**Phrenology, or, The doctrine of the mental phenomena : explained, illustrated, and defended in a series of lectures / by J.M. Graves ; to which a cut and chart are annexed, containing a classification of all the phrenological organs, with their location, aim, and perversion, together with a brief historical notice of the science of phrenology, as given by approved authors ; to which is appended a supplement on the natural language of the organs, by C.C. Williams.**

# PHRENOLOGY,

OR THE

# DOCTRINE OF THE MENTAL PHENOMENA,

EXPLAINED, ILLUSTRATED, AND DEFENDED,

IN A SERIES OF

# LECTURES,

BY

REV. J. M. GRAVES.

TO WHICH A CUT AND CHART ARE ANNEXED, CONTAINING A CLASSIFICATION OF ALL THE PHRENOLOGICAL ORGANS, WITH THEIR LOCATION, AIM, AND PERVERSION, TOGETHER WITH A BRIEF HISTORICAL NOTICE OF THE SCIENCE OF PHRENOLOGY, AS GIVEN BY APPROVED AUTHORS;

---

TO WHICH IS APPENDED

A SUPPLEMENT ON THE

## NATURAL LANGUAGE OF THE ORGANS,

BY

C. C. WILLIAMS.

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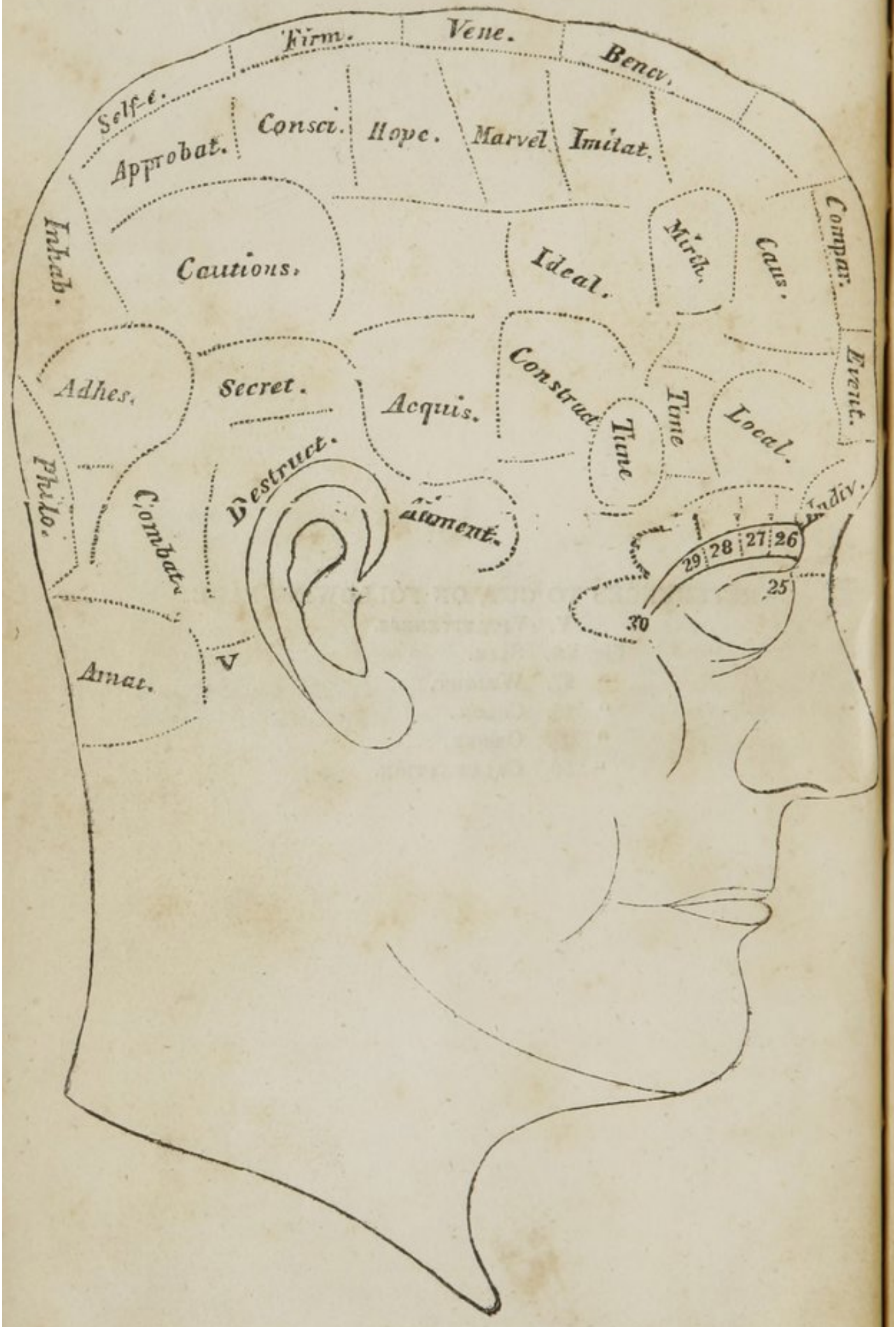
REFERENCES TO CUT, ON FOLLOWING PAGE.

V. VITATIVENESS.
Fig. 26. SIZE.
" 27. WEIGHT.
" 28. COLOR.
" 29. ORDER.
" 30. CALCULATION.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Hope.
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Acquis.
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Event.
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Combat.
Destruct.
Nutriment.
Individ.
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Amat.

# PHRENOLOGICAL CHART.

*Containing a new classification of the fundamental phenomena of the* HUMAN MIND, *designed to assist mankind in obtaining a thorough knowledge of themselves.* "*It must be surely of the utmost importance to know our own nature.—Among the Greeks the divine precept written upon the temple of Delphos, was* GNOTHI SEAUTON.—*Know thyself.—On the other hand, Phrenology, by specifying the fundamental powers of the mind, will become the basis of philosophy.*"

SPURZHEIM.

*Phrenological Character of*

EXAMINED BY

## ORDER I.—AFFECTIVE FACULTIES.

The essential nature of the affective faculties is to feel propensities, desires, emotions,—in a word, all those mental operations called feelings.

1. VITATIVENESS. Aim : desire to live.
   Perversion : abuse of health ; suicide.
   *Very large ;* an unconquerable attachment to life, tho' miserable and of but little use ; death the most horrible of all calamities.
   *Large ;* life, aside from its enjoyments, very desirable.
   *Full ;* life ; rather a *secondary* than a *primary* object.
   *Moderate ;* death *preferable* to trouble.
   *Small ;* death *never* dreaded, or very seldom.
2. ALIMENTIVENESS. Aim : the preservation of the subject.
   Perversion : drunkenness ; gluttony ; gormandizing.
   *Very large ;* strongly given to a voracious appetite ; powerful propensity to gormandize.
   *Large ;* keen relish for food ; fondness for the good things of this life, and according to ability a good liver.
   *Full ;* a good relish for food ; partial to a rich dish, but can easily submit to a plain diet.
   *Moderate ;* a good relish for food, but not very particular

as to the kind ; prefers plain diet, and but small variety.

*Small* an indifferent, or a poor appetite ; little care as to what or when he eats, easily go without a long time.

3. DESTRUCTIVENESS. Aim : the destruction of animals for food.

Perversion : murder ; cruelty ; delight in teazing and tormenting ; killing and destroying.

*Very large ;* easily roused to ungovernable rage and violence, and then absolutely dangerous ; will take terrible revenge.

*Large ;* strong indignation, accompanied with sarcastic, or menacing replies, look of contempt ; disposition to obtain satisfaction.

*Full ;* a sufficient degree of severity to defend one's self, and take the changes of life, and push through what is prejudicial to his happiness, but reluctantly *causes* suffering.

*Moderate ;* mildness ; little impetus, severity or harshness of character ; frequently lets go what should be punished or destroyed.

*Small :* tameness ; anger produces little effect, except a laugh or sneer ; chicken-hearted.

4. AMITIVENESS. Aim : the propagation of the species.

Perversion : unlawful intercourse.

*Very large ;* extraordinary power and activity of the sexual passions.

*Large* : strong reciprocal attachments ; great fondness for the other sex ; alive to their charms ; a favorite with them.

*Full ;* fondness, but not passionately so, for the opposite sex.

*Moderate :* not particularly partial to the other sex ; or to their company ; still enjoys very well select society of the other sex.

*Small :* no partiality to the other sex *as such ;* little if any sense of their charms ; pays but little attention to them.

5. PHILOPROGENITIVENESS. Aim ; the preservation of offspring.

Perversion : the spoiling of children by over indulgence ; inconsiderable grief under their loss.

*Very large ;* remarkably fond of children, pet dogs, pet horses, and young animals in general, or some one of the above objects.

*Large ;* deep interest in children, fond of their company, popular with them.

*Full ;* a good degree of interest in children, especially when quite young, just beginning to walk, &c.

*Moderate :* not very fond of children, cannot bear much from them, may occasionally take a little interest in them.

*Small :* indifference to children, and dislike if not actual delight in tormenting them.

6. INHABITIVENESS. Aim : instinct, or strong propensity to dwell in certain places.

Perversion : Nostalgia.

*Very large ;* extreme and unconquerable attachment to home : make any sacrifice rather than leave home for any considerable time ; dreadfully home-sick.

*Large ;* strong desire of determinate locality ; thinks a great deal of home, his native town, state, country, &c.

*Full ;* preference to one spot ; yet, can change if interest seems to require it, and feel little regret in view of the change.

*Moderate :* regard, but not a special one, to an old place of residence.

*Small :* very little attachment to home ; apt to change locations ; loves change ; ardent desire to travel and see the world ; never loves home for its own sake, but merely on account of his family and friends.

7. ADHESIVENESS. Aim : attachment to surrounding objects, as friends, &c.

Perversion : immoderate grief under the loss of friends, children, relatives, &c.

*Very large ;* the tenderest love, and most sincere and devoted friendship ; will make any sacrifice for the beloved object, and view an interruption of friendship as the greatest calamity.

*Large;* strong attachment; social and affectionate; true hearted; sets much by friends; desires their society.

*Full;* a good degree of attachment without strong friendship.

*Moderate:* selfish friendship; easily broken; no very dear friends.

*Small:* very little thought or care about friends; prefers to live alone: cold hearted; unsocial; selfish, with few friends, and little friendship.

8. COMBATIVENESS. Aim: courage; defence of one's self, and others.

Perversion; quarrelsome; disputation; anger.

*Very large;* great boldness and energy of character; powerful resistance; eminently qualified to meet and brave dangers, hardships, obstacles, &c.

*Large;* decision and energy of character, and if really provoked, will make great resistance.

*Full;* a readiness, but not prevailing desire to attack, contend, dispute; will seldom be terrible when called to make opposition; possesses all necessary boldness.

*Moderate:* forbearance; amiableness: will contend no more than the case really demands, and sometimes not as much; yet never be strictly trampled upon without resistance.

*Small:* unable and unwilling to encounter opposition; amiable, inoffensive; not efficient; easily shrinks from danger; loves peace, &c.

9. SECRETIVENESS. Aim: propensity to conceal.

Perversion: cunning, falsehood, duplicity, hypocrisy.

*Very large;* duplicity; profound secrecy in almost every movement; generally dark and mysterious; purposes little known, &c.

*Large; general* concealment of thoughts, plans, business, &c.; can govern and restrain the open manifestation of feelings or any passions.

*Full:* prudent expression of feelings, without bluntness or deceitfulness, except when excited; then may be rash, or blunt; always able to keep his own feelings and plans, if occasion require.

*Moderate :* generally frank, candid, open hearted in disposition and intercourse.

*Small :* an open, free, and full expression of thoughts, plans, feelings, &c. without due regard to circumstances, time, or manner ; often so blunt as to give needless offence.

10. ACQUISITIVENESS. Aim : to acquire for preservation.

Perversion : theft, fraud, usury.

*Very large ;* money an idol ; a miserly spirit ; every power exerted to the utmost to make property.

*Large ;* delight in accumulating property of every description ; pain to see waste ; spends money reluctantly.

*Full :* frugality and industry, without stinginess or meanness.

*Moderate ;* desire of money more as a *means* than as an *end*—more for its *uses* than to *lay up ;* inclined to spend too freely, and without proper forethought.

*Small :* ignorance of the value of money ; little regard to how it goes ; no idea of laying up ; present must be gratified at any expense.

11. CONSTRUCTIVENESS. Aim : Construction in general.

*Very large :* extraordinary mechanical ingenuity ; great skill in the use of tools, &c.

*Large ;* a high degree of natural skill in making, contriving, building, repairing ; delight in mechanical operations, &c.

*Full ;* respectable mechanical skill, but not extraordinary or uncommon.

*Moderate :* small ability to use tools, and construct ; may, with considerable effort, learn some of the less difficult trades, but can never *excel* in any.

*Small :* great awkardness in the use of tools ; dislike of mechanical occupation, more than any other ; with the utmost pains will be nothing but an automaton ; a mere bungler.

12. CAUTIOUSNESS. Aim : to be cautious.
Perversion : fear, irresolution, melancholy.

*Very large ;* so fearful, doubtful, and apprehensive, irresolute, and inefficient, as to disqualify for prompt and vigorous effort ; in fear where none is.

*Large ;* a long, careful examination of a matter before decision ; often unnecessary suspense—too often reconsiders.

*Full :* provision against prospective ills and dangers, without very special irresolution or hesitation.

*Moderate :* considerable want of forethought, and discretion, some, though not great fear of consequences.

*Small:* decision and action, without due deliberation ; careless, imprudent, and frequently unlucky.

13. SELF-ESTEEM. Aim ; Self-esteem.
Perversion : arrogance, pride, insolence.

*Very large ;* willing assumption of responsibility ; self-consequence, self-sufficiency,—sometimes arrogance.

*Large ;* high-mindedness, dignity, independence, aim for greatness.

*Full :* self-confidence and approbation, without much conceit or pride ; condescending, yet not servile.

*Moderate :* too low an estimate of self, judgment, attainments ; want of manly dignity ; sense of unworthiness, &c.

*Small :* submissiveness, and actual low-mindedness ; no independence of character ; tormented with a sense of unworthiness, and inferiority.

14. APPROBATIVENESS. Aim : Love of approbation.
Perversion : vain glory, titles, distinctions.

*Very large :* extreme fondness for display, show, praise ; great regard for *character*, and the good opinion of men : their frown is death.

*Large :* ambitious for distinction ; desire to please and be approved.

*Full :* not indifferent to what is said or thought, yet will occasionally venture reputation, to gratify the stronger passions.

*Moderate :* not materially influenced by the opinions of others, yet a decent regard for praise, fame, and a good reputation.

*Small :* generally quite indifferent to the praise or blame of mankind.

GENUS II.—AFFECTIVE FACULTIES PROPER TO MAN.

"*The rudiments of some of them exist also in animals, but they are much stronger and more extensive in their sphere of application in Man.*"—SPURZHEIM.

1. BENEVOLENCE. Aim : good will in general.

Perversion : benevolence to the ill deserving, to the injury of others.

*Very large :* an overflowing fountain of kind and tender feelings ; a heart full of sympathy and goodness ; grief in view of human miseries ; great sacrifices to relieve them, &c.

*Large :* a warm and glowing feeling of kindness and good will expressed in the countenance, manners, intercourse, alms, &c. &c.

*Full :* kindness of feeling without much active benevolence ; sometimes inclined to give from selfish motives.

*Moderate :* can do a favor if it be not a very special tax on the time or purse, not a superabundance of humanity, or sympathy for suffering ; seldom steps aside in search of objects of charity.

*Small :* very little regard for others under any circumstances whatever ; seldom thinks or cares for the loss or trouble he makes others ; not obliging.

2. REVERENCE. Aim : respect for that which is venerable.

Perversion : bigotry, idolatry.

*Very large :* profound awe of the Deity ; fervent devotion.

*Large :* reverence for the Supreme Being ; worship ; strong religious tendency of mind.

*Full :* religious without enthusiasm ; suitable respect for religion and superiors.

*Moderate :* want of reverence and devotion ; not par-

ticularly religious ; considerable want of proper respect for superiors.

*Small :* little if any feeling of devotion ; little love of religious worship, as such ; prone to be very irreverent towards God and superiors in general ; no *heart* in his devotions.

3. FIRMNESS. Aim ; firmness in general.

Perversion ; disobedience, stubbornness.

*Very large :* extreme tenacity of will and purpose ; immoveable, except by dire necessity, or compulsion.

*Large :* decision of character and purpose ; not easily willing to change plans, opinions, &c.

*Full :* firmness, with a reasonable willingness to yield to argument.

*Moderate :* too great readiness to give up rights, plans, opinions, purposes ; fluctuating in character.

*Small :* fickle, unstable, inconstant in every thing ; seldom brings much to pass.

4. CONSCIENTIOUSNESS. Aim : love of justice and duty.

Perversion : remorse for innocent or unimportant actions.

*Very Large :* an extremely sensitive conscience ; self-condemnation ; morality and duty the pole-star of life.

*Large :* clear and acute moral eye ; ready perception of what is right and what is wrong ; moral principle ; truth ; a thankful and grateful heart.

*Full ;* a fair share, but not great conscience ; sometimes vanquished.

*Moderate* ; few and feeble compunctions of conscience : frequently fails to do duty.

*Small ;* very little idea of right and wrong, in the abstract ; even when guilty, but little remorse, and little regard for moral principle.

5. HOPE. Aim : Hope.

Perversion ; love of schemeing, etc.

*Very large ;* unbounded and unjustifiable expectations and promises ; literally reveling in anticipations of the future, and overlooking the present, however good,

*Large :* cheerfulness, sanguine expectations of success and enjoyments.

*Full :* reasonable hopes, promises, and expectations, *because* spurred on by them to proper efforts.

*Moderate* ; too little expected, rather than too much ; few promises to self or others—not a high flow of animal spirits.

*Small* ; hardly capable of having hope raised by the brightest prospects ; little delight in contemplating the future.

6. MARVELOUSNESS. Aim : admiration ; belief in supernaturality.

Perversion : belief in demons astrology, secrecy.

VERY LARGE ; full belief in ghosts, wizzards, witches, and supernatural appearances and agencies.

LARGE ; wonder ; rather disposed to believe in supernatural objects and agencies.

*Full* : openness to conviction, with out blind credulity : sufficient credulity to examine, yet not satisfied without considerable proof.

*Moderate* ; incredulity ; thinking for one's self : disbelief without strong proof.

*Small* ; a skeptical turn of mind—will reject, as untrue, things not demonstrated, or at least backed up with an abundance of strong proof ; incredulous respecting almost every thing new or uncommon.

7. IDEALITY. Aim : Perfection.

Perversion ; too great exaltation—eccentricity.

VERY LARGE ; a very rich and glowing fancy, poetic revelry, rapture, extacy ; disgusted with every thing common place or imperfect.

LARGE ; lively imagination, fancy, taste, lover of fine arts, and polite literature, or any thing elegant.

*Full* ; considerable refinement of feeling, some love of poetry and the fine arts, but by no means devoted to them.

*Moderate* ; Seldom, if ever, experience the glow and sensation of feeling which idealty imparts—not an elegant or refined taste—prefers plainness to orna-

ment; rather awkward and plain, than polished and refined.

*Small*; coarse and vulgar in expression—poor ideas of taste, of propriety and beauty; little relish for any thing beautiful—common place in every thing.

8. MIRTHFULNESS. Aim: glee, mirth, laughter. Perversion: mockery, irony, raillery, satire.

Very Large: facetiousness; almost every thing viewed in a ludicrous light—easily makes fun out of almost every passing incident; often carries jokes too far.

Large; fun, mirth, perception, and love of the ludicrous; quickly stirred to laugher by singular remarks and incidents.

*Full:* pleasantry and humour, without facetiousness—fair perception of the ludicrous.

*Moderate*: but a moderate share of humour,—generally views things through the sober medium of fact: generally thinks of jokes to late to make them—not jovial.

*Small*: wit viewed as impertinent or silly; very little sprightliness or vivacity in conversation or appearance: slow to take a joke, and slower to make one: seldom smiles, and frequently thinks it wicked.

9. IMITATION. Aim: imitation, expression in the arts. Perversion: grimaces, buffoonery.

Very Large; a remarkable talent for imitating, copying, and mimicking almost every thing

Large; easy and natural to copy, act out, imitate.

*Full*; will manifest the faculty only in a subordinate degree—seldom rise to mimickry, still will feel the influence considerable.

*Moderate*; inferior imitative powers—considerable difficulty in copying and describing; cannot give a natural expression and accuracy in copying, &c.

*Small*; little ability to imitate, or copy, or describe; and *none* to mimick,—almost spoils whatever he undertakes, especially in narration; a poor penman, &c.

## ORDER II.

### Intellectual Faculties.

"The essential nature of the Intellectual Faculties is to procure Knowledge."—Spurzheim.

### GENUS I. External Senses.

*Sight, Smell, Hearing, Tasting, Feeling, or Touch.*

### GENUS II. Internal Senses.

These "*procure knowledge of eternal objects, their physical qualities, and various relations.*"—Spurzheim.

1. INDIVIDUALITY: *Very large*; extraordinary power of *observation* and *examination*; a prying curiosity to become acquainted with things as *mere existencies*.

*Large*; strong propensity to see and examine; quick to observe.

*Full*; if the reasoning organs are good, will reason much more than observe, though not decidedly deficient in observation; will choose to examine objects as connected with their *causes*, and not as mere existences.

*Moderate*: somewhat deficient in power of observation; rather indistinct ideas of things; inclined to take general views.

*Small*: little observation of what is passing around: little interest in the mere examination of objects; deficient in curiosity.

2. CONFIGURATION: *Very large*; intuitive and distinct impressson of the form of objects; very seldom forget faces, &c. &c.

*Large*; cognizance; given to notice and recollect persons, countenances, &c.

*Full*; not remarkable for powers of recollection.

*Moderate*; an indistinct and confused recollection of animals, persons, objects, &c.

*Small*; exceedingly troubled to recollect, even persons and things, perhaps seen only the day before.

3. SIZE: *Very large*; extraordinary judgment of magnitude, distance, middle, centres, &c; will judge of objects as to their size, &c, with surprising accuracy.

*Large*; a very correct judgment of the length and breadth, height and depth, magnitude, centre, &c., of

objects; quite a correct judge of the weight of animals, and weights and proportions generally.

*Full*; a respectable judgment as to magnitude, distance, centre, weight, &c.

*Moderate*; must have considerable practice to measure, and judge correctly by the eye.

*Small*; decidedly deficient in power to measure and judge with any degree of accuracy: generally fails, more of a hit than wit.

4. WEIGHT: *Very large*: an astonishing ability at keeping a balance, even in very different positions; seldom slips or falls; a first rate marksman, skater, horseman, &c.

*Large*: a good balancer, quoitsman, marksman, horseman, &c.

*Full*: a pretty fair balancer, horseman, marksman, &c.

*Moderate*: quite liable to lose the balance; quite deficient as a skater, marksman, horseman, &c.

*Small*: decidedly deficient in the above, and similar qualities.

5. COLORING: *Very large*: great observer and lover of colors; a natural colorist; capable of painting with extraordinary skill.

*Large*: readily notices and remembers colors; a good talent at comparing things of different colors so as to show to advantage and effect.

*Full*: with considerable practice will readily, accurately distinguish colors; not a natural colorist.

*Moderate*: very little interest in colors, unless something special calls the attention to them; can seldom describe persons by their dress, color of eyes, hair, &c.

*Small*: generally, if not always unable to describe by colors, either persons or things.

6. LOCALITY: *Very large:* an astonishing distinctness and perfection of recollection of places and objects.

*Large*; strong and clear remembrance of places and objects.

*Full*; ability to recollect places and objects with considerable distinctness, but in no wise remarkable.

*Moderate*; no particular attention to the location of places, roads, buildings &c., nor of forms in general.

*Small*; miserable judge of forms; poor geographer, &c.

7. ORDER: *Very large*; fastidiousness; extreme preciseness of arrangement; can find any thing in the dark without the least trouble; perfectly systematic in all things.

*Large*; very systematic and precise: great lover of order.

*Full*; pleased with nice arrangements, but much will depend on education, &c.

*Moderate*; rather fond of seeing things in their proper places, but not enough to do much personally for it.

*Small*; very apt to leave things where used; to act without system; little regard to how things look in the house, or out of doors.

8. CALCULATION: *Very large*; great intuitive perception of the relations of numbers; almost at sight solve difficult arithmetical problems.

*Large*; quick to compute figures, and make arithmetical calculations.

*Full*; respectable, but not extraordinary in arithmetical calculations.

*Moderate* must have much practice to be ever a respectable accountant, and in arithmetical calculations generally.

*Small*; strong aversion to figures.

9. EVENTUALITY: *Very large*; a remarkably clear, distinct, and retentive memory, even in the minutest detail, of what is seen, read, and heard.

*Large*; a clear and retentive memory of past transactions.

*Full*; a respectable memory of incidents, &c.

*Moderate*; rather a general than a particular recolection of incidents, &c.

*Small*; generally fails to recollect incidents and facts.

10. TIME: *Very large*; remarkable impression as to the time when, how long, &c.; as to date, ages, business transactions, &c.

*Large ;* very accurate as to time when, how long, &c.
*Full ;* respectable memory of dates, &c.
*Moderate ;* rather distinct ideas of chronological order, events, dates, day of the month, &c.
*Small ;* very forgetful as to dates, ages, time when, &c.

11. TUNE ; *Very large*; ecstacy upon hearing good music ; recollects tunes by hearing them once or twice ; cannot endure a discord.
*Large ;* delights in good music ; can learn tunes by hearing them a few times; has a good ear, &c.
*Full ;* able by considerable practice to learn tunes by note, but after all will owe as much to art and science, as nature, for all that he may be as a musician.
*Moderate ;* must labor hard to learn music.
*Small ;* nothing but powerful efforts will make such and one even passable.

12. LANGUAGE : VERY LARGE ; a remarkable copiousness of speech : a great flow of words.
LARGE ; easy of speech ; easily learn and remember words.
*Full ;* respectable command of words.
*Moderate ;* sometimes at a loss for words, &c.
*Small ;* generally uses few words, and those common place ; not a talker.

## GENUS III. REFLECTIVE FACULTIES.

1. CAUSALITY : VERY LARGE ; pre-eminent for correct judgment ; an original thinker, and a deep reasoner.
LARGE ; a readiness to perceive and apply the principle of causation ; a good reasoner, &c.
*Full ;* a desire to investigate and learn the reason of things, though not uncommon.
*Moderate ;* not very clear or correct in apprehending the principles of causation ; not a clear or close reasoner.
*Small ;* decidedly deficient in discernment and understanding ; cannot comprehend the reasons, principles, and general bearings of things , no metaphysician, &c.

2. COMPARISON : VERY LARGE ; a great readiness to compare and perfectly analyze almost any subject ; wonderful at illustrations.

LARGE; readiness to discover analogies, resemblances, differences, happy illustration.

FULL; respectable for discrimination and ability to compare, analyze, and illustrate.

*Moderate*; generally fails to discover nice shades; not happy by any means in illustration.

*Small*: dull and slow in perceiving the force of analogies and comparisons.

## TEMPERAMENTS.

1. THE LYMPHATIC OR PHLEGMATIC, in which the SECRETING GLANDS are by far the most active part of the human system; indicated by great or considerable corpulency, light pulse, soft skin, and general inefficiency of the mental and corporeal powers; or according to the theory of Dr. Thomas of Paris, "when the digestive organs filling the abdominal cavity are large, and the lungs and brain small, the individual is lymphatic; he is fond of feeding, and averse to mental and muscular exercise."

2. THE SANGUINE, in which the *arterial part* of the system, and the vessels through which the various fluids circulate, are the most active. When the sanguine predominates, the individual will have strong and quick pulse, light hair and eyes, fair skin and countenance; and the strength of his body and mind will by no means equal his activity, zeal, ardor, and enthusiasm: or, according to the theory of Dr. Thomas "when the heart and lungs are large, and the brain and abdomen small, the individual is sanguine; blood abounds, and is propelled with vigor: he is therefore fond of muscular exercise, but averse to thought: "when the brain is large and the abdominal and thoracic vicera small, great mental energy is the consequence."

3. THE BILIOUS, in which the *muscular* portion predominates in activity. When the *muscular* predominates in an individual his form is generally athletic, his

bones and muscles strong, skin dark, hair and eyes black or very dark, pulse steady and strong, easily endures hardships, possesses considerable and frequently great force and energy of character and mind.

4. THE NERVOUS, in which the *nervous system* and the *brain* are much the most active portions of the system. When these predominate in an individual his general appearance is sprightly, his skin and countenance fair, and generally delicate, his perception of things very quick and clear, but has not great endurance of mind and body.

## THE SIZE OF THE BRAIN.

The size of the brain, all other circumstances being alike, is a measure of power in its functions, (i. e.) small size indicates weak power, and large size strong power, other conditions being equal.

Proof: the head of Franklin, Washington, Webster, Bonaparte, Henry Clay, and of all the great men without an exception; when compared with those of ordinary minds, will be found decidedly the largest.

The head of the Rev. C. G. Finney measures "six inches," according to Mr. Fowler, "from the opening of the ear to firmness, veneration, benevolence, and comparison; and EIGHT and ONE EIGHTH inches from individuality to philoprogenitiveness; and SEVEN and THREE EIGHTH inches in average diameter." His head is considered very large, and the commanding influence which he sways in the church is well known.

As the terms used by us to denote the gradations of size in the different organs, are on a scale of five; a very large head will mark No. 5, and so on in a descending ratio.

The same may be understood of the cerebral organs, and of the temperaments; or, small No. 1, and so on in an ASCENDING ratio to No. 5, very large.

# LECTURE I.

## Historical notice of Phrenology.

The science of Phrenology, though its indices are as old as the creation of the first man, is like many other valuable sciences, of modern discovery.

As a science, Phrenology originated with Dr. Gall, an eminent physician of Vienna, born at Tiefenbrun, in Suabia, March 9, 1757, and died at Paris, Aug. 22, 1828.

For many years Gall conducted his researcher into the moral and intellectual nature of man with great spirit and ability, but the first written notice of his inquires concerning the head, appeared in a letter addressed to Baron Retzer, of Germany, Dec. 1798, 40 years since.

He lectured, for the first time on the doctrine of the mental phenomena, as since taught by Phrenologists, in private, at Vienna.

Notices of his doctrines were soon published by Dr. Walther and other gentlemen who attended his lectures.

In 1802, the Austrian Government, that uncompromising enemy to freedom of inquiry and and sentimental expression, put a veto upon

his lecturing, giving as an ostensible reason, that his doctrines were deemed prejudicial to religion, though in truth the Government knew little or nothing more of them than the mass of objectors at the present day.

Dr. Spurzheim, well known to the learned world as a man of profound scientific attainments, began the study of Phrenology under Gall, in 1800, and was associated with him in his labors in 1804, concerning the Physiology, Pathology, and Anatomy of the Brain, and the nervous system.

They labored and published together until 1813, and from that period, alone.

Dr. Spurzheim has since their *united* labors ceased, made many valuable discoveries, concerning the Physiology, Pathology, and Anatomy of the Brain, by the aid of which, together with his discoveries on these subjects when associated with Dr. Gall, he has matured a beautiful and highly valuable system of mental phylosophy.

The manner in which Dr. Gall first *hit* upon the science, if I may so speak, and the manner in which he and Spurzheim conducted their researches, furnish strong circumstantial evidence in proof of the truth of Phrenology, and at the same time cannot be uninteresting

in brief detail, as an easy and natural introduction to the fundamental principles of Phrenological science.

Dr. Gall, of whom we have spoken, having been a man of very large perceptive and reflective faculties, was, from a very early age, naturally given to protracted and close observation; and in the course of his early observations, it did not escape his notice, that some *peculiarity* of talent or disposition was possessed by each one of his brothers and sisters, companions in play, and school-fellows, which distinguished them from all the rest. Some, though their external advantages were no better than others, and though they did not improve their time as well as others, he saw excelling others in their success in acquiring historical knowledge; others in acquiring Geographical knowledge; others in computing numbers; others in the beauty of their penmanship, others in the remarkable *elegance* of their compositions; others in the strength of their reasoning powers, and so on—and he also observed, that their respective dispositions *equally* differed from each other, and he never was able to discover any change in their peculiar dispositions from year to year.

The same observations he continued to

make upon his fellow students, during his university course, and invariably found each one remarkable for something peculiar to himself as to his talents and disposition.

One of the first external signs which he observed, as indicative of distinctive talent, was that of large eyes. He found by observation, that such students, without a single exception, made great linguists, and could always recite correctly, while many of them could by no means distinguish themselves as persons of general talent. The other students observed the same phenomena, and were particularly struck with the coincidence.

Gall, from this time strongly suspected that external signs and talents were not accidental, but bore an important relation to each other.

By reflection, he also inferred, that if there was an external sign for one particular talent, there might be external signs for all kinds of talents.

From this time he began in good earnest to examine the subject. Every person to whom he could gain access, that was remarkable for any faculty, he examined with great care. By degrees, and not hastily, he satisfied himself that he had found certain external indices, which indicated a strong passion for Music,

Painting, and Mechanics. In the course of further craniological examinations, he found that those persons who distinguished themselves by their resolute determination of character, always had a particular portion of their heads very largely developed. And it was in view of this circumstance, that he first thought of looking to the head for external indices of the Moral Sentiments. But while he made these and further observations, he never thought or pretended, as has been wrongfully reported, that the *skull itself* gave rise to different talents, sentiments and propensities. He always resolved the whole in the *influence* of the *Brain.* And as his biographer remarks, "The successive steps by which Dr. Gall proceeded in his discoveries, are particularly deserving of attention." "He did not," says he, "as many have imagined, first dissect the Brain, and pretend by that means, to discover the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power, but the contrary" says he, "he first observed a concomitance between particular talents and dispositions, and particular forms of the head; he

next ascertained, by removal of the skull, that the figure and size of the Brain, are indicated by these external forms; and it was not," he adds, "only after these facts had been determined, that the Brain was minutely dissected, and light thrown upon its structure.

This does not look like first maping out the skull, and then arbitrarily assigning a faculty to each section, as fancy might dictate.

"So far," says his Biographer, "from a disposition to invent a theory being conspicuous, there appears, in the disjointed items of information which Dr. Gall at first presented to the public, a want of even ordinary regard to systematic arrangement. His *only* object," he adds, "seems to have been to furnish a candid and uncolored statement of the facts in nature which he had observed; leaving their value to be ascertained by time and further investigation." And it is deserving of notice, that his observations were very extensive and close, and justly deserving of a candid consideration.

Two or three illustrations will serve to show the manner in which Dr. Gall arrived at the conclusion that certain configurations of the skull, are indicative of certain mental faculties. I derive these illustrations from the writings of his Biographer, George Combe, Esq., a man

of great literary and scientific knowledge, and unblemished moral character.

"One of Dr. Gall's patients," says he, "who died of phthysic, generally passed for a very honest man; after his death, Dr. Gall was struck with the largeness of his head in the temporal region; and shortly afterwards learned, that he had cheated his acquaintances, and even his mother, of considerable sums of money.

At Vienna, he was often in the company of a physician, possessed of much information, but who, on account of his character of a cheat, was generally despised. Under pretence of dealing in objects of art, and lending on pledges, he robbed all who put confidence in him. He carried his tricks and cheats to such a length, that the government warned the public, to beware of him; for he had practiced his arts with such dexterity, that he could never be legally condemned.

He often told Dr. Gall, that he knew no pleasure equal to that of deceiving, especially persons who distrusted him most. As the head of this individual was also very large at the temples, Dr. Gall was impressed with the idea that there is a primative tendency towards cunning in the mind, and that it is manifested

by this particular cerebral organ." "An *immense number* of observations," says C., "have confirmed his conjecture."

"Where," says the same author, "Dr. Gall was employed in comparing mental manifestations with cerebral developement, he was in the habit of collecting in his house numbers of the lower orders, with the view of more easily discovering the different primitive propensities, which he supposed would be found to operate in them with greater simplicity and vigor, than in persons of a higher rank."

"On many of these occasions, the individuals assembled, encouraged by him to familiarity, accused each other of petit larcenies, or of what they styled chiperies, and took great pleasure in pointing out those who excelled in such practices; and the *chipeurs* themselves advanced in front of their companions, proud of their superior *savoir faire*.

What particularly attracted his attention, was, that some of these men showed the utmost abhorrence of theiving, and preferred starving to accepting any part of the bread and fruit which their companions had stolen, while the *chipeurs* ridiculed such conduct, and thought it silly.

To discover whether this tendency to pilfer

was connected with any particular cerebral organ, Dr. Gall divided the persons into 3 classes; the 1st included the *chipeurs;* the 2d those who abhorred the very idea of stealing; and the 3d those who seemed to regard it with indifference.

On comparing the heads of these 3 classes, he was much surprised to find, that the most inveterate *chipeurs* had a long *prominence* extending from the organ of acquisitiveness, almost as far as the external angle of the superciliary ridge, and that this region was *flat* in all those who showed a horror of theft, while in those who were indifferent about it, the part was sometimes more and sometimes less developed, but *never* so much as in the professed thieves; and on repeating the experiment again and again with a new assemblage, he found the same results uniformly present themselves.

Having thus ascertained the constancy of the *facts*, the idea naturally occurred to the mind of Dr. Gall, that the propensity to *appropriate* must be some how connected with the peculiarity of cerebral configuration, which had so strongly attracted his notice. It could not be the effect of education, for most of the subjects of his observations had received none. They were the children of nature, left to their

own resources. Some who detested stealing, happened to be precisely those whose education had been the most completely neglected.

The wants and circumstances of all of them were nearly equal; the examples set before them were the same, and to what cause, therefore, could the difference be ascribed, if not to an original difference of mental constitution?"

But Gall did not rest satisfied with the examination of *chipeurs* and their associates. He travelled through various kingdoms, constantly making observations on all classes of people. He visited prisons, and resorted to schools; he was introduced to the courts of princes, to colleges, and the seats of justice; and whenever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the developement of his head.

"*In this manner*," says Combe, "by an almost imperceptible induction, he at last conceived himself warranted in believing, that particular mental powers are indicated by particular configurations of the head."

Dr. I. G. Spurzheim, of whom we have already spoken, as having been early associated with Dr. Gall in his Anatomical, Physilogical, and Pathological labors, pursued the same

course in his investigations of the mental phenomena. He travelled, like Gall, and frequently with him, through kingdom after kingdom, examining with the greatest care, persons of every description, that were in any respect distinguished from the mass of mankind, for great or small talents, moral sentiments, and propensities. And, like Gall, he uniformly, to his utter astonishment, found that individuals remarkable for their talents, moral sentiments, or propensities, had a *sui generis* configuration of head; that is, all those who were remarkable for their intellectual vigor, had large perceptive, or reflective faculties, or both; in other words, they had large and full foreheads—all those remarkable for their moral sentiments were full or very full in the coronal or upper part of the head, and all those who were remarkable for their selfish and domestic propensities were full, or very full in the occipital or back part of the head. In this way, like Gaul, he came to his conclusions wholly by induction, and it was not until he had examined an immense number of heads, of almost every description, that he came fully to the conclusion that certain configurations of the skull are indicative of certain mental operations, sentiments and propensities.

As we have seen how that Gall established the organ of Acquisitiveness, viz. by induction, so Spurzheim and Gall established the whole of the Phrenological organs, 36 or 37 in number, as I could prove by referring to the history of these organs, would time permit.

Now does this account of the matter, which is wholly founded in truth, look as though the Phrenological doctrine of the mental phenomena, was a man-made theory? In other words, does it look as though those eminent men Dr's. Gall and Spurzheim, wished to deceive themselves or the rest of mankind, as many have ungenerously pretended, either by first dissecting the brain, and pretending by that means to discover the seats of the mental powers, or by first maping out the skull into numerous compartments, and assigning a faculty to each, according as their imaginations led them to conceive the place appropriate to the power?

On the contrary, does not the inductive made, by which they matured their doctrine of the mental phenomena, carry with it prima facia evidence of their honesty, and at the same time furnish very strong circumstantial evidence in support of the truth of Phrenology?

Having made these introductory statements, I will next consider *The Brain, as the Organ of the Mind.*

## LECTURE II.

### The Brain, the Organ of the Mind.

The science of Phrenology, is either wholly true or wholly false. If the evidences on which it rests its claims to public patronage, are accidental, let it fall as it justly deserves, and be buried in oblivion; but if upon a rigorous and impartial examination, they appear to be the result of fixed and immutable laws of nature, then ought it to be received as a science of great practical importance. Now, I claim that the evidences in support of Phrenology are such as *cannot* be fortuitous, and therefore that Phrenology cannot be *untrue*.

A suspension of your judgment is respectfully solicited, until you hear the arguments in favor of this beautiful and highly valuable theory of moral philosophy.

The importance of the subject, if its claims are founded in truth, makes this request a reasonable one. I shall endeavor to sustain and establish the science of Phrenology, by *proving* a series of propositions to be presented in regular sequence.

PROP. 1 *The Brain, is the general Organ of the Mind.*

PROOFS. (1.) The most celebrated anatomists who are intimately acquainted with the organic structure of man, admit and maintain this proposition.

I know that they are liable to be deceived, and I do not rest the whole argument here; but their opinions are entitled to great respect; for, who is so well qualified to decide this point as they?

The famous Dr. Gregory, in treating upon the intellectual faculties of man, admits and maintains that the "Brain is the *primary organ* of the internal powers." Dr. Cullen, of Edinburgh, deservedly celebrated as a great anatomist, admits and maintains the same doctrine; so does Blumenbach, the great German physiologist, and Dr. Neil Arnott, in his treatise on Natural philosophy, who thus writes: "The laws of mind which man can discover by reason, are not laws of independent mind, but of mind in connexion with body, and influenced by the bodily condition. It has been believed by many, that the nature of mind separate from body, is to be at once all knowing and intelligent. But mind connected with body, can only acquire knowledge slowly,

through the bodily organs of sense, and more or less perfectly, according as these organs and the central brain are perfect. An originally misshapen or deficient brain, causes idiocy for life. Childhood, maturity, dotage, which have such differences of bodily powers, have corresponding differences of *mental faculty:* and as no two bodies, so no two minds, in their external manifestations, are quite alike. Fever, or a blow on the head, will change the most gifted individual into a maniac, causing the lips of virgin innocence to utter the most horrible blasphemy; and most cases of madness and eccentricity can now be traced to a peculiar state of the brain."

To these testimonies, many more might easily be added, were it necessary, but as the doctrine under consideration is known to be generally admitted by anatomists and physiologists, I will add but one. Magendie, a famous French physiologist, says: "The Brain is the material instrument of thought. This is proved by a multitude of experiments and facts."

Surely, the opinions of the above writers, that the Brain is the organ of the mind, is entitled to respect, and ought to have considerable weight, especially when we consider that few, if any of them have supported Phrenology.

(2.) That the Brain is the organ of the mind, I argue from the effects of sleep, fainting, compression of the Brain, debility, injuries, &c.

We know that in deep sleep, consciousness is wholly suspended. The midnight assassin can then approach our bedside, and we heed it not until we feel the cold steel drinking the warm tide of life. This truth has been verified in cases innumerable. Now, the suspension of conciousness during the time of sleep, is easily explained, on the principle that the *Brain* is the organ of the mind, which organ, like the body, is then in a state of repose; but it is wholly inexplicable on the common philosophic principle that the mind can act and be acted upon independent of an organic apparatus. Now if this were the case, how could thinking ever be interrupted by any material cause whatever? It could not be. But we know that it is always interrupted by sleep, therefore, it is pendent on a material instrument for its operations--that instrument is the Brain.

In cases of fainting, in which blood rapidly flies from the brain, conciousness is always for a time suspended, but conciousness could not be suspended for a moment, if the mind be not

pendent on a material instrument for its operations. Furthermore, "Where," says Mr. Combe, "part of the brain has been laid bare by an injury inflicted on the skull, it has been found that consciousness could be *suspended* at the will of the surgeon, by merely pressing on the brain with his fingers, and that it could be *restored* by withdrawing the pressure." Does this look as if the mind acted independently of the Brain? Is it not a strong proof that the Brain is the general organ of the mental operations? Moreover, if the Brain be not the organ of the mind, why should its *debility* cause mental weakness? Why should an inflamation of the Brain produce a general derangement of the mental faculties? Were any such effects ever known to follow the debility, or inflamation of any other part of the human body? But if the Brain be not the general organ of the mind, it is unaccountable that these effects should follow its inflamation, or debility, sooner than from the inflamation or debility of any other portion of the organic structure.

Further, it frequently happens that when only a small portion of the Brain is injured or destroyed, derangement of some of the mental faculties is the consequence; but let any oth-

er part of the body or limbs be mutilated, let arms and legs be sawn asunder, and no such effect follows. On what principle can these things be accounted for, if the Brain be not the organ of the mind?

(3.) That the Brain is the general organ of the mind, appears from our consciousness.

Whose consciousness does not localize his mind in his head, though he has no instructive conviction of the *substance* with which the interior of the skull is furnished? Have we any such consciousness that any other portion of our physical system is the seat of the mind? We have not. But if any other portion were the organ, or seat of the mind, no good reason can be shown why we should not have this consciousness; therefore, we have reason to believe that the Brain is the organ of the mind, in as much as that is the only portion of the organic system through which we have any consciousness of mental operations. By a simple and involuntary act of the understanding, we at once draw the inference that the mind must be connected with the Brain in its operations. And it is worthy of observation, that all, or nearly all *contrary* philosophical theories, are of modern date, introduced since the days of Locke, the English metaphysician.

"In Shakspeare," says Mr. Combe, "and our older writers, the Brain is *frequently* used as implying the mental functions; and even in the present day, the language of the vulgar, which is less effected by philosophical theories than that of polite scholars, is more in accordance with nature." But I need not multiply evidences in support of a point that has been pretty generally conceded and maintained in all ages, by anatomists, physiologists, and most writers upon the philosophy of mind, viz: that the Brain is the seat of the mental functions.

A few conclusions from the foregoing premise, will close this Lecture.

1. If the Brain be the general organ through which the mind performs its exercises, it is obvious that, in this life, the mind does not act *without the aid* of that organ, and therefore, that every exercise of our minds with which we are acquainted, is the result of the mind, and its organ, the Brain, acting in perfect harmony.

I am aware that many venerable teachers of intellectual philosophy, have taken a very different ground, and maintained that the Mind and the Body are two distinct and separate entities, connected either not at all, or only in

a remote and unimportant degree. But if, as we have shown, the Brain is the organ of the mind, their airy castle falls to the ground and vanishes *sub auras*.

How, I ask, can the Human Mind, as it exists in this world, become, *by itself*, an object of philosophical investigation? Placed in a world where all is material and tangible, *how* can the mind act or be acted upon, except through the medium of its organic apparatus?

"The soul," says an able author, "sparkling in the eye of beauty, does not transmit its sweet influence to a kindred spirit, but through the filaments of an optic nerve; and even the bursts of eloquence which flow from the lips of the impassioned orator, where mind appears to transfuse itself almost directly into mind, emenate from, and are transmitted to corporeal beings, through a voluminous apparatus of organs. If we trace the mind's progress from the cradle to the grave, every appearance which it presents, reminds us of this important truth. In earliest life, the mental powers are feeble as the body; but when manhood comes, they glow with energy, and expand with power; till, at last, the chill of age makes the limbs totter, and the fancy fires decay."

Now I ask, how can these well known phenomena be solved without a reference to the organs with which, in this life, the mind is connected? But by appealing to the organs of the Brain to solve the phenomena, we virtually admit that the Brain is the organ through which the mind acts, which is to grant all the phrenologist asks. And if the cerebral organs exert so powerful an influence over the mental manifestations in this life, ought any system of intellectual philosophy to be regarded as valuable, which would neglect their influence and treat the immortal, thinking principle, as a disembodied spirit? Let judgment be pronounced upon all such systems, at the tribunal of *reason alone*, and let them stand or fall accordingly. The phrenologist takes man, and regards him as he finds him actually existing in this world, and he investigates the laws which settle and fix the harmonious and beautiful connexion between his material and immaterial organs, without attempting or pretending to discover or explain the essence of either, or the manner in which they are united, or the modus existendi et operandi of the soul in another world. For this he "waits the great teacher death, and God adores."

2. If the Brain is the organ of the Mind, how important and highly interesting a study does it spread out before us. Who does not perceive that it is the study of mind in the only condition in which it is known to us as material beings? And who does not here perceive the solution of the melancholy fact, that during a period of near 6000 years, no system of mental philosophy has been furnished suited to practical purposes, because during all that long period, men have been directed to study mind as a distinct entity, or to say the least, without a proper reference to an organic apparatus? I trust it has been made to appear, that the Brain is the organ of the mind, and that the stale doctrine that mankind may become acquainted with mind *unconnected* with matter, is founded on an illusion, and wholly the chimera of a misguided intellect.

## LECTURE III.

**THE MIND CONSISTS OF SEPARATE FACULTIES, CONNECTED WITH DISTINCT PORTIONS OF THE BRAIN, AS THEIR RESPECTIVE ORGANS, AND DOES NOT, IN *every act*, AS MANY SUPPOSE, EMPLOY THE *whole* BRAIN AS ONE ORGAN.**

PROOFS. (1.) The regular *succession* of the various mental powers. It is a truth that few if any, will attempt to controvert, that man's mental powers are successively developed, and that the *reasoning* faculties arrive latest at maturity.

Those who have paid but a partial attention to the powers of children, to observe the existence and qualities of surrounding objects, whilst they ulmost universally neglect to enquire into the nature and causes of those objects, must have observed that their perceptive faculties are much earlier developed than their reflective faculties. As they advance in age their reflective faculties are more and more developed, until childhood vanishes into youth, and youth into manhood. This fact is confirmed by daily observation, which also shows that the Brain is incident to a corresponding change.

Now this successive developement of the mental faculties is utterly at variance with the doctrine that the organ of the mind is single, or that the Brain, as a *whole*, is the organ of the mind. But why? it may be asked. *Ans.* Because if the general organ through which the mind acts, be qualified to successfully manifest one mental faculty, no good reason can be shown why it should not be equally qualified to manifest *all* the mental faculties. But this is not the case, therefore the philosophical theory that the organ of the mind is single, cannot stand.

(2.) That the mind consists of a plurality of faculties, connected with distinct portions of the Brain as their respective organs, may be inferred from the particular function performed by each organ in the human system.

Throughout all nature *different instruments* are used to perform *different classes* of functions. The same organ never performs different functions, but always the reverse. Each function has an appropriate organ for itself, in all ascertained instances. *Example:* the eye is designed and used for seeing, the ear for hearing, the tongue for tasting, the nose for smelling, the liver for secreting bile, the stomach for digesting food, the heart for propel-

ling the blood, the nerves of motion to move the organic structure, the nerves of feeling to impart the sense of touch, and so on. Each function has an organ for itself. Hence it follows, analogically, that if one mental operation be different from another, there must be an appropriate organ for each; that is, one organ for loving, another for hating, another for reasoning, and so on. If this be true, then it follows that as many *different classes of functions* as the mind performs, just so many *different faculties* it possesses!

(3.) I support the point under consideration by the phenomena of Dreaming.

If, according to the common theory of intellectual philosophy, the mind manifests all its faculties by means of a *single* organ, it is easy to perceive that it must be either *awake* or *asleep* as a *whole*. It is utterly impossible for *one portion* of the mind, if it be an unit, to be awake and active, whilst the *remainder* sleeps; and therefore all its phenomena must perfectly harmonize with each other.

But this would sweep from the very foundation, the *whole* phenomena of dreaming, in which we experience a great variety of vivid emotions, such as fear, joy, love, hatred, &c., arising and vanishing, without any control

from the intellectual powers. These phenomena cannot be reconciled at all with the doctrine that the Brain, as a *whole*, is the organ of the mind, but they remarkably harmonize with the doctrine of the Phrenologist, that the mind is composed of a plurality of faculties, each of which is manifested by the aid of its respective organ, some of which being awake and roused to action by some stimulus which does not affect the other faculties, communicate those disjointed and absurd ideas and feelings which constitute a dream, while the inactivity and repose of others allow this disordered action, so widely different from the waking operations of the mind.

(4.) The partiality of Genius, in the distribution of her favors, supports the doctrine of a plurality of faculties and organs.

It is a fact which cannot be controverted, that certain sentiments, propensities, and intellectual faculties meet in some persons, and are manifested with great vigor, whilst *others* are scarcely perceptible, or nothing above mediocrity. You will see some persons who very early excel in the strength of their verbal memory; others as poets; others as musicians; others as painters; others as mechanical geniuses; others as mathematicians and metaphy-

sicians, and so on, whilst in all other pursuits they are only ordinary men, and can never rise above mediocrity by their greatest efforts.—Paul, the apostle, taught the Corinthians the same sentiment where he introduces the subject of a "diversity of gifts,"—not "*diversity*" in which the same individual excels, for he explains his meaning by immediately adding, "to *one* is given the word of wisdom, to *another* the word of knowledge," and so on. And he asks with seeming surprise, "are all apostles? are all prophets? are all workers of miracles? have all the gifts of healing? do all speak with tongues?" &c., that is, do all kinds of gifts centre in each individual? By no means, is his meaning. Every man has his *peculiar* gift, in which he excels, if at all. Therefore, as Dr. Spurzheim remarks, "the same mass of brain cannot preside over dissimilar functions." "If there were but one organ of sense for all impressions, all should be felt as soon as one was experienced; but the external senses, being attached to different organs, one of them may be weak and another strong. It is the same with the internal senses: if the same part were the organ of every faculty, *how* could the mind, by means of a single instrument, manifest one fa-

culty in perfection, and another in a very limited manner ?"

This objection of the learned Doctor, which bears hard against the old philosophical scheme that the brain as a *whole*, is the organ of the mind, is at once solved, if we admit the plurality of cerebral organs, to which the external senses are attached, some of which being weak, and others strong, produce corresponding manifestations. Hence one man will excel in *verbal memory*, who may not be able to combine two logical ideas ; another as a painter, who is but a wretched musician ; another as a poet, who is a bad field officer ; another as a mathematician, who is no rhetorician, and so on. Now this diversity of talent which is seen in all grades of society, never could be, if the mind were a single faculty. For, as Mr. Fowler justly remarks, " 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 developement, they must, like the primary colors, 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 another; could perform *all classes* of mental operations with equal facility and success; and every man could succeed equally well in any and every pursuit,—equally well as a poet, a painter, a musician, a logician, an orator, a mathematician, a linguist, a mechanic, a naturalist, a divine, and, in short, in every calling, and in every department of literature and science. This however, the experience of almost every individual, even from the very cradle, proves to be erroneous. Those who are ideots in some things, are often remarkably gifted in other things: which proves that such, and by parity of reasoning, that *all* mankind possess *different* faculties, and in various degrees of strength and activity." Now these very excellent remarks of Mr. Fowler, in support of the doctrine of a plurality of innate and independent faculties, are respecfully submitted for the consideration of those who maintain that the mind in *every act* employs the *whole* brain as one organ.

(5.) The physchology of animals, furnishes us with another argument in favor of the doctrine of a plurality of the cerebral organ.

We know that the faculties of different animals vary exceedingly, and therefore, their

brains must differ accordingly. It is absurd to suppose that the nightingale which sings, the swallow which migrates, the dog which defends his master's house, the beaver which levels trees, and builds dams and huts, the lamb which gambols and crops the grass, and the lion and the tiger which rend the prey, have not brains whose organization differs widely and according to their peculiar propensities.—But if animals thus differ in consequence of the peculiar organization of their brains, why may not the different propensities of men be resolved in the peculiar organization of their brains? And why may we not thus account for the astonishing compound of their talents and propensities, which are developed in exact proportions to the strength of their cerebral organs?

If the physchology of animals demonstrate a widely different organization of Brain, no good reason can be shown why the same law may not hold good in respect to the whole human species—a law as remarkable for beauty and consistency, as the old theory is for deformity and absurdity.

(6.) The phenomena of Monomania, or Partial Insanity, tend to establish the doctrine under consideration.

This is that unpleasant and much to be

dreaded state of mind in which some one or more of the faculties are deranged, whilst the others continue unimpaired, and regularly perform their appropriate functions. Now if there be such a disease as Monomania, or Partial Insanity, and it will hardly be denied, how is it possible for one organ to exectate the functions of all the mental faculties? For this question constantly recurs, if the organ be sufficiently sound to manifest one faculty in perfection, why may it not be equally capable of manifesting all the faculties in perfection? But we know that this is not the case; therefore, we have no reason to believe that the Brain, as a *whole*, is the organ of the mental operations, but on the contrary, that it is composed of a plurality of organs, one or more of which being diseased, exhibits the phenomena of Monomania, or Partial Insanity. Here permit me to ask how the phenomena of Partial Insanity can be reconciled with the old philosophical theory, that the Brain, as a *whole*, is the organ of the mind? But with the beautiful system of mental philosophy, as taught by Phrenologists, the phenomena of Partial Insanity presents no irreconcilable singularities. For the mind consisting of a plurality of innate and indedendent faculties, may have some one or more of these

thrown out of their regular course of operations, by some exciting cause, while all the others, not being subject to the same exciting cause, continue to perform all their regular functions, as though nothing had happened to the deranged organ, or organs.

Thus I have shown by six sources of argument, that the mind in *every act*, does not employ the *whole* brain as one organ, but that separate faculties of the mind are connected with distinct portions of the brain as their respective organs. And to these I might easily add the mental exercise of memory, and partial injuries of the Brain, which are said to have occurred without any injury to the mental faculties, and Partial Idiocy. But those already adduced, I deem sufficient to establish the phrenological principle of a plurality of innate and independent faculties and organs; I will, therefore, dismiss the subject with a single additional argument in proof that each of the mental faculties is always exercised by a particular portion of the Brain.

In surveying the beautiful and multiform works of our creator, we always discover *different instruments* employed to perform different classes of functions. Thus, as we have seen, the ear is always used for hearing, the

eyes for seeing, the nose for smelling, the stomach for digesting food, the lungs for respiration, the liver for secreting bile, the heart for propelling the blood, and so on. Hence it follows analogically, from this plurality and independent existence of the organs of outomatic life and the external senses, that different cerebral organs must be the real and only proper foundation of all the different internal sensations and functions of the mind, and if so, each of the mental faculties must be exercised by a particular portion of the Brain.

# LECTURE IV.

## Size, the measure of Power.

In my last Lecture, I laid before you a series of arguments in support of the Phrenological principle, that the mind consists of a plurality of innate and independent faculties connected with distinct portions of the Brain as their respective organs. I will now endeavor to show that the size of each of the cerebral organs is the true measure of power in their functions, other conditions being equal.

By size being the measure of power, is meant that when any cerebral organ is small, or very small, the power of that organ will be small or very small, and when any cerebral organ is large or very large, that the power of that organ will be large or very large. For illustration: if the organ of comparison be small, the person will have small ability to elucidate his ideas on any subject, by bold and appropriate comparisons; whereas, if the organ of comparison be large, the person will have a great and happy talent of illustration, by bold and

apt comparisons. The same remarks hold in relation to all the other cerebral organs.

As a moral and religious teacher, Jesus of Nazareth surpassed all men. No man ever equalled him in the use of natural and striking comparison. And so fond was he of this mode of teaching the people his doctrines, that the sacred historian declares "*without a parable spake he not unto them.*" Hence his organ of comparison must have been truly immense.

Aristotle, Erasistratus, Pliny, Galen, and most of the ancient natural philosophers, believed, from their partial anatomical examinations, that the *absolute* size of the human brain surpassed that of any of the lower orders of creation, and that this *absolute* superiority of size accounts for man's superiority of understanding. But more accurate and extensive *modern* anatomical researches, demonstrate that some of the inferior orders of creation, as the elephant and the whale, have larger brains, as a whole, than man. But with all their superiority of cerebral measurement, have they the superior faculties which constitute the distinguishing character of man? This will not be pretended. Then the opinions of the ancient natural philosophers, and all others who mea-

sure the affective and intellectual faculties by the *absolute size* of the cerebral mass, are erroneous. Besides, if we compare the brains of the dog and the monkey with the brains of the ass and the hog, we shall find the former much smaller than the latter. But who will say that the former does not approach much nearer to man in power of intellect than the latter?— Furthermore, when we examine the brains of the dove, the pigeon, the cock, and the sparrow-hawk, we find them nearly equal as to size, but there is an astonishing difference in their several dispositions. The same difference holds true of the sheep, the tiger and the wolf, and of all other herbivorous and carnivorous animals. Another measure, therefore, of the faculties of the mind, must be searched for, than the *absolute size* of its organ. Phrenologists are so far from admitting the doctrine of *absolute size* as a measure of power, that they positively deny that it is possible to measure the faculties of individuals of the same kind, according to the *absolute size* of the cerebral mass. Having made these preliminary remarks, I come directly to the proposition laid down as the topic of discussion, viz: that size in an organ, is the true measure of power in its functions, *other conditions or circumstances*

*being equal.* You will please to observe the qualifying clause in the above sentence, which will be explained in the course of this Lecture.

My first argument in support of the proposition under consideration, I draw from analogy, or the influence of size in increasing the power of function in *all other parts* of the organic structure.

The law now under consideration, holds through all percipient nature, from the Great Jehovah, whose unbaffled wisdom precribed the course of the planets, and whose Almighty arm rolls them on in their wondrous revolutions, to the heavenly hierarchs, who fall down before the thunder of his power and dominion; from them, down through all the different grades of percipient nature, to the worm that crawls upon the earth, and the insect that floats upon the passing breeze.

A few examples will illustrate the point under consideration.

The angels are said to *excel* in strength; and the sacred oracles abound with startling accounts of their excelling strength. The giants of Anak, and Goliah, and probably Samson, were men of enormous dimensions, and their strength is represented as having been proportionate. And we know that men of the present

age, who possess the most gigantic dimensions, other conditions being equal, are, by far, the strongest men. Equality of condition or circumstance, of course, is always to be kept in mind, for it would be altogether irrational to expect that the influence of size could stand forth as a fixed energy, to overrule *unequal* circumstances, and produce effects constantly equal. That is, to expect the same display of physical power from a man of 200 lbs., whether he possess a sound or unsound body, nerves and muscles of a course or a fine structure, he himself old or young, effeminated and withered by the scorching heat of a vertical sun, or nearly frozen to death under the chilling influence of an artic winter. The strength of the hardest metals and minerals is wholly pendent on equality of circumstances; for, who is ignorant that a certain degree of heat will liquify them, and a still higher evaporate them? Who then cannot, at once perceive that external circumstances, health and constitution, must be *equal* or the *same*, and that *this* is the true principle from which to expect effects constantly *equal* or the same? When *this* is the case, we shall always find that a man of gigantic proportions, having large muscles or large nerves composed of many fibres, will act with

more energy than a man of small organic structure, having small muscles, or small nerves composed of but few fibres. This law of size holds in all animated beings. Hence, as nature requires great strength of the Elephant, the Lion, the Ox and the Horse, large frames and large muscles are given them. Again, as nature requires but little strength of the Sheep, the Hog, and the Rabbit, but small frames, and comparatively, small muscles are given them.

This law of strength proportioned to size, other conditions being equal, may be further illustrated, by an inspection of the internal parts of the organic structure—as the heart, the lungs, the blood-vessels, the liver, the kidneys &c. If the law now under consideration do not hold in respect to these and every other part of the corporeal system, what advantage can a large heart, large blood-vessels, large lungs, large kidneys, &c., have over smaller ones? They obviously could have none.—This law of size is also confirmed by the external senses, particularly the eyes, the ears, and the nose. Large eyes will collect a greater number of Solar rays than small ones, that is, command a much greater sphere of vision than small ones, though their keenness depends upon the size of their optic nerve.

This gives intensity or power to their sphere of vision. Take for an illustration of this point, the eagle and the ox. The ox, whose sphere is confined to the earth, is a very heavy animal, and poorly fitted for speed, but his eye-balls are large, by which, without turning, he can command at pleasure a very wide sphere of vision, but, compared with their actual size, the optic nerve is small, and therefore the intensity of his vision is not great; and for this reason, he does not require it to see the grass under his feet, or the hay in his rack.

But the Eagle that delights in soaring on high, till lost to human view, sweeps an immense field of vision, merely in consequence of the physical position from which he looks down. As Virgil says of Jupiter,

> "*Quum Jupiter athere summo*
> *Despiciens mare velivolum, terrasque jacentes,*
> *Littoraque, et latos, populos, sic vertice coeli*
> *Constitit, et Lybyae defixit lumina regnis.*"

The eagle, therefore, in consequence of his physical position, easily enjoying a wide field of vision, does not require very large eye-balls to artificially enlarge it, but he stands in need of great *power* of vision, to clearly distinguish, from his immense elevation, small objects of prey upon the earth. Therefore, nature has

given him an eye, though not large, yet possessed of an optic nerve enormously increased in extent.

Mr. Combe, speaking of the optic nerve of the eagle, and its astonishing intensity of vision, says, "instead of forming a single membrane, lining only the inner surface of the posterior chamber of the eye, as in man and animals of ordinary vision, and, consequently, equalling in extent the sphere of the eye to which it belongs, the retina or nerve of vision in these quick sighted birds of prey, is found to be composed of a great number of folds, each hanging loose in the eye, and augmenting, in an extraordinary degree, not only the extent of nervous surface, but the mass of nervous matter, and giving rise to that intensity of vision which distinguishes the eagle, falcon, hawk, and similar animals." Large ears also, easily collect more vibrations of sound, which fact is in perfect accordance with the doctrine under consideration. Almost all four footed animals hear quicker than man, as dogs, horses, cattle, sheep, &c, and it is for this plain reason, their auditory nerve is much greater than man's. Large nostrils also collect more oderiferous particles than small ones. This fact can be easily established by an appeal to

physiological writers and respectable travellers. The celebrated physiological writer, Blumenbach, says, "animals of the most acute smell, have the nasal organs most extensively evolved," and he adds, "precisely the same holds in regard to some barbarous nations." He gives as an example, the North American Indian, "whose internal nostrils," he says, "are of an extraordinary size." And "the nearest of this in point of magnitude, are the nostrils of the Etheopeans, from among whom," he continues, "I have seen heads very different from each other, but each possessing a nasal organ much larger than that described by Soemmering. These observations accord with the accounts given by the most respectable travellers, concerning the wonderful acuteness of smell possessed by these savages."

The physiologist Georget, says, "the nerve of smell in the dog, is larger than the fine nerves of the external senses in man."

To these respectable testimonies, I might easily add those of Cuvier, Soemmering, Monro, and many others, but it could hardly be required even by the most skeptical; for in all the cases which I have examined, we have seen the law under consideration, hold good; nor can a single example be adduced, in which

this law does not hold through the whole organic structure. Why then should the brain be excluded from a participation in the influence of the law of size, a measure of power, other conditions being equal. If no good reason can be shown that the brain forms an exception to a law which appears to pervade all organized nature, then it fairly follows that the vigor of function in the brain, is in proportion to its size, other conditions being equal.

2. The small size of the Brain found in the heads of Idiots, furnishes another argument in support of the doctrine of size, a measure of power. To this law, there are no exceptions. A very small encephalic mass, according to the universal testimony of physicians, is an invariable cause of idiocy. I, as a phrenologist, boldly challenge any and all anti-phrenologists, to produce a single example of powerful mental vigor, or even respectable, where the brain is decidedly small, or very small. I no not, however, say that *small size* in the brain is the *only* cause of mental imbecility. A very large brain may be diseased, and idiocy be the consequence. But if the brain be small, or very small, though it may be sound as Sir Isaac Newton's, the subject will invariably be an idiot, or decidedly below par for depth and

strength of intellect. If this be true, size in the brain is a measure of power in its function.

3. The law under consideration, may be supported by the stubborn fact, that men of astonishing force of character, have invariably been found to possess large heads and active brains.

The busts of ancient heroes, philosophers, and statesmen, are always represented with large, well balanced heads. Now if those busts be only fanciful, still they show the opinion even of those who knew nothing of phrenology to be in accordance with the law of size, a measure of power.

This law held in regard to Napolean Bonaparte, before the thunder of whose power and dominion the princes and potentates of Europe trembled. It held in regard to Nelson, the hero of the ocean; and Washington, the father of American liberties; and Franklin, the statesman and philosopher; and the painters, Raphael and West; and the metaphysicians, Locke and Bacon, and Brown; and the theologians, Edwards, and Hopkins, and Richards, and Griffin, and Beecher, and Alexander, and Burchard, and Finney, and Taylor, and hosts of others. It holds of the Hon. Daniel Webster, and Henry Clay, and J. C. Calhoun,

and George R. Poindexter, and many other honorable Senators. In a word, this law of size, holds in regard to all the truly great men in our nation, and throughout the world. No deep and profound reasoner, or original and powerful thinker, can be produced from any quarter of the globe, but what possess a large head, an active brain, and an immense developement of the reflective organs, causality and comparison. Hence it fairly follows, that size in an organ, other circumstances being equal, is the true measure of power in its function. Some may say the difference in the intellectual, moral, and affective powers of mankind, is resolvable in the difference of their external circumstances and advantages. True external circumstances frequently give direction to conduct, but never destroy, or create a fundamental power. The astonishing difference in intellectual vigor manifested by different individuals, cannot, for a moment, be resolved in a more favorable train of circumstances enjoyed by some than by others; for thousands have had as good advantages as the best, and *improved* them, and, often all, never rose above mediocrity in their respective professions. Did Benj. Franklin, a poor printer boy, obtain his meed of immortality by his surpassing exter-

nal advantages? Did Benj. West, the celebrated painter, obtain his celebrity by an early favorable combination of circumstances? Was he not frowned upon by his parents? And did he not, when a *mere child*, seclude himself in a garret, to avoid the frowns of his parents, and without any instruction, conceive and execute some of his most beautiful designs? The truth is, external advantages, however well improved, though highly useful, never yet atoned for a deficient Brain; they never of themselves made a great painter, or poet, or musician, or mathematician, or mechanic, or statesman, or any great and original genius. The true secret lies in a large well balanced head, and an active brain. All great and original geniuses have been found to possess such a Brain, without a solitary exception; and no others, though they may have passed through life with a good degree of respectability and credit to themselves and their friends, have ever become original and powerful thinkers, or profound reasoners, and executors of bold and useful designs. Strange indeed, if size in an organ is no measure of power in its function; that a small head, of uncommon mental vigor, cannot be produced, from some section of the globe, to overturn this phrenological doctrine, that

size in an organ, other conditions being equal, is the true measure of power in its function.

4. The doctrine of size, a measure of power, may be fairly inferred from *national differences* in the size of the cerebral mass, manifested by corresponding power and impotence. For example, the Hindoos have a brain considerably smaller than native Europeans; and who does not know, that, for many years, a few thousands of Europeans, have subdued and kept in awe and under tribute, many millions of Hindoos.

The African race generally have heads moderate or small, and their subjection is proverbial. The brain of the American Indian is smaller than the brain of the whites, and they are constantly melting away before them.—The Cannibals, living near the isthmus of Darien, have heads bearing a strong resemblance to those of monkeys, and their intellect is next to nothing. The same may be said of the New Zealanders, and of the New Hollanders, "who are," according to the testimony of Sir Walter Scott, "even at the present, in the very lowest scale of humanity, and ignorant of every art which can add comfort and decency to human life."

5. The law of size, a measure of power, is

generally conceded by physiologists, even by those who take no interest in phrenology. I will adduce the testimony of but one among many. Magendie, a very celebrated French physiologist, says, "the volume of brain, is generally in *direct proportion* to the capacity of the mind. We ought not to suppose, however, that every man having a large head is necessarily a person of superior intelligence, for there are many cases of an augmentation of the head besides the size of the brain, but it is rarely found that a man distinguished by his mental faculties, has not a large head. Now this is precisely the doctrine of the Phrenologist, and how the learned gentleman can advance it, and yet be disinclined to support phrenology, is for himself, and not the phrenologist to answer. The argument is certainly in favor of Phrenology.

From these considerations, I feel justified in maintaining and teaching the phrenological doctrine considered in this lecture. If the doctrine now advocated, be not true, it is certain that the Brain forms an astonishing exception, as we have seen, to the general law of organized nature. And inasmuch as anti-phrenologists admit that the law of size, other conditions being equal, holds through the whole system of

organized nature, it becomes them at least to *prove* that the Brain forms an exception to this law, or give up their groundless and unreasonable objections to the doctrines of Phrenology, "which," as the immortal Spurzheim safely predicts, "will one day become the basis of all philosophical, moral, and political sciences."—"It is often said," says the Dr. "that our observations are not numerous enough to bear out our conclusions. Those," he adds, "who made that objection, can only speak from *mere supposition*, without the least idea of the numberless facts which we have observed. They ought simply to bring forth contrary facts, or remain silent, in a science they have not examined, and have no desire to examine. Hitherto it is certain, that all those who have inquired into nature herself, whether their motive was to confirm or to refute phrenology, have been converted."

# LECTURE V.

## Objections to Phrenology considered.

Having laid before you the fundamental principles of Phrenological Science, and the leading arguments by which they are sustained, I will in the next place consider some of the principal objections commonly urged against this science.

Obj. 1st. *Acephali*—Acephali is a Greek word from Akephalos, and signifies headless, destitue of brain. It is urged by anti-phrenologists, that the cerebral mass cannot be the exclusive organ of sensation, because acephali are sometimes found living and moving in diversity of ways. Now it can easily be made to appear that those who urge this objection, wholly confound automatic motions with consciousness, "in the same way," as Gautier says, "that a beheaded cock, fluttering in the agonies of death, struggles to fight and defend itself." But who, for a moment would believe this? Would not ninety-nine persons in a hundred say, the man confounds automatic motions with consciousness? The same might

be said of beheaded insects, reptiles, quadrupeds, birds, and even men. Their motions are manifestly caused by irritabiblity, without the least consciousness. "Such motions," says Dr. Spurzheim, only seem to be accompanied with sensation and will, because the organic structure and mechanical arrangement of the parts, cause the motions to be produced precisely as they would, were they determined by the will, and took place with consciousness." "There are many phenomena which happen according to determinate laws, without consciousness, reflection, or will; and muscular motions may be the same, whether they occur as effects of the will, or of any other irritating cause. During sleep, and before birth, automatic motions exist in sufficient perfection, while the animal functions are still inactive." "It is not even determined whether the crying and sucking of the infant are always accompanied by consciousness, or, whether these phenomena belong to automatic life. It seems to me," continues Spurzheim, "that they are sometimes automatic, and at other times animal, just as motions in general are. It must therefore be allowed, that certain parts of the body produce automatic motions only; and that other parts, subject to the will, are capa-

ble of producing motions, which are not the result of its activity, but conformable to their structure."

2. It has been urged that the brains of pigeons and other creatures, have been entirely removed, whilst they continued to live and retain their consciousness, and that therefore phrenology cannot be true. If this assertion were founded in truth, it would certainly sap to the very foundation the whole fabric of phrenology. But I boldly affirm that such an assertion is wholly groundless. It is not denied that a *portion* of the brain has been, and may again be removed, without destroying life, or any of the senses, but I utterly deny, and so do Gall and Spurzheim, that the *whole* cerebral mass can be removed without instantly destroying life in any animal. Let any anatomist make the experiment, and if it succeed, that is, if the animal continue to live, and retain his senses, I will be among the first to renounce phrenology.

3. It has been objected to phrenology, that there have been Hydrocephali—persons whose brains are dissolved, destroyed, or disorganized by water, who still retained their original mental vigor. Now I admit that there have been many cases of Hydrocephali, in which large

quantities of water have collected in the ventricles of the brain, and that their skulls have been greatly distended, some even to the enormous circumference of thirty-three inches, and twenty-four and a half inches from one ear to the other, and twenty-three and a half inches from the root of the nose to the nape of the neck, who have still manifested all the feelings and intellectual faculties common to man; but I utterly deny that there ever was a person whose brain was wholly dissolved, or turned to water, whilst he himself retained all the feelings and intellectual faculties common to man. All *post mortem* examinations contradict this absurd opinion. Dr. Spurzheim speaks of examining a vast many *Hydrocephali* in various parts of Europe, assisted by the most eminent anatomists, and in no instance did he find the brain dissolved, or destroyed. He even denies the *disorganization* of the brain in cases of Hydrocephali. In accounting for the mental vigor frequently manifested by Hydrocephali, he says, "such phenomena are easily explained by those who are acquainted with the structure of the convolutions of the brain. They know that even in hydrocephalus of a large size, the brain is *not disorganized*, but that it is placed on the bottom of the skull, or that the

direction of its fibres has been changed from vertical to horizontal." Now the exhibition of the faculties does not depend essentially on the vertical, horizontal, or inclined position of the cerebral fibres. They may even be lengthened without the internal organization of the brain being thereby destroyed. The optic nerve is sometimes elongated by an excrescence pushing the eye-ball out of the orbit, *without* the loss of sight. "All arguments then," says the Doctor, "which have been founded on hydrocephalus, to prove that the brain is not the exclusive organ of the soul, fall to the ground."

And here I would ask a single physiological question, for the consideration of those who admit that the brain is the general organ of the mind, and still urge against phrenology the objection just examined and refuted, and dismiss the point.

If the brain be the general organ of the mind, and be *destroyed* in hydrocephali persons, how can they, admitting they could live, be capable of manifesting any mental faculty?

4. It is objected to phrenology that brains have been found completely ossified, whilst the subject retained its affective and knowing faculties. Who, it may be asked, ever discovered such a brain? If I remember rightly, it

was an unlettered friar, named Thomas Bartholin, who was a cook and butcher for the Benedictine monastery of St. Justin, near Padua, who says he slaughtered an ox in 1660, which had a brain as hard as marble. Mirable dictu et auditu! This is really high authority. An unlettered Benedictine Butcher, two hundred and seventy-seven years since, peeps his head out at a window of a monastic slaughter house, and proclaims to the world that he has killed an ox with a brain as hard as marble.—Our adversaries must indeed be driven into great straits to resort to such far-fetched arguments to overturn the science of Phrenology.—It is true that bony excrescences have in some few instances been found on the internal surface of the skulls of animals. Such were shown to Gall and Spurzheim when at Vienna, Leipsic, Amsterdam, Cologne, and Paris, and shown in triumph as ossified Brains, and complete refutations of the fundamental principle of Phrenology, that the Brain is the organ of the affective and mental faculties. But those eminent anatomists and physiologists have, by their careful dissection of what was shown to them as ossified Brains, and from the testimony also of many of the most celebrated anatomists and physiologists of Europe, who likewise examin-

ed them, clearly and conclusively proved them to be mere bony excrescences of the skull.—Spurzheim cites the testimony of the famous Vallisneri, who states that he himself saw "the pretended petrifaction spoken of by the monk, and says that it is no brain; he farther proves that these masses are merely bony excrescences of the skull." "He has therefore," says Spurzheim, "made various drawings of the brain of an ox, to show that there is *no analogy* between the protuberances observable on these excrecences, and the convolutions of the brain." He shows that an excrescence in his own possession, had a much stronger resemblance to the brain of an ox, than that which Duverney had caused to be drawn." "He consequently," continues Spurzheim, "reproaches Duverney with his ignorance in thinking that he and Bartholin had alone observed this phenomena, and expressed the greatest amazement that the Academy of Sciences should have been deceived by that which Duverney pretended was an ossified brain." He moreover," adds the Doctor, "reproaches Duverney for having neglected to open and examine the internal parts, in order to see that there was no vestige of cavities, of corpora striata, or of thalami; and

blames his credulity in supporting his assertions only by the story of a butcher."

After considering at large, several specimens of pretended ossified brains, and demonstrating that they were nothing but bony excrescences projecting from the skull, sometimes without and sometimes within; and when within only gradually pushing the brain somewhat from its place, without *destroying* its structure, Spurzheim thus concludes. "Whatever then has been said regarding ossified brains, must be attributed to ignorance of anatomy and physiology. Some share of blame may also attach to inaccurate observations, and excessive love of the marvellous; and I here repeat what Gall and I have always said, that if ever a brain be ossified, and the animal preserve its intellectual faculties, we shall be the first to declare our doctrine of the functions of the brain a purely chimerical fabrication."

Obj. 5. The *Frontal Sinus.* Anti-phrenologists are perpetually carping about the frontal sinus, as an insuperable objection to the truth of phrenology. Let us look at this their favorable objection. Sinus, is a Latin noun, primarily signifying the bosom, the inner part, or the hollow of any thing, a bay, &c. In the human head, it signifies the dark hole above

the nose, lying between the external and internal tables of the skull. This sinus is always formed in one of two ways, either by a moderate projection of the *external* plate of the skull directly over the dark hole, while the internal plate or table remains stationary; or by a moderate depression of the *internal* plate of the skull, while the *external* plate remains in its original place. This sinus is considered by many as an insuperable objection to the truth of phrenological science. Why? The objector answers, because the external surface does not indicate the precise degree of developement of brain beneath. To this I reply, if the frontal sinus does indeed interfere to some extent among adults, it is only with four or five organs in thirty-six or thirty-seven. It affects none of the rest in the slightest degree. Does then the science of phrenology fall to the ground because a slight difficulty is sometimes presented in determining the cerebral development of the organs of form, size, weight, individuality, and locality, while all the rest, thirty-one or thirty-two in number, remain unaffected? Would it not be quite as logical to speak of a snow storm in Canada, obstructing the great Western Turnpike from Buffalo to Albany, and from Albany to Boston, as to speak of

a small *frontal sinus* concealing the developments of thirty-one or thirty-two organs with which it has not the remotest influence? Besides, anti-phrenologists will do well to consider that the *frontal sinus* seldom appears before the fourteenth year, and if it does, it does not, perhaps in one case in a thousand, rise so high as the base of the brain. Moreover, some of the very organs lying directly over the *sinus*, are as active between three and fourteen, if not more so, than at any subsequent period of life, particularly Individuality. Do we not then discover the function, whatever may subsequently embarrass us? Besides, if we are wholly to renounce the science of phrenology as a chimera, because of some difficulty that may be presented by the sinus, at certain periods of life, what human science may not be renounced as a chimera? Those sciences that are the most dignified present their exceptions. Shall they therefore be renounced as chimerical fabrications? Let us rather act the consistent part and retain both, remembering that all great laws have their exceptions.

6. It is frequently urged against phrenology that there are many large heads with "*little wit*," while others, with small heads, are "very clever." This objection shows, as do almost

all others, that the adversaries of phrenology do not generally understand the fundamental principles of the science; for if they did, they never would bring forward this objection; for no intelligent phrenologist ever pretended to compare intellectual strength in general with the size of the brain in general, though this objection *implies it.* On the contrary, all sensible phrenologists lay it down as a fundamental principle, that different portions of the cerebral mass have widely different functions of power, and hence that the *same absolute quantity* of brain, will give impulse to strong or weak, good or bad phases of moral character and mental ability. If, for example, a man with a small head, have the greater portion of the cerebral mass located in the frontal and coronal regions of the skull, he will be likely to pass for a respectable genius, and a good citizen; whereas, if the greater portion of the cerebral mass be located in the basilar and posterior portions of the skull, he will be likely to exemplyfy a fearful energy of the lower propensities; and the same principle holds in a large or very large head, so that the objection of large heads with "little wit," is wholly untenable. "The proper test," says Combe, "is to take two heads, in sound health, and of simi-

lar temperament and ages, in each of which the several organs are similar in their proportions, but the one of which is large and the other small; and then, if the preponderence of power of manifestation is not in favor of the first, phrenology must be abandoned as destitute of foundation." This remark of Mr. Combe, is in perfect accordance with the statements which I myself have made on this point repeatedly, and I now say, that if at any time on the presentation of such an example, the preponderence of power of manifestation be not in favor of the largest brain, I will instantly abandon phrenology as destitute of foundation.

7. It is often said, that if phrenology be true, the world has no need of it, for it has always gone on well enough without it. This objection is similar, and just as tenable as those formerly urged against Harvey's discovery and theory of the circulation of the blood, "a discovery which if measured by its consequences on physiology and medicine, was the greatest ever made since physic was cultivated," or against Sir Isaac Newton's discovery of the composition of light, and many other valuable discoveries now established on an immoveable basis, by scientific gentlemen, who, like Harvey and Newton, in their day, met with but lit-

tle as their reward, except condemnation, persecution and ridicule.

The objection at issue is, in point of fact, though not intended, opposed to all scientific improvement; it bears equally hard against all modern scientific discoveries, without a knowledge of which all the former generations of men lived and died. And is it reasonable to say that they always got along well enough without them; or, in other words, that a knowledge of many modern discoveries would not have been of immense utility to the inhabitants of past ages?

Obj. 8. The skull is too hard to be effected by the brain, and therefore the Phrenological bumps are nothing.

Those who make this objection, do nothing more nor less than say that one operation of nature interferes with and prevents another operation of nature. Their objection is as absurd as to say that the bark of a tree obstructs its growth, or that the shell of the turtle, or the lobster prevents the increase of, and gives shape to the bodies of these creatures; or that the skin gives shapes to, and prevents the growth of the hand, the arm, or the skull.

These facts are drawn from nature, and speak in language too plain to be misunder-

stood, that there is nothing more unaccountable in the formation and growth of the brain and skull, than in the formation and growth of the meat and shell of the oyster, the lobster, the turtle, or the wood and bark of a tree, and ten thousand other things.

OBJ. 9. *Bony Excrescences.*

"Although," as Messrs. Fowler and Kirkham remark, "the skull 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 any 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," and so say all phrenologists, for I will add, the shape and general appearance of all bony excrescences is entirely different from the regular swell of the phrenological organs, and, probably *never* found on *precisely opposite sides* of the *same head*, which almost excludes the possibility of deception.

OBJ. 10. Phrenology, it is pretended by

some, leads to Fatalism, and therefore destroys free agency and accountability.

Now if the premise be true, which I am neither bound to affirm nor to deny, the consciousness of every man is against the inference drawn, viz: that free agency and accountability are destroyed, and therefore, unless consciousness misguide, free agency and accountability are not destroyed.

This complaint bears equally hard against all those who believe and maintain that He who sitteth upon the throne of the Universe, *ruleth* in the kingdoms of men, and hath all hearts in his holy hands, and turneth them ad libitum, as the rivers of water are turned. This doctrine the greater part of the Christian world profess to believe, therefore, it is very unreasonable for such—to say nothing of others—to drag in the doctrine of Fatalism against Phrenology; for certainly, phrenology has no more to do with Fatalism than it has with God, in causing "one star to differ from another star in glory."

Phrenology simply looks at things as they exist. It does not make the *lumps*, nor the faculties, sentiments and propensities manifested by those who have them. It merely points out the bumps which exist, and which cannot

be denied, and says they are indications of certain talents and propensities, which, it is incontestable, are manifested.

Pray how can phrenology be at fault for merely declaring that those things *exist* which actually *do exist?* If phrenology made the bumps and the corresponding faculties and propensities, and these could be incident to no external influence, but must always be invariable, like the revolution of the heavenly bodies, it might with some plausibility be charged with the supposed guilt of fatalism. But phrenology neither makes the bumps, nor does it give direction to the powers and faculties of which they are the signs, nor does it, or its advocates maintain that the moral, intellectual, domestic, and selfish organs may not be greatly controled and influenced by external circumstances.—This famous objection then, instead of making against phrenology, does, in point of fact, make directly against the ruler of the Universe, and anti-phrenologists must settle the point with Him, or give it up, for He has organized every man as it hath pleased Him.

Obj. 11. Phrenology is accused of leading to Materialism.

In answer to this serious charge, I beg leave to remark, that phrenology does not,

in the strict sense of the term, maintain the doctrine of Materialism, though it maintains what cannot be controverted, viz: that there is a very intimate connexion and sympathy between mind and organized matter. But in doing this, what more does Phrenology do than maintain a plain matter of fact. Is there not a very close and intimate connexion and sympathy between mind and organized matter? If not, what mean the mantling cheek and sparkling eye; the lowering brow, the look of joy and grief, of love and hatred, depicted in the countenance as circumstances give rise? What mean the raging madness of man, when his brain is seized with inflamation, and the clear sunshine of reason, as soon as the exciting cause is removed? Ten thousand examples might be multiplied, all going directly to prove that there is a very close and intimate connexion and sympathy existing between mind and organized matter. Reason teaches this; observation teaches this; the conscience of those who propose this objection teaches this; the whole Physiological and Philosophical, Medical and Anatomical world teach and maintain this; the whole Theological world, with the Bible for their voucher, teach and maintain this same great principle of the intimate

connexion, and relation between the physical organization, and the manifestations of thought and feeling. Why then drag in materialism as a peculiar dogma of phrenology? If phrenology teaches it, or leads to it, because it maintains that there is a close and intimate connexion and sympathy between mind and organized matter, so does reason; so does the conscience of the anti-phrenologist; so do the whole Physiological, Medical, Anatomical and Theological world, together with the Bible, teach and maintain this, and lead to it with all its horrid consequences. The *truth* is, phrenologists and anti-phrenologists, both teach the connexion and sympathy between mind and organized matter, and if the conclusion follow, that the soul is therefore destructible, *both* are materialists; in other words, materialism is true. But the conclusion does not follow; for reason, and conscience, and the Bible, left their united voice against it; therefore, the intimate connexion and sympathy existing between mind and organized matter, do not *necessarily* involve the appalling doctrine of materialism. But if in the face of reason and conscience, and the Bible, anti-phrenologists still think the conclusion legitimate, we, as phrenologists, have no more to do with them, for we have proved that

the doctrine at issue is not applicable to phrenology *as such*.

Obj. 12. Phrenology is opposed to Regeneration.

If this assertion be true, it must be for the same reason, that it leads to materialism and fatalism, because it teaches and maintains a close and intimate connexion and sympathy between mind and organized matter, and that "it is not in man that walketh to direct his steps;" but if, as we have seen, it leads neither to the one nor to the other, neither does it sap, or so much as tarnish the glory of the Scripture doctrine of regeneration, or any other doctrine of the Bible. Phrenology leaves every man just where it finds him, free as air—free to read his Bible, or to neglect it; to attend church or to stay at home; to obey or disobey the divine requirements; for it positively denies that the powers and faculties manifested through the medium of the cerebral organs, are wholly beyond the reach of external influences, but more or less subject to them. Phrenology then, is not opposed to regeneration, or any other doctrine of the Bible.

Obj. 13. I will mention but one more objection, as I have considered the principal, and dismiss the subject.

It is frequently said, with an air of triumph, phrenology cannot be true because it is a new doctrine, and meets with opposition. If this conclusion follow from the premise, then the gospel itself is a fable, and its advocates are all resting under a strong delusion; for Christ and his apostles taught a doctrine *new* to the age in which they lived, and their doctrines every where met with the most deadly hostility. Moreover, if this conclusion follow, nearly every discovery and improvement in the whole field of the arts and sciences are mere delusions, for all of them have once been new, and nearly all of them have met with opposition. Facts confirm these statements. Were not the doctrines of Moses and Aaron ridiculed and inveighed against by Pharaoh and the Egyptian Priests? Were not the warnings of Noah and Lot treated with contempt by the men of their day? Did not the bulk of the Jewish nation thus treat their prophets? Did not the disciples of the various philosophical schools of Greece, for ages, wrangle and inveigh against each other, and make reciprocal accusation of perjury and impiety? Was not Socrates forced to drink the juice of hemlock, for having demonstrated the unity of God, a doctrine which all christians believe? Was not Democritus treated as insane by the Abder-

ites, for his attempt to find out the cause of madness by dissection, an experiment now approved of by the whole medical and anatomical world? Was not Golieo, at the advanced age of seventy years, cast into prison for having proved the motion of the earth—a truth now universally known and believed? Was not a number of persons, who excelled in physics, in the fourteenth century, punished with death, as sorcerers or magicians? Was not Harvey treated with great contumely on account of his discovery of the circulation of the blood? Were not the doctrines of the Great Reformers and their persons, treated with the greatest scorn, and both persecuted by their enemies? And have not hosts of others been thus treated on account of their valuable discoveries and improvements which will immortalize their names?

These interrogations imply an affirmative which cannot in verity be denied. How unreasonable then, and absurd the argument, if it can so be called, that phrenology cannot be true, *because* it is a *new* doctrine, and meets with *opposition?*

The *system*, I grant, is *new*, but the marks from which it is drawn, are as old as the history of man, and will remain, so long as man remains what he is.

# LECTURE VI.

## Advantages of Phrenology considered.

*My respected Auditors* :—I rise to deliver before you my closing Lecture upon the advantages of phrenology.

(1.) Phrenology rationally accounts for the conflicting views of mankind concerning *happiness* and *unhappiness* in this life.

Much has been written and said on this subject by philosophers of science and renown, but they have done but little more than verify the words of Elihu, that 'great men are not always wise.' That they have been at eternal spurs on this point, we can easily prove by an appeal to historical authority.

Did not Plato, one of the most virtuous and famous philosophers of antiquity place true happiness, in this life, in the knowledge and contemplation of the first good, and in endeavoring to make mankind approximate as near to it as possible? Did not Socrates place true happiness in virtue, useful knowledge, and the love of truth? Did not Thales place true happiness in refinement of mind, a competent

supply of this world's goods, and in a sound and healthy body? Did not Arristippus place true happiness in agreeable impressions on the senses? Did not Hegasius, a disciple of Aristippus, place true happiness in voluptuous pleasures? Did not Annicris place true happiness in moral feelings, and pleasant sensations?—Did not Diagenes place true happiness in an absolute independence of circumstances?—Did not Epicurus place true happiness in bodily ease, and freedom from pain and labor, mental or physical? Did not Geno place true happiness in freedom from hope and fear, from all sense of pain or pleasure in any situation whatever, in self command and self denial? Did not Marcus Aurelius teach and maintain that true contentment of heart consists solely in the practice of actions which the human nature demands? Has not the philosopher Paley, of modern days, taught that true happiness consists in doing good to others, in health, in the exercise of the social affections, and in the pursuit of great engagements and important occupations?

Now have any of these famous teachers of moral and intellectual philosophy, in any of their writings, explained *why* one class of men believe true happiness to be found in one pur-

suit, and another class in another pursuit?—Have they not all made their *own minds* the *only standard* by which mankind are to judge of and pursue happiness? And if their views were correct, would not all mankind find their happiness to consist in a *practical* exemplification of their favorite dogmas? But *how*, I ask, would *this* coincide with the undeniable truth, that some in spite of every external influence to the contrary, find their happiness to consist in feasting upon the luxuries of life; others in fishing and hunting; some in poetry, and others in music; some in painting, and others in sculpture; some in the instruction of youth, and others in the examination of metaphysical questions; some in solving mathematical problems, and others in philological pursuits; some in grasping the sword, and rushing to the field of strife, "and garments rolled in blood;" whilst others pursue quiet peace, delighting in the splendor of a stately mansion, environed with beautiful gardens, and pleasant walks, and shady groves, and limpid lakes in medio; and others still in spending life like Virgil's Scythians, of whom he says:

> "*Ipsi in defossis specubus secura sub alta*
> *Otia agunt terra, congestaque robora, totasque*
> *Advolvere focis ulmos, ignique dedere.*

*Hic noctem ludo ducunt, et Pocula læti*
*Fermento atque acidis imitantur vitea sorbis ;"*

which, being interpreted, signifies, "They pursue quiet peace in caves dug deeply under ground, and roll whole elms upon the fire, and give them to the flames. They spend the night in sport, and joyful imitate the viny bowls with beer and sour cider."

Hence it is obvious that all teachers of Moral and Intellectual Philosophy, whether ancient or modern, who have measured the happiness or unhappiness of others by what constituted their own, have been utterly at fault; and they never have been able, by their boasted standards, to explain these and many other views of happiness at which we might glance. It is in vain for the objector to begin to carp upon the threadbare doctrine of circumstances to get out of the noose. Did a favorable combination of external circumstances make the philosopher and statesman, Benjamin Franklin what he was? Did mere external circumstances give Benjamin West his strong passion for painting, who, when a *mere child*, secluded himself in a garret to indulge his strong passion, and there bid defiance to the frowns of his parents, and the corrections of his teachers? And did he not, when a mere boy, conceive and ex-

ecute some of his most beautiful designs? The same might be said of Henry Clay, and Patrick Henry, and ten thousand others, who, in spite of every external disadvantage to the contrary, have raised to eminence. It is in vain to say that diversity and variety of *intellects* and *feelings* do not characterize men, at least, as much as they do their *countenances*, and that, even from the first dawn of intellect, and in ten thousand cases, in *direct opposition to circumstances*. The stale argument, then, of *circumstances*, introduced to explain the conflicting views of mankind concerning happiness, falls to the ground. Now these conflicting views of mankind concerning happiness, of which we have spoken, and all others, are easily explained upon Phrenological principles. Phrenologists maintain that "Human nature is composed of numerous *special* dispositions and every *special* disposition may be active in different degrees." "Now every faculty, being active and satisfied, is happy, or pleased; and every active faculty which is not satisfied, is displeased, or unhappy."

This is the genuine philosopher's stone—the window through which to look and read as from a book, the mental phenomena of every man, to account for the endless diversity and

variety which characterize the *feelings* and *intellects* of mankind, at least, as much as they do their *countenances*, and that, as already proved, even from the first dawn of the mind, and not unfrequently in direct opposition to the force of external circumstances. What philosopher has ever explained this phenomena of human beings? Has any philosopher of ancient or modern days shown, like the immortal Spurzheim, and the defenders of his system of mental philosophy, that "human nature is composed of numerous *special* dispositions," and that "every special disposition may be active in different degrees;" and that "every faculty being active and satisfied, is happy or pleased;" and that "every active faculty which is not satisfied, is displeased or unhappy?" But this view of the subject alone explains the conflicting opinions of mankind concerning happiness in this life, and hence its decided superiority over every other system of mental philosophy.

The great defect, as we have shown, of philosophical writers, is this; they always give a definition of happiness which expresses the state of their own minds, or their active powers, and take this as a standard of happiness in general, which is as absurd as to attempt to show that a sheep can best subsist on flesh,

and a lion on grass; for the early developments of the special dispositions of men, are not more at spurs with each other. "With what propriety then can men undertake to measure the happiness of others by their own, when each find his happiness in the gratification of his active powers, in the same way as the sheep, whilst feeding on grass, and the lion, whilst devouring its prey, are happy each in his own way.

2. The phrenological doctrine of the Mental Phenomena, explains *why* so few of mankind take any pleasure in cultivating their intellectual powers.

These mental phenomena have never been rationally explained, except by an application of phrenological principles, which demonstrate that "the cerebral mass devoted to the intellectual operations is to that of the affective functions scarcely as one finger to the whole hand," and that "the organs of the animal feelings together, are much larger than the organs of the human sentiments." "These observations are founded on the invariable laws of nature, and it is impossible to insist too much on the error of philosophers; to consider the understanding as the *chief* and *fundamental* cause of our actions, and to overlook the influence of

the brain in the mental phenomena."—SPURZHEIM.

In this field, phrenology is completely triumphant. By applying her principles, the foundation of which is as old as the history of man, she proves that the intellectual strength, moral sentiments, and propensities of the animal nature, have, other conditions being equal, been active in proportion to the size, and temperaments, and balancings of the brain; and the intellectual organs being generally less developed than those of the animal, the great mass of mankind have naturally followed the motions of their animal organs, and turned a deaf ear to those of their knowing and moral organs.

(3.) Phrenology may justly claim a superiority over every other system of Philosophy of the Mind, in that it gives us *more knowledge* of human nature.

Most of the teachers of moral and intellectual philosophy, have given to the world many excellent precepts in their writings, but there is in them all a cardinal defect, in that they all assail natural and moral evil by the top and not by the roots. But the teachers of Phrenological Science, like John the harbinger of Jesus, lay the pruning instrument at the root of the

trees. It is a cardinal point in phrenology that an organ is prepared for activity in proportion to its size, other conditions being equal. This we have proved in a former lecture. What then is a legitimate inference? Obviously this, if a man be prone to indulge in any unbecoming passion, as violent and ungovernable anger, avarice, pride, &c., he has an unfavorable cerebral development. Now in the management of a person of this description, the question is what will be the proper course of treatment? *Ans.* To bear in mind his unfavorable developments of Brain, and instead of using severity with him, which will tend directly to excite his destructiveness, acquisitiveness, self-esteem, and approbativeness, &c., which are the causes of his violent anger, avarice, pride, and vanity, let us direct ourselves to his veneration, benevolence, and intellectual organs, that by rousing *them*, and bringing *them* into action, we may assuage the vehemence of his Destructiveness, Acquisitiveness, &c.* The same might be said of a person deficient in conscientiousness; instead of dealing harshly with such an one, he should have powerful motives addressed to all his other moral and religious

* We do not speak of such as have violated the laws of their country.

organs, and to his self-esteem and approbativeness, that they may be brought into action, and supply the place of his feeble conscientiousness; and whilst this is being done, he should by no means be placed in a confidential situation, where property is entrusted to his supervision. This is laying the axe at the root of the trees. Now those who take a contrary course with a person deficient in regard to feeling the obligation of justice, and still think of reforming him, is as absurd as to think of supplying a person's deficiency in perceiving melody, by harsh treatment.

This later modus operandi is a fundamental defection in all our prison governments.—Though Convicts are punished, their punishment is seldom, if ever, mendatory. If a plan could be devised by any moralist, or philo-anthropologist, if I may be allowed to compound Greekisms, to remedy this defect, he would deserve the unfeigned thanks of all mankind.—The system of the phrenologist, it may be said without boasting, comes the nearest to supplying this defect. By addressing motives to the organs of the intellect, and moral sentiments, which are calculated to control the propensities, tens of thousands might be saved from ruin.—A contrary course, except when the laws of the

land are violated, is, comparatively speaking, as useless as to throw music in order to chain down the winds and waves. The *practical results* of phrenological science are directly calculated to look into the shade every system of mental philosophy hitherto introduced.

The old philosophical systems, like weather guessers, who as often fail as judge right, can tell something, when they witness moral actions, of what the source from whence those actions proceed. Phrenologists, on the other hand, like genuine astronomers, can calculate their eclipses with great certainty, *beforehand*, and thus enable men to determine *before* as well after, what is the calibre of a person. They can determine, with great certainty, *before* they witness any exhibition of a man's fundamental powers and faculties, what is their strength.—They can tell just as well *before* as after, whether a man has a well balanced head, and a favorable temperament, and will therefore make a good servant, a good companion, a good partner in trade, a good husband, a good merchant, a good mechanic, a good advocate, a good judge, a good physician, a good minister, a good legislator, a good chief magistrate, &c., or whether he will prove unfit for the above and similar post of responsibility. In a word,

the great principles of Phrenology, skillfully applied, will enable a man to determine *beforehand*, what is the general character of the whole kephalic creation, lying within the sphere of his knowledge. The amount of good then, that might be done, and the amount of evil that might be avoided, by a general knowledge of the phrenological doctrine of the mental phenomena, can only be known by that Being to whose inspection all moral actions lie open, and who weigheth and comprehendeth the sum of the whole as in an even balance.

# THE NATURAL LANGUAGE OF THE ORGANS,

BY

C. C. WILLIAMS.

# LANGUAGE OF THE ORGANS.

FROM observation and experience, the author feels confident that the *natural language of the organs*, as expressed by individuals possessing them very large, furnish as convincing testimony in favor of Phrenology, as any that can be adduced.

My object in bringing the science before you in this light, is to excite you to observation and application of its principles. Every transaction of our lives, when unrestrained by circumstances or education, is a spontaneous suggestion of nature, and traceable to its source.—The peculiar carriage of the head, and expression of different individuals, are frequently subjects of remark, and furnishes the phrenologist generally, with a true index to their character. For example:—one carries himself as though he was a little too big for his clothes; another sneakingly, as if afraid to look up; another as if he cared for no one, &c. In society one assumes considerable importance, and intrudes himself where he is not welcome; another appears diffident and re-

tiring, although he may be talented; some appear all life and animation, with little reason or discretion; others easy, affable, and agreeable; others stern and dignified—some are always talking of their property; others of their person or family, &c. Now all these peculiar traits of character, are mainly owing to the *peculiar* organization of their brains. It is true that education has its influence, but it can nevey atone for a decidedly deficient organization, although it may to a great degree modify it.

### Self-Esteem.

One having self-esteem very large, will carry his head well up, or back, have a haughty and independent air, and in conversation will frequently use the pronouns *I*, *my*, or *mine*, *me*, &c.; will raise on tiptoe, and settle back with an air of importance; with destructiveness very large also, will say *I will*, *I wont*, *I can*, *You shall*, *You sha'nt*, *&c.*; with firmness and combativeness also large, and the reflective organs only moderate or small, will be very stubborn, self-willed, and self-conceited: will not hear to advice or reason, and often intrudes himself where he is not wanted.

### Destructiveness.

One having this organ very large, is naturally

inclined to bestow opprobrious epithets on those who oppose him in the least; is very irritable, and almost incorrigible; when angry will resort to brutal means for redress; will scold at trifles; have a harsh, terrific voice; and with self-esteem small, and the moral organs only moderate or small, will use much profane and vulgar language. In children it may be observed by their propensity for throwing stones at each other, and at cats and dogs; in cutting benches, destroying books, tearing down fences, and in teasing and tormenting those around them; and with benevolence small, will delight in killing animals; with approbativeness large, may be flattered to do the most brutal act.

### Approbativeness.

One having this organ very large, with self-esteem full, will have a peculiar toss with his head; in conversation will frequently nod assent, and creates what is termed vanity; makes one plausible and affected, fond of show, style, dress, and splendid equipage; prompts attention to persons of distinction; causes one to prink, flatter, &c.

### Philoprogenitiveness.

One in whom this organ is very large, will exhibit a remarkable attachment for children

and young animals—it may be observed in females particularly, who have this organ much larger than males, and the natural language of it is a striking proof in favor of the doctrine under consideration. If an infant be presented to a man, he will generally hold his head over or towards it while caressing it, and seldom toss it up; whereas, a lady will toss, the child up, and her head will fall back in the direction of this organ, which is located in the back part of the head. It may be observed also in some who are always playing with children, stopping them in the street to talk, making them presents, &c.

### Adhesiveness.

This organ, when very large, creates that warm and glowing feeling of friendship which we often witness in female character.

Phrenologists all concur in the opinion that females possess this organ and philoprogenitiveness, larger than males; when very large, it causes the head to fall a little back, to either side; in shaking hands, it imparts a firm grasp, and a warm reception; creates undue attachments, and inconsolable grief under disappointment.

## Secretiveness.

Those in whom the organ of secretiveness is very large, will always have a great deal of privacy; will generally want to take persons one side to talk to them, although what he wishes to communicate be of little or no importance; will talk in a low voice, and often insinuate in a mysterious manner, for the purpose of eliciting something of which they themselves have barely heard hinted or surmised; are apt to create disputes and disturbances without implicating themselves; never appear to know any thing unless they want to, and will generally evade a direct answer; are apt to represent things in such a manner that more than one meaning may be inferred, and with acquisitiveness very large, also, will cause the head to recline a little forward, and to the side.

## Cautiousness.

Those in whom the organ of cautiousness is very large, will be constantly on their guard, and borrow much trouble, even about trifling affairs; will look under their bed, for fear that some one may be there when they retire; often look behind them when travelling in the evening; and with combativeness small, will

be great cowards; but with cautiousness small will always be going headlong and careless; and with secretiveness also small will be very incautious and indiscreet in their doings and sayings, and their neighbors will know quite as much of their business as they do themselves.

### Acquisitiveness.

One in whom acquisitiveness is very large, will have an insatiable eagerness to accumulate property; have a miserly, sordid propensity. The natural language of it is plain to be seen in a person taking change, when if the organ be very large, he will examine it very particularly, to see that it be not worn or defaced in any way; will stand for the half cent, count his money over and over again; is always trying to sponge something out of others, and even out of himself; and with self-esteem, approbativeness, and the moral organs small, will be a thief and a liar; in short, a person possessing such an organization, will be the meanest of the mean, and a phrenologist would have no scruples in telling him so.

### Hope.

One having the organ of hope very large, always looks on the bright side of things, and has a happy flow of spirits, even in adversity;

will risk much, trusting to Hope for success, and although often disappointed, he will still *hope* and trust to *it*, again and again; will attempt and often accomplish what a reflecting mind would deem too hazardous; with destructiveness, combativeness, and self-esteem large also, will trust too much in his physical powers, and often get defeated or excelled in gymnastic games and exercises, but in no instance will he despair of success.

## Combativeness.

One who possesses the organ of combativeness very large, will have a disposition to defend himself to the last. The organ of destructiveness is much easier excited than this organ, yet without it would sooner become exhausted or subdued. I consider that the organ of combativeness inspires one with a higher and nobler feeling than destructiveness. It is generally supposed by those who have but little if any knowledge of the science, that these are two very bad organs to possess; an explanation of them is frequently necessary in examinations, as their names are rather odious, particularly to females. The fact is, these organs when directed by the moral and intellectual ones, impart force, energy and decision

of character, but when possessed without these to guide them, they create an overbearing, uncontrolable, insolent, and low propensity.—This organ imparts vigor and boldness in debate, renders the voice deep-toned and impressive, and exhibits a determination not to be discouraged or subdued.

## Benevolence.

One in whom the organ of benevolence is very large, will possess a very kind and obliging disposition; will frequently disoblige himself to accommodate his friends or neighbors; will be ever ready to sympathize in other's misfortunes, and will be very charitable and benevolent—it is this organ which prompts those kind and benevolent acts which we often witness bestowed by persons in every community on those who are sick and destitute; will delight in doing acts of kindness and charity, and ever be ready to divide a portion of his living with those who may need it, and with acquisitiveness very small, will be decidedly too generous; with destructiveness and combativeness also small, will shudder and often faint at the sight of blood.

### Marvelousness.

One in whom the organ of marvelousness is very large, will believe with astonishing avidity, any thing relative to supernatural objects and agencies; will often say, while relating any singular incident to him, Ah! Indeed! why how strange! &c., and his countenance and attitude will denote astonishment, amazement, &c.; will be ever too credulous and subject to imposition, by the designing.

### Imitation.

One possessing the organ of Imitation very large will be a good mimick, ready and apt on all occasions, and with Mirthfulness and Secretiveness lage also, will have a happy talent for making sport, by exhibiting things in the most ludicrous light.

### Ideality.

One having the organ of Ideality very large, will show it in a peculiar like for nice arrangement—for Poetry—for Novels, or any thing beautiful—sublime—magnificent, or grand in natural or artificial scenery, &c.

### Constructiveness.

One having this organ very large, will exhibit much ingenuity in constructing, building,

repairing, &c., and with Causality and Comparison also large, will be an inventor. It may be noticed in children very often when quite young, by the ingenuity they display in making their play-things—laying out grounds—building dams, water-wheels, kites, &c.

### Configuration.

The possession of this organ very large, inclines and enables the individual both to notice and recognize in almost every instance, objects of every description, by their form. This organ may readily be observed (by those who wish to test the science) in the width between the eyes of different individuals. A person whose eyes are *very* near together, is scarcely able to recognize his intimate friends, after a short period of separation, particularly if the organ of Locality be also very small; whereas if the width be very great, the reverse will, in every instance, be the case. For examples, look at bank-tellers, expert door-keepers, &c.

### Size.

One having this organ very large, will notice the size or magnitude of objects with astonishing avidity, and be enabled to give very accurate descriptions of them in this respect.

## Weight.

One having this organ very large, will have an intuitive perception of weights and balances. The nature and size of it may be seen in individuals who act upon the stage—in the circus—as rope-dancers, wrestlers, sailors, &c.

## Color.

This organ when very large, disposes its possessor to notice the different colors of one's dress, and will naturally be inclined when giving a description of any person or thing, to particularize on this point. With Ideality large also, will arrange colors so that they will blend in perfect harmony.

## Order.

One having this organ very large will be *quite* particular in most respects—will not be satisfied unless things taken up, should be placed again in exactly the order they were before —will notice the slightest variation made in the arrangement of their things—will be pained frequently, when away from home, at the disorder things are in—can't see why people are not more particular—why they dont put such a thing in such a place, and put such an one in its stead—wants a particular place for every thing, and when not in use, to be always

in its place—will not be seen out, unless they look in perfect order, and with Ideality large, will not be simply satisfied with good order, but every thing must be tastefully arranged.

### Calculation.

This organ when very large, inclines its possessor to disbelieve things, unless he can see them demonstrated—will be ready and apt in arithmetical calculations, and with casualty large also, will be a good mathematician.

### Locality.

One possessing this organ very large, will notice and easily recollect incidents that transpire, from the local impression made by different objects connected with them—will readily recollect the position or location of things when travelling, that will enable him to find his way back without inquiry—will remember where and in what position he leaves things, so that, if it were necessary, he could find them in the dark, &c.

### Individuality.

One having this organ very large, will be inclined to notice things individually and separately—in relating or describing things will particularize minutely every circumstance con-

nected with them—will often weary his friends and acquaintances by being too inquisitive, &c.

### Eventuality.

An individual in whom this organ is very large, will have a first rate memory of things in general, and with Casualty and Comparison also large, be a good referee—will commit to memory with rapidity, &c.

### Time.

One having this organ very large, will be inclined and enabled, in making statements, or relating things that have transpired, to note the *time* very accurately—will be a good timist; and with Tune also very large, will be what is called a natural singer, musician, &c.

### Amativeness.

One in whom this organ is very large, will in society, exhibit a remarkable fondness for the other sex. It may be noticed in man by his propensity to get close to a lady while talking to her, and frequently putting his head near her's, even though she have a bonnet on. This organ undoubtedly many times prompts its possessor to so much politeness and attention to the other sex, that it is often mistaken for love or affection.

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