is acting a manly part, for you not only to condemn phrenology yourself, but also publickly to attempt its refutation, whilst you are almost wholly ignorant both of its *principles*, and of its *details*. But you are not alone. Hundreds have written against it, and millions are now condemning it, who know just nothing at all about it—not even enough to distinguish it from fortune-telling. The blind have led the blind until they are all tumbled together into the ditch.

By your quotation from Dr. Charles Bell, you would fain make the world believe that Drs. Gall and Spurzheim were the greatest anatomical *ignoramuses* that ever lived. But, sir, your efforts are too late in the day to fix this impression upon any except those who are entirely unacquainted with the truth in this matter. The fact is, and is becoming universally admitted, that these distinguished literary

geniuses have thrown more light upon the anatomy of the brain, and of the nervous system, than was ever before shed upon these subjects—that their anatomical discoveries, and knowledge, and researches, at least, equal, if they do not far surpass, those of any other two men who have ever lived. Years before the far-famed discovery of Dr. C. Bell, relating to the nervous system, Dr. Spurzheim suggested to the world the very same idea which constituted that discovery, as probable. Medical schools and medical authors are universally adopting the phrenological anatomy of the brain and of the nervous system, and by far the best anatomical dissections of the brain, are those which proceed upon phrenological principles.

So far from disproving phrenology, anatomy perfectly harmonizes with it, and even lends it every possible support: and this shows that both are the twin sisters of truth and nature. Comparative anatomy, in particular, furnishes arguments the most conclusive, the most *unanswerable*, in support of phrenology. (See pp. 26 to 34.)

You are also at fault, sir, for attacking phrenology as it *was* some twenty years ago, when you should have attacked it *as it is now*. Every new science has its weak points. How many absurdities clustered around chymistry fifty, or even twenty, years ago, around astronomy before the days of Newton, around *every* science while yet in its infancy! Phrenology has but just burst upon our world. It is yet in its infancy—is yet wanting that perfect beauty and symmetry, and that analysis which time alone can give it. Doubtless much more remains to be discovered than has yet been discovered. Great allowance ought to be made to phrenology *even as it now is;* much more as it *was* twenty years, or even ten years, ago. Yet, instead of making the allowance which is really its due, you do not even give it all the credit which belongs to it. But in this you are not alone.

You say, bottom of page 137, "carefully remove the scull from any given number of human heads, and there will be a uniformity of appearance on the surface of the several brains." Of course, you mean, if you mean *any* thing, that the "surfaces of any given number of brains, are uniform!" This statement I deny *in toto*. The fact is, that wherever there is a regular swell of the external table of the scull, indicative of the development of a phrenological organ, there is also a corresponding depression of the internal table,

which is filled up with brain, excepting, always, the region of the sinuses, and the mastoid and other processes.

I will accompany you, or any other person, to any collection of sculls you please, and demonstrate my position, or give up the argument. Scattering exceptions there may be; but, as a general thing, the external surface of the brain and of the scull correspond nearly enough for all phrenological purposes.

It is true, when the scull is removed, as the brain is too soft to retain its original shape, the higher portions somewhat flatten down; so that we must determine the natural shape of the *brain* by that of the internal surface of the *scull*. At the location of some of the organs, various brains differ in size more than an inch. Yet, you say, that the "surfaces of different brains are uniform." I ask, then, what fills the cavities between these sculls and their brains? If your statement were correct, the scull of Washington must have been more than an inch thicker, just above the eyes, than that of Franklin, and an inch thinner in the upper and lateral part of the forehead. Compare these two foreheads—compare any two heads you please, and if there is any agreement between the general shape of the head and that of the brain, your argument, so far from disproving phrenology, is unanswerable in its favour.

You assert, sir, that anatomists have divided the brain into three sections, assigning to one section the seat of the intellect; to another, that of the animal senses; to a third, that of the feelings generally. Pray, sir, how does this differ from the phrenological divisions, except that the former consists of three, the latter of thirty-five, sections? And whatever arguments you bring against the *phrenological* divisions, I will bring, *mutatis mutandis*, against the *anatomical* divisions.

INJURIES OF THE BRAIN.

You mention the case of a gentleman who, by the fracture of his scull, sustained a severe injury of the brain, and a considerable loss of it, and yet, you gravely assure us, that not the slightest difference could be discovered in his *mental power*—that "there was no change whatever in his capability for acquiring knowledge." Now, there are several ways of accounting for this fact. In the first place, this loss of brain

might have been made up. Other portions of the body, the bones, flesh, &c., have the power, after parts of them have been removed, of reproduction. A wound heals, a bone or nerve reunites, &c. Why, then, should not the *brain* possess the same power, and be able to supply portions which have been removed? And since analogy is on my side of the argument, it belongs to you either to admit that it *does*, or else to prove that it does *not*. In the second place, on the supposition that phrenology is wholly false, will you have the goodness to explain this phenomenon upon the principles of your own doctrine of the *unity* of the brain and of the mental power? According to your theory, an injury of *any portion* of the brain, must affect it *as a whole*, and, an injuring of the brain as a whole, must equally impair *every operation of the mind*. And yet, by your own admission, *all* the mental powers, in the case you cite, remained unimpaired. But, by the application of the principles of phrenology, the explanation of this phenomenon is perfectly easy and rational; for, as the organs are double, like the eyes, ears, &c., and, as the accident occurred partly upon *one side* of the forehead, it is evident, that, while one or more organs upon that side of the head, were labouring under the injury caused by the wound, the corresponding organs upon the *other* side of the head, being uninjured, performed the functions of *both* sets of organs, just as, when one eye is injured, seeing is performed by the other eye. This fact, then, so far from militating against phrenology, proves it to be incomparably superiour to your favourite doctrine of the unity of the brain.

You also adduce cases of hydrocephalick affection, in the first of which, "the brain was discovered to be in a liquid state; in the second, the whole substance was *watery*, and so soft that it would hardly bear the knife; and in the third, besides water in the ventricles and an effusion of blood upon the tentorium, there seemed to be a total change of the consistence and colour of the brain throughout, so that it would neither bear handling nor cutting, the parts being uncommonly indistinct." And yet, *mirabile dictu*, the subjects could think and feel just as well *without* brains, forsooth, as with them.

These cases, *if they prove any thing*, prove that *the brain is not the organ of the mind;* for "a loss of a part of the

brain," and "a total change of its consistency, do not, in the slightest degree, affect the operations of the mind!"

The inevitable conclusion, then, from your own arguments and premises, is, that the mind *acts wholly and entirely independent of the brain*—a conclusion directly at war with a fundamental principle of every existing system of intellectual, and natural, and medical philosophy, viz., that *the brain is the organ of the mind.* But, in several different places, you admit, distinctly, that the brain *is* the organ of the mind; and then you go on to show that its loss and disorganization have no influence whatever upon the mind. Admirable consistency! And this drives you to take the one or the other of the horns of the following dilemma—you must admit either that your argument is fallacious, or else that the mind acts independently of the brain; either of which admissions contradicts one of your own positions.

But how, I would ask, do these cases affect phrenology? I maintain that they do not even *touch* it *as such:* for, if the *whole* mind can operate by means of the *whole* brain, even though it be hydrocephalick, then, surely, *one faculty* of the mind can operate by means of one part of it, even though it be hydrocephalick. Why do you not argue against *phrenology as such*—phrenology *per se?*

FREE AGENCY AND FATALISM.

But your most prominent objection to phrenology is, that,

"When carried out to the full extent of its minuteness of detail, it renders mankind completely passive in their moral character—strikes at the root of the free agency and accountability of man, and makes God the author of sin. But, to my mind, it is passing strange, that a portion of mankind should be furnished by the Creator, with organs for the cultivation of *theft* and *murder*—organs which, when extensively developed, produce such an irresistible propensity in the individual, to the commission of those degrading crimes, that he cannot be restrained by all the other counteracting organs. The admission of such a doctrine, is calculated to throw a reflection on the HOLY and ALL-WISE GOD, in thus rendering it *physically* impossible for some of the human family to avoid being *murderers*, and *robbers*, and *thieves*. Dr. Spurzheim directly avows that the Creator has sanctioned the perpetration of robbery and murder, by furnishing organs and propensities for the commission of these crimes."

When stated in form, your objection amounts to this: The leading doctrine of phrenology is, that mora. actions and

moral conduct are the result of, or, at least, conform to, and agree with, the *physical* form of the cranium. This conformity, then, must be in the relation of *cause and effect*—*necessary*, and not accidental. Therefore, every moral agen must be ruled by this relation, and has no power to deviate from it, which amounts to a full denial of free agency; and when fully illustrated, the objection amounts to this: Since God creates one individual with those organs very large which, when thus developed, manifest themselves in stealing, lying, quarreling, fighting, murder, licentiousness, or vice of any kind, such individual is *compelled*, by these physical organs which his Creator has given him, to commit these crimes; and, since he cannot help himself, nor resist the instinctive operations of his organs any more than he can avoid being hungry when deprived of food, or sleepy when deprived of rest, or seeing objects when they are presented to his organs of vision, he is, therefore, not accountable or blameable, and, consequently, not punishable, for his actions. On the other hand, since God creates another man with a large development of the organs which indicate kindness, nobleness, and high moral and intellectual qualities, no thanks to him that he is kind, virtuous, just, praiseworthy, intelligent, &c., for, he is *obliged* to be so by his *physical* organization, over which he can exercise no control, or govern by any act of personal volition. A blood-thirsty Nero, or a Caligula, and a philanthropick Howard, are each alike virtuous and alike vicious, because each acts in perfect conformity to the *physical* development of his mental organs; and, as God created and designed him to act. Another, by being created destitute of the organs of ven., conscien., benev., &c., in consequence of this natural defect in his organization, *cannot* worship his God, *cannot* resist temptation, or exercise gratitude or penitence, cannot deal justly or exercise the feeling of benevolence or of mercy; and, therefore, ought not to be blamed, much less *punished*, for *not* doing what he is physically *incapable* of doing. What! the infinitely just and benevolent Creator to give a man *no eyes*, and then punish him for not *seeing*, or to give him an appetite for food, and then punish him for being hungry! To admit the truth of phrenology, therefore, is to destroy all free-agency, and all power of voluntary choice, and, with them, all moral accountability, all virtue, all vice, and, consequently, all liability to rewards or punishments, both in

this life and in another state of existence; for the *Creator* determines the physical organization of man, and this determines their whole character, and, in conjunction with circumstances, causes them to feel and act in a *given way*. Hence, the whole doctrine of human agency and accountability is annihilated, and the adorable Deity is made the necessary author of all sin, and yet this same Deity punishes innocent and helpless man, both for doing what he *obliges* him to do, and also for *not* doing what he has given him *no power* to perform.

Inasmuch as this objection forms the great gun of the opposition to phrenology—the terrifick scare-crow which has frightened many, and particularly *religious* people, so that they dare not even *look* at the arguments and facts in the case, and inasmuch as it *appears* to be a very plausible objection, and one which, to my own mind, has never been satisfactorily answered by other phrenologists, I shall endeavour to reply to it more at large than to any objections hitherto noticed. Permit me, then, to beg your careful attention to the following distinct arguments.

FIRST,—That certain *vicious* PROPENSITIES do *exist*, and are *very strong*, is an ABSOLUTE MATTER OF FACT—a fact which every where stares every observer of human nature full in the face. One man *is* cruel and ferocious, and another mild and tender-hearted; one *is* talented, and another foolish; one *is* timid, and another brave, &c. See middle of p. 315 and 316; also, description of the lad in Lansingburgh, p. 261, contrasted with that of the benevolent girl, p. 262: see, likewise, description of the young lady, p. 280, of Mr. Brown, p. 298, of Franklin Gibson, p. 304, of the young lady, p. 310, of the lad, p. 311, of the lad described upon p. 320; of Col. Knapp, Webster, Clay, &c.

A gentleman recently entered my office, and desired me to tell him the *whole* truth. At the close of the examination, he remarked, that the description was perfect, only that one *marked*, one *predominant*, trait of character had been omitted. "And I can tell you what that is, sir," said I: "you have a very strong propensity to steal." "You are right, sir," he replied; "yet you and I are the only persons that know it. Notwithstanding all my efforts to rid myself of it, the propensity still exists, and is well nigh irresistible."

A lad was recently brought me, whom I described as a

amp of wickedness, yet talented. His uncle remarked, that ne had never seen his equal, either for depravity or talent.

In Virginia, the following statement was made to me by a responsible gentleman, concerning a young lady who was brought up in the same neighbourhood with himself. "This young lady," he said, "who was descended from one of the first families in the state, and was amply provided for, when on a visit at the house of a relative in Petersburgh, Va., stole a family gold medal from off the neck of a little child, and pawned it. By advertising, the owner found it, and, to his utter astonishment and mortification, learned that his own niece had pawned the stolen property. Stung to the quick to think that his family should be thus disgraced, he turned her out of his house. On another occasion, she was strongly suspected of having stolen a gold watch, and, a search-warrant being procured, there were found in her possession silver spoons, knives and forks, table-cloths, towels, and various articles of clothing which were recognised as belonging to others, a very large assortment of jewelry, and apparently every thing upon which she could well lay her hands, together with the gold watch—all of which, it appeared upon evidence, she had *stolen!* It also appeared that she had several times used various arts to decoy individuals into her power, for the mere purpose of robbing them. She was accordingly cast out of respectable society, and, at last, was found keeping an oyster establishment, in order that she might be more successfully prey upon her customers.

"With deep emotion, her brothers begged her, for *their* sakes, and for the honour of their family, as well as for her own, not to disgrace herself and them. They told her, if she wanted money, they would give her thousands, rather than suffer the honour of their names to be thus tarnished. Yet it was all of no avail. She is still living just as she has always lived—an abandoned *thief.*"

An English provincial paper tells a story of a female, moving in the upper circles of society at Ramsgate, and possessed of considerable wealth, who was detected in the market of that town pilfering *turnips* from a poor person's stall.

Thousands of similar cases might easily be stated in addition, exclusive of what other phrenologists have already recorded—all showing certain strong, if not predominant, propensities or talents. Instances of extraordinary mechan

ical or poetical taste or talent, of strong and original powers of thought, and of the various other marks of genius, such as were possessed by a Benjamin West, a Michael Angelo, a Webster, a Clay, a Bonaparte, a Shakspeare, &c., have occurred in all ages and in all countries, and are equally applicable to the point in question. Need I, then, point to our prisons, or to our criminal courts—need I cite the numberless details of cold-blooded murders, of revengeful duels, and of daring robberies, which blacken almost every newspaper?—need I enumerate the ever-varying, ever-multiplying crimes of mankind in confirmation or illustration of the position that VICIOUS PROPENSITIES DO EXIST, and that they are VERY STRONG; for where is the individual who is not *himself* an illustration of it?—that is, who does not *himself* possess some *vicious propensity*, some '*easily-besetting*' *sin*?

Virtuous traits of character, also, which are equally applicable to the argument, are found likewise to exist, and are not unfrequently joined with very vicious propensities. As well might one attempt, in short, to deny that two and two make four, or that *he* exists, as to deny the existence both of virtuous and of vicious traits of character.

So far as the argument is concerned, then, what difference does it make, whether certain vicious propensities *are*, or are *not*, invariably accompanied by *certain developments of the brain*, and certain virtuous feelings and talents, by other cerebral developments? The objection, so far as it is applicable at all, lies *only* against the *propensities themselves*, and *not* against their *physical organs*, which, phrenologically considered, are mere physical *indications* of them.

Now, sir, since it is a matter of fact and observation, that certain vicious propensities and certain virtuous traits of character, as well as certain talents, DO EXIST, and are also VERY STRONG and frequently PREDOMINANT, you are, in reality, urging this objection *not* against the existence of certain phrenological *organs* connected with these manifestations of intellect and feeling, but against the existence of these MENTAL MANIFESTATIONS THEMSELVES—*not* against the existence of these merely accompanying *physical signs* which phrenology has discovered, but against the existence of the PROPENSITIES THEMSELVES—*not* against the phrenological *explanation* of these facts, but against the existence of FACTS AS THEY ARE—against the *system of things as it is*—or, in

other words, against the *government* of "the ALL-WISE and HOLY GOD."

Inasmuch, then, as you urge your objection against the existence of certain inclinations and talents of the mind, and inasmuch as daily observation, if not personal experience, compels you to admit the existence of these things, you are obliged to *admit* the very thing to which you *object:* and since you, equally with myself, admit the existence of that to the existence of which you object, it belongs to you to answer your own objection, rather than to me to answer it for you; for, so far as the argument is concerned, an objection is fairly answered when shown to lie with equal weight against what the objector himself admits. You cannot but perceive that you are not urging this objection against phrenology *as such*, but against *what is*. You are therefore chargeable with the very same heresy with which you accuse phrenology, and, consequently, must either admit that your inference is unfounded, or else, that it "reflects" no less against the creation and government of the "*all-wise and holy God*," than it does against phrenology.

How is phrenology at fault for merely pointing out the *indications of the existence* of certain talents and propensities, when the Almighty himself has hung out these signs for the guidance of man?—for merely *declaring*, that that exists which actually *does* exist? If phrenology did *not* show that one man possesses a remarkable mechanical talent, another, a murderous propensity, another, an honest or a benevolent disposition, another, a high endowment of intellect, &c., it would not correspond with the *facts* in the case, and, therefore, could not be *true*.

If I am rightly informed, you, sir, are a believer, not only in the Bible, but also in the general features of the Calvinistick creed. If, therefore, your argument is valid, in common with all other believers in this, or a kindred, doctrine, you are the very last who can consistently assail phrenology upon the ground of your argument, but you ought to be the first to hail it with "joy unspeakable," as a scientifick confirmation of a doctrine which, as you maintain, is as indispensable to salvation as breath is to our corporeal existence; and yet, strange inconsistency! you are the very first to attack, and the most violent in opposing, that very science which, according to your own interpretation of it, fully confirms that doctrine which lies nearest your heart. You,

forsooth, will believe, and most zealously maintain and defend, the doctrine of divine sovereignty and fore-ordination as the foundation and the essence of that "faith without which no man can be saved," and yet, reject phrenology, because (according to *your* interpretation) it teaches precisely the same doctrine. Admirable consistency! What freedom from bigotry and prejudice! Believe a doctrine which you fancy that you find in the Bible, and regard it as the philosophers' stone in religious matters, and yet, reject phrenology as a most horrid and blasphemous thing, because it teaches *the very same* doctrine! This shows how sincerely you believe in your Calvinistick creed, and how much common sense you exercise in refcrence to that belief. You, and all others of the Calvinistick creed, are bound, then, either to believe in phrenology, or to give up the pole-star of your religious faith.

SECONDLY,—It is self-evident that divine agency either *does*, or does *not*, influence and determine human actions—that it either *is*, or is *not*, concerned in bringing about events. If the Deity does *not*, in any way, influence the conduct of men, surely, he has no hand in *any* thing that takes place in the world, for all other terrestrial transactions bear no comparison with this in importance. If, then, God has no agency in the doings of men, surely he has no agency in the operations of nature, and, therefore, does not *rule*. But if God *does* rule—if *divine* agency *is* efficient in forming human character, and in bringing about events, then *human* agency cannot be efficient in bringing about the same: or, in other words, just so far as *divine* agency forms human character, determines human conduct, and causes events, *human* agency does not do it, and man cannot be free and accountable. It follows, then, that, as far as your objection bears against phrenology, it *also* bears, and with *equal force*, against the Deity's having *any hand* in any thing that concerns the character and the conduct of men. Now, as regards your objection, it makes not the least difference whether the Deity forms human character, and determines the conduct of men, by means of direct, compulsory force, or by phrenological organs, or by other circumstances; for the objection really lies against the Deity's having *any hand at all*, either in forming the characters of men, in determining their conduct, or in bringing about any event whatever.

What! then, do you, Dr. McDowall, a professor of religion, really undertake to maintain that the God who rules

above, has *no* agency in determining the characters of men, and in the management of human affairs? and thus, by denying that He gives any bias to the character of his creatures, *virtually* deny that he *rules?* If you answer this question in the affirmative, then be consistent, and drop your objection at once; if in the negative, you are justly chargeable, either with the grossest inconsistency, or with downright atheism. One of these two answers, however, you must give; and *which*, I leave with you to choose. But, if you admit the doctrine of free agency, personal volition, and moral accountability, (which your objection necessarily implies,) and also that God is the sovereign ruler of the universe, (which you must do, or be an atheist,) have the goodness to answer your own objection; for I urge it against what you admit with just the same propriety, and upon precisely the same grounds, that you urge it against phrenology: and an objection is always considered as answered when shown to lie with equal weight against what the objector himself admits.

To what has been said, you may, indeed, reply; "But, sir, you do not answer the objection by throwing it back into my teeth—you do not get yourself *out* of the snare by getting me *into* it." True, sir, but I thereby shut *your* mouth. First extricate *yourself* from the snare you have laid, and you will thereby release *me* from it. In other words, first answer *your own* objection as it is applicable to *matters of fact*, and to the government of the Deity, and you will thereby answer it as applicable to phrenology: and, until you do thus answer it, consistency requires you to drop it, since, by urging it *at all*, you urge it, *not* against phrenology *as such*, but against the works and the government of "*the all-wise and holy God*," and may therefore settle your own difficulty with your maker.

Thus far, then, I have virtually *admitted*, but will now endeavour to *answer*, the objection.

THIRDLY,—It is a fundamental principle in phrenology, that *the size of the organs is increased by the exercise of the corresponding faculties.* See bottom of p. 21 and p. 22, and the chapter on "the increase of the organs by exercise," pp. 365 to 370. The organs of acquis., destruct., &c., are only the *instruments* of the corresponding propensities, and not the *propensities themselves*, nor the *causes* of them; and their development is, in a great degree, the *effect*, and not the cause, of the exercise of the corresponding passions. Men

are not murderers, liars, thieves, &c., because they have very large destruct., secret., acquis., &c., but they have large destruct., secret., acquis., &c., *because they are murderers, liars, thieves, &c.* True, the power of the propensity, the *activity* being considered, is proportionate to the size of the organ, but is not *caused* by it; and, therefore, the whole responsibility falls back upon the necessary *cause* of these propensities. Hence, very large organs of acquis., destruct., &c., instead of compelling, or even *urging*, their possessors to violence and theft, are merely the *instruments* by means of which these vicious passions are exercised; and the *size* of these organs shows only how much their guilty possessor has chosen to exercise the corresponding propensities. The size of an organ, then, not only does not cause and determine the strength of the corresponding propensity, but is itself caused and determined by the strength of the passion.

It is true, indeed, that when an organ is very large, the corresponding faculty is spontaneously and proportionally the more powerful, and sometimes well nigh uncontrollable; but the guilty individual had no right thus to *indulge* the passion, and thereby to enlarge the organ. *In this, mainly,* consists his guilt. The *strength of the depraved propensities,* is, in a great degree, proportionate to their *indulgence* or *cultivation;* and, consequently, the *guilt* of an individual is also proportionate to the *same* indulgence: that is, the *guilt* is in proportion to the strength and misapplication of the depraved propensities; and these depend mainly on *cultivation.* Are the desires of the libertine, the thief, the murderer, &c., the less criminal because they have been stimulated and indulged, and thereby increased, until they have become too clamorous and too powerful to be controlled? By no means; but the stronger these depraved desires, the greater their possessor's guilt. So it is with the phrenological organs. They are seldom inordinately large, unless the corresponding faculties have been inordinately indulged; and this indulgence is the clearest, the *strongest possible* proof of the subject's guilt. It follows, then, that very large destruct., acquis., secret., amat., &c., so far from *excusing* the murderer, the thief, the hypocrite, the libertine, &c., are *physical vouchers* for his guilt. Like the mark put upon Cain, they tell the story of his guilt.

The same principle, reversed, applies to *small* organs. When a given organ, say that of conscien. or ven., is small, this deficiency shows, *not* that the individual *cannot* be just,

or worship his maker, but, simply, that he *has* not been, and done so. To every individual, more or less of every faculty and organ are originally given; so that, by reasonably exercising what conscien. and ven. he has, he can obtain more—by "cultivating his one talent," he can increase it to five. But if he neglect to exercise what conscien. and ven. he may possess—if he "bury his talent in the earth," "even what he has, will be taken from him;" and, for his guilty misimprovement of the one talent, he will be justly "cast out into outer darkness."

A most interesting fact, bearing directly upon this point, is, that in the heads of the hundreds, if not thousands, of children which I have observed, the organ of conscien. is generally, not only very large, but, excepting cautious., one of the *largest* organs in the whole head, whilst, in the several thousand heads of *men* which have fallen under my own observation, conscien. has been found decidedly *lower* than the average of the other organs in nearly one-fourth of the number, and is frequently found to be almost wholly wanting. In well-educated females, it is generally one of their largest organs. In some villages and religious societies, this organ is found, with scarcely an exception, very large, and in others, again, where conscientious scruples are little attended to, it is found to be far less prominent, or even quite deficient. The same holds true among those who pursue different callings and professions; and, among the latter, observation has convinced me, that, in general, those who have long practised *law*, have no more conscien. than they *need*—very little more, indeed, than those who have long gambled for office at the fashionable game of *party politicks*, whilst *combat.* is very large.—The chapter on the increase of the organs by exercise, presents this matter in its true light. See p. 365–370.

It is, nevertheless, true, that when one has ven. large, and another has it small, the latter cannot worship God with all the fervour and the heart-felt devotion of the former: nor is this required of him; for, "of him to whom much is given, much will be required." But more upon this point, presently.

If an individual wish to reduce the size of any given organ or organs, let him cease to exercise the corresponding faculties, and it will be done. Let the sailor or the blacksmith swing up, in a sling, his hand or his arm, which he has made large and strong by exercise, and it will soon become

smaller, and its strength will be diminished. So, if one cease to exercise a given organ by ceasing to exercise its corresponding faculty, that organ will become smaller and, in all probability, the pressure of the atmosphere upon the scull, will diminish the protuberance.—See note to p. 24., and also p. 23. For farther particulars concerning the increase and decrease of the organs by exercise, see p. 365.

Hence it follows, that one is culpable, *not* for the excess or deficiency of his phrenological *organs*, but for the excess or the deficiency of the corresponding *propensities*, and, consequently, for the *over indulgence* or the *neglect* of these faculties. And since the organs grow by *exercise*, and are the *effects*, rather than the causes, of the exercise of their corresponding faculties and propensities, it is a logical induction to infer, that an individual is no more guilty for having depraved propensities which are well nigh ungovernable, and, with them, the phrenological *organs* proportionally developed, than he would be for having these same depraved propensities *without* the corresponding organs. So far as phrenology, *per se*, is concerned, he is left just as free to act *without* organs as with them—as free to cultivate one organ, or class of organs, as another; and perfectly free to cultivate any organ to any desirable extent. What greater freedom can the most strenuous advocate of free moral agency and human accountability desire, than that which declares that every man, in a great measure, forms his own character, determines his own conduct, and is endowed with the power of giving, to a greater or less extent, just such a shape to his head as he chooses? And thus, sir, if your main objection has not been fairly considered and *fully answered*, either my logical acumen or my vanity greatly deceives me.

But, perhaps, to all this you will object in language similar to the following: "Did not the Creator originally impart to one individual a large endowment of some faculties, and a small endowment of others; and, to another, the opposite of this, so that the exercise of the respective *faculties* in that proportion in which they were originally given, ultimately causes one to possess a large devolopment of the *organ* of benev., for example, and a small development of destruct., and another, the opposite organization? Did not God *originally* impart to the pirate Gibbs, for instance, a large amount of the faculties of destruct. and amat.? to Howard, of benev.? to Webster, of caus. and compar.? so that

each became what he was in character, and had the correspondent development of *organs*, in consequence of exercising the *faculties* in that proportion in which they were *originally distributed?* The objection is thus thrown a little farther back, but is not yet fully met."

How much more of the faculties of destruct. and amat. was *originally* imparted to Gibbs, of benev. to Howard, of caus. and compar. to Webster, &c. than is given to ordinary men, it is not necessary for phrenology to decide, in as much as it does not profess to explain the *origin* of the mental faculties, but their *manifestation* only.

The existence among men of a very great diversity of character—a diversity which embraces every observable shade of character, and variety of talents and disposition—is an *absolute matter of fact.* Now, this diversity must, of necessity, be, at least, in *part,* inherent in our very nature, and caused by the original impress of that divine hand which created us, or else it must be wholly the product of circumstances. If you admit, that, in the creation of man, *God* makes this difference, you urge your objection, in reality, against the works of the Deity, rather than against phrenology. You must, therefore, settle your difficulty with your Maker—as a phrenologist, *I* have nothing to do with it. But if, to avoid this difficulty, you contend that this diversity of character and talents is the product of *circumstances,* in admitting that the Deity rules, you must, of course, allow that these *circumstances* are, at least, partially under his control; so that, turn it whichever way you will, you must, at last, admit, that this difference among men–this endless diversity of character–is the product, at least, in part, of divine agency—that either in the original formation of the faculties, or by the force of circumstances,—by means of phrenological organs, or in some other way, *God* gives more or less bias to the human character. Hence, to urge this objection against phrenology, or against God's making this difference by means of, or, rather, in accordance with, certain developments of the brain, is virtually to urge it against his making it *by any means whatsoever;* that is, against his making it *at all;* which is nothing less than finding fault with the government of God. Carry up your objection, then, boldly and impiously, to the throne of the great Jehovah, and enter your complaint against his divine will and government, and not drag it in against *phrenology*

which has no more to do with it than it has with God's causing "one star to differ from another star in glory."

Now, if this diversity of character were *wholly* the product of circumstances, upon the principle that "like causes always produce like effects," it is plain, that similar circumstances would always produce similar characters, and opposite circumstances, opposite characters. Yet the reverse of this is very often true; for, how often do similar circumstances produce directly opposite characters, and opposite circumstances, similar characters! What circumstances made Patrick Henry so splendid an orator? Benjamin West so distinguished a painter? Daniel Webster so profound a reasoner? Washington Irving so finished and classical a writer? or George Washington unrivalled as a general? Why do the *same* circumstances often have directly *opposite* effects upon different individuals? Evidently because their *natures* so widely differ. Hence, it follows, that this diversity of human character, is caused, in part, at least, by divine agency, and that the seeds of it are, in a measure, *innate*. So far then as the Deity has any hand *at all* in causing this diversity of character and talents which are found to exist among men, whether it is effected directly by a compulsory divine agency, through the force of circumstances, or by means of phrenological organs—for, as regards the argument, it matters not which—so far, I say, as the *Deity* causes this diversity of character, divine agency supersedes and limits human agency. So far, but no farther—*for this reason and for no other*—does your objection have any force at all. In other words, just so far as God rules, and determines human character, your objection has weight, but no farther. By urging this objection against phrenology, then, you, in fact, "charge God foolishly," and may settle your dispute with the Supreme Ruler of the universe. But mark this point distinctly, that your objection lies with as much force against the Deity's making this difference by means of *any other circumstances*, as it does against his making it by means of the developments of the *brain*. The fact is, that it lies *against the Deity's making* ANY *difference* among men—*against his giving* ANY *bias, or any direction whatever*, to human character—against his having *any influence at all* among men—or, what is precisely the same thing, against his *ruling*.

But suppose that the Creator should cast all minds in the

same mould, and allow no difference to result from circumstances, but dispose all to think alike, see alike, feel alike talk alike, and act alike, and what a monotonous scene—what a stagnant sea this theatre of human life would be. Surely, that must be a most unenviable world which presents no variety or diversity of pursuits, tastes, talents, and character; but just such a world as the principles of your objection carried out, would form.

That there should be an original difference among men, is perfectly coincident with the whole system of nature. Do we ever see any two faces, or even features, precisely alike? Search throughout the immense herbage of the field, or the foliage of the forest, scan the bowels of the earth and the "starry heavens," in short, pervade all nature, and can you find two trees, two flowers, two leaves, two stones, or even two grains of sand precisely alike? Do not diversity and variety characterize the *whole* of God's works? Why, then, should *man* form an exception? His diversified features, talents, inclinations, passions, feelings, gifts, and graces, evince an original and a constitutional *difference*, as well as similarity. As well might one, then, pretend to deny the existence of the universe, as of this difference in the mental characters and capacities of men; and as well might he pretend that every man is his own creator, as that this diversity of mental qualities is *wholly* the product of education and circumstances.

Now, since these diversified traits of character and qualities of mind are *not wholly* caused by the personal volition of the individual in whom they exist, they must be *necessary*, and can be neither self-induced, nor wholly avoided. If you please to call this fatalism, be it so, and we must all be either fatalists or atheists. Phrenology aside, how can you yourself come to a different conclusion? And will you raise the hue and cry of fatalism against phrenology, because, forsooth, it teaches the *sovereignty of God*, and because it does *not* explain what has never yet been explained, namely, how human and divine agency are consistent with each other? Even *Revelation* itself, while it states the *fact*, does not pretend to *explain* it. When this objection is urged against the *Bible*, you reply, that "secret things belong to God," and still cling to the doctrine; but when you find this self-same doctrine in phrenology, you cry out, "fatalism!" "infidelity"

Let us now look this whole question directly in the face, and join issue with it. Let us suppose that a mother is possessed of a very large organ of cautious., and but a small organ of combat., whilst her husband has moderate cautious., and large firm. and combat.: let both be suddenly awaked by a cry of fire, and instantly, on awaking, find themselves in the very jaws of the devouring element. The frightened mother, seizes her infant, throws it out of a third-story window, and follows it herself, and thereby kills her helpless babe, and loses her own life, whilst the cool and intrepid husband, by suddenly summoning to his aid his reason and his courage, speedily, but safely, descends with a remaining child in his arms. Now, under these circumstances, the timid mother could no more avoid being distracted by fear, than she could help seeing the fire which was blazing fiercely before her, or experiencing excruciating pain when coming in direct contact with it. Her actions were the natural and the *unavoidable* result of her excited cautious. She could, therefore, no more avoid or prevent her fears, and her consequent rash deeds, than she could avoid being hungry when deprived of food, or thirsty when deprived of drink, since both classes of feelings, when thus excited, are equally spontaneous. Her natural timidity, in common with her existence, with her faculties of seeing, hearing, &c., might have been, in part, originally derived from her parents, and, also, have been greatly increased by their telling her frightful stories, and frequently punishing her by shutting her up in a dark place, and then causing her to apprehend something dreadful, &c.; but be the cause what it may, the *feeling*, in this case, is absolutely unavoidable.

Again, when benev. is constitutionally very large, and also called into frequent exercise, a benevolent character is the *necessary* result. In like manner, when combat. and destruct. are naturally very strong, and also frequently excited by the passionate or the irritating treatment of the parent or teacher, the necessary consequence will be, that these passions may be suddenly excited by a supposed insult; and before the individual reflects at all, he clenches his fist, and deals out vengeance, if not death, upon the object of his wrath. But, although the deed is involuntary, yet, is there no *guilt?* Most certainly there is. In what, then, does it consist? Not so much in the *deed itself*, as in the *state of excited feeling in which it originated.* A love of ardent spirits, for example, is frequently

so strong as to set reason, duty, self-respect, and all evil consequences at defiance; nay, as to be *irresistible*. Is, then, the wretched subject of this depraved, but resistless, appetite, *guilty* for indulging it, and for the crimes consequent upon such indulgence? Unquestionably; and the more guilty the stronger the passion, at least, so far as the passion is *self-induced*. But, on the supposition that his parents, in part, cultivated in him this depraved appetite, *they* are culpable and responsible for just so much of the propensity, and of the crimes resulting from it, as they caused.

But to illustrate this last point still farther, let us suppose an individual, by recklessly sporting in the river above the falls of Niagara, to be drawn unawares into the resistless current, and, *nolens volens*, carried down the roaring rapids, and dashed into the foaming abyss below: is he therefore guilty for this deed? Certainly he is. What! guilty, when he could no more resist the mighty current, or save himself from the catastrophe, than he could chain down the raging billows of the sea, or pluck up the Andes from their firm foundation? To be sure he is. But *wherein* lies his guilt? *Not* in *going down* the stream, but in *getting into* it—*not* in being *overcome* by the irresistible power of the element, but in *exposing* himself to such a fate. Had his parents caused his death by putting him into a frail bark whilst he was yet a child, and by sending it adrift, *they*, of course, would have been answerable for his fate: then, why is not *he* guilty for needlessly and rashly exposing himself to such a fate?

The inference from the foregoing premises, is this: in the first place, that the timid mother is guilty in destroying herself and her child, rather for her *cultivated timidity of disposition*, than for the act of throwing her child and herself out of the window—that the benevolent man is commendable, rather on account of his *general benevolent feeling*, than for any particular *acts* of benevolence—that the revengeful man is culpable *mainly* for the inordinate strength of his revengeful *propensity*, which renders him so liable to commit acts of violence and outrage—that the drunkard is responsible, *not* for having aliment., but for exercising it in an inordinate love of liquor, &c.;—and, in the second place, that, as far as these several states of mind, or, indeed, *any* state of mind which manifests itself in depraved action, are either *voluntary*, or *self-induced*, or capable of being avoided by any act of personal volition, so far the guilt falls upon the *doer* of the

sinful deed; but that, as far as they are brought upon him *by necessity*, or by the agency of others, so far these *agents* are responsible for these states of mind, and for the effects which they produce. It is further evident, that, by creating us with any given amount of the organ of cautious., God does not thereby make us so timid as to deprive us of reason; by giving us aliment. in any given degree, he does not necessarily oblige us to become gluttons or drunkards; but that he made man, in common with all his other works, perfect, and exalted him far above all other creatures in this lower world, and yet, he caused one man to *differ* from another, thereby qualifying one man for one station or sphere of action, and another for another sphere. Hence, so far from being responsible for the wicked actions of men, the Deity has done all that infinite wisdom and infinite goodness, aided by infinite power, could do, to guard them against committing sin, and to make them holy, and thereby happy. As a phrenologist, then, I distinctly admit, and maintain, these two propositions: first, that the very same act of creative power which calls man into existence, also gives to every individual a constitutional, a *sui generis*, character, which innate, mental qualities form the basis of all his feelings, capabilities, actions, and mental operations, and that this creative act constitutes the *leading* agency or influence which the Deity exerts over the character of men; and, secondly, that there are causes within the reach of human agency—causes within the reach of parents, of teachers, of every human being as soon as he is capable of exercising moral actions and moral feelings, which, when applied to the natural characteristicks of man, exert an important influence upon all the feelings, capabilities, actions, and mental operations of every member of the human family, and that the product of this influence constitutes the *human* agency and accountability which our feelings assure us exist.

Hence, then, according to phrenology, divine agency and human agency both *co-operate* in bringing about every transaction and every mental operation of every individual of the human race—*divine* agency in creating the primary faculties from which these actions originate, and in distributing them in certain degrees, and *human* agency in modifying these innate faculties, and in directing them to different objects, according as education, external circumstances, and personal volition, may determine.

Now, I contend, that this is the *only* view of free agency which does not, of necessity, involve in it palpable absurdity. Unless we adopt this, or a similar, view of the *union* and *co-operation* of human and divine agency, we must necessarily subscribe to one of these two doctrines, namely, either that all the motives, feelings, and actions of men are the offspring *exclusively* of *human* agency, or that they are *entirely* controlled by *divine* agency; but the first of these doctrines, as already shown, would be downright *atheism*, and the last, rank *fatalism*. Touching your objection, then, you must *necessarily* choose whether you will be an *atheist*, a *fatalist*, or a *phrenologist*.

In the cultivation of the ground, and in all we have to do with *physical* nature, we take precisely the same views of this subject as are here taken, and *our practice* accords with them. God has created the earth, the sun, and the atmosphere, vapour, heat, &c., and in their application to the growth of vegetation, &c., he varies them according to certain fixed laws. So far, then, *divine* agency causes the growth of the vegetable creation; and yet, in regard to the products of a given piece of ground, it is often left for *human* agency to decide, at least, in part, *what* they shall be—whether it shall bring forth wheat, or corn, or grass, or garden vegetables; and, moreover, the degree of *perfection* to which their growth shall be carried.

This view of free agency presented by phrenology, then, is in perfect keeping with those common-sense notions of tilling the earth which are founded upon the universal experience of mankind. Human agency greatly modifies the action of those causes which quicken vegetation, by making one field bring forth one kind of produce, and an adjoining field, which is subject to the same *divine* agency, bring forth substances of a very different kind.

How this subject of *free agency* has appeared to you, or to others, I will not pretend to decide; but, for my single self, I can truly say, that it was always obscured to my mental vision by an impenetrably dark cloud of mist in which it was shrouded by the theorizing of the metaphysicians and the speculating of the theologians, until phrenology kindly stepped in and dispersed this cloud by the influence of its lucid rays: and if phrenology does not demonstrate the precise point of union between these two agencies, it does at least, snow that such a union is both rational and necessary

FOURTHLY,—But the following I conceive to be the most conclusive, as it is the final, reply to your objection. It is a fundamental doctrine in phrenology, that EVERY FACULTY IS ORIGINALLY GOOD, and that THE LEGITIMATE EXERCISE OF EVERY FACULTY, IS VIRTUOUS. The plain inference from these propositions, is, then, that all vice or sin must proceed, either from the *excessive* exercise, or the *perversion*, of good faculties. To illustrate this point, let us take, for example, the crime of *murder*, which is, doubtless, the worst manifestation of depravity that human nature presents. Now, when analyzed, the faculty of destruct., from which this crime mainly proceeds, is found to be simply a propensity to destroy and inflict pain. See p. 82. Without such a faculty, it is obvious, that man could not maintain even his *existence*, much less promote his comfort and happiness, in this world, for he could not subdue the earth and cultivate it—he could not destroy those noxious plants, venomous reptiles, and savage beasts which would successfully contend for dominion with him, and, at once, conquer and exterminate him. Without this faculty, he could not punish the guilty, or make himself feared; but would be so tame and powerless as to be trampled upon with impunity, and be constantly liable to suffering and death. When, therefore, the faculty of destruct. is directed to the proper and legitimate objects of its function—when it is exercised in the defence of our natural rights—in the promotion of good order, and the protection of good government—in the defence of the weak and oppressed against the encroachments of the powerful, &c., its exercise is not only necessary, but praiseworthy and *virtuous*, as much so, in fact, as that of benev. or conscien., or any other faculty; but when it oversteps these bounds, and breaks forth in acts of violence, cruelty, rage, malice, revenge, murder, &c., its exercise becomes *perverted*, and is most odious and *sinful*.*

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* One of the strongest arguments of Dr. John Mason Good against phrenology is, that, "if these faculties are originally good, the more powerful they are the better; whereas, their very powerful actions, which, according to this doctrine, ought to be regarded as their greatest natural perfection, are usually found to manifest themselves in *depraved* and *vicious* feelings and conduct." The objection of the learned Doctor is not without foundation; for phrenologists have given him just cause to bring it forward, by having turned their attention *mainly* to *extreme* developments of the organs and manifestations of the faculties, and by having neglected to describe their *medium* developments. This error they have fallen into by *not* doing what many find fault with the authors *for* doing viz. practising a *general examination of heads*.

But to show more clearly, that the proper exercise of destruct. is virtuous and commendable, let us suppose that you hear of a starving family, situated in the midst of a deep and gloomy forest, which forest is infested with gangs of robbers and beasts of prey. Your benev. prompts you to relieve the distresses of this family by carrying them food; but you know that, unless you go well armed, the undertaking will be hazardous and liable to failure, nay, that your life will be the forfeit. To prevent such a disaster, therefore, you arm yourself, if you please, with a *sword*. Now, be your sword ever so sharp, or the arm that wields it, ever so powerful, and it does not follow, that you are necessarily obliged to thrust it into every man you may chance to meet. No: your duty is to let your sword rest in its scabbard, until yourself or your food is attacked, and then the longer, the stronger, and the sharper your sword, and the more vigorous and powerful the arm that wields it in slaying those savage beasts or barbarous men that would interrupt you in the exercise of humanity and benevolence, the better. So with your faculty of *destruct.*, for be it ever so active or powerful, you are not thereby obliged to vent the malignant manifestation of it upon every innocent man you meet. No; but let it remain quiet, until the cause of justice, of humanity, of benevolence, of virtue, demands its exercise, and then the more energetick and powerful the faculty, the better.

In fact, the peace and good order of society absolutely demand that the violator of its just laws, should be punished; but punishment to the guilty cannot be awarded, except through the instrumentality of destruct. Was there ever a more virtuous and praiseworthy deed—one more just in itself, beneficial in its results, or acceptable in the sight of Heaven, than that of our patriotick and heroick ancestors in drawing the sword of liberty, and letting it fall so heavily upon our country's foes in the days of the Revolution? Yet, in this noble and glorious act, *destruct.* shone most conspicuously, though directed, it is true, by conscien., firm., inhab., philopro., adhes., self-e., caus., &c.

It is chiefly by the proper exercise of destruct., aided by amat., that the husband or the father protects his wife or his daughter from brutal violence; and yet, the perverted exercise of these same passions, is mainly concerned in committing brutal violence upon woman. Nay, the vigorous exer-

cise of destruct. is manifested even in the *divine* character and government; and for man to be just or benevolent without the aid of this faculty, joined with combat., is often impossible. There is, in short, just as much virtue in punishing the guilty, as in relieving the distressed; or, in other words, in the legitimate exercise of destruct., as in that of benev.; and, *vice versa*, as much iniquity in the improper exercise of benev., as in that of destruct. But it would be uncourteous to my readers to multiply examples to prove the correctness of a principle which is as clear to the eye of reason, as the existence of the sun is to the natural eye, namely, that virtue and vice, as connected with destruct., combat., amat., or any other faculty of the mind, consist, *not at all* in the *nature* of these faculties, nor in the *degree* of strength with which they are manifested, but *solely* in the *objects* to which they are directed, and in the *character* of their manifestation.

This same general principle is applicable, and with equal force, to the operations of any and of all the other faculties. We might take, for example, acquis., which gives a desire to accumulate property. Without it, who would cultivate the earth, promote manufactures and the arts, engage in commerce, or even provide for the wants of the morrow? It is by the exercise of this faculty *mainly*, that most of the comforts, as well as the luxuries, of life are brought within our reach; for, after all, it is more from *instinct*, than reason, that mankind are taught to lay up property: and, without the aid of wealth, how could we educate our children, supply the wants of the poor and needy, relieve the sufferings of the distressed, propagate religion, advance science and the arts, and carry forward those ten thousand schemes for promoting the happiness of our fellow-beings which are dictated by philanthropick enterprise? Yet, this same propensity which, in its proper manifestation, is productive of so beneficial results, in its perverted exercise, leads to covetousness, cheating, extortion, and even stealing. The manifestations of combat., secret., aliment., amat., self-e., &c., are likewise either good or bad, virtuous or vicious, commendable or reprehensible, not from the *nature* of these faculties, but according to the time, place, character, objects, and direction of their manifestations.

Thus we perceive, not only that every faculty of the mind is originally good, and that one is as good and useful as an

other, but, also, that *any* faculty is capable of being turned either to a good or a bad account, according as it is trained and directed by the personal volition and external circumstances of the individual: and hence we infer the *personal* responsibility of every man. Every faculty, whether small, moderate, or large, in every state and stage of its development, is liable to be perverted, in which case its manifestation becomes immoral, or it may be exercised in harmony with the laws of nature and of moral justice, in which case its manifestation will be virtuous.

The reasoning faculties, for instance, in all stages of their development, are capable of being employed to prove and propagate either truth or errour, either morality or immorality, either Christianity or infidelity—either in the ennobling pursuits of science and philosophy, or in the grovelling pursuit of devising ways and means by which to gratify an inordinate love of gain, or the sensual or baser appetites and passions. Ven. may be equally exercised either in a bigoted and blind adoration of a pagan idol, or in a pure and devout worship of Jehovah. Benev. is capable of being exercised either in relieving the distresses of those who are the proper objects of charity, or in screening from justice those who have violated moral law, and ought, therefore, to be punished. Conscien., even, may be so perverted as to sanction the most revolting and horrid crimes, such as confining innocent victims in dungeons, burning them at the stake, and torturing prisoners taken in war. In proof of this, look at the inhuman cruelties exercised by one religious sect upon another in times of persecution. Look at the bloody butcheries and savage cruelties of the various Indian tribes, which are often practised upon innocent women and children. But are we to suppose that they who practise such barbarities, are destitute of conscien.? Certainly not. We know that the former often believe that, in committing such atrocities, they are "doing God service;" and *phrenologically* we know, too, that the latter possess a higher development of conscien. than civilized, and even Christianized, men. As a proof of this, in his perfectly savage state, we know that the Indian will rarely, if ever, tell a *falsehood.*

Although the acts resulting from the proper manifestation of the propensities, are not of so ennobling and elevated a character as those arising from the legitimate exercise of the intellectual and moral faculties, yet, they are altogether as

virtuous. Nay, more. A good endowment of the propensities is *indispensably requisite* to a virtuous character; for, without such an endowment, and with ever so high a development of the intellectual and moral faculties, one would be too inefficient and too tame to fulfil all the duties of a benevolent, an intellectual, or a moral character: his moral light would be "put under a bushel." The feeling called *love* flows mainly from adhes.; and adhes. is one of the *propensities:* yet, who ever supposed, that what we so much admire, and still more strongly eulogize, as "the pure and holy love of woman," is a less virtuous feeling than her benev. or her devotion? And, on the other hand, would we not consider the *absence* of this feeling in her, as great a *defect* as the absence of conscien., of benev., or of good sense? Hence, it is evident, that, by giving us aliment., God does not compel us to become gluttons and drunkards, but that he has mercifully bestowed upon us this faculty for the legitimate purpose of enabling us to sustain our bodies by the use of food: that, by giving us acquis. he does not compel us to rob and steal; by giving us destruct., he does not oblige us to murder, and so on; but, that all our faculties are primarily good, and their legitimate exercise, virtuous.

If, then, these faculties are, in their nature, good, and their proper exercise, virtuous, it follows, that it is our *duty to exercise them;* and, of course, that we render ourselves culpable by *neglecting* their proper exercise. If, for instance, we *neglect* to perform an act of humanity, or of charity, when we have the means to do it, and clearly see it to be our duty, we are as much to blame as for committing a *positive* act of injustice or violence upon a fellow-creature.

As it is essential to the argument, and, also, a cardinal doctrine in phrenological theology, I may be pardoned for repeating the proposition under consideration, namely, *That all the faculties of the mind are primarily good, and their legitimate exercise, not only sinless, but even virtuous;* and, therefore, that *all sin and all guilt have their origin, not in the* NATURE *of the faculties themselves, but in the character of their manifestations, or in their immoral exercise.* According to this view of the subject, then, God never made a *bad head,* or, he never created a man who must *necessarily* be a sinner. In fact, to deny this, would be "charging God foolishly," and denouncing his "greatest

work" as *imperfect* and, moreover, making him out to be "the author of sin."

"What! then," I conceive you are ready to exclaim, "does phrenology deny the doctrine of original sin, and of innate depravity, as derived from our first parents, and, consequently of the redemption of the human race by the death and suffering of the Redeemer?" If, by "innate depravity, and original sin," you mean a *constitutional* depravity of the *primary faculties* of man's mind, as I understand phrenology, it, in common with every principle of moral justice, of divine perfection, and of common sense, *does* deny such a dogma. In their nature, organization, and adaptation, the flowers of the field, the plants of the valley, the beasts of the forest, the fish of the sea, the fowls of the air, the sun in the firmament, the stars in the sky, nay, *all* the works of God, proclaim that the *perfection* of the Great Architect is stamped upon every thing which he has made. And no less so does the *corporeal* part of man; and, since the all-wise Creator has imparted perfection to the organization and adaptation of our *physical* frame, can we, for a moment, suppose that he created the immortal *mind* less perfect? Analogy teaches us, that, in as much as animate nature excels, in the wisdom and perfection of its constitution and formation, inanimate matter—in as much as man excels all the other works of God in his lower creation, and in as much as mind excels matter, in just the same degree are we to expect *superiour perfection* in the constitutional formation of the human *mind*. To maintain that the *nature* of man's mind is depraved in its primary faculties, and that all his sinfulness and guilt have their origin in this depravity, is to destroy, at once, his *individual responsibility*, and charge upon God all the sin, and all the consequent misery, that have taken, or will take, place either in this world or in a future state of being: and this is *fatalism* in all its horrid deformity—a doctrine no less revolting than blasphemous.

That human depravity, in some form, and in a greater or less degree, is coextensive with the existence of the human race, or, at least, as far back as the fall of Adam, is a fact which I readily admit. If you ask, "What, then, are the *origin* and *procuring cause* of this depravity—since you deny that they are in the original constitution of the human mind?" I answer, that, if phrenology cannot fully explain the whole matter, it can, at least, point out *one* of the causes

of this depravity; and that one is found in *the depravea physiology* of mankind, proceeding from a *perverted education and training of both their physical and their mental powers.* Most of the diseases, sickness, and pain we suffer, both mental and corporeal, also proceed from the same cause, and not from any imperfection in the *organization and original constitution of our bodies*—not from any *necessary or legitimate* action of our corporeal organs, but from our *violating* the natural and wholesome laws of our physical nature. And this perversion of the laws of our physical, intellectual, and moral nature, has a direct influence upon our *offspring*, so that the child often *inherits* from his parents, to a greater or less extent, not only his physical, but his moral and intellectual, character, just as he frequently inherits the *health* or the *diseases* of his parents and ancestors. Hence we perceive, that *God* is no more the cause of our bodily infirmities, pain, sickness, and suffering, than he is of our mental weaknesses and aberrations; for, in the formation and construction of our corporeal frame, a wisdom and perfection are displayed which show that he has done all that *could* have been done to *prevent* disease and suffering.*

To depraved human nature, the doctrine of *constitutional and original* depravity, seems to be immensely gratifying since it answers as a sort of "scape goat," upon the head of which to pile up all our sins. But I do not see any thing in phrenology which teaches that, in our day, man is born with a *different* or *less perfect* moral or physical nature than that given to Adam when he came from the hand of his Maker, excepting always the degeneration and variation which our species, or different portions of it, have undergone by the *perversion* of the laws of our physical nature already alluded to: and I do not see how it could have been otherwise without destroying man's *personal responsibility:* and if we take from him his personal responsibility, he is no longer *accountable* for his conduct. But that man *is* personally responsible, and, therefore, *accountable*, "for the deeds done in the body," phrenology clearly demonstrates. I have already shown, that man becomes guilty by *perverting* his orignally

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* The writer designs shortly to prepare for the press, a work upon the connexion between man's *physiology* and his mental powers, and kindred subjects, embracing, among other things, an inquiry into the causes of the great *evils in society as it is*, and suggesting *remedies* for these evils as pointed out by phrenology. The work will form a kind of *sequel* to the present volume.

good faculties—that he often prostitutes his reason, his moral feeling, and all the noblest powers of his nature, to the base and grovelling gratification of his depraved and sensual desires and appetites, whereas, were he to act in perfect harmony with the laws of his nature—that is, his *undegenerated* nature, or such a corporeal and mental organization and constitution as God originally gave to our first parents—he would be virtuous and happy.

According to this view of the subject, then, so far from *destroying* the free agency of man, and *diminishing* his responsibility and his guilt for indulging in sinful feelings and wicked deeds, phrenology *establishes* the former, and greatly *enhances* the latter. It not only, does not make God the author of sin, but it charges home upon the sinner himself the whole weight of his guilt, with a power and with a force that can scarcely be derived from any other source.

Hence, so far from leading to *fatalism*, phrenology furnishes to the Christian, even, an argument against those who urge against his religion this objection. Let us suppose, for instance, the following discussion to take place between a Christian and an infidel. The infidel brings forward a most depraved character, say the pirate Gibbs, who not only murdered *thirty* human beings with his own hand, but also caused the death of *four hundred* more, and, moreover, ravished, and then inhumanly butchered, many helpless and imploring females that fell into his power; and, to fill up the measure of his depravity, to the day of his execution, seemed to *delight* in recounting these revolting barbarities; and then says to the Christian, "According to your doctrines, did not God create this abominably wicked wretch, and that, too, with all his wicked propensities?" "Yes," must be the reply. "And, according to your Bible, does not God *eternally punish him* for these very crimes which are the legitimate offspring of his originally depraved nature?" "He certainly does," says the Christian. "That is, according to your creed," says the infidel, "God first *creates* men with depraved natures, and then *punishes* them for being what he made them! Surely, the licentious Jupiter of the heathen is far preferable to the unjust and tyrannical God of the Christian. Away with a doctrine and a Deity so abhorrent to every principle of common sense and common justice."

If the Christian appeal to the authority of Revelation to

help him out of the difficulty, the infidel resists the appeal by rejecting the Bible as an absurd fable; and let the Christian exert his utmost ingenuity, and turn whichever way he will, he still finds it impossible entirely to wrench this weapon from the hand of his antagonist. But here phrenology steps in, and completely shields Christianity from the blows of infidelity, by saying, "It is true that God gave to Gibbs very large destruct., acquis., amat., &c.; but so far as the Deity is concerned, these faculties were created pure and sinless; and, had they been properly cultivated and directed, their manifestations would have been virtuous, and productive of good to mankind. But by means of the power delegated to Gibbs, instead of exerting these faculties in accordance with the benevolent designs of his Maker, in the promotion of the welfare and happiness of his fellow men, he basely prostituted them to the worst of purposes. But he had no *right* thus to prostitute and pervert these originally good faculties; and, for *doing* this, *he alone is guilty,* and, of course, punishable."

And now, sir, either my reasoning faculties, or my self-complacency, greatly deceive me, if these four arguments, either singly or conjointly, do not fairly meet, and fully answer, your main objection to phrenology, namely—the first by throwing the objection back upon yourself to answer as bearing against *matters of fact* as *you admit* them to exist—the second, by showing, that, so far as the objection lies against phrenology, it *also* lies against God's imparting *any* mental qualities to man—the third, by proving that the *exercise* of the various faculties, causes the exercise, and consequent *enlargement*, of their respective organs, and that the *deficiency* of any of the organs is mainly owing to *neglect* in the exercise of their respective faculties—and, the fourth, by showing that the nature and constitution of all the faculties, are originally *good*, and their legitimate manifestation, *virtuous*, and, consequently, that vice and immorality originate in the *perverted* exercise of these good faculties.

Here, then, I dismiss this subject, and, at the same time, take leave of several other points of your article; for, if *this* your *great gun* can be completely silenced, and even turned *against* fatalism, surely, all the *small arms* which can be brought to bear upon phrenology, can be *spiked* without difficulty.

MATERIALISM.

Another important objection to phrenology, and one very closely related to that just answered, is, that this science establishes the doctrine of *materialism*. It is urged that, by making mind so much dependant upon, and under the influence of, organized matter, and by showing that, from one end of the animal kingdom to the other, (see pp. 7 to 10, and 26 to 34,) the mental and corporeal manifestations are *reciprocal*, phrenology proves a connexion between mind and matter, so direct and intimate, that it can be explained only by admitting, that mind is nothing more or less than a *condition*, or *property*, or *emanation* of matter peculiarly organized and endowed with vitality; and, consequently, that when vitality ceases in such matter, the *mind* that inhabited it, also ceases to exist, and, therefore, cannot be *immortal*.

That the sympathy and connexion between mind and matter, are very intimate, and that organized matter has a controlling influence upon the manifestations of intellect and feelings, no one who has investigated the subject, will presume to deny; any more than he will that the laws which govern this sympathy, are universal in their application to animate beings.

It is a matter of fact, that we know nothing either of the character or of the operations of mind in this world, only as they are manifested by means of corporeal organs. The mantled cheek, the lowering brow, the curled lip, the speaking tongue, the sparkling eye, the look of joy, of love, of affection, of sorrow, of suffering, of benignity, of intelligence, of indignation, as expressed in the countenance, all bespeak the inward workings of the mind, whose mandate they obey: and, if we derange or disturb the *corporeal* organization through which the mind manifests itself, we *equally* derange or disturb the *mind* itself. Let the *body* be vigorous and active, and the *mind* will be equally so; whereas, if weakness, or lassitude, or nervous affection prostrate the corporeal powers, the mental powers will proportionally sink. If inflammation seize the brain, the mind is excited to raging madness; but when the brain is again restored to healthy action, the healthy action of the mind is also restored. In short, if the corporeal functions are deranged in *any* way, the mental functions are equally disturbed: see p. 18. Hunger and many kinds of disease

create peevishness and irascibility; a surfeit clogs the wheels of thought and feeling; dyspepsy produces melancholy and gloomy forebodings; a draught of ardent spirit stimulates the feelings, and sometimes the intellect; unrequited love causes the mind to droop, and frequently the body to pine away; and a few grains of arsenick or opium are sufficient to drive both reason and feeling from their throne. Facts of this kind might be multiplied *ad libitum;* but these are doubtless sufficient to illustrate the sympathy and connexion which exist between mind and matter.

Now, *if* the doctrine of materialism follows from the fact that organized matter has a controlling influence over mind, it must be *true*, and we may as well refuse to believe what we constantly *see* and *feel*, as to disbelieve this doctrine. The whole question, then, seems to resolve itself into this—whether or not the *connexion* of mind and matter *necessarily* involves the doctrine of materialism.

But, decide this question as we may, this much is certain, that *phrenology* is no more liable to the charge of materialism, than is *every* system both of physicks and metaphysicks extant. If phrenology is chargeable with materialism, the science of anatomy, of medicine, of physiology, of natural and moral philosophy, and, in short, of *every* thing which treats of the human body or mind, is *equally* chargeable with supporting the same doctrine; for they, one and all, equally with phrenology, admit, and even demonstrate, this same great principle of the intimate connexion and relation between the physical organization and the manifestations of thought and feeling. Nay, even the Bible itself is chargeable with this heresy of materialism. But, if there is any more materialism in the proposition, that *one portion* of the brain is employed to perform one class of mental functions, and another portion, another class, than there is in the proposition, that the *whole* brain is brought into action by *every* operation of the mind, *then*, indeed, is phrenology guilty, but not otherwise.

All systems of physiology support the doctrine, that the brain is the corporeal instrument by means of which the mind performs its various functions; and this doctrine constitutes the data, and the *only* data, upon which the charge of materialism, as urged against phrenology, is founded. Hence, so far as the objection has any force, it *virtually* lies against the existence of *any* connexion between, not only the

brain and the operations of the mind, but between *any portions of matter whatever* and the mind. But it has already been shown, that we know nothing of the existence or operations of mind in this life, as a *separate entity*, or a thing that exists or acts *apart* from organized or animate matter; but of its existence and operation in *connexion* with organized and animate matter, we *do know*, just as well as know that matter itself exists.

It is not, however, incumbent on me here to discuss the question of materialism in the *abstract*, but merely as applicable to *phrenology*. Since, therefore, I have clearly proved that this doctrine is not applicable to phrenology *as such*—that it has no more to do with the principles of this science than it has with those of any and every other science which treats of the physiology and mental economy of man, I conceive that I have fairly met, and fully answered, this objection.

But this objection is not urged by infidelity against the Christian religion so much as it is by professing Christians against phrenology. They argue that "Materialism is false, because it is contrary to divine Revelation; but that phrenology leads to materialism; and, therefore, phrenology must be untrue." But let those who are zealous for the truth of the Christian religion, beware, lest, by proving materialism upon phrenology, they *thereby* prove it upon themselves, and thus fall into the snare which they had set for phrenologists. They infer that, if phrenology is true, it necessarily implies the truth of the doctrine of materialism, and, consequently, overthrows Christianity. Now, if, after all, phrenology *should* become (as it unquestionably will) fully established, materialists and infidels will prove their doctrines by the very arguments furnished by Christians themselves.

They will reason thus: "According to your own arguments, if phrenology is true, it establishes the truth of materialism, infidelity, fatalism, &c.: phrenology *is demonstrably true;* therefore the doctrines of materialism, infidelity, fatalism, &c., are undeniable." And thus, even though their arguments are sophistical, Christians will be "condemned out of their own mouth," or else driven to the disagreeable alternative of admitting that their arguments are fallacious, and the offspring of religious bigotry.

It is an old trick of agitators and bigots to raise the hue and cry of infidelity, atheism, materialism, heresy, and so

forth, against new doctrines in religion, and new discoveries in philosophy and science. Not only were Anaxagoras, Socrates, Galileo, Columbus, Locke, and a host of other worthies, the effulgence of whose genius has lighted up the intellectual and moral world, obliged to contend with the same kind of opposition, but the great Reformers, and even our Saviour and St. Paul, were assailed with the same sort of weapons. But I am not so easily alarmed as to be driven from my purpose by a little dust kicked up by those who are too bigoted to *look* at a new science lest its doctrines corrupt their morals, nor so easily persuaded as to yield to an objection which I find to be directly at war with *facts*. I shall, therefore, deliberately walk forward in the *train of facts* which light up my way, fearless of the goal to which they may conduct me.

In reference to the doctrine of materialism, I have only to add, that phrenology itself furnishes evidence sufficient to satisfy my mind, that it is *utterly false*. This evidence is chiefly furnished by the faculties of *ven.* and *hope*. I believe that the legitimate and leading function of the first, is to teach us to worship a God, and that this proves the *existence* of a Deity, and, consequently, of a being whose *mind* acts *independently* of organized matter; and I believe that the leading office of the last, is to point out to us a *hereafter* by leading us to hope for it and to *expect* it, and, consequently, that it proves the *existence* of a *future state of being*. But these points will be presented more at large in the chapter upon the Theology of phrenology.

REGENERATION, OR A CHANGE OF HEART.

As the objection, that the principles of phrenology are opposed to what many believe to be the Scripture doctrine of a *change of heart*, is tolerably well stated in the following letter, published in the Morning Star, we allow Dr. Mallison, as the representative of all who urge this objection against phrenology, to state it in their behalf.

"New York, Oct. 18, 1836.

"To the Messrs. Fowlers.

"Sirs,—At your next lecture, I wish you to explain, according to the principles of phrenology, how any material or radical change in a man's moral character, disposition, or conduct, can take place. For example; we frequently see the infidel and irreligious man, suddenly and radically change his sentiments and practices in life, and become pious, reverential, and devotional. Now, according to the

principles of your system, it seems to follow, that, in reality, there are no such changes, and that they are wholly imaginary or hypocritical, or else, that there must be a corresponding change of the phrenological organs, namely, a sudden *diminution* of one class of organs, and an equally sudden *enlargement* of another class, whose functions are directly opposite.

"That men do often experience these changes, is evident to every one; but that the bumps of the cranium, are subject to such sudden growth and depression, is certainly most doubtful: and, if these organs do not correspond with a man's changes in conduct and disposition, how can they have any reciprocal relation to his true character? D. J. MALLISON, M. D."

Admitting this doctrine of a change of character and conduct called regeneration, as believed in and taught by orthodox Christians, to be *correct*, and the first question to be considered in relation to its bearings upon the doctrines of phrenology, is, *in what does this change consist?* From even a superficial view of the subject, it is evident, that it does *not* consist either in a *substitution* of one primary mental faculty for an other opposite faculty, or in a *change* of the *original nature and character* of the faculties, or of their *proportional strength;* for, if the subject of this change possesses a strong and original intellect *before* conversion, he has just as strong and as original an intellect *after* conversion; but, if he is weak-minded before, he still remains so. Even his leading *peculiarities* of mind, thought, and feeling, remain unaltered. If, before conversion, he possesses a remarkably retentive memory of incidents, of faces, of dates, of principles, and of places, his memory of these things is equally tenacious afterwards; but, if his memory of any of these things is weak before, it is equally so afterwards. If, before, he is remarkable for his mechanical, or any other, talents, he is uniformly found to possess the very same talents, and in the same degree, afterwards. If he is possessed of a superiour musical talent before he meets with this change, he possesses the very same talent, and in the same degree of excellence, after this event.

In what, then, does this change consist? *Simply and solely in a change of the direction of these respective faculties, or of the objects upon which they are exercised,* and *not* in a change of their *nature* and *character*, or of their *relative power.* For example; if the person converted, has a great talent for musick, the effect of his conversion is to change the *direction* of this faculty: thus, before conversion, it was chiefly exercised in singing songs, lively airs, &c.,

whereas, it is now chiefly exercised upon pieces of sacred musick. If, before conversion, his reasoning powers are great, but exercised principally upon political, philosophical, or scientifick subjects, they are afterwards equally powerful, but directed mainly to religious and theological subjects. Benev. which was before manifested in relieving the physical suffering, and promoting the temporal wants and earthly happiness, of his fellow-men, is now directed to a different and far more elevated object, namely, the salvation and eternal happiness of his fellow-men. And so of every other feeling, faculty, and talent, of the individual.

Now, in as much as the *relative power* of the faculties themselves, remains unchanged, though directed to different objects, there is no call for an alteration in the proportionate size of the *organs*, and, of course, no need of a *sudden diminution* of one class of organs, and an equally sudden *enlargement* of another class. But, if this change of heart *did* necessarily involve a change of the *nature* and the *constitution* of the primary mental powers, the inevitable conclusion would be, that these faculties were not *well-made* at the first, and, therefore, require *remodelling*, or, rather, *re-creating* which would necessarily imply imperfection on the part of the Creator; and, not only so, but this radical change in the nature of the faculties themselves, would certainly destroy the *identity* of the person converted, thus making him, *not* a *new*, but *another*, being.

Again, if this conversion were to change the *relative power* of the primary faculties, the same inferences hold good. Whilst, then, the nature of the faculties themselves, remains unchanged, and their proportionate strength the same as it was before, the amount of it is, that divine grace simply gives to the faculties as they originally or previously were, a new direction.

An illustration will, perhaps, make the point clear. A steamboat, which is made perfect and beautiful throughout, is being propelled down a river, by the power of steam. The rudder is turned, and the same boat is *now* propelled *up* the river, *by the same power*, and by means of the *same apparatus*. But the *boat* is not changed, or transformed; for it is, by supposition, made perfect; nor is the nature of the steam changed, nor the character or proportionate strength of any one thing about the boat. This is not necessary. The boat is perfect. Its *direction*, *merely*, is altered; and that by means of the

co-operation of the power of the boat and that of her commander. So it is in the matter of conversion. The sinner is sailing smoothly down the rapid current of sin and worldly pleasure, towards the opening gulf of endless perdition. Divine agency arrests him, and changes, *not* the *nature* of the *thinking faculties themselves*, but merely the *direction* of the thoughts produced—*not* the nature of the *propelling powers themselves*, but the *drift* and *current of the feelings that flow from* those powers, by setting before them a different object to stimulate and occupy those powers.

The analogy of the steamboat, does not, of course, hold good throughout; for man is a moral agent, the steamboat, a mere machine. It, however, holds good as far as I have occasion to apply it. Men are depraved, *not* because they have *depraved faculties*, but because they make a *depraved use* of *good faculties*: see last proposition under the last objection, p. 403.

You allude to a "*sudden*" change. So far as the change is sudden, it is not a change, either of *faculties*, or of their RELATIVE *strength*. This change of the *proportionate strength* of the faculties is always *gradual*. The man whose besetting sin before conversion, was an inordinate craving for money, has the same craving afterwards, with this difference merely, that, by the grace given him at conversion, it is restrained from breaking out into overt acts of wickedness. The same is true of the passionate man, of the ambitious man, &c. Paul speaks of carrying on a "warfare against the lusts of the flesh;" and the Bible everywhere holds out the idea that victory over our depraved propensities, must be gradual, and can be obtained *only* by *long-continued* and *laborious effort*—by watching and praying, and severe self denial. Christian experience is compared to the "rising light, which," from a feeble gleaming, "groweth brighter and brighter till the perfect day"—"to a grain of mustard seed, which," from the smallest of seeds, "becomes a great tree;" plainly implying, that, as far as the *relative strength of the faculties* is changed, so far the change is *gradual*.

I would ask any true Christian, if he is not *obliged* to hold in with a strong rein, those propensities that predominated before his conversion; and, if a *long time* is not requisite effectually to subdue "those sins that most easily beset him," so that their instinctive promptings are not plainly felt. By the time, then, that he has subdued his *propen-*

sities, or altered the relative strength of his *faculties*, the *organs* will have time to adjust themselves accordingly: see pp. 365, to 370.

If I mistake not, then, I have clearly shown, that the doctrines and principles of phrenology, are not at all inconsistent with the doctrine of regeneration; and, also, that phrenology enables us to tell *what kind* of Christians particular individuals are.

PHRENOLOGICAL FLATTERY.

It is farther objected to phrenology, or, rather, to phrenological deductions of character, that "The science as employed in practice, generally makes men *better* than they really are; and thus flatters their vanity and self-conceit, and, consequently, tends to diminish their efforts for improvement."

By the application of phrenological principles, we are enabled to ascertain and describe only the *natural* talents, feelings, dispositions, and capabilities of individuals, including, also, the modifications of these feelings and talents as far as cultivation has produced a change in their external signs or organs; but a *correct* description drawn from such data, cannot properly be called *flattery*. To make it flattery, the description should give to individuals a greater amount of talent, of intellect, or of moral feeling, than they really possess; but this it does *not* do, except in the hands of unskilful or dishonest practitioners, for whose acts phrenology cannot be justly held responsible.

It is freely admitted, however, that phrenology often ascribes to individuals a far greater amount of certain talents, propensities, or feelings, than they *think* they possess, or than they have *manifested*. But, in doing this, *phrenology* is not at fault; for the fact in the case not unfrequently happens to be, that, from the force of circumstances, defects in education, or from some other cause, these qualities of mind, which *really exist* as described, have not been manifested in such a manner as to display their real strength and power, but have remained neglected and unknown, and, consequently, unappreciated. The diamond, however, is the same, "whether it sparkle in the diadem of royalty, or slumber on the cross of the pilgrim." Who does not know, that the distinctions and honours obtained in human life, more frequently depend upon adventitious and favourable circumstances, than upon native genius and real worth? Let an individual who

is possessed of only respectable talents, be thrown into circumstances which shall give these talents high cultivation and polish, and he will often cut a far greater figure in the world than another who possesses talents of the highest order, but who is chained down in obscurity by the force of unfavourable circumstances. Hence we might expect, that if phrenology reveals the *true* character, it will often be condemned for *overrating*, and, at other times, for *underrating* the capabilities and talents of individuals.

But one prominent ground of the objection under consideration, is, that *men do not know themselves;* that is, they frequently entertain *very erroneous* notions concerning their own talents, disposition, and capabilities, especially with reference to some *particular traits* of character; and, what makes the point still worse for phrenology to settle in a satisfactory manner to all the parties that may be concerned or interested in an examination, is, not merely that the individual examined may have wrong notions of many of his own mental qualities, but that his friends and neighbours even, frequently entertain views on these same points, widely different from his own, and widely different from *each other.* So that, there is nothing more common than for the decisions of phrenology upon particular traits of character, to be *opposed* by the parties concerned, to be *disputed* upon among themselves, and, finally, after investigation, to be *conclusively established* in favour of phrenology: see pp. 79, 263.

The *causes* of this ignorance of human character which so extensively prevails in the world, are numerous. I shall allude to only two or three of them. The first is, that all our systems of mental philosophy heretofore published, are so obscure, contradictory, and defective, as to render it impossible for *any* one, not excepting even their very authors, to obtain from them clear views of their own mental faculties—to learn from them what constitute the various faculties of the human mind, their analysis, different functions, and modes of operation.

Secondly, we live in a *highly artificial state of society*, particularly we who profess to be highly *civilized.* In society as it is now constituted, the great strife seems to be, not to *improve*, but to *conceal* and *pervert*, nature; so that men (and especially *women*) are little more what they *seem* to be, than artificial fruit is like real fruit. The theatre of human

life has become a masquerade, where each attempts to act his part in disguise.

To illustrate this point, let us suppose that a very upright and conscientious man engages in business, in the mercantile line, if you please. He proceeds, for a while, to deal in the most honest and honourable manner, but directly finds that he is surrounded by those who employ "the tricks of trade," and begins to think that, unless he fall in with their usages, he will be ruined in his business. He then stops a moment to reason with his conscience—and more especially with his *acquis.*; and he finds that it is an almost universal practice to recommend a *bad* article as a good one, (particularly among the *retailers*,) and to *lie* it on to the customer; also, to take advantage of the *ignorance* of the customer, by selling him an article for *fifty* or *a hundred per cent more than it is really worth;* and to practise a thousand other dirty tricks with impunity. His conscience loudly rings the alarm, and tells him it is wicked, it is base, it is *mean.* But the consideration of gain, the universality of the practice, and what he considers the *necessity* of the case, at length get the upper hands, and so far stifle the warnings of conscien., that he gradually slides into this slimy and hell-ripening course. Now, at such a stage of his career, phrenology would be apt to attribute to him a higher degree of conscien. than he displays in his practice; for, as yet, the organ has not had *time* to *diminish* in proportion to the *letting down* of the man's character.—This case may serve to illustrate ten thousand others, not only with respect to the organ of conscien., but also in regard to all the other organs.

On the other hand, the phrenologist may sometimes be found fault with for describing an individual's character as *worse* than it is, when, in reality, the only reason that he has not displayed his vicious propensities in their full force, is, they have been restrained merely by surrounding circumstances, or, perhaps, the witness who bears testimony in the case, is not so intimately acquainted with the individual as to know his real character. Hence, I have invariably found, that, the judgment, &c., being equal, the more intimate the acquaintance between the person examined and him who bears testimony to the correctness of the examination, the more perfectly will he agree with the phrenological description given.

PRACTICAL PHRENOLOGY DEFENDED.

Ever since the introduction of practical phrenology into this country, by the writer, in 1833, phrenologists have entertained conflicting opinions as to its merits. Some maintain that the science is capable of being applied to the ascertainment of the *leading* traits of character *only*, contenting themselves with pointing out here and there predominant qualities, and with philosophizing upon its application to education, to mental philosophy, criticism, legislation, insanity, &c., whilst the authors undertake to delineate character *in detail*, and attempt to read the feelings, talents, tendencies to conduct, &c., of men, by means of their phrenological developments, including temperament, &c.

These philosophizing phrenologists maintain that this is impossible, on account of the modifying influences of the temperaments, combinations of faculties, education, habits, regimen, associations, religious and other opinions and professions, conditions in life, and other circumstances, which render its application so uncertain, and its mistakes so numerous and palpable, that the credit of the science itself must suffer from such an attempt.

Now if this is really the case—if phrenology *is* thus uncertain and anti-Baconian—if its inferences are so often at variance with the characters of those examined, and, though excellent in theory, it is so uncertain in fact that its deductions cannot be depended upon, it is comparatively valueless—its students may better close their books and cease their observations, its authors lay down their pens, and its advocates seal up their lips, lest it should pierce the hand that relies upon it. But from a daily and constant *personal* experience of many years we affirm that this is by no means the case. On the contrary, multitudes, in all parts of the Union, are living witnesses to the fact that we have described themselves and their friends even more accurately than could have been done by a long and intimate acquaintance with them, or even by the individuals themselves: and this too *without* a knowledge of these other conditions above specified, but from the *developments alone*. See also the chapter on Facts, pp. 256 to 348.

Whenever he can well do so, the phrenologist by all means should ascertain these modifying influences: otherwise he is liable to mistake, not so much the *natural* characteristics or talents, as their *direction*, and *manner of exhibition*. But by knowing these influences, the almost unerring precision with which he can portray and even shade up the character and conduct of men, even *in detail*, is truly astonishing.

True, where the developments are only commonplace, little can be said, and that little not emphatically; but even here, phrenology is as true to the *real* character and talents as it is in those that are more striking. Of course these ordinary heads should *never* be produced as *test*-cases.

That practical phrenology has indeed great difficulties to encounter, is readily admitted, but the question at issue is, whether they are really *insurmountable?* This we deny. True, it requires an amount of study and experience, an adaptation of faculties, and a power of mind demanded by no other study or occupation whatever. If the students of law and medicine must study constantly some ten years before they can be admitted to practise, what amount of preparation—of both original talent and of acquired knowledge, are required to fit one for the practice of a science far more complex and extensive than both law and medicine united?—a science embracing within its vast range all the ever-varying emotions and mental manifestations of the human mind—all the never-ending phenomena of thought, feeling, opinion, and conduct appertaining to man! Let any one undertake

to calculate, arithmetically, the number of changes that can be rung on the thirty-seven faculties in all their different degrees of development, and he will find them to be inconceivably great, and the modifications produced by differences of temperament, habits, associations, parentage, &c., double even this vast sum many times over.*

* A would-be-mathematico-anti-phrenological writer in the Princeton Review for April, 1838, p. 313, employs the following knock-down argument against phrenology. He says,

"Now the possible permutations of thirty-five different quantities surpass our powers of conception; the number which expresses them contains forty-one places of figures. The difficulty of proving that any particular one out of this infinite number of possible permutations in the organs is actually marked upon the skull, is so great that we may, without presumption or discourtesy, pronounce it insurmountable. Ages upon ages of observation would be necessary to verify any particular hypothesis; and in the mean time phrenology is not entitled to assume at best any higher character than that of a lucky guess."

Now let us apply this same argument, "*mutatis mutandis*," to the other natural sciences. Will the mathematical professor who penned this article please inform the world how many stars there are throughout the vast fields of space, and also ALL the motions and distances of each, together with *every thing* appertaining to each? You find the "difficulty insurmountable," do you? Then, by parity of reasoning, astronomy is no science, and all its predictions as to the rising, setting, eclipses, distances, &c., &c., of the sun, moon, planets, and all the heavenly bodies —all its predictions touching their courses, revolutions, motions, &c., are only so many "lucky guesses." Suppose all the phenomena of nature, all the chymical and philosophical, all the geological and botanical, and all the other changes, and conditions, and operations of nature, animate and inanimate, that ever have occurred, or are daily occurring, or ever will or can occur, with all their actual and possible modifications and conditions, were enumerated, think you that "the number which expresses them would be contained in" *twice* "forty-one places of figures?" Would not all these not merely possible but *actual* "permutations" of nature, equally with those of the phrenological organs, "surpass our powers of conception?" And if so, are not chymistry and natural philosophy, geology and natural history, together with all the established laws and operations of nature, equally with phrenology, and for the very same reason too, "entitled to assume at best no higher character than that of lucky guesses?" and do *they* not also *equally* require "ages upon ages of observation to verify their hypotheses?" The plain fact is, that *all* God's works are *infinite* whilst man is finite, and therefore incapable of comprehending *the whole* of any *one* branch of them. Your argument would unscience every science, rendering all our knowledge of astronomy, of chymistry, of natural philosophy, of anthropology, of phrenology, each and all *equally* merely "lucky guesses:" and we rejoice that this is *no more* true of *phrenology* than it is of *every* work of God.

Will this same mathematical professor please inform us how many different shades and phases of ideas and emotions, of sentiments and desires, of opinions and practices, of likes and dislikes, of feelings and talents, a single son or daughter of Adam is capable of experiencing, and actually does experience, in all the changes in regard to family, friends, property, objects of desire and pursuit, and ways and means of effecting his ends, throughout a long life of three-score years and ten? How many emotions throb through his heart? how many thoughts flit across his breast? how many desires and feelings arise in his mind, both musing, and walking, and talking, and sleeping? Hundreds of millions, to say the least. Another, has a set of ideas, opinions, likes, repugnances, feelings, &c., entirely different throughout.

Now, Sir, with these data for the basis of your mathematical problem, will you decipher the SUM TOTAL of ALL the different feelings and mental manifestations "of every nation and kindred and tongue under heaven" that ever has existed, or now exist, or may live hereafter, and then subtract from it your "forty-one places of figures," and tell the world the remainder. Tell us how many more changes are capable of being rung on the thirty-seven faculties than actually is, and has been, and can be rung upon the chords of the human heart. The fact is, your estimate falls far short of both the phrenological conditions and the mental manifestations, thereby forming an argument *for* phrenology instead of against it. How vastly more philosophical the phrenological hypothesis that this almost infinitude of mental phenomena should be exercised through thirty-seven media compounded with, and modified by each other, than through your own boasted single medium? Phrenology is bound to *make provision* for all these phenomena, even though the phrenologist may be unable to *observe all* the conditions on which [illegible] end.

WHILST the utmost stretch of man's finite intellect cannot take into account *all* the phrenological conditions, any more than it can all the astronomical or chymical conditions and phenomena, the phrenologist certainly requires all the assistance that *he can possibly* obtain, together with a powerful, and active, and a well-balanced mind. But *with* these helps, including a knowledge of those influences which modify, direct, restrain, and stimulate the several faculties, he *can* predict, with accuracy, not only all the leading mental qualities, but also a great number and variety of their shades and phases. The fact is undeniable that relative size is *the ruling* phrenological condition, and that it will generally point out the true character and talents, these lesser conditions of temperament, education, &c., to the contrary notwithstanding. It *will* show the *natural* qualities, and these qualities "*will out*" more or less. See Dr. Gall on this point.

Again, phrenological books and lectures alone, however scientific, or argumentative, or eloquent, will never *force home* upon the minds of the *mass* of mankind a thorough conviction, and a complete knowledge, of the truth and importance of the science of phrenology. This great work can be accomplished *only* by its *practical application* to the delineation of *living characters and talents.*

The opinion pervades all classes, and is engraven upon every mind, that experiment and observation are *the only* tests of *truth*—that *facts* must *precede* reasonings—that perceptive intellect must observe the data before the reflective powers *can* draw correct conclusions; and therefore, that *theoretical* phrenology, like speculative metaphysics, is valueless. Hence, before the community in general, or even the educated portion of it, will listen to the arguments adduced in its support, or imbibe the beneficial principles upon which it is based, they require to *see* its truth *practically demonstrated.* And it is fortunate for phrenology that this is the case, because it is to this *experimental* tribunal *alone* that she makes her appeal.

Practical phrenology also enables every individual who wishes to test the truth of the science *in his own person*, to place his real character and talents side by side with his phrenological developments, and by comparing the two together, to ascertain its truth or erroneousness.

But the two following questions will place practical phrenology in its true light, and their answer decide its merits.

First. Is the uniformity between the phrenological antecedent and its consequent, or between the condition and its accompanying mental manifestation, *fixed*, and *certain*, and *uniform?* Second. Can these conditions, or at least the leading ones, be observed during life? Every philosopher and every phrenologist must answer the first in the affirmative, or abandon the science as anti-Baconian. The second, Gall and Spurzheim have answered affirmatively in the very discovery of the science, and in pronouncing upon the characters and talents of men wherever they went.

PRACTICAL phrenology is therefore sustained. It is indeed the Alpha and the Omega of the entire science—both the foundation and the superstructure of the whole edifice, and nothing but this same despised *practical* phrenology can either improve or advance it a single iota. Nothing else can prevent the science from becoming as theoretical, and speculative, and spiritless as metaphysics now are—nothing else adapt it to the common mind or to the present age—nothing else add to its facts or keep it to the true standard of NATURE—the only great storehouse of truth. Why then deride *practical* phrenology? rather hail it as the only bulwark and anchor of the science.

We admit, indeed, that through its medium, many mistakes, occasioned by the carelessness, or inexperience, or obtuseness of the examiner, or by an imperfect acquaintance with those examined, are saddled upon it, which is thus made a scape-goat for the sins of them all. The phrenologist may also find mechanical, or oratorical, or other powers, of which the community in general, and even the individual himself, may be ignorant. Had a phrenologist ascribed to Patrick Henry before his debut, those transcendent powers of eloquence which he afterwards evinced, he would have been scouted as an impostor, and but for the circumstances which called them out, they might never have developed themselves. Mankind undoubtedly *possess* much more talent, and moral feeling, and integrity than they manifest in action. But the phrenologist tells what they *possess by nature*, not what they exhibit, and hence is often considered wrong when he is in fact right. On the other hand, he may sometimes ascribe bad qualities to those who may have artfully succeeded in wearing plausible exteriors.

But it is the envy, and even animosity existing among men, and the consequent partiality with which they judge each other, that constitute by far the greatest difficulty which he encounters. If he ascribes to an individual superior talents, or high moral worth, an evil-eyed neighbour, or a warm political opponent, will consider the examination a total failure, because it did not make him out a real rascal; whilst a *friend* will regard it as perfectly correct throughout. When both friend and foe, and also the individual himself all agree, and the science itself, not its imperfect practitioner, comes in contact with them all, then, and not till then, should an occasional failure be considered a sufficient loop to hang a doubt upon; provided its decisions are in the main correct.

For several years past the author has been accustomed to put phrenology to the severest of all tests, namely, that of making examinations *blindfolded*. To this many judicious phrenologists have strenuously, and perhaps justly, objected, alleging that the examiner imperiously demands *at least* the perfect use of all his *senses*, and also a knowledge of the temperament.

Examining without the eyes is indeed like running a race upon one foot, impeding his progress, and rendering him liable to stumble; but let it be remembered that he has a mass of incredulity and prejudice to contend against; that his other hits are attributed to his shrewdness and knowledge of human nature, physiognomy, &c.; that by these blindfolded tests *only* can this class of objectors be reached; and that, if successful, they are *felt* to be conclusive and final, leaving no grounds of appeal, no room for evasion.

If decidedly marked subjects are brought forward, and on *no* account should any others be selected, the natural character, besides being strongly indicated upon the head, *will* burst forth *spontaneously* in action and expression, disdaining all artificial restraints, so that no mistakes need occur. In such cases the author never fails to hit the true character, and finds them to be productive of deeper and more universal conviction than any other means he can employ.

But these philosophizing, anti-practical phrenologists still farther object to this "examining heads," and "charging fifty cents per caput," alleging that it lowers down the dignity of this high-toned and pre-eminently philanthropic science, by prostituting it to the degrading level of a mere catch-penny humbug.

Now if practical phrenologists had no *bills* to pay, if they were not compelled to eat and sleep like other men, or if they had their thousands in

bank, and could live upon the interest of their money, they might indeed afford to spend their time in prosecuting this noble science *gratis*. But every man must live by his calling, and the practical phrenologist no more compromises the dignity of his science by requiring pay for services rendered, than the lawyer degrades the law by requiring his fee, or the physician by sending in his bill.

But to charge "fifty cents per lecture," and "five dollars for the course," and to require "three hundred subscribers" beforehand at that, and to hold phrenological works twenty-five per cent. higher than other books, not only does not compromise the dignity of the science, but is even deemed necessary by some in order to impart dignity to it: whilst to take pay for *examining heads*, furnishing a chart, and indicating upon it the relative size of one's phrenological developments, greatly "alters the case," and savours strongly of quackery and humbuggery. But the *fact* is that to require pay for examining the head no more degrades the science than to take pay for books or lectures. It is this *taking pay*, no matter for what, that does the mischief; and the more the pay the greater the evil.

But is it not highly probable that these objections originate in the objectors' inability to examine heads, and their consequent jealousy of those who possess so valuable a talent?

When in Boston, the immortal Spurzheim expressed the opinion that the time would come when phrenology, in common with medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages, who would be consulted by parents touching the education and choice of occupations adapted to their children, and by persons employing apprentices, servants, &c., as much as the physician now is in sickness. This very state of things this *practical* phrenology is *now* producing.

No one, however, can regard with deeper indignation, or hold in higher contempt than the writer does, this getting a smattering of phrenology, and going about the country *merely* to *make money*. This practice has become a very common, but is a most despicable one, and constitutes one of the greatest barriers which obstructs the onward progress of this noble science. But the season for such empiricism has nearly gone by. Such pretenders cannot now, as formerly, rely upon the mere novelty of phrenology for their success, and hence are fast becoming unable to defray expenses; and judicious minds will not hold the *science* responsible for their blunders.

But to say the least, this examining heads affords a great amount of innocent amusement, and a very interesting subject of conversation and discussion; and, more than any and every other method which could be devised, is calculated to promulgate the science by bringing it in a tangible and exciting form before the community at large. And may it not be that the extraordinary rapidity with which a knowledge of, and belief in, its doctrines have spread throughout our country within the last seven years, is owing *mainly* to this same cause?

PRACTICAL UTILITY OF PHRENOLOGY.

Phrenologists are often asked for the "*cui bono*," the *practical utility* of this science. "Admitting its truth," say they, "of what *use* is it?" To reply briefly to this question here, may not be out of place.

Men now worship two deities, Wealth and Fame, with more than pagan idolatry; and value things in proportion as they further these objects. But this standard of valuation is evidently erroneous Whatever can be made to augment human happiness, or to promote morality and virtue—to diminish or alleviate human suffering, or in any way to improve man physically, or mentally, or morally, is useful in proportion as it is capable of effecting these important but difficult objects. All this phrenology is calculated to accomplish. It is therefore useful—

1. As a Study. "*Knowledge is power.*" Man is so constituted that to study the laws and phenomena of nature—to witness chemical, philosophical, and other experiments—to explore the bowels of the earth, and to examine the beauties, the curiosities, and the wonders of its surface—to learn lessons of infinite power and wisdom as taught by astronomy—but more especially to study *living, animated nature*—to observe its adaptations and contrivances—in short, to study *nature* in all her beauty, and variety, and perfection, constitutes a source of the highest possible gratification of which the human mind is susceptible.

But the study of man, of *his* nature and duties, his destinies and relations, and especially of man *intellectually* and *morally*, is as much more useful and important than the study of physical nature, as mind is superior to matter. Man, the lord of creation, is the grand climax, the *master-piece* of all God's works within our knowledge, and man's mind the master-piece of man; so that the study of man's mind towers far above all others.

Now phrenology has to do exclusively with man's mind, and if true, develops, and that in a tangible and simple form, so that he that runs may read, the laws and phenomena of mind. This is "*par excellence*," the *peculiar* prerogative of this science. Let those who have groped their way through the mists of metaphysics, and who have caught only a glimpse of the light thrown by phrenology on the study of mind, judge between it and them.

Again, this same mind of man is the fountain-head from which springs most of his sufferings and enjoyments. Both the happiness and the misery experienced by it are far more intense and acute than those of a merely physical origin. Now since obedience to the laws of our *mental* constitution is the sole cause and medium of all our mental enjoyments, since their violation is the only and inevitable cause of all man's mental misery, and since phrenology, if true, develops and elucidates these very laws, the observance and the violation of which cause most of man's happiness and misery, it is self-evident that a knowledge of this science is the key that opens up to man all the hidden capabilities of enjoyment belonging to his nature, and will also enable him to bolt the door upon those causes of mental anguish and suffering which afflict either mankind in general, or individuals in particular. By fully and clearly analyzing and unfolding the primary powers of the human mind, and thereby showing what is, and what is not, their natural, legitimate, and healthy function, and thus what actions and feelings are virtuous, and what sinful, phrenology will teach every one how to exercise his faculties in accordance with their primitive constitution, or in other words, how to obey the laws of his mental and moral nature, and thereby how to become the recipient of uninterrupted mental enjoyment.

2. "Know thyself," was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to "search our own hearts and try ourselves;" and the entire experi-

ence of mankind bears testimony, that *self*-knowledge is the most important of *all* knowledge. A thorough knowledge of one's own self—of his good properties, and how to make the most of them; of his defects, and how to guard against the evils growing out of them; of his predispositions to, and sources of, temptation to excess and error, and the means of keeping these desires quiescent; of what he is capable of doing and of becoming and what not; and wherein he is liable to err either in judgment or conduct—is more intimately associated with his virtue, and happiness, and success through life than any other, than *all* other knowledge united. Before he can correct any defect, he must know precisely in what that defect consists—must know the *precise faculty* that is too strong, or too weak, or wrongly exercised.

Now, this very knowledge, phrenology, if true, furnishes, and that with the certainty attending *physical demonstration*. It will enable every individual to place his own fingers upon every element of his character; and in case his predominant self-esteem has rendered him proud and self-conceited, or its deficiency led him to underrate his capabilities or moral worth, and produced diffidence, it will correct these estimates, and teach men precisely what they really are.

This principle will be rendered still more plain and forcible by employing a comparison. It is with mental as with physical vision, that objects take their appearances from the media through which they are observed. If you look through glasses that are coloured, or that magnify, or minify, the objects observed will appear accordingly. Appearances would lead you to think that the apparent colour was the real one, though changing with every change in the colour of your glasses. But by knowing what coloured glasses you look through, you easily correct the error. Now, phrenology tells you precisely what coloured glasses you look through. Does hope predominate, you look through magnifying glasses, which exaggerate every prospect. Without being told by phrenology that these splendid castles are all ideal, and merely the workings of over-developed hope, you would think them real, and act upon them; but with this knowledge, you will avoid the evils consequent upon such action. Thus phrenology, properly applied, would prevent much of this speculating, over-trading, extravagance, &c., which cause most of those failures that are spreading distress throughout our land. Is hope small, the picture is reversed; but by telling you that your spirits flag only because you look through darkshaded glasses, phrenology will effectually dispel this borrowed trouble about nothing.

Are you, as a professor of religion, borne down with an overwhelming sense of guilt, and unworthiness, and desert of punishment, accompanied with but feeble hopes of pardon, and many doubts and fears as to your salvation, phrenology will impart the "oil of joy for the spirit of heaviness," by telling you that these feelings are caused by your predominant cautiousness and conscientiousness, and small hope and self-esteem, and *not* by your actual danger of perdition; and that were the relative size of these organs reversed, your feelings also would be reversed, although in a far poorer way of gaining heaven. You are only looking through coloured glasses.

Are you an over-anxious wife or mother, worrying your very life out of you about your husband or children, by telling you that these feelings are caused, not by any actual danger that threatens your beloved ones, but by your own groundless and whimsical fears, produced by your predominant cautiousness, philoprogenitiveness, and adhesiveness, phrenology will dispel

these foolish fears, and make you laugh at your own folly; whereas, but for this science, you would think them well grounded. It shows you that you are afraid only because you are looking through coloured glasses.

In these and a thousand similar ways, phrenology, if true, may easily and constantly be applied to the correction not only of false estimates of ourselves and others, but also of erroneous impressions, as well as wrong judgments, of men and things.

It might be added, that the very best method of telling a child or neighbour their faults *effectually*, so as to produce reform, is to take them to a judicious and thorough-going phrenologist. He will be sure to hit the nail on the head, and thus produce a much better effect than could be done by those who live with them, because they will feel that *he* does it *scientifically*, they, from prejudice. See Phrenology Proved, &c., p. 262.

Again; ambition is one of the most powerful elements of man's nature, and its gratification a source of real pleasure. Hence to excel, even though in a humble sphere, is productive of far more enjoyment than mediocrity in a higher sphere. Thus, to excel in some ordinary mechanical branch renders one much more happy, and enables him to get a better living, than to be an ordinary lawyer, because in the former case his ambition is *gratified*, but in the latter, *mortified*.

Hence to a young person in particular, just beginning the world, and indeed to all, a knowledge of phrenology, or in its absence, a correct phrenological examination, might be made incalculably valuable.

Still further. The Creator evidently intends and adapts one man to fill one sphere of action, and another, another sphere. As he has adapted one tree to one quality of soil, and another to another; as he has made one flower to grow luxuriantly under the burning sun of the vernal equinox, another, to bud and blossom in perfection in a colder climate, and still another, to vegetate only in the frozen regions of the poles; and as, by transplanting them, they all wither and die—as one tree or vegetable is *constitutionally* adapted to flourish only in the marsh, another, in the arid sandbanks, and a third, in the clefts of the rocks—as the fish of the sea, and the fowls of the air, and the whole range of animate and inanimate nature have each assigned to them their respective locations and limits, within which they flourish, without which they die, the inference is well founded that the same is true of man—that different individuals are designed for, and adapted to, different occupations; that the constitutional qualities of one man, both mental and physical, best fit him to become a "tiller of the ground;" those of another, to practise successfully one of the mechanical arts; of another, to sway the popular will by smooth-tongued eloquence; and of still another, to explore the works and wonders of nature.

Let parents but apply the principles of phrenology to the choice of occupations adapted to their children—let the agriculturist be located upon his farm, the mechanic in his workshop, the artist in his studio, the merchant behind his counter, the statesman in the halls of legislation, the teachers of morals and of letters in their respective places; let the orator mount the rostrum, the judge between man and man ascend the bench, the naturalist be placed in the open fields of nature—let every member of society be placed in circumstances the most favourable for calling into full and delightful exercise all his talents and mental energies, and this divinely contrived machine of human society, with every wheel, every thing in its proper place, would work out an incalculable amount of happiness to mankind in general, and to individuals in particular; those whose ambition is now mortified

because out of their proper element, would then be delightfully gratified; a vast amount of talent in all the departments of life, which now lies buried for want of action and object, would be brought forth; and a host of Washingtons and Franklins, of Jeffersons and Adamses, of Shakspeares and Miltons, of Clays and Websters, of Lees and Henrys, of Fultons and Whitneys, of Rushes and Blackstones, of Audubons and Davys, of Sillimans and Hitchcocks, of Wests and Rubens, of Irvings and Percevals, who are now unnoticed and unknown, would be hunted up, and their talents brought to bear upon the general welfare of mankind. But alas! this machine is deranged, its wheels misplaced, and its product is misery: the natural mechanic is put into the study, and the scholar upon the farm, their natures crossed, their talents lost to themselves and the world, and their happiness greatly abridged, if not exchanged for misery. Now if phrenology be true, the natural talents even of children can be discovered with certainty, and their pursuits directed accordingly; and thereby these evils be avoided, as well as these blessings secured.

3. IT WILL INCALCULABLY ADVANCE THE ARTS AND SCIENCES. Only the very threshold of science is yet entered. For every discovery thus far made, doubtless scores remain yet to be made. Future centuries, like those that are past, will unquestionably witness clusters of new sciences, as the present one has chymistry, geology, and phrenology, unfolding new truths and new worlds of facts, by means of which the knowledge and happiness of mankind will be vastly augmented. There are multitudes of minds calculated to bring to view the phenomena and laws of nature, and make scientific discoveries, which are now either wholly engrossed with other minor matters, or enter upon a literary course too late to make much progress: whereas, had their talents been early known, and their education conducted upon phrenological principles, such naturalists and mathematicians, such artists and mechanics, such statesmen and poets, such orators and divines, such philanthropists and such profound philosophers would rise upon our world as would completely eclipse every thing past and present—as would incalculably improve, adorn, and bless mankind. It would also throw out from under the wheels of science multitudes of those who now retard their progress, and clear the various professions of those drones who are now their bane and disgrace, besides being useful in making choice of our public officers.

4. IT WILL GREATLY PROMOTE MORALITY AND TRUE RELIGION. Phrenology, if true, unfolds the moral and religious nature of man. To this same moral nature of man, true religion is also adapted: so that each will confirm and strengthen the other, and both *together* do much more for man's moral elevation than either could do *alone*. Phrenology, more than any thing else, is calculated to do away sectarian prejudices, and wear off the edge of those asperities which grow out of them, and which are a deep disgrace to the Christian world. It also teaches forbearance and forgiveness, and does away with bigotry. It will teach natural theology and natural religion more clearly and forcibly than any other department of science whatever.

5. A knowledge of phrenology will give its possessor an almost unlimited command over the minds and feelings of his fellow-men. Are you a lawyer, phrenology teaches you, not only the laws of mind in general, but the *particular* qualities of individuals, and also how they may be reached. Has one of your jury large benevolence, phrenology not only points out the development, but also shows you how to arouse it powerfully in aid

of your cause. The other faculties will then follow in its train and he is gained. Has another large comparison, or causality, or ideality, address these faculties respectively, and your end is gained: has another large self-esteem, and firmness, humour *him*, and be carefull not to excite them against you or "its a gone case:" and so of the other faculties.

Are you a minister of our holy religion, wishing to "convert the sinner from the error of his ways," you must become "all things to all men." Your success depends on your adapting truth to the sinner's mind. Has he small conscientiousness and large self-esteem and combativeness, if you address your remarks to his conscience, and portray his guilt and desert of punishment, his small conscientiousness and large self-esteem will fail to perceive or feel his guilt; and his large self-esteem will justify himself, and retort, "You come here, accusing me in this kind of style, do you? I've done nothing wrong. You talk as though I had committed some awful crime, but, thank Heaven, I have a clear conscience. I'm as good as you are, any day;" whilst combativeness will resent the well-meant but ill applied warning, and drive the intruder from his presence. Thus the sinner's heart becomes more hardened, and the door of repentance and reform barred and bolted. Whereas, this same sinner has perhaps large veneration and adhesiveness. Appeal to the former by portraying the majesty and the glory of God, and to the latter by descanting upon his infinite love to the children of men, and you strike chords that vibrate through his whole soul, prostrating him in adoration and love at the foot of the cross.

Another may have large conscientiousness and small veneration. By addressing to him what disgusted the first, you reach his feelings, producing a broken heart and a reformed life; whereas, if you appeal to his veneration, which produced the desired effect in the case first supposed, you disgust him, and the result is worse than a mere failure. Thus, "what is one's meat is another's poison;" and phrenology teaches you how and when to appeal to the reason, or to the feelings, or to the particular *class* of feelings required by the occasion, and also how to avoid arraying against you large combativeness, or firmness, or self-esteem, or destructiveness, and thus how to be *always* successful, "meting out to every man his portion in due season."

The principle here stated and illustrated, will apply to all our intercourse with our fellow-men, whether for persuading them to adopt our opinions or plans, or for instructing them, and especially children, or for pleasurable intercourse with them.

But the application of this principle to the *government* of *children*, is productive of still greater good. Thus, has your child large firmness, or destructiveness, or self-esteem, great care is requisite lest these faculties become arrayed *against* you; in which event obedience can be secured only by compulsion, the child becoming wilful and insolent. But by understanding phrenology, you will know what will excite these faculties unfavourably, and can thus avoid rousing them, and appeal to some other faculties by which you gain your end at once, and with perfect ease.

Again, if conscientiousness and benevolence are large, when you do the child a favour, let it see and feel it to be an act of pure disinterested kindness on your part, and a strong feeling of gratitude and sense of obligation will spring up spontaneously in its little bosom, which may be increased by every successive garment, and ride, and favour which the child receives at your hands, until it will become a ruling emotion. A strong

desire to *return* these favours will be the result; your ascendancy over the child has now become complete; your will has but to be known to be obeyed, and that with delight.

But this picture is usually reversed. Parents generally transmit to their children those mental as well as physical qualities which predominate in themselves. These are often large combativeness, destructiveness, acquisitiveness, self-esteem, firmness, &c. The little sufferer gratifies his innate destructiveness by tearing a leaf from a book given him to play with, or breaking some valuable article. The angered parent catches up the unconscious offender, and gives him a violent box on the ears, (thus re-inflaming destructiveness by the blow,) exclaiming, "You little rascal you, what did you do that for? Do it again if you dare, and I'll whip the very life out of you!" Of course the child becomes enraged, and bawls loud and long, and receives another scolding and whipping, to make him "hush up." Its outraged conscientiousness revolts at this cruel and unjust treatment, and this increases the flame of its anger; destructiveness, already too large, becomes still larger by being violently and protractedly excited; the child is rendered miserable; its temper spoiled; its brain inflamed; its gratitude and affection checked; its parental respect destroyed; peevishness engendered; its health impaired; and by the frequent repetition of such scenes, hatred and rebellion take up their permanent abode in the infantile bosom.

Or perhaps the little one makes a noise, which is as natural to it as breathing, and almost as necessary for the development of his lungs and muscles. The parent commands silence: the little offender wishes and intends to obey, but, in obedience to the irresistible promptings of his nature, he soon forgets, and continues his noise. The irritated parent, who ought to rejoice in, and even join his little ones in these healthy and intellect-producing amusements, becomes angry; chastises the offenders, thereby kindling their anger; again outrages their sense of justice; and creates those hard feelings, which, by being often repeated, grow into a settled dislike; the child does nothing willingly, but every thing poutingly; parental favours are forgotten; and the entire intercourse between parent and child, which might and ought always to be of the most delightful character, is unpleasant and cross-grained throughout; each blaming and disliking the other. Thus, thousands of things which are as natural to children as hunger, and no more deserving of punishment, receive either chastisement or sharp rebuke, which harrows up and hardens the tender susceptibilities of the dear little creatures, thus exciting their animal propensities, and thereby weakening their intellectual and moral powers.

Now phrenology, by teaching the parent what is the normal and what the depraved manifestation of the several powers, and hence what to cultivate and what to punish, and also how to awaken any desired current of feeling or line of conduct, becomes of infinite service in the government and management of children.

It might be added that much of the crossness and ugly temper of children is caused by the irritating and improper diet, either of the mother or child, or both. By inflaming the stomach, and thereby the system generally, the organs in the *base* of the brain, and destructiveness in particular, are preternaturally excited, which produces an ugly disposition. This kind of bad temper is the result of disease, and therefore to be *pitied* not punished, though it generally subjects the little sufferer to scoldings or chastisements. Punish the *nurse* if any one—reform the *diet* and *regimen* of your child,

and you will thereby subdue his bad temper. Bad children are made so mainly by bad management.

Phrenology will also teach how effectually to employ the principle of divertion, or counteraction, that is, when you wish to subdue the action of a large and excited organ, how to divert the mind from the aggrieved object by calling into sudden and powerful action, and that without apparent design, another still larger organ, which may be exercised with impunity thus leaving the first-named faculty to cool off.

Nothing could delight the author more than the continuation of these illustrations, but, having rendered the *principle* plain, want of room compels him to drop the subject.

In the choice of nurses, servants, apprentices, partners, customers, friends, and especially companions for life,* the utility of phrenology is incalculable.

But all these beneficial results, capable of being derived from an application of the principles of phrenology, sink into insignificance, when compared with its application to the *modification, moulding, and formation* of the minds and characters of children, and indeed of every individual in reference to himself. To *state* this principle is all that can be done here; its full elucidation requires, and will probably receive, an entire chapter, or perhaps volume.

The principle is this. Every faculty has its own appropriate aliment and stimulant, by the presentation of which it is excited, and its organ thereby enlarged, and by the removal of which its action is diminished, and its size thereby reduced. By teaching us the true nature and proper aliment of every faculty, and thus how to excite and how to allay each at pleasure—by distinctly pointing out first the excess or defect, and then the remedy, phrenology directs us how to change their relative power, and thus how to produce perfect and well-balanced characters and intellects,† which is the greatest of all other desiderata.

It is a well-established principle of phrenology that the more evenly and uniformly the organs are developed and balanced, the more harmonious and perfect, and the less liable to sin and excess, will be the character and conduct; and also that the larger an organ becomes, the more delight is taken in its exercise, and the greater is its tendency to spontaneous activity, which re-augments the size, and this again re-increases the activity; and also that the smaller an organ becomes, the less pleasure is found in its exercise; the less frequently is it called into action, and the more it remains quiescent, this inactivity rendering it still smaller, illustrating the Scripture doctrine, that "to him that hath shall be given, and he shall have more abundantly, but from him that hath not, shall be taken away even that which he hath." Thus the natural tendency is for the large organs to become still larger, and the small ones smaller—the very reverse of what should take place. Now by teaching us what organs are already too large, and thus liable to become still larger, and also what is calculated to excite, and thus still further to enlarge them, the absence of which will allow them to remain at rest, and thereby to become smaller, and also what will excite the smaller organs, and thus supply defects, or in other words, by teaching the *nature* and the *laws*

* See an article "on the application of phrenology in the formation of marriages" in No. 7, vol. II., of April, 1840, of the American Phrenological Journal.

† This train of remark, by showing that mankind have the formation of their own characters at least, in part, in their own keeping, effectually obviates the objection, that phrenology leads to fatalism, and does away with human accountability

of action of each faculty, that is, how to excite and how to allay them, how to cultivate feeble ones and bring down predominant ones, phrenology will direct us how we may mould the budding, and modify the already matured, character and talents, almost at pleasure. Is not *this* an object of the *utmost* moment?

A fact or two in illustration of this point, is all that our limits will allow Mr. Robert McGrugan, of Milton, Pa., was publicly examined by the author, in 1836, and described as having very large eventuality, and a strong mind. He was reputed to have the best memory, and to be the best read man, in that county. In 1836, he called upon the writer to state the means by which he acquired his extraordinary powers of memory, requesting me to use it "*pro bono publico*," and especially for the good of young men. He said that at twenty-five, his memory was most miserable. If he went from his house to his shop for any thing, he usually forgot what he went for. If he went to town, he forgot most of his errands. He could not recollect any thing he read or heard, neither names, nor words, nor dates, nor facts. At length he resolved no longer to submit to this forgetfulness, but to discipline his mind, in doing which he adopted the following method. When he wanted any thing from his house, he would think over and over in his mind what it was that he wanted, thus exercising his eventuality upon it, and thereby remembered it. He would read a passage and re-read it, and then think it over and over, or in phrenological language, would exercise his *eventuality* upon it, strongly impressing it upon that faculty. He would then lay by his book, but still revolve it in his mind, and then read another passage, and go through the same process in reference to both together, and so on with the entire book; thus constantly exercising his eventuality. After a little, he could keep the history of two books, and then of three, and four, each clearly before his mind at once, and carry them along in his memory as he read them.

But he found that he forgot *names*. He pursued the same course in reference to this kind of memory, and thus improved it also. But he found that he forgot *where* on the page he left off, and was obliged to turn down a leaf. This would not do. He each time impressed upon his locality *where* he left off, and that in each book, and shortly found *this* kind of memory likewise improved. He also exercised his causality in philosophizing upon what he read. Now if phrenology be true, his organs of eventuality, locality, language, &c., must have been small, but they are now all remarkably large, showing their increase by exercise, and he informed me that now, at sixty years of age, his mind is more vigorous, and his memory more retentive, than ever before—that it still goes on improving, though at his age all kinds of memory are usually feeble, and still declining.

Let it be observed, that he took the very method for the increase of organs pointed out by phrenology, namely, the *vigorous exercise* of the very powers he wished to improve.

Reader, only apply the principle here stated to the cultivation of your own memory of faces, of places, of history, of words, of names, &c., and you will want no other evidence of the utility of phrenology.

In 1836, a young gentleman of considerable intelligence, stated that when a boy, he had a school-mate of exactly his size, age, and height, whose clothes and hat perfectly fitted him; that when of the proper age, his

too small over the temples, whilst his hat pinched the *forehead* of the cadet, but was loose over constructiveness; thus showing an increase of the intellectual organs, and particularly the reflective, in the cadet, whose studies called these faculties into powerful action, and an increase of constructiveness in the head of the mechanic.

I have always found eventuality very large in Jews. They were required to tell the Lord's doings to their children and grand-children, in doing which, they powerfully exercise their eventuality. The same is true of the North American Indians, who perpetuate their history in the memories of the rising race. The early mental education of children should consist *mainly* in telling them stories, showing them things, phenomena, &c., of which they are extremely fond, instead of wasting their time and health on books and *artificial* learning. *Parents*, not hirelings, should be teachers.

Weight, though generally a small organ, is *invariably* large in experienced seamen, in billiard-players, those who manage machinery, and who shoot much, the increased size in these cases being caused by its exercise. Is acquisitiveness weak in your child, give him money and things to keep as his own, and often recur to them as his, and as to be saved for future use. Is this organ too large, contrive to employ the others, and remove from it the excitements to action. Is conscientiousness weak, first learn the precise function of the faculty, and then make frequent appeals to it, and so of every other faculty.

The author feels that he has not done this subject justice, nor can he do so without dwelling more *in detail* upon the primary function of the respective faculties, and the precise *kind* of treatment required to excite and allay them. He might adduce any number of additional facts in illustration of this principle, but his limits are full. He will therefore devote a long chapter in a subsequent work, or else an entire work, to the elucidation of this most important subject, taking up each faculty separately, and the means of strengthening it, both as applicable to the education of children, and to the improvement of one's own mind and character.

But after all, to reap these advantages in full, one must study phrenology for himself, and apply it in the daily management of his own mind.

Let it be remembered, that we have but glanced at only a few of the beneficial results to be derived from the study and application of phrenology, and that it applies to man in all his physical, moral, and intellectual relations, both to his fellow-men, and to his God. But even in this view of the subject, its importance far outweighs that of all the other sciences put together, and demands the serious investigation of every parent, every philanthropist, every Christian, and every scholar.

Should it be objected, that few have the leisure or the talent successfully to prosecute this science far enough to pluck these golden fruits, I reply 1. By having a phrenological bust standing upon your mantel, you can improve many an odd, and otherwise lost minute in noticing the position of organs, in making one observation here and another there, upon friends and even upon strangers. Go where you will, you can never be at a loss for subjects and materials. You have only to open your eyes, and read as you run. Thus, in two or three years, without losing one minute's time, you will have accumulated an amount of phrenological knowledge which you would not part with upon *any* consideration, and begin to reap all the advantages here stated. 2. Children can learn and understand phrenology very young. They are naturally fond of it, and might grow up phrenologists, and form their own characters by it.

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