

Report made to the legislature of Massachusetts, upon idiocy / by S.G. Howe.

Contributors

Howe, S. G. 1801-1876.
Massachusetts. General Court.
National Library of Medicine (U.S.)

Publication/Creation

Boston : Printed from the state ed. by Coolidge & Wiley, 1848.

Persistent URL

<https://wellcomecollection.org/works/zgex8n6v>

License and attribution

This material has been provided by This material has been provided by the National Library of Medicine (U.S.), through the Medical Heritage Library. The original may be consulted at the National Library of Medicine (U.S.) where the originals may be consulted.

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

WM
H858r
1848

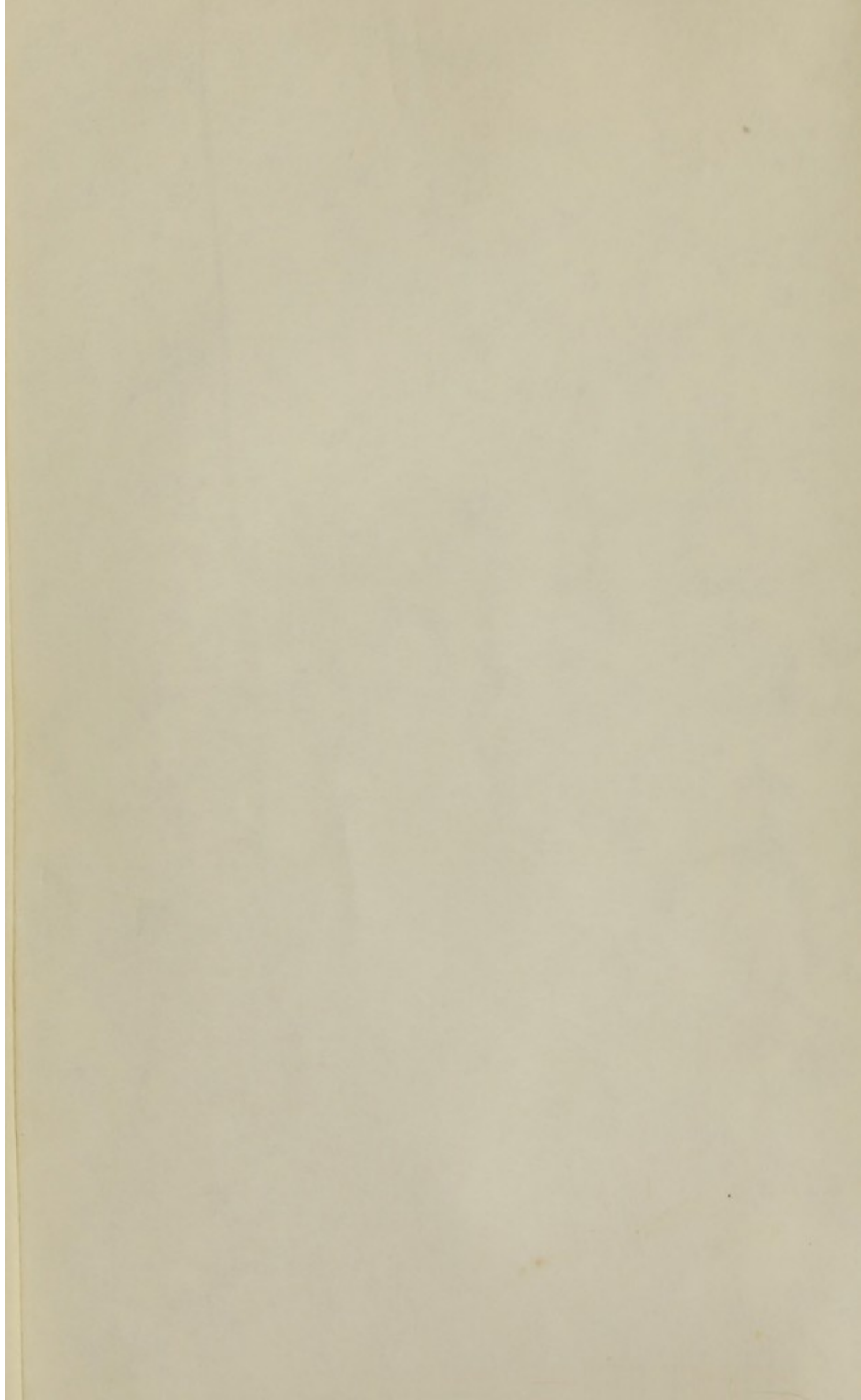


DUE

LAST DATE

DEC 16 1965

NOV 26 1966



14423

REPORT

72

MADE TO THE

LEGISLATURE OF MASSACHUSETTS,

UPON

IDIOCY.

BY

S. G. HOWE,

CHAIRMAN OF THE STATE COMMISSION.

Subsequently to this Report, the Legislature of Massachusetts made an appropriation of \$2500 per annum, for three years, to be devoted to the experiment of teaching and training ten idiots.

A school has been established at South Boston, under the direction of Dr. Howe; and several idiots are already under instruction. The teacher is Mr. J. B. Richards.

October, 1848.

Subsequently to this report, the Legislature of Massachusetts made an appropriation of \$2500 per annum, for three years, to be devoted to the experiment of teaching and training free labor. A school has been established at North Boston, under the direction of Dr. Howe; and several others are already under instruction. The teacher is Mr. J. B. Richards.

October, 1842.

14423

REPORT

72

MADE TO THE

LEGISLATURE OF MASSACHUSETTS,

UPON

IDIOCY.

BY

S. G. HOWE,

CHAIRMAN OF THE STATE COMMISSION.

Surgeon Genl's Office
LIBRARY
11107
Washington, D.C.

BOSTON:

PRINTED FROM THE STATE EDITION BY COOLIDGE & WILEY,

12 WATER STREET.

1848.

REPORT

LEGISLATURE OF MASSACHUSETTS

WM
H858r
1848

Rel 175-80-4

E. C. BOYLE

PRINTED BY THE STATE PRINTING OFFICE

LEGISLATIVE

DOCUMENT

PRINTED FROM THE STATE PRINTING OFFICE BY G. L. BROWN & SONS

1848

Commonwealth of Massachusetts.

Boston, Feb. 26, 1848.

To His Excellency, GEORGE N. BRIGGS, Governor of the Commonwealth of Massachusetts:—

SIR:—The undersigned, commissioners appointed by your excellency, under the act of April 11, 1846, "to inquire into the condition of the Idiots of the Commonwealth, to ascertain their number, and whether any thing can be done in their behalf," respectfully

REPORT

as follows:—

When we accepted the task assigned to us, it was not without a sense of its importance. We did not look upon idiocy as a thing which concerned only the hundred or thousand unfortunate creatures in this generation who are stunted or blighted by it; for even if means could be found of raising all the idiots now within our borders from their brutishness, and alleviating their suffering, the work would have to be done over again, because the next generation would be burdened with an equal number of them. Such means would only cut off the outward cancer, and leave the vicious sources of it in the system. We regarded idiocy as a diseased excrescence of society; as an outward sign of an inward malady. It was hard to believe it to be in the order of Providence that the earth should always be cumbered with so many creatures in the human

shape, but without the light of human reason. It seemed impious to attribute to the Creator any such glaring imperfection in his handiwork. It appeared to us certain that the existence of so many idiots in every generation *must* be the consequence of some violation of the *natural laws*;—that where there was so much suffering, there must have been sin. We resolved, therefore, to seek for the *sources* of the evil, as well as to gauge the depth and extent of the misery. It was to be expected that the search would oblige us to witness painful scenes, not only of misfortunes and sufferings, but of deformities and infirmities, the consequences of ignorance, vice, and depravity. The subjects of them, however, were brethren of the human family; the end proposed was not only to relieve their sufferings, and improve their condition; but, if possible, to lessen such evils in coming generations; the task, therefore, was not to be shrunk from, however repulsive and painful was its contemplation.

It is to be confessed, however, that we have been painfully disappointed by the sad reality, for the numbers of beings originally made in God's image, but now sunk in utter brutishness, is fearfully great, even beyond any thing that had been anticipated.

The examination of their physical condition forces one into scenes, from the contemplation of which the mind and the senses instinctively revolt.

In searching for the causes of this wretchedness in the condition and habits of the progenitors of the sufferers, there is found a degree of physical deterioration, and of mental and moral darkness, which will hardly be credited.

We would fain be spared any relation of what has been witnessed, as well for our own sake, as for the tastes and feelings of others, which must be shocked by the recital of it. It would be pleasanter simply to recommend such measures as would tend to remove the present evils, and prevent their recurrence. But this may not be. Evils cannot be grappled with, and overcome, unless their nature and extent are fully known. Besides, our duty was not only to examine into, but to report upon, the *condition* of the idiots in our Commonwealth; and that duty must be done.

During the year 1846, we endeavored, by means of circular letters addressed to the town clerks, and to other persons in every town of the Commonwealth, to ascertain the number, and, as far as could be, the condition of the idiots in their respective neighborhoods.

The answers obtained to most of these inquiries were, in many cases, very vague and unsatisfactory. It was soon seen that little dependence could be placed upon information so obtained, even as to numbers, much less, as to the condition and wants of the idiots. We, therefore, visited as many towns as possible, and endeavored, by personal observation and by inquiries, to gather all the information in our power, respecting the numbers, condition, and treatment of the unfortunate objects of our inquiry, whether they were in the public almshouses or at private charge.

It was not possible, however, to obtain all the desired information, because the researches were begun too late in the season, and because the subject grew in importance and in dreadful interest, the more closely it was examined.

The imperfect results of these inquiries were embodied in a report, made March 15th, 1847, and printed by order of the legislature.

Being directed to continue these labors, the painful inquiry was resumed during the last summer.

By diligent and careful inquiries in nearly one hundred towns in different parts of the State, we have ascertained the existence, and examined the condition, of *five hundred and seventy-four* human beings who are condemned to hopeless idiocy, who are considered and treated as idiots by their neighbors, and left to their own brutishness. They are also idiotic in a legal sense; that is, they are regarded as incapable of entering into contracts, and are irresponsible for their actions, although some of them would not be considered as idiots according to the definition of idiocy by medical writers. There are a few cases where insanity has terminated in total *dementia*. There are others where the sufferers seemed to have had all their faculties in youth, and to have gradually lost them, not by insanity but by unknown

causes. Excluding such cases, there are four hundred and twenty persons who are to be regarded as truly idiots.

These are found in 77 towns. But of these towns only 63 were thoroughly examined. These contain an aggregate population of 185,942; among which were found 361 idiots, exclusive of insane persons. Now if the other parts of the State contain the same proportion of idiots to their whole population, the total number in the Commonwealth is *between twelve and fifteen hundred!*

This is a fearful number, and it may seem to others, as it did at first to us, to be incredible. It is far greater than any calculation based upon previous returns to the legislature by commissions appointed to ascertain the number of lunatics and idiots, or than the number of idiots set down in the pauper abstract, published by the secretary of state, as supported or relieved by the towns. That document makes the number to be only 377; whereas, if our observations are correct, and the other towns in the State furnish a proportionate number of pauper idiots, then the whole number in the State of that class should be over 500. It is probable, however, that the overseers of the poor, in making their return, gave only the number of idiots in almshouses, and overlooked many who receive aid from the towns at their own houses. When a poor woman applies for aid, they do not go to inquire whether any of her children are idiotic or not; whereas we pursued our inquiries into the families, and found many idiots there. However, without any reference to the manner in which other returns have been made, or any question about the degree of care which was observed, by those who made them, to distinguish between idiots and lunatics, it seems certain that our own return is a very near approach to the truth. Indeed, if there be any material error, it must be of omission, for our calculation is not based upon vague reports or answers returned to circulars. We have examined almost every case personally or by an agent on whom dependence could be placed, and in a few only have relied upon other sources of information which seemed unquestionable.

There is yet another mode by which to try the correctness of these conclusions. The returns made to us in 1846, by the

town clerks in 119 towns, containing an aggregate population of 213,993 inhabitants, give the names of 394 persons who are considered by them as idiots. If to these are added 361 idiots proper, found in 1847, in 63 other towns, containing an aggregate population of 178,693,—they make a total of 182 towns, and an aggregate of 392,586 inhabitants, among whom are found 755 idiots. In this ratio, the number in the State would be over 1300, even considering the population as no greater than it was in 1840, and supposing that the number in the towns that give imperfect returns, is even as great as in those that were thoroughly examined.

We make our report, therefore, of the number of idiots in the towns examined, with entire confidence that it is not too high; and conclude, moreover, that if the other parts of the Commonwealth furnish an equal number, there are over twelve hundred persons within the State who are considered and treated as idiots. This, it will be observed, is even a greater number than was supposed to exist, when the partial report of last year was made.

The same thing has been experienced, in estimates made of the number of the insane. When attention was first turned to the subject, the number reported was supposed to be altogether an exaggeration; yet every succeeding examination has shown that the number is greater than that given by the preceding ones.

Over four hundred idiots have been minutely inspected by us personally, or by an agent upon whom we can rely. Upon the bodily and mental condition of these will be based our remarks and conclusions.

In an appendix will be found their names, ages, physical condition, and mental and moral character. It may seem to some, who inspect the tables, that they contain many trivial details with regard to the physical condition of the persons named; but it is hard to be too minute in these statements. The whole subject of idiocy is new. Science has not yet thrown her certain light upon its remote, or even its proximate causes. There is little doubt, however, that they are to be found in the **CONDITION OF THE BODILY ORGANIZATION**. The size and shape of the head,

therefore; the proportionate development of its different parts; the condition of the nervous system; the temperament; the activity of the various functions; the development of the great cavities,—the chest and abdomen; the stature,—the weight,—every peculiarity, in short, that can be noted in a great number of individuals, may be valuable to future observers. We contribute our own observations to the store of facts, out of which science may, by and by, deduce general laws. If any bodily peculiarities, however minute, always accompany peculiar mental conditions, they become important; they are the finger-marks of the Creator, by which we learn to read his works.

There are yet more subtle causes of idiocy existing in the bodily organization, and derived from the action of that mysterious, but inevitable law, by which Nature, outraged in the persons of the parents, exacts her penalty from the persons of their children. We have endeavored to throw some light upon this also; or rather, to give a number of detached luminous points; trusting that more accurate observers will furnish many others, until all the dark surface shall be made bright, and the whole subject become clear.

The tables have been made with great care; and though they cannot pretend to perfect accuracy, they are recommended to the physiologist and student of nature, as furnishing humble, but important data.

With these introductory remarks, we proceed with our report.

DEFINITION OF TERMS. IDIOTS. IDIOCY.

A difficulty is met, at the very outset, in the want of terms which clearly explain and define themselves.

Our commission is to examine into the condition of idiots. What is an idiot?—*A being in the human form, but utterly devoid of sense and understanding?* If so, then our report would be brief. Very few such have been found. Creatures are sometimes born of women, who are utterly wanting in the corporeal instruments by which understanding is most immediately manifested,—monsters without heads; but Nature lets none such

cumber the earth; they come into life only to die; they take one short step from birth to death. A few seem to possess a brain and nervous system, but in such an abnormal condition as will not suffice even for command of muscular motion. Such creatures have only organic life. All other beings in human shape, manifest *some* sense and understanding.

Take the case No. 349, recorded in the appendix, which furnishes an instance of the lowest kind of idiocy.

William —— has the form and name of a human being, but not much else. He is at the age of early manhood, when some have gained victories in fields of war or science; but William has not yet learned enough to go alone, to feed himself, or know his own name. An intelligent dog *knows* more than he; and a child of two years old would be a prodigy of talent and knowledge compared with him. He lies most of the day upon a mat on the floor, rolling his lack-lustre eyes, and tossing his limbs. Sometimes they put him into a chair, and fasten him, as they do an infant, to prevent him from pitching forward. This change and approach to the human posture pleases him, but he soon slips down, and then moans and cries until they put him up again.

His natural desire for action manifests itself by his continual motions and by his cries, for he is seldom quiet when awake. He cannot feed himself, and observes not the decencies of life as well as a trained dog or cat.

Surely, it will be said, this man is an idiot; and yet he is not devoid of sense and understanding.

He knows no arbitrary language; words are to him of less import than to a horse; and yet he has a natural language that tells you he has consciousness, memory, hope, fear, and even judgment and discrimination, feeble though it be. This language, too, tells imperfectly the story of his experience; it tells what kind of treatment he has received; it tells of kindness and cruelty, of gentle and harsh tones, of curses and blows.

When he is first approached abruptly, he shows signs of fear, which you cannot mistake; he shrinks from your raised hand, and manifests signs of resistance and defence; but if you draw near to him gently, he does not shrink away; if you speak

kindly to him, he smiles ; if you caress him he is pleased ; and if you continue your gentle attentions, you may make him yield obedience to your wishes, as far as he can understand them. He has a yet higher faculty, the sense of music ; the poor creature loves sweet sounds, and, in his most uneasy moments, all his contortions of body and all his wild cries are soothed into calm, and hushed into silence, by any music.

Surely this being has some sense and understanding ; and, if so, then, according to the definition, he is not an idiot.

Every one would know a strongly marked case of idiocy, and say, unhesitatingly, the subject of it is an idiot. But there are a great many cases where it is difficult to say whether the understanding is or is not so feeble, that the person should be called an idiot ; cases where a man seems to have some mental faculties well developed, but, in all other respects, is a fool ; cases where it is hard to say whether a man's faculties had become deranged, or were never developed ; cases where even physicians hesitate to say whether the patient is a lunatic or an idiot.

Without alluding to that very large class of persons who seem to have no perception of right and wrong, no idea of duties and responsibilities ; who obey no human or divine law, but through fear of its penalties, let us take the narrowest ground, and speak of those whose *understanding* is so feeble that they are called idiots. Even here difficulties occur ; for there are men who have some of the intellectual faculties well developed, and yet are called idiots. Take case No. 25. This young man knows the name and sound of every letter, he can put the letters into words, the words into sentences, and read off a page with correctness ; but he would read over that page a thousand times, without getting the slightest idea of the meaning. He is, in all other respects, an idiot, and cannot be trusted to take a pail of swill to the swine, even after he has eaten a full dinner, lest he should cheat them and eat the crusts himself.

Take case No. 27. This young man's sense of melody seems active and acute. He knows, and can sing correctly, more than two hundred tunes ; he will instantly detect a false note in any of them ; yet he is an idiot in every other respect. If he is told

to go and milk the cows, he stands and repeats over the words, "Billy, go and milk the cows," for hours together, or until some one tells him something else, which he will repeat over in the same way. But put a pail in his hand, and make the sign for milking, and give him a push, and he will go and fill the pail.

Take case No. 360. This man has the perception of combination of numbers in an extraordinary degree of activity. Tell him your age, and ask him how many seconds it is, and he will tell you in a very few minutes. In all other respects, he is an idiot.

If it were proper to travel out of our own record, and take cases which are vouched for by men high in science, many could be given far more remarkable than any that have fallen under our immediate observation. There are instances of the possession of moral sentiments, of marked tendencies to acts of kindness, of goodness, and of veneration, by persons idiotic in all other respects. We would gladly cite such instances, to prove that the germs of all our human duties, even of our duty to worship, exist in the very soil of the heart; that education does not plant them there, but only trains and cultivates them. We must not, however, be turned aside by such attractions from our path of inquiry.

The legal definitions do not help us to a knowledge of who are and who are not idiots. The old English law declares, that,

"Persons who are *non compos mentis* are idiots, or of non-sane memory."

"Idiots are *fatui naturales* which were of non-sane *à nativitate*." In order to test a man's idiocy, the law says, "it is sufficient to find him so, if he has not any use of reason; as if he cannot count twenty pence;" "if he has no understanding to tell his age; or who is his father or mother."

It declares, that "a man shall not be called an idiot if he has the understanding to learn or know letters;" "to learn by the instruction or information of another."

It gives to the king the custody of his lands and goods.*

* Rex habbeît custodiam terrarum fatuorum naturalium, capiendo exitus earum sine vasto, et inveniet eis necessaria, de cujuscunque fædo, et post mortem eorum reddit hæredibus. Prærog. Reg. 17 Ed. 2, 9.

Now some of the cases recorded in the Appendix upset every one of these definitions. Many have perfectly sane memories on certain topics. What they learn they never forget. There are cases, Nos. 175 and 192, idiots beyond all question, but who can count not only to 20, but to 20,000, and perform many simple arithmetical operations with a great deal more facility than ordinary persons.

There is case No. 277, a girl who can "learn and know letters," but can understand nothing of the subject to which they relate.

Blackstone says, "An idiot, or natural fool, is one that hath no understanding from his nativity, and therefore is by law presumed never likely to attain any."

He says further on, "A man is not an idiot if he hath any glimmering of reason, so that he can tell his parents, his age, or the like common matters. But a man who is born deaf and dumb and blind, is looked upon by the law as in the same state with an idiot; he being supposed incapable of any understand-

"An idiot, or natural fool, is one that hath had no understanding from his nativity, and, therefore, is by law presumed never likely to attain any. For which reason, the custody of him and of his lands was formerly vested in the lord of the fee, and therefore still, by special custom, in some manors, the lord shall have the ordering of idiot and lunatic copyholders; but, by reason of the manifold abuses of this power by subjects, it was at last provided, by common consent, that it should be given to the king, as the general conservator of his people, in order to prevent the idiot from wasting his estate, and reducing himself and his heirs to poverty and distress. The fiscal prerogative of the king is declared in parliament by statute 17 Edw. II. c. 9., which directs, (in affirmance of the common law,) that the king shall have ward of the lands of natural fools, taking the profits without waste or destruction, and shall find them necessities; and after the death of such idiots, he shall render the estate to the heirs, in order to prevent such idiots from alienating their lands, and their heirs from being disinherited.

"By the old common law, there is a writ *de idiota inquirendo*, to inquire whether a man be an idiot or not, which must be tried by a jury of twelve men; and if they find him *purus idiota*, the profits of his lands and the custody of his person may be granted by the king to some subject, who hath interest enough to gain them. This branch of the revenue hath been long considered as a hardship upon private families; and so long ago as in the 8 Jac. I., it was under the consideration of parliament, to vest this custody in the relations of the party, and to settle an equivalent on the crown in lieu of it, it being then proposed to share the same fate with the slavery of the feudal tenures, which has been since abolished. Yet few instances can be given of the oppressive exertion of it, since it seldom happens that a jury finds a man an idiot *à nativitate*, but only *non compos mentis* from some particular time, which has an operation very different in point of law."

—1st Blackstone, Com. 303, 304.

ing, as wanting all those senses which furnish human beings with ideas."

Laura Bridgman and Oliver Caswell would not agree to this definition.

The laws of Massachusetts declare, that idiots shall be considered as "insane persons;" but they do not enlighten us any further.*

The difficulties are sometimes practical. The public officers are often in doubt whether they should or should not interfere and forbid the banns of marriage between parties, one or both of whom are evidently simpletons and possibly idiots.

The definitions in medical books do not furnish any more satisfactory explanation. They tell us "idiot" is derived from the terse old Greek word *ιδιος*, an individual who stands aloof from political or social affairs, in dreadful isolation from human intercourse; but if so, then it has been perverted from its original meaning. Besides, many idiots have some of the social affections fully developed. They tenderly love a mother or a sister.

Medical writers usually consider idiocy as a species of insanity. Dr. Good establishes the order PHRENICA, diseases of the brain, and subdivides it into six genera, the last of which is MOIRA, and is subdivided into two species:—1st, IMBECILLIS, imbecility, containing four varieties, — 1st, stupiditas; 2d, amentia, forgetfulness; 3d, credulitas; 4th, inconstantia. The 2d species, DEMENS, irrationality, has 3 varieties, — 1st, stultitia, folly, silliness; 2d, larema, dotage, superannuation; 3d, anoea, idiotism. Here we have 6 genera, 15 species, and 27 varieties of mental disease.

Dr. Ray, one of the best modern authorities, gives two great divisions of insanity, thus:—

* The words, "insane person," shall be construed to include every idiot, non compos, lunatic, and distracted person. — *Revised Statutes of Mass.*, part 1st, chap. 2d, sect. 6th.

The words, "insane person," are intended to include every idiot, non compos, lunatic, and distracted person; and the word, "spendthrift," is intended to include every one who is liable to be put under guardianship on account of excessive drinking, gaming, idleness, or debauchery; and these words shall be so construed in all the provisions relating to guardians and wards, contained in this or any other statute. — *Ibid.* part 2, chap. 79, sect. 34.

Insanity,	Defective development of the faculties.	Idiocy,	<ol style="list-style-type: none"> 1. Resulting from congenital defect. 2. Resulting from an obstacle to the development of the faculties, supervening in infancy.
	Lesion of the faculties subsequent to their development.		
		Imbecility,	<ol style="list-style-type: none"> 1. Resulting from congenital defect. 2. Resulting from an obstacle to the development of the faculties, supervening in infancy.
		Mania,	<ol style="list-style-type: none"> Intellectual, <ol style="list-style-type: none"> 1. General. 2. Partial. Affective, <ol style="list-style-type: none"> 1. General. 2. Partial.
		Dementia.	<ol style="list-style-type: none"> 1. Consecutive to mania, or injuries of the brain. 2. Senile, peculiar to old age.

The common reader would be led, by these definitions, to suppose that the idiot is a diseased man, which, however true it may be in a scientific point of view, is not always true in the popular one. The idiot has "defective development of the faculties;" granted; but does this constitute disease? Many men are born with defective development of the bones of the upper extremities; their hands and fingers are unnaturally short: does this necessarily make them diseased?

All classifications or definitions which lead people to treat idiocy as a disease, in the common acceptation of the word, are of injurious tendency. Instances will be given, in our enumeration, of cases where the most violent and absurd external appliances have been made with a view of curing idiocy; such as attempts to harden the brain, and make it *retain ideas*, by steeping the head for whole months in tan poultices.

The celebrated Esquirol has given one of the most acceptable definitions. He says, "*idiocy is not a disease; it is a CONDITION in which the intellectual faculties have never developed themselves, or have not developed themselves enough to enable the person to receive the instruction common to those of his age and station in life.*"

If we accept this definition, we shall find that sometimes a person would be considered an idiot in one town, and under the care of ordinary persons, who, in another town, and under the

care of wise and good men, would not be considered an idiot, but only a feeble-minded person.

Then there are different degrees of idiocy; there is the absolute idiot—the unfortunate creature who has hearing, but seems not to hear; sight, but seems not to see; who never learns to talk; who cannot put on his own clothes, or feed himself with a spoon, or learn to do the simplest thing. There is the *imbecile*, who cannot take care of himself at all, but can do pretty well under the directions of others. There is the simpleton, who thinks he is a man, and who hangs on the skirts of society, the victim of some and the butt of others, until at last he comes upon the public for support, and usually degenerates into idiocy as he advances in age.

The books on metaphysics furnish even less satisfaction. In truth, much of the obscurity which prevails upon the subject arises from the natural vanity which makes metaphysical writers attempt to establish an entire difference in kind, between the human intelligence which God has given to man, and that which He bestowed upon the other creatures brought into being by his creative power and love. They say that instinct is one thing, and reason another; that animals are always governed by instinct; men never. But, in examining the lowest links in the chain of humanity, cases are found where human beings are incited to action by pure instinct; they do things without instruction and without previous experience, which *give them no pleasure*, but which are important for some ulterior end. Such cases will be referred to afterwards. On the other hand, some of the higher animals are more richly endowed with the knowing and reasoning faculties, than some men; they perceive, compare and choose; they exercise forethought, judgment and caution more than certain idiots, who are nevertheless endowed with some of the human affections.

The difficulty is further increased by metaphysicians insisting upon our considering the mind as a unit, and not admitting the plurality and independence of its faculties.

We have referred to several cases in which idiots manifest some one of the intellectual faculties in considerable activity. Still another may be mentioned, case No. 30. He is a young

man of twenty years old ; an idiot beyond all question. He can write all the letters of the alphabet with great skill ; that is, he can copy them, but he cannot put them together into words. He has, moreover, considerable skill in *drawing*. With a piece of charcoal he will draw the figure of a man so correctly that the likeness may be easily seen. It may be said this is mere imitation ; but if so why cannot he imitate tunes as the other idiot above mentioned does ; or why cannot that other imitate forms as this one does ? A reference to the cases in our appendix will show many others in which idiots who are inferior in mere intellect to some animals,—who have less cunning than the fox, less skill than the beaver, less forethought than the elephant,—do nevertheless manifest germs of the truly human faculties, such as the most sagacious animal could never manifest if it lived a century, and were taught by the most cunning teachers.

The truth seems to be, that, while animals have the elements of the “reasoning faculties,” they have none whatever of those nobler faculties, such as the religious sense, the conscience, the hope of immortality, and the like, which make men more especially the sons of God. It is the possession of higher faculties which are superadded to reason, and not reason itself, which makes men a little lower indeed than the angels, but immeasurably higher than the brutes, and constitutes the real distinction between them. The reason of the brutes, how contemptuously soever we may call it “instinct,” differs from our reason not in kind, but only in degree.

It may be supposed, from the tenor of our remarks, that we are not much disposed to draw any sharp line of distinction between idiots and other human beings, and still less disposed to deny them the attributes of humanity and sink them to a level with the brutes. Indeed, if they have not even the germs of the peculiarly human faculties, then are they, though made in God’s image, far lower than the brutes ; for many brutes have more intelligence, and indeed more reasoning power, than the idiots of the lowest grade. We agree with Esquirol, that idiocy is not a disease. We go farther, and maintain that it is impossible to fix the point at which idiocy ends and reason begins. The truth is, that extreme cases only are considered in general classifications,

and lead to the popular belief, that distinctions do exist between them, which really differ only as more and less. When a man's skin begins to feel a little dry, and he is rather thirsty, and his pulse is a very little quickened, and he feels rather ill at ease, we say he is somewhat unwell, but has no disease;—but when all these symptoms have increased in severity, until his skin is as dry as a drum-head, and his tongue rattles like a bit of baked leather in his parched mouth, and his hot blood is jerked rapidly through his tense and turgid arteries, then we say he has a fever; but no one can fix the point at which the indisposition ends, and the fever begins.

So it is with the imperfect development of intelligence of idiots. They all manifest some degree of sense and understanding; and the difference between their intelligence and that of other men, is a difference in *degree*, and not in *kind*. The light of a candle strikes the eye of the most stupid idiot, and causes sensation, perhaps thought, as of his supper; the light of a star strikes the eye of a scholar, and produces sensation, perhaps thought, as of a parallax. From the most stupid idiot up the most brilliant genius, the distance is immense; but every step of that distance is occupied. We have names to mark the idiot, the fool, the simpleton, the weak-minded, the man of common sense, the strong-minded man, the man of talent, and the man of genius; but for the thousand intermediate grades we have no name, though we admit their existence.

Now, we claim for idiots a place in the human family. We maintain that they have the germs of the human faculties and sentiments, which in most cases may be developed. Indeed, the number of persons left by any society in a state of idiocy, is one test of the degree of advancement of that society in true and Christian civilization.

If men, who are esteemed as persons of good common-sense among the Charibs and Feegeans, were brought into Massachusetts, any jury called upon to a writ *de idiota inquirendo*, would render a verdict of *purus idiota de nativitate*, and put them under guardianship. If the majority of our people were educated up to the highest conceivable point of intelligence and morality, would not thousands who are now considered as persons of good

common-sense, be put under guardianship as mental or moral idiots?

No matter how low may be the condition of an idiot, he should not be left without some attempts at instruction; for surely, creatures made in the human form cannot be an exception to that universal and beneficent provision which makes all organized beings, even the lowest, capable of cultivation and improvement; and there is required of us only love enough, and patience and perseverance enough, to improve their mental and moral, as well as their bodily condition materially.

Mr. Seguin, in his valuable work, discountenances the idea of considering the intellectual incapacity as the distinguishing mark of idiocy; and one would be cautious about venturing an opinion against such high authority, were it not too evident that he is rather disposed to disparage every thing said or done by others besides himself. The value of his great labors is somewhat lessened by this; for it lessens our confidence in his impartiality. He is unconsciously biased in judgment. Besides, when he is giving descriptions of individual idiots, to illustrate his subject, he always places their manifestations of intelligence in the foreground of the picture. Speaking of the "most stupid" he says, "this one will not venture down a flight of steps, because *he does not know how* to bend the joint, to keep his balance in the movement, or to measure the distance from the step on which he stands to the one below it."*

The want of an ordinary degree of intelligence is indeed only *one* of the effects of the original morbid cause; it is only one of several symptoms, the whole of which, taken together, constitute what we call IDIOCY; but, in a *human being*, it is the principal or leading one, because intelligence is one of the distinguishing attributes of humanity. The morbid condition of the brain and nervous system, which *causes* all the phenomena of idiocy, may exist in brutes,† and, in their case, we might select some other symptom, such as the want of muscular contractility, for the dis-

* "Traitement Moral Hygiene et Education des Idiots, &c." Paris, 1848.

† We have known some cases where animals were so deficient in *intelligence*, that, compared with other animals of their kind, they should be called fools, — simpletons, — if not idiots.

tinguishing characteristic; but in man what concerns us most to know is the intellect.

Besides, Mr. Seguin's own definition, although it is one of the best, is by no means free from the objections which he brings against the definitions of others. He says: *Idiocy is an infirmity of the nervous system, which has the effect of removing the organs and faculties of the child from under the control of the WILL, and giving him up to the dominion of his instinct, and cutting him off from the moral world.*

This definition includes the statement of the supposed cause of idiocy, but does not give the symptoms by which it may be recognized. It supposes the WILL to be an independent faculty, and to remain intact, but deprived of power, because its minister, the nervous system, is infirm. Here is one of the consequences of the want of sound philosophy as a basis, and one which may lead to errors in its practical application to the treatment of idiots. The WILL is an independent faculty, or it is not;—if it is, then the same morbid affection of the nervous system, which impairs all the other faculties, must impair this; if it is not an independent faculty, but the result of the action of other faculties,—the desire which *prevails*, for the time, over all other desires,—then the weakness or derangement of the other faculties would derange it; so that, in either case it is no more philosophical to say, that idiocy exists because the organs and faculties are removed from under the control of the will, than it would be to say, that the will is so infirm as not to be able to control those organs and faculties. It is no more the fault of the horses for running away with the carriage, than it is the fault of the driver for not having skill and strength enough to guide them.

Dr. Ray considers idiocy to be "*that condition of the mind, in which the reflective, and all, or part, of the affective powers, are either entirely wanting, or are manifested to the slightest possible extent.*" * The remarks of this keen observer and able writer, on this subject, should be studied by all who are interested in the care of idiotic or weak-minded persons.

There is, then, great confusion among writers as to what constitutes idiocy; but there is even greater confusion as to the

* The Medical Jurisprudence of Insanity, p. 68.

different kinds of idiocy. Seguin makes two kinds: *deep-seated idiocy*, and *superficial idiocy*. But notwithstanding all his attempts at division, the difference seems to be only one of more or less.

The attempt to show the difference between idiocy, imbecility, and other affections, which are sometimes classed together, is not essential to the object of this report. It is only necessary to show what class of persons are designated as idiots, in the remarks that will follow. Without pretending, then, to any scientific accuracy, idiocy may be defined to be *that condition of a human being in which, from some morbid cause in the bodily organization, the faculties and sentiments remain dormant or undeveloped, so that the person is incapable of self-guidance, and of approaching that degree of knowledge usual with others of his age*. There may be all degrees of this condition—from the simpleton, who cannot be taught the rudiments of knowledge as other children are taught, down to the drivelling idiot, who cannot be taught to speak, to walk, or even to retain the saliva in his mouth.

Intellectual idiocy is the condition in which all, or several, of the intellectual faculties are so far dormant or undeveloped, as to prevent the person from perceiving, comparing, and understanding impressions with any thing like the usual degree of accuracy. It is to the class of persons in this condition, that the following report principally refers.

Moral idiocy is that condition in which the sentiments, the conscience, the religious feeling, the love of neighbor, the sense of beauty, and the like, are so far dormant or undeveloped, as to incapacitate the person from being a law unto himself, in any thing like the degree which is usual with others of his age. This, it is evident, may, and often does, exist, while the intellectual faculties are quite active. The condition and treatment of the large and unfortunate class of persons, who would be included in this definition, will not, of course, be considered in this report, but they cannot be passed over without a remark. Idiots of this character are not found in our almshouses, but they are often found in our prisons. Dr. Voisin relates a most affecting case of a young man, chained in a gang of galley-

slaves, whom he found to be, beyond all question, an idiot. Dr. Rush says that he has known several cases of *moral imbecility*. In speaking of them, he says, without regard to any theory, but with the philosophical shrewdness so characteristic of the man, "*In all these cases, there is probably an original defective organization in those parts of the body which are occupied by the moral faculties of the mind.*"

The remarks of Dr. Ray upon this subject are full of deep meaning, whether he intended to give it to them or not. He says, speaking of Dr. Rush's explanation of moral imbecility, "It will receive but little countenance in an age that derives its ideas of mental phenomena from exclusive observation of mind in an acknowledged state of health and vigor. To understand these cases properly, requires a knowledge of our moral and intellectual constitution, to be obtained only by a practical acquaintance with the innumerable phases of the mind, as presented in its various degrees of strength and weakness, of health and disease, and all its transitions, from brutish idiocy to the most commanding intellect." *

In the days of darkness with regard to material phenomena, the attempt to obtain knowledge of the functions of life and health, by examining diseased persons, or dissecting dead bodies, was pronounced impious by the learned doctors; and, in our days of darkness with regard to moral and intellectual phenomena, the attempts to throw light upon healthy mental manifestations by examining diseased or defective manifestations, are forbidden by metaphysicians who study only their own minds in order to understand the minds of others.

But, to return to the notice of different kinds of idiocy, of which intellectual and moral have been mentioned. It may be supposed that a third class can be found, as, for instance, *animal idiocy*, but this can hardly be said to exist. Nature takes such care to ensure the continuance of life, and the procreation of the species, that, whatever faculties, sentiments, and affections may be wanting, the animal appetites are always there. We once saw a poor creature, grown to the stature of man, who never knew enough to balance himself in a chair, or to speak a

* The Medical Jurisprudence of Insanity, p. 87.

word. Sometimes, in cramming food into his mouth with his fingers, he would catch them between his teeth, and howl with the pain, and still bite harder, the more he suffered, not knowing what hurt him. Yet this creature, this organism, so to call him, was so constructed as to ensure the continuance of his own life, provided the means were at hand. The intellect to provide the food was wanting; but, if others provided it, he could eat it, digest it, assimilate it, and grow.

One of the greatest difficulties in the consideration of this subject, is to distinguish between demented persons and idiots. In our lunatic asylums are found some, who are reduced to a state of complete idiocy, but who are not, strictly speaking, idiots; their minds have once been in the normal condition; they have lost their understanding; they are *demented*. It is not necessary, however, in a report like this, intended merely to promote a work of humanity, to be very precise about the definition of terms.

It was probably the intention of the legislature to use the word "idiot" in the popular and common sense. We have considered, therefore, all persons whose understanding is undeveloped, or developed only in a partial and very feeble degree, or who have lost their understanding, without becoming insane, to be proper subjects for examination. Of the 574 persons reported to us as idiotic, 420 may be considered as properly idiotic, for their feebleness of intellect is connate; while 154 have become idiotic after birth.

THE CONDITION AND CAPACITIES OF THE IDIOTS IN MASSACHUSETTS.

Confining our attention to the cases of real idiots, above mentioned, — viz. 420 out of 574, — it is found that 188 are under 25 years of age. Of these, 172 seem capable of improvement; they present proper cases for attempts at instruction, and the formation of regular, industrious, and cleanly habits. Only 16 seem incapable of improvement. Of those over 25 years of age, there are 73 who seem capable of little or no improvement in

mental condition. Of the 420 idiots proper, 19 can now earn their board and clothing, under the management of discreet persons; 141 do earn their board, when properly managed; 110 can do trifling work, if carefully watched and directed; 73 are as helpless as children of 7 years old; 43 are as helpless as children of 2 years old, and 34 are as utterly helpless as infants.

With regard to pecuniary circumstances, 20 have property of their own, held by guardians; 26 belong to wealthy families; 196 belong to indigent families, but are not public paupers; 148 are town or state paupers; the rest are sometimes aided by the public, sometimes not. Of the whole number, — viz. 574, — there are 220 at town or state charge.

Of the 420 idiots proper, 218 are insatiable gluttons; and 102 are known to be given to self-abuse in a frightful degree.

For further information, we refer to the cases in the appendix, and to the tables, and proceed to consider the

CONDITION AND TREATMENT OF OUR IDIOTS.

In order to form a just idea upon this subject, we purposely made our examination of idiots in nearly one hundred towns, situated in various parts of the Commonwealth, from the seashore to the western line. Of the whole number examined, 220 were town or state paupers, and mostly kept in the almshouses. These will be first spoken of. They are of all sorts and grades of idiocy, from the mere simpleton, who cannot take care of himself, or his own affairs, down to the drivelling idiot, who wallows in his filth. They are of all ages, from the youth, who is entering upon his dark and cheerless pilgrimage of life, without more thought of his relations with man, or his duty to God, than a young animal, up to the old man, who is closing his career without a knowledge of the joys and sorrows of the world which he leaves behind him, and without a thought about his lot in that before him. Some are comparatively free from the dominion of animal lust and appetite, and are mild, affectionate, and docile; others are a helpless prey to dreadful passions, depraved appetites, and disgusting propensities. Some

are evidently susceptible of great improvement; they desire instruction, and might be rescued from the terrible fate before them; while others are so cruelly blasted in the very bud, are so utterly shorn of human capacities,—are such complete abortions,—that little can be done except to render their animal existence as decent and comfortable as possible.

But, greatly as the bodily and mental condition of these poor creatures varies, and whatever may be their capacity for improvement, their treatment and their fate are, for the most part, the same. They need more careful treatment, more judicious associates, and more skilful training, than any other persons; for, even with all these advantages, their chance for development of their human faculties, and their restoration to human society, is small; what, then, can it be, when, deprived of them, and thrust into the almshouses, they are left, without any special care and instruction, to associate with ignorant paupers and broken-down drunkards?

TREATMENT OF IDIOTS IN OUR ALMSHOUSES.

With very few exceptions, they are kindly treated in the almshouses. There is reason to believe that a great change has been made for the better, in this respect, within a few years.

The interest that has been manifested in lunatics, and the substitution of kindness and moral influence for the hard treatment and blows, which were formerly so common, has been of benefit to idiots also. Thus we see that good is contagious as well as evil; and kindness and love, extended to one class of men, is sure to benefit others. In many places, it was found, that the partial report, made by your commissioners the last year, had been received and read by keepers of almshouses; and that they had changed their views with regard to the best mode of treating idiots, in consequence of the statement there put forth. It is gratifying to be able to state that no instance of cruel or wilfully unkind treatment of idiots, by the keepers of any almshouses, were met with. In most cases, the overseers of the poor have given orders for the idiots to be treated with kindness.

In a few instances, men of strong natural sense and of humanity, reflecting that idiots of the lowest grade do not differ materially in intelligence from the higher animals, have ceased to blame or punish them, for waywardness or misbehavior, any more than they would punish animals for the like causes, and they have substituted kindness of treatment and constant employment for the old modes of punishment and confinement. But, though there is little or no *intentional* cruelty or unkindness practised towards idiots in our almshouses, there is, in many cases, a most deplorable ignorance of their true condition and wants, which leads to dreadful consequences.

Many a child who was only simple, and whom kind and wise parents would have trained up to intelligent manhood, on becoming an orphan, has been thrown into the almshouse, and then neglected and mismanaged, until the feeble light of reason has gone out, and left him in the darkness and hopelessness of idiocy. A great many half-witted persons, when first sent to the almshouses, have vicious and debasing habits, which might be cured, but which are generally neglected and allowed to grow rampant, until all moral sense and all decency are gone, and the poor victims become drivelling idiots. In some almshouses, from want of sufficient force of character on the part of the keepers, or from want of sufficient help to enforce the discipline, the unfortunate idiots are the butts and the tools of the rest of the inmates. In some such cases, they are not only grossly mismanaged, but terribly abused. Sometimes, for want of proper buildings, the separation of the sexes cannot be strictly maintained, and, of course, the whole moral atmosphere of the house is tainted. What hope can there be, in such cases, for the poor youth who is partially idiotic; what prospect is there for him, but that of gradually sinking down to the level with the brutes? Is such the manner in which the public should discharge the sacred responsibility which devolves upon it, when it assumes the place and the duties of parent and guardian to the orphan and the destitute?

CLEANLINESS.

The deplorable ignorance or negligence manifested in the treatment of idiots in our almshouses, is shown most strikingly in the neglect of personal cleanliness. Nothing is more important for their bodily and mental health, than the free and frequent use of cold bathing. There is hardly a case in which it does not work like a charm in strengthening the nervous system, and increasing the command over all the voluntary muscles. And yet the idiots, in a great many of our almshouses, are disgustingly filthy. They change their body and bed-linen only once a week, and never bathe except when caught in a rain-storm. The consequence is, that their bodies are covered with scurf; and the scrofulous humors, with which they are almost all afflicted, are aggravated to deadly intensity, by the re-absorption from their clothing of the excretions which the system throws off. The sensible and insensible perspiration are really *excrementitious matters*, and should be so regarded: they are the *debris*, the *waste* of the body, and should be removed. In all persons they are totally unfit for any of the purposes of the animal economy, and should not remain in contact with the surface. In some persons, they are disgusting and deadly poisons. A man in high and robust health, who changes his linen daily, may neglect bathing with comparative impunity, because the skin keeps itself clean for a long time; it vigorously repels the foreign matters upon its surface; but it is not so with those who are feeble, or whose functions are any way deranged. Day by day, and year by year, the health is impaired by the pernicious effects of covering up the body with thick clothing, which, while it prevents the invigorating action of the air upon the skin, presses into contact with the mouths of its absorbent vessels, the excrementitious matters, and forces more or less of re-absorption to take place. This may not be the true physiological explanation of the evil effects of neglecting the skin, which, however, are manifest and undeniable, and most of which are removed by daily bathing the whole body with cold water.

It is important to dwell upon this subject, because there is the most astonishing and deplorable ignorance about it in our

community. Some keepers of almshouses seem to think that a man need be washed only twice in this world, once by the nurse before she puts on his swaddling-clothes, and once again before she puts on his grave-clothes. They are confirmed, perhaps, in this, by the flippant wiseacres, who, wrapped complacently in a year's coating of scurf, say that a man must be a dirty fellow who needs bathing every day. If the almshouse is far removed from any pond or river, in which the inmates bathe for pleasure during the hot weather, the only ablutions required of them are performed by dipping the hands daily in cold water, and rubbing them over the face; and on Sunday, perhaps, by *working down with a little soap*, to the white skin about the neck and ears. They go upon the doctrine that those parts only which are exposed need be clean; in which they are practically sustained by thousands of refined people, who, if they should break an ankle in a brilliant ball-room, and require to have their stocking drawn off before the company, would be more pained by the exposure of the state of the foot and toes, than by the accident itself; or, at least, they ought to be.

If those who protest against the necessity of daily bathing would only reflect upon the nature of the covering in which they case the body, they would see that the skin should no more be kept in contact with matters which it has once thrown off as excrementitious, than should the lungs be presented again and again with the air which has once been thrown out by them. No man would like to inhale the breath which has just been exhaled by another, *if he knew it*; he would not like to wear linen bathed in another man's perspiration, and yet, the breath and the perspiration of another man are not a whit worse than his own.

However, our business is only with known and avowed idiots, who are not responsible for their habits of body, and who are at public charge. In a very few almshouses, they are obliged to bathe often, but, in nine tenths of the cases, they are disgustingly filthy.

Now cleanliness is of especial importance to idiots. Like other persons, they need it as one of the minor virtues of morality; as a virtue which is essential to decent self-respect, and as a means for preserving and restoring health. Moreover,

they, in an especial manner, require the frequent shock of cold water upon the surface of the body, as a direct aid to other attempts which should be constantly made for increasing their command over the action of the voluntary muscles. The want of power over the nerves and muscles is often one of the most striking features of idiocy. It is sometimes so great that idiots cannot hold themselves erect. The restoration or the increase of this power should always be kept in view in their hygienic treatment. The total neglect of all these considerations, and the filthy condition of body in which these orphans are kept by the public, who is their guardian, is one of the many indications of the necessity of a change in their condition. Another is found in gross errors which are so common with respect to the

ALIMENTATION OR FEEDING OF IDIOTS.

Every one who is at all conversant with physiology, knows the importance of adapting the diet to the nature and condition of the bodily organization. What is good for one man, may be very bad for another. A quantity which one man can consume with benefit to himself, during a year spent in the open air and in constant exercise, may, if consumed in a year of sedentary and idle life, be laying the foundations of fatal disease. The man whose brain and nervous system are in a high state of activity should use animal food very differently from the man whose brain is sluggish, and whose muscular system is largely developed. Now, the farther a man's system is from the normal standard of health, the more caution is required in regard to his diet. An error or an excess, which a healthy man hardly feels, affects a feeble one severely. Idiots are almost always in an abnormal condition of health. Their brain and nervous system are generally deficient in volume and in tone. Their diet may be such as to amend this condition, — to increase the tone and vigor of the nervous centres, — or it may be such as to produce exactly the opposite effect, and to aggravate all their troubles.

Unfortunately, the considerations named above are seldom, if ever, regarded in our almshouses ; and the idiots are fed just

as the other paupers are. A weak, nervous, and idle idiot, to whom gross animal food is like poison, is fed upon fat pork, whenever pork is cooked for the hearty laborers who have been working out in the fields. Moreover, idiots are apt to have morbid appetites, which lead them to devour the most filthy and disgusting garbage. Instead of treating these morbid appetites as diseases, the keepers sometimes punish the idiots, with about as much reason as they would beat a man who had the jaundice, for seeing things yellow. More often, however, no thought is bestowed about their diet, and the unfortunate creatures sometimes fill their stomachs with the most injurious substances, which are not aliments.

Sometimes these morbid appetites are encouraged, and idiots are permitted to take substances of a poisonous nature. Case No. 63 is that of an idiot whose friends allow him twenty pounds of strong chewing tobacco annually. This quantity he actually *eats*,—not merely chewing it and spitting it out again, but swallowing the juice, and the very substance of the tobacco, without ever spitting at all. The quantity which he sometimes swallows in one day, if it had been retained upon the stomach the first day he began to use tobacco, would probably have killed him outright. So, indeed, as for the matter of that, it might have killed him upon the first day's trial, if, instead of swallowing it, like an idiot, he had only chewed it in the manner approved by wise chewers, who carefully express the juice, and roll it about the mouth until its force is expended upon the nerves, and through them upon the brain, and who then cast away the *quid*, as tasteless and powerless. The wonder that the idiot is not killed by what he swallows is diminished if one considers that he has only to imitate other chewers, and masticate his morsel long enough, so that what is left will be hardly stronger than oak-bark. The fact of spitting or not does not make much difference, because what is expectorated is not the narcotic and poisonous principle of the tobacco, but only the saliva stained by the coloring matter of the plant; the poisonous principle is impalpable, and acts upon the extremities of the nerves, and, through them, upon the system. Moreover, there is no more *apparent* and *immediate* ill effect in the case of the fool-

ish, than there is in the case of the wise chewers, or of men who bring about the same sort of excitement to their brain and nervous system, by the use of opium or alcohol.

But the greatest injury arises from gross ignorance of those principles of physiology which should be observed, with regard to the *quantity* of food consumed by idiots. The animal propensities are very active in these half-developed beings. They are exceedingly prone to gluttony, and if allowed to eat as much as they choose, they will so gorge themselves, that the whole nervous energy will be expended in digesting, and none be left to stimulate the brain to activity. Any man who attempts to make a strong mental effort while he is digesting a very heavy dinner, feels that the two operations cannot well go on together; his stomach generally carries the day; it draws off all the nervous force from the brain, and his head nods; or, if by desperate effort he summons the fluid to his brain, and makes that make out thought, then the digestion of the dinner is apt to be imperfect. Now, in idiots, the stomach and digestive organs may be in full activity, while the brain is very small and feeble. If they are left to indulge freely in the gluttonous habits which they are apt to form, the brain is starved, while the stomach is over-fed.

By reference to the tables in the appendix, it will be seen that, out of 444 idiots, who were examined upon this point, 280 were ravenous in their appetites, and gluttonous in their habits. Representing the average consumption of food by adults by ten, it is found that, among these idiots, the consumption must be represented by 15.

Our idiots, then, are over-fed; they are generally allowed to eat as much as they choose at the table, and then, in many cases, they prowl about, and pick up what they can, cheating even the pigs by stealing the apple-parings, crusts, and the like, from the swill-pail.

This undue allowance of food is given, of course, through mistaken kindness. They are considered as children; and it is known that healthy children will not hurt themselves by eating too much food, if it be perfectly plain, and not made bewitching by sweets, by spices, or by the cunning craft of cookery. But children have to supply by food, not only the daily waste of the

body, but every ounce of increase in their growth. When this growth ceases, the mental powers are developed, and reason tells the man he must not eat as he did when a youth. But to the poor idiot the growth of reason comes not at all; and he continues to gratify his mere sense of taste, by gorging his stomach with the usual quantity of food, long after his growth has ceased, and so over-taxes his system by a worse than useless load of food, that he has no energy left for any thing else than digesting.

In very few of our almshouses is there the inclination, or the means, of putting a stop to the debasing habit of body to which almost all idiots are passionately addicted, and which, more than all other things together, degrades them below the brutes, and keeps them there.

This is a subject so disagreeable in its nature, that one would be spared any consideration of it; but it is the root of so much evil, it causes so many cases of total idiocy, so many more of imbecility, and affects, in a lesser degree, so many thousands of our youth, weakening and debasing the mental and bodily powers, that it will be again alluded to in the appendix.

EXERCISE.

Another striking defect in the treatment of idiots, is the neglect of regular and severe exercise. It is beginning to be seen, in a few almshouses, that if a man is kept hard at work all day, he is not only less mischievous, but he lies down tired at night, and sleeps soundly till morning. Some of the keepers of the houses have the ability to address the proper motives to their half-witted inmates, and to keep them constantly employed, and the effect is seen, in a few years, in the improved bodily and mental condition. But as in common schools, some masters of superior ability and tact can preserve order and promote diligent study, by appeals to high motives, while others can only do so by blows upon the soul and blows upon the body, so some masters of almshouses are followed round to any work, and fawned upon, by idiots, as dogs fawn upon a beloved mas-

ter, while others can extort from them only a scanty task, by scolding and by stripes.

It is beginning to be so well understood that beating, and punishment of any kind, inflicted upon idiots with a view to making them work, is bad policy, that the overseers of the poor, in most towns, have forbidden the keepers of almshouses to resort to them. Some have done so, doubtless, from feelings of humanity, but others from considerations of economy; for they say, the time and pains necessary to be expended by keepers and overseers, is not paid for by the reluctant labor performed by the idiots. The consequence is, that the poor creatures are left in the house, or yard, while the keepers and the able-bodied men are away, at work upon the "poor's farm." Of course, the idiots are called upon by the women to do small chores, which they perform in a slipshod manner; or they are made game of by the lazy slubber-de-gullions, who are found in every poorhouse; or they bask in the sun, and indulge in unseemly habits.

As for instruction, there is not a single almshouse within our knowledge, we believe there is not one in the State, or country, in which any systematic attempts are made to develop the feeble mental and moral faculties of idiots; in a word, there is no school for those who, more than all others, need one.

On the whole, then, after excepting five or six almshouses, in which the idiots are treated both kindly and wisely, the general condition of those at the public charge is most deplorable. They are filthy, gluttonous, lazy, and given up to abominations of various kinds. They not only do not improve, but they sink deeper and deeper, — while under the public care, — into bodily depravity and mental degradation. It is true that this is the result of ignorance, rather than of any unkindness; but the plea of ignorance can no longer save us from the sin and disgrace; for it is now proved, by triumphant experience, in France, Switzerland, and Prussia, that idiots may be trained to habits of industry, cleanliness, and self-respect; that the highest of them may be measurably restored to self-control, and that the very lowest of them may be lifted from the slough of animal pollution to the platform of humanity.

CONDITION OF IDIOTS IN PRIVATE FAMILIES.

Bad, however, as is the condition of the idiots who are at public charge, and gross as is the ignorance of those who have the care of them, about their real wants and capacities, we are constrained to say, that the condition of those in private houses is, generally speaking, still worse, and the ignorance of the relatives and friends who have charge of them, is still more profound.

This is not to be wondered at, when we consider that idiots are generally born of a very poor stock,—of parents who are subject to some disorders of the brain, or who are themselves scrofulous and puny, to the last degree. This will be enlarged upon, in speaking of the causes of idiocy.

Such persons are generally very feeble in intellect, poor in purse, and intemperate in habits. A great many of them are hardly able to take care of themselves. They are unfit to teach or train common children; how much less idiots, whose education is the most difficult of all! On the other hand, the masters of almshouses, and their wives, are generally intelligent and responsible persons; and though they are of course ignorant of the art of training idiots, they will not permit such enormous errors as are common among the parents of idiotic children.

We have ascertained (mainly by personal observation) the condition of 354 idiotic persons, who are not town or State paupers. Of these there may be, at the most, five who are treated very judiciously, who are taught by wise and discreet persons, and whose faculties and capacities are developed to their fullest extent. The rest are generally in a most deplorable condition, as it respects their bodily, mental, and moral treatment. One would hardly be credited, if he should put down half the instances of gross ignorance manifested by parents, in this enlightened community, in the treatment of their idiotic children. Sometimes they find that the children seem to comprehend what they hear, but soon forget it; hence they conclude that the brain is soft, and cannot retain impressions, and then they cover the head with cold poultices of oak-bark, in order to tan,

or harden, the fibres. Others, finding that it is exceedingly difficult to make any impression upon the mind, conclude that the brain is too hard, and they torture the poor child with hot and *softening* poultices of bread and milk; or they plaster tar over the whole skull, and keep it on for a long time.

These are innocent applications, compared to some, which, doubtless, render weak-minded children perfectly idiotic. In the appendix will be found ten cases, where children were supposed to have had their minds enfeebled by excessive use of strong medicines, especially calomel. This is sometimes given with a view of mending the condition of the brain, and sometimes with a view of healing scrofulous ulcers. They say that mercury, administered plentifully within, will act as a solder, and solder up the openings.

Worse still are the numerous cases where the parents encourage the ravenous gluttony of their children by all sorts of stimulants to the appetite. They say, the poor creatures have few things which they can enjoy in this world,—that food is one of these, and that they shall have as much as they can eat of it.

Still more deplorable, and hardly to be credited,—except by eye-witnesses,—is the blind infatuation which makes parents regard with indifference, or even complacency, a vicious habit of their children, which is disgusting in its nature, and dreadfully degrading in its consequences. Some even make no concealment of this habit; they point it out to the sickened stranger, and, going to the Bible for justification, they say complacently that their child resembles Solomon in early virility. Such is the dreadful effect of ignorance, that even religion is warped to the support of that which it utterly forbids and condemns!

In some families which are degraded by drunkenness and vice, there is a degree of combined ignorance and depravity, which disgraces humanity. It is not wonderful that feeble-minded children are born in such families; or, being born, that many of them become idiotic. Out of this class domestics are sometimes taken by those in better circumstances, and they make their employers feel the consequences of suffering ignorance and vice to exist in the community. There are cases recorded in the ap-

pendix, where servant-women, who had the charge of little girls, deliberately taught them habits of self-abuse, in order that they might exhaust themselves, and go to sleep quietly! This has happened in private houses as well as in the almshouses; and such little girls have become idiotic!

The mind instinctively recoils from giving credit to such atrocious guilt; nevertheless, it is there with all its hideous consequences; and no hiding of our eyes, no wearing of rose-colored spectacles, — nothing but looking at it in its naked deformity, will ever enable men to cure it. There is no *cordon sanitaire* for vice; we cannot put it into quarantine, nor shut it up in a hospital; if we allow its existence in our neighbourhood, it poisons the very air which our children breathe.

Nothing can afford a stronger argument in favor of an institution for the proper training and teaching of idiots, and the dissemination of information upon the subject, than the striking difference manifested in the condition of the few children who are properly cared for, and judiciously treated, and those who are neglected or abused. There are cases in our community of youths who are idiotic from birth, but who, under proper care and training, have become cleanly in person, quiet in deportment, industrious in habits, and who would almost pass in society for persons of common intelligence, and yet their natural capacities were no greater than others, who, from ignorance, or neglect of their parents, have become filthy, gluttonous, lazy, vicious, depraved, and are rapidly sinking into drivelling idiocy.

This fact alone should be enough to encourage the State to take measures at once for the establishment of a school or institution for teaching and training idiots, if it were but a matter of experiment.

But there is another and more encouraging one, which should silence all objections, and cause us to make haste to do the good work; and that is the fact that schools of this kind have already been established, and with the best results, and we shall, therefore, before proceeding farther, give a description of these schools.

EUROPEAN SCHOOLS FOR IDIOTS.

It is a singular and interesting fact, that the first regular attempt, upon record, to educate an idiot, was made with a view to prove the truth of the theory of the sensualist school of philosophy, which was so much in favor in France during the revolution.

A wild boy who had been found in the forest, was brought to Paris, and became famous, as the Savage of Aveyron. Great was the delight of the wise men, when they found that this man could not speak any human tongue, and was devoid of understanding and knowledge.

The celebrated Itard undertook to teach him, and it was expected that he would prove, that all our ideas are derived immediately from the senses, and that our mental faculties are only sensations transformed. According to the theory, by causing certain sensations, certain ideas would be generated, and from these a given kind of character produced. No one was better fitted than Itard for giving the experiment a fair trial, and he labored as hard as man can, whose feet are upon moving sand. But it was all in vain, and would have been nearly in vain under any system, for it became evident that the supposed savage was only an idiot. Itard however was not merely a philosopher, — but was a man of humanity; he became interested in his subject, and followed up his attempts to instruct this poor creature with great zeal and great ability, for several years; and his labor was not lost. He saw what might be done for idiots, and his thoughts and hints have been since acted upon by a disciple worthy of such a master, — Mr Edward Séguin.

In 1824, Dr. Belhomme, of Paris, wrote an able and interesting pamphlet on idiots, and demanded, in the name of humanity, that something should be done for their education.

In 1828, Mons. Ferrus, President of the Academy of Medicine, and Inspector-General of the lunatic asylums of France, became interested in the condition of the idiots at the Bicêtre, one of the large hospitals for the insane, at Paris. He organized a school for the most intelligent of them, and tried to have them taught to read, write, and cipher, and also to be trained to habits of cleanliness and order.

Mr. Falret, excited doubtless to emulation in deeds of charity and love, attempt to teach some idiotic females, at the other great asylum, La Salpêtrière, in 1831.

Dr. Voisin, the celebrated physiologist, and able expounder of phrenology, was among the earliest to take part in these efforts for raising up the lowest rank of humanity from the brutish condition in which it had so long trailed. His writings are, perhaps, the most able and philosophical, in a scientific point of view, that have yet appeared upon this subject. In 1830 he published a most valuable essay, and has since published several others, in which are to be found the most satisfactory explanation of various phenomena of idiotism.

Nor did he aid the cause by his pen alone. In 1833, he attempted the organization of a school for idiots, in one of the Asylums Rue de Sévres; and, in 1834, opened a private school for idiotic children. In 1839, he was made physician to the great hospital of the Bicêtre, and, aided by Dr. Leuret, he renewed and enlarged the school for idiots, of which he still has the general superintendence, the principal teacher being Mr. Vallée. It is due, however, to Edward Séguin, to say that, to him more than to any other person, seems to be owing the great and rapid improvement which has been made in the *art* of teaching and training idiots. He had occupied himself with the subject for several years, and in 1842 took the immediate management of the school at Bicêtre, which however he did not retain. He has labored with that enthusiasm and zeal in a beloved subject, which almost always ensure success. He has put forth a degree of courage, energy and perseverance, which, if exerted in the art of destroying men and cities, would have covered his breast with those crosses and decorations and tawdry baubles, so highly prized by vulgar minds. But, how utterly worthless would be such tokens of excellence in a bloody and barbarous art, compared with the high reward of an approving conscience, which must ever follow labors of love in the field of beneficence. We do not know that Séguin has even a title; but surely one of field marshal, or peer of France, which might have been given at the whim of a man, could never equal, in true honor, that of friend and benefactor of the most afflicted of

the human race; a title which he has gained by long years of patient toil, and which will be held in honor when that of destroyer shall cease to be prized by any but barbarians.

We have felt bound to pay this tribute to these noble and generous men, for they have brought rapidly into a high degree of excellence the art of elevating and teaching a class of beings who were but yesterday regarded and treated, in France, as "*human brutes*," devoid of understanding and heart, whom the highest authorities in that country condemned to hopeless idiotism; who, in the rest of Europe, and, we are sorry to say, in this country also, are still left a prey to the dreadful propensities, which almost certainly sink them lower and lower in brutishness, until every trace of humanity is lost.

A brief notice of the principal schools for idiots will not be out of place here.

In 1843, the royal academy of science appointed a commission to examine Mr. Séguin's school. The commissioners were Messrs. Serres, Flourens, and Pariset, — names high on the roll of science. We translate some extracts from their report: —

* * * "In order to form a just idea of idiots, suppose yourself to be introduced into the asylum which they inhabit, as Mons. Séguin was, to become their teacher. What a sight! One is jumping about, bellowing and crying out; another is crouching in a corner as silent and motionless as a statue. The first one whom you address runs chattering away; the next keeps bowing to you, and kissing his hand; a third makes signs of the cross all over his body; a fourth lies flat upon the floor; a fifth gnaws his fingers and laughs wildly."

"Not one can give an intelligible answer to your questions, so inarticulate is their voice. Further on are more hopeless idiots, — blind, epileptic, paralyzed. * * * Eyes have they, but they see not; ears have they, but they hear not. Their legs are unfit for standing, balancing the body, for walking, leaping or running. Their hands are unfit for feeling, seizing or moving things." * * * "This being the case, an idiot of the lowest kind being the extreme of ignorance, brutishness and perverseness, it follows that to undertake his education is the most repulsive and the most painful task." * * *

Nevertheless, we are glad to declare that Mr. Séguin has, in a great measure, overcome all these difficulties. Gymnastic exercises properly varied have given to their muscles greater and more equalized power. Their senses are exercised so that their movements have more precision and accuracy; so that they have learned to subject the action of the organs to the will, a faculty unknown to them before.

“By modes of instruction, peculiarly his own, and of which the details would be out of place here, he has brought his pupils to a knowledge of letters, reading, writing, drawing, and of the elements of arithmetic and geometry. By comparison with different qualities of bodies, he has familiarized them with abstract ideas of color, density, weight, &c., and with ideas of higher relations, such as order, authority, obedience, and duty. By thus training his pupils to exercises of body and mind, he has made them more robust and more wise. He has created a temporary abandonment of their secret and pernicious habits, and may succeed in causing them to be forgotten.”*

Other testimonies from such men as Esquirol and Guersant, (père) might be given, but we will cite here that of an American gentleman, Mr. George Sumner. He sent us a very minute and interesting account of the Parisian school for idiots, which was embodied in our report last year, but we cannot do better than give some extracts from it here. He says:—

“During the past six months, I have watched, with eager interest, the progress which many young idiots have made, in Paris, under the direction of Mr. Séguin, and, at Bicêtre, under that of Messrs. Voisin and Vallée, and have seen, with no less gratification than astonishment, nearly one hundred fellow-beings who, but a short time since, were shut out from all communion with mankind, who were objects of loathing and disgust, many of whom rejected every article of clothing, others of whom, unable to stand erect, crouched themselves in corners, and gave signs of life only by piteous howls, others in whom the faculty of speech had never been developed, and many whose voracious and indiscriminate gluttony satisfied itself with whatever they could lay hands upon, with the garbage

* Comptes Rendus des Seances de l' Academie Royale des Sciences.

thrown to swine, or with their own excrements; these unfortunate beings, the rejected of humanity, I have seen properly clad, standing erect, walking, speaking, eating in an orderly manner at a common table, working quietly as carpenters and farmers; gaining, by their own labor, the means of existence; storing their awakened intelligence by reading one to another; exercising towards their teachers and among themselves the generous feelings of man's nature, and singing, in unison, songs of thanksgiving!"

"It is a miracle, you will exclaim; and so, indeed, it is, a miracle of intelligence, of patience, of love. When I expressed to the teacher of the school at Bicêtre, M. Vallée, my gratitude and my surprise at the results of his efforts, his reply was as profound as it was beautiful and modest. *Il ne faut, Monsieur, que la patience et le desir de bien faire.* 'Patience, and the desire to do good, are all that is necessary.' More than this is necessary, and I felt bound to complete his sentence by adding to it the noble motto which Don Henry, of Portugal, engraved on his shield, and, by his conduct, justified so well, *le talent de bien faire.* Patience and the talent, as well as the desire, to do good, are all *required*; but these can all be found in the community where Laura Bridgman has been taught; and, the possibility of success now fully established, it would be an insult to Massachusetts to suppose that she will not be among the first to make those efforts for her idiot population, which many European states are already commencing.

"The fact, I have said, is now clearly established, that idiots may be educated, *that the reflective power exists within them, and may be awakened by a proper system of instruction*; that they may be raised, from the filth in which they grovel, to the attitude of men; that they may be taught different arts which will enable them to gain an honest livelihood; and that, although their intelligence may never, perhaps, be developed to such a point as to render them the authors of those generous ideas and great deeds which leave a stamp upon an age, yet still they may attain a respectable mediocrity, and surpass, in mental power, the common peasant of many European states."

Lest our correspondent should be supposed to be led into too

great enthusiasm by what he saw, we will give the testimony of another witness :—

The first account of the school at the Bicêtre that reached this country, was the very interesting one by Dr. Conolly, principal physician of the great English asylum for the insane, at Hanwell. He visited the school in 1845. It is well that he wrote about it, for he ranks so high in the medical profession, and has had such extensive acquaintance with mental maladies and imperfections, that his opinions respecting them will have more weight than those of any unprofessional observer who had not had equal opportunity of observation. It will not fail to be observed, that the degree of confidence to be placed in any system for instructing idiotic persons, and the amount of success of any teacher, must depend upon the condition of the pupil when he comes under instruction. It is one thing to teach a simpleton or an imbecile, and another to teach an idiot; it is one thing to teach an idiot who has the faculty of imitation actively developed, so that he will follow your motives easily, until habits of muscular exercise are established, and another to teach an idiot who has but very little disposition to imitate. So it is with other mental faculties. An unprofessional man would find it difficult to ascertain what was the probable condition of the trained pupil, before his training had commenced, but the medical man, who had spent his life among insane and idiotic persons, could understand it in spite of the changes produced by teaching. Dr. Conolly, therefore, is a most important witness; more important even, in some respects, than the teachers of the school. Being a stranger and a foreigner, he would be free from personal or national prejudices in favor of the school; while, from his long and extensive acquaintance with insanity and idiocy, he would not be likely to be deceived about the previous condition and capacities of the pupils, or to overrate the success obtained by their training. His account is still more valuable, because he gives us, besides a general view, a particular description of one individual case.

He says :—“ No fewer than forty of these patients were assembled in a moderate-sized school-room, receiving various lessons and performing various evolutions under the direction of a

very able schoolmaster, M. Séguin, himself a pupil of the celebrated Itard, and endowed with that enthusiasm, respecting his occupation, before which difficulties vanish. His pupils had been all taught to sing to music, and the little band of violins and other instruments, by which they were accompanied, was formed of the old almsmen of the hospital. But all the idiotic part of this remarkable class also sang without any musical accompaniment, and kept excellent time and tune. They sang several compositions, and among others a very pretty song written for them by M. Batelle, and sung by them on entering the class-room. Both the epileptic and idiotic were taught to write, and their copy-books would have done credit to any writing-school for young persons. Numerous exercises were gone through, of a kind of military character, with perfect correctness and precision. The youngest of the class was a little idiot boy of five years old, and it was interesting to see him following the rest, and imitating their actions, holding out his right arm, left arm, both arms, marching to the right and left, at the word of command and to the sound of a drum beaten, with all the lively skill of a French drummer, by another idiot, who was gratified by wearing a demi-military uniform. All these exercises were gone through by a collection of beings offering the smallest degree of intellectual promise, and usually left, in all asylums, in total indolence and apathy. Amongst them was one youth whose intellectual deficiency was marked in every look, gesture, and feature. I think a more particular account of this poor boy's progress deserving of record, as an inducement to the philanthropist to enter on a new field of instruction presenting many difficulties, but yet not unproductive of results."

"The age of Charles Emile is fifteen: he was admitted to the school in June, 1843. He is described as being of a nervous and sanguine temperament, and in an almost complete state of idiocy; the faculties which remain long in a state of extraordinary activity, and rendering him dangerous to himself and to others; but still idiotic in his inclinations, sentiments, perceptions, faculties of perception and understanding, and also in his senses, of which some were obtuse, and others too excitable. He was consequently unfit, to use the words of M. Voisin, to 'har-

monize with the world without.' As regards his *inclinations*, he was signalized by a voracious, indiscriminate, gluttonous appetite, *un erotisme hideux*, and a blind and terrible instinct of destruction. He was wholly an animal. He was without attachment; overturned every thing in his way, but without courage or intent; possessed no tact, intelligence, power of dissimulation, or sense of property; and was awkward to excess. His *moral sentiments* are described as *null*, except the love of approbation, and a noisy instinctive gayety, independent of the external world. As to his *senses*, his eyes were never fixed, and seemed to act without his will; his taste was depraved; his touch obtuse; his ear recognized sounds, but was not attracted by any sound in particular; and he scarcely seemed to be possessed of the sense of smell: devouring every thing, however disgusting; brutally sensual; passionate,—breaking, tearing, and burning whatever he could lay his hands upon; and if prevented from doing so, pinching, biting, scratching, and tearing himself, until he was covered with blood. He had the particularity of being so attracted by the eyes of his brothers, sisters, and play-fellows, as to make the most persevering efforts to push them out with his fingers. He walked very imperfectly, and could neither run, leap, nor exert the act of throwing; sometimes he sprang like a leopard, and his delight was to strike one sonorous body against another. When any attempt was made to associate him with the other patients, he would start away with a sharp cry, and then come back to them hastily. M. Voisin's description concludes with these expressions: 'All the faculties of perception in this youth are in a rudimentary state; and, if I may venture so to express myself, it is incredibly difficult to draw him out of his individuality, to place him before exterior objects, and to make him take any notice of them. It would not be far from the truth to say, that for him all nature is almost completely veiled.'

"This description not only exemplifies M. Voisin's careful mode of observation, but shows that an example of idiocy less favorable to culture could scarcely have been presented to the instructor. This same poor idiot boy is now docile in his manners, decent in his habits, and capable, though not without some

visible effort, of directing his vague senses and wandering attention, so as to have developed his memory, to have acquired a limited instruction concerning various objects, and to have become affectionately conscious of the presence of his instructors and friends. His general appearance is still that of an idiot. His countenance, his mode of walking, all that he does, declares his very limited faculties. Nature has placed limits to the exercise of his powers, which no art can remove. But he is redeemed from the constant dominion of the lowest animal propensities. Several of his intellectual faculties are cultivated; some have even been called into life; and his better feelings have acquired some objects and some exercise. In such a case as this, we are not so much to regard what is merely accomplished for the individual. A great principle is established by it in favor of thousands of defective organizations. After witnessing the general efforts of this school of the most imbecile human beings, and hearing the particulars of Charles Emile's history, it was really affecting to see him come forward when called, and essay to sing a little solo when requested; his attempt at first not being quite successful, but amended by his attention being more roused to it. His copy-book was then shown to me, and his writing was steady, and as good as that of most youths of his station in life. The schoolmaster, who seemed to take pleasure in the improvement of this poor fellow, then showed us how he had taught Charles to count, by means of marbles and small pieces of wood, or marks made on a board, arranged in lines, the first containing an O, the second O O, the third O O O, and so on. Charles was sometimes out in his first calculations, but then made an effort and rectified himself. He distinguished one figure from another, naming their value. Large pieces of strong card, of various shapes, were placed in succession in his hands; and he named the figure of each, as square, triangle, &c., &c., and afterward drew their outlines with chalk on a blackboard; and, according to the desire of M. Séguin, drew a perpendicular, or horizontal, or oblique line; so effectually attending to what he was doing, that if any line was drawn incorrectly, he rubbed it out and began anew. He also wrote several words on the board, and the name of the director of the Bicêtre, without the name being spoken to him.

"This case was almost the most interesting of those which I saw ; but there was one poor idiot standing a great part of the time in a corner, to all appearance the very despair of art ; even this poor creature, however, upon being noticed and brought to the table, proved capable of distinguishing the letters of the alphabet. Most of the others had received as much instruction as has been described, and could count, draw lines and figures, write, perform various exercises, and point to different parts of the body, as the head, the eyes, the arms, the feet, &c., &c., when named to them. In all these cases, and preëminently in that of Charles Emile, the crowning glory of the attempt is, that whilst the senses, the muscular powers, and the intellect, have received some cultivation, the habits have been improved, the propensities regulated, and some play has been given to the affections ; so that a wild, ungovernable animal, calculated to excite fear, aversion, or disgust, has been transformed into the likeness and manners of a man. It is difficult to avoid falling into the language of enthusiasm on beholding such an apparent miracle ; but the means of its performance are simple, demanding only that rare perseverance, without which nothing good or great is ever effected ; and suitable space, and local arrangements adapted to the conservation of the health and safety of the pupils ; to the establishment of cleanly habits ; to presenting them with objects for the exercise of their faculties of sense, motion, and intellect, and to the promotion of good feelings and a cheerful, active disposition. The idiot who is capable of playing and amusing himself is already, as M. Séguin observes, somewhat improved. I can but regret that I had not time to watch the progress of this interesting school from day to day, and to trace the growth of knowledge in the different pupils ; as, of the first ideas of form and color, into writing and drawing ; the development of articulation into the power of verbal expression ; the extension of memory to calculation ; the subsidence of gross propensities, and springing forth and flourishing of virtuous emotions, in a soil where, if even under the most favorable circumstances the blossoms and fruits are few, but for philanthropic culture all would be noxious or utterly barren."

This school presents a most useful model for similar institutions ; it is a beautiful example of practical Christianity ; it is a temple in which acceptable service is done to God, by love and care bestowed upon the most helpless of his creatures ; and we cannot do better than give an account of the daily routine of its operations. This we do in the words of our valued correspondent, who visited it at a later period.

It must be borne in mind, that the scholars in this school were formerly wretched, dirty, drivelling idiots, gathered together from the cesspools of society ; they were outcasts, abandoned by their relatives, and left to their own ravening appetites and brutish propensities ; they were rapidly sinking into absolute brutishness ; their sun was going down, even in the morning of their days, and, in a few years, the last breath would have left the senseless carcasses from which all human spirit had long before fled.

Mr. Sumner says : " The number of pupils in the school has varied, for some time past, from 80 to 100. At 5 o'clock they rise, and pass half an hour in washing, combing, and dressing ; the monitors — pupils more advanced, — aiding those whose instruction is but recently commenced. They then pass into the hall of classes, and range themselves in a double line, no easy task for the beginners ; when they sing a simple morning prayer, repeated to them by the teacher. After this, they make their first breakfast, of a simple slice of bread. The class for the education of the senses now begins, and fills up the time till 8 1-4 A. M. In the 1st or highest division, several occupy themselves with surface and landscape drawing ; and others, less advanced, with geometrical drawing upon the blackboard. The 3d division, divided into sections, is of those who are exercising the senses of smell, taste, sight, and observing color and form, by the method I have before described. The sense of hearing is exercised, among other means, by the pupil's learning to distinguish and name, while blindfolded, the natural sounds as produced by the cords of a bass-viol. Meanwhile, the youngest class, of 18 or 20, is going through its elementary gymnastics of the moving power.

" From 8 1-4 to 9 A. M., is taken up by the study of *numera-*

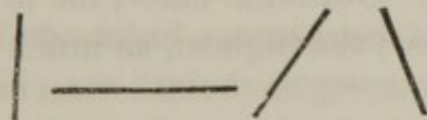
tion and arithmetic. Here the whole school is divided into frequently changing groups, according to the various capacities developed. The lowest of all is ranged in line, and taught to count aloud up to 30 ; a series of sticks, balls, or other material objects, being given them at the time. This helps to ameliorate their speech, and to stimulate to imitation those who have not that faculty. Another group is set to climb upon ladders, counting the number of rounds as they go up, and thus the muscular system, and knowledge of numeration, are simultaneously developed. A higher group is of those who count up to 50, with counters, and who, by means of them, get an idea of unity, plurality, subtraction, addition, and equality. A higher group still has learned to count up to 100, and another group is learning, by means of movable figures taken from a case, the combinations of numbers. Higher still, are boys working upon their slates, or going through calculations upon the blackboard, with a facility and precision that any pupil of Warren Colburn might envy."

"From 9 to 9 3-4. Breakfast, of soup and a plate of meat. The pupils are here seated at table, and eat with fork and spoon, the more adroit aiding those less so."

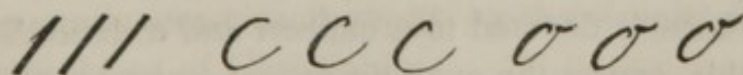
"9 3-1 to 10 1-2. Recreation in open air, running, playing ball, driving hoop, or cultivating a small plat of ground, the hire of which, for 3 months, each one may gain by a certain number of tickets of good conduct.

"10 1-2 to 11 1-4. Reading class, in which all take part, divided, however, into various groups, as before.

"11 1-4 to 12. Writing class. Here the lowest group is taught only to trace on the blackboard, with a ruler, these lines.



The next group is taught to make upon the board, the rudimental characters, as



making the three in each line. After this, they write on slates,

and, when further advanced, the monitor being ready to guide their hands, they write in ruled books. The highest class rules its own books, and writes alternately a page of large and fine hand.

"12 to 12 1-2. Gymnastics.

"12 1-2 to 1. Music.

"1 to 4 3-4. Manual labor. In this all take part; some as shoemakers, some as carpenters, or rather cabinet-makers, and some as tillers of the ground. One of the best exercises for the body, *inasmuch as it compels the idiot to walk and balance himself unaided*, is that of wheeling a barrow, charged with a weight proportionate to his strength. The most stupid may be soon taught this. Others more intelligent, wield spade and pickaxe most energetically and profitably; but nowhere does their awakened intelligence appear more satisfactorily, than in the workshop of the cabinet-maker. When one of them has sawed through a plank, or nailed together two pieces of wood, or made a box, his smile of satisfaction, the consequence of "something attempted, something done," the real result of which he can estimate, is beautiful to see. Nor is their work by any means to be despised. With one cabinet-maker as teacher and monitor, they performed, last year, all the work necessary for their school-room and dormitories, as well as for a good part of the great establishment of Bicêtre. At shoemaking, they show intelligence; but this is too sedentary an occupation for them. Some, however, who have quitted the school, work at it; but the greater number of them become farmers and gardeners."

"After this manual labor, they dine, and, after dinner, play till 6 1-4 P. M."

"From 6 1-4 to 7. Grammar class; the lowest group is taught to articulate syllables; the highest, as much as in any grammar-school."

"From 7 to 8 1-4, is passed in reading to one another, or in conversations and explanations, with the teacher, upon things which may excite the reflective power. Two evenings in the week, this hour is devoted to a concert and a dance."

"After this, comes the evening prayer, sung by all; and then, fatigued, but happy, they retire to rest."

"Such is a day at the school at Biçêtre. Every Thursday morning, the teacher takes them to walk in the country, and then inculcates elementary notions of botany, designating by their names, and impressing by smell, taste, and sight, the qualities of different flowers, and useful vegetables, which they see. At the same time, he explains, by locality, the first elements of geography. On Saturday evening, there is a distribution of tickets of good conduct, three of which,—I have before observed,—pay the rent of a garden, and one of which may buy off, for another, with the consent of the teacher, the punishment adjudged for certain slight acts of negligence. You will see, at once, the effect which this must have upon the generous sentiments of the pupils. The sentiment of possession is developed; the rights of property taught; but its duties, and its true pleasures, are, at the same time impressed."

There is another school, recently established in Switzerland, for teaching idiots, particularly the class denominated *cretins*.

Cretinism is a diseased condition of body, accompanied by idiocy, when there is defective size, or morbid structure of the brain and nervous system, and is modified by local circumstances, or atmospheric influences. It is not peculiar to Switzerland and the Pyrenees, but is sometimes found in low and flat countries of Europe, and, though rarely, in the United States. Idiots, closely resembling *cretins*, and, also, *albinos*, have been found in Massachusetts.

Cretinism may, or may not, be complicated with *goitre*.

"The head of *cretins* is usually deformed; the stature diminutive; the complexion sickly; the countenance vacant, and destitute of meaning; the lips and eyelids coarse; the skin and muscles flabby."

"The qualities of the mind correspond to the deranged state of the body, and there are various degrees of stupidity." *

They abound mostly in Switzerland, and, as they are generally mild and gentle, they are looked upon with compassion, and called Cretins, a corruption of Christian; perhaps because unresisting gentleness was thought, by the simple shepherds, to be the true emblem of Christianity.

* Spurzheim on Insanity.

One of the most remarkable schools for idiots, is that established for this unfortunate class, by Dr. Guggenbühl, in Switzerland. This benevolent man was moved to pity by seeing a poor idiotic *cretin* on his bended knees, by the road-side, in speechless adoration of an image of the Saviour upon the cross. Here was a creature upon whom the light of *reason* had never dawned; who, according to the common doctrine, had only the animal instincts, by the impulses of which he was moved. But the good doctor thought otherwise. The idiot had no *reasoning faculties*, but he had the germs of some of the noblest faculties of the soul, and these, if properly treated, might grow and bear a harvest of good for time and for eternity. The doctor, therefore, gathered together, from the hamlets situated in deep valleys and dark gorges of the Alps, and from other unhealthy places, a number of these *cretins*, and removed them to a delightful spot high up upon the Abendberg, several thousand feet above the sea, and began to try to teach them. His success has been gratifying beyond measure, for, though he was not rich enough in this world's goods to carry on his work long, and his situation was too lonely to attract notice, yet friends were raised up to him, and his work so recommended itself to the human heart, that the few men who found him, gave him their blessing and their aid. Among the crowd of travellers, who seek for the sublime and beautiful only in inanimate nature, there were a few, whose more generous sympathies drew them up the Abendberg, (the Holy Mount, it should be called.) There they were astonished and moved by what they saw: the house of the good physician became to them more stately than a palace; his daily manner of doing his "Father's business" seemed to them more truly religious than the pomp and incense of cathedrals; and the sight of gentle *cretins* and grateful idiots, clinging about their friend and saviour, made a deeper impression than that of mountains and glaciers. They carried home reports thereof; and now, as the waters are gathered from distant lakes and seas into the clouds to be softly distilled upon a dry and thirsty spot, so the riches collected by Englishmen in the far-off Indies, fall in gentle drops of charity, to quicken the seeds of love sown upon the barren Abdenberg.

A school for idiots has recently been established in Prussia. In England, a few individuals have been taken under the care of the teachers of a school for deaf mutes.

No systematic efforts have yet been made in this country to teach a class of these sorely bereaved creatures, but individual efforts have not been wanting in Massachusetts. The success here obtained, for the first time, in the education of persons who, by the English law, are considered to be necessarily idiots, as "wanting all those senses which furnish the human mind with ideas," has encouraged attempts to educate idiots.* The results thus far are most satisfactory. In view of all these circumstances, therefore, we most earnestly recommend, THAT MEASURES BE AT ONCE TAKEN TO RESCUE THIS MOST UNFORTUNATE CLASS FROM THE DREADFUL DEGRADATION IN WHICH THEY NOW GROVEL.

The reasons for this are manifold, and strong, and hardly need to be repeated. In the first place, it would be an economical measure. This class of persons is always a burden upon the public. It is true, that the load is equally divided; it falls partly upon the treasury of the different towns; partly upon the state treasury, and partly upon individuals; so that the weight is not sensibly felt; but still it is not a whit the less heavy for that. There are at least a thousand persons of this class who not only contribute nothing to the common stock, but who are ravenous consumers; who are idle and often mischievous, and who are dead weights upon the material prosperity of the State. But this is not all; they are even worse than useless; they generally require a good deal of watching to prevent their doing mischief, and they occupy considerable part of the time of more industrious and valuable persons. Now it is made certain, by what has been done in other countries, that almost every one of these men and women, if not beyond middle age, may be made to observe all the decencies of life; to be tidy in their dress, cleanly in their habits, industrious at work, and even familiar with the simple elements of knowledge. If they were all made to earn something instead of spending, wasting, and destroying, the difference would be considerable. It would be an economy

* Two blind idiots are under training at the Institution for the Blind in Boston.

to some towns to send a young idiot across the ocean if he could be trained to such habits of industry as to support himself, instead of dragging out a life of two or three score years in the almshouse, and becoming every year more stupid, degraded, and disgusting. Many a town is now paying an extra price for the support of a drivelling idiot, who, if he had been properly trained, would be earning his own livelihood, under the care of discreet persons who would gladly board and clothe him for the sake of the work he could do.

The moral evils resulting from the existence of a thousand and more of such persons in the community are still greater than the physical ones. The spectacle of human beings reduced to a state of brutishness, and given up to the indulgence of animal appetites and passions, is not only painful, but demoralizing in the last degree. Not only young children, but "children of an older growth" are most injuriously affected by it. What virtuous parent could endure the thought of a beloved child living within the influence of an idiotic man or woman who knows none of the laws of conscience and morality, and none even of the requirements of decency? And yet, most of the idiots in our Commonwealth, unless absolutely caged up, (as a few are) have, within their narrow range, some children who may mock them indeed, and tease them, but upon whom they in return inflict a more serious and lasting evil. Every such person is like an Upas tree, that poisons the whole moral atmosphere about him.

But the immediate adoption of proper means for training and teaching idiots, may be urged upon higher grounds than that of expediency, or even of charity; it may be urged upon the ground of imperative duty. It has been shown, that the number of this wretched class is fearfully great; that a large part of them are directly at the public charge; that the whole of them are at the charge of the community in one way or another, because they cannot help themselves. It has been shown, that they are not only neglected, but that, through ignorance, they are often badly treated, and cruelly wronged; that, for want of proper means of training, some of them sink from mere weakness of mind, into entire idiocy; so that, though born with a

spark of intellect which might be nurtured into a flame, it is gradually extinguished, and they go down darkling to the grave, like the beasts that perish. Other countries are beginning to save such persons from their dreadful fate; and it must not longer be, that here, in the home of the Pilgrims, human beings, born with some sense, are allowed to sink into hopeless idiocy, for want of a helping hand.

Massachusetts admits the right of all her citizens to a share in the blessings of education, and she provides it liberally for all her more favored children. If some be blind or deaf, she still continues to furnish them with special instruction at great cost; and will she longer neglect the poor idiot,—the most wretched of all who are born to her,—those who are usually abandoned by their fellows,—who can never, of themselves, step up upon the platform of humanity,—will she leave them to their dreadful fate, to a life of brutishness, without an effort in their behalf?

It is true, that the plea of ignorance can be made in excuse for the neglect and ill treatment which they have hitherto received; but this plea can avail us no longer. Other countries have shown us that idiots may be trained to habits of industry, cleanliness, and self-respect; that the highest of them may be measurably restored to self-control, and that the very lowest of them may be raised up from the slough of animal pollution in which they wallow; and can the men of other countries do more than we? Shall we, who can transmute granite and ice into gold and silver, and think it pleasant work,—shall we shrink from the higher task of transforming brutish men back into human shape? Other countries are beginning to rescue their idiots from further deterioration, and even to elevate them; and shall our Commonwealth continue to bury the humble talent of lowly children committed to her motherly care, and let it rot in the earth, or shall she do all that can be done, to render it back with usury to Him who lent it? There should be no doubt about the answer to these questions. The humanity and justice of our rulers will prompt them to take immediate measures for the formation of a school or schools for the instruction and training of idiots.

The benefits to be derived from the establishment of a school

for this class of persons, upon humane and scientific principles, would be very great. Not only would all the idiots, who should be received into it, be improved in their bodily and mental condition, but all the others, in the State and the country, would be indirectly benefited. The school, if conducted by persons of skill and ability, would be a model for others. Valuable information would be disseminated through the country; it would be demonstrated that no idiot need be confined or restrained by force; that the young can be trained to industry, order, and self-respect; that they can be redeemed from odious and filthy habits, and that there is not one of any age, who may not be made more of a man, and less of a brute, by patience and kindness, directed by energy and skill.

It is not our duty to enter into any details of the plan of such a school, or schools; that must be left to abler hands. We close this part of our report, therefore, by most earnestly recommending, that immediate measures be taken for the formation of such a school. In the Supplement will be found the result of our researches into the causes of the great frequency of idiocy in our borders, and such reflections as have been suggested by the examination of the subject generally. We have also prepared, with considerable labor, various tables in which is embodied a great deal of curious and interesting, if not valuable information.

All which is respectfully submitted, for the Commissioners, by

S. G. HOWE.

SUPPLEMENT TO REPORT ON IDIOCY.

THE object of the first part of this report was, to lay before the proper authorities such information, respecting the number and condition of idiots in the Commonwealth, as would show the necessity for some immediate action in their behalf. In this supplementary part will be found some information which, perhaps, may be useful for those who shall have the direction of that action; and likewise some facts and considerations, the knowledge of which may tend to lessen the number of idiots in the next generation, and possibly to hasten the period at which the grievous calamity shall be removed.

All those who have a living and abiding faith and trust in the goodness and wisdom of the Creator, will readily believe that the terrible evils which now infest society are not necessarily perpetual; that they are not inherent in the very constitution of man, but are the chastisements sent by a loving Father to bring back his children to obedience to his beneficent laws. These laws have been as much shrouded in darkness, in times past, as the hieroglyphics of Egypt; and, though they were written upon every man's body, no Champollion was found to decipher them. But a better day has dawned, and men are beginning to read the handwriting upon the world, which tells them that every sin against a natural law must be atoned for by suffering *here*, as well as hereafter.

It is beginning to be seen, also, that man has a double nature and double interests; that he is a social being, as well as an individual; and that he cannot sin with impunity against the one nature any more than he can against the other. God has joined men together, and they cannot put themselves asunder. The ignorance, the depravity, the sufferings of one man, or of one

class of men, must affect other men, and other classes of men, in spite of all the barriers of pride and selfishness which they may erect around themselves. The doctrine of impenetrability does not obtain in morals, however it may do in physics; but, on the contrary, as gases afford mutually a vacuum to each other, into which they rush, so the nature of every individual is a vacuum to the nature of society, and its influences, be they for good, or be they for evil, interpenetrate him in spite of himself. It is clear, therefore, that, in this, as in every thing else, the interest and the duty of society are common and inseparable.

Idiocy is a fact in our history of momentous import. It is one of the many proofs of the immense space through which society has yet to advance, before it even approaches to the perfection of civilization which is attainable. Idiots form one rank of that fearful host which is ever pressing upon society with its suffering, its miseries, and its crimes, and which society is ever trying to hold off at arm's length,—to keep in quarantine, to shut up in jails and almshouses, or, at least, to treat as a pariah caste; but all in vain.

There are the paupers,—a host in themselves; the drunkards, the vagabonds, the criminals, the insane, the blind, the deaf,—all these together form a number, the proportion of which to the whole population is fearfully great, and the existence of which is a reproach to our civilization, for that existence implies gross ignorance and open violation of the laws of nature.

The moral to be drawn from the existence of the individual idiot is this,—he, or his parents, have so far violated the natural laws, so far marred the beautiful organism of the body, that it is an unfit instrument for the manifestation of the powers of the soul. The moral to be drawn from the prevalent existence of idiocy in society, is, that a very large class of persons ignore the conditions upon which alone health and reason are given to men, and consequently they sin in various ways; they disregard the conditions which should be observed in intermarriage; they overlook the hereditary transmission of certain morbid tendencies, or they pervert the natural appetites of the body into lusts of divers kinds,—the natural emotions of the mind into fearful passions, and thus bring down the awful conse-

quences of their own ignorance and sin upon the heads of their unoffending children.

Idiocy is found in all civilized countries, but it is not an evil necessarily inherent in society ; it is not an accident ; and much less is it a special dispensation of Providence ; to suppose it can be so, is an insult to the Majesty of Heaven. No ! It is merely the result of a violation of natural laws which are simple, clear, and beautiful ; which require only to be seen and known, in order to be loved ; and which, if strictly observed for two or three generations, would totally remove from any family, however strongly predisposed to insanity or idiocy, all possibility of its recurrence.

No scientific exposition of these laws will be attempted here, but many facts and observations will be recorded, which may awaken some abler minds to the importance of codifying them and setting them forth for the benefit of mankind. Suffice it to say now, that, out of 420 cases of congenital idiocy examined, some information was obtained respecting the condition of the progenitors of 359. Now, in all these 359 cases, *save only four*, it is found that one or the other, or both, of the immediate progenitors of the unfortunate sufferers had, in some way, widely departed from the normal condition of health, and violated the natural laws. That is to say, one or the other, or both of them, were very unhealthy or scrofulous ; or they were hereditarily predisposed to affections of the brain, causing occasional insanity ; or they had intermarried with blood relatives ; or they had been intemperate,—or had been guilty of sensual excesses which impaired their constitutions.

Now it is reasonable to suppose, that if more accurate information could have been obtained about the history of the other four cases, some adequate cause would have been found in them also, for the misfortune of the child, in the condition of the progenitors.

This subject of the hereditary transmission of diseased tendency is of vast importance, but it is a difficult one to treat, because a squeamish delicacy makes people avoid it ; but, if ever the race is to be relieved of a tithe of the bodily ills which flesh is now heir to, it must be by a clear understanding of, and a wil-

ling obedience to the law which makes the parents the blessing or the curse of the children; the givers of strength, and vigor, and beauty, or the dispensers of debility, and disease, and deformity. It is by the lever of enlightened parental love, more than by any other power, that mankind is to be raised to the highest attainable point of bodily perfection.

Can there be so sad a sight on earth as that of a parent looking upon a son deformed, or halt, or blind, or deaf, with the consciousness that he himself is the author of the infirmity; or upon a sick and suffering daughter, fading and dying in early youth, from the gnawing of a worm which he himself placed within her breast; or a wayward and unmanageable child, urged and hurried on to lust, and licentiousness, and crime, by the irresistible force of passions which he himself bestowed upon it? If such parent erred in ignorance; if he had always obeyed the laws of life and morality, as far as he knew them, still must his suffering be grievous; but, if he sinned against the clear light of God's law; if he secretly defiled the temple of his soul, ran riot in lust, fed the fire of passion until it burnt out the very core of his body, and then planted a spark from the smouldering ashes to shoot up into unhallowed flames, in the bosom of his child,—how horrible must be his sensations when he looks upon that child, consuming, morally, every day before his eyes! Talk about the dread of a material hell, in the far-off future! The fear of that can be nothing, to the fear of plunging one's own child in the hell of passion *here*. It is probable that there are thousands of such parents among us, who never dream that they are at all responsible for those bodily ailments of their offspring, which sadden their own lives; or for the stupidity, the waywardness, or the vice, which almost hardens their hearts against the children who manifest them, while, in reality, those ailments and vices are but the dregs of a poisoned chalice returned to their own lips.

It may be assumed as certain, that in all cases where children are born deformed, or blind, or deaf, or idiotic, or so imperfectly and feebly organized that they cannot come to maturity under ordinary circumstances, or have the seeds of early decay, or have original impetuosity of passions that amount to

moral insanity,—in all such cases, the fault lies with the progenitors. Whether they sinned in ignorance or in wilfulness, matters not as to the effect of the sin upon the offspring. The laws of God are so clear that he who *will* read, may do so. If a man violates them ignorantly, he suffers the simple penalty;—if he violates them knowingly, he has remorse added to his suffering; but in no case can the penalty be remitted to him.

The conditions of the law of transmission of hereditary tendencies to disease of body and of mind, are beginning to be known, but there are many circumstances which obstruct the spread of knowledge upon the subject. First and foremost among these, is the mournful ignorance about physiology. People are blind to principles which, if understood, would make the whole law clear and beautiful.

The transmission of any infirmity is not always direct. It is not always in the same form. It may be modified by the influence of one sound parent; it may skip a generation; it may affect one child more, and another less; it may affect one in one form and another in another; and so, in a thousand ways, it may elude observation. But more especially does it escape observation, because it may affect a child merely by *diminishing*, not destroying, the vigor of his mind or body,—by almost paralyzing one mental faculty, or giving fearful activity to one animal passion, and so reappearing, in the child, in a different dress from what it wore in the parent. Variety is the great law of nature, and it holds good in the transmission of diseased tendencies, as well as in every thing else. But unerring certainty, too, is alike a characteristic of this law; and let no one flatter himself, or herself, that its penalties can be escaped.

The health and vigor of the body may be compared to a man's capital; it is a trust fund given to him by the Creator, of which he may expend the interest in the natural enjoyments of life, but he cannot encroach in the least on the principal, without real loss. Every debauch, every excess, every undue indulgence, is at the expense of this capital. A rich man may throw away cents or dollars, and not feel it,—but he is really poorer for it; and a young man, with a large capital of health, may daily throw away part of it, and still feel strong; but every

over-stimulant to the nerves, every overload to the stomach, is a cent or a dollar taken from his capital; feel it, or not feel it, he is poorer for it, and so will be the children afterwards born to him.

There is this difference, however, between the capital which God gives man, and that which he accumulates for himself, that the one is never so great but its interest can be spent with enjoyment, while the other may be so enormous as to cumber and embarrass him, like an overload of fat. He may grasp so much, that, like the boy with his fist full of olives in the narrow-mouthed jar, he cannot withdraw it, and will not let any drop.

Were it not for the action of certain principles which give to the race recuperative powers, there would be danger of its utter deterioration as a whole, by the sins of so many of its individual members.

The conviction of the existence and the importance of the law of hereditary influences has been brought home so strongly by examining the condition of the unfortunate objects of this research, that this digression has been inevitable.

Before referring to the tabular views appended, we shall attempt to give an idea of the leading differences among the persons referred to, although it is no part of the object of this report to establish a scientific classification of idiots. The best way, perhaps, to give an idea of the leading distinctive features of different classes of these unfortunate beings will be to describe several individual cases. For all humane and practical purposes, we may divide them into PURE IDIOTS, FOOLS, AND SIMPLETONS, or IMBECILES, as they are sometimes called.

According to Mr. Séguin, the type of an idiot is an individual who "*knows nothing, can do nothing, cannot even desire to do any thing.*" This is the maximum of idiocy; the minimum of intelligence; and but very few cases can be found (we were inclined to think none could,) in which a being in human shape is so much below even insects, and so little above a sensitive plant. The vast European hospitals, in which the two ends of humanity seem to meet, where beneficence, guided by science, stoops to give attention to the most shocking and repulsive forms

of human suffering and degradation;—those great lazar-houses of London and Paris do, sometimes, as their records show, present such cases of idiocy as, one would fain hope, can be found nowhere else. But, alas! when, overcoming the repugnance to close contemplation of utter degradation, one looks carefully among the *sweepings* that are cast out by society, for something that may be saved to humanity, he finds, even in our fair Commonwealth, breathing masses of flesh, fashioned in the shape of men, but shorn of all other human attributes.

IDIOTS OF THE LOWEST CLASS ARE MERE ORGANISMS, MASSES OF FLESH AND BONE IN HUMAN SHAPE, IN WHICH THE BRAIN AND NERVOUS SYSTEM HAS NO COMMAND OVER THE SYSTEM OF VOLUNTARY MUSCLES; AND WHICH CONSEQUENTLY ARE WITHOUT POWER OF LOCOMOTION, WITHOUT SPEECH, WITHOUT ANY MANIFESTATION OF INTELLECTUAL OR AFFECTIVE FACULTIES.

FOOLS ARE A HIGHER CLASS OF IDIOTS, IN WHOM THE BRAIN AND NERVOUS SYSTEM ARE SO FAR DEVELOPED AS TO GIVE PARTIAL COMMAND OF THE VOLUNTARY MUSCLES; WHO HAVE CONSEQUENTLY CONSIDERABLE POWER OF LOCOMOTION AND ANIMAL ACTION; PARTIAL DEVELOPMENT OF THE AFFECTIVE AND INTELLECTUAL FACULTIES, BUT ONLY THE FAINTEST GLIMMER OF REASON, AND VERY IMPERFECT SPEECH.

SIMPLETONS ARE THE HIGHEST CLASS OF IDIOTS, IN WHOM THE HARMONY BETWEEN THE NERVOUS AND MUSCULAR SYSTEM IS NEARLY PERFECT; WHO CONSEQUENTLY HAVE NORMAL POWERS OF LOCOMOTION AND ANIMAL ACTION; CONSIDERABLE ACTIVITY OF THE PERCEPTIVE AND AFFECTIVE FACULTIES; AND REASON ENOUGH FOR THEIR SIMPLE INDIVIDUAL GUIDANCE, BUT NOT ENOUGH FOR THEIR SOCIAL RELATIONS.

Among idiots proper, should be classed the following cases:—

No. 410. E. G., aged 8 years. This poor creature may be taken as a type of the lowest kind of idiocy. He has bones, flesh, and muscles, body and limbs, skin, hair, &c. He is, in form and outline, like a human being, but in nothing else. Understanding he has none; and his only *sense* is that which leads him to contract the muscles of his throat, and swallow food when it is put into his mouth. He cannot chew his victuals; he cannot stand erect; he cannot even roll over when laid upon a rug; he cannot direct his hands enough to brush off the

flies from his face; he has no language—none whatever; he cannot even make known his hunger, except by uneasy motions of his body. His habits of body are those of an infant just born. He makes a noise like that of a very sick and feeble baby, not crying however in a natural way. His head is not flattened and deformed, as is usual with idiots, but is of good size and proportion.

It would seem as if the powers of *innervation* were totally wanting in him. There is no nervous energy; nothing to brace the muscles; no more power of *contractility* than in a person who is dead drunk. The involuntary muscular motions are properly performed; that is, the organic life goes on regularly; the heart contracts and dilates; the peristaltic motion of the bowels is regular.

The probable causes are hereditary ones. The grand-parents were very scrofulous and unhealthy. The parents were apparently healthy, but gave themselves up to excessive sensual indulgence. They lost their health in consequence of this, and were so well aware of it as to abstain and to recover again. In the mean time, five children were born to them—two of whom were like E. G., and died at five or six years of age: two others were very feeble and puny, and died young.

No. 370. Male, aged 9 years. This organism in the human form is hardly a grade higher than the preceding. He has no muscular contractility; he cannot stand, nor sit upright, nor even turn over—for, if laid upon his stomach, he paws and kicks until turned over upon his back, which position he likes best. He has not even power to masticate his food, though he swallows very well when it is thrust into his mouth. He has no language, but seems to understand some simple sentences. He has more intelligence than the boy above named, and the principal trouble seems to be want of contractility. He can feel flies that alight upon his skin, and can brush them off. His habits are like those of an infant. His head is very small.

The causes are probably hereditary, and he seems to be the last and lowest of a constantly degenerating breed. The grand-parents were intemperate and depraved. The children born unto them were puny and weak-minded, and they sank still

lower in the slough of vice and depravity. The mother of this boy was herself a simpleton; and this was her second illegitimate child. Though of feeble health, she gave herself up to excessive licentiousness, her passions becoming almost maniacal.

No. 325. H. W., aged 17. This wretched being seems to be, like the preceding ones, so deficient in nervous energy, that he lies almost as powerless as though he were a mass of jelly, without a bone or a muscle in his composition. If his legs are pinched or irritated, he seems to try to move them, but scarcely draws them up an inch. If flies alight upon his face, he can hardly reach them with his hand. He sometimes rolls his head from side to side, with a languid motion, and this is the most he can do in that way, for he cannot raise it up even to take food. He is fed like a sick infant, with half-chewed victuals, from a spoon. He has no speech, and apparently no knowledge of persons. When food is brought near to him, something like a smile comes over his countenance; perhaps he is made aware of it by the smell.

His head is not very small, nor is it deformed. The family of which he comes is very scrofulous and degenerate, physically. His relatives (especially his mother) are, many of them, remarkable for erysipelatous humors, tumors, carbuncles, &c. One of his cousins is idiotic, though not of so low a degree as he is.

It is remarkable, that, in this case, as well as the two preceding, there is not the peculiar *look* so common with idiots, and which may be better expressed by the word *monkeyish* than any other. When the animal nature is pretty active, and there is, at the same time, a governing intellect, the resulting expression is human. The higher is the intellectual endowment, the more lofty and noble is the look; the lower the degree of endowment, the more nearly the look approaches that of animals,—until we get down to the mere twinkle of cunning in the low rogue or the monkeyish looks of the idiot.

Now, the three persons above mentioned do not seem to be idiotic from any deficiency in the size, or deformity in the shape or structure, of that part of the organization on which the man-

ifestation of intelligence immediately depends. There is, at any rate, no appearance of any thing of that kind; but there seems to be a want of *power* in that part of the organization by which the nervous fluid gives energetic action to the frame. The look is that of languor rather than of idiocy.

Among idiots of the lowest class, are found some who, unlike the preceding, seem to have a superabundance of *innervation*, who have great *muscular contractility*, that is, great command of all the muscles by the nervous system, and who are consequently very active. They appear like insane persons in a state of excitement, and yet they have no speech, and no reasoning faculties. The distinction made with so much ingenuity by a celebrated French writer, holds true here, "*the insane man reasons falsely, the idiot reasons not at all.*"

No. 35. Jonas——, aged 8 years. His body is well-proportioned and strong, but very small. Face has the deformed look of idiocy. The sides of his head seem to be at a fever heat. He is almost all the time in violent motion. His appetite is not only voracious, but evidently morbid and insatiable; for, after eating heartily at table, he swallows any thing he can lay his hands upon, raw potatoes, the bark of trees, chips of wood, and even small stones. He has been known to swallow pebbles as large as chestnuts. He hears and seems to understand the meaning of some sounds, but has no speech. He has no sense of property, no affection, no attachment; his brothers and sisters are no more to him than the dog and cat.

His father was intemperate to the last degree. His mother was of a very scrofulous habit of body.

Cases of this kind are not very frequent, and they are often mistaken for cases of insanity. They are generally proper subjects for instruction, though the long continuance of their life is not probable, for there seems to be morbid action in the brain.

FOOLS

MAKE THAT CLASS OF IDIOTS WHO HAVE THE MUSCULAR AND NERVOUS SYSTEM WELL DEVELOPED; POWERS OF LOCOMOTION AND ANIMAL ACTION; IMPERFECT SPEECH; PARTIAL DEVELOPMENT OF THE PERCEPTIVE AND AFFECTIVE FACULTIES, BUT VERY FEEBLE POWERS OF REASON.

This class is more numerous than the preceding. Cases are found in every town, in almost every almshouse. The type of this class would be a man who uses all his senses; who observes things about him; who can make simple sentences, and understand simple directions; but who obeys every animal impulse without any thought about responsibility to others, or consequences to himself.

The description of some of these cases will be put in such a form as to give an idea of the course that was followed in inquiring into the condition of these unfortunate persons.

It was obviously necessary to have some regular series of questions, or rather, a series of subjects about which questions were framed upon the spot, and put in such form as the occasion and circumstances demanded.

Some of the terms used, as will be seen, are borrowed from a system of mental philosophy, which, (however undeniable its claims are to have presented the clearest and best analysis of the human faculties ever yet known,) has not been relied upon by the commissioners in their examination. In speaking of the instinct to oppose and destroy, of the sentiment of self-esteem and love of approbation, the faculty of number, &c., as manifested in the following cases, no reference is had to the question whether there is or is not a proportionate development of those parts of the brain which some able anatomists and keen observers of nature maintain to be the part of the organization which is most immediately instrumental in the manifestation of such instinct, sentiment, or faculty. Indeed, in most cases, the notes were taken before the actual measurements were made. It was thought, however, that the close personal examination of so many idiots presented too rare and important an opportunity for ascertaining their craniological as well as other bodily peculiarities, to be lost; and, accordingly, it was improved, and the general results may be found in the Tables. It may be stated here, in general terms, that the result of this examination and measurement shows that no dimensions of the head except extreme diminutiveness, and no shape whatever, can be relied upon as criteria of idiocy. A few of the worst cases of idiocy are those in which the head is normal as to size and shape.

Nevertheless, the tables show, that, taking the aggregate of all the cases, an obvious relation is seen between the size and development of the cranium, and of its different parts, and the amount of intellectual power, and of the different kinds of mental manifestation.

The results of the observations and measurements are published without any inference being drawn, in order that those who choose to examine and study them, may do so.

Some writers have hastily concluded, that because a few idiots, whose heads were smaller than the measure which had been laid down as the *minimum* of brain by which intelligence could be manifested, have nevertheless been partially educated; and because many others, with heads of normal size and shape, are hopelessly idiotic; therefore, the doctrine of the dependence of mental manifestation upon the structural condition of the brain is overthrown. They say it has been asserted that persons with heads of a certain size must necessarily remain idiots, and they triumphantly point to certain idiots who have recently been trained to show a certain amount of intelligence, though their heads were smaller than this arbitrary standard.

This conclusion, however, does not seem justified by close and candid observation. *Size* is only *one* of the structural conditions of the brain upon which mental manifestations depend;—*quality* of fibre, health, exercise, &c., are others essentially modifying it. It may very well be that one anatomist and philosopher, who wrote fifty years ago, saying that a man with a head below a certain measurement must necessarily remain an idiot in spite of any means of education *then known*, would be still right in his general conclusions, notwithstanding means are *now* discovered to educe considerable intelligence out of such a supposed idiot. The result of close and extensive observations of idiots, has been strongly to confirm, not only the doctrine of the *volume* of brain being one important element in the means of manifesting mental power, but all the main doctrines of that school of philosophy which teaches that God gives us the body not merely as the handmaid of the soul, but weds and welds the two together in bonds of dependence that death alone can sever.

That philosophy has been aptly illustrated by comparing the body to a musical instrument, the soul to an invisible player. It is indeed so; and if the harp have a thousand strings, and they all be kept in tune, then the soul discourses sweet and varied music. But the idiot's body is a wretched thing, and its few strings are so sadly awry, that even in a seraph's hand, it could give nothing but jarring and discordant sounds.

The whole of the success which has recently been gained, in attempts to improve the condition of idiots, has arisen from the adoption, in practice, of the principles of that much-ridiculed doctrine which teaches that the first thing to be done is to put the *instrument* in tune. Surely, then, the attempt to show what are the material conditions of the bodily instrument in such a number of idiots as have been examined by the commissioners, will not be condemned by candid observers, as such attempts made upon other classes of men have too frequently been.

That the different degrees of keenness and vigor with which different *manifestations* of mind can be made by different individuals, and by the same individual at different times, do, in some way, depend upon the original nature and the actual condition of *some part* of the bodily organization,—none are now found foolish enough to deny; that they do depend, moreover, most immediately upon the structure and condition of the brain and nervous system, few will doubt; that there must be some peculiar corresponding outward signs by which the internal structure and condition of the brain and nervous system *may* be known by examination of the outward man, will not be questioned by sagacious observers of nature; that such examination, made upon an extensive scale, can lead to any but good results, will not be asserted by any but the few who think that modern observations should only be made to confirm ancient theories. If it is found that a certain condition of brain is an invariable accompaniment of a certain passion; if the condition is more marked when the passion is strong, less marked when it is weak, and unobservable when the passion is wanting; if, moreover, the condition changes with age, waxing and waning as the passion grows or declines,—then the inference becomes almost inevitable, that there is relation of cause and ef-

fect; then the external sign by which such internal structure and condition can be known, is as much the natural language of the passion, as a smile is the natural language of gladness. Now, to say that, because such signs have not yet been satisfactorily ascertained, therefore they never can be ascertained, and that the attempt to ascertain is impious or foolish, is just what it would have been a few years ago to say that, because a nebula never had been resolved, therefore it never could be resolved; that infusoria never had been seen, and, therefore, never could be seen; and that to turn a telescope to the sky, or the microscope to the water, was impious and foolish.

But, however certain it is, first, that the activity and strength of mental manifestations must depend upon the internal structure and condition of the bodily organization; and, second, that this structure and condition, like every thing material, must have signs and language,—no reference is had to such signs in the following cases.

When it is said that a certain idiot's instinct to fight and destroy is very active, no reference is had to the fulness of his head about the ears; it is meant, simply, that he strikes, bites, scratches, or smashes things, and thus proclaims, *in another kind of language*, the activity and strength of the propensity. In order to see how many cases there are of coincidence between the craniological development, and the existence of the propensity, reference must be had to the tables.

No. 2. W. C., a lad aged 13 years. **BODILY AND MENTAL CONDITION OF PARENTS.** The father is a man of scrofulous temperament, and very puny and feeble both in body and mind. Has been insane at times, especially at religious revivals, at which he prays and exhorts.

The mother is of a similar habit of body and mind, and has always been considered as a simpleton.

They have one other child, a girl, aged 20, who is a simpleton.

FUNCTIONS OF ASSIMILATION, DIGESTION, GROWTH, &c. These seem to be pretty active and healthy. He is of the ordinary size, and, though subject to fits when enraged, he has tolerable health.

MUSCULAR VIGOR, rather below the average.

APPETITE FOR FOOD is insatiable. Unless restrained, he will always so overload his stomach as to bring on fits. He is now limited to a certain ration, which is about double the quantity consumed by other boys of his age. His thirst is also insatiable. He has been known to drink six quarts of water in twenty-four hours.

INSTINCT OF REPRODUCTION does not manifest itself, for he has been carefully watched in this respect.

INSTINCT TO FIGHT AND DESTROY is pretty active. He not only defends himself by striking and scratching, but will rush at things and persons, and push them over. He pulls things to pieces, but does not seem to know how to use his fists to strike, or to handle a stick.

DISPOSITION TO HIDE AND CONCEAL is apparent in the manner in which he disposes of things.

DISPOSITION TO POSSESS AND HOARD is manifested by his claiming his own chair, and his own cup and plate, at table, also by carrying apples and fruit to his room, to put them away.

SELF-ESTEEM is not apparent in any of his actions.

LOVE OF APPROBATION is feebly manifested.

GENERAL ACTIVITY OF SENSES. The five senses are normal, though not acute, except smell.

PERCEPTION OF INDIVIDUAL OBJECTS is feeble. He knows those immediately about him, and the common household things, but he evidently does not know how to recognize persons and things as other children do.

PERCEPTION OF COLOR, unknown.

PERCEPTION OF NUMBER, very imperfect; he could not tell the difference between two, three, four, and five.

PERCEPTION OF TIME, feeble.

“ “ Musical sounds, null.

FACULTY OF LANGUAGE, feebly developed. He knows a few words, but has no power to construct a sentence to express his wants. He hardly knows a hundred words.

CAUSATION, he seems to have no sense of whatever. The nearest approach is his habit of stealing hot water and putting it away to cool, in order to gratify his thirst.

DISPOSITION TO IMITATE, very feeble: he will pick up chips

when he sees other persons doing so, but cannot understand a direction to do so.

BENEVOLENCE, utterly wanting,—the same with veneration, imagination, conscience, hope of the future, &c.

No. 412. Male, aged 24. BODILY AND MENTAL CONDITION OF PROGENITORS. The mother was a very intemperate prostitute, and not much else is known of her, except that she died of *delirium tremens*.

The father is rather apocryphal.

FUNCTIONS OF HIS GENERAL DEVELOPMENT AND CONDITION OF BODY. Imperfect. Head is very small. The extremities are shortened at the end; that is, the bones of the hands, fingers, and feet, are very short in proportion to the other bones, as if the central formative power had not been vigorous enough to push the growth to the circumference. He is scrofulous, and often covered with sores, scabs, &c.

FUNCTIONS OF ASSIMILATION, DIGESTION, GROWTH, &c., are pretty efficient.

MUSCULAR VIGOR seems nearly equal to the average. When sufficient motive is held out, he can do hard work, but the will is wanting because the nervous energy is wanting.

APPETITE FOR FOOD is healthy as to quality of what he eats, but ravenous as to quantity.

INSTINCT FOR REPRODUCTION is fiercely active and ungovernable, and leads him on blindly to excesses of various kinds. The instinct to fight and destroy seems manifested by his instantly resorting to force to destroy whatever opposes his will,—to smash an inanimate object, to kill an animate one, whether it be a fly, a dog, or a child.

No. 358. Aged 22. The mother of this idiot was a very scrofulous and puny person; she was insane during her gestation with him, and died of consumption soon after his birth. She had three children. One was a simpleton, and died young. The other, a sister, is almost idiotic.

The father, a healthy man, married a healthy woman for his second wife, and has five healthy and intelligent children by her.

The head of this idiot is exceedingly small, measuring only

16 inches in its greatest circumference, 22 inches being the standard.

The other physical peculiarities need not be referred to here. His language is imperfect, like that of a little child. He understands all simple directions given in sentences short as his own.

There is a useful lesson to be learned from this poor youth's history and treatment. He was formerly very irritable and violent when enraged, breaking and destroying things. For this he was treated in the usual way. Force was met by force. He was whipped and punished corporally in various ways, for every offence, by any one about him. As he grew older and stronger, the number of those who could whip him with impunity grew less, till at last the father was obliged to become executioner-general, and, in the evening, give him a sound drubbing for the divers and sundry misdemeanors of the day. The father spared not the rod, but healed not the child, who, on the contrary, grew worse and worse. The lessons in punishment were not lost upon him. Whatever object offended him, he would beat and punish just as he had been punished. If it were a tool of any kind, he would smash and break it in pieces; if it were a dumb beast, he would beat and abuse it. He smashed rakes, hoes, &c., without number, and one day broke a cow's leg with an axe.

It happened one evening, that a zealous member of the Peace Society was a visitor at the house, and witnessed a scene of contest, in which the father barely came off victor. The visitor urged the father to follow a different course with his unfortunate son; to abandon all blows, all direct use of force, and try mild measures. By his advice, Johnny was made to understand that, if he should commit a certain offence, he would be mildly and kindly remonstrated with, have nothing but bread and water for supper, and be obliged to lie upon the floor, with only a little straw under him. Very soon, he began himself to practise this mode of punishment upon the cattle. If the cow offended him, instead of flying into a passion and beating her, he addressed her gravely, telling her the nature of her offence, and assuring her of the consequences. He would then lead her out, lay some straw upon the ground, bring a little water and a

crust of bread, and tell her that was all she could have for supper. One day, being in the field, he hurt his foot with the rake, and, instead of getting angry as he was wont to do, and breaking the instrument to pieces, he took it up mildly but firmly, carried it home, got some straw, and laid the offending tool upon it; then he brought some bread and water, and demurely told the offender that it had been very naughty,—that he did not want to hurt it,—but it should have no other supper, and no bed to lie upon.

By such means he has been very much improved, not only in behavior, but in temper. He is growing less violent, and more manageable every day.

This is not at all strange; it is not even different from what happens every day with common children. The poor idiot could not understand much of the spoken words by which *reason* manifests itself, but he could understand the *natural language* of all the passions very well; the angry looks, the harsh voice, the threatening gesture, were felt in the full force of their meaning, and they roused in him the answering feelings of fear, rage, or revenge. These feelings, being called into frequent action, grew more prompt and more fierce by every day's exercise, and would, at last, have come to be spontaneously and habitually active. But, by withdrawing from before his eyes the natural language of those passions in others, his own were no longer awakened.

As a fierce dog sleeps quietly amid the din of other sounds, but rouses up with defiant growl at the angry bark of another dog,—so anger sleeps quietly in our nature, unmoved by any thing except *the language of its kind* in another person, which language it understands and answers in a moment. We may make this, and other like passions, sleep so long and so soundly, that they will grow feeble, and even die out; or we may rouse them up so often that they cannot sleep, even when we will them to do so. The moral of this idiot's history will not be lost upon those whose passions became so restive before they were aware of their nature as to be a source of perpetual trouble in after life, when the moral sense had become awakened to the necessity and the difficulty of self-control.

SIMPLETONS ARE THE HIGHEST CLASS OF IDIOTS, IN WHOM THE HARMONY BETWEEN THE NERVOUS AND MUSCULAR SYSTEM IS NEARLY PERFECT; WHO CONSEQUENTLY HAVE NORMAL POWERS OF LOCOMOTION AND ANIMAL ACTION; CONSIDERABLE ACTIVITY OF THE PERCEPTIVE AND AFFECTIVE FACULTIES, AND REASON ENOUGH FOR THEIR SIMPLE INDIVIDUAL GUIDANCE, BUT NOT ENOUGH FOR THEIR SOCIAL RELATIONS.

As the class of fools is much larger than that of idiots, so that of simpletons is much larger than that of fools. Indeed, it is very difficult to estimate their number, or to say what persons shall be included in it, for they can only be measured by a sort of sliding scale, with a standard adapted to different localities and conditions of society. A Russian serf, a Bavarian boor, might enjoy his sinecure office of citizen, and fill his narrow social circle, with a paucity of intellect such as would incapacitate a man for political rights or social relations in Massachusetts. So, among the inhabitants of the *least* intelligent and active village population of Massachusetts, a youth might be thought to be of tolerable capacity, be permitted to go to the polls, and even into society, who would be rated as a simpleton, and treated as such, in the active and bustling crowd of one of our thriving marts, where the weak sink down and disappear, and the strong alone live and thrive. And so it may be with regard to time; a century hence, the standard of intellect and of knowledge may be raised so high as to exclude from the polls, as simpletons, men quite equal to some of our generation who consider themselves qualified, not only to be citizens, but to hold offices. Who would arrest such progress, provided no qualification but that of knowledge and virtue could ever be required!

The persons put down in this report, as simpletons, are those about whom there could be no doubt, even in this day and generation. They are persons the highest of whom should be considered unable to take any responsibility, to contract matrimony, or to vote. The latter tests, however, should never be applied by interested parties. Some of the simpletons in the list have been wheedled into matrimony, and the bond afterwards cancelled by authority, though nobody can tell how many continue unchallenged. Politicians, too, are sometimes as blind as lovers to the demerits of a head which can command a

hand. Several cases have occurred where the taxes were paid for *simpletons*, and they voted—until the opposite party showed that they had a greater number of *fools* whom they could qualify and bring to the polls, and then the poor creatures, who had been used to violate the purity of the ballot and to defraud an election, were thrown aside in contempt.

It has been the aim to include in this report none who could be considered by impartial persons as *compos mentis*. They are susceptible of great improvement, and could be made useful and reputable men, but they cannot be taught in common schools, or trained in the common way.

The following cases will serve as specimens:—

No. 58. H. C. F., aged 33. PARENTAGE.—His mother was extremely intemperate for several years before his birth; she continued to be so for years afterwards, and died of *delirium tremens*. Condition of father not known.

FUNCTIONS OF DIGESTION, ASSIMILATION, GROWTH, &c., seem tolerably well performed. His body is pretty well developed, and his health generally good.

MUSCULAR VIGOR is impaired by a singular affection of his nervous system, which gives to him the *air*, *gait*, and *appearance* of a *drunken man*! He seems to have inherited from his mother a strong resemblance to her acquired habit of body. He trips and staggers in his walk, and frequently falters in his other motions. The nervous fluid seems to flow unsteadily from the brain, or to be frequently wanted; hence the motions of his muscles are suddenly checked, his jaw is arrested in the act of chewing, his lips in the act of speaking; or, if walking, and the stoppage is considerable, he stumbles, perhaps falls down. Sometimes he remains insensible for a minute or two, and is afterwards utterly unconscious of what passed. More often the command of one muscle, or of one side, is lost for an instant, and he is obliged to hitch and wriggle along with the others. Thus the poor creature drags himself about, a living monument of his mother's shame.

APPETITE FOR FOOD is almost insatiable, and he is very gluttonous. It is said that his mother used to give him rum when he was an infant.

INSTINCT OF REPRODUCTION does not manifest itself in an unnatural degree.

INSTINCT TO FIGHT AND DESTROY is not over active. He does not desire to break things, as some idiots do, but he is ready to fight in self-defence.

INSTINCT TO POSSESS AND HOARD displays itself in his readiness to store up food.

DISPOSITION TO HIDE AND CONCEAL shows itself in the cunning with which he compasses his purpose of obtaining things to eat, and of shirking work.

SELF-ESTEEM is manifested in various ways.

LOVE OF APPROBATION is the sentiment most acted upon by those who have the charge of him. To secure the praise and flattery of others, he will do any thing in his power.

GENERAL ACTIVITY OF THE FIVE SENSES is normal.

PERCEPTION OF COLOR is about as usual.

PERCEPTION OF THE RELATIONS OF NUMBER is very imperfect. He can count off, by rote, even to a hundred, but can scarcely tell how much two added to three, will make.

PERCEPTION OF TIME is feeble. He keeps step pretty well in walking, but is perplexed in estimating the passage of time.

SENSE OF MUSICAL RELATIONS, feeble; he never attempts to sing.

FACULTY OF LANGUAGE is imperfectly developed. He knows the names of individual objects and persons, and can use common sentences, but does not use involutions and complicated expressions.

CAUSALITY seems active in proportion to his other faculties. He can build a fire, wash potatoes, and put them to boil for breakfast, and do similar simple household acts.

DISPOSITION TO IMITATION is not so active as in most persons of his class. Provided he attains an object or an end, he does not seem to care whether he proceeds in the same way that others do or not. In some idiots, this disposition is very strongly marked.

BENEVOLENCE (so little manifested by most idiots) seems active in this man. He is very tender-hearted. His pity is easily excited. He gives away readily of whatever he has.

VENERATION is but feebly manifested. He cares little for his parents, or his elders and superiors—of course, nothing for God.

CONSCIENCE is feebly developed, and he cannot be governed by

appeals to it. *Hope* reaches not beyond the things of this life : scarcely beyond the things of to-day.

No. 218. A. B., woman, aged 55, not a pauper. PARENTAGE, &c.—Her grandmother was insane, and finally became idiotic. Her mother, and all her brothers and sisters are puny and consumptive. Her youngest sister is stunted in growth, and scarcely *compos mentis*.

FUNCTIONS OF ASSIMILATION, GROWTH, &c., are imperfectly performed. She is humpbacked and nervous.

MUSCULAR VIGOR, below average ; she is incapable of bearing much fatigue.

APPETITE FOR FOOD is natural as to quantity, but her taste has become perverted by use of tea, coffee, spices, &c.

INSTINCT OF REPRODUCTION apparently normal, though great pains have been taken to prevent its development. Character in this respect good.

INSTINCT TO FIGHT AND DESTROY is manifested in the degree usual with children. She shows passion sometimes, and if injured retorts, and immediately assails the offender.

DISPOSITION TO POSSESS AND HOARD is not shown in its usual activity, for, though she is desirous of possessing and owning things, she cares not to retain them long.

DISPOSITION TO HIDE AND CONCEAL shows itself not only in regard to material objects of possession, but sometimes in hypocritical conduct. She will put on certain airs in order to conceal some purpose which she may have.

SELF-ESTEEM is very strongly manifested by its usual natural language. If her simple understanding could be convinced twenty times in a day that she is sadly deficient in every thing of which people are usually vain, it would make no difference ; self-esteem springs up again as elastic as ever, and makes her regard herself with great complacency.

LOVE OF APPROBATION is one of the most prominent traits in her character. To gain the attention and praise of others, she will do things that would otherwise be very disagreeable to her.

TENDENCY TO IMITATION is very strong indeed. She does things as she has seen others do them ; imitates their actions ; and nothing but their example wins her from continual repe-

tition of the same thing in the same manner that she once learned to do it.

THE GENERAL ACTIVITY OF THE SENSES is normal.

PERCEPTION OF INDIVIDUAL OBJECTS, within a certain range, is good. She recognizes most of the individuals of the village, and common things about her; but then her circle is narrow, and beyond it she takes no notice of differences between individual objects.

PERCEPTION OF COLORS is not vivid, but no striking want of power noticed.

PERCEPTION OF NUMBERS, limited. With the assistance of *objects*, she can count a score or two, as the number in a pile of plates, the stitches on a knitting needle; but she cannot count or reckon abstractly without the aid of objects. She can count, for instance, a pile of ten or fifteen cents, but cannot tell how many cents are in two or three half dimes. She cannot make change, therefore, or reckon higher than ten, even with the aid of her fingers.

PERCEPTION OF TIME, feeble; she can tell the hour by the clock, but without idea of measuring the lapse of time by it.

PERCEPTION OF MUSICAL SOUNDS is apparent in her. She sometimes hums a tune, but no fondness for music has been engrafted upon this capacity, which might have been done.

FACULTY OF LANGUAGE is not well developed; and her range of words is limited, though she can make simple sentences very well.

PERCEPTION OF CAUSATION is very feeble.

BENEVOLENCE AND CONSCIENCE are not manifested.

HOPE is very feeble; the horizon of her future is bounded by to-morrow.

The cases, thus very imperfectly sketched, will serve to give an idea of the different classes of idiotic persons, and of the mode in which the inquiry into their condition was pursued. But they are strongly marked cases, each of its kind, and it must not be supposed that all idiotic persons can readily be ranged in one or the other of these classes. The highest of the lower class of Idiots can hardly be distinguished from the Fool; the least stupid of Fools can hardly be distinguished from the

Simpleton ; and the highest among Simpletons stand very near the level of hundreds who pass in society for feeble-minded persons, but still for responsible free agents. These latter, indeed, are looked down upon by the crowd, but then the crowd is looked down upon by tall men, and these in their turn are looked down upon by the few intellectual giants of each generation who stand higher by the whole head and shoulders than the rest.

This view of the gradation of intellect should teach us not only humility, but humanity ; and increase our interest in those who are only more unfortunate than we are, in that the limitation of their capacity for seeing and understanding the wisdom, power, and love of our common Father, is more limited than ours, in this stage of our being.

It is thought best not to close this report without alluding to some

CIRCUMSTANCES OR CAUSES WHICH PREDISPOSE PERSONS TO IDIOCY.

This is a difficult subject, requiring more scientific research and accuracy than this report can pretend to. Some facts, however, which have been observed, and some thoughts which have suggested themselves, may possibly be of use to others who follow in this field. When certain circumstances are noted as *preceding* idiocy, it is not meant that they certainly caused it ; indeed, it is hard to say that any one cause or condition in a parent will produce idiocy in the offspring ; nevertheless, a number of causes united may do it. For instance, take the case

No. 89. Wm. B., aged 13, which is one of idiocy of the lowest kind. This boy cannot walk alone, and can hardly creep about. Has no speech, though some of his natural signs can be understood. He cannot feed himself with a spoon, but can cram food into his mouth with his fingers. His head is very small. His intellect is almost null, and of course the affective faculties are not manifested.

In searching for accompanying circumstances which may throw light upon the probable causes, it is found that the father was a very intemperate man. This is not enough, for all intemperate men do not have idiotic children. His wife was related to him by blood, though not within the degree of first

cousin; and still less was this a sufficient cause for the idiocy of the son. The wife's family was tainted with idiocy, her aunt having an idiotic child. We find therefore, both intermarriage and idiotism in the family; but still, this was not cause sufficient, because the parents of this boy had seven other children, all of tolerably good parts.

Looking at the mother's condition during gestation, it is found that, at an early period of it, she was several times very much agitated by terror and mental distress; that, at a later one, she became ill, and had great difficulty in carrying her child to its full period; and, finally, that her confinement was very long, protracted, and painful.

May it not be that these circumstances caused idiocy in this case, though they might not do so in ordinary cases, where the intemperance, or the intermarriage, or the tainted blood, or all of them, were wanting? May it not be likewise, that *any one* of these circumstances occurring alone,—the intemperance, the intermarriage, the family taint, the fright, the illness, or the long and difficult parturition,—though it would not cause idiocy, nor even any very manifest effect, might, nevertheless, materially *diminish* what would otherwise have been the bodily and mental vigor of the offspring?

With this explanation, and with the understanding that *probability*, and not *certainty*, is aimed at, mention will now be made of some of the *immediate causes* of idiocy; among which, by far the most prolific one is

THE LOW CONDITION OF THE PHYSICAL ORGANIZATION OF ONE OR BOTH PARENTS.

It is said by physiologists, that among certain classes of miserably paid and poorly fed workmen, the physical system degenerates so rapidly, that the children are feeble and puny, and but few live to maturity; that the grandchildren are still more puny; until, in the third or fourth generation, the individuals are no longer able to perpetuate their species, and the ranks must be filled up by fresh subjects from other walks of life, to run the same round of deterioration.

It would seem that startled nature, having given warning, by

the degenerated condition of three or four generations, at last refuses to continue a race so monstrous upon the earth.

We see here another of those checks and balances which the exhaustless wisdom of God preëstablished in the very nature of man, to prevent his utter degeneration. As the comet, rushing headlong towards the sun, is, by the very velocity which it gains, and which seems hurling it into the burning mass, carried safely beyond ; so a race of men, abusing the power of procreation, may rush on in the path of deterioration until, arrived at a certain point, a new principle develops itself, the procreating power is exhausted, and that part of the human family must perish, or regain its power by admixture with a less degenerate race.

It will be seen by the tables, that by far the greater part of the idiots are children of parents, one or both of whom were of scrofulous temperament, and poor, flabby organization. It is difficult to describe exactly the marks which characterize this low organization, but the eye of a physiologist detects it at once. Regarding it as a matter relating to the mere animal man, if a farmer had swine, cattle, or horses, as inferior to others of their kind as many of these people are inferior to other men and women, he would pronounce them unfit to breed from. Such persons are indeed unfit to continue the species, for, while they multiply the number, they lessen the aggregate powers.

In saying that such persons are generally scrofulous, the word is used in its popular sense, without any pretension to pathological accuracy. Indeed, it is difficult to give a correct idea of scrofula, because its symptoms are so manifold and so various. The class of persons to whom reference is made may be known by several signs. They do not stand erect and firm ; they seem rather to be trying to hold their head and shoulders up by their muscles than to rest firmly and gracefully poised upon the spinal column and lower extremities.

Red and sore eyelids, turgid lips, spongy gums, swellings in the glands, liability to eruptions and diseases of the skin, mark this class of persons. The skin is generally fair ; the muscles flabby ; the hair is light,—seldom hard, crispy, and strong. They are not liable to fevers and violent inflammations, as others are,

but, when unwell, nature relieves herself by sores, ulcers, eruptions, &c.

The peccant humors show themselves upon the surface in various ways; swellings and ulcerations of the glands, blotches, tetter, ring-worms, rash, salt rheum, &c.

But it is not the surface alone that is affected; the internal tissues are often vitiated, and show their morbid tendencies by various affections, of which cancer is the worst.

Great pains have been taken to ascertain the physical peculiarities of the blood relatives of most of the idiots whose names are upon the list. In reading over the description of more than four hundred families in which idiots are found, one is struck with the great number of cases in which the affections above named are found. A few cases will give a better idea than any general description can do.

No. 289. F. D., aged $4\frac{1}{2}$ years. This child is a poor, puny, and scrofulous creature. Her head is very small, being only 16 inches in circumference. She is quite idiotic, as might be expected with a head of such dimensions upon a frame so weak and low-toned. She is very feeble in the spine; her right side is torpid, and right arm seems paralyzed. Her family is very thriftless and dirty, and present the spectacle, so rare in this country, of sharing their room with the pigs and poultry.

The father is afflicted with salt rheum and other humors, which seem to affect his whole system, and make him dyspeptic and wretched.

The mother is a feeble creature, whose skin is covered with eruptions. One of her children, sister of F. D., lately died from a virulent cancerous affection.

Nos. 129 and 260. Abner and Palmyra H., a brother and sister, aged 33 and 43, both idiotic. Heads small. Bodies, of feeble and flabby fibre. The bones of the extremities seem shortened—that is, out of proportion as to length, compared to the body. They are both afflicted with scrofulous humors and sores.

The man shows some of those remarkable signs, often manifested by idiots, of the instincts which one can suppose men would have if in the undeveloped animal state. When a boy, he had a passion *for burrowing in the earth like a rabbit*. He

still, at times, will wander off into the woods, dig a hole as for a cellar, collect wood, and go on for days with this occupation, until discovered and brought home.

The general appearance of these idiots is said to be remarkably *like that of their parents when they were in their long drunken debaucheries*.

Both the parents were of unhealthy habit of body, troubled with scrofulous humors, St. Anthony's fire, *rum-sores*, (as they are called,) and other eruptions. All these natural impurities were made worse by intemperance in drink and depravity of life. By temperance, cleanliness, and careful observance of all the natural laws, they might have corrected the vicious humors of their bodies, lived pleasant lives, and been blessed with children to comfort their old age; but they chose to outrage nature in every way, and she sent them their punishment in the shape of these idiotic children.

No. 279. Cynthia T., a girl of 18 years old, idiotic. She was deformed at birth about the eyes and nose. She still shows the marks of a very scrofulous temperament. The bones of the hands and feet are shortened, and the ends seem as if they had been *gnawed* off. The upper edges of the frontal and parietal bones seem shortened, thus reducing the size of the upper part of the brain, or rather, perhaps, being reduced by its non-development.

Her parents, uncles and aunts, cousins, &c., are afflicted, more or less, with St. Anthony's fire, salt rheum, cancerous sores, &c.

Her father, as if his constitution was not corrupt enough, poisoned it still more by liquid fire. He has an *idiotic cousin*, who resembles C. T. in many respects.

In seeking for the causes which lead to this sad deterioration of families, it will be found that the most prominent and prolific is

INTEMPERANCE.

By inspection of the tables, it will be seen that, out of 359 idiots, the condition of whose progenitors was ascertained, 99 were the children of drunkards. But this does not tell the

whole story by any means. By drunkard, is meant a person who is a notorious and habitual sot. Many persons who are habitually intemperate do not get this name, even now; much less would they have done so twenty-five or thirty years ago, and many of the parents of the persons named in the tables have been dead longer than that time. A quarter of a century ago, a man might go to his bed every night muddled and sleepy with the effects of alcohol, and still not be called an intemperate man.

By pretty careful inquiry, as to the number of idiots of the lowest class whose parents were known to be *temperate* persons, it is found that *not one quarter* can be so considered.

The effect of habitual use of alcohol seems to be to *lymphatize* the whole bodily organization; that is, to diminish the proportion of the *fibrous* part of the body—to make the *lymph* abound in all the tissues. The children of such persons are apt to be of the scrofulous character above described; and *their* children are very apt to be feeble in body and weak in mind. Idiots, fools, and simpletons, are common among the progeny of such persons. Thus, directly and indirectly, alcohol is productive of a great proportion of the idiocy which now burdens the Commonwealth. If, moreover, one considers how many children are born of intemperate parents, who, without being idiots, are deficient in bodily and mental energy, and are *predisposed by their very organization* to have cravings for alcoholic stimulants, it will be seen what an immense burden the drinkers of one generation throw upon the succeeding. Many a parent, by habitual stimulus applied to his own nervous system, forms and fashions his child in such wise, that he is more certain to be made a drunkard by the ordinary temptations of life, than the child of a temperate man would be, even if living from his youth upward within the temptations of a bar-room.

Probably, the habitual use of alcoholic drinks does a great deal to bring families into that low and feeble condition of body alluded to, in the preceding section, as a prolific cause of idiocy.

There is another vice, a monster so hideous in mien, so disgusting in feature, altogether so beastly and loathsome, that, in very shame and cowardice, it hides its head by day, and, vam-

pyre-like, sucks the very life-blood from its victims by night; and it may perhaps commit more direct ravages upon the strength and reason of those victims than even intemperance; and that vice is

SELF-ABUSE.

One would fain be spared the sickening task of dealing with this disgusting subject; but, as he who would exterminate the wild beasts that ravage his fields, must not fear to enter their dark and noisome dens, and drag them out of their lair; so he, who would rid humanity of a pest, must not shrink from dragging it from its hiding-places, to perish in the light of day. If men deified him who delivered Lerna from its hydra, and canonized him who rid Ireland of its serpents, what should they do for one who could extirpate this monster-vice? What is the ravage of fields, the slaughter of flocks, or even the poison of serpents, compared with that pollution of body and soul, that utter extinction of reason, and that degradation of beings, made in God's image, to a condition which it would be an insult to the animals to call beastly, and which is so often the consequence of excessive indulgence in this vice?

It cannot be that such loathsome wrecks of humanity as men and women reduced to drivelling idiocy by this cause, should be permitted to float upon the tide of life, without some useful purpose; and the only one we can conceive, is that of awful beacons to make others avoid,—as they would eschew moral pollution and death,—the course which leads to such ruin.

This may seem to be extravagant language, but there can be no exaggeration, for there can be no adequate description even, of the horrible condition to which men and women are reduced by this practice. There are, among those enumerated in this report, some who not long ago were considered young gentlemen and ladies, but who are now moping idiots, idiots of the lowest kind; lost to all reason,—to all moral sense,—to all shame; idiots who have but one thought, one wish, one passion,—and that is, the further indulgence in the habit which has loosed the silver cord even in their early youth, which has already wasted,

and, as it were, dissolved the fibrous part of their bodies, and utterly extinguished their minds.

In such extreme cases, there is nothing left to appeal to, absolutely less than there is in the dogs and horses,—for they may be acted upon by fear of punishment; but these poor creatures are beyond all fear and all hope, and they cumber the earth awhile, living masses of corruption.

If only such lost and helpless wretches existed, it would be a duty to cover them charitably with the veil of concealment, and hide them from the public eye, as things too hideous to be seen: but, alas! they are only the *most* unfortunate members of a large class. They have sunk down into the abyss towards which thousands are tending. The vice which has shorn these poor creatures of the fairest attributes of humanity is acting upon others, in a less degree indeed, but still most injuriously; enervating the body, weakening the mind, and polluting the soul.

A knowledge of the extent to which this vice prevails, would astonish and shock many. It is indeed a pestilence which walketh in darkness, because, while it saps and weakens all the higher qualities of the mind, it so strengthens low cunning and deceit, that the victim goes on in his habit unsuspected, until he is arrested by some one whose practised eye reads his sin in the very means which he takes to conceal it—or until all sense of shame is forever lost in the night of idiocy, with which his day so early closes.

Many a child who confides every thing else to a loving parent, conceals this practice in its innermost heart. The sons or daughters who dutifully, conscientiously, and religiously confess themselves to father, mother, or priest, on every other subject, never allude to this. Nay, they strive to cheat and deceive by false appearances; for, as against this darling sin,—duty, conscience, and religion, are all nothing. They even think to cheat God, or cheat themselves into the belief that He who is of purer eyes than to behold iniquity can still regard their sin with favor.

Many a fond parent looks with wondering anxiety upon the puny frame, the feeble purpose, the fitful humors of a dear child, and, after trying all other remedies to restore him to vigor

of body and vigor of mind, goes journeying about from place to place, hoping to leave the offending cause behind, while the victim hugs the disgusting serpent closely to his bosom, and conceals it carefully in his vestment.

The evils which this sinful habit works in a direct and positive manner are not so appreciable, perhaps, as that which it effects in an indirect and negative way. For one victim which it leads down to the depths of idiocy, there are scores and hundreds whom it makes shamefaced, languid, irresolute, and inefficient for any high purpose of life. In this way, the evil to individuals and to the community is very great.

It behooves every parent, especially those whose children (of either sex) are obliged to board and sleep with other children, whether in boarding-schools, boarding-houses, or elsewhere, to have a constant and watchful eye over them with a view to this insidious and pernicious habit. The symptoms of it are easily learned, and, if once seen, should be immediately noticed.

Nothing is more false than the common doctrine of delicacy and reserve in the treatment of this habit. All hints, all indirect advice, all attempts to cure it by creating diversions, will generally do nothing but increase the cunning with which it is concealed. The way is, to throw aside all reserve; to charge the offence directly home; to show up its disgusting nature and hideous consequences in glowing colors; to apply the cautery seething hot, and press it in to the very quick, unsparingly and unceasingly.

Much good has been done, of late years, by the publication of cheap books upon this subject. They should be put into the hands of all youth suspected of the vice. They should be forced to attend to the subject. There should be no squeamishness about it.

There need be no fear of weakening virtue by letting it look upon such hideous deformity as this vice presents. Virtue is not salt or sugar, to be softened by such exposure; but the crystal or diamond that repels all foulness from its surface. Acquaintance with such a vice as this,—such acquaintance, that is, as is gained

by having it held up before the eyes in all its ugliness, can only serve to make it detested and avoided.

Were this the place to show the utter fallacy of the notion that harm is done by talking or writing to the young about this vice, it could probably be done by argument, certainly by the relation of pretty extensive experience. This experience has shown that, in ninety-nine cases in a hundred, the existence of the vice was known to the young, but not known in its true deformity; and that, in the hundredth, the repulsive character in which it was first presented, made it certain that no further acquaintance with it would be sought.

There is one mode of treatment however, often recommended by physicians, which, in many cases, deserves only denouncement as erroneous or sinful;—that is, causing the victim to contract matrimony. The cure is generally effectual, and the mode in which it is accomplished may, in some cases, be justifiable; but certainly, in many others, the retribution of offended nature is awful, and seems like a whole volume of revelation of God's purpose. In no less than ten cases which are here recorded, the idiocy of the children was manifestly attributable to this sin of the parent. Now if a cause, which would be so carefully concealed, is brought out in these ten cases, in how many more must it have been at work unnoticed and unsuspected! And if these ten *extreme* cases of idiocy have been the visitations upon the children of the sins of the parents, how many times ten cases must there be where the visitation is less severe, but still awful! How much bodily disease and weakness; how much mental obliquity and imbecility; how much of ungovernable lust, are thrown upon the children of this generation by the vices of their fathers and mothers of the foregoing one!

There is one remarkable and valuable fact to be learned respecting this vice, from observation of idiots, and that is, that some of them, though they have no idea of right and wrong, no sense of shame, and no moral restraint, are nevertheless entirely free from it. They could never have been in the practice of it, else they would never have abandoned it.

From this may be inferred, that it is a pest generally engend-

ered by too intimate association of persons of the same sex; that it is handed from one to another like contagion; and that those who are not exposed to the contagion are not likely to contract the dreadful habit of it. Hence we see, that not only propriety and decency, but motives of prudence, require us to train up all children to habits of modesty and reserve. Children, as they approach adolescence, should never be permitted to sleep together. Indeed, the rule should be,—not with a view only to preventing this vice, but in view of many other considerations,—that, after the infant has left its mother's arms, and become a child, it should ever after sleep in a bed by itself. The older children grow, and the nearer they approach to youth, the more important does this become. Boys even should be taught to shrink sensitively from any unnecessary exposure of person before each other; they should be trained to habits of delicacy and self-respect; and the capacity which nature has given to all for becoming truly modest and refined, should be cultivated to the utmost. Habits of self-respect, delicacy, and refinement, with regard to the person, are powerful adjuncts to moral virtues; they need not be confined to the wealthy and favored classes; they cost nothing; on the contrary, they are the seeds which may be had without price, but which ripen into fruits of enjoyment that no money can buy.

INTERMARRIAGE OF RELATIVES.

In assigning this as one of the remote causes of idiocy, it is not meant that, even in a majority of cases, the offspring of marriage between cousins, or other near relations, will be idiotic. The cases are very numerous where nothing extraordinary is observable in the immediate offspring of such unions. On the other hand, there are so many cases where blindness, deafness, insanity, idiocy, or some peculiar bodily or mental deficiency, is seen in such offspring, of the first *or second* generation, that one is forced to believe they cannot be fortuitous. Indeed, the inference seems to be irresistible, that such intermarriages are violations of the natural law, though not such flagrant ones as always to be followed by *obvious* and severe punishment. If two full cousins, who are both in good health, and free from

any marked predisposition to any disease or infirmity, should marry, the probability is, that their immediate offspring will have tolerably good constitutions—though no one can say how *much less* vigorous in body and mind they are than would have been offspring born to either parent from marriage with some one of another healthy family. On the other hand, if a man, in whose constitution there lurks a predisposition to any particular disease of body or mind, inherited from his *father's* family, should marry a daughter of his *father's* brother or sister, there would be a strong probability that the disease or infirmity would appear in the offspring; while the probability of such re-appearance would be less if he married a healthy cousin by his *mother's* side, and still less if he married a person free from all unhealthy predispositions, who was not related to him at all.

It is seen by the tables, that, out of 359 cases in which the parentage was ascertained, seventeen were *known* to be the children of parents nearly related by blood. But as many of these cases were adults, it was sometimes impossible to ascertain whether their parents, who are dead, were related or not before marriage. From some collateral evidence we conclude, that at least three more cases should be added to the 17. This would show that more than one twentieth of the idiots examined are offspring of the marriage of relations. Now, as marriages between near relations are by no means in the ratio of one to twenty, nor are even, perhaps, as one to a thousand to the marriages between persons not related, it follows that the proportion of idiotic progeny is vastly greater in the former than in the latter case—(that is, taking this limited number of 400 for what little it is worth as data for calculation.) Then it should be considered that idiocy is only *one* form in which nature manifests that she has been offended by such intermarriages. It is believed by some, that blindness, deafness, imbecility, and other infirmities, are more likely to be the lot of the children of parents related by blood than of others. If so, and it seems likely that it is, then the probability of unhealthy or infirm issue from such marriages becomes fearfully great, and the existence of the law against them is made out as clearly as though it were written on tables of stone.

The statistics of the 17 families, the heads of which, being blood relatives, intermarried, tells a fearful tale.

Most of the parents were intemperate or scrofulous; some were both the one and the other; of course, there were other causes to increase chances of infirm offspring, besides that of the intermarriage. There were born unto them *ninety-five* children, of whom FORTY-FOUR were idiotic, twelve others were scrofulous and puny, one was deaf, and one was a dwarf! In some cases, all the children were either idiotic or very scrofulous and puny. In one family of eight children, five were idiotic.

ATTEMPTS TO PROCURE ABORTION.

It appears that out of the idiotic persons examined, at least *seven* were probably made so by attempts, on the part of their mothers, to procure abortion. We say *at least* seven, because it is natural to suppose that, in most cases, every effort would be made to conceal the crime; in many cases the circumstances, even if generally known at the time, would be forgotten in the course of a few years, so that those who had the charge of an idiot twenty or thirty years of age, would hardly go back to causes preceding his birth in giving to a stranger an account of the case.

If, then, with all these inducements for secrecy, and all these liabilities to forgetfulness, we find that seven, out of about four hundred idiots, were made so by attempts at abortion, the probability is very strong that others, whose history we do not know, were made idiotic by the same dreadful crime. Attempts are sometimes made by young women to conceal their shame by getting rid of the unborn proof of it—but, failing in this, they get married, and the child is idiotic, though all children born afterwards of the same parents are sound and healthy. Several cases of this kind are among those above alluded to. One woman had *seven* sound children, and another had *six*, born in wedlock, though the oldest child of each of them, upon whom abortion was attempted, was idiotic.

This subject is indeed most painful. It is horrible to think that a mother should aim a blow at the life of her unborn babe, and, failing of murder, wound and maim his soul,

and bring forth a drivelling idiot to be a life-long witness against her crime; but such is one of the forms in which the fruit of sin re-appears to punish the sinner and forewarn all beholders.

There is nothing which nature so carefully guards as the *life* of her creatures. This must be secured, if necessary, at the expense of every thing else. This care is manifested from the first moment of conception. The tender being hidden in the innermost and vital centre of its mother, floating in an elastic fluid, and carefully enveloped, fold within fold, by curious membranes, is not only beyond her reach, but almost beyond the reach of accident. She may fall,—her bones may be broken,—she may be wounded even unto death,—and her babe be still safe. She may, it is true, affect its health by her own intemperance in food or drink; she may affect its passions by indulging her own, but still it lives.

Now, the attempt to destroy what nature so carefully guards is a most dangerous one; and it can only succeed by using medicines or measures of such violence that the whole system is shaken to its centre, and the life of the mother put in peril in order to kill the babe. The attempts, however violent, may fail; they do fail, perhaps, oftener than they succeed; but, alas! the poor innocent who has escaped murder has not escaped injury. It cannot be doubted that many are made idiotic, and more have their faculties impaired, and their bodies injured, by attempts at this unnatural crime.

Sceptical persons may naturally inquire how it is possible for the Commissioners to procure any reliable information concerning matters of this kind, since the parties would not be likely to criminate themselves. It is to be recollected, however, that most of such persons are very ignorant and indiscreet; that some of them do not perceive any guilt in an attempt to destroy evidence of shame; that women are very communicative; and that an inquisitive person, whose object was evidently only to learn all he could about an idiotic child, solely with a view to the good of that child, would obtain evidence not easily obtained from others.

Matters like these soon become known among the friends and

neighbors of the parties, if they are of the ignorant class, and are spoken about without much reserve.

It may be said about this, as about supposed causes of idiocy referred to above, that great care has been taken to obtain evidence; that much has been suppressed which was deemed doubtful; and that the rest is given with such explanations of its source, that each one may place upon it as much reliance as he thinks it deserves.

We have thus alluded to some of the most obvious and fertile causes (either remote or proximate) of the existence of such a great number of idiots as are found in this, and all other countries called civilized. It would swell this report to volumes, to examine these causes pathologically and minutely. Scientific research has not been our object, but we have sought diligently for every item and scrap of knowledge upon the subject of idiocy, which could be of practical use to the legislature. In so doing we have been obliged, in some cases, to drag, as with a net, the lower depths of society, seeking for the pearls of truth. With those pearls there may be much worthless trash, but this will all perish, while the gems will remain indestructible; and, if they are of value enough to redeem only one human being from the brutishness of idiocy, our labors will not be in vain.

For the Commission,

S. G. HOWE.

GENERAL EXPLANATION OF THE TABLES.

The Commissioners, after visiting and inspecting personally many idiots, found that it was very important that a minute examination should be made of a very large number of those unfortunate persons, and full information obtained concerning their history, and the habits and bodily condition of their immediate progenitors, in order that some general inferences might be drawn concerning the causes of their calamity. It was impossible for any one of the commissioners to devote himself solely to a work requiring so much time. Mr. Enos Stevens, a young gentleman of good character, was, therefore, engaged for this purpose. He had been employed in making measurements of the human body, with a view to certain physiological studies, and was thus partly qualified for the task. A series of questions was drawn up for him. He was occupied the whole of the last summer in collecting information, visiting all the idiots in a large number of towns, and spending from an hour, to half a day, in examining each one of them, and making thorough inquiries, of their relatives, concerning their history. The great mass of his *field notes* have been as carefully examined, sifted, and digested, by the commissioners, as the pressure of other occupations would allow; and the result will be found in the following tabular summary. It has no pretensions to science in arrangement, or perfect accuracy in the details. Others might have elicited more truth, and eliminated more errors. It is submitted with a consciousness of its imperfections, but a confidence in its general correctness.

EXPLANATION OF TABLE No. 1.

The object of this table is to furnish data for a comparison between idiots and ordinary persons, in certain respects. Some

of the columns furnish positive information which can be relied upon, as age, dimensions, &c. Others furnish only the means of approximating to the truth. In judging of the temperament, for instance, one observer will describe a person as being more nervous than fibrous, while another observer might reverse the order.

The mode adopted for showing the comparison, though it may seem preposterous with respect to *certain mental qualities*, is, on the whole, the best that could be thought of by the commissioners. For instance,—it may seem idle to talk about the activity of the moral sentiments in one man being as 5, while in another man it is 6, or 4, or 10. But it is not seen how any better mode could be found, without printing all the particulars of each case, which would make a voluminous work. The mode adopted was this:—assuming there is a moral sense, resulting from the tolerably harmonious action of the various mental faculties, and that the degree of its activity in ordinary persons is represented by 10, the idiot is examined, and, if he has no sense of property, no idea of right, no benevolence, no affection or regard for any body, he is marked, 0. If he has some faint idea of property, he is marked, 1; if he has affections, 2; if he manifests the rudiments of veneration, by respect for others, 4, or 5, &c. Some are marked higher than ordinary individuals, and this may seem still more idle, since a great activity of the moral sense implies intelligence of uncommon order; nevertheless, as, in these persons, the disposition to venerate and obey elders or superiors, to respect property, to feel pity, and show affection, are more apparent than in ordinary persons of *their age and condition of life*, they are marked higher in the moral sense.

It matters not whether the psychological estimate here made, of moral sense, be correct or not, so that the reader knows what mental qualities were referred to in making up the table. It will be seen that, to obtain information which would enable one even to approximate to a correct estimate of character, each idiot must be examined personally and closely, and a great variety of questions put to those who have the care of him; and this was done. Whenever the measurements of the cranium

are given, they may be depended upon as accurate, having been carefully taken with a cephalometer.

It is pretty well ascertained that the activity of certain mental faculties or moral sentiments, has some relation to the actual size of different parts of the cranium. For instance, that, where the lateral region of the cranium is full or protuberant, the faculties of self-preservation, forethought as to food and raiment, cunning, &c., will be manifested in greater activity than in those cases where that region is flat, other things being equal. Now when these measurements were taken in idiots, care was also taken to ascertain the peculiarities of the character, and the results of the two observations are placed side by side, for the gratification of the curious.

AGE. The average age of congenital idiots, as appears by this column, is 29 years. This, however, is not the average longevity of idiots, because no reference is had to the number that were born, but only the number and ages of those *now living*. According to the best estimate that can be made by the commissioners, the average duration of life, of congenital idiots, is not more than 12 years. There are a great number brought into the world so deformed, that it is apparent they must be idiotic, and so feeble that they do not live through infancy.

Idiots of the lowest class perish in great numbers in infancy and childhood; fools last longer, and simpletons attain to nearly the ordinary longevity. Perhaps it is safe to say that the average longevity of the lowest class of idiots is not more than 6 years.

2d column, CONGENITAL, OR NOT. When the person appeared, in infancy or early childhood, to be idiotic, he is considered to have been born so.

3d column, HEIGHT. It has not been possible to procure the height of a sufficient number of persons of Massachusetts, to establish a standard of comparison.

TEMPERAMENTS. There is not much reliable information to be gathered, perhaps, from these four columns. The object was, however, to show, in each case, the kind of original structure of body or the acquired habits. For instance; if a certain person has the brain and nervous system originally large and well developed,

or if, by the quickness of his motions, his general sensibility, the acuteness of his senses, and other appearances, he gives signs of that system being in great activity—while his arterial, muscular, and glandular systems are less developed, he is marked nervous, first; sanguine, second, &c. If, on the contrary, his brain and nervous system are comparatively small, or if he is sluggish and insensible, while the glandular system is well developed, and he eats, and sleeps, and lounges about, and grows fat, he is marked lymphatic first, and nervous last.

Fibrous temperament is used as a better term than bilious. It expresses the preponderance of the *fibre* of the body; that which gives strength and endurance, or toughness. A man of fibrous temperament, is one whose osseous system is well developed, all the prominences on the bones being strongly marked, making the body angular, and the features sharp and strong; whose muscles have no fat, but seem like bundles of wires; whose hair is hard, and wiry, and black, and who is capable of great endurance.

Now it is very rare to find a person who is decidedly and strongly of one temperament. The temperaments are generally united, but one preponderates over the others, and the order of this preponderance among idiotic persons is attempted to be shown in these tables.

TACTILE SENSIBILITY. By this is meant the activity of the sense of feeling residing upon the surface of the body. There is great difference in this respect, and this does not arise from the fact that the nervous system generally is well developed or not.

For instance; No. 210 is a girl 19 years old. The surface of her body is comparatively insensible; flies and insects would hardly be felt; the prick of a pin, or the extraction of a hair, would not cause half the sensation shown by ordinary persons. She is marked 4. But she is quite animated by the sound of music, and will even leave off eating to listen to it; therefore, in the column indicating sensibility to musical sounds, she is marked 13. The average of tactile sensibility in this class of persons, compared with ordinary persons, is as nine to ten.

COMMAND OF MUSCULAR CONTRACTILITY. This indicates the de-

gree of command or *direction* over the muscles which a person possesses. The difference among men in this respect is immense, and is not all dependent upon the *dynamic condition or strength of body*, indicated in the next column. Many of what are called the *involuntary* muscles, as some of the sphincters, are nevertheless considerably under the command of the will in ordinary circumstances, and the command is sometimes lost, as by sudden and great fright, especially in young persons. In idiots, these sphincters are much less under the command of the will. Children are sometimes severely punished because they have not naturally so much muscular contractility as others, and the sphincters relax when they sleep.

Take case No. 218. This woman is marked 11 in the column showing command of muscular contractility; she is unusually agile, and can command the muscles of her body and hands, and work very expertly at any thing she can understand; but, under column for dynamic condition of body, she is marked only 7, because she is below the average of strength. Some jugglers attain to uncommon command of muscular contractility, without much muscular power.

DYNAMIC CONDITION OF BODY, or general vigor of health, as manifested in the ability to put forth muscular strength. The average is as 8 to 10; this is probably too high.

SENSIBILITY TO MUSICAL SOUNDS. The meaning of this is obvious. There is very great difference in this respect among idiots; and the degree of sensibility to musical sounds is by no means commensurate with intellectual ability. Some very stupid idiots can sing correctly, and detect a false note instantly. The average is as 5 to 10.

SKILL IN THE USE OF LANGUAGE. As a general rule, this is the surest test of the degree of intelligence. It is not the amount of *talking*, but the number and variety of words at their command, that must be considered. Some who are garrulous to the last degree, chattering all the time, and repeating over and over all day long the few words and phrases they know, are, nevertheless, marked very low in this column; while others, who talk much less, are marked higher, because they have knowledge of a much greater number of words.

CAPACITY FOR FIXING SIGHT UPON VISIBLE OBJECTS. The markings in this column are probably too high. The faculty depends somewhat upon degree of command of muscular contractility. Some who have visual organs which seem perfect can with difficulty fix the sight upon a small object, as a hair. Those who are marked 0, are blind.

ABILITY TO COUNT. There is very great difference in this respect; but the degree of ability is not at all indicative of the degree of intelligence. Those marked 0 cannot count at all; if they have three apples, and you abstract one sily, they do not perceive the loss. Some will miss one apple out of a heap of three or four, but will not miss one if taken from a heap of five or six. Such cases are marked 2 or 3; while, if they can count ten, they would be marked 4. Sometimes they have great quickness at simple reckoning. No. 225 has little use of language; he is marked but 6 in that column; his intellect is very limited; he is, to all intents, an idiot; yet he has an astonishing power of reckoning. Tell him your age, and he will, in a very short time, give you the number of minutes. He is marked 18; he should, perhaps, have been marked higher. The average is as 3 to 10.

CONSUMPTION OF FOOD. The column expresses, as nearly as could be, the amount of food consumed in comparison with other persons. None are marked higher than 20, though some are perfectly insatiable, and, if they can get at food, though it be swill, they gorge themselves, vomit, and then gorge again. Even in cases where they have a given allowance, they will contrive to beg, or steal, more. It is difficult to know where to rank such cases, or how to express the degree of their voracity by any number. The average by the table is as 15 to 10.

MANIFESTATION OF AMATIVE FEELINGS. In this column it is attempted to show the degree of activity of the sexual passion. This is measured by the sexual desire, which is manifested in various ways, either natural or diseased. In some cases, it amounts to a perfect mania. The physical powers yield, break down, and seem exhausted, but the horrid propensity continues unabated. Average marked as 14 to 10.

The next columns in order are those giving the actual meas-

urements of different parts of the body, and especially of the cranium and its different parts. They were taken with great care, and are believed to be exact.

DEGREE OF ABILITY TO SUPPORT THEMSELVES. This column, of course, gives only an approximative estimate, because an idiot, under the care of discreet and industrious persons, would be made to do much towards his own support, whereas, under the care, or rather under the neglect, of ignorant and idle parents, he would be a drone.

PARENTS IN A NORMAL CONDITION OF HEALTH, OR NOT. This column is intended to show the number of cases in which *both* parents of the idiot were usually in the enjoyment of vigorous health before his birth.

Where both parents were sound and healthy, so as to be able to pursue their avocations steadily and uninterruptedly, to eat heartily, and sleep soundly, they are considered as healthy. If either of them was puny, obliged frequently to give up labor on account of indisposition; if they were dyspeptic, or subject to scrofulous humors and sores; or if they had been insane within two or three years before the birth of the child,—they are considered not to have been in a normal state of health.

PARENTS DRUNKARDS, OR NOT. This column cannot be taken as a test of the number of idiots whose parents were *intemperate* before their birth. It shows only how many carried their intemperance to such an extent that they were set down, by universal consent, as drunkards. Some of these are the parents of persons forty or fifty years old. Of course, they lived in a time when a man must have been continually besotted with strong drinks, before he would be called a drunkard.

NUMBER OF CASES OF IDIOCY OR INSANITY KNOWN AMONG NEAR RELATIVES. This means to express the number of cases in which there was, among the immediate kindred of the idiot, one or more idiotic or insane persons—that is, among those who stood to him in the relation of grand-parent, parent, child, uncle, aunt, brother, sister, nephew, niece, or first cousin. Of course, these are sometimes repeated; as when there are two idiots who are brothers.

SCROFULOUS, OR NOT. This is a very vague and unsatisfactory

term; and, in this case, it is employed in its most comprehensive sense. If persons are much subject to frequent eruptions, boils, ulcers, deep-seated humors, colds and coughs; if the flesh, when wounded, will not heal readily; if indisposition seldom or never takes the form of fever, but appears in chronic affections of different organs,—they are supposed to be scrofulous. They *usually* have *fair* skin; they have grains or swellings among the glands, red and spongy gums, and rather flabby flesh. Sometimes they may be apparently in good health, and be marked as normal in the dynamic condition of the body, being, at the time of observation, pretty vigorous, while these symptoms of scrofulous habit of body are still apparent. It is common for persons having the care of idiots to say of them that they are going to be sick, because all their eruptions and humors have dried up; or to say they will surely be well for some months, because boils and humors are making their appearance.

GIVEN TO MASTURBATION, OR NOT. This means that the person is *known* to be habitually in the practice of this vice.

TEACHABLE, OR NOT. That is, whether they appear to have capacity enough to be improved in their habits, and made to do simple work.

In the column for General Remarks, some peculiar or striking circumstance is given relating to the case; generally, but not always, such as are supposed to have had influence in causing the idiocy. Sometimes it is stated very positively by the relatives, or even physicians, that the idiocy was occasioned by causes that alone are altogether inadequate, such as severe salivation in infancy: where no other remarkable circumstance is known, this one is put down.

TABLE No. I.

REPORT

THE PHYSICAL AND MENTAL CONDITION

OF

IDIOTIC PERSONS

IN

MASSACHUSETTS.

TABLE No. 1,

SHOWING

THE PHYSICAL AND MENTAL CONDITION

OF

IDIOTIC PERSONS

IN

MASSACHUSETTS.

Numbers for reference to names in the MSS.				Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.													
Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.		
			n. for nervous ; f. " fibrous ; s. " sanguine ; l. " lymphatic.														
1	60	Yes	5 ft. 2½ in.	n.	f.	s.	l.	9	8	6	5	3	9	1	16	5	
2	13	Yes	4 ft. 8½ in.	s.	l.	n.	f.	10	6	3	-	5	8	1	20	1	
3	28	Yes	5 ft.	s.	l.	f.	n.	9	9	11	4	5	9	3	16	3	
4	29	Yes	5 ft. 4½ in.	s.	f.	l.	n.	8	9	12	8	2	10	1	14	19	
5	25	Yes	5 ft. 4 in.	s.	n.	f.	l.	8	8	10	-	4	10	2	10	9	
6	25	Yes	5 ft. 5 in.	f.	s.	n.	l.	9	10	12	-	5	10	3	10	9	
7	37	Yes	5 ft. 3½ in.	l.	f.	n.	s.	8	6	5	-	6	10	2	10	8	
8	22	Yes	5 ft. 9½ in.	s.	f.	l.	n.	9	10	11	-	8	10	3	11	10	
9	60	Yes	5 ft. 10 in.	s.	n.	l.	f.	9	10	9	-	8	10	3	10	8	
10	58	Yes	5 ft. 6 in.	f.	s.	l.	f.	7	8	6	-	2	9	2	8	-	
11	15	Yes	5 ft. 1 in.	f.	l.	n.	s.	10	9	9	11	8	10	6	10	9	
12	60	Yes	5 ft. 6 in.	f.	n.	s.	l.	8	2	3	2	2	8	3	9	10	
13	15	Yes	5 ft.	n.	l.	s.	l.	10	8	8	7	7	9	5	10	10	
14	23	Yes	5 ft. 5 in.	n.	f.	s.	l.	12	7	8	-	6	6	3	10	10	
15	21	Yes	4 ft. 11 in.	l.	s.	f.	n.	6	5	3	-	5	9	1	10	9	
16	47	Not	5 ft. 6 in.	f.	n.	s.	l.	8	9	9	6	9	10	4	10	9	
17	65	Not	5 ft. 3½ in.	n.	f.	s.	l.	8	10	10	-	8	10	6	10	6	
18	13	Yes	4 ft. 7 in.	n.	f.	l.	s.	12	6	6	-	8	9	4	9	8	
19	10	Yes	4 ft.	l.	s.	f.	n.	7	8	11	-	3	9	1	20	3	
20	12	Yes	4 ft. 4 in.	n.	f.	s.	l.	9	2	1	-	2	8	1	12	3	
21	17	Yes	5 ft. 8 in.	f.	s.	l.	n.	7	9	10	6	6	10	5	12	14	
22	28	Not	5 ft. 6 in.	l.	s.	n.	f.	9	10	9	10	8	8	8	16	20	
23	30	Yes	5 ft. 1 in.	f.	n.	s.	l.	8	4	8	8	7	8	4	14	19	
24	12	Yes	4 ft. 1 in.	n.	s.	f.	l.	10	10	9	-	7	10	3	16	2	
25	23	Yes	5 ft. 4 in.	n.	f.	s.	l.	10	9	12	8	7	10	2	12	10	
26	15	Yes	5 ft.	f.	s.	n.	l.	8	9	10	3	2	9	1	18	-	
27	59	Yes	5 ft. 4 in.	f.	s.	n.	l.	7	9	9	12	6	10	4	20	18	
28	19	Yes	5 ft. 4 in.	n.	f.	s.	l.	9	8	9	7	6	9	2	14	10	
29	45	Yes	5 ft. 1 in.	n.	f.	s.	l.	8	3	6	-	7	8	3	15	-	
30	19	Yes	5 ft. 3 in.	f.	l.	s.	n.	9	10	8	6	8	10	6	12	-	
31	28	Yes	5 ft. 8 in.	n.	s.	f.	l.	9	10	8	-	8	10	4	13	-	
32	8	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
33	3	Yes	-	l.	f.	s.	n.	3	2	1	0	1	3	0	10	-	
34	19	Yes	-	-	-	-	-	-	3	-	-	-	-	2	12	-	
35	8	Yes	3 ft. 2 in.	n.	f.	s.	l.	10	14	18	-	0	10	1	20	-	
36	25	Not	5 ft. 9 in.	f.	l.	s.	n.	2	7	9	-	2	8	1	18	20	
37	41	Yes	5 ft. 3 in.	f.	n.	s.	l.	9	10	12	-	7	10	2	18	16	
38	36	Not	-	-	-	-	-	-	-	-	-	-	-	4	10	-	
39	25	Yes	5 ft. 3 in.	f.	l.	n.	s.	8	6	3	8	5	10	3	10	-	
40	52	Not	5 ft. 8 in.	n.	s.	f.	l.	9	8	9	-	4	10	3	10	20	
41	49	Yes	-	f.	s.	n.	l.	7	8	9	-	3	10	1	20	20	
42	60	Yes	5 ft. 7 in.	l.	s.	n.	f.	6	4	4	-	5	9	3	14	-	
43	39	Yes	5 ft. 1 in.	l.	n.	f.	s.	7	8	9	-	2	9	1	10	10	
44	44	Yes	5 ft. 5 in.	f.	n.	l.	s.	10	10	9	0	6	0	3	10	-	
45	55	Not	5 ft. 10 in.	f.	l.	s.	n.	8	9	6	-	8	10	7	10	12	

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.													
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activity of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.	
1	8	11.2	22.5	7.8	7.7	5.8	14	11.2	15	3	17	1	12	4	7	7	10	12	6	9	4	
2	7	8.5	-	7.3	7.3	5.4	-	-	12	3	11	2	15	8	10	4	10	2	11	7	2	
3	8	10.2	-	7	-	5.5	12.8	13.5	4	4	5	3	6	7	4	6	3	11	6	10	4	
4	9	11	22	7.5	7.5	5.8	-	-	9	3	8	1	10	4	9	2	8	1	10	14	3	
5	9	9.5	22	7.7	7.7	5.3	13.5	14.2	10	3	9	2	6	3	9	6	8	9	7	11	3	
6	8.5	9.5	22	7.9	7.9	5.5	13.3	14.1	10	4	9	3	8	4	11	7	8	9	9	10	4	
7	8.2	10	-	6.8	6.8	5.3	13.5	14	8	4	11	2	8	6	1	10	8	9	1	8	4	
8	8.5	10	23	7.8	7.8	5.7	14.5	15.5	13	5	16	5	10	6	10	10	17	9	8	11	5	
9	8.5	10.5	-	8.3	8.3	5.8	-	-	13	8	14	4	12	2	10	8	15	9	12	9	5	
10	-	-	-	7.5	7.5	5.4	-	-	8	3	11	4	8	8	11	2	12	10	8	6	4	
11	7	8.5	-	7	7	5.1	-	-	6	4	3	3	2	1	1	6	1	3	1	9	4	
12	8	9	-	7.4	7.4	5.4	-	-	8	3	11	4	9	6	6	4	9	6	5	7	3	
13	7.5	7.8	-	8	7.9	5.7	-	-	11	6	12	5	11	3	14	10	13	10	8	9	5	
14	7.5	10	-	7.7	7.7	5.6	-	-	11	6	7	5	9	3	8	4	8	7	6	9	4	
15	7	9.5	-	7.2	7.2	5.4	-	-	10	2	11	3	7	5	3	8	7	8	7	7	2	
16	8.2	10.2	-	8.2	8.1	5.6	-	-	11	8	13	8	11	2	15	4	13	10	14	9	5	
17	8	10	-	8	7.9	5.2	-	-	8	8	11	7	6	1	14	6	9	9	8	8	6	
18	5.8	9	-	8	7.8	5.2	-	-	13	6	12	4	6	2	7	10	7	10	1	7	5	
19	5.8	7.7	-	7.4	7.4	5.3	-	-	9	2	11	1	10	4	12	8	11	3	9	11	2	
20	7	7.7	-	-	6.7	5.6	-	-	10	1	9	1	12	2	3	4	13	3	6	5	1	
21	8.5	10.5	-	-	-	-	-	-	-	3	-	3	-	7	-	6	-	10	-	12	4	
22	-	-	-	-	-	-	-	-	-	8	-	8	-	2	-	8	-	4	-	14	5	
23	6.5	10	-	7.1	7.1	5.4	-	-	8	6	6	5	3	3	1	8	4	7	1	14	4	
24	6.5	8.5	-	7.7	7.5	5	-	-	10	6	11	4	5	3	7	8	12	9	1	9	4	
25	7.5	8.8	-	7.7	7.7	5.6	-	-	10	8	9	3	7	4	10	6	9	10	5	11	4	
26	6.8	8.6	-	7.4	7.4	5.4	-	-	8	3	9	1	7	1	7	2	11	6	6	14	3	
27	8.9	10.2	-	7.8	7.7	5.7	-	-	15	8	15	5	10	2	9	4	12	5	7	16	5	
28	7.5	9.5	-	7.8	7.8	5.5	-	-	10	4	11	4	9	4	11	7	12	10	8	11	4	
29	7.1	9.7	-	7.1	7.1	5	-	-	6	3	1	2	1	2	1	3	1	4	2	11	3	
30	7.9	9.1	20	6.8	6.8	5.2	12.2	13	5	5	3	6	8	7	1	7	1	7	2	10	5	
31	8.2	10	-	7.5	7.5	5.4	-	-	11	8	5	6	5	3	6	4	1	6	5	10	5	
32	-	-	-	-	-	-	-	-	-	4	-	3	-	3	-	5	-	6	-	3	4	
33	-	-	-	-	-	-	-	-	-	1	-	0	-	0	-	0	-	0	-	1	0	
34	-	-	-	-	-	-	-	-	-	3	-	2	-	2	-	3	-	2	-	12	3	
35	-	-	-	5.3	5.3	4.7	-	-	-	4	-	1	-	5	-	0	-	0	-	19	2	
36	9	10.2	-	8.2	8.2	6	-	-	11	2	9	1	12	1	14	1	14	1	9	16	4	
37	7.6	10	-	7.1	7	5.5	-	-	4	4	5	5	6	3	4	2	6	4	2	16	4	
38	-	-	-	-	-	-	-	-	-	4	-	5	-	4	-	5	-	6	-	-	5	
39	6	8.3	-	7.3	7.3	5.2	-	-	4	4	8	6	7	2	7	9	4	8	2	6	5	
40	8.2	10.5	-	7.9	7.9	6.1	-	-	12	5	11	9	13	3	9	8	14	6	9	11	5	
41	9	11	-	7.7	7.7	5.6	-	-	11	3	10	2	8	2	7	3	7	1	8	16	3	
42	8.7	10	-	8	7.9	6.2	-	-	15	6	17	5	17	4	12	6	17	5	5	9	4	
43	8.3	9.2	-	7.7	7.6	5.2	-	-	7	2	8	4	6	3	11	7	8	6	9	10	3	
44	8.9	9.6	-	6.8	6.8	4.6	-	-	1	4	6	6	4	5	6	4	4	6	1	9	4	
45	9	10.6	-	8.2	8.1	6	-	-	15	7	16	9	13	5	13	4	16	4	9	9	6	

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
1	-	-	-	Yes	Not	Yes	Always healthy.
2	Not	Not	3	Yes	Not	Yes	Subject to fits; mother insane during gestation.
3	Not	-	-	Yes	Not	Yes	Head small, swinish; skin pachydermatous.
4	Not	Yes	-	Yes	Yes	Yes	Head and voice resemble swine; skin pachydermatous.
5	Not	Not	3	Yes	-	Yes	
6	Not	Not	3	Yes	-	Yes	
7	Not	-	2	Yes	-	Not	
8	Not	Yes	3	Yes	Yes	Yes	
9	Not	Not	1	Not	Not	Yes	
10	-	-	-	Yes	-	Not	
11	Not	-	1	Yes	Not	Yes	
12	Not	-	None	Yes	Not	Not	Subject to fits in youth.
13	Yes	Yes	None	Not	Not	Yes	Subject to fits from 1 to 5 years old.
14	Not	-	-	Yes	Not	Yes	Subject to fits in infancy and youth.
15	Not	Not	3 or 4	Yes	Not	Yes	Parents related by blood.
16	-	-	None	Not	Not	Yes	Intemperate in youth.
17	-	-	-	Not	Not	Yes	Supposed cause, disappointment in love and business
18	Not	Not	None	Yes	Not	Yes	[at 30 years of age.]
19	Not	Yes	-	Yes	Not	Not	
20	Not	-	None	Yes	Not	Yes	Supposed to have suffered from laudanum in infancy.
21	Not	Not	3	Yes	Yes	Yes	
22	Yes	Not	-	Yes	Yes	Yes	Supposed cause, masturbation.
23	Not	Yes	2	Yes	Yes	Yes	
24	Not	Yes	4	Yes	-	Yes	Subject to fits.
25	Not	-	-	Yes	Not	Yes	Puny and sickly in infancy.
26	Not	-	2	Yes	Yes	Yes	Parents monomaniacs.
27	Not	Yes	1	Yes	Yes	Yes	
28	Not	-	1	Yes	Not	Yes	
29	Not	Not	None	Yes	-	Yes	Very small head.
30	Not	Yes	1	Yes	-	Yes	Parents intemperate, and brother idiotic.
31	Not	-	None	Yes	Yes	Yes	Very puny in youth.
32	Not	Not	None	Yes	-	Yes	Supposed to have suffered from drugs in infancy.
33	Not	Yes	None	Yes	Not	d'bt'l	
34	Not	-	-	Yes	-	Yes	Subject to fits and paralysis.
35	Not	Yes	None	Yes	-	Yes	
36	-	-	None	Yes	Yes	Yes	Idiotic at 18, from masturbation.
37	Not	Yes	1	Yes	Yes	Yes	Very small head.
38	-	-	-	Yes	-	Yes	Supposed cause, fits at 8 years old.
39	Not	-	None	Yes	-	Yes	Mother sickly during gestation.
40	-	Not	-	Yes	Yes	Yes	Idiotic from 5 years old.
41	Not	-	-	Yes	Yes	Yes	Masturbation and gluttony from childhood.
42	-	-	-	Yes	Yes	Yes	General torpor, or paralysis.
43	-	-	-	Yes	Not	Yes	
44	-	-	-	Yes	Not	Yes	Very small head.
45	-	-	-	Yes	Yes	Yes	[intemperance. Supposed cause, venereal excesses and diseases, and

Numbers for reference to names in the MSS.		Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.															
Age.	Congenital Idiocy, or not.	Height, in feet and inches.		Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.	
				n. for nervous ; f. " fibrous ; s. " sanguine ; l. " lymphatic.													
46	47	Yes	5 ft. 9 in.	n.	f.	s.	l.	10	12	13	-	6	10	4	10	-	
47	65	Yes	5 ft. 7 in.	l.	s.	f.	n.	8	9	7	-	3	10	1	10	11	
48	38	Not	5 ft. 3½ in.	f.	n.	s.	l.	9	10	12	-	5	10	3	20	9	
49	15	Yes	5 ft. 3 in.	l.	s.	f.	n.	6	3	3	-	2	8	1	20	-	
50	34	Yes	5 ft. 4 in.	n.	f.	s.	l.	9	2	6	-	3	9	1	10	-	
51	18	Yes	5 ft. 2 in.	n.	f.	s.	l.	10	11	9	-	3	10	1	13	-	
52	50	Not	5 ft. 4½ in.	f.	s.	n.	l.	9	11	11	-	4	10	3	13	-	
53	48	Not	5 ft. 5 in.	f.	n.	s.	l.	10	9	11	-	4	10	3	11	18	
54	40	Yes	5 ft. 2 in.	l.	s.	f.	n.	10	11	8	-	7	10	7	-	20	
55	60	Not	5 ft. 3 in.	l.	s.	f.	n.	8	9	6	-	5	10	3	20	20	
56	49	Yes	5 ft. 4 in.	s.	n.	f.	l.	8	6	3	-	4	10	2	14	-	
57	46	Yes	5 ft. 2 in.	n.	l.	s.	f.	10	6	4	7	7	10	3	10	-	
58	33	Yes	5 ft.	n.	f.	s.	l.	9	3	8	-	5	8	4	20	-	
59	22	Yes	5 ft.	n.	s.	f.	l.	7	2	2	-	5	10	6	10	-	
60	33	Yes	5 ft. 3 in.	f.	n.	s.	l.	10	10	8	-	4	10	3	15	-	
61	21	Yes	5 ft. 7 in.	l.	n.	s.	f.	9	9	5	-	4	10	1	20	20	
62	65	Yes	5 ft. 6 in.	n.	f.	l.	s.	11	9	6	-	5	10	1	20	-	
63	66	Yes	5 ft. 5 in.	f.	s.	n.	l.	8	10	9	5	9	10	4	15	-	
64	26	Yes	5 ft. 6 in.	f.	n.	s.	l.	9	11	11	-	5	10	1	10	-	
65	20	Yes	6 ft.	s.	f.	n.	l.	9	9	7	-	5	10	3	10	-	
66	13	Yes	4 ft. 4 in.	n.	s.	l.	f.	2	1	1	-	1	0	0	10	0	
67	50	Yes	5 ft.	f.	n.	s.	l.	9	10	9	-	5	10	2	12	20	
68	26	Yes	5 ft. 6 in.	f.	n.	s.	l.	10	10	10	-	4	10	4	-	-	
69	25	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
70	17	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
71	16	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
72	19	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
73	28	Yes	5 ft. 7 in.	f.	n.	s.	l.	9	9	9	-	6	10	3	-	-	
74	9	Yes	4 ft. 4 in.	n.	f.	s.	l.	12	6	6	-	5	10	4	8	-	
75	30	Yes	-	-	-	-	-	-	-	-	-	-	-	-	14	16	
76	12	Yes	3 ft. 4 in.	f.	n.	l.	s.	8	7	3	-	2	10	1	-	-	
77	25	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	20	
78	22	Yes	5 ft. 6 in.	s.	f.	n.	l.	9	8	8	-	2	7	1	10	18	
79	20	Yes	5 ft. 10 in.	f.	l.	s.	n.	8	8	9	-	3	10	2	10	-	
80	12	Yes	4 ft. 8 in.	l.	n.	f.	s.	9	7	9	-	6	10	4	10	-	
81	17	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
82	25	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
83	52	Yes	5 ft. 8 in.	f.	n.	s.	l.	8	10	9	-	2	10	1	18	-	
84	26	Yes	5 ft. 2 in.	f.	s.	l.	n.	6	7	7	-	4	10	1	18	-	
85	18	Yes	4 ft. 0½ in.	f.	s.	n.	l.	7	9	5	-	5	10	3	-	-	
86	13	Yes	3 ft. 9 in.	l.	s.	f.	n.	3	1	1	-	1	10	0	11	-	
87	21	Yes	5 ft. 7½ in.	l.	s.	f.	n.	8	7	9	10	5	10	4	10	-	
88	32	Not	5 ft. 4 in.	s.	f.	n.	l.	7	9	9	12	8	10	6	20	20	
89	13	Yes	3 ft. 10 in.	n.	l.	f.	s.	6	2	2	6	2	10	1	8	-	
90	15	Yes	4 ft. 8 in.	n.	f.	l.	s.	9	9	5	7	8	10	5	10	-	

Numbers for reference to names in the MSS.

Actual size, by measurement, in inches and tenths.

Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.

	Depth of Chest.	Width of Chest.	Greatest Circumference of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activity of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
46	8	9	-	7.3	7.3	5.4	-	-	13	4	14	8	6	4	2	6	4	8	5	11	4
47	9.4	11.1	-	8.1	8.1	5.5	-	-	15	4	12	5	9	3	12	6	12	6	11	7	4
48	8.5	9.7	-	7.8	7.8	5.6	-	-	-	4	-	9	-	12	-	7	-	8	-	14	5
49	7.3	9.2	-	7.7	7.7	5.4	-	-	11	2	14	2	11	2	12	4	13	6	5	11	2
50	7.9	10.6	-	8.2	8.2	6	-	-	15	2	16	2	16	1	16	3	14	3	14	8	2
51	7.5	9	-	7.1	7.1	5.4	-	-	10	3	7	8	4	1	1	1	8	2	1	11	3
52	8	10.8	-	7.7	7.7	5.6	-	-	11	4	7	3	7	3	6	1	5	9	5	12	5
53	8.1	10.3	-	8.2	8.1	5.8	-	-	13	8	13	9	11	5	13	10	14	9	10	13	4
54	7.3	10.8	-	7.3	7.3	5.5	-	-	12	7	10	8	7	4	1	6	6	9	4	14	3
55	8.8	10.2	-	7.6	7.6	6.1	-	-	14	4	13	9	14	2	9	3	8	3	6	16	4
56	8	11.1	-	8.2	8.1	5.9	-	-	13	3	12	4	12	2	13	4	14	5	12	8	4
57	7.6	9.6	-	7.8	7.7	6	-	-	13	4	13	8	12	5	9	7	12	5	8	7	4
58	7.5	9.1	-	7.3	7.3	5.1	-	-	5	6	5	6	1	5	5	6	6	7	5	14	5
59	-	-	22	-	-	-	-	-	-	6	-	5	-	4	-	8	-	8	-	6	2
60	7.3	9.2	-	7.5	7.5	5.2	-	-	8	5	2	3	6	3	5	10	1	9	8	11	4
61	8.6	10.3	-	7.7	7.7	5.8	-	-	8	3	11	5	12	3	15	6	12	5	14	15	3
62	9	10.2	-	7.7	7.7	5.6	-	-	6	5	6	5	6	3	10	10	7	6	8	13	3
63	10.8	10.3	22.5	7.7	7.7	5.3	14.5	14.5	-	6	-	4	-	5	-	4	-	3	-	12	5
64	8.4	10.5	-	7.7	7.6	5.4	-	-	6	5	4	4	5	4	9	6	4	7	9	10	5
65	8	11.5	-	7.8	7.7	5.2	-	-	12	4	13	3	6	3	13	8	13	8	5	8	4
66	6.6	8	-	7.6	7.6	5.6	-	-	10	1	10	1	12	4	12	10	10	2	9	3	1
67	7.2	10.7	-	8	8	5.8	-	-	13	5	14	6	13	4	11	3	13	5	8	14	5
68	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	5	-	8	-	10	5
69	-	-	-	-	-	-	-	-	-	4	-	3	-	3	-	2	-	2	-	4	3
70	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3
71	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
72	-	-	-	-	-	-	-	-	-	5	-	-	-	-	-	-	-	-	-	-	5
73	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	6	-	7	-	8	6
74	-	-	-	-	-	-	-	-	-	5	-	6	-	8	-	7	-	8	-	7	6
75	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	-	14	4
76	-	-	18	-	-	-	-	-	-	3	-	2	-	1	-	5	-	2	-	3	2
77	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	20	-	5
78	-	-	-	-	-	-	-	-	-	2	-	3	-	2	-	3	-	2	-	12	2
79	8.8	10.2	-	7.5	7.5	5.7	-	-	10	4	15	6	9	4	10	5	14	8	8	9	5
80	-	-	-	-	-	-	-	-	-	6	-	6	-	5	-	6	-	7	-	9	6
81	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	6
82	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
83	10	11	-	8.3	8.3	5.9	-	-	12	2	10	1	12	2	16	8	10	4	16	13	2
84	6.8	10.9	-	8	8	5.3	-	-	13	3	15	2	12	2	15	4	17	5	8	12	3
85	5.7	7.5	-	6.5	6.5	4.5	-	-	9	6	3	4	08	5	5	7	3	8	1	5	4
86	8	8.3	-	6.5	6.5	5.4	-	-	-	1	-	0	-	1	-	1	-	0	-	5	0
87	7.6	11	-	8.6	8.6	6	-	-	18	5	18	5	15	4	19	5	20	7	13	9	4
88	10	10.5	22	7.9	7.9	5.4	13	14	14	12	9	6	6	5	5	4	4	6	6	16	6
89	6.4	9.3	-	5.7	5.7	4.3	10.5	11	-	2	-	1	-	1	-	3	-	4	-	5	2
90	6.6	9.3	-	7	7	4.9	-	-	4	7	4	6	6	4	4	8	4	9	5	7	6

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
46	-	-	-	Yes	Not	Yes	
47	Not	Yes	2	Yes	Not	Yes	
48	-	-	-	Yes	Not	Yes	Supposed cause, blow on the head in youth.
49	-	-	-	Yes	-	Yes	Gluttonous, and torpid almost to insensibility.
50	Not	-	-	Yes	-	Yes	
51	Not	Yes	1	Yes	-	Yes	Illegitimate; head small.
52	-	-	-	Yes	-	Not	
53	-	-	-	Yes	Yes	Yes	Idiotic from youth, and very irritable and stubborn.
54	-	-	-	Yes	Yes	Yes	
55	-	-	-	Yes	Yes	Yes	
56	Not	Yes	2 or 3	Yes	-	Yes	[gestation; subject to fits till 14.
57	Not	-	1	Yes	-	Not	Supposed cause, violence during parturition, sickly
58	Not	Yes	1	Yes	-	Yes	Supposed cause, drunkenness of mother in gestation.
59	Not	Not	5	Yes	Not	d'bt'l	{ Parents related, and subject to insanity. Of 8 children, 4 are idiots and 4 deformed.
60	Not	Not	5	Yes	Not	Yes	
61	Not	Yes	1	Yes	Yes	Yes	Parents intemperate.
62	Not	Not	2	Yes	-	Not	Parents related; had 16 scrofulous children, 3 of them
63	Not	Yes	1	Yes	-	Yes	Brother to No. 403. [idiots.
64	Not	-	1	little	Not	Yes	Supposed cause, sickly gestation.
65	Not	Yes	None	Yes	Not	Yes	Father drunkard, and mother scrofulous.
66	Not	Not	None	Yes	Not	Not	Parents scrofulous and sickly.
67	-	-	-	Yes	Yes	Yes	
68	Not	-	-	Yes	-	Yes	
69	Not	Yes	2	Yes	-	Yes	
70	-	-	-	-	-	Yes	
71	-	-	-	-	-	Yes	
72	-	-	-	Yes	-	Yes	
73	Not	Not	1	Yes	-	Yes	Very sickly gestation.
74	Not	Not	None	Yes	-	Yes	General weakness from birth.
75	Not	-	-	Yes	Yes	Yes	
76	Not	-	-	Yes	-	Not	A dwarf; extremely scrofulous.
77	Not	-	1	Yes	Yes	Yes	Much masturbation.
78	Not	Yes	-	Yes	Yes	Yes	Subject to fits and insanity.
79	-	-	2	Yes	-	Yes	{ Brothers; parents related by blood; cousins to the next.
80	-	-	2	Yes	-	Yes	
81	Not	-	2	Yes	-	Yes	Parents related by blood, and feeble.
82	Not	-	None	Yes	-	Yes	
83	Not	Yes	6	Not	Not	Yes	Parents drunkards; had 7 idiotic children.
84	Not	Yes	3	Yes	Not	Yes	Grand parents related—uncle and niece; parents sim-
85	Not	-	2	Yes	Not	Yes	First cousins; two sisters are becoming idiots. [ple.
86	Not	Yes	None	Yes	Not	d'bt'l	Salivated in infancy; subject to fits.
87	Not	Yes	None	Yes	Not	Yes	Hydrocephalic.
88	Yes	Not	None	Yes	Yes	Yes	Covered with scrofulous sores.
89	Not	Yes	1	Yes	Not	d'bt'l	Sickly gestation, with fright.
90	Not	Not	None	Yes	-	Yes	Subject to fits from infancy.

Numbers for reference to names in the MSS.					Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.											
Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.	
			n. for nervous ; f. " fibrous ; s. " sanguine ; l. " lymphatic.													
91	13	Yes	4 ft. 8 in.	n.	f.	s.	l.	8	14	10	6	6	10	4	10	-
92	3	Yes	3 ft. 4 in.	n.	f.	s.	l.	10	13	15	-	4	10	1	12	-
93	45	Not	5 ft. 6½ in.	n.	f.	l.	s.	10	9	6	-	8	11	10	8	20
94	30	Yes	5 ft. 4 in.	f.	s.	n.	l.	8	9	8	12	4	10	1	20	20
95	18	Yes	5 ft. 6 in.	s.	f.	l.	n.	6	8	6	6	7	10	2	10	11
96	30	Not	5 ft. 4½ in.	f.	n.	l.	s.	8	10	4	-	4	10	1	20	20
97	26	Not	5 ft. 7 in.	n.	f.	s.	l.	7	8	3	-	2	10	1	20	-
98	25	Not	5 ft. 6 in.	l.	n.	f.	s.	6	7	2	-	1	10	1	-	20
99	30	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-
100	20	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
101	23	Yes	5 ft. 4 in.	f.	n.	s.	l.	10	10	13	6	4	10	4	14	16
102	20	Yes	5 ft. 6 in.	s.	n.	f.	l.	9	9	9	2	5	9	1	10	-
103	18	Yes	5 ft. 6 in.	f.	s.	n.	l.	8	9	8	2	3	10	1	20	-
104	36	Not	5 ft. 10 in.	f.	n.	s.	l.	4	8	3	-	2	10	1	10	-
105	6	Yes	3 ft. 8 in.	n.	f.	s.	l.	10	11	12	-	6	10	3	14	-
106	60	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	20
107	86	Yes	-	n.	f.	s.	l.	8	9	7	-	7	10	3	-	-
108	68	Yes	5 ft. 10 in.	l.	s.	f.	n.	8	6	8	-	5	10	2	20	20
109	11	Yes	4 ft.	n.	f.	s.	l.	10	2	2	-	2	3	1	10	-
110	50	Not	-	n.	f.	s.	l.	9	8	4	-	6	10	4	15	-
111	31	Not	5 ft. 5 in.	l.	n.	s.	l.	9	10	3	-	2	10	1	15	20
112	60	Not	5 ft. 7 in.	n.	f.	s.	l.	10	11	10	-	4	10	1	10	-
113	32	Not	5 ft. 6 in.	f.	s.	l.	n.	10	10	4	-	6	10	5	11	-
114	-	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
115	11	Yes	-	-	-	-	-	-	-	-	-	4	10	3	15	-
116	56	Yes	5 ft. 4 in.	f.	s.	n.	l.	7	8	12	-	6	10	2	10	10
117	46	Yes	5 ft. 10 in.	f.	s.	n.	l.	7	9	10	3	6	10	2	12	-
118	23	Yes	-	-	-	-	-	-	-	-	8	4	7	1	20	-
119	16	Yes	-	-	-	-	-	12	10	8	7	4	10	3	18	-
120	46	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-
121	40	Not	5 ft. 6 in.	f.	n.	s.	l.	9	11	9	7	8	10	9	20	20
122	14	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
123	64	Yes	5 ft. 7 in.	f.	s.	n.	l.	6	10	10	1	6	10	3	20	11
124	41	Yes	-	-	-	-	-	-	-	-	3	7	10	5	12	10
125	8	Yes	4 ft.	l.	s.	n.	f.	6	7	9	7	3	10	1	13	-
126	37	Yes	5 ft. 5 in.	f.	s.	n.	l.	8	9	9	6	2	10	3	15	-
127	24	Not	5 ft. 7 in.	f.	s.	n.	l.	10	10	-	-	-	-	-	15	15
128	56	Not	5 ft. 7 in.	f.	s.	n.	l.	8	10	10	5	9	10	2	12	12
129	33	Yes	5 ft. 3 in.	f.	l.	s.	n.	-	-	9	5	4	10	2	12	18
130	52	Not	-	n.	f.	s.	l.	9	2	-	6	1	10	1	12	-
131	29	Yes	5 ft. 9 in.	n.	f.	s.	l.	9	8	9	7	2	10	1	15	-
132	21	Yes	-	-	-	-	-	-	9	7	-	7	10	3	15	-
133	26	Yes	5 ft. 7 in.	f.	s.	n.	l.	10	9	9	6	4	10	2	11	-
134	28	Yes	5 ft. 7 in.	f.	s.	n.	l.	9	10	10	-	8	10	4	14	15
135	50	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Numbers for reference to names in the MSS.	Actual size, by measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.													
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activ'y of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.	
91	5.8	9.1	17.5	-	6.4	5	11.5	12	.7	3	.3	2	01	4	01	6	.1	6	1	10	4	
92	-	-	-	-	-	-	-	-	-	6	-	4	-	8	-	6	-	3	-	13	4	
93	7.8	11.1	22	7.7	7.7	5.6	13.5	13.5	11	10	8	10	6	3	8	3	7	5	7	11	6	
94	7.9	10.9	22.5	7.8	7.6	6	13.2	14.5	19	5	14	5	10	3	5	6	9	5	3	16	5	
95	-	-	25	7.6	7.6	5.7	14.2	15.5	13	5	13	4	8	6	9	6	14	6	12	9	4	
96	7	10.4	22.5	7.5	7.5	5.8	14.5	15	-	2	-	3	-	1	-	1	-	1	-	14	2	
97	7.5	9.7	22	7.6	7.5	5.4	13.5	14	-	2	-	2	-	1	-	1	-	1	-	11	2	
98	7.8	10.2	23	7.8	7.8	6	14.5	14.2	-	2	-	1	-	2	-	1	-	2	-	11	2	
99	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5	
100	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	
101	8	11.4	22.5	7.5	7.5	5.7	14	14.5	9	3	8	2	7	3	10	4	11	4	2	14	2	
102	8	10.5	21.2	7.4	7.4	5.3	14.5	15	8	3	10	2	3	2	12	5	11	2	10	10	3	
103	8.1	11.9	22.5	7.8	7.8	5.6	14.5	14	9	2	9	2	4	2	14	6	14	5	11	14	2	
104	8.3	11	22	7.7	7.7	5.9	13	14.5	15	2	14	3	10	2	7	7	12	4	7	6	2	
105	5.8	7.1	19	6.7	6.7	5.1	12.5	13	8	6	7	4	12	6	11	7	10	3	11	13	6	
106	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	20	4	4	
107	-	-	22	-	-	-	-	-	-	5	-	6	-	3	-	5	-	9	-	7	5	
108	-	-	-	-	-	-	-	-	-	6	-	5	-	2	-	1	-	1	-	16	4	
109	-	-	-	-	-	-	-	-	-	3	-	2	-	1	-	4	-	5	-	6	3	
110	-	-	-	-	-	-	-	-	-	5	-	6	-	4	-	3	-	2	-	10	2	
111	7.2	10.4	-	-	-	-	-	-	-	2	-	1	-	1	-	1	-	1	-	13	2	
112	9	10.2	-	-	-	-	-	-	-	3	-	1	-	1	-	1	-	1	-	10	2	
113	7	9.6	-	7.7	7.7	5.7	-	-	-	5	-	4	-	4	-	5	-	6	-	6	4	
114	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5	
115	-	-	20	-	-	-	-	-	-	4	-	3	-	3	-	5	-	4	-	15	3	
116	8.5	11	-	7.6	7.6	5.2	-	-	7	4	6	4	5	5	7	6	5	3	10	11	4	
117	7.7	11.1	21.5	7.7	7.7	5.7	13.5	14	-	6	-	5	-	5	-	6	-	4	-	11	5	
118	-	-	-	-	-	-	-	-	-	5	-	4	-	3	-	4	-	4	-	20	4	
119	-	-	-	-	-	-	-	-	-	5	-	4	-	5	-	8	-	10	-	13	5	
120	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	
121	-	-	-	-	-	-	-	-	-	8	-	6	-	4	-	6	-	7	-	16	5	
122	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	
123	8.6	10.5	21.8	7.5	7.5	5.3	13.5	14	-	5	-	5	-	4	-	5	-	7	-	14	5	
124	-	-	-	-	-	-	-	-	-	7	-	5	-	4	-	5	-	5	-	11	5	
125	-	-	20	-	-	-	13	13.5	-	3	-	4	-	2	-	6	-	6	-	11	3	
126	7.6	11	21	7.4	7.4	5	12.5	14.5	-	4	-	5	-	3	-	5	-	4	-	12	4	
127	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	7	-	6	-	15	5	
128	9.3	11.3	23.3	8	8	5.6	14.7	15	-	7	-	6	-	4	-	8	-	6	-	11	5	
129	-	-	20	-	-	-	-	-	-	5	-	4	-	4	-	5	-	6	-	13	4	
130	-	-	-	-	-	-	-	-	-	2	-	2	-	1	-	1	-	1	-	4	1	
131	9	9.7	22.7	7.7	7.7	5.3	13.5	14	-	3	-	2	-	2	-	1	-	1	-	12	3	
132	-	-	-	-	-	-	-	-	-	7	-	6	-	4	-	6	-	9	-	11	5	
133	-	-	21	7.4	7.4	6	-	-	-	5	-	4	-	3	-	7	-	6	-	10	4	
134	-	-	21	-	-	-	-	-	-	7	-	5	-	3	-	7	-	5	-	13	6	
135	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	5	-	7	-	9	5	

Numbers for reference to names in the MSS.		Congenital Idiocy, or not.	Height, in feet and inches.	Temperaments expressed in the order of their preponderance.				Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.									
Age.	n. for nervous; f. " fibrous; s. " sanguine; l. " lymphatic.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
	s.			f.										n.	l.		
136	52	Not	5 ft. 6 in.	s.	f.	n.	l.	6	10	10	5	4	10	2	13	20	
137	60	Yes	-	-	-	-	-	-	10	-	6	6	10	3	15	-	
138	25	Yes	5 ft. 6 in.	f.	s.	n.	l.	9	8	8	-	6	10	2	15	-	
139	27	Yes	5 ft. 5 in.	l.	s.	f.	n.	5	7	8	5	7	10	3	11	20	
140	70	Not	-	f.	s.	n.	l.	8	7	4	-	4	10	2	-	-	
141	32	Yes	5 ft. 4 in.	s.	n.	f.	l.	6	3	6	6	6	8	2	20	20	
142	57	Not	-	s.	n.	f.	l.	8	4	2	2	-	10	2	9	10	
143	9	Yes	3 ft. 7 in.	l.	s.	n.	f.	5	9	9	7	5	10	2	18	-	
144	3½	Yes	2 ft. 7 in.	n.	s.	f.	l.	9	2	8	4	2	7	1	18	-	
145	46	Not	-	f.	s.	n.	l.	9	10	9	5	7	10	5	13	16	
146	18	Yes	-	-	-	-	-	8	9	-	9	7	10	-	20	18	
147	6	Yes	3 ft. 4 in.	n.	f.	s.	l.	10	9	9	4	4	10	0	8	-	
148	4	Yes	3 ft. 3 in.	f.	l.	s.	n.	9	8	8	2	2	0	1	10	20	
149	48	Yes	5 ft. 6 in.	f.	s.	l.	n.	8	9	9	8	5	10	2	13	-	
150	26	Yes	5 ft. 6 in.	l.	s.	n.	f.	8	3	8	7	6	8	3	12	-	
151	40	Not	5 ft. 3 in.	f.	s.	n.	l.	8	10	9	7	7	10	2	18	20	
152	50	Not	-	-	-	-	-	-	-	-	-	-	-	-	16	18	
153	18	Yes	-	-	-	-	-	-	-	7	-	-	-	-	20	-	
154	7	Yes	4 ft. 6 in.	l.	s.	f.	n.	9	6	6	2	6	8	3	20	-	
155	11	Yes	3 ft. 10 in.	f.	s.	n.	l.	8	9	9	9	6	10	2	15	-	
156	8½	Yes	3 ft. 10 in.	n.	f.	s.	l.	9	11	11	1	2	10	1	20	-	
157	21	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
158	14	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
159	21	Yes	5 ft. 7 in.	l.	s.	f.	n.	7	10	11	7	6	10	2	16	-	
160	60	Not	-	f.	n.	s.	l.	10	10	11	-	8	10	8	18	-	
161	60	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
162	35	Yes	5 ft. 2 in.	s.	l.	n.	f.	8	10	10	6	3	8	2	20	8	
163	20	Not	5 ft. 7 in.	n.	f.	l.	s.	8	10	10	8	8	10	8	20	20	
164	50	Not	-	-	-	-	-	-	9	-	-	5	-	4	20	-	
165	19	Yes	5 ft. 3 in.	l.	s.	n.	f.	4	9	10	4	3	10	2	15	-	
166	8	Yes	3 ft. 7 in.	n.	s.	f.	l.	8	11	10	6	3	10	3	20	20	
167	52	Not	-	-	-	-	-	-	-	10	5	7	10	6	12	-	
168	26	Yes	-	-	-	-	-	-	-	10	3	6	10	2	12	-	
169	60	Not	5 ft. 5 in.	f.	s.	n.	l.	10	10	10	5	7	8	6	13	12	
170	22	Yes	5 ft. 2 in.	l.	s.	n.	f.	10	10	9	7	6	-	2	18	16	
171	16	Yes	2 ft. 9 in.	l.	s.	f.	n.	7	9	6	5	5	10	5	8	-	
172	35	Yes	5 ft. 3 in.	l.	s.	n.	f.	9	10	10	3	4	10	1	12	16	
173	30	Yes	5 ft. 4 in.	l.	s.	n.	f.	6	10	10	3	4	10	1	18	15	
174	24	Yes	-	-	-	-	-	-	-	-	-	-	-	2	15	-	
175	50	Yes	5 ft. 8 in.	f.	s.	n.	l.	8	10	10	4	6	10	18	16	20	
176	23	Yes	5 ft. 8 in.	f.	s.	n.	l.	8	9	10	4	6	10	1	15	13	
177	40	Not	5 ft. 8 in.	n.	f.	s.	l.	-	10	9	9	5	10	1	20	20	
178	26	Yes	5 ft. 7 in.	f.	s.	l.	n.	7	9	10	3	7	9	2	13	9	
179	30	Yes	5 ft. 7 in.	f.	l.	s.	n.	7	10	10	2	6	10	3	18	-	
180	60	Not	5 ft. 6 in.	n.	f.	s.	l.	8	9	7	2	3	10	1	10	20	

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
136	Yes	-	-	Yes	Yes	Yes	Probable cause, masturbation.
137	Not	Yes	1	Yes	-	Yes	Often drunk in childhood with his parents; had fits at [10 years.
138	Not	Not	2	Yes	-	Yes	Deformed head.
139	Not	Not	None	Yes	Yes	Yes	Fingers and toes webbed.
140	Yes	-	None	Yes	Not	Not	Long intemperance.
141	Not	Not	None	Yes	Yes	Yes	Very puny, scrofulous, and torpid from birth.
142	Yes	Not	None	Yes	Yes	Not	Given to self-pollution, and opium-eating.
143	Not	Not	1	Yes	Not	Yes	Deformed from birth. Parents very scrofulous.
144	Not	Not	None	Yes	Not	Yes	
145	Not	Not	None	Yes	Yes	Yes	Masturbation, gluttony, and fits.
146	Not	-	None	Yes	Yes	Yes	
147	Not	Not	2	Yes	Not	Yes	Head small; sutures closed at birth. 2 cousins idiots
148	Not	Not	1	Yes	Yes	Yes	Parents scrofulous. Cousin idiotic. [from same cause.
149	Not	Not	None	Yes	-	Yes	
150	Not	Not	None	Yes	-	Yes	Deformed; scrofulous and torpid from birth.
151	-	Yes	-	Yes	Yes	Yes	Masturbation and fits from youth.
152	Not	Yes	1	Yes	Yes	Not	Formerly insane; chained for 20 years.
153	Not	Yes	-	Yes	-	Yes	Subject to fits in childhood.
154	Not	-	None	Yes	Not	Yes	Poor and puny breed. Parents covered with eruptions.
155	Not	Not	None	Yes	Not	Yes	Upper extremities shortened. Mother's hands deformed.
156	Yes	Not	None	Yes	Not	Yes	Fits in infancy; is most gluttonous and restless.
157	-	-	-	Yes	-	Yes	Deformed.
158	-	-	-	Yes	-	Yes	
159	-	-	-	Yes	-	Yes	Sickly, scrofulous, and gluttonous from infancy.
160	Not	-	10	Yes	-	Yes	11 of the family subject to cancers, and often insane.
161	-	-	-	Yes	-	Yes	Simpleton.
162	Not	Yes	1	Yes	Not	Yes	Deformed, gluttonous, and pachydermatous.
163	Not	Yes	None	Yes	Yes	Yes	From masturbation and gluttony.
164	Not	Yes	1	Yes	-	Yes	Insane and intemperate at 20 years of age.
165	Not	Not	None	Yes	Not	Yes	Full of sores, and always puny; skin pachydermatous.
166	Not	Not	None	Yes	Yes	Yes	Salivated in infancy; effects still continued. [abdomen.
167	Not	Yes	1	Yes	-	Yes	Mother had fits during gestation, and rec'd a blow upon
168	Not	Yes	1	Yes	-	Yes	Mother and grandmother scrofulous; nephew to above.
169	-	Yes	None	Yes	Not	Yes	Fits in childhood, and formerly a drunkard. [venery.
170	-	-	1	Yes	Yes	Yes	Mother a simpleton. He is given to masturbation and
171	Not	Not	None	Yes	Not	Yes	Scrofulous and deformed; growth of bones arrested
172	Not	Yes	5	Yes	-	little	{ The parents of these were simpletons, cousins, [early.
173	Not	Yes	5	Yes	Yes	little	
174	-	-	None	-	-	Yes	and drunkards; have 4 children foolish.
175	-	-	-	Yes	Yes	Yes	Fits from childhood.
176	-	-	-	Yes	Yes	Yes	Masturbation from childhood.
177	-	-	-	Yes	Yes	Yes	Deformed about the face and hands.
178	Not	Yes	-	Yes	-	Yes	Religious mania in youth, ending in idiocy.
179	Not	Not	-	Yes	-	Yes	
180	-	-	-	Yes	Yes	Not	Very scrofulous breed. Was kicked on the head in youth.

Numbers for reference to names in the MSS.		Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Temperaments expressed in the order of their preponderance.					Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
n. for nervous ;	f. " fibrous ;													s. " sanguine ;	l. " lymphatic.		
181	22	Yes	5 ft. 9 in.	f.	n.	s.	l.	9	10	10	5	7	10	2	20	-	
182	22	Yes	-	-	-	-	-	-	-	10	-	5	10	3	20	20	
183	25	Yes	-	-	-	-	-	-	-	10	-	-	-	2	20	20	
184	25	Yes	-	-	-	-	-	-	-	9	-	6	10	3	20	20	
185	27	Yes	5 ft. 7 in.	f.	s.	n.	l.	10	9	9	2	5	10	6	20	20	
186	21	Not	-	l.	s.	f.	n.	9	10	10	-	4	10	4	14	18	
187	10	Yes	4 ft. 4 in.	l.	s.	f.	n.	8	9	6	4	5	10	1	15	20	
188	41	Yes	-	f.	n.	s.	l.	9	7	9	11	6	10	3	20	20	
189	29	Yes	-	f.	s.	n.	l.	6	8	10	9	9	10	3	13	20	
190	60	Not	5 ft. 2 in.	f.	n.	s.	l.	10	10	10	5	10	10	7	12	-	
191	18	Yes	-	-	-	-	-	7	10	10	5	5	8	1	20	20	
192	80	Yes	-	-	-	-	-	10	10	-	-	8	10	15	14	-	
193	41	Yes	-	n.	f.	s.	l.	9	2	6	4	5	10	2	15	-	
194	29	Yes	5 ft. 1 in.	l.	s.	n.	f.	9	9	8	3	5	10	1	20	-	
195	26	Yes	6 ft. 1 in.	l.	f.	n.	s.	8	9	8	10	7	10	3	16	-	
196	28	Yes	-	-	-	-	-	-	-	10	-	-	-	-	-	-	
197	18	Yes	-	-	-	-	-	-	-	5	-	-	-	-	-	-	
198	10	Yes	-	-	-	-	-	-	-	9	-	-	-	-	-	-	
199	20	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
200	6	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
201	65	Not	-	l.	n.	s.	f.	10	9	8	-	9	10	4	10	-	
202	18	Not	5 ft. 4 in.	f.	n.	l.	s.	10	10	7	-	8	10	7	10	16	
203	60	Yes	4 ft. 9 in.	n.	f.	s.	l.	11	11	10	-	3	10	2	-	14	
204	30	Yes	5 ft.	l.	s.	n.	f.	8	9	10	-	4	10	1	10	12	
205	52	Yes	5 ft. 3½ in.	f.	n.	s.	l.	11	10	9	-	6	10	2	10	-	
206	19	Yes	4 ft. 9 in.	n.	f.	s.	l.	10	10	7	-	6	10	4	10	-	
207	11	Yes	4 ft. 11 in.	f.	l.	n.	s.	9	8	8	-	5	10	1	15	20	
208	15	Yes	-	-	-	-	-	8	9	7	6	5	10	3	-	-	
209	80	Yes	5 ft. 4 in.	f.	n.	s.	l.	9	8	8	-	3	10	1	20	20	
210	19	Yes	5 ft.	l.	s.	n.	f.	4	3	3	13	3	10	1	-	14	
211	28	Yes	5 ft. 5 in.	f.	s.	n.	l.	10	10	8	-	5	10	3	20	13	
212	18	Yes	5 ft. 2 in.	n.	f.	s.	l.	11	-	5	10	6	10	2	20	-	
213	42	Not	5 ft.	n.	f.	s.	l.	10	8	4	-	2	10	1	20	-	
214	½	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
215	29	Yes	5 ft.	n.	f.	l.	s.	10	10	7	-	5	10	3	10	-	
216	45	Yes	5 ft. 2 in.	f.	n.	s.	l.	10	10	8	-	5	10	4	15	13	
217	25	Not	5 ft. 3 in.	f.	n.	s.	l.	10	10	9	11	8	10	5	18	20	
218	55	Yes	4 ft. 6 in.	n.	f.	s.	l.	10	11	7	-	6	10	4	11	16	
219	25	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	15	
220	34	Yes	4 ft. 10 in.	n.	f.	l.	s.	10	9	8	-	4	10	1	10	20	
221	16	Yes	4 ft.	n.	f.	s.	l.	8	1	2	6	1	5	0	20	-	
222	2	Yes	-	-	-	-	-	-	1	1	-	-	1	-	-	-	
223	37	Yes	5 ft. 6½ in.	f.	l.	s.	n.	3	8	6	-	2	10	1	10	10	
224	45	Not	5 ft. 6 in.	f.	n.	s.	l.	8	8	5	-	3	8	1	10	-	
225	55	Yes	5 ft. 4 in.	l.	f.	s.	n.	8	7	4	-	4	10	2	-	-	

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex ; 10 being the standard among ordinary persons.													
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activ'y of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.	
181	-	-	23	-	-	-	-	-	-	11	-	6	-	4	-	6	-	8	-	15	5	
182	-	-	-	-	-	-	-	-	-	7	-	6	-	3	-	2	-	3	-	16	5	
183	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	5	-	2	-	16	5	
184	-	-	-	-	-	-	-	-	-	6	-	6	-	5	-	6	-	5	-	16	5	
185	-	-	22	-	-	-	-	-	-	4	-	3	-	2	-	2	-	4	-	16	3	
186	-	-	22	-	-	-	-	-	-	6	-	6	-	5	-	4	-	5	-	14	5	
187	5.3	8	20.5	7.2	7.2	4.6	13	13	-	5	-	4	-	3	-	2	-	4	-	14	4	
188	7.6	10	19.6	6.6	6.6	5	12	12	-	6	-	4	-	4	-	8	-	9	-	16	5	
189	-	-	22	-	-	-	-	-	-	7	-	6	-	4	-	6	-	5	-	14	5	
190	-	-	-	-	-	-	-	-	-	6	-	5	-	5	-	10	-	11	-	11	6	
191	-	-	-	-	-	-	-	-	-	5	-	5	-	4	-	6	-	3	-	16	4	
192	-	-	-	-	-	-	-	-	-	7	-	6	-	5	-	4	-	6	-	12	5	
193	-	-	21.6	-	-	-	-	-	-	7	-	3	-	2	-	8	-	6	-	8	2	
194	6.4	9.5	20.8	7	7	5.7	12	13	-	4	-	5	-	4	-	5	-	8	-	14	4	
195	8	11.2	22	7.6	7.6	5.5	13.5	14.5	-	5	-	5	-	5	-	9	-	10	-	12	5	
196	-	-	-	-	-	-	-	-	-	6	-	6	-	4	-	6	-	7	-	10	5	
197	-	-	-	-	-	-	-	-	-	4	-	3	-	2	-	2	-	3	-	5	3	
198	-	-	-	-	-	-	-	-	-	5	-	6	-	5	-	6	-	6	-	8	5	
199	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	
200	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	
201	-	-	-	-	-	-	-	-	-	6	-	7	-	2	-	1	-	1	-	9	3	
202	-	-	-	-	-	-	-	-	-	7	-	6	-	3	-	8	-	5	-	11	5	
203	8	9.5	-	7.5	7.5	5.4	-	-	8	3	8	4	10	3	10	10	8	6	13	12	4	
204	9	10.8	-	7.8	7.8	5.1	-	-	-	3	-	2	-	4	-	4	-	5	-	10	3	
205	8.5	9.7	-	7.2	7.2	5.3	-	-	10	5	10	4	5	4	6	9	12	7	10	9	5	
206	6.8	8.5	-	7	7	5.2	-	-	1	5	4	4	5	5	7	7	6	8	6	8	5	
207	6.5	8	-	7.5	7.5	5.2	-	-	8	3	9	2	10	4	11	6	9	6	13	14	3	
208	-	-	-	-	-	-	-	-	-	4	-	5	-	5	-	6	-	8	-	9	4	
209	-	-	-	-	-	-	-	-	-	2	-	3	-	4	-	5	-	2	-	16	2	
210	9	11	-	-	-	-	-	-	-	2	-	1	-	5	-	4	-	4	-	8	2	
211	7.5	10	-	-	-	-	-	-	-	4	-	3	-	4	-	4	-	3	-	14	4	
212	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	6	-	7	-	12	5	
213	-	-	-	-	7.5	5.7	-	-	-	2	-	1	-	3	-	1	-	2	-	12	3	
214	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	
215	7	9	-	-	7.3	5.7	-	-	-	5	-	4	-	3	-	4	-	6	-	8	4	
216	6.7	9	-	7	7	5.2	-	-	6	6	6	5	5	4	4	2	3	2	8	8	5	
217	-	-	-	-	-	-	-	-	-	6	-	5	-	3	-	4	-	3	-	12	5	
218	7.7	8	-	7.1	7.1	5.6	-	-	3	5	2	5	10	8	8	3	9	5	-	16	5	
219	-	-	-	-	-	-	-	-	-	3	-	2	-	3	-	-	-	4	-	11	3	
220	6.4	9.6	-	7.3	7.3	5.4	-	-	8	2	9	2	9	3	7	5	9	4	2	13	2	
221	-	-	16	6.1	6.1	4.5	-	-	.01	1	.01	0	.01	0	.01	0	.01	0	.01	11	0	
222	-	-	-	-	-	-	-	-	-	1	-	0	-	0	-	0	-	0	-	1	0	
223	7.5	9.1	-	7.4	7.4	5.1	-	-	10	2	14	2	8	1	12	1	13	3	10	9	2	
224	6	7.1	-	-	-	-	-	-	-	3	-	2	-	1	-	1	-	1	-	7	1	
225	-	-	-	-	-	-	-	-	-	4	-	2	-	1	-	4	-	5	-	4	2	

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
181	Not	-	-	Yes	-	Yes	Father was very old, and mother very young. [simple.
182	Not	Yes	1	Yes	Yes	Yes	Mother insane; a drunkard and scrofulous. Brother
183	Not	Yes	-	Yes	Yes	Yes	Given to masturbation and gluttony. Father a drunkard.
184	Not	Yes	1	Yes	Yes	Yes	Family very scrofulous, and some of them simpletons.
185	Not	-	-	Yes	Yes	Yes	Subject to spasms and fits. Given to masturbation and
186	-	-	-	-	Yes	Yes	[gluttony.
187	Not	Yes	1	Yes	Yes	Yes	Mother a prostitute; father committed suicide.
188	Not	Yes	1	Yes	Yes	Yes	Head small, and lower extremities insensible.
189	Not	Yes	-	Yes	Yes	Yes	Very scrofulous.
190	-	-	-	Yes	-	Yes	
191	Not	Yes	-	Yes	Yes	Yes	Very scrofulous breed, and subject to fits.
192	-	-	-	Yes	-	Not	Simple from childhood.
193	Not	Not	None	Yes	Not	Yes	Palsied from birth.
194	Not	Not	-	Yes	Not	Yes	Very scrofulous breed. Torpid, and pachydermatous.
195	Not	Not	None	Yes	Not	Yes	Very scrofulous and puny breed.
196	Not	-	-	Yes	-	Yes	
197	Not	Yes	3	Yes	-	Yes	{ The father was a simpleton and a drunkard. The
198	Not	Yes	3	Yes	-	Yes	
199	Not	Yes	1	Yes	-	Yes	
200	Not	Yes	1	Yes	-	Yes	{ The parents were scrofulous, dirty, and intemperate.
201	Not	-	2	Yes	-	Not	
202	Not	Yes	None	Yes	Yes	Yes	Became idiotic within ten years. Mother and 2 sisters
203	Not	-	2	Yes	Yes	Yes	Mother a prostitute. Masturbation. [similarly affected.
204	-	-	-	Yes	-	Yes	Sickly gestation.
205	Yes	Not	-	Not	-	Yes	
206	Yes	Not	None	Yes	Not	Yes	Made drunk in childhood.
207	Not	Not	None	Yes	Not	Yes	Brain fever, at three years old.
208	Not	Not	3	Yes	-	Yes	Father, mother, and brother, are simpletons.
209	Not	Yes	2	Yes	Yes	Not	
210	Not	Not	-	Yes	Yes	Yes	Nearly paralytic.
211	Not	-	2	Yes	Yes	Yes	
212	Not	-	-	Yes	-	Yes	
213	Not	-	2	Yes	-	Yes	Hereditary tendency to insanity and idiocy.
214	Not	Yes	1	Yes	-	Yes	Mother sickly during gestation; her brother idiotic.
215	Not	-	1	Yes	-	Yes	
216	Not	-	1	Yes	Yes	Yes	Hereditary idiocy.
217	Not	-	1	Yes	Yes	Yes	Very scrofulous and gluttonous.
218	Not	-	1	Yes	Yes	Yes	Very small head. Hereditary tendency to idiocy.
219	Not	-	1	Yes	Yes	Yes	Mother sickly in gestation.
220	Not	-	-	Yes	Yes	Yes	Idiotic from masturbation.
221	Not	Not	1	Yes	-	Not	Supposed cause, attempted abortion.
222	Yes	Not	None	-	Not	Yes	Paralytic from birth.
223	-	-	-	-	Not	Yes	
224	-	-	-	-	-	Not	
225	-	-	-	-	-	Yes	

Numbers for reference to names in the MSS.		Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.															
Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.		
			n. for nervous; f. " fibrous; s. " sanguine; l. " lymphatic.														
226	32	Not	5 ft. 2 in.	s.	f.	n.	l.	6	4	4	-	3	6	1	10	15	
227	50	Not	5 ft. 1 in.	n.	f.	s.	l.	10	8	7	-	8	10	2	10	14	
228	46	Yes	5 ft. 6 in.	n.	f.	s.	l.	5	5	6	-	5	10	2	-	-	
229	28	Not	5 ft. 3½ in.	n.	f.	s.	l.	10	6	8	-	7	9	6	16	20	
230	30	Yes	-	-	-	-	-	-	-	4	-	2	-	1	-	-	
231	6	Yes	-	-	-	-	-	-	1	1	-	-	-	-	-	-	
232	60	Yes	5 ft. 1 in.	n.	f.	s.	l.	10	10	6	-	7	10	4	10	-	
233	45	Not	-	n.	l.	s.	f.	10	8	5	-	7	10	5	10	-	
234	35	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
235	45	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
236	66	Yes	5 ft. 2 in.	l.	n.	s.	f.	5	4	4	-	4	10	1	20	16	
237	30	Yes	5 ft.	n.	f.	s.	l.	5	6	7	-	6	10	2	-	12	
238	49	Yes	5 ft. 3 in.	l.	s.	f.	n.	4	7	6	-	4	10	1	11	-	
239	28	Not	-	f.	n.	s.	l.	5	4	8	-	3	10	1	-	20	
240	12	Yes	4 ft. 9 in.	n.	f.	l.	s.	10	7	5	11	4	10	1	10	10	
241	11	Yes	4 ft. 4 in.	l.	s.	n.	f.	2	1	1	-	1	10	1	20	-	
242	11	Yes	4 ft. 3 in.	n.	f.	l.	s.	9	7	8	10	4	10	2	12	-	
243	30	Yes	5 ft. 3 in.	s.	l.	n.	f.	10	10	9	-	1	10	1	10	20	
244	36	Yes	4 ft. 11 in.	n.	f.	s.	l.	8	4	4	5	6	10	4	10	10	
245	15	Yes	5 ft. ½ in.	l.	s.	n.	f.	8	6	6	8	4	8	3	10	10	
246	17	Yes	4 ft. 8 in.	l.	s.	n.	f.	9	8	9	8	6	10	3	10	16	
247	6	Yes	3 ft. 4 in.	n.	f.	s.	l.	10	11	10	13	6	11	1	20	14	
248	25	Yes	5 ft.	n.	f.	s.	l.	8	7	6	10	4	10	1	10	12	
249	30	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
250	30	Yes	-	f.	s.	l.	n.	-	-	-	-	-	-	-	-	-	
251	25	Yes	-	f.	s.	l.	n.	-	-	-	-	-	-	-	-	-	
252	6	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
253	23	Not	5 ft. 4 in.	n.	f.	s.	l.	10	10	9	9	7	10	8	16	18	
254	50	Yes	5 ft.	l.	f.	s.	n.	10	9	9	9	5	10	3	20	-	
255	40	Not	-	n.	f.	s.	l.	8	10	10	7	7	10	1	12	20	
256	15	Yes	5 ft.	l.	s.	n.	f.	10	9	9	8	7	10	1	11	-	
257	10	Yes	4 ft. 2 in.	f.	l.	s.	n.	10	9	8	7	6	2	2	15	-	
258	27	Yes	5 ft.	f.	s.	l.	n.	8	7	8	7	4	10	3	16	18	
259	54	Not	4 ft. 9 in.	f.	n.	s.	l.	9	10	10	6	3	10	1	20	20	
260	43	Yes	-	-	-	-	-	-	10	8	3	6	10	3	11	8	
261	10	Yes	4 ft. 6 in.	f.	s.	l.	n.	8	6	8	9	7	10	2	13	-	
262	36	Not	-	-	-	-	-	-	-	10	4	5	11	4	15	20	
263	11	Yes	-	f.	n.	s.	l.	8	9	6	0	0	4	-	-	-	
264	19	Yes	-	f.	s.	n.	l.	10	10	9	3	3	11	1	11	-	
265	47	Not	-	-	-	-	-	-	-	10	-	8	10	6	18	20	
266	15	Yes	5 ft. 1 in.	f.	n.	s.	l.	8	11	10	7	6	10	2	11	-	
267	20	Yes	-	-	-	-	-	9	10	-	-	7	10	2	18	15	
268	29	Yes	-	l.	s.	n.	f.	-	4	2	-	1	-	1	-	-	
269	18	Yes	5 ft. 2 in.	n.	f.	s.	l.	10	10	10	0	0	10	5	20	-	
270	18	Yes	4 ft. 10 in.	l.	s.	f.	n.	9	10	9	11	6	9	5	18	-	

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.												
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activity of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
226	7.2	9.8	-	7.5	7.5	5.6	-	-	-	2	-	1	-	2	-	2	-	2	-	10	2
227	-	-	-	-	-	-	-	-	-	3	-	4	-	2	-	3	-	6	-	10	4
228	7.8	9.2	-	7.2	7.2	5.4	-	-	-	4	-	3	-	3	-	4	-	2	-	6	3
229	7.5	7.7	-	7.2	7.2	5.1	-	-	10	9	10	6	3	5	4	6	4	3	8	15	6
230	-	-	-	-	-	-	-	-	-	2	-	-	-	3	-	-	-	-	-	-	2
231	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
232	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
233	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	7	-	9	-	5	5
234	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
235	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
236	8.9	10.8	21	7	-	5.2	-	-	6	3	5	3	5	3	8	4	6	3	7	13	3
237	5.8	9.3	-	-	6.8	5.5	-	-	-	4	-	5	-	4	-	5	-	4	-	9	4
238	-	-	-	-	-	-	-	-	-	3	-	2	-	1	-	2	-	4	-	7	2
239	-	-	21	-	-	-	-	-	-	1	-	1	-	1	-	1	-	1	-	14	1
240	5.8	7.2	21	7	7	5.7	14	14	10	4	10	5	10	3	10	6	12	8	10	8	4
241	7	9.3	21.5	7.4	7.4	5.3	13	13.5	-	1	-	1	-	1	-	1	-	1	-	7	1
242	5.5	8.0	21	7.2	7.2	5.5	13	14	-	3	-	2	-	3	-	2	-	1	-	10	2
243	7.8	9.8	22	7.4	7.4	5.7	13	13.2	8	1	8	1	6	1	11	1	11	1	15	13	1
244	7.2	9.2	22	7.4	7.4	5.9	13	13	8	7	11	8	12	5	8	6	12	8	9	8	5
245	7.3	9.5	21	7	7	5.7	12.5	14	6	6	7	5	8	4	6	10	6	3	12	8	5
246	7.5	9.8	21.5	7.2	7.2	5.6	13	13.5	9	5	7	4	7	4	7	6	7	5	8	12	4
247	5.3	7	14	6.4	6.4	5	12	12.2	6	6	5	4	10	7	11	4	12	6	10	12	5
248	6.8	9.6	21.8	7.5	7.5	5.7	14	14.5	10	3	10	2	11	4	10	5	11	3	10	9	3
249	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3
250	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
251	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
252	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
253	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	7	-	5	-	14	6
254	-	-	-	7.2	7.2	5.4	-	-	-	5	-	5	-	4	-	6	-	6	-	14	4
255	6.3	9.1	21	7.2	7.2	5.3	13	13.5	-	4	-	3	-	3	-	9	-	2	-	14	4
256	6.3	8.2	21.4	7.1	7.1	5.4	12.8	14.3	-	4	-	3	-	4	-	9	-	6	-	10	3
257	5.5	6.9	20.5	7	7	5	12	12.4	-	5	-	5	-	4	-	7	-	7	-	11	5
258	6.6	9.8	21.5	7.2	7.2	5.6	13	14	-	4	-	3	-	2	-	6	-	4	-	14	4
259	6.8	8.8	20.5	7	7	5.3	11.8	13	-	2	-	2	-	1	-	1	-	1	-	17	2
260	-	-	-	-	-	-	-	-	-	8	-	6	-	4	-	9	-	5	-	9	5
261	-	-	21.5	-	-	-	-	-	-	6	-	5	-	4	-	7	-	7	-	10	5
262	-	-	-	-	-	-	-	-	-	6	-	4	-	2	-	4	-	3	-	15	5
263	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	5	-	-	-	6	4
264	-	-	-	-	-	-	-	-	-	5	-	4	-	3	-	10	-	10	-	9	4
265	-	-	-	-	-	-	-	-	-	5	-	4	-	5	-	3	-	2	-	16	5
266	6.6	9.6	21.3	7.3	7.3	5.3	12.7	13.7	-	7	-	5	-	3	-	8	-	7	-	10	5
267	-	-	-	-	-	-	-	-	-	5	-	4	-	3	-	6	-	-	-	16	4
268	-	-	-	-	-	-	-	-	-	2	-	1	-	1	-	1	-	1	-	2	1
269	7	8.7	22	7.4	7.4	5.2	13.3	14	-	5	-	4	-	5	-	10	-	5	-	15	5
270	6	9.1	20.4	6.8	6.8	5.2	12.4	13.2	-	6	-	5	-	5	-	8	-	7	-	13	5

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
226	Not	-	-	-	Yes	Yes	Irresistible sexual propensities.
227	-	-	-	-	Yes	Yes	Idiotic from masturbation.
228	Not	-	2	Yes	Yes	Yes	Strong hereditary tendencies to idiocy.
229	Not	-	-	Not	Yes	Yes	Afflicted with Vitus's dance and excessive venery.
230	Not	-	2	Yes	-	Yes	
231	Not	-	2	Yes	-	Yes	
232	-	-	-	Yes	-	Not	
233	-	-	1	Yes	-	Yes	Idiocy, attributed to fits.
234	-	-	-	Yes	-	Yes	Idiocy, attributed to fits.
235	-	-	-	Yes	-	Yes	Idiocy, attributed to fits.
236	Not	-	3	Yes	Yes	Not	Parents cousins; four out of eight children, were idiots.
237	Not	-	-	Yes	Not	Yes	Attributed to fits. Pachydermatous.
238	Not	-	None	Yes	-	Not	Attributed to fright of her mother, during sickly ges-
239	Not	-	-	Not	Yes	Yes	Attributed to fits and venereal excesses. [tation.
240	Not	-	None	Yes	Not	Yes	Attributed to fright during sickly gestation.
241	Not	Yes	2	Yes	Not	Not	Parents cousins, and two sisters foolish.
242	Not	Not	1	Yes	-	Yes	Hereditary idiocy and fits.
243	-	-	-	Not	Yes	Yes	Given to masturbation and gluttony.
244	-	-	-	Yes	Not	Yes	
245	Not	Yes	1	Yes	Not	Yes	Scrofulous breed; red mackled face.
246	Not	Yes	1	Yes	Yes	Yes	Idiotic from infancy; father a drunkard.
247	Not	Yes	2	Not	-	Yes	Mother drunk during gestation.
248	Not	-	-	Yes	Not	Yes	
249	Not	-	2	Yes	-	Yes	Of a scrofulous breed.
250	Not	Not	5	Yes	Not	Yes	{ Parents cousins, and very scrofulous. Had 4 idiot
251	Not	Not	5	Yes	Not	Yes	{ children out of 8. Sisters to Nos. 59 and 60.
252	Not	Not	None	Yes	-	Yes	Scrofulous and poor breed.
253	Not	Yes	None	Yes	Yes	Yes	Mother scrofulous, and father intemperate.
254	Not	Yes	3	Yes	Not	Not	Very scrofulous breed. The 4th idiotic child out of
255	-	-	1	Yes	Yes	Yes	[8 children.
256	Not	Not	None	Yes	Not	Yes	Parents and family scrofulous and puny.
257	Not	Not	1	Yes	Not	Yes	Parents related by blood; scrofulous and puny.
258	Not	Not	1	Yes	Yes	Yes	Scrofula and masturbation, from youth.
259	-	-	-	Yes	Yes	Not	Masturbation and gluttony, and is growing more idiotic.
260	Not	Yes	1	Yes	Not	Yes	Parents scrofulous and intemperate. Brother idiotic.
261	Not	Not	None	Yes	Not	Yes	Father and sister very scrofulous.
262	-	-	None	Yes	Yes	Yes	Masturbation; insane at 20; now idiotic.
263	Not	Not	1	Yes	-	Not	Maternal relations scrofulous; and brother idiotic.
264	Not	Not	1	Not	-	Yes	Of a scrofulous breed. A brother idiotic. [idiotic.
265	Not	Yes	1	Yes	Yes	Yes	Masturbation and venery. Parents drunkards. Uncle
266	Not	-	None	Yes	Not	Yes	Attributed to inoculation by virus of psora, (itch,) in-
267	Not	Not	-	Yes	Yes	Yes	[stead of kine pock.
268	Not	-	None	Yes	Not	Not	Deformed; paralysis of lower extremities.
269	Not	Yes	1	Yes	-	Yes	Whole family scrofulous and scurvy.
270	Not	-	1	Yes	Not	Yes	Small and deformed head. Very scrofulous breed.

Numbers for reference to names in the MSS.		Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Temperaments expressed in the order of their preponderance.					Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
														n. for nervous ; f. " fibrous ; s. " sanguine ; l. " lymphatic.			
271	28	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
272	18	Yes	4 ft. 11 in.	n.	l.	s.	f.	9	12	11	10	9	11	2	18	18	-
273	9	Yes	4 ft. 8 in.	l.	s.	n.	f.	7	9	8	9	8	10	2	20	-	-
274	48	Yes	4 ft. 10 in.	l.	s.	f.	n.	9	10	9	6	4	10	2	11	-	-
275	39	Not	-	-	-	-	-	-	-	-	-	-	10	1	20	-	-
276	18	Yes	4 ft. 9 in.	l.	s.	f.	n.	9	9	9	6	5	10	1	20	-	-
277	16	Yes	4 ft. 10 in.	n.	f.	s.	l.	10	9	8	5	8	10	4	15	-	-
278	42	Yes	5 ft. 4 in.	n.	s.	f.	l.	10	10	8	1	3	10	1	20	18	-
279	29	Not	5 ft. 2 in.	f.	s.	n.	l.	10	10	8	3	5	10	3	16	-	-
280	45	Not	5 ft. 2 in.	n.	f.	s.	l.	9	10	10	3	6	10	2	13	20	-
281	23	Yes	4 ft. 6 in.	l.	s.	n.	f.	9	9	9	9	2	10	1	20	-	-
282	33	Not	5 ft. 7 in.	l.	f.	s.	n.	10	11	11	11	10	11	6	16	17	-
283	24	Not	-	-	-	-	-	-	-	10	-	-	-	-	12	20	-
284	50	Yes	-	-	-	-	-	-	10	-	-	-	-	-	-	-	-
285	20	Yes	-	n.	f.	s.	l.	-	11	10	-	2	-	1	16	20	-
286	37	Yes	4 ft. 11 in.	l.	s.	n.	f.	10	9	9	5	4	10	3	8	12	-
287	33	Yes	5 ft. 7 in.	l.	s.	f.	n.	10	10	10	4	7	10	3	9	-	-
288	40	Yes	5 ft. 1 in.	n.	s.	l.	f.	10	11	10	4	3	10	1	11	20	-
289	4½	Yes	2 ft. 11 in.	n.	f.	s.	l.	6	6	9	-	2	10	1	20	-	-
290	24	Not	5 ft. 7 in.	l.	f.	s.	n.	10	10	8	7	9	10	7	13	-	-
291	21	Yes	4 ft. 11 in.	f.	n.	s.	l.	10	11	11	9	6	10	3	12	11	-
292	45	Not	-	f.	n.	s.	l.	9	5	9	3	9	10	1	11	-	-
293	12	Yes	4 ft. 6 in.	l.	s.	f.	n.	8	9	9	9	4	10	1	18	20	-
294	30	Yes	-	-	-	-	-	-	-	6	-	-	-	5	16	18	-
295	42	Yes	5 ft. 7 in.	f.	n.	s.	l.	10	10	10	2	6	10	3	20	20	-
296	45	Yes	5 ft. 4 in.	f.	n.	s.	l.	9	9	11	2	5	10	1	18	20	-
297	78	Yes	4 ft. 10 in.	n.	f.	s.	l.	10	11	11	2	7	10	4	15	20	-
298	31	Yes	5 ft.	f.	n.	s.	l.	9	10	9	2	8	10	2	9	?	-
299	50	Yes	5 ft.	f.	s.	l.	n.	9	8	9	5	1	10	6	14	15	-
300	52	Yes	5 ft. 1 in.	l.	s.	f.	n.	9	9	9	2	4	10	2	20	20	-
301	42	Not	5 ft. 2 in.	n.	f.	s.	l.	10	11	9	9	9	10	8	20	20	-
302	24	Yes	5 ft. 4 in.	l.	s.	f.	n.	10	10	10	3	3	10	1	15	20	-
303	41	Yes	5 ft. 4 in.	n.	f.	s.	l.	5	10	10	1	5	10	3	10	17	-
304	50	Yes	-	-	-	-	-	-	-	8	-	-	-	3	-	-	-
305	65	Not	5 ft. 4 in.	f.	n.	s.	l.	10	9	10	3	7	10	3	20	20	-
306	50	Not	-	-	-	-	-	-	-	-	-	-	-	-	20	20	-
307	60	Yes	5 ft.	l.	s.	n.	f.	9	10	9	-	7	10	2	14	-	-
308	52	Yes	5 ft. 2 in.	f.	n.	s.	l.	10	10	9	0	6	-	5	14	-	-
309	16	Not	5 ft.	l.	s.	n.	f.	9	8	6	7	9	10	6	15	20	-
310	40	Yes	-	-	-	-	-	-	-	-	-	-	-	-	14	16	-
311	8	Yes	3 ft. 4 in.	l.	n.	s.	f.	9	3	5	0	1	10	1	10	-	-
312	20	Yes	-	-	-	-	-	-	8	7	-	6	-	-	-	-	-
313	33	Yes	5 ft. 8 in.	f.	n.	s.	l.	10	10	8	8	6	10	2	10	15	-
314	35	Yes	5 ft. 1 in.	f.	s.	n.	l.	6	11	11	7	6	10	3	13	10	-
315	65	Yes	-	-	-	-	-	-	10	9	-	6	10	2	15	15	-

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex ; 10 being the standard among ordinary persons.												
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activ'y of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
271	-	-	20	-	-	-	-	-	-	6	-	5	-	5	-	7	-	6	-	9	5
272	6.6	8.7	21	7.1	7.1	5.4	13	14	-	6	-	5	-	2	-	5	-	3	-	16	3
273	8.7	6.5	20.4	6.4	6.4	5	11	12	-	7	-	6	-	3	-	3	-	5	-	14	4
274	9	9.7	20.3	6.6	6.6	5.3	11.2	12.5	-	4	-	3	-	4	-	4	-	4	-	9	4
275	-	-	-	-	-	-	-	-	-	2	-	3	-	2	-	1	-	4	-	16	3
276	8.5	10.1	22	7.6	7.4	5.2	13.5	14.5	-	7	-	4	-	2	-	4	-	3	-	14	3
277	5.5	8.6	20	6.9	6.9	4.8	12.5	13.1	-	7	-	5	-	5	-	6	-	7	-	11	5
278	7.1	10.5	21	7.2	7.2	5.2	13.7	13.8	-	6	-	4	-	3	-	3	-	5	-	15	3
279	-	-	21.3	7.5	7.5	5.2	12.8	13.4	-	5	-	4	-	4	-	4	-	6	-	12	4
280	-	-	-	-	-	-	-	-	-	5	-	4	-	4	-	4	-	3	-	14	5
281	7.1	10.2	18.8	6.6	6.6	5.2	12	13	-	3	-	2	-	2	-	1	-	3	-	14	3
282	-	-	-	-	-	-	-	-	-	7	-	5	-	5	-	6	-	5	-	14	5
283	-	-	-	-	-	-	-	-	-	7	-	6	-	4	-	3	-	4	-	14	5
284	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	6	-	7	-	9	5
285	-	-	-	-	-	-	-	-	-	2	-	1	-	1	-	1	-	1	-	15	2
286	-	-	22	7.5	7.5	5.4	-	-	-	4	-	5	-	4	-	5	-	6	-	10	4
287	-	-	-	-	-	-	-	-	-	6	-	5	-	5	-	6	-	7	-	10	5
288	7.2	10	21	7.3	7.2	5.5	12.5	13.5	-	3	-	2	-	3	-	2	-	4	-	14	3
289	-	-	16	-	-	-	10	-	-	2	-	1	-	1	-	1	-	1	-	14	2
290	-	-	-	-	-	-	-	-	-	8	-	7	-	6	-	8	-	6	-	10	6
291	5.8	8.3	19.4	6.5	6.5	4.7	12	12.5	-	5	-	4	-	3	-	6	-	7	-	11	5
292	-	-	-	7	7	5.4	-	-	-	2	-	1	-	2	-	1	-	1	-	10	2
293	-	-	19.5	-	-	-	-	-	-	4	-	3	-	2	-	1	-	1	-	16	3
294	-	-	-	-	-	-	-	-	-	6	-	5	-	6	-	5	-	4	-	13	5
295	-	-	-	7.5	7.5	5.3	-	-	-	6	-	5	-	4	-	2	-	4	-	16	5
296	-	-	-	7	7	4.9	-	-	-	5	-	3	-	4	-	3	-	4	-	16	4
297	-	-	-	7	7	5	-	-	-	6	-	5	-	4	-	2	-	3	-	15	5
298	-	-	22	-	-	-	-	-	-	7	-	6	-	2	-	1	-	6	-	9	3
299	-	-	-	-	-	-	-	-	-	7	-	4	-	5	-	6	-	8	-	12	5
300	7.4	10	20.5	7.1	7.1	5.2	13	13.5	-	4	-	3	-	2	-	3	-	4	-	16	3
301	6	9.6	20.7	7	7	5.4	13	12.5	-	7	-	5	-	2	-	2	-	2	-	16	4
302	7	10.5	21	7	7	5.3	12	13	-	3	-	2	-	2	-	1	-	2	-	15	3
303	-	-	21	-	-	-	-	-	-	6	-	4	-	4	-	4	-	4	-	11	5
304	-	-	-	-	-	-	-	-	-	5	-	6	-	5	-	6	-	7	-	8	5
305	-	-	-	-	-	-	-	-	-	7	-	5	-	4	-	6	-	5	-	16	4
306	-	-	-	-	-	-	-	-	-	7	-	4	-	4	-	5	-	5	-	20	5
307	-	-	23	-	-	-	-	-	-	7	-	6	-	5	-	10	-	8	-	11	5
308	-	-	-	6.6	6.6	5	-	-	-	6	-	7	-	6	-	4	-	3	-	11	5
309	-	-	21	-	-	-	-	-	-	8	-	8	-	4	-	6	-	5	-	14	5
310	-	-	-	-	-	-	-	-	-	7	-	5	-	3	-	4	-	5	-	15	5
311	6.7	8.2	23	8	7.8	6	15.5	15	-	1	-	1	-	1	-	1	-	1	-	5	1
312	-	-	-	-	-	-	-	-	-	4	-	3	-	3	-	2	-	2	-	6	3
313	7.5	10.2	22.2	7.7	7.7	5.6	13	14.5	13	10	12	6	6	3	8	6	13	8	2	11	4
314	7.1	10.6	21	7	7	5.3	12	13	6	5	4	4	6	5	3	7	5	4	6	11	5
315	-	-	-	-	-	-	-	-	-	8	-	4	-	3	-	5	-	8	-	12	6

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
271	Not	-	1	Yes	-	Yes	Scrofulous and puny from birth.
272	Not	Yes	2	Not	Yes	Yes	Scrofulous breed; sister and two cousins deaf and [dumb.
273	Not	-	1	Yes	Not	Yes	
274	Not	-	-	Yes	-	Yes	Small head and deformed hands.
275	Not	Not	None	Yes	-	Not	Became insane at 27, and idiotic at 33.
276	Not	-	None	Yes	Not	Yes	Scrofulous, with salt rheum; puny from birth.
277	Not	Yes	1	Yes	Not	Yes	Cousin idiotic. All the breed puny and scrofulous.
278	Not	-	None	Yes	Yes	Yes	
279	Not	-	None	Yes	Not	Yes	Fits from 6 years old.
280	Not	-	None	Yes	Yes	Yes	Fits in infancy. Excessive venery and masturbation.
281	Not	Not	None	Yes	Not	Yes	Fits at 7 years of age. Of a scrofulous and puny breed.
282	-	-	None	Yes	Yes	Yes	Excessive venery and gluttony.
283	-	-	None	Yes	Yes	Yes	
284	Not	Not	None	Yes	-	Yes	Scrofulous breed.
285	Not	Not	-	Yes	Yes	Yes	Masturbation and gluttony, from youth.
286	Not	Not	None	Yes	Not	Yes	Often diseased; occasionally violent.
287	Not	Not	None	Yes	Not	Yes	Fits in infancy.
288	Not	Yes	5	Yes	Yes	Yes	Parents related; simpletons and drunkards; have 4 fool-
289	Not	Not	-	Yes	-	Yes	Small head. Fits. Scrofulous breed. [ish children.
290	Not	Not	None	Yes	-	Yes	Very scrofulous breed.
291	Not	Yes	1	Yes	Not	Yes	Parents drunkards. Mother a simpleton. [tracted.
292	Not	-	-	Yes	-	Not	Lunatic? Very scrofulous. Lower extremities con-
293	Not	-	None	Yes	Yes	Yes	Feeble and scrofulous. Masturbation from childhood.
294	Not	Yes	2	Yes	Yes	Not	Supposed progeny of an uncle and niece. A simpleton;
295	-	-	1	Yes	Yes	Yes	} Very scrofulous, subject to fits. Masturbation. [erotic.
296	-	-	1	Yes	Yes	Yes	{ Like her sister above. Moreover, deformed.
297	-	-	-	Yes	Yes	Not	Masturbation from youth.
298	Not	Not	3	Yes	-	Yes	Fits in infancy. Uncle a simpleton, and 2 cousins fools.
299	Not	Yes	8	Yes	Yes	Yes	Parents simple; 2 bright children, 2 fools, & 7 simpl'ns.
300	Not	Yes	-	Yes	Yes	Yes	Parents drunkards. She scrofulous and masturbating.
301	Not	-	1	Yes	Yes	Yes	Masturbation and excessive venery, and syphilis.
302	Not	Yes	-	Yes	Yes	Yes	Masturbation. Very scrofulous, dirty, and intemperate
303	Not	Not	1	Yes	Yes	Not	Puny, scrofulous breed. [breed.
304	Not	Not	1	Yes	-	Yes	Cousin to the above, and very diminutive.
305	-	-	-	Yes	Yes	Yes	Scrofulous breed. Masturbation since 20.
306	-	-	1	Yes	Yes	Not	Simpleton; gluttonous and idiotic.
307	-	-	-	Yes	-	Not	Simpleton; very scrofulous.
308	-	-	-	Yes	-	Not	Simpleton. Small head. Has become deaf and blind.
309	Not	Yes	-	Yes	Yes	Yes	Masturbation. Paralysis. Parents intemperate.
310	-	-	-	Yes	Yes	Yes	A simpleton and vagrant.
311	Not	Not	19	Yes	Not	Not	Hydrocephalic.
312	-	-	-	Not	-	Yes	
313	Not	Yes	None	Yes	Not	Yes	Very scrofulous. Mother attempted abortion.
314	Not	Not	None	Yes	Not	Yes	Pachydermatous. Hands and feet horny and insensible.
315	-	-	-	Yes	-	Yes	Simpleton.

Numbers for reference to names in the MSS.		Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.													
Age.	Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings				
	n. for nervous; f. " fibrous; s. " sanguine; l. " lymphatic.																
316	39	Yes	5 ft. 4 in.	f.	n.	s.	l.	8	4	6	2	8	10	3	20	20	
317	61	Yes	-	-	-	-	-	-	10	10	-	3	10	2	20	13	
318	12	Yes	-	l.	s.	n.	f.	4	5	3	6	7	10	4	10	-	
319	103	Yes	5 ft. 1 in.	s.	f.	n.	l.	10	10	13	12	6	10	4	11	18	
320	6	Yes	3 ft. 7 in.	n.	f.	s.	l.	10	11	4	3	4	10	2	20	6	
321	8	Yes	3 ft. 5.5 in.	l.	s.	f.	n.	9	10	8	-	6	10	5	16	-	
322	30	Yes	6 ft. 3 in.	f.	s.	n.	l.	8	10	9	9	3	11	1	20	10	
323	16	Yes	-	-	-	-	-	9	9	8	2	2	10	1	15	-	
324	31	Yes	-	-	-	-	-	10	4	4	4	1	10	1	20	-	
325	17	Yes	4 ft.	n.	s.	f.	l.	5	1	1	3	1	8	1	10	0	
326	8	Yes	-	-	-	-	-	-	-	10	-	-	-	-	20	-	
327	35	Yes	5 ft. 3 in.	f.	n.	s.	l.	9	8	7	1	4	10	1	10	12	
328	23	Yes	5 ft. 2 in.	s.	f.	l.	n.	8	6	6	4	2	10	1	9	10	
329	22	Yes	5 ft. 4 in.	s.	f.	n.	l.	10	10	9	8	8	10	4	18	18	
330	30	Yes	5 ft. 4 in.	f.	n.	s.	l.	10	13	11	6	7	10	2	10	10	
331	30	Yes	5 ft. 9 in.	s.	f.	n.	l.	10	11	10	5	5	10	2	20	10	
332	45	Yes	5 ft. 4.5 in.	s.	f.	l.	n.	9	9	8	0	0	2	1	11	20	
333	40	Yes	5 ft. 8 in.	f.	n.	s.	l.	11	12	9	10	13	11	10	12	16	
334	17	Yes	4 ft. 11 in.	l.	f.	s.	n.	7	8	7	9	7	10	2	12	-	
335	38	Yes	5 ft. 4 in.	f.	s.	n.	l.	9	9	8	13	5	10	1	18	13	
336	20	Yes	5 ft.	f.	s.	n.	l.	7	8	9	-	8	10	3	12	-	
337	35	Yes	5 ft. 7 in.	f.	n.	s.	l.	9	9	8	10	10	10	3	20	18	
338	35	Not	5 ft. 4 in.	n.	f.	s.	l.	10	10	10	4	3	10	1	12	10	
339	19	Yes	-	-	-	-	-	10	9	11	10	4	10	2	11	-	
340	33	Not	5 ft. 8 in.	l.	s.	n.	f.	10	10	9	8	5	10	4	20	20	
341	25	Not	5 ft. 6.5 in.	n.	l.	f.	s.	10	7	4	2	3	10	1	8	20	
342	23	Not	5 ft. 8 in.	n.	s.	f.	l.	10	10	9	10	6	10	10	18	20	
343	9	Yes	4 ft. 3 in.	n.	f.	s.	l.	10	10	8	10	1	10	1	15	20	
344	29	Yes	5 ft. 3 in.	n.	f.	s.	l.	9	10	5	6	3	10	3	15	20	
345	33	Yes	5 ft.	l.	s.	n.	f.	10	10	9	-	-	10	5	-	-	
346	21	Yes	4 ft. 8 in.	f.	s.	l.	n.	5	9	10	8	4	10	1	20	-	
347	45	Yes	5 ft. 3 in.	f.	n.	s.	l.	10	10	9	9	4	10	1	20	12	
348	29	Yes	-	-	-	-	-	10	10	10	9	10	10	1	20	20	
349	22	Yes	-	f.	s.	n.	l.	9	2	1	8	1	9	1	15	0	
350	23	Yes	-	-	-	-	-	-	-	-	12	-	-	-	-	-	
351	27	Not	-	-	-	-	-	-	-	-	1	-	-	-	20	-	
352	50	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
353	40	Yes	5 ft. 6 in.	-	-	-	-	-	-	10	-	-	-	-	12	20	
354	50	Not	-	-	-	-	-	-	-	-	-	-	-	-	13	18	
355	13	Yes	4 ft.	n.	f.	s.	l.	10	3	3	5	8	8	10	10	-	
356	62	Not	5 ft. 9 in.	n.	f.	s.	l.	9	4	4	10	10	10	10	10	15	
356½	84	Yes	-	-	-	-	-	9	8	8	-	6	10	1	10	-	
357	31	Yes	5 ft.	f.	s.	n.	l.	10	10	10	8	4	10	4	12	5	
358	22	Yes	5 ft. 6 in.	f.	s.	n.	l.	10	10	10	6	6	10	2	20	5	
359	43	Yes	5 ft. 4 in.	f.	n.	s.	l.	6	6	5	8	4	10	1	20	-	

Numbers for reference to names in the MSS.	Actual size, by measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.												
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activity of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
316	8.1	11	22	7.6	7.6	5.5	13	13.5	6	5	3	5	2	5	9	3	2	3	14	15	5
317	-	-	-	-	-	-	-	-	-	4	-	3	-	6	-	8	-	3	-	14	5
318	6.1	7	20	6.9	6.9	5.1	12.5	13	-	5	-	6	-	3	-	10	-	9	-	6	5
319	11.6	12	23.5	8.1	8.1	5.9	15	15.5	15	6	14	5	14	4	18	9	14	10	11	14	3
320	6	7.1	20	6.9	6.9	5	12.5	13	5	3	5	2	4	1	12	1	9	2	4	10	2
321	5.9	7.4	21	7.2	7.2	5.2	13	14.5	-	6	-	7	-	8	-	7	-	5	-	12	6
322	7.8	11.5	22.5	7.7	7.7	5.6	14	15.5	10	3	12	2	10	8	13	4	14	3	9	13	4
323	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	11	4
324	-	-	-	-	-	-	-	-	-	2	-	3	-	2	-	5	-	6	-	12	2
325	6.8	7.8	21.5	7.4	7.3	5.6	14	13.5	-	1	-	0	-	1	-	1	-	0	-	3	4
326	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	15	4
327	7.5	9.2	20.5	6.8	6.8	5.5	11.5	13	6	6	4	3	5	2	6	1	.8	1	1	10	3
328	8	11.1	20	6.6	6.5	5.2	12	13.5	5	3	4	1	2	1	.8	2	1	1	.8	8	2
329	8.4	10.6	23	7.9	7.9	6	15	15.5	13	5	10	4	17	5	16	8	16	5	16	14	5
330	7.8	10.8	21.5	7.6	7.6	5.2	13	13.5	13	7	7	6	3	3	7	4	5	6	2	10	5
331	8.1	11.4	22.1	7.8	7.8	5.7	14	15	11	4	14	5	11	5	14	5	14	6	10	13	4
332	7.7	11.7	22	7.5	7.5	5.9	13.8	14.2	-	1	-	1	-	1	-	1	-	1	-	13	1
333	-	-	-	-	-	-	-	-	-	12	-	13	-	6	-	6	-	8	-	12	6
334	7.4	10	21	7.2	7.1	5.2	12.5	14	5	4	5	5	2	6	10	7	7	3	7	9	4
335	8.1	10.7	21.8	7.3	7.3	5.8	13	13.5	7	6	7	5	7	9	9	5	8	6	9	13	5
336	7.8	10	20	6.8	6.8	5.4	12.8	13.2	4	6	2	4	1	4	2	4	.9	5	2	10	6
337	8.8	11.1	-	7.6	7.6	5.4	12.5	13.2	-	6	-	5	-	5	-	5	-	5	-	15	6
338	7.8	10.3	21.5	7	7	5.8	13.6	14.5	11	3	15	5	7	6	.9	1	15	8	.8	13	3
339	-	-	-	-	-	-	-	-	-	5	-	6	-	7	-	5	-	5	-	11	5
340	7.7	11	22.7	7.9	7.5	5.8	14.5	15	-	2	-	1	-	1	-	1	-	1	-	16	2
341	6.9	9	22.2	7.7	7.5	5.6	14.6	15	-	2	-	3	-	3	-	2	-	3	-	11	3
342	8.3	10	22.3	7.5	7.5	5.7	13.5	14.5	-	8	-	7	-	6	-	10	-	10	-	16	6
343	5.9	7.5	20.5	7	7	5.2	13.2	13.2	-	1	-	1	-	1	-	8	-	1	-	14	1
344	8.5	10	21.8	7.4	7.4	5.3	13	13.5	-	3	-	4	-	2	-	2	-	3	-	13	3
345	-	-	-	-	-	-	-	-	-	8	-	5	-	5	-	6	-	7	-	9	5
346	7.7	9.8	21	7	7	5.5	12	13.5	-	4	-	2	-	1	-	2	-	1	-	15	4
347	7	10.3	22	7.8	7.8	5.6	13.3	14	8	5	10	4	10	6	12	7	9	9	4	14	5
348	-	-	-	-	-	-	-	-	-	7	-	3	-	6	-	3	-	6	-	17	4
349	6.4	9.5	22	7.4	7.4	5.7	13.5	13.5	-	1	-	1	-	1	-	1	-	1	-	5	1
350	-	-	-	-	-	-	-	-	-	-	-	-	-	3	-	-	-	-	-	-	5
351	-	-	-	-	-	-	-	-	-	-	-	-	-	6	-	-	-	-	-	-	4
352	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
353	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
354	-	-	-	-	-	-	-	-	-	8	-	9	-	2	-	6	-	8	-	14	5
355	6.5	8	20.5	6.9	6.8	5	12.7	14	-	6	-	8	-	10	-	10	-	10	-	6	3
356	7.8	11	23.2	7.9	7.9	5.9	14	15	-	8	-	8	-	3	-	4	-	6	-	10	3
356½	-	-	-	-	-	-	-	-	-	4	-	2	-	3	-	2	-	4	-	9	4
357	7	10	21	7.2	7.2	5.6	12.5	13.5	-	5	-	3	-	6	-	6	-	7	-	9	5
358	7	10.6	17.5	5.9	5.9	4.6	10	11	-	5	-	2	-	5	-	4	-	3	-	12	4
359	7.7	10.6	20.8	7	7	5.6	12.5	13	-	6	-	5	-	3	-	5	-	4	-	12	3

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
316	Not	-	-	Yes	Yes	Yes	Venery and Masturbation.
317	-	-	1 or 2	Yes	Yes	Yes	
318	Not	Not	1	Yes	-	Yes	Torpid limbs; sister same.
319	-	-	-	Yes	Yes	Not	Simpleton; town pauper over 70 years.
320	Not	Yes	2	Yes	Not	Yes	Parents drunkards; mother scarcely <i>compos</i> ; sister
321	Not	Yes	-	Yes	Not	Yes	Torpid and scrofulous. [idiotic.
322	Not	-	None	Yes	Not	Yes	Parents very scrofulous.
323	-	-	None	Yes	-	Yes	
324	Not	Not	None	Yes	Not	Yes	
325	-	Not	1	Yes	Not	Yes	Fits in infancy; no use of limbs.
326	-	Not	1	Yes	-	Yes	Cousin to the above.
327	Not	Yes	None	Yes	Not	Yes	Small deformed head; mother a prostitute.
328	-	-	-	Yes	Not	Yes	Small head; paralysis of right side.
329	Not	Yes	-	Yes	Yes	Yes	Gluttonous, and parents intemperate.
330	Not	-	-	Yes	-	Yes	Mother a diseased prostitute.
331	-	-	-	Yes	-	Yes	Gluttonous.
332	-	-	-	Yes	Not	Not	Has become deaf, dumb, and nearly blind; is catalep-
333	Not	Yes	-	Yes	-	Yes	[tic.
334	Not	-	-	Yes	-	Yes	Deformed and scrofulous.
335	Not	Not	-	Yes	-	Yes	Fits in infancy; mother always very puny.
336	-	-	-	Yes	-	Yes	Deformed extremities, and small head.
337	Not	Yes	-	Yes	Yes	Yes	Masturbation, gluttonous; parents drunkards.
338	-	-	-	Not	-	Yes	Injury on the head 10 or 12 years ago.
339	Not	Yes	1	Yes	-	Yes	Father drunkard, and the race all scrofulous.
340	Not	Not	2	Not	Yes	Yes	Mother insane; cousin idiotic.
341	Not	Yes	1	Yes	Yes	Yes	{ Brothers; only children of a scrofulous mother and
342	Not	Yes	1	Yes	Yes	Yes	{ a drunken father; masturbation and fits from 10 yrs.
343	Not	Yes	None	Yes	Yes	Yes	Father intemperate; masturbation many years. [old.
344	Not	-	2	Yes	Yes	Yes	{ Masturbation; very scrofulous breed.
345	Not	-	2	Yes	-	Yes	{ Brother of the above.
346	Not	-	None	Yes	Not	Yes	Very scrofulous breed. [sister a simpleton.
347	Not	Yes	1	Yes	Not	Yes	Gluttonous; parents intemperate, mother a prostitute,
348	Not	Not	None	Yes	Yes	Yes	Very scrofulous mother; father has healthy children by
349	Not	Yes	None	Yes	Not	Not	Father drunkard, full of scrofulous sores. [another wife.
350	-	-	-	Yes	-	Yes	
351	Not	Yes	-	Yes	-	Yes	Gluttonous; both parents are intemperate.
352	-	-	-	-	-	Yes	[sane occasionally.
353	-	-	-	-	Yes	Yes	Fits since 6 years old; masturbation; two sisters in-
354	Not	Yes	4	-	-	Yes	Scrofulous family, of which many occasionally insane.
355	Not	Not	None	Yes	Not	Yes	Paralysis and St. Vitus's dance from infancy.
356	Not	Yes	4 or 5	Not	Yes	Not	Paralytic and intemperate; scrofulous, insane family.
356½	-	-	-	Yes	-	Not	From infancy; fits in youth, scrofulous, full of ulcers.
357	Not	Not	None	Yes	Not	Yes	Mother sickly during gestation; frightened by an idiot.
358	Not	Not	1	-	-	Yes	Head very small; mother died insane; sister idiotic.
359	Not	Yes	1	-	-	Not	Scrofulous ulcers and leprosy; mother scrofulous.

Numbers for reference to names in the MSS.		Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Temperaments expressed in the order of their preponderance.					Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of A native Feelings.				
s.	n.													f.	l.		
360	40	Yes	-	s.	n.	f.	l.	8	2	3	8	8	10	16	20	6	
361	21	Yes	5 ft. 9 in.	f.	n.	s.	l.	10	11	11	5	7	10	2	14	10	
362	5	Yes	3 ft. 4 in.	n.	f.	s.	l.	10	13	12	9	9	10	1	12	-	
363	18	Yes	5 ft. 4 in.	s.	f.	l.	n.	10	9	10	8	7	10	2	20	-	
364	75	Yes	5 ft.	f.	n.	s.	l.	10	11	8	-	9	10	3	15	15	
365	23	Yes	-	-	-	-	-	10	10	9	-	-	-	-	-	-	
366	56	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	20	
367	80	Not	-	-	-	-	-	7	8	3	-	5	-	4	8	1	
368	23	Not	5 ft. 6 in.	l.	f.	s.	n.	6	5	6	9	6	3	4	18	16	
369	35	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
370	9	Yes	4 ft.	n.	f.	s.	l.	9	1	1	6	4	8	1	20	7	
371	20	Yes	5 ft.	l.	s.	f.	n.	8	7	7	8	7	10	1	20	8	
372	45	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
373	50	Yes	5 ft. 11 in.	f.	n.	s.	l.	9	10	10	4	8	10	4	7	20	
374	50	Not	-	n.	f.	s.	l.	10	10	11	3	1	10	1	20	20	
375	9	Yes	3 ft. 10 in.	n.	s.	f.	l.	10	3	2	10	10	10	8	9	10	
376	58	Yes	5 ft. 9 in.	n.	f.	s.	l.	10	10	6	5	6	10	2	10	12	
377	11	Yes	4 ft.	f.	n.	s.	l.	10	10	9	6	3	10	1	20	15	
378	41	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
379	45	Not	-	l.	f.	s.	n.	-	-	-	-	-	-	-	-	-	
380	43	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
381	30	Not	-	-	-	-	-	-	-	8	-	-	-	-	20	20	
382	5	Yes	3 ft.	n.	f.	s.	l.	10	3	5	11	5	10	3	9	1	
383	10	Yes	-	n.	f.	s.	l.	6	9	8	-	8	-	-	20	-	
384	8	Yes	3 ft. 6 in.	n.	s.	l.	f.	5	7	7	-	7	10	2	12	-	
385	13	Yes	4 ft.	n.	f.	s.	l.	10	6	5	-	5	10	4	12	-	
386	32	Not	-	l.	s.	n.	f.	10	8	10	-	-	-	-	-	16	
387	65	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
388	25	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
389	63	Not	5 ft. 9 in.	f.	n.	s.	l.	6	7	8	8	9	10	7	15	18	
390	50	Yes	-	-	-	-	-	9	9	9	-	-	-	-	-	-	
391	9	Yes	3 ft. 8 in.	f.	n.	s.	l.	7	9	3	2	1	2	1	18	19	
392	32	Yes	5 ft. 10 in.	f.	s.	n.	l.	9	10	10	6	7	10	5	20	-	
393	24	Yes	5 ft.	f.	n.	s.	l.	5	10	7	5	2	10	1	20	20	
394	7	Yes	4 ft.	l.	s.	n.	f.	9	10	9	6	5	11	1	20	20	
395	33	Yes	5 ft. 8 in.	-	-	-	-	7	10	10	6	8	10	1	20	20	
396	65	Not	5 ft. 9 in.	f.	s.	l.	n.	7	9	9	2	2	10	4	10	20	
397	41	Yes	5 ft.	f.	n.	s.	l.	8	10	9	3	3	10	2	15	8	
398	2	Yes	3 ft.	l.	n.	f.	s.	10	6	4	6	11	8	10	12	-	
399	15	Yes	5 ft. 7 in.	l.	f.	s.	n.	7	9	10	5	5	10	1	13	-	
400	42	Yes	4 ft. 11 in.	f.	s.	n.	l.	10	11	10	9	8	10	5	10	20	
401	13	Yes	4 ft. 6 in.	l.	s.	f.	n.	7	9	10	8	8	10	1	20	15	
402	59	Yes	5 ft. 9 $\frac{3}{4}$ in.	f.	n.	s.	l.	8	7	4	-	6	10	4	10	15	
403	62	Yes	5 ft. 3 in.	f.	s.	n.	l.	7	10	9	5	9	10	2	18	-	
404	70	Yes	5 ft. 5 in.	f.	s.	n.	l.	9	10	10	8	9	10	3	11	12	

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.												
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activity of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
360	12	9	23	8	8	5.7	13.5	14.2	-	4	-	3	-	2	-	4	-	5	-	10	2
361	8	10.8	22	7.7	7.2	5.4	14.4	14.5	-	6	-	6	-	4	-	3	-	2	-	12	6
362	4.8	6.9	19.5	6.7	6.5	4.8	13	13	-	5	-	6	-	4	-	8	-	5	-	12	5
363	-	-	22	-	-	-	-	-	-	5	-	4	-	3	-	4	-	5	-	15	4
364	-	-	-	-	-	-	-	-	-	4	-	5	-	6	-	5	-	4	-	12	5
365	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	9	5
366	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	16	4
367	-	-	-	-	-	-	-	-	-	3	-	5	-	2	-	6	-	8	-	4	3
368	7.5	11.5	2.5	8.5	8.5	6.2	15.2	16.2	-	6	-	4	-	6	-	7	-	8	-	13	6
369	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
370	5.3	7	18.2	6.3	6.2	4.5	12.3	12	-	5	-	4	-	5	-	6	-	3	-	11	1
371	6.6	10.6	21	7.1	7.1	5.3	13	13.7	-	6	-	5	-	5	-	7	-	4	-	6	13
372	-	-	-	-	-	-	-	-	-	6	-	5	-	5	-	9	-	6	-	-	5
373	7.2	11	22	7.7	7.7	5.6	13	14	10	7	9	4	8	4	10	10	9	9	8	12	5
374	9.6	11	22.5	7.7	7.7	5.6	13	14	-	1	-	1	-	1	-	1	-	1	-	17	1
375	4.6	6.7	2.8	9.3	8.2	6.2	19	19.5	-	10	-	11	-	6	-	11	-	12	-	7	2
376	8.1	10	23	7.8	7.8	5.7	13.5	14.5	-	6	-	3	-	6	-	8	-	8	-	9	4
377	6.4	8.2	19.7	6.8	6.8	4.7	12.5	12.5	-	5	-	6	-	5	-	7	-	3	-	15	5
378	-	-	-	-	-	-	-	-	-	6	-	-	-	-	-	-	-	-	-	-	1
379	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
380	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	10	2
381	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3
382	5.9	6.8	18	6.3	6.3	4.6	11	11.7	-	6	-	4	-	7	-	10	-	6	-	5	3
383	-	-	-	-	-	-	-	-	-	3	-	6	-	7	-	1	-	1	-	14	3
384	-	-	20	-	-	-	-	-	-	6	-	6	-	6	-	4	-	6	-	9	5
385	-	-	-	-	-	-	-	-	-	5	-	5	-	5	-	6	-	9	-	8	4
386	-	-	-	-	-	-	-	-	-	7	-	4	-	3	-	8	-	7	-	13	5
387	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4
388	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
389	9.1	11	22.5	7.5	7.5	5.5	13.4	15	-	3	-	5	-	3	-	7	-	6	-	13	3
390	-	-	-	-	-	-	-	-	-	6	-	5	-	3	-	7	-	6	-	8	5
391	5.5	6.9	20.5	6.9	6.8	5.1	13	13	-	1	-	1	-	1	-	1	-	1	-	13	1
392	8.5	10.8	22.7	7.8	7.7	5.7	13.5	14.5	-	5	-	6	-	3	-	5	-	6	-	15	5
393	6.6	9	21.3	7.4	7.4	5.3	13.3	13.5	-	2	-	3	-	1	-	6	-	2	-	16	2
394	-	-	-	-	-	-	-	-	-	5	-	4	-	6	-	7	-	8	-	16	5
395	-	-	-	-	-	-	-	-	-	5	-	4	-	3	-	8	-	7	-	17	5
396	9.1	11.3	23.3	8	8	5.7	14.7	15.5	-	7	-	2	-	4	-	2	-	4	-	13	5
397	7.2	10	20	6.8	6.8	5.1	12.5	13.5	-	4	-	3	-	2	-	2	-	4	-	11	4
398	-	-	25	-	-	-	-	18	-	12	-	10	-	10	-	12	-	8	-	8	2
399	7.4	10.8	21.5	7.1	7.1	5.7	13.5	14.5	-	4	-	3	-	3	-	2	-	5	-	11	4
400	8.1	9.5	20.5	7	7	5.1	12.2	13.2	-	5	-	6	-	4	-	5	-	8	-	13	5
401	6.4	8.7	20.5	7.2	7.2	5.3	13	13.5	-	4	-	3	-	2	-	4	-	4	-	15	4
402	9.3	10.2	-	7.6	7.6	5.4	-	-	8	6	7	5	3	3	8	8	9	8	9	10	4
403	9.5	10.3	21	7.3	7.3	5.2	13	13.5	-	5	-	4	-	4	-	4	-	3	-	9	5
404	8.8	11.2	22.6	7.7	7.6	5.8	14	14.7	-	7	-	4	-	6	-	4	-	6	-	11	5

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
360	Not	Yes	-	Yes	Yes	Yes	Very deformed; parents very scrofulous and intemperate.
361	-	-	-	Yes	Not	Yes	
362	Not	Yes	2 or 3	Yes	Not	Yes	Parents intemperate.
363	Not	Yes	-	Yes	-	Yes	Parents drunkards and simpletons.
364	-	-	-	Yes	Yes	Yes	
365	-	-	-	-	-	Yes	
366	-	-	-	-	-	Yes	Intelligent in youth; given to masturbation.
367	-	-	-	-	-	Not	Senility.
368	Yes	Not	2	Yes	Yes	Yes	Paralytic in limbs and nearly blind; skin pachyderma-
369	Not	Yes	1	Yes	-	Yes	Poor, sickly breed; many relatives simpletons. [tous.
370	Not	Yes	1	Yes	Not	Yes	Mother a simpleton, given to venery; he cannot walk
371	Not	Not	None	Yes	Not	Yes	Pachydermatous and torpid; mother diseased. [or chew.
372	-	-	-	-	-	Yes	
373	Not	Yes	1	Yes	Yes	Yes	Long a lunatic; parents drunkards.
374	-	-	-	Yes	Yes	Yes	Brother idiotic, and both given to masturbation.
375	Not	Not	2	Yes	Not	Yes	Hydrocephalic; cannot walk; very scrofulous breed.
376	Not	-	-	Not	Not	Yes	Excessive garrulity.
377	-	-	None	Yes	Yes	Yes	
378	-	-	1	-	-	Yes	Hereditary insanity.
379	-	-	None	Yes	Not	Not	Paralytic; getting rapidly worse.
380	-	-	-	-	-	Yes	
381	-	-	1	Yes	Yes	Not	Irrepressible masturbation.
382	Yes	Not	None	Yes	Not	Yes	
383	Not	Not	2	Yes	-	Yes	Parents cousins; mother married on account of symp-
384	Not	Not	-	Yes	-	Yes	toms of insanity; insane during gestation.
385	Not	Not	1	Yes	-	Yes	Paralysis and St. Vitus's dance from infancy.
386	-	-	-	Yes	Yes	Yes	Masturbation from 16 or 18 years of age.
387	-	-	-	-	-	Yes	
388	-	-	-	-	-	Yes	
389	-	-	-	Yes	Yes	Not	Excessive venery.
390	Not	-	-	Yes	-	Yes	[from tender years.
391	Not	Yes	None	Yes	Yes	Not	Scrofulous from infancy, and fits and masturbation
392	Not	Yes	None	Yes	-	Yes	Mother consumptive and frightened during gestation.
393	-	-	1	Yes	Yes	Yes	Masturbation and spasms at 6.
394	Not	Not	1	Yes	Yes	Yes	Masturbation from tender years.
395	Not	Not	None	Yes	Yes	Yes	Fits at 6 or 7; healthy, and works in company.
396	Not	-	2	Not	Yes	Yes	Insane and idiotic at 35, with masturbation.
397	Not	-	None	Yes	Not	Yes	Small head; all the descendants of his father very
398	Not	Not	None	Yes	Not	Yes	Hydrocephalic. [scrofulous.
399	Not	Not	None	Yes	Not	Yes	Scrofulous ulcers and sores from infancy.
400	-	-	-	Yes	Yes	Yes	Masturbation from early childhood.
401	Not	Yes	1	Yes	Yes	Yes	Father intemperate and sister idiotic.
402	Not	Not	2	Yes	-	Not	Brother of No. 62.
403	Not	Yes	1	Yes	-	Yes	Brother to No. 63; parents drunkards.
404	Not	Yes	-	Yes	Yes	Yes	He and his father drunkards.

Numbers for reference to names in the MSS.		Congenital Idiocy, or not.	Height, in feet and inches.	Temperaments expressed in the order of their preponderance.				Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.									
Age.	n. for nervous ; f. " fibrous ; s. " sanguine ; l. " lymphatic.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
	l.			f.										s.	n.		
405	16	Yes	5 ft. 1 in.	l.	f.	s.	n.	6	10	10	6	6	10	2	18		
406	30	Not	5 ft. 6 in.	f.	s.	l.	n.	9	11	9	-	8	10	9	18	20	
407	49	Not	5 ft. 9 in.	f.	s.	n.	l.	10	9	9	8	8	10	15	20	18	
408	25	Yes	5 ft.	-	-	-	-	10	9	9	8	6	10	3	12	-	
409	30	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
410	8	Yes	3 ft. 5 in.	l.	s.	n.	f.	10	3	2	1	6	8	1	12	-	
411	9	Yes	3 ft. 9 in.	n.	f.	s.	l.	10	2	4	8	6	9	9	15	20	
412	24	Yes	4 ft. 11 in.	f.	s.	n.	l.	8	9	10	8	5	10	2	16	18	
413	12	Not	4 ft. 7 in.	n.	f.	s.	l.	9	10	10	13	10	10	13	20	18	
414	15	Yes	4 ft. 9 in.	f.	s.	l.	n.	8	10	9	7	4	10	3	14	-	
415	11	Yes	3 ft. 9 in.	n.	s.	f.	l.	10	2	2	8	3	10	1	8	-	
416	17	Yes	-	-	-	-	-	10	10	10	8	7	10	8	13	-	
417	13	Yes	2 ft. 7 in.	l.	s.	f.	n.	8	4	3	-	4	7	-	13	-	
418	60	Yes	5 ft. 4 in.	f.	s.	l.	n.	5	9	10	8	3	10	1	16	16	
419	70	Yes	5 ft. 4 in.	n.	f.	s.	l.	8	9	9	2	8	8	2	12	18	
420	42	Yes	-	-	-	-	-	-	10	10	8	8	10	3	20	-	
421	16	Yes	-	-	-	-	-	-	9	9	6	2	9	1	20	-	
422	20	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
423	47	Yes	5 ft. 5 in.	f.	n.	s.	l.	8	8	9	0	3	10	3	16	-	
424	49	Yes	5 ft. 3 in.	n.	s.	f.	l.	5	10	9	9	3	8	1	18	-	
425	21	Yes	5 ft. 5 in.	n.	f.	s.	l.	7	10	7	5	2	10	1	10	20	
426	25	Yes	5 ft. 8 in.	s.	l.	f.	n.	10	10	7	-	-	-	4	-	-	
427	18	Yes	5 ft. 10 in.	n.	s.	f.	l.	9	7	6	-	-	-	3	-	-	
428	25	Yes	5 ft. 7 in.	s.	f.	l.	n.	10	10	10	-	8	10	4	14	-	
429	14	Yes	-	-	-	-	-	10	10	10	-	7	10	4	15	-	
430	48	Not	5 ft. 7 in.	f.	n.	s.	l.	6	8	9	6	5	1	1	12	20	
431	65	Not	-	-	-	-	-	-	8	7	4	5	10	7	20	20	
432	28	Yes	5 ft. 7 in.	l.	s.	f.	n.	7	9	10	3	7	10	4	20	-	
433	70	Yes	5 ft. 2 in.	f.	s.	n.	l.	10	10	10	2	7	10	8	11	8	
434	60	Not	-	f.	s.	n.	l.	-	10	9	6	7	10	2	20	20	
435	50	Yes	-	s.	f.	l.	n.	6	9	9	1	1	10	1	20	15	
436	18	Not	5 ft. 6 in.	n.	f.	s.	l.	8	10	9	4	4	10	4	20	20	
437	16	Yes	-	-	-	-	-	10	8	8	-	2	-	1	20	-	
438	29	Yes	-	-	-	-	-	9	9	9	-	6	10	3	20	20	
439	63	Yes	4 ft. 10 in.	n.	l.	f.	s.	11	11	9	12	3	10	1	15	20	
440	60	Yes	5 ft. 1 in.	f.	n.	s.	l.	10	11	11	5	6	10	3	15	10	
441	23	Yes	5 ft.	f.	l.	s.	n.	9	2	4	6	3	10	3	10	-	
442	21	Yes	5 ft.	n.	f.	s.	l.	10	6	5	6	8	10	3	15	-	
443	36	Yes	5 ft. 6 in.	f.	s.	l.	n.	10	9	8	4	7	10	4	16	10	
444	56	Not	5 ft. 5 in.	n.	f.	s.	l.	10	9	8	7	6	0	4	14	20	
445	60	Yes	5 ft. 1 in.	n.	f.	s.	l.	9	10	9	2	7	10	4	11	-	
446	18	Yes	4 ft. 11 in.	l.	s.	f.	n.	10	8	8	5	4	10	3	9	8	
447	16	Not	4 ft. 10.5 in.	s.	f.	n.	l.	10	11	9	12	3	10	7	18	13	
448	18	Not	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
449	28	Yes	5 ft. 3 in.	l.	s.	f.	n.	10	9	9	-	7	1	-	-	-	

Numbers for reference to names in the MSS.	Actual size, by measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.													
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activ'v of the Social Attachments	Size of the Coronal Region.	Activity of the Moral Sentiments	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.	
405	7	9.5	22	7.3	7.1	5.6	15	15	-	5	-	5	-	6	-	4	-	7	1	14	5	
406	-	-	-	-	-	-	-	-	-	8	-	7	-	8	-	2	-	6	-	16	6	
407	-	-	-	-	-	-	-	-	-	8	-	4	-	5	-	2	-	4	-	16	5	
408	-	-	-	-	-	-	-	-	-	6	-	4	-	5	-	5	-	8	-	10	6	
409	-	-	-	-	-	-	-	-	-	4	-	4	-	3	-	5	-	3	-	-	4	
410	5.7	6.9	20.5	6.7	6.7	5.2	13.7	13	-	4	-	3	-	1	-	1	-	1	-	6	1	
411	4.9	8.3	21.4	7.2	7.2	5.3	12.5	13	-	6	-	5	-	4	-	6	-	8	-	13	3	
412	7.3	9	20	6.8	6.8	5	12.5	12.5	-	3	-	4	-	3	-	6	-	7	-	14	3	
413	6.8	8.3	20.5	6.8	6.8	5.3	12.5	13.4	-	6	-	8	-	6	-	5	-	6	-	16	5	
414	6.3	10	20	6.8	6.8	5.4	12	13	-	5	-	4	-	4	-	7	-	6	-	11	4	
415	4	6	7.3	20	6.8	6.6	5	12	13	-	4	-	2	-	2	-	6	-	4	-	5	1
416	-	-	-	-	-	-	-	-	-	6	-	5	-	5	-	6	-	7	-	11	5	
417	-	-	21	-	-	-	-	-	-	4	-	5	-	5	-	4	-	4	-	8	4	
418	8.5	10.2	21	7.2	7.2	5.2	12.4	13.2	-	4	-	5	-	2	-	5	-	3	-	14	3	
419	-	-	-	-	-	-	-	-	-	6	-	7	-	4	-	8	-	4	-	13	5	
420	-	-	-	-	-	-	-	-	-	3	-	5	-	3	-	4	-	3	-	15	4	
421	-	-	-	-	-	-	-	-	-	2	-	2	-	4	-	5	-	2	-	14	3	
422	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	
423	9	10.4	22.5	7.9	7.8	5.5	14	14.5	-	4	-	3	-	3	-	2	-	3	-	12	4	
424	6.8	10.5	20	6.8	6.8	4.9	12.5	13.5	-	3	-	4	-	3	-	6	-	4	-	13	3	
425	7.8	9.5	21	7.3	7.3	5.2	-	-	-	2	-	1	-	1	-	1	-	1	-	12	1	
426	-	-	-	-	-	-	-	-	-	5	-	6	-	5	-	7	-	8	-	7	5	
427	-	-	-	-	-	-	-	-	-	4	-	7	-	4	-	8	-	8	-	6	5	
428	7	10	22.2	-	-	-	-	-	-	6	-	6	-	5	-	6	-	5	-	12	5	
429	-	-	-	-	-	-	-	-	-	5	-	5	-	5	-	5	-	6	-	13	5	
430	8.3	10.6	22.3	7.7	7.7	5.3	13.5	14	-	4	-	5	-	3	-	3	-	6	-	14	4	
431	-	-	-	-	-	-	-	-	-	4	-	5	-	3	-	2	-	6	-	15	4	
432	8.5	11.5	22.5	7.8	7.8	5.6	13	15	-	4	-	5	-	4	-	2	-	7	-	15	4	
433	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	10	-	7	-	14	5	
434	-	-	-	-	-	-	-	-	-	4	-	4	-	3	-	10	-	4	-	16	4	
435	7.2	11.4	23.5	8	8	6.1	-	-	-	2	-	1	-	1	-	1	-	2	-	14	2	
436	6.7	10	22	7.4	7.4	5.5	13.2	13.6	-	5	-	4	-	2	-	2	-	6	-	16	4	
437	-	-	-	-	-	-	-	-	-	2	-	1	-	2	-	3	-	3	-	14	2	
438	-	-	-	-	-	-	-	-	-	6	-	5	-	4	-	6	-	9	-	16	5	
439	7.6	7	22.3	7.5	7.5	5.7	13.7	13.5	-	2	-	3	-	2	-	2	-	2	-	15	3	
440	7.7	10	22.3	7.7	7.7	5.4	13.8	14	-	4	-	5	-	6	-	5	-	4	-	12	5	
441	6.2	9.6	21	7.2	7.2	4.9	12	13	-	6	-	5	-	6	-	6	-	7	-	7	5	
442	6.6	9.3	21	7.2	7.2	4.9	13	14	-	7	-	6	-	5	-	3	-	5	-	10	5	
443	7.5	8.9	22	7.9	7.9	5.5	13	13.5	-	7	-	5	-	6	-	7	-	9	-	12	5	
444	6.7	9.3	21.2	7.3	7.3	5.3	-	13.8	-	4	-	5	-	3	-	2	-	4	-	14	3	
445	-	-	-	-	-	-	-	-	-	8	-	6	-	-	-	2	-	4	-	10	4	
446	7	8.8	22	7.5	7.4	5.4	13	14.5	-	5	-	5	-	6	-	10	-	8	-	8	5	
447	6.0	8.8	22	7.6	7.5	5.5	13.5	14.6	-	6	-	8	-	4	-	6	-	8	-	13	5	
448	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	
449	-	-	-	-	-	-	-	-	-	5	-	6	-	6	-	7	-	9	-	9	5	

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
405	Not	Not	3	Yes	-	Yes	Parents cousins, and scrofulous; one brother idiotic,
406	-	-	None	Not	Yes	Yes	and four others malformed, who died early.
407	Not	-	1	Yes	Yes	Yes	Masturbation from youth.
408	Not	Not	None	Yes	Not	Yes	Mother, brothers and sisters very puny.
409	-	-	-	-	-	Yes	Father scrofulous and intemperate; brother simpleton.
410	Not	Not	None	Yes	Not	Yes	
411	Not	Yes	None	Yes	Yes	Yes	Puny, St. Vitus's dance from birth, scrofulous tumors.
412	Not	Yes	1	Yes	Yes	Yes	His mother was intemperate and a prostitute.
413	Not	Not	None	Yes	Yes	Yes	Masturbation and fits from 8 years old; before, was
414	Not	Yes	1	Yes	Not	Yes	He and his relatives very scrofulous and idiotic. [bright.
415	Not	Not	None	Yes	Not	Yes	Fits in infancy.
416	Not	Yes	None	Yes	-	Yes	Masturbation at 6 years, and spasms since; poor breed.
417	Not	Not	None	Yes	Not	Yes	Scrofulous and obese from birth.
418	Not	-	-	Yes	Yes	Yes	Fits in childhood; gluttony and masturbation.
419	-	-	-	-	Yes	Yes	Parents simpletons; the family seem rum-soaked.
420	Not	Yes	2	Yes	-	Yes	Parents simple and intemperate.
421	Not	Yes	1	Yes	-	Yes	Father drunkard, and a desperate character.
422	-	Not	3	-	-	Yes	
423	-	-	1	Yes	-	Yes	Puny; very destructive.
424	Not	-	None	Yes	-	Yes	Small, deformed head.
425	Not	Not	None	Yes	Yes	Yes	Very unhealthy and morbid from birth; irrepressible
426	Not	Not	3	Yes	-	Yes	{ Subject to fits. [masturbation.
427	Not	Not	3	Yes	-	Yes	{ Brother of the above.
428	Not	Yes	5	Not	-	Yes	{ Brothers, and simpletons of a poor breed; parents
429	Not	Yes	5	Not	-	Yes	{ and grand-parents simpletons.
430	-	Not	None	Yes	Yes	Yes	Masturbation; nyctalopœia; intermittent amenia.
431	-	-	-	Yes	Yes	Yes	Masturbation in youth; very scrofulous.
432	-	Yes	-	Yes	-	Yes	Scrofulous, and general torpor from infancy.
433	Not	Yes	None	Yes	Not	Yes	Illegitimate, intemperate, scrofulous.
434	-	-	None	Yes	Yes	Yes	Masturbation and insanity from 40. [38 years.
435	Not	-	None	Yes	Yes	Not	Deformed; kept in a cage in the shop during the last
436	Yes	Not	None	Not	Yes	Yes	Bright till 16. Caused by masturbation in infancy.
437	Not	Not	Some	Yes	Not	Yes	Fits. Now improving. Scrofulous breed.
438	Not	Not	None	Yes	Yes	Yes	Brain fever at 3 years old; scrofulous breed.
439	-	-	2	Yes	Yes	Yes	Shameless venery and self-abuse; has 2 bastards.
440	-	-	-	Not	Not	Yes	Healthy and athletic; has a beard like a man.
441	Not	Yes	1	Yes	-	Yes	Gait like a drunkard; father a drunkard, mother sickly.
442	Not	Yes	None	Yes	-	Yes	Resembles, in gait and manner, her drunken father.
443	Not	Not	2	Yes	Not	Yes	Mother insane; brother & paternal half-sisters idiotic.
444	Not	Yes	1	Yes	Yes	Yes	Masturbation from 18; parents very scrofulous; father
445	Not	Yes	-	Yes	-	Yes	Scrofulous; father a drunkard. [intemperate.
446	Not	Not	None	Yes	Not	Yes	Very scrofulous and cancerous; deformed.
447	Yes	Not	1	Not	Yes	Yes	Healthy and intelligent, till taught masturbation at 6.
448	-	-	1	-	-	Yes	Cousin to the above; idiotic from the same cause.
449	Not	Not	2	Yes	Not	Yes	Scrofulous, as are all her relatives.

Numbers for reference to names in the MSS.		Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Temperaments expressed in the order of their preponderance.					Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
n.	f.													s.	l.		
450	17	Yes	-	n.	f.	s.	l.	10	8	5	-	7	10	9	-	-	
451	35	Yes	-	-	-	-	-	11	10	10	6	7	10	6	10	-	
452	46	Yes	4 ft. 8 in.	l.	s.	n.	f.	6	7	9	3	5	10	1	20	20	
453	26	Yes	5 ft.	n.	f.	s.	l.	10	10	8	6	6	10	1	10	-	
455	45	Yes	-	-	-	-	-	-	-	7	7	6	10	-	13	8	
456	50	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
457	48	Yes	5 ft. 2 in.	l.	s.	n.	f.	8	9	10	7	5	10	1	20	20	
458	29	Not	4 ft. 10 in.	n.	f.	s.	l.	11	11	9	5	6	10	6	15	20	
459	12	Not	4 ft. 4 in.	s.	f.	l.	n.	10	10	13	10	7	10	7	10	10	
460	28	Yes	5 ft. 5 in.	l.	s.	n.	f.	10	8	7	15	8	10	2	15	8	
461	22	Yes	5 ft. 4 in.	n.	s.	f.	l.	10	6	6	14	7	10	2	12	8	
462	22	Yes	5 ft.	s.	f.	n.	l.	10	10	6	6	1	10	1	20	10	
463	25	Yes	4 ft. 10 in.	l.	n.	s.	f.	10	8	9	9	8	10	1	18	-	
464	8	Yes	3 ft. 10 in.	n.	f.	l.	s.	5	4	5	11	6	8	1	10	-	
465	10	Yes	-	-	-	-	-	11	8	5	-	-	-	-	-	-	
466	35	Yes	-	-	-	-	-	10	10	10	-	-	-	-	-	-	
467	21	Yes	5 ft. 1 in.	l.	s.	n.	f.	10	8	9	4	6	10	2	12	5	
468	59	Yes	5 ft. 4 in.	f.	n.	s.	l.	10	10	12	9	5	10	2	11	15	
469	60	Not	-	n.	f.	s.	l.	9	3	4	11	10	10	2	20	15	
470	64	Yes	5 ft. 2 in.	f.	n.	s.	l.	8	9	10	12	7	10	5	15	16	
471	56	Yes	4 ft. 8 in.	n.	f.	s.	l.	6	3	4	1	1	9	1	20	10	
472	48	Not	5 ft. 2 in.	n.	f.	s.	l.	11	3	10	7	5	5	5	20	16	
473	56	Yes	-	-	-	-	-	-	-	10	-	8	10	1	12	8	
474	8	Yes	3 ft. 7 in.	n.	f.	s.	l.	11	9	8	12	5	10	2	10	-	
475	61	Yes	5 ft. 4 in.	n.	f.	s.	l.	11	11	10	12	6	10	2	16	18	
476	42	Not	5 ft. 2 in.	n.	f.	s.	l.	12	2	7	18	1	10	1	20	20	
477	12	Yes	4 ft. 10 in.	n.	f.	s.	l.	10	8	4	7	6	10	1	12	10	
478	43	Yes	3 ft. 2 in.	n.	s.	f.	l.	8	3	5	2	3	10	1	13	9	
479	16	Yes	5 ft. 3 in.	s.	f.	n.	l.	10	9	9	2	6	10	6	11	10	
480	16	Yes	-	l.	s.	f.	n.	6	5	5	6	6	10	3	10	10	
481	-	Yes	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
482	8	Yes	3 ft. 10 in.	f.	n.	s.	l.	6	7	4	9	6	10	1	9	10	
483	14	Yes	-	-	-	-	-	8	9	7	1	4	10	1	-	?	
484	42	Yes	-	-	-	-	-	11	10	9	-	6	10	4	-	-	
485	40	Yes	-	-	-	-	-	10	10	8	-	5	10	3	-	-	
486	32	Not	5 ft. 4 in.	n.	f.	s.	l.	10	10	7	9	5	10	2	14	18	
487	27	Yes	-	-	-	-	-	-	-	-	-	0	-	-	-	-	
488	47	Yes	5 ft. 2 in.	f.	n.	s.	l.	10	10	10	7	8	10	1	-	-	
489	26	Yes	5 ft.	n.	s.	l.	f.	10	6	8	9	1	10	1	-	20	
490	27	Yes	4 ft. 3 in.	l.	s.	f.	n.	8	3	4	6	2	10	1	12	10	
491	32	Yes	5 ft. 3 in.	n.	f.	l.	s.	10	11	10	12	10	10	3	20	20	
492	84	Yes	4 ft. 11 in.	n.	f.	s.	l.	9	6	6	1	5	10	1	16	-	
493	42	Yes	-	n.	f.	s.	l.	-	-	8	-	-	-	-	18	-	
494	68	Not	5 ft. 2 in.	n.	f.	l.	s.	11	10	8	10	7	10	3	12	20	
495	52	Not	5 ft. 2 in.	n.	f.	s.	l.	11	11	9	6	5	10	5	20	-	

Numbers for reference to names in the MSS.	Actual size, by Measurement, in inches and tenths.								Development of various parts of the cranium, and activity of various mental faculties as compared with that of 1000 ordinary persons of the same age and sex; 10 being the standard among ordinary persons.												
	Depth of Chest.	Width of Chest.	Greatest Circumfer'e of Cranium.	Greatest Diameter of Cranium.	Diameter from the root of the Nose to the Occipital Spine.	Transverse Diameter over the Ears.	Arc of Cranium from root of Nose to Occipital Spine.	Arc from Ear to Ear.	Size of the Lower Frontal Region.	Skill in the use of the Perceptive Faculties.	Size of the Upper Frontal Region.	Skill in the use of the Reflective Faculties.	Size of the Lateral Region.	Activity of the Faculties of Self-Preservation.	Size of the Posterior Region.	Activ'y of the Social Attachments.	Size of the Coronal Region.	Activity of the Moral Sentiments.	Size of the Cerebellum.	Activity of the Animal Nature.	Degree of ability to support themselves.
450	-	-	-	-	-	-	-	-	-	9	-	4	-	5	-	9	-	10	-	5	6
451	-	-	-	-	-	-	-	-	-	6	-	4	-	8	-	9	-	10	-	10	6
452	9	11.5	22	7.4	7.4	5.2	13	12	8	2	3	3	3	2	7	10	3	1	15	17	2
453	-	-	18.8	6.7	6.7	4.9	12	12.3	-	8	-	4	-	4	-	10	-	8	-	9	5
455	-	-	-	-	-	-	-	-	-	8	-	6	-	5	-	9	-	7	-	9	6
456	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
457	7.9	10	22.3	7.5	7.5	5.5	13.3	14	-	3	-	2	-	2	-	4	-	1	-	17	2
458	6.1	9	20.5	7	6.9	5.4	12.5	13.2	-	7	-	5	-	4	-	3	-	7	-	15	6
459	5.4	8	21	7.1	7	5.1	13	13.5	-	6	-	6	-	5	-	5	-	4	-	11	5
460	8.4	9.5	22.5	8	8	5.5	14.5	14.5	-	4	-	5	-	5	-	8	-	6	-	10	4
461	7.3	9.7	23.5	7.8	7.8	5.6	14.5	15.5	-	3	-	4	-	4	-	10	-	8	-	9	3
462	7.2	9.1	21	7	7	5.2	12.5	13	-	1	-	1	-	1	-	1	-	1	-	12	1
463	9	9.5	20.5	7	7	5.1	12.5	13	-	5	-	3	-	5	-	8	-	5	-	13	4
464	5.5	7.9	19	6.6	6.6	5	11.5	12.5	-	3	-	2	-	1	-	2	-	1	-	7	2
465	-	-	-	-	-	-	-	-	-	-	-	6	-	7	-	-	-	-	-	5	5
466	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	10	5
467	6.4	9.5	22.2	7.4	7.3	5.3	14.2	13.4	-	4	-	3	-	3	-	9	-	10	-	9	4
468	7.3	10.6	21.5	7.4	7.4	5.4	13.1	13.5	-	3	-	5	-	2	-	5	-	6	-	13	3
469	6.8	9.3	21.5	7.3	7.3	5.4	13	14	-	1	-	3	-	1	-	1	-	1	-	13	1
470	8	9.5	22.5	7.8	7.6	5.5	13.5	14.5	12	5	12	6	12	3	15	8	11	6	15	14	4
471	8.8	8	23	7.9	7.8	-	14.3	15	-	1	-	1	-	1	-	4	-	1	-	11	1
472	6.8	9.1	21.2	7.3	7.3	5.8	13	13	6	7	7	6	13	6	9	8	11	10	12	15	6
473	-	-	-	-	-	-	-	-	-	6	-	7	-	6	-	7	-	6	-	10	6
474	4.9	6.8	18	6.3	6.2	4.9	11	12	-	5	-	5	-	6	-	7	-	7	-	9	5
475	-	-	-	-	8	6.2	-	-	-	5	-	4	-	2	-	3	-	5	-	15	4
476	-	-	-	-	-	-	-	-	-	1	-	1	-	1	-	1	-	1	-	16	1
477	5.9	7.7	19.7	6.9	6.9	4.9	12	13	5	3	3	3	8	4	2	8	5	8	9	8	4
478	7.9	8	21.5	7.3	7.3	5.1	13	14	-	2	-	2	-	4	-	3	-	3	-	9	2
479	6.6	9	21.5	7.2	7.2	5.6	14	14.5	-	6	-	6	-	4	-	7	-	8	-	10	5
480	8.3	9.2	21	7.1	7.1	5.4	13	13.5	-	6	-	7	-	4	-	8	-	8	-	8	5
481	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
482	5.5	7.2	18.5	6.4	6.4	4.8	11.5	12.3	7	3	5	2	9	2	8	8	4	3	1	8	3
483	-	-	-	-	-	-	-	-	-	3	-	2	-	3	-	-	-	-	-	7	3
484	-	-	-	-	-	-	-	-	-	5	-	4	-	5	-	-	-	-	-	9	5
485	-	-	-	-	-	-	-	-	-	4	-	4	-	3	-	-	-	-	-	8	4
486	6.4	9	22	7.6	7.6	5.5	13.5	13.5	-	5	-	4	-	3	-	1	-	2	-	13	3
487	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3
488	7.5	9.2	21.5	7.3	7.3	5.4	13	14	-	4	-	5	-	3	-	7	-	8	-	10	4
489	6.8	8.7	19.5	6.8	6.8	5	11.5	12.5	-	1	-	1	-	1	-	1	-	1	-	14	1
490	7.7	8.1	21.1	7.3	7.3	5.6	13	13.5	4	1	3	1	11	1	10	4	12	1	-	8	1
491	7.2	9	22.5	7.2	7.2	5.9	13.2	14.5	-	8	-	6	-	4	-	2	-	2	-	17	4
492	6.7	9.3	21.2	7	7	5.4	12.2	13.8	-	3	-	3	-	3	-	3	-	3	-	11	3
493	-	-	-	-	-	-	-	-	-	6	-	7	-	5	-	4	-	4	-	13	5
494	8	9.7	21.8	7.5	7.5	5.4	12.3	13.2	-	4	-	2	-	2	-	2	-	3	-	16	2
495	6.7	8.8	21	7.1	7.1	5.2	13.4	14	-	6	-	3	-	2	-	2	-	3	-	14	3

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
450	Not	Not	2	Yes	Not	Yes	Sister to the next.
451	Not	Not	2	Yes	Not	Yes	Puny from birth; purblind. Cousin to No. 449.
452	Not	Yes	2	Yes	Yes	Yes	Of a wretched, puny race. Open, shameless venery
453	Not	Not	None	Yes	-	Yes	Deformed head. [and self-abuse.
455	-	-	-	-	Not	Yes	
456	-	-	-	-	-	Yes	
457	Not	Yes	-	Yes	Yes	Yes	Very scrofulous. Parents drunkards and licentious.
458	Not	-	-	Yes	Yes	Yes	Given to venery and masturbation at 17; had 2 illegit.
459	Not	Yes	None	Not	Not	Yes	Made drunk at 8 years old; became idiotic. [imates.
460	Not	Not	2	Yes	Not	Yes	Very scrofulous; brother and sister idiotic.
461	Not	Not	2	Yes	Not	Yes	Sister to the above.
462	Not	Yes	None	Yes	Not	Yes	Deformed, and has fits. Father drunkard.
463	-	-	None	Yes	-	Yes	Very scrofulous.
464	Not	Not	None	Yes	-	Yes	Paralysis of lower limbs. Family very scrofulous.
465	Not	Yes	None	Yes	-	Yes	Puny; could not walk till 7. Father drunkard.
466	Not	-	-	Yes	-	Yes	
467	Not	-	3	Yes	Not	Yes	Parents and brother scarcely compos.
468	Not	Yes	1	Yes	Yes	Yes	Father drunkard; mother prostitute. She masturbat-
469	-	-	-	Yes	Yes	Not	[ing, and has 1 illegitimate.
470	Not	Yes	-	Yes	Yes	Yes	Congenital. Still lustful to excess.
471	Not	Yes	-	Yes	Not	Not	Stunted in growth; deformed.
472	Not	Not	2	Yes	Yes	Yes	
473	-	-	-	-	Not	Yes	Fits in childhood.
474	Not	Not	None	Yes	Yes	Yes	Small head.
475	Not	Not	4	Yes	Yes	Yes	Hereditary insanity. Masturbation.
476	-	-	None	Yes	Yes	Yes	Masturbation at 13, and religious mania.
477	Not	Yes	None	Yes	Not	Yes	Fits in infancy; attempted abortion. Other children
478	Not	Yes	1	Yes	Not	Not	Deformed. Parents both beastly drunkards. [bright.
479	Not	Yes	None	Yes	Not	Yes	Deformed. Mother scrofulous and father drunkard.
480	Not	Not	1	Yes	Not	Yes	Scrofulous race.
481	-	-	-	Yes	-	Not	
482	Not	Yes	2	Yes	Not	Yes	Deformed. Parents both drunkards. Mother simple.
483	Not	Not	1	Yes	-	Yes	Mother scrofulous and lunatic, and brother a simpleton.
484	Not	Not	3	Yes	Not	Yes	{ Parents scrofulous and unhealthy; 2 brothers are
485	Not	Not	3	Yes	Not	Yes	{ insane from masturbation.
486	-	-	None	Not	Yes	Yes	Religious mania in youth, and masturbation.
487	-	-	-	Yes	-	Yes	
488	-	-	-	Yes	-	Not	Very vigorous and active.
489	Not	Yes	1	Yes	Yes	Yes	Father intemperate and simple. Masturbation.
490	Not	Yes	1	Yes	Not	Yes	Father drunkard, and cousin idiotic.
491	Not	Yes	-	Yes	Yes	Yes	Father drunkard; mother prostitute. Head deformed.
492	-	-	-	Yes	-	Not	[Open and shameless masturbation.
493	-	Yes	None	Yes	-	Yes	Parents intemperate; brothers and sisters scrofulous.
494	-	-	2	-	Yes	Yes	Masturbation; still insatiably erotic. Two brothers in-
495	-	-	None	-	-	Yes	[sane.

Numbers for reference to names in the MSS.		Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Age.	Temperaments expressed in the order of their preponderance.				Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.			
	l. for nervous; f. " fibrous; s. " sanguine; l. " lymphatic.															
496	8	Yes	3 ft.	l.	s.	f.	n.	9	2	4	9	4	10	1	16	-
497	40	Yes	5 ft.	f.	n.	s.	l.	10	10	8	9	6	10	1	10	-
498	18	Yes	5 ft.	l.	s.	f.	n.	5	3	2	1	1	10	1	20	-
499	40	Yes	4 ft. 8 in.	l.	s.	f.	n.	8	8	7	4	6	10	1	15	-
500	4	Yes	3 ft.	n.	f.	s.	l.	7	4	8	8	8	0	8	11	-
501	17	Yes	4 ft. 5 in.	l.	n.	s.	f.	9	10	8	0	9	8	5	18	15
502	19	Yes	4 ft. 7 in.	n.	s.	f.	l.	6	8	9	1	2	10	1	15	20
503	30	Yes	-	l.	s.	n.	f.	9	10	9	-	5	10	2	-	-
504	80	Yes	4 ft. 10 in.	s.	l.	n.	f.	6	10	10	9	5	10	2	15	-
505	32	Not	5 ft. 4 in.	n.	s.	f.	l.	8	8	7	7	9	10	5	9	20
506	50	Yes	5 ft. 2 in.	n.	f.	s.	l.	7	10	8	3	1	10	1	20	20
507	9	Yes	4 ft. 3 in.	f.	n.	s.	l.	9	10	9	5	1	10	1	20	20
508	9	Yes	4 ft. 4 in.	n.	f.	s.	l.	10	11	6	7	8	6	5	11	18
509	80	Not	-	l.	s.	n.	f.	9	10	9	6	10	10	6	15	20
510	28	Yes	2 ft. 10 in.	l.	s.	f.	n.	9	4	2	6	3	10	1	9	-
511	66	Yes	4 ft. 8 in.	l.	s.	f.	n.	9	10	10	4	8	10	1	20	20
512	4	Yes	3 ft. 5 in.	l.	f.	s.	n.	6	3	3	2	1	10	1	12	15
513	30	Yes	5 ft.	l.	s.	n.	f.	8	9	9	9	6	10	4	11	-
514	11½	Yes	3 ft. 8 in.	n.	f.	s.	l.	9	11	8	11	5	10	2	11	16
515	2½	Yes	2 ft. 1 in.	l.	s.	n.	f.	7	4	2	8	2	10	1	9	-
516	24	Yes	5 ft. 3 in.	n.	f.	s.	l.	9	9	8	12	7	10	8	13	15
517	36	Yes	4 ft. 8 in.	l.	s.	n.	f.	7	9	8	2	1	0	1	10	-
518	47	Yes	5 ft. 4 in.	s.	n.	f.	l.	7	10	9	1	5	10	2	16	8
519	46	Yes	5 ft. 6 in.	f.	s.	n.	l.	9	10	8	1	6	10	4	15	8
520	57	Yes	4 ft. 6 in.	f.	n.	s.	l.	11	9	8	3	7	0	3	15	-
521	10	Yes	4 ft. 1 in.	n.	s.	f.	l.	9	2	4	5	1	10	1	18	-
522	25	Yes	5 ft. 4 in.	n.	f.	s.	l.	10	10	10	2	2	10	1	15	-
523	55	Yes	5 ft. 2 in.	f.	n.	s.	l.	10	10	8	1	6	10	2	20	20
524	55	Yes	-	n.	f.	s.	l.	10	9	8	6	8	10	2	15	6
525	18	Yes	-	-	-	-	-	-	9	10	-	5	10	1	18	-
526	53	Not	-	l.	s.	n.	f.	7	10	10	10	8	10	8	12	13
527	57	Not	-	f.	n.	s.	l.	8	9	6	-	-	-	-	-	-
528	40	Not	-	n.	f.	s.	l.	10	11	8	-	-	-	-	-	-
529	29	Not	-	s.	f.	l.	n.	9	7	8	-	2	-	-	-	-
530	50	Not	-	l.	s.	n.	f.	9	10	-	-	-	-	-	-	-
531	39	Not	-	n.	f.	s.	l.	10	11	11	-	-	-	-	-	-
532	62	Not	-	n.	f.	s.	l.	10	11	11	-	-	-	-	-	-
533	35	Not	-	n.	f.	s.	l.	10	12	11	-	-	-	-	-	-
534	42	Not	-	n.	f.	l.	s.	10	10	10	-	-	-	-	-	-
535	53	Not	-	l.	s.	n.	f.	10	10	9	-	-	-	-	-	-
536	42	Not	-	n.	f.	s.	l.	11	11	11	-	-	-	-	-	-
537	38	Not	-	l.	s.	n.	f.	10	10	10	-	-	-	-	-	-
538	47	Not	-	l.	s.	f.	n.	10	10	-	-	-	-	-	-	-
539	64	Not	-	n.	f.	l.	s.	10	10	-	-	-	-	-	-	-
540	55	Not	-	n.	f.	s.	l.	10	10	9	-	-	-	-	-	-

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
496	-	Yes	1	-	Not	Yes	Parents cousins; father drunkard. All maternal rela-
497	-	-	None	Yes	Not	Yes	Puny and scrofulous from birth. [tives scrofulous.
498	Not	Not	1	Yes	Not	Not	Mother harlot; father scrofulous and masturbating.
499	Not	-	-	Yes	Not	Yes	Scrofulous race; tongue and lips paralyzed.
500	Not	Not	1	Yes	Not	Yes	Scrofulous; paralysis in left hand, and cannot chew.
501	Not	Not	None	Yes	Not	Yes	Deaf at 2 years old. Very scrofulous race.
502	Not	Not	None	Yes	Yes	Yes	Masturbation from 7 years old.
503	Not	Not	1	Yes	-	Yes	Father scrofulous, and paternal cousin idiotic and par-
504	Not	-	3	Yes	-	Yes	Simpleton. Very scrofulous. [alytic.
505	Not	Not	1	Yes	Yes	Yes	Masturbation; deformed. Mother deformed and scrof-
506	Not	Yes	3	Yes	Yes	Yes	Scrofula and masturbation. [ulous.
507	-	-	3	Yes	Yes	Yes	Much given to masturbation.
508	Not	Not	None	Yes	Yes	Yes	Given to masturbation.
509	-	-	1	Yes	Yes	Yes	Masturbation and gluttony from youth.
510	-	-	1	Yes	Not	Yes	Rickets in childhood. Sutures of head not closed.
511	Not	-	None	Yes	Yes	Yes	Fits at one year old. Open and shameless masturba-
512	Not	Yes	None	Yes	Yes	Not	Parents very scrofulous. Masturbation. [tion.
513	-	-	-	Yes	-	Yes	Irritable and malicious.
514	Not	Not	1	Yes	Yes	Yes	Masturbation.
515	Not	Not	1	Yes	Not	Yes	The sutures of the head are growing wider.
516	-	-	None	Yes	Yes	Yes	Fits in infancy, and paralysis of right side.
517	Not	-	None	Yes	Yes	Yes	Scrofulous. Malformation of head and face.
518	Not	Yes	2	Yes	Not	Yes	{ Sisters. Idiotic from infancy. Scrofulous race.
519	Not	Yes	2	Yes	Not	Yes	{ Their brother idiotic and cancerous.
520	-	-	None	Yes	-	Yes	
521	Not	Not	1	Yes	Not	Yes	Small head and paralysis. Her cousin is an idiot.
522	Not	Yes	1	Not	-	Yes	Healthy and well formed; nervous and gluttonous.
523	-	-	2	Yes	Yes	Yes	Masturbation; has several bastards. [Mother simple.
524	-	-	None	Yes	-	Yes	
525	Not	Yes	-	Yes	-	Yes	Scrofulous. Father intemperate.
526	Not	-	Some	-	Yes	Yes	
527	-	-	-	-	-	Yes	
528	Not	-	-	Yes	Yes	Yes	Inane at 24; insanity hereditary. Masturbation.
529	-	-	-	-	-	Yes	Insanity, and then idiocy and vagrancy.
530	-	-	-	-	-	Not	Was intemperate and insane at 18; and then gradually
531	-	-	-	-	-	Yes	Insane at 28, and idiotic at 30. [idiotic.
532	-	-	Some	-	-	Yes	Insane at 52; insanity hereditary.
533	-	-	-	-	-	-	Insane at 24; idiotic at 26, from domestic affliction.
534	-	-	-	Yes	Yes	Yes	Insane at 30. Venerous, and has violent temper.
535	-	-	-	-	-	Yes	Insane at 21, and idiotic at 25.
536	-	-	-	-	Yes	Yes	Insane at 15, from masturbation.
537	-	-	-	-	-	Yes	Insane at 27, idiotic at 28, and growing worse.
538	-	-	-	-	-	Yes	Insane at 37, and thence gradually became idiotic.
539	-	-	1	-	-	Yes	Insane at 46, and idiotic at 48. Brother insane.
540	-	-	Some	-	-	Yes	

Numbers for reference to names in the MSS.		Age.	Congenital Idiocy, or not.	Height, in feet and inches.	Comparisons with ordinary persons, Ten being the standard, lower numbers marking inferiority, and higher numbers superiority.												
Temperaments expressed in the order of their preponderance.					Tactile Sensibility.	Command of Muscular Contractility.	Dynamic condition of body.	Sensibility to Musical Sounds.	Skill in the use of Language.	Capacity for fixing Sight upon visible objects.	Ability to Count.	Consumption of Food.	Manifestat'n of Amative Feelings.				
n.	f.													s.	l.		
541	24	Not	-	-	n.	f.	s.	l.	10	11	8	-	-	-	-	-	-
542	40	Not	-	-	f.	n.	s.	l.	11	12	11	-	-	-	-	-	-
543	37	Not	-	-	f.	n.	s.	l.	7	10	11	-	-	-	-	-	-
544	60	Not	-	-	f.	n.	s.	l.	10	9	11	-	-	-	-	-	-
545	12	Not	-	-	l.	s.	n.	f.	10	10	9	-	-	-	-	-	20
546	25	Not	-	-	l.	s.	f.	n.	10	9	7	-	-	-	-	-	-
547	48	Not	-	-	l.	s.	f.	n.	6	8	9	-	3	10	5	12	-
548	50	Not	-	-	l.	s.	n.	f.	-	-	10	-	4	10	-	13	-
549	59	Not	-	-	f.	n.	s.	l.	8	9	6	-	4	10	1	11	-
550	33	Not	-	-	n.	f.	s.	l.	7	9	7	-	-	-	-	-	-
551	39	Not	-	-	f.	n.	s.	l.	7	10	10	-	-	-	-	-	-
552	51	Not	-	-	f.	s.	n.	l.	7	11	10	-	-	-	-	-	-
553	45	Not	-	-	f.	s.	l.	n.	4	8	5	-	-	-	-	-	-
554	33	Not	-	-	n.	f.	s.	n.	11	10	8	-	-	-	-	-	-
555	29	Not	-	-	f.	s.	l.	n.	2	7	9	-	-	-	-	-	-
556	33	Not	-	-	n.	f.	s.	l.	8	10	10	-	-	-	-	-	-
557	75	Not	-	-	s.	f.	l.	n.	6	10	10	-	-	-	-	-	-
558	25	Not	-	-	n.	f.	s.	l.	10	10	9	-	-	-	-	-	-
559	29	Not	-	-	f.	n.	l.	s.	10	8	2	-	-	-	-	-	-
560	26	Not	-	-	s.	f.	l.	n.	5	8	4	-	-	-	-	-	-
561	27	Not	-	-	f.	n.	s.	l.	9	9	9	-	-	-	-	-	-
562	30	Not	-	-	n.	f.	l.	s.	4	7	6	-	-	-	-	-	-
563	62	Not	-	-	f.	n.	s.	l.	2	2	5	-	-	-	-	-	-
564	29	Not	-	-	f.	s.	l.	n.	5	9	9	-	-	-	-	-	-
565	52	Not	-	-	f.	s.	l.	n.	9	10	7	-	-	-	-	-	-
566	28	Not	-	-	s.	f.	n.	l.	10	10	9	-	-	-	-	-	-
567	31	Not	-	-	l.	s.	f.	n.	5	10	10	-	-	-	-	-	-
568	28	Not	-	-	f.	s.	l.	n.	8	10	8	-	-	-	-	-	-
569	41	Not	-	-	n.	l.	f.	s.	8	10	9	-	-	-	-	-	-
570	23	Not	-	-	s.	n.	f.	s.	8	10	9	-	-	-	-	-	-
571	60	Not	5 ft. 2 in.	-	n.	f.	s.	l.	8	5	8	-	1	10	1	20	-
572	9	Yes	3 ft.	-	l.	n.	s.	f.	10	2	1	-	1	10	1	20	0
573	29	Not	5 ft. 1 in.	-	n.	f.	s.	l.	8	4	5	-	1	10	1	20	20
574	40	Yes	5 ft. 5 in.	-	f.	s.	l.	n.	9	10	11	-	8	10	4	16	15

Numbers for reference to names in the MSS.	Parents in normal condition of health, or not.	Parents Drunkards, or not.	Number of cases of Idiocy or Insanity known among near relatives.	Scrofulous, or not.	Given to Masturbation, or not.	Teachable, or not.	REMARKS.
541	-	-	-	-	Yes	Yes	Insane and idiotic at 18; insanity hereditary.
542	-	-	-	-	-	Yes	Lunatic at 19, and gradually insane and idiotic from [masturbation.
543	-	-	-	-	-	Yes	Vagrant and idiot.
544	-	-	-	-	-	Yes	Insane at 26. Lies on the floor, and rolls and mutters.
545	-	-	-	-	Yes	Yes	Idiotic vagrant.
546	-	-	-	-	-	-	Insane and idiotic at 9 years old. Fits daily, or often-
547	-	-	-	-	Not	Yes	Insane at 20. Intemperate. [er.
548	-	-	-	-	Not	Yes	Insane at 31, and idiotic at 33.
549	-	-	Some	-	Not	Yes	Hereditary insanity, and intemperance at 29.
550	-	-	-	-	Yes	Yes	Insane at 21. Masturbation and hereditary insanity.
551	-	-	-	-	Yes	Yes	Masturbation. Insane at 29, and idiotic at 30.
552	-	-	-	-	Not	Yes	Insane at 45, and idiotic at 48. Runaway slave.
553	-	-	Some	-	Not	Not	Insane at 27, and has been an idiot 6 years.
554	-	-	-	-	Yes	Yes	Insane at 23. Masturbation while a theolog. student.
555	-	-	-	-	Yes	Yes	Insane and idiotic. Masturbating and cataleptic.
556	-	-	-	-	Yes	Not	Insane. Masturbation at 22, and soon idiotic.
557	-	-	-	-	Yes	Yes	Insane at 64. Masturbation.
558	-	-	-	-	Yes	Yes	Insane by masturbation at 18, and soon idiotic.
559	-	-	-	-	Not	Not	Insane from over-exertion at 22, and idiotic at 23.
560	-	-	-	-	Yes	Yes	Insane. Masturbating and cataleptic. [walking.
561	-	-	-	-	Yes	Yes	Insane and idiotic at 23, by masturbation. Active in
562	-	-	-	-	Yes	Yes	Preacher, and became idiotic from masturbation.
563	-	-	-	-	Not	Not	Gradual paralysis at 53.
564	-	-	-	-	Not	Yes	Epilepsy at 17.
565	-	-	-	-	Not	Yes	Epilepsy more than 5 years.
566	-	-	-	-	Not	Yes	Epilepsy.
567	-	-	-	-	Not	Yes	Insane at 30, and soon idiotic.
568	-	-	-	-	Yes	Yes	Idiotic at 18, with masturbation and hereditary insanity.
569	-	-	-	-	Yes	Yes	Idiotic by masturbation and hereditary insanity.
570	-	-	-	-	Yes	Yes	Masturbation.
571	-	-	None	Yes	-	Not	Idiotic at 30. Parents, self, and child scrofulous.
572	Not	Not	2	Yes	Not	Yes	Scrofulous family. Aunt and two cousins idiots.
573	Not	Not	None	Yes	Yes	Yes	Masturbation in childhood, with fits and gluttony.
574	Not	-	2	Yes	Yes	Yes	Simpleton. Cousin to No. 572, and masturbatg. Marriage decreed void by court on account of idiocy.

NOTE.—Pachydermatous is used to express a hard, thickened, and almost horny condition of the skin.

GENERAL SUMMARY OF TABLE NO. 1.

A.

Showing the actual measurement of Idiotic persons over 18 years of age, and their comparison with corresponding measurement of 1000 ordinary persons.

		No. of Idiots examined.	Average measurement in inches.	Average measurement of ordinary persons.
Height,	{ Males,	172	64.7	.
	{ Females,	116	60.0	.
Depth of Chest,	{ Males,	146	8.0	8.0
	{ Females,	78	7.3	7.3
Width of Chest,	{ Males,	146	10.0	10.0
	{ Females,	78	9.3	9.3
Greatest Circumference of Cranium,	{ Males,	99	21.7	22.0
	{ Females,	59	20.7	21.5
Diameter from root of nose to occipital spine,	{ Males,	94	7.5	7.8
	{ Females,	87	7.3	7.5
Transverse Diameter over the ears,	{ Males,	94	5.5	5.8
	{ Females,	87	5.3	5.5
Arc of Cranium, from root of nose to occipital spine,	{ Males,	87	13.3	13.8
	{ Females,	61	13.0	13.5
Arc from opening of one ear over to opening of the other,	{ Males,	87	14.0	14.3
	{ Females,	61	13.5	14.0

B.

Showing the average of certain conditions of body and manifestations of mind in Idiotic persons, compared with similar conditions and manifestations in the average of ordinary persons.

	No. of Idiots examined.	Average of their development.	Average of ordinary persons.
Dynamic condition, or general vigor of body,	504	7.88	10
Tactile sensibility, or general sense of touch,	476	8.52	10
Muscular contractility, or command and direction of muscles,	494	8.33	10
Manifestation of amative feelings,	248	16.5	10
Consumption of food,	444	14.7	10
Sensibility to musical sounds,	300	6.3	10
Skill in the use of language,	452	5	10
Ability to count, or reckon,	461	3	10
Skill in the use of the perceptive faculties,	493	5	10
“ “ “ reflective “ *	489	3.50	10
Activity of the faculties of self-preservation,	490	4	10
“ “ social nature, attachment,	479	5	10
“ “ moral sentiments,*	480	5	10
“ “ animal nature generally,	504	10	10

* Several cases have been marked 1, 2, or 3, in these columns, upon the supposition that the rudiments of the faculties or sentiments existed, though, on account of physical torpor, they are not manifested. They are generally, perhaps, marked too high.

C.

Showing the actual development of certain parts of the Cranium in Idiotic persons; the average measurement of the same parts of the Cranium in 1000 ordinary persons; also, the activity of certain mental manifestations in the same Idiots, compared with the average activity in ordinary persons.

	No. examined.	Average development and activity in Idiots.	Average development and activity in ordinary persons.
Development of the lower frontal region of the Cranium,	116	9	10
Skill in the use of the perceptive faculties,	116	5	10
Development of the upper frontal region of the Cranium,	116	9	10
Skill in the use of the reflective or reasoning faculties,	116	3	10
Development of the lateral region of the Cranium,	116	8	10
Activity of the faculties of self-preservation, as cautiousness, cunning, &c.	116	4	10
Development of the posterior region of the Cranium,	116	8	10
Activity of the social nature, or attachment to others,	116	6	10
Development of the coronal region of the Cranium,	116	9	10
Activity of the moral sentiments,	116	6	10
Development of the region of the Cerebellum,	114	7	10
Activity of the amative feelings,	70	14	10
Average activity of the animal nature, estimated by the developments of amative feelings, the dynamic condition of body, and the consumption of food,	115	10	10

TABLE No. 2.

Showing the general condition and capacities of Idiotic persons examined.

			Congenital Idiocy.	Idiocy su- pervened.	Total.
Whole number of Idiotic persons on the roll,	.	.	420	154	574
Idiotic persons under 25 years of age,	.	.	187	13	200
“ “ over 25 years of age, .	.	.	233	141	374
Idiotic persons who are as helpless as infants,	.	.	33	20	53
“ “ “ “ as children 2 years old, .	.	.	43	31	74
“ “ “ “ “ 7 “ “ .	.	.	73	21	94
“ “ who can work to some small profit if carefully watched and directed, .	.	.	110	28	138
“ “ who can nearly earn their board if directed in work by others, .	.	.	141	38	179
“ “ who can earn their board and clothing under the man- agement of discreet persons, .	.	.	19	17	36
Idiotic persons who have property of their own, and are under guard- ianship, .	.	.	20	2	22
“ “ who belong to wealthy families, .	.	.	56	6	62
“ “ who are of poor families, but not public paupers, .	.	.	196	29	225
“ “ who are town or state paupers, .	.	.	148	72	220
“ “ whose pecuniary condition was not ascertained, .	.	.	0	45	45
“ “ who have been countenanced in the practice of mas- turbation by parents or nurses, .	.	.	14	5	19
Idiotic persons under 25 years of age who seem capable of improve- ment, .	.	.	174	22	196
“ “ over 25 years of age who seem capable of improve- ment, .	.	.	195	97	292
“ “ under 25 years of age who seem capable of little or no improvement, .	.	.	13	0	13
“ “ over 25 years of age apparently capable of little or no improvement, .	.	.	38	35	73

TABLE No. 3.

Showing the general BODILY condition of the 574 Idiotic persons.

			Congenital Idiocy.	Idiocy su- pervened.	Total.
Idiotic persons with blindness or deformity of the eyes,	.	.	15	6	21
“ “ with deafness, . . . . .	.	.	12	1	13
“ “ with deformity of the mouth and nose, . . . . .	.	.	22	1	23
“ “ with deformity of the hands or feet, . . . . .	.	.	51	3	54
“ “ with torpor of feeling, . . . . .	.	.	11	3	14
“ “ with paralysis in some or all parts, . . . . .	.	.	83	13	96
“ “ who are insatiably gluttonous, . . . . .	.	.	218	62	280
“ “ who are known to practise masturbation frequently—					
	Males,		59	57	116
	Females,		43	32	75
	Total,		102	89	191
“ “ who are subject to fits, . . . . .	.	.	92	33	125
“ “ in whom the use of tobacco at once brings on con- vulsions, . . . . .	.	.	1	2	3
“ “ in whom anger immediately produces violent convul- sions and insensibility, . . . . .	.	.	6	1	7
“ “ in whom anger causes spasms and less violent fits, . . . . .	.	.	19	3	22
“ “ in whom fright causes faintness, nausea, and vomiting, . . . . .	.	.	7	0	7
“ “ supposed to have been injured by the use of calomel, . . . . .	.	.	0	8	8
“ “ “ “ “ “ “ “ opium, . . . . .	.	.	0	5	5

TABLE No. 5.

Showing the Physical condition of the 574 Idiotic persons.

	Congenital Idiocy.	Idiocy supervened	Total.
TEMPERAMENTS.			
Idiotic persons in whom the sanguine temperament preponderates, .	18	7	25
“ “ “ “ nervous “ “ .	103	50	153
“ “ “ “ fibrous “ “ .	110	48	158
“ “ “ “ lymphatic “ “ .	82	22	104
SIZE, SHAPE, AND CONDITION OF THE HEAD.			
Idiotic persons with hydrocephalic or large heads,	8	1	9
“ “ with very small heads, among 338 who were measured, .	97	2	99
Idiotic persons whose heads were carefully measured with the cephalometer,	100	5	105
Of these 105, there are—of			
Idiotic persons whose heads are of normal size,	54	4	58
“ “ whose heads are of both normal size and shape,	29	1	30
“ “ whose heads are large, but of normal shape,	7	0	7
“ “ whose heads are very small,	39	0	39
“ “ whose lower frontal region is preponderating,*	23	0	23
“ “ “ “ “ “ is deficient,	7	0	7
“ “ whose upper frontal region is preponderating,	13	0	13
“ “ “ “ “ “ is deficient,	23	0	23
“ “ whose lateral region is preponderating,	14	3	17
“ “ “ “ “ “ is deficient,	30	1	31
“ “ whose posterior region is preponderating,	32	2	34
“ “ “ “ “ “ is deficient,	24	2	26
“ “ whose top or coronal region is preponderating,	30	2	32
“ “ “ “ “ “ is deficient,	16	1	17
“ “ whose cerebellum is preponderating,	22	2	32
“ “ “ “ “ “ is deficient,	43	1	44

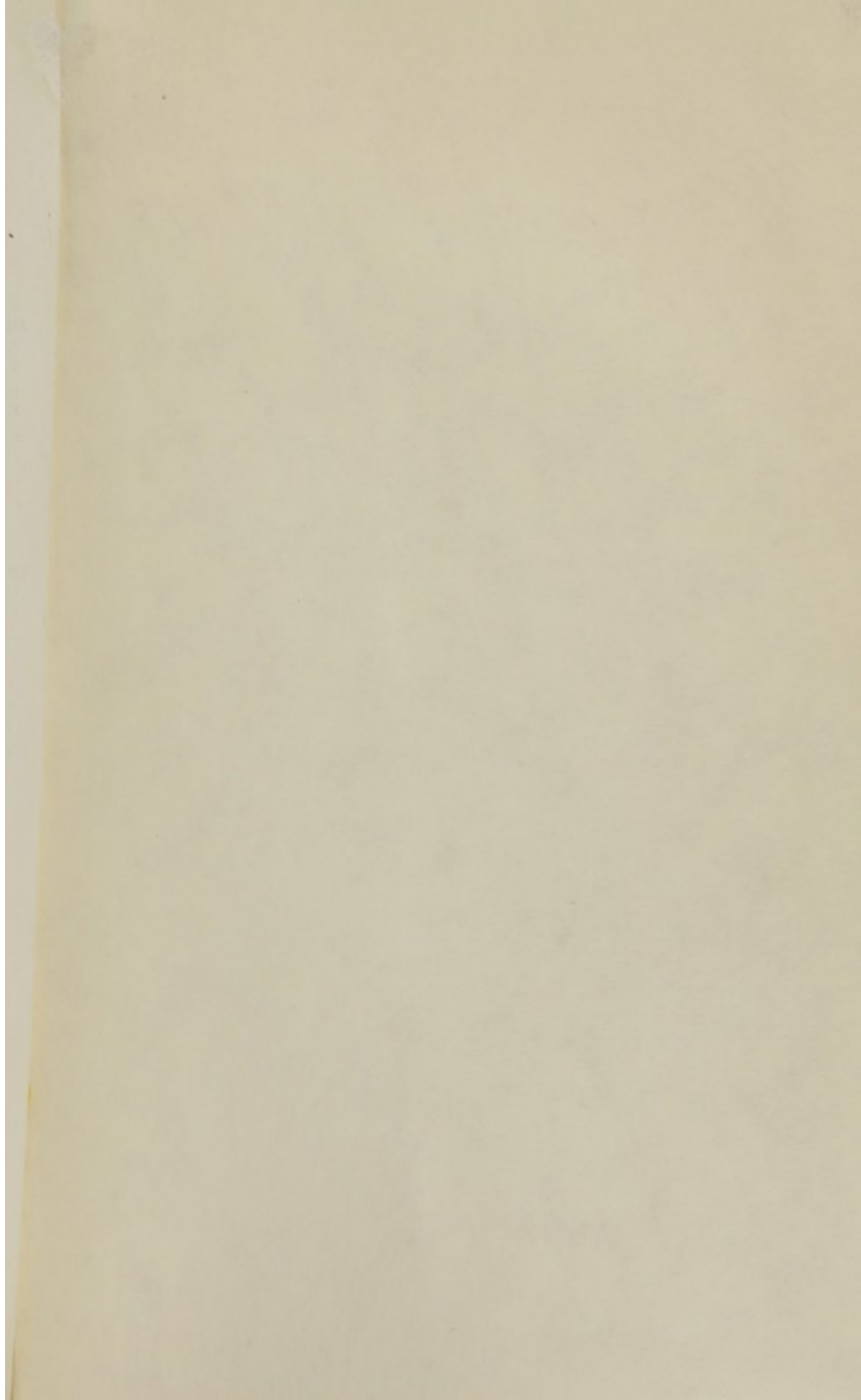
* By preponderating, is meant that the region in question is largely developed in comparison with other regions in the same cranium; not that there is any absolute deformity.

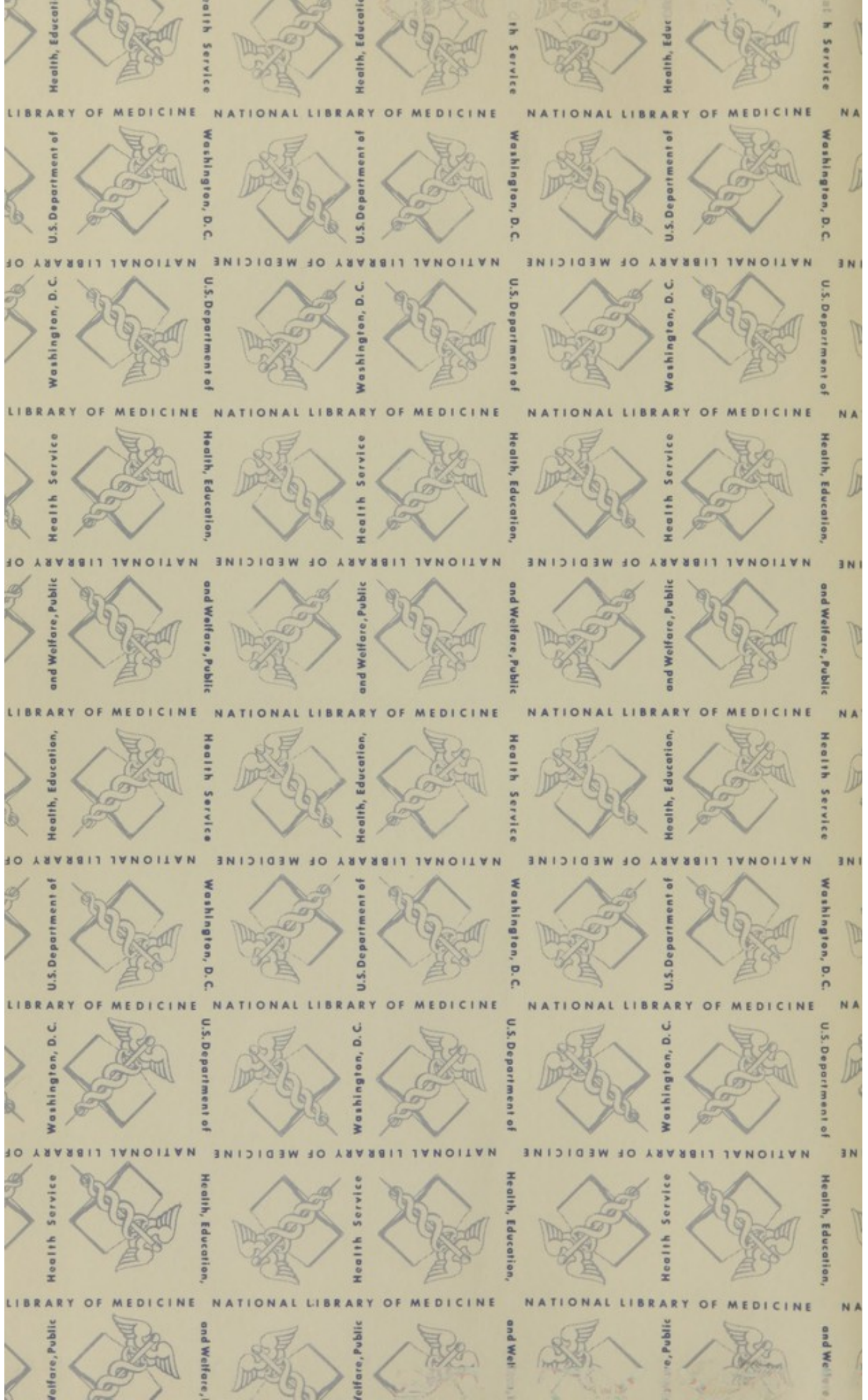
ERRATA.

Page 22, 6th line, for "the whole number," read "the 420."
 " 24, 1st " for "were," read "was."
 " 71, 1st " for "16 inches," read "17.5."
 " 76, 14th " for "normal," read "active."
 " 77, 28th " for "not," read "feebly."
 " 96, 37th " for 9, read $8\frac{1}{2}$.
 " 97, 29th " for 5, read 6.
 " 98, 17th " for 6, read 4.
 " 98, 37th " for 14, read $16\frac{1}{2}$.

TABLE.

Page 9, No. 93, in the column, Skill in use of reflective faculties, for 10, read 6.
 " 14, " 225, " " Skill in use of language, " 4, " 6.
 " 14, " 225, " " Ability to count, " 2, " 13.
 " 16, " 218, " " Activity of moral sentiments, " 5, " 0.
 " 23, " 333, " " Skill in use of language, " 13, " 10.
 " 24, " 333, " " Skill in use of perceptive faculties, " 12, " 10.
 " 24, " 333, " " Skill in use of reflective faculties, " 13, " 5.
 " 25, " 325, " " Parents in health or not, " —, " not.
 " 26, " 398, " " Skill in use of language, " 11, " 9.
 " 27, " 375, " " Skill in use of reflective faculties, " 11, " 8.
 " 27, " 398, " " Skill in use of reflective faculties, " 10, " 7.
 " 29, " 410, " " Skill in use of language, " 6, " 0.
 " 30, " 412, " " Activity of the moral sentiments, " 7, " 1.







NATIONAL LIBRARY OF MEDICINE



NLM 03259367 3