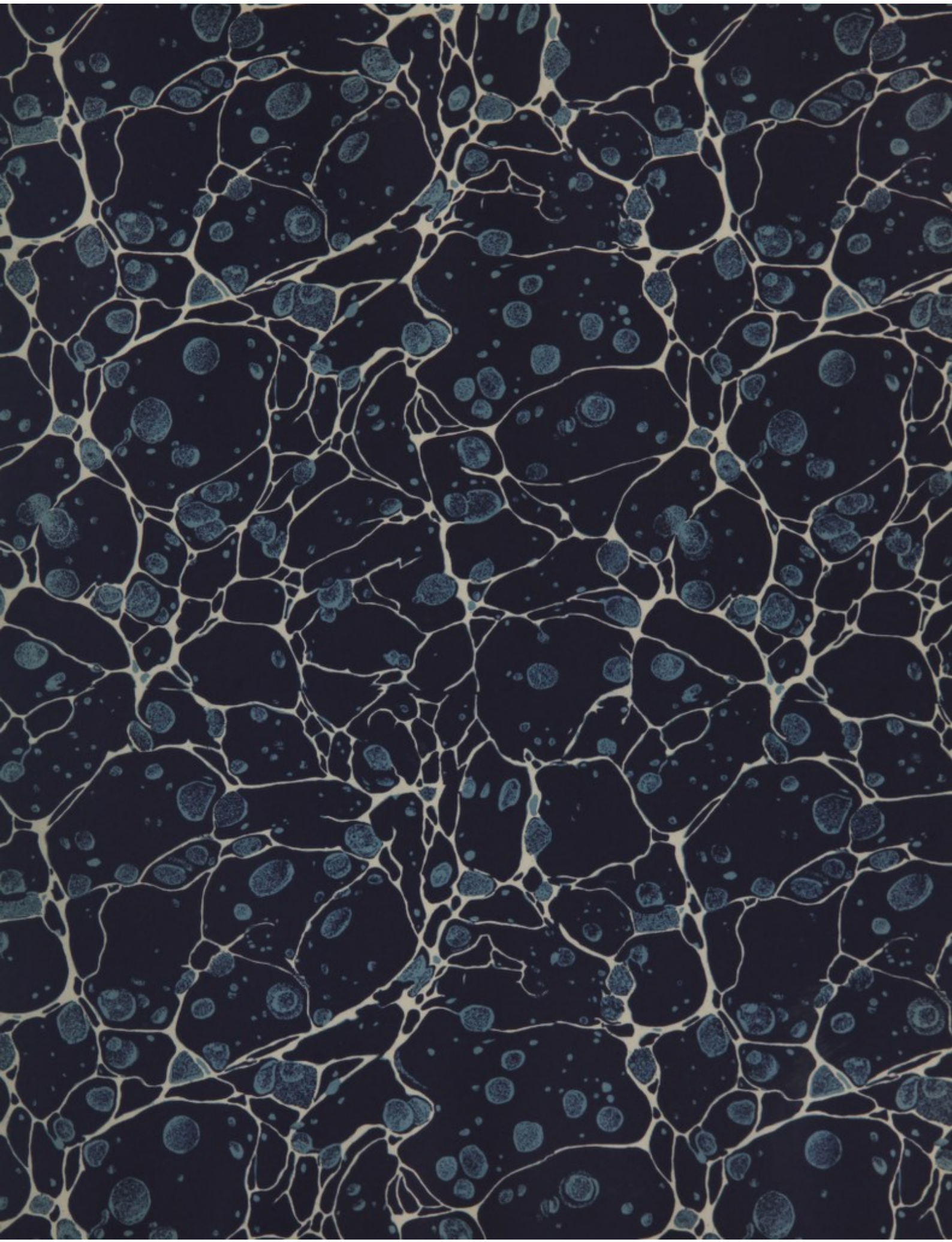
Phrenology exemplified and illustrated, with upwards of forty etchings / by D.C. Johnston.



PHRENOLOGY

EXEMPLIFIED AND ILLUSTRATED,

—WITH—

UPWARDS OF FORTY ETCHINGS:

—BEING—

SCRAPS NO. 7,

—FOR THE—

YEAR 1837.

(SECOND EDITION.)

By D. C. JOHNSTON.

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PREFACE.

THE Preface to a book has been compared by D'Israeli, to the porch, or entrance to a mansion. To carry out the figure, the author is like unto the host, who, if he be too highly endowed with Self-Esteem, will be prone to stand with the latch in his hand, prating to his guest without, "an infinite deal of nothing," concerning the entertainment within. This is a fault, most courteous reader, from the commission of which, my *Cautiousness*, and *Love of Approbation*, will ever deter me. Having in the present instance kicked the cat out of the way, "without more circumstance at all," I now throw open, both door and mouth, to bid you heartily "a hundred thousand welcomes." As to the reviewers, and *bugs*, they too are welcome; 'tis true, ("and pity 'tis, 'tis true,") they are "nothing if not critical;" nevertheless, they are a good-natured, conscientious, well meaning, honest set of fellows, whose hearts—or rather heads, to speak phrenologically, overflow with the milk of human kindness, and thus I tender them a cordial shake of both hands.

PHRENOLOGY.

ORGAN No. 1.

AMATIVENESS, OR PHYSICAL LOVE.

THIS organ, when very full, renders the individual blind to all imperfections in the object of adoration: nay, more—the eyes become "the fools o' the other senses," and discover agreeable peculiarities, or perhaps absolute blessings, in unfortunate blemishes.

This propensity predominated in Mr. Snooks, a young poet, whose beloved Chloe was afflicted with a severe obliquity of vision, vulgarly called a gimlet eye; now a gimlet eye, however piercing, is nevertheless a bore, and it augurs excessive Amativeness, or defective Ideality, in any individual, to look upon it in any other light. That Mr. Snooks had a fair development of the latter organ, his feats of poetry declare, but such was the preponderance of the former propensity, that Ideality kicked the beam, and served only as a tool to Amativeness.

The result of this combination may be seen in the following lines, from Chloe's album, in the hand writing of the enamoured Snooks.

TO CHLOE.

"Two suns the earth could ne'er endure,
Nor man thy double glance;
So, nature set thy right eye straight,
And turned thy left askance."

The organ was undoubtedly full in Peter Cockloft, Esq. "who," says the author of Salmagundi, "from sixteen to thirty, was continually in love, and during that period, to use his own words, he bescribbled more paper than would have served the theatre for snow-storms for a whole season."

The sufferings of that far-famed protector of damsels, the chivalric knight of la Mancha, for his lady Dulcinea are truly heart-rending, and evince a full development of this organ.

All the portraits of Sir Hudibras, agree in representing this organ absolutely *huge;* in some it appears almost like a hump, commencing at the cerebellum and extending downward between the shoulder blades, to the Dorsal vertebræ. The conduct of the hero, it is needless to say, was much influenced by this organ. Like Mr. Snooks, his huge Amativeness was accompanied with but fair Ideality, which served him merely as a kind of foot rule, with which to measure his amorous effusions.

His epistle to the widow, is a fair specimen of highly excited Amativeness; and from the following lines, it is obvious he must have possessed Constructiveness, without which the ability to *carve* cannot exist.

"I'll *carve* thy name on barks of trees,
In true love's knots and flourishes,
Which shall infuse eternal spring,
And everlasting flourishing."

It is truly fortunate for the reputation of the knight, that he was highly endowed with Veneration, or he would have been better known as a reckless libertine, than as a defender of the true faith.

An undue excitement of this organ, succeeded by disappointment, frequently tends to despair, and suicide; an instance of which is thus recorded, on a stone in Love-lane Church Yard.

"Death call'd my wife; she loudly cry did:
I gave her up, but deeply sigh did:
To win a maid, in vain then try did:
So cut my throat, and quickly die did."

The abuse of this organ is the source of many serious evils, and frequently transforms the human being to a brute. Nay, more ; the immortal gods, sometimes find themselves in the possession of an extra pair of legs, in consequence of this abuse.

"Jupiter
Became a bull, and bellow'd; the green Neptune
A ram, and bleated."

Various are the ways of imparting the sensations of this organ ; in other words, there are many ways of making love.

Sir Isaac Newton, it is said, manifested his flame by making use of the fore finger of his lady love, to stir the hot embers in his pipe ; and history informs us, that in the days of Wouter Van Twiller, the pipe was a most powerful weapon in assaults of love. "An enamoured swain would manfully set forth," says the learned Knickerbocker, "pipe in mouth, to besiege some fair damsel's obdurate heart ; not such a pipe, good reader, as that which Acis did sweetly tune in praise of Galatea ; but one of the true delf manufacture, and furnished with a charge of fragrant cowpen tobacco ; with this would he resolutely set himself down before the fortress, and rarely failed to smoke the fair enemy into a surrender, upon honorable terms."

Othello seeing Marvellousness very full in the gentle Desdemona, woos, and wins her ; by telling a story—redolent of fish, concerning certain men "whose heads do grow beneath their shoulders." *See Amativeness on Plate* 1.

2.—PHILOPROGENITIVENESS.

"This word," says Spurzheim, "designates a primitive feeling that prompts the beings possessed of it to take care of their offspring. It delights in beholding and caressing children." Mr. Scott observes, "that the fondness which unmarried females, or married ladies who have no children, sometimes lavish on animals, generally of the smaller and more delicate kinds, whom they nurse, and pamper, with a degree of devotedness and affection which can be compared only to that of a mother for her children, probably has its origin in this faculty." Most phrenologists, however, are of opinion that kindness and affection to animals, is a feeling attributable to full Benevolence and Adhesiveness, rather than to Philoprogenitiveness.

On referring to the Journal of a well known tourist, I find the fair authoress complaining, on one occasion, of being annoyed, whilst at church, by the presence of a fidgetty child, and wishing for the days of King Herod. At another time she expresses great fondness for a Newfoundland puppy, with whom she became acquainted, and is moreover highly pleased with an enchanting Newfoundland dog, to whom she was introduced. I have no doubt that if this lady's head were examined phrenologically, it would present Benevolence fair, and a cavity in the place of Philoprogenitiveness. I say Benevolence *fair*, because when *full* it induces kindness toward all living things, whereas the lady evinces none of this feeling towards *bugs*.

The portrait of Miss Tabitha Bramble, by Cruikshank, in Roscoe's edition of Humphrey Clinker, exhibits full Benevolence, and Adhesiveness, hence her unwearied kindness to her unfortunate quadruped Chowder, and her grief when she found him "terribly *constraprated* in the bowels." "During one of his ill turns," says Miss Milford in her epistle to Miss Willis, "a dog doctor was sent for, and undertook to cure the patient, provided he might carry him home to his own house, but his mistress would not part with him out of her own sight ; she ordered the cook to warm some cloths, which she applied to his bowels with her own hands."

A writer in the July number of the London and Westminster Review for 1836, informs us, that whilst paying a visit to the tomb of Virgil, he witnessed the funeral obsequies of a favorite lap dog, whose mortal remains were placed in a diminutive coffin, and deposited beside the tomb of the poet. The corse was followed by a pair of divines, a heart-broken Duchess, the foster mother of the deceased, and a son of Mars, in his Majesty's service.

The head of the afflicted lady would undoubtedly have presented Veneration, Benevolence, Adhesiveness and Ideality, remarkably full.

Lady Montague was inconsolable for the loss of her pet pig, a circumstance which the reader will find alluded to under the head of Benevolence.

This feeling exists in many of the lower animals, a remarkable instance of which is thus related by the benevolent lady alluded to in Humphrey Clinker, in a letter to Mrs. Gwyllim, her house-keeper.—"You say the gander has broke the eggs, which is a *phenumenon* I don't understand, for when the fox carried off the old goose last year, he took her place, hatched the eggs, and *partected* the goslings like a tender parent."

When both Philoprogenitiveness and Benevolence are deficient, the individual evinces neither love of offspring, nor affection for the brute creation.

Shylock, in whom Acquisitiveness is huge, Benevolence a blank, and Philoprogenitiveness "like a wart," is more distressed at the loss of his ducats, than at the elopement of his daughter, and when informed of her having exchanged a torquoise ring for a monkey, he exclaims, "I would not have given it, for a wilderness of monkeys." *See Illustration on Plate* 1.

3.—INHABITIVENESS.

Inhabitiveness is possessed by all animals, upper and lower, living and dead ; and by all vegetable, and mineral substances. Indeed, it is the opinion of the wisest philosophers, that it pervades all matter ; the very air we breathe, possesses full Inhabitiveness ; at every inflation of the lungs, millions of living animalcula, are regularly *sucked in*.

The celebrated professor Hellebore, in investigating Inhabitiveness, made his great discovery, to wit: the source, primary cause, and cure of the Jaundice. A little light on this subject may not be unacceptable to the reader. The professor, during one of his lectures, presented to his hearers, among whom was the renowned Dr. Emanuel Last, a microscope, wherewithal to examine two small drops of yellow fluid. The result of this examination proved the existence of Inhabitiveness in both drops; Dr. Last, having investigated these drops with the scrutiny of a man of science, exclaimed, with some surprise, "Oh! I see some little creatures like yellow flies, that are hopping, and skipping about!" "Right," said the professor, "those two drops were drawn from the arm of a subject afflicted with the Jaundice. I attribute this complaint to certain animalcula, or piscatory entities, that insinuate themselves through the pores of the skin, into the blood, and in that fluid toss, and sport about, like mackerel in the great deep:—those yellow flies give the tinge to the skin, and undoubtedly cause the disease, and now for the cure. I administer to every patient the two and fiftieth part, of the ovaria, or eggs of spider ; these are thrown by the digestive powers into the secretory ; there they are separated from the alimentary, and then precipitated into the circulatory ; where, finding a nidus or nest, they leave their torpid state and vivify, and upon vivification, discerning the flies, their natural food, they immediately pounce upon them, and extirpate the race out of the blood, and restore the patient to health. The spiders die for want of nutrition ; after which, a couple of dips in salt water washes the cobwebs entirely out of the system." For further particulars on this subject, the reader is referred to Professor Foote's works.

Those who have witnessed the interesting exhibitions of the solar microscope, need not be informed that Inhabitiveness, is possessed even by a drop of clear spring water, whose inhabitants in turn possess Inhabitiveness. Indeed, there are no insects, however minute, that are not troubled with insects. The industrious fleas frequently require their lazy exhibitors to scratch their backs with the jagged end of a horsehair, thereby corroborating the truth of the following lines, by a highly gifted bard, whose itch for scribbling is frequently excited by full *Inhabitiveness* acting in conjunction with Ideality.

"Great fleas have little fleas, These fleas have lesser fleas,
Who have less fleas to bite 'em; And so ad infinitum."

Reader, you may perhaps think this study of Phrenology *mighty* small business; but, let me ask, my dear sir, or gentle madam, or most amiable miss, do you consider the study of Astronomy—the most sublime of all sciences—small business, because the celebrated Dr. Caustic, the author of Terrible Tractoration,

"Discovered worlds within the pale
Of tip end of a tadpole's tail!"

"Nature," says Spurzheim, "having intended that every region, and every country should be inhabited, has assigned to all animals their dwellings, and given to every species a property to live in some peculiar local situation. If we place an animal in any region other than that destined for it, it feels ill or uneasy, and seeks to return to its natural dwelling."

How strongly is this feeling evinced by the lobster, even on so short a remove as from its natural element in the bay, to its natural element in the pot!

Gall says that "a coward, when affrighted, scratches behind his ear," (the seat of Combativeness,) "as if desirous to excite the impulse of courage."

Inhabitiveness, when full, produces a similar result. There is some danger, therefore, in judging too hastily of the primitive cause of this effect. *See Inhabitiveness on Plate* 1.

4.—ADHESIVENESS.

"This faculty," says Spurzheim, "produces a tendency in men and animals to attach themselves to the beings around them." "It is clearly distinguishable from Benevolence," says Combe, "for many persons are prone to attachment, who are not generous." We frequently see instances of Benevolence, unattended by Attachment, as in Sir Adam Contest, in the Wedding Day: had he possessed Adhesiveness, as well as Benevolence, the news of his wife's return to life, after an absence of twelve or fourteen years, when all supposed her drowned, would have thrown him into ecstacies; instead of which, his Benevolence is wounded, to think what the poor creature must have suffered, knocking about the world all this time, instead of being in heaven, where she would have been so comfortable.

A fine portrait of Sancho Panza, in Roscoe's edition of Don Quixote, represents full Adhesiveness, hence his attachment both to his master, and to Dapple.

The organ is invariably full in Sheriffs, Constables, &c. and was originally called the Organ of Attachment—a name which some phrenologists still retain.

"An actor," says Combe, "deficient in *Combativeness* and *Destructiveness*, could not represent with just effect, the fiery *Coriolanus*, nor could he succeed in Shylock, if deficient in *Firmness*, *Acquisitiveness* and *Destructiveness*."

Those who have seen, and admired Mr. Finn's personation of the catchpole Bullfrog, in the Rent Day, are perhaps not aware, that this inimitable actor possesses powerful Attachment.

This organ is found in many of the lower animals: particularly the dog, and the cat; in the former it is sometimes combined with Benevolence.

Crab, in the Two Gentlemen of Verona, evinces Adhesiveness, without Benevolence; his character, therefore, contrasts finely with that of his master.

"I think," says Launce, "my dog Crab be the sourest natured dog that lives; my mother weeping, my father wailing, my sister crying, our maid howling, and the cat wringing her hands; and all our house in great perplexity; yet did not this cruel hearted cur shed one tear." "I'll be sworn, I have sat in the stocks for puddings he hath stolen, otherwise he had been executed. I have stood in the pillory for geese he hath killed, or he would have suffered for it." *See Adhesiveness on Plate* 1.

5.—COMBATIVENESS.

"Combativeness," says Combe, "inspires with courage, and, when properly directed, is useful to maintain the right." Gall first named this the organ of courage. Without Combativeness, therefore, there can be no courge, and without courage a man is a coward; and "a coward is worse than a cup of sack with lime in it."

The organ will be found full in the prints of

"Moore, of Moore hall,
Who, with nothing at all,
Slew the dragon of Wantley."

It is equally full in the portraits of the brave Waddrington, of whom particular mention is made in the ballad of Chevy Chase.

"Waddrington in doleful dumps,
When his legs were off, fought on his stumps."

That ornament to knighthood, and pride of la Mancha, who dreaded neither wind-mills nor fulling-mills; under whose mighty blow the huge Biscayan fell! who quailed not at the Yungesians! who unhorsed the Knight of the Mirrors! at whose dread menace, the roaring lion shrunk cowering within his cage! who feared not to grapple with enchanters in the dark cave of Montesinos! or tilt with the fiery spirits in the regions of Æolus!! was uncommonly gifted with Combativeness. Without referring to his portrait in illustration of this fact, it is enough to know, that Malbrino's helmet would not have fitted a head, lacking fullness in this region.

In Butler's knight, Sir Hudibras, Combativeness and Veneratiou were both full: the latter acting as a sort of bottle-holder to the former.

Combativeness was the predominant organ in General Von Poffenburgh, "who," says the historian, "when he found his martial spirit waxing hot within him, would prudently sally forth into the fields, and lugging out his trusty sabre, would lay about him most lustily, decapitating cabbages by platoons—hewing down phalanxes of sun-flowers, which he termed gigantic Swedes; and if peradventure he espied a colony of honest, big bellied pumpkins, quietly basking themselves in the sun, "Ah! caitiff Yankees," would he roar, "have I caught you at last!" so saying, with one sweep of his sword he would cleave the unhappy vegetables from their chins to their waistbands."—*Hist. of N. York.*

"A considerable endowment of Combativeness," says Combe, "is indispensable to all

great and magnanimous characters; the reader's Marvellousness, therefore, will not be excited, on being told, that it is hugely prominent on the cranium of the gallant Col. Pluck, now stationed in—the Pennsylvania Almshouse. Phrenologists, who have examined the cranium of Major Downing, are not surprised that he should have offered to put down Southern Nullification with his single company of Downingville Blues. *See Combativeness on Plate* 1.

6.—IMITATION.

"This power," says Spurzheim, "gives a tendency to imitate. It gives the talent of imitating the voice and gestures of men and animals."

Corporal Pipes, in the history of Peregrine Pickle, appears to have been highly endowed with this organ. "He had," says the author, "a natural genius in the composition of discords; he could imitate the sound produced by the winding of a Jack, the filing of a saw, and the swinging of a malefactor in chains."

In the history of the Knight of the Rueful Countenance, mention is made of a couple of aldermen, who possessed this faculty, though it tended only to render the individuals celebrated as imitators of the notes of the Jackass, which on one occasion they executed so perfectly, that each took the other for an accomplished original. The propensity to bray, I would observe, however, is not uncommon among aldermen, and is not always the result of Imitation, as many indulge in it who are wholly deficient in the organ, but whose physical conformation is nevertheless favorable to the practise.

In a volume called the Doctor, it is recorded, that one William Dove, could bray in octaves to a nicety. This was the result of Tune combined with the braying propensity. Whether the accomplished gentleman was an alderman or not, the Doctor does not say.

Doctor Caustic is highly endowed with Imitation, and at one time

> "Was up to nature, or beyond her,
> In mimic earthquakes, rain and thunder."

One of the most wonderful instances of powerful *Imitation*, combined with huge Tune, is stated in the history of Peter Simple. Captain Kearny, (a gentleman of undoubted veracity,) there affirms, that his mother was so splendid a piano-forte player, that upon one occasion, when she was delighting her friends with her performance, she introduced an imitation of thunder so exquisite, that the cream for the tea became sour, besides three barrels of beer in the cellar. *See Imitation on Plate* 1.

7.—DESTRUCTIVENESS.

This organ, when moderate, imparts only a proper energy of character, but when full and not kept in check, by opposing organs, it tends to unnecessary destruction of life and property, and delights in witnessing and inflicting punishment.

This organ, combined with Love of Approbation, was enormous in General Von Poffenburgh, (already referred to in Combativeness,) who, when commander of Fort Casimir, was visited by Governor Risingh, towards whom he evinced the most profound respect. He marched, and countermarched his garrison; presented arms, and went through every complimentary evolution, and expressed every mark of respect, capable of being expressed, either by the movements of the body, or by the handling of arms. In conclusion, to "make assurance double sure," that in his exertions to do the agreeable, nothing should be left undone; he ordered out three jail birds, and had them soundly flogged for the special gratification of his distinguished guest.

Poffenburgh, not only possessed full Destructiveness himself, but had an eye to its development, in making up his forces, knowing it to be essential to the soldier. "In a single campaign of only six months," says the historian, "Poffenburgh and his army of twenty men, conquered, and utterly annihilated, sixty oxen, ninety hogs, one hundred sheep, ten thousand cabbages, one thousand baskets potatoes, one hundred and fifty kilderkins of small beer, two thousand seven hundred and thirty-five pipes, seventy-eight pounds sugar-plums, and forty bars of iron, besides sundry sweet meats, game, poultry and garden stuff."

It is the opinion of Combe, that this propensity gives rise to invective, and sarcasm; and to scurrilous, vindictive, and malignant language.

The wrath of William the Testy, on hearing of the capture of Fort Goed Hope by the Yankees, is attributable to huge Destructiveness. "For three good days the rage of the little man was too great for words, or rather words were too great for him, and he was nearly choked by some dozen huge, misshapen, nine cornered Dutch oaths, that crowded all at once into his gullet. Having blazed off the first broadside, he kept up a constant firing for three whole days, anathemizing the Yankees, man, woman and child, body and soul, for a set of dieven, schobbejaken, deugenieten, twistzookeren, loosen-schalken, blaes-kaken, kakkenbedden, and a thousand other names, of which, unfortunately for posterity, history does not make mention. Finally, he swore that he would have nothing more to do, with such a squatting, bundling, guessing, questioning, swapping, pumpkin-eating, molasses-daubing, shingle-splitting, cider-watering, horse-jockeying, notion-peddling crew; that they might stay at Fort Goed Hope and rot before he would dirty his hands by attempting to drive them away."

The lamentable end of this great man, should serve as a warning to those who give unlimited indulgence to this propensity. His mind was always in a kind of furnace heat, "until at length," says the author, "he became as completely burnt out, as a Dutch family pipe which had passed through three generations of hard smokers." In this manner did the chivalric, but magnanimous, William the Testy, undergo a kind of animal combustion, consuming away like a farthing rush light, so that when grim Death finally snuffed him out, there was scarce enough left of him to bury."—*Hist. of N. York.*

The following lines originally appeared in a western newspaper. The writer's Veneration being wounded, he thus brings his Destructiveness, and Ideality, to bear upon certain "Sabbath-trampling whiskey-drinking infidels."

> "Oh! I could freeze them all in tons of ice,
> I could impale them on a flash of lightning;
> Could pitch them all into Colonel Symmes's hole,
> And see them bob and dash from side to side,
> As boys watch stones in falling down a well.
> Oh! I could fill their eyes with aquafortis,
> And squirt them full of oil of vitriol.
> Oh! I could pound and maul them with a beetle
> As heavy as the Isle of St. Domingo.
> Oh! I could stretch them o'er old Etna's crater,
> And roast them like a mess of Taunton herring."

Dr. Caustic, manifests this feeling very strongly. Speaking of Professor Aldini, he says,—in his poem of Terrible Tractoration,—

> "My wrath, indeed, is now so keen, I
> Ev'n wish for sake of that Aldini,
> This ink were poison for the wizard,
> This pen a dagger in his gizzard."

In the autobiography of Gilbert Gurney, Esq. may be found some very interesting manifestations of the activity of this organ, particularly in Mr. Scraggs, alias John Ketch, Esq.

who, it seems, was in the habit of *starring* it occasionally. He once paid a professional visit to the town of Carmarthen, where he appeared on the stage with a gentleman whose Acquisitiveness induced so inordinate, and *irregular* a desire for horseflesh, that he found a halter round his neck before he was aware of it. He performed his part, however, although taken at short notice, to the entire satisfaction of the audience, which was large and attentive, and made his exit with great eclat, precisely at the cue given by Ketch, who having settled with the stage manager for his performance, left the town to attend to other engagements in his line. On his return home, he was questioned concerning his success in Carmarthen. "Oh!" said the stage hero, with infinite satisfaction, "I have had two executions besides that, during the time. I vus out at vun at Hereford, and another at Gloster, they both vent off uncommon vell; it's been pleasant veather all the time, and I don't think I ever spent so pleasant a five week in all my life."

The Biography of Ketch has recently been published, and those who are not yet converts to Phrenology, would do well to examine his portrait, and that of his sainted mother, which adorn the volume.

Mr. Gurney informs us, likewise, that on one occasion he was pressingly invited by an under sheriff to attend the execution of a string of culprits, who had been sentenced to 'jump the life to come.' "I shall be glad to see you," says the officer, "when the day is fixed; adding, with an expression of peculiar *bonhommie*, "we hang at eight, and breakfast at nine."

Shakspeare's Bottom,—the weaver, is a personification of Destructiveness. He desires to play a tyrant, which he says he could do rarely, or a part to tear a cat in, to make all split; he is likewise ambitious to play the lion's part.

The organ is found in many of the brute creation, and is uncommonly full in the genuine Kilkenny cat. Mr. James O'Kane, relates to his friend Patrick McHone, Esq. the circumstances of a fight which he witnessed between two ferocious cats, of this species, which resulted in the total annihilation of the combatants.

"They'd ate each other up," *(says O'Kane,)*
All up! hair! and hide! and tooth! and nail!
Nay, Pat, don't stare!
I'm not joking,
For not the tip end of a tail, was there
Left for a token!

This propensity is illustrated on Plate 1, Sketch 7, which represents one individual about to destroy the life of another, whilst both are committing deliberate suicide by sucking poison; the one from a *bottle nose*, the other from the *nose* of a *bottle*.

8.—VITATIVENESS, OR THE PROPENSITY TO LIVE.

Spurzheim thinks it highly probable, that there is a peculiar instinct to live, or *Love of Life*, and looks for it at the base of the brain, between the posterior and middle lobes, inwardly of Combativeness.

Combe, though uncertain as to the locality of the organ, entertains no doubt of its existence, but says it cannot be seen during life.

There are many people who will not let belief take hold of them touching an organ not "sensible to feeling" or to sight, during life. Such individuals would see the green curtain fall after the tragedy of The Critic, and doubt the existence of the Spanish fleet, because it was not in sight: or ridicule the simple, but ingenious theatrical contrivance, to represent the moon behind a cloud.

This organ, by most phrenologists, is located in the vicinity of Destructiveness. Jones places it immediately behind the ear, below Destructiveness. This is unquestionably its proper location, and was known to be so, when the sublime art of hanging was first practised.

The discovery of this organ, will one day be traced to some scientific Jack Ketch, of antiquity, who had observed, that the throes, and pangs of his victims were increased, by bringing the knot to bear directly upon this portion of the cranium.

The uncertainty which seems to exist among modern phrenologists, concerning the location of this organ, may have originated in a passage to be found in the travels of that shrewd observer of men and things, Lemuel Gulliver, Esq. who, whilst at Laputa, was made acquainted with a particular sect called Struldbrugs, in whom the propensity to live was very strong. The passage referred to is as follows "One day, in much good company, I was asked by a person of quality, whether I had seen any of their Struldbrugs, or immortals? I said I had not, and desired he would explain to me what he meant by such an appellation applied to a mortal creature. He told me that sometimes, though very rarely, a child happened to be born in a family with a *red circular spot in the forehead, directly over the left eyebrow*, which was an infallible mark that it should *never die*."

However inimical the above may appear to the opinion of most phrenologists, concerning the location of Vitativeness, we must bear in mind that the organs are not always bounded *precisely* as they are marked on phrenological charts, and busts. Combe has frequently noticed the organ of Constructiveness to be much above its given location; and a writer in a late number of the Annals of Phrenology, has observed the organs of Memory, (which are usually confined to the forehead,) protruding at the back of the head.* There is nothing, therefore, in the statement of Gulliver, to excite Marvellousness; the Struldbrugs were a peculiar class, and if in them the organ of Vitativeness, was located over the eyebrow, (the usual place of Locality,) it is but reasonable to suppose, that Locality was snugly ensconced behind the ear, and the reader must be wonderfully endowed with Calculation, to discover any phrenological loss, by such a transposition.

In the history of Peter Simple, Capt. Kearny, whose name occurs under Imitation, declares that he knew a man whose tenacity of life was such, that he lived for six weeks with the rattles in his throat.

From the pious father Rabadineira we learn, that this propensity was so remarkably full in St. Denys, that after having suffered decapitation, he picked up his head, and elbowed his way out of the crowd.

"St. Denys had his head cut off, he didn't care for that;
He took it up, and carried it two miles without his hat," *(Says the poet.)*

Some historians affirm that the Saint kissed his own lips, whilst carrying his head; but the truth of this part of the story may be questioned, inasmuch as his portraits are deficient in Self-esteem; and Veneration could not have prompted to such an act of self-love.

Vitativeness is possessed by many of the lower animals. The tortoise, we are informed in the Cyclopedia Americana, will live for weeks after losing its head; and that the head will bite long after its separation from the body.

Spurzheim affirms, that after amputation an individual will sometimes feel pain in the decapitated member, and I have been credibly informed of a gentleman, who not only feels his corns shoot, whenever a careless pedestrian happens to tread upon the grave of his buried

* "Although the opinion of Aristotle, that the seat of memory was in the back part of the head, has been made a subject of much merriment by some phrenologists, who have perpetrated much wit upon the occasion, yet that great philosopher, who had no theory to support, was a much more correct observer of nature than they, and was *right*, so far as this: that the organs of those mental powers upon which memory depends are situated there."—*Phrenological Annals, Vol. 2, Part 4.*

limb, but is afflicted with growing pains in his wooden leg, which unfortunately was manufactured from a growing sapling.

Phrenology is liberally endowed with Vitativeness. It has been overthrown, slain, quartered, pulverized, and scattered to the four winds: yet still lives. It has defied the knife of the assassin, the poison of calumny, and the shafts of ridicule: nay, more, it has even survived the treatment it has received from innumerable quack lecturers, and grows in health, and strength, as it grows in years.

See Vitativeness on Plate 1.

9.—SECRETIVENESS.

"This faculty," says Mr. Scott, "communicates the desire to discover the secrets of others as well as to conceal our own." "It may prompt," says Combe, "to the use of lies, hypocrisy, intrigue, or dissimulation." "It prompts," says Gall, "the general of an army to use stratagem to deceive the enemy, while it leads him to conceal his movements."

Governor Risingh had a bountiful supply of this propensity, hence his ingenuity in capturing Fort Cassimer, for the particulars of which the reader is referred to the history of New York.

Launce, in the Two Gentlemen of Verona, manifests great Secretiveness in concealing his Amativeness. "He lives not," says Launce, "that knows I am in love—yet I am in love; but a team of horse shall not pluck that from me; nor who 'tis I love; and yet 'tis a woman; but what woman I will not tell myself, and yet 'tis a milk-maid."

See Secretiveness on Plate I.

10.—SELF-ESTEEM.

Arrogance, assumption, egotism, and inflated pride, are the offspring of this organ. "When full," says Combe, "it inspires the individual with magnificent notions of his own respectability." "The turkey-cock and pea-cock manifest this feeling," says Spurzheim.

In Mr. Swipes, this organ is so uncommonly prominent, that he always hangs his hat upon it when he goes out. He once entered an iron-monger's store, and after throwing his paunch forward, and his head back, enquired of the shop-boy "if he had any fish-hooks." "No!" said the boy. The gentleman's Self-Esteem being wounded at the omission of the respectful *sir*, he haughtily rejoined "No what!" "No fishhooks," said the boy.

The organ is full in every member of the family of the Pompolinos. "It is possessed," says Gall, "by animals that delight to dwell in the higher regions of the air." It will, therefore, be found full in the goat, for we are assured by Sancho Panza, that during his flight into the upper regions, on the enchanted steed Clavileno, he passed seven nanny-goats.

It is full in the aeronaut, who no sooner finds himself soaring among the clouds, than he looks upon every thing appertaining to this sublunary sphere as infinitely beneath him; and imagines his frail little globule of silk and vapor, to be a world of much more consequence, and immeasurably higher in the estimation of the public, than the huge conglomeration of land and water over which he floats.

The swagger of the modern military, or rather *militiary* hero, particularly after a desperate sham-fight, is prompted by this feeling. The more insignificant the individual in size, rank, and character, the fuller the organ, and the more ludicrous its manifestations.

Jacobus Van Curlet, whose name occurs under Combativeness, was remarkable for his inordinate Self-Esteem, and for being as thick as he was short. "He made up for this turnspit construction of body," says the historian, "by throwing his legs to such an extent when he marched, that you would have sworn he had on the identical seven league boots of the far-famed Jack the Giant-Killer; and so astonishingly high did he tread, on great military occasions, that the soldiers were oftentimes alarmed lest he should trample himself under foot."

Spurzheim observes, that by the influence of this organ, many fancy themselves great geniuses, kings, emperors, and even the Supreme Being. An insolent, and ignorant foreign mountebank,

> "Who could discern, prescribe, apply,
> And cure disease in louse's eye,"

recently infested the city of Boston, and compared himself, in his advertisements and conversation, to the *Saviour of the World*. He kept his organ of Self-Esteem concealed under a bushy wig.

Quacks, of all kinds, but medical quacks in particular, possess huge Self-Esteem, full Acquisitiveness, and Love of Approbation, with none of the moral sentiments.

The entrance of a quack doctor into a city is generally preceded by a flaming advertisement, in two or three daily papers, announcing, not only the wonderful cures of the great man, but the astounding fact, that he has been patronized by the King of the Bulgars, the Duke of Rigmarole, and sundry other equally important personages, whose certificates the learned M. D. most condescendingly submits to the inspection of the skeptical, and curious. "I have seen," says the Tattler, "the whole front of a mountebank's stage, from one end to the other, faced with patents, certificates, medals and great seals; by which the several princes of Europe have testified their particular respect, and esteem for the Doctor. Every great man with a sounding title has been his patient. I believe I have seen twenty mountebanks who have given physic to the Czar of Muscovy. The great Duke of Tuscany escapes no better. The elector of Brandenburg was likewise a very good patient."

Steel, in the Spectator, says, "there is a doctor in Mouse Alley, near Wapping, who sets up for curing *cataracts*, upon the credit of having, as his bills set forth, lost an eye in the emperor's service; his patients come upon this, and he shows his muster-roll, which confirms that he was in his majesty's troops, and he puts *out* their eyes with success."

"Most of these quack bills," observes the Spectator, "agree in one expression, viz: that (with God's blessing,) they perform such and such cures."

Goldsmith, in his Citizen of the World, after expressing surprise at the influence which titles have on the minds of the ignorant, even though these titles be of our own making; relates a story of a poor rat-catcher, who strolled for a long time about the villages near London, without finding any employment; at last he thought proper to take the title of, *his Majesty's rat-catcher in ordinary*; this succeeded beyond his expectations; when it was known that he had caught rats at court, all were ready to give him countenance and support.

The organ will be found full in all itinerant writing masters.

The reader will now turn to Self-Esteem, on Plate 2.

Mushroom Fungus, Esq. though a copy from Cruikshank, has many living prototypes every where, and is an admirable illustration of the *natural language* of Self-Esteem.

Of Sanctity Puffhimself, perhaps there may likewise be more than one original.

11.—COMPARISON.

"This organ," says Mr. Scott, "compares things of the most opposite kinds, and draws analogies, and perceives resemblances between them, often the most unexpected."

Shakspeare has illustrated this faculty in the character of Polonius, who on having his attention called to a certain cloud, acknowledges first that "it is like a camel," then "like a weazel," and finally it is "very like a whale." The possession of Comparison, therefore, is indispensable to the perfect representation of this character: a circumstance which managers ought never to lose sight of in casting the play.

Authors who possess this organ full, abound in figures. The portrait of Fielding is as remarkable for Comparison, as are his writings for figurative embellishment. The following passage, which begins the seventh chapter of Joseph Andrews, forcibly illustrates the effect of full Comparison: "Now the rake Hesperus, had called for his breeches, and having well rubbed his drowsy eyes, prepared to dress himself for all night; by whose example his brother rakes on earth leave their beds, in which they have slept away the day. Now Thetis, the good housewife, began to put on the pot, in order to regale the good man Phœbus, after his daily labors were over." In vulgar language, it was evening.

Comparison will be found on Plate 2, next to Sanctity Puffhimself, Esq.

12.—LOVE OF APPROBATION.

This faculty, says Combe, produces the desire to please, whence arises the love of Fame. It makes us attentive to the opinion which others entertain of us. The object of its desire is approbation in general, without determining the means or manner of acquiring it.

Tom Straddle was bountifully supplied with this faculty. "He had been," says Launcelet Longstaff, "splashed half a dozen times by the carriages of nobility, and once had the superlative felicity of being kicked out of doors, by the footman of a noble duke; he could therefore talk of nobility, and despise the untitled plebeians of America." (See Salmagundi.)

An inordidate desire to be genteel, is the offspring of this organ. Sarah Battle manifested this feeling very strongly; she denounced the game of cribbage as an essentially vulgar game. "She could never heartily bring her mouth," says Elia, "to pronounce "go," or "there's a go." She called it an ungrammatical game. The pegging teazed her. I once knew her to forfeit a rubber, (a five dollar stake,) because she would not take the advantage of a turn up knave, which would have given it her, but which she must have claimed, by the disgraceful tenure of declaring "two for his heels."

This organ induces a desire to keep up appearances, a very prevalent desire, it seems, in the State of Maine, where the following advertisement made its first appearance:

"*Cakes to Let.*—Ladies, who are about making large parties, for the sake of keeping up appearances, and supporting the *family dignity*, are informed that they can be furnished, at the shortest notice, with *wooden cakes, beautifully frosted*, on the most reasonable terms. Also during the high prices of butter and lard, the subscriber will keep constantly on hand a few bushels of mahogany *dough* nuts. Timothy Coldscald.

N. B.—Orders from the country promptly obeyed. Wanted, as above, two tons of bass wood timber."

A propensity for *toad eating* is induced by this organ, which the reader will find illustrated on Plate 2, near *Comparison* and *Self-Esteem*. The reader is referred to Vivian Gray, Vol. 1, Chap. 16, for a full explanation of the various kinds of Toadies, to which this organ gives birth.

13.—CAUTIOUSNESS.

"The tendency of this faculty," says Combe, "is to make the individual apprehend danger, and this leads him to hesitate before he acts, and to trace consequences, that he may be assured of his safety."

This feeling was strongly manifested by Wouter Van Twiller, "who," says the historian, "was a man shut up within himself, like an oyster; and of such a profound, reflective turn, that he scarcely ever spoke, except in monosyllables, yet did he never make up his mind on any doubtful point."

Doctor Pedro Positive de Bodewell, alias Dr. Snatchaway, evinced great Cautiousness, in removing all unwholesome dishes from the presence of his master, Governor Sancho Panza, on whose health depended the "sanity and health of the whole" Island of Barataria. Grumio, in the "Taming of the Shrew, is no less cautious of the health of his mistress.

Rowlandson, in his illustrations of Joseph Andrews, has committed an egregious error, in giving to Parson Adams full Cautiousness. The many mishaps of this worthy man, sufficiently prove, that he was most lamentably deficient in this sentiment, a very moderate endowment of which, would have saved him from innumerable mortifications, and prevented him at least from acting the part of the ambassador, and thereby verifying the saying, "between two stools," &c.

The blunders of Humphrey Clinker, abundantly prove his deficiency in this organ, and his portrait in Roscoe's edition is in harmony with his character.

Many of the lower animals manifest greater Cautiousness, particularly in avoiding unwholesome food, than man. It is the practice among Boston bakers, in serving their customers, to pile up their loaves, i. e. sickly looking junks of sour and smoke-dried dough, upon the door steps, should the door be fast and the family not up; in this situation they remain until called for; in the mean time it is truly amusing to see how even a famished dog, will quicken his pace, avert his head, and hold his breath, whilst passing one of these farinaceous pyramids. *See Cautiousness on Plate 2.*

14.—BENEVOLENCE.

"This feeling produces the desire of the happiness of others, and disposes to compassion and acts of goodness."—*Combe.*

"Some individuals," says Spurzheim, "find their chief source of delight in doing acts of charity. St. Vincent de Paul offered to bear the chains of a criminal, in order to restore him to his wife and children, who suffered the extreme of distress:" and Don Quixote jeopardized his own liberty, by giving freedom to a string of galley slaves. The benevolent acts of the Don are innumerable, and his portrait, in the best Spanish editions of his adventures, presents the organ full.

Great fulness in this organ induces the individual to submit to many inconveniences, and privations, for the welfare of his fellow creatures. Crack, in the Turnpike Gate, is a noble instance of this sort of self-sacrifice. He is naturally disposed to be sober, but is nevertheless kept in a constant state of inebriety, in consequence of his huge Benevolence, which induces him, whenever opportunity offers, not only to empty his own glass, but the glasses of his companions, lest they should make beasts of themselves.

Full Benevolence was possessed by Pizarro, Cortes and Co., "who on their arrival in South America," says the erudite Knickerbocker, "found the poor savages in a most lamentable state, not only deficient in the comforts of life, but what is worse, piteously and

unfortunately blind to the miseries of their situation. But no sooner did the benevolent inhabitants of Europe, behold their real condition, than they immediately went to work to improve it. They introduced among them *rum*, *gin*, *brandy*, and other comforts of life; and it is astonishing to read how soon the poor savages learnt to estimate these blessings." The disinterested acts of these Indian benefactors are above all praise, and will no doubt have a most wholesome, and stimulating effect, on the conduct of the members of the *Boston-Young-Men's-Amelioration-of-the-Condition-of-the-Indians-Society*.

The manifestations of this organ, if not properly understood, may be mistaken for those of Acquisitiveness. Mr. Brown, in the Disowned, is a creature of Benevolence; he not only delights in thrusting presents upon his friends, but most *benevolently* removes all sense of obligation by an after thrust in the shape of a little bill, wherein the articles are put at so *low* a price that they still remain as presents, in every thing but the name.

This feeling is always possessed by the truly valiant. Falstaff says to the Prince, "I pr'y thee, sweet wag, shall there be gallows standing in England, when thou art King? do not thou, when thou art King, hang a thief."

Even the crooked back Richard, is not deficient in benevolence, for on being informed of the famished condition of the enemy, he generously offers "to give their famished horses provender, and after fight them."

Kindness towards the lower animals, has been noticed under Philoprogenitiveness. This feeling, however, is the result of full Benevolence, which, when combined with Adhesiveness, induces attachment and affection.

Lady Montague, in whom these organs predominated, was heart-broken, in consequence of the death of her pet pig; her distress excited the Benevolence of Peter Pindar, who thus sympathises with the afflicted lady.

"O dry that tear so round and big,
Nor waste in sighs your precious wind;
Death only takes a single pig,
Your *lord* and *son* are yet behind."

Capt. Vanslyperkin, in Marryat's *Dog Fiend*, exhibits uncommon affection for both man and beast. His dog Snarleyow, is represented, in one scene, demolishing a mess of bergoo, in the cabin of the Youngfrau; before he gets quite to the bottom of the basin, he is checked by his master with "Nay, nay, nay, my dog, not so fast, you must leave some for *Smallbones*." (A half starved biped serving as cabin boy.)

Miss Graves, in Vivian Grey, in alluding to a green parrot sent as a present to her lady, the Marchioness, by prince Xtmnprqtosklw, observes, "I thought it never would have got to the chateau, for the prince could only send his carriage with it as far as Toadcaster: luckily, my lady's youngest brother, who was staying at Desir, happened to get drowned at the time; and Davenport, (very clever of him!) sent her on in my lord Dormer's hearse."

The Benevolence of a post-boy, in Rattlin the Reefer, is much afflicted at the sufferings of a lady in his coach, and he observes to his fellow post-boy, "I couldn't abear to see her siffer in that ere manner; I did feel for her almost as much as if she'd been an 'oss."

In the prints of old Isaac Walton, Benevolence is full; at which certain anti-phrenologists are wont to chuckle, inasmuch as the pleasure which existed at one end of this old piscator's rod, was proportionate to the pain at the other; this, however, proves only the existence of Destructiveness, and not deficiency of Benevolence. That he possessed the latter organ, is abundantly proved in the termination of his instructions for baiting with a frog: "Put your hook," says this benevolent man, "through the mouth and out of his gills, and then with a fine needle and silk sew the upper part of his leg with only *one* stitch to the arming-wire of the hook, and in so doing, *use him as though you loved him*."

See Benevolence on Plate 2.

15.—ALIMENTIVENESS, OR THE DESIRE FOR FOOD.

Many individuals ask, how is it possible that any part of the head can be occupied by this organ, when the desire for food exists solely in the stomach? I would ask such persons what effect is produced by taking into the stomach a greater quantity of food than the organ desires? A pain in the region of Alimentiveness. How, then, may I ask, can any part of the head be afflicted with pain, when the real seat of the disorder is the stomach?

A slight titilation under the ribs produces laughter; yet who doubts that *Mirthfulness* is situated in the brain?

We are told, moreover, that nothing is more common than to find great lovers of good living without the least development of Alimentiveness on the cranium; but this does not prove the absence of the organ, or that it does not exist in the brain; it merely proves physical mal-conformation, such as exists in Shakspeare's lord Ajax, who "wears his wit (i. e. brain) in his belly, and his guts in his head."

When the moral and intellectual faculties are weak, and Alimentiveness, and the other animal propensities full, a beastly appetite is the result. Bottom, the weaver, on being asked what he desires to eat, replies "Truly a peck of provender, I could munch your good dry oats; methinks I have a great desire for a bottle of hay; good hay, sweet hay, hath not its fellow." Those who have studied the phrenological developments of Bottom, express no surprise at what appears to the unlearned, an unaccountable instance of abdominal idiosyncrasy.

This organ, acting in conjunction with Inhabitiveness, and Destructiveness, produces a desire for old cheese.

When combined with Adhesiveness, the individual is fond of molasses candy, and macaroni, and is prone to *stick* long at the table.

Combined with Number, the individual whilst at the table, does little else but take care of No. 1. Some individuals are prone to eat frogs: this is the natural result of full Alimentiveness, acting with full Tune, which desires singing animals.

Among the Laputians, full Alimentiveness is combined with full Tune, and Imitation The singular result of this combination is described by Capt. Gulliver, who, whilst at Laputa, was honored with a seat at his Majesty's table, on which was placed, two ducks trussed up in the form of fiddles; sausages and puddings resembling flutes and hautboys; and a breast of veal, in the shape of a harp.

In all Grahamites, this organ is much influenced by Benevolence, which cannot endure food procured at so great a sacrifice as that of life.

An individual in whom Alimentiveness is large, and Cautiousness small, will be liable to such accidents as scarifying his mouth with scalding soup, or red hot venison, &c. Chief Justice Allgut was remarkable for huge Alimentiveness: but his Cautiousness being full, and always active, never suffered him to take more than what he termed a five finger load—that is, at the commencement of his meal he allowed a space of five fingers between his abdomen and the table, and threw up his knife and fork the moment they came in contact.

In the modern *militiary* hero, Alimentiveness will always be found equally full with Combativeness. Instances of this combination were observed by Knickerbocker, who in speaking of Jacobus Van Curlet says, "He was a most doughty soldier, of that stomach-

full class of which we have such numbers on parade days, who are famous for *eating all they kill.*"

Shakspeare had the diseased state of this organ in his eye whilst drawing the character of Hamlet.

"Wou't *drink* up *Eisel*, *eat* a *crocodile?* I'll do it,"

says the mad prince.

The organ is found in most of the lower animals, but in none so full as in the dragon: and in no dragon so full as it was in the celebrated Dragon of Wantley.

"All sorts of cattle this dragon did eat,
Some say he ate up trees;
And that the forest sure he would
Devour by degrees."—*Old Ballad.*

John Oldbug, Esq. in his Puritan, mentions an instance of full Alimentiveness, in a "a certain bookseller, living in a certain city, that often scratches his head, and declares that the only work which he fully understands, is a treatise on cookery." "Another substantial gentleman," says this author, "who boards at the Tremont House, assures me, that after having long studied Chauncey, on the Benevolence of the Deity; he is convinced he never understands the blessings of heaven so well as when they descend before him in the shape of a plum-pudding."

See Alimentiveness on Plate 2.

16.—HOPE.

An explanation of a feeling so well understood as Hope, seems almost superfluous, "therefore brief let me be."

"Hope," says the author or compiler of the Tin Trumpet, "though sometimes little better than the deferring of disappointment, is, nevertheless, a compensation for many of life's painful realities. Its fruition terminates its enjoyment; but why should we complain that expectation renders us more unhappy than possession, since the former is a long enduring pleasure, and the latter a brief regret? A presentiment of coming gladness is the summit of terrestrial felicity. Hope, however, is a better dependence at the onset, than at the close of our career. To use the language of Lord Bacon, it is a good breakfast, but an idle supper.

"All wings, like a cherub, Hope builds upon nothing; floats self-supported, like the clouds, catching every flickering ray of the sun, and can raise itself to heaven even by clinging to a film, or gossamer. If there be any truth in the poet's averment, that "Hope springs eternal in the human breast," who shall say that man is unhappy?"

When this organ is very full, the individual is prone to expect immoderately. If it exists, says Mrs. Mills, with Causality, (printed Casuality,) it indulges in *reasonable* expectations. Unfortunately I possess the former organ full and the latter small, and am therefore unreasonable enough to Hope that the reverse is the case with *all* my readers.

See Hope on Plate 2.

17.—IDEALITY.

"This faculty," says Combe, "produces the desire for exquisiteness and perfection, and is delighted with what the French call *le beau ideal.* It is the faculty which gives inspiration to the poet."

"That a poet must be born," says Spurzheim, "has passed into a proverb, and education is generally acknowledged inadequate to produce poetic talent." This organ, beside being absolutely requisite to the perpetrator of verse, is likewise needful to those destined to receive it, otherwise it operates medicinally, generally as an emetic, except in cases of defective *Watchfulness*, when it acts as a soporific; a rabid dog will turn from the music of the rippling stream with less loathing, than some individuals evince at the sight of a gushing fountain of purest Helicon. I have known instances where the reading of a single book of that most sublime of all sublime effusions of the poet's brain, the Fredoniad, has produced the full effect of the most powerful exterminating medicines. Deficiency of Ideality is one of the characteristics of Hotspur, who says

"I would rather be a kitten and cry mew,
Than one of these same metre ballad mongers;
I had rather hear a brazen canstick turn'd,
Or a dry wheel grate on its axletree:
And that would set my teeth nothing on edge,
Nothing so much as mincing poetry."

The author of the Puritan evinces as little ideality as Hotspur. Having witnessed the performance of Macbeth, he thus notices the incantation scene: "We saw nothing but a company of ridiculous old women talking mummery whilst they were boiling a pot."

See Ideality on Plate 2.

18.—CONSCIENTIOUSNESS.

"When this faculty is full," says Combe, "the individual is disposed to regulate his conduct by the nicest sentiments of justice." "It prompts those in whom it is strong to do justice in judging of the conduct of others; such persons are scrupulous, and as ready to condemn themselves as to find fault with others."

Almost all newly elected political officers manifest this feeling, and address the public after the manner of the conscientious Wilhelmus Keft, who on entering upon his new office of Governor, publicly expressed an humble sense of his own want of talent, his utter unworthiness of the honor conferred upon him, and his humiliating incapacity to discharge the important duties of his new station.

This feeling is evinced by Mr. Timson, a clergyman mentioned in Watkins Tottle, who having conscientious scruples on the subject of card playing, amuses himself whilst spending an evening with a party of card-playing friends, by drinking brandy and water.

"This sentiment prompts to ready payment of debts, as a piece of justice to those to whom they are due. It will not permit even a tax collector to be sent away unsatisfied."

One of the most important functions of this organ is to prevent *borrowing*, when the individual can afford to buy. The organ is located on each side of Firmness, and gives a peculiar fullness to the lateral and posterior portions of the cranium, as the reader will undoubtedly perceive by a glance at a mirror.

See Conscientiousness on Plate 2.

19.—VENERATION.

"The function of Veneration," says Combe, "is to produce the sentiment of Veneration in general, or an emotion of profound or reverential respect, on perceiving an object at once great and good. It produces respect for titles, rank and power: for a long line of ancestry, or mere wealth, and it frequently manifests itself in one or other of these forms, when it does not appear in religious fervor. When vigorous and blind, it produces complete prostration of the will and the intellect, to the object to whom it is directed."

Sancho Panza evinced this feeling, (though the organ was too well thatched to be made visible in his portraits,) and at one time proposed to his master, when nearly weary of knight-errantry, that they should both turn saints.

This organ is represented uncommonly full in the portraits of Butler's knight, of whom the author says:

"For his religion!—it was fit
To match his learning and his wit."

Full Veneration is given to the portrait of Dr. Slop, in Roscoe's edition of Tristram Shandy; it is more than likely that the artist had an authentic portrait of the Doctor to refer to, and assist him in his labors.

Walter Scott's Tony Fire-the-faggot is brim-full of Veneration: he delights as much to see a roasted heretic as a roasted pig.

The early inhabitants of Massachusetts were no less remarkable for Veneration than Tony. "They employed their leisure hours," says the learned Knickerbocker, "in banishing, scourging or hanging divers heretical papists, quakers, and anabaptists, for daring to abuse the liberty of conscience: which they clearly proved to imply nothing more than that every man should think as he pleased on matters of religion, provided he thought right: for otherwise it would be giving a latitude to damnable heresies."

Some of the descendants of these worthies are liberally endowed with Veneration, both patriotic, and religious. To the promptings of the former we are indebted for a granite pile, (commemorative of the glorious deeds of heroes "dead and turned to clay,") whose pyramidal top, even in the clearest atmosphere, is invisible to the naked eye; whilst the activity induced by the latter feeling, completed, in one night, a monument *unequalled in the country*, which renders immortal the valiant and holy achievements of certain warriors, who risked their *lives*, their *fortunes*, and their SACRED HONORS, in the cause of that religion which teaches charity to all mankind.

The Marylanders, in the time of Wilhelmus Keft, were deplorably deficient in Veneration. Knickerbocker describes them as a gigantic, gunpowder race of men, living on hoe-cake and bacon, mint julaps and apple toddy. A colony of these monsters having planted themselves on the borders of the Schuylkill, within the province of the Nieu Nederlands, Admiral Jan Jason Alpendam was despatched by the Governor with a fleet of two sloops, to disperse the intruders, and regain possession of the country. "On arrival at the place of destination," says the historian, "he attacked the enemy in a vigorous speech in low Dutch, which the wary Keft had previously put in his pocket, wherein he courteously commenced by calling them a pack of lazy, lousy, dram-drinking, cock-fighting, horse-racing, slave-holding, tavern-haunting, sabbath-breaking, mulatto-breeding upstarts, and concluded by ordering them to evacuate the country immediately:" to which they laconically (and irreverently, I should have said,) replied, that "they'd see him d——" but here my Reverence interferes, and will not suffer me to write the blasphemous reply of these ruffians. Suffice it to say, that no sooner did the answer reach the ears of the courteous and magnanimous Admiral, than he indignantly tacked about, and on his arrival at New Amsterdam was received with distinguished honors, and unanimously called the deliverer of his country: nay, more, such was the *veneration* of the worthy inhabitants of New Amsterdam, not only for the gallant Admiral, but for the sloops under his command, that the latter, having done their duty, were laid up in a cove, now called Albany basin, and supported in idleness during the remainder of their existence; whilst the name of the former was immortalized by a shingle monument, which was commenced and *finished* on Flatten Barracks Hill.

Launcelot Gobbo, in the Merchant of Venice, evinces deficiency in this organ, and great fullness in Alimentiveness. On being informed by his mistress, Jessica, that her husband had made her a christian, he replies, "Truly the more to blame he; we were christians enough before, even as many as could well live, one by another; this making of christians will raise the price of hogs; if we grow all pork-eaters, we shall not shortly have a rasher on the coals for money."

On Plate 2, I have attempted to illustrate a very common species of Veneration.

20.—COLOR.

"THIS faculty," says Spurzheim, "presides over our knowledge of Colors. There are individuals who appreciate all the other qualities of external objects acquired by the medium of sight, with perfect accuracy; but who cannot distinguish one color from another—green, for instance, from red or brown."

Gall mentions a blind man, who, by an internal sense, had precise notions of colors. "I have seen," says Combe, "an individual at Sterling, who distinguished Colors with great accuracy by means of *touch*."

Hood, in his Whims and Oddities, mentions having fallen in with a blind man, who had a remarkable *ear* for Color, and could always distinguish the scarlet color of the mail guards' liveries, by the sound of their horns."

Some of our exquisites appear in the streets in black silk shirt bosoms; others in white hats with black bands, or black hats with white bands. Either of these violations of good taste renders an individual an object of ridicule, although the absurdity of the poor wretch be owing solely to physical inability to distinguish between black and white.

A man who carries his head in a shirt collar, approaching nearer to black than white, should not be accused of want of cleanliness, until it be ascertained, that he possesses a proper development of Color.

The preference of *strong* color, to that which is delicate, is induced by disease in this organ.

It will be found much out of health in Doctor Caustic, who not only showers "demijohns of indignation" on the Colonizationists, but thus rejoices at the prospect of the Abolitionists.

"Huzza then for *Amalgamation*,
To change our dough-faced population,
In course of one more generation,
To a nice copper color'd nation."

"In several oriental nations," says Combe, "this faculty appears, from the love of Colors, to be strong, and nevertheless they display bad taste in the application of them."

On Plate 3, I have represented an inhabitant of the East, possessed of *Color:* whether or not his manner of applying it indicates good or bad taste, I leave the reader to decide.

21.—SIZE.

FOR the proper understanding of the following remarks, the reader will begin by turning at once to Size, on Plate 3.

"Size is a measure of power; small size indicates weak power, and large size strong power." * * * * * "A large eye will collect more rays of light; a large ear more vibrations of sound, and large nostrils more odorous particles, than small ones."—*Combe.*

"When this organ is impaired or diseased," says Mrs. Mills, "it gives birth to certain *hallucinations*, particularly experienced in dim and uncertain light."

Here is undoubtedly a typographical error, and not the only one that occurs in Mrs. Mills's book. *Causality* is there printed *Casuality*—(a very common bump, by the way, though it has no local habitation.) It is probable, therefore, that *hallucinations* of the

printer was written *exhalations:* the lady having studied the organ from one of Shakspeare's prominent characters, remarkable for *Size*, combined with *Color;* in other words, at the very time she had her pen in her hand, she had Bardolph's nose in her eye. Indeed, for the study of this important organ, a better subject could not be found, than the one just named, who, in referring to his deceased organ, says to the Prince, "My lord, do you see these meteors? do you behold these *exhalations?*"

Shakspeare, (who seems to have paid no inconsiderable attention to Phrenology,) thus defines the functions of this organ. "It is requisite, to smell out works for the other senses."

He likewise informs us, that it is located between the eyes, "so that what a man cannot smell out, he may spy into."

"Large Size," says Combe, "to produce its full effects, must be accompanied with sound health, and an active temperament; but these, while necessary to give it effect, will never compensate for its absence."

In the life and opinions of Tristram Shandy, it is stated, that the citizens of Strasburgh were at one time thrown into the greatest consternation, at the overwhelming fullness of this organ in a certain stranger, who passed through the town. Roscoe's edition of the work contains an admirable portrait of this individual; the organ in question is undoubtedly diseased, and appears to be most faithfully executed; it is therefore invaluable both to the Phrenologist and the Nosologist.

The squire of the Knight of the Woods possessed this organ so uncommonly full, as to excite the Alarm and Cautiousness of squire Sancho Panza.

One of the most remarkable instances, however, of diseased Size, and its fatal effects, is recorded by the profound Knickerbocker. Anthony Van Corlear, a trumpeter in the service of Peter Stuyvesant, was the possessor of this organ, which our author denominates an organ of "*lusty size*, strutting boldly out from his countenance like a mountain of Golconda: being sumptuously bedecked with rubies and other precious stones."

The gallant Peter and his warriors, among whom was the twanging Van Corlear, were sailing up the Hudson, on a hostile expedition against the Swedes, "when," says the historian, "it happened bright and early in the morning, the good Anthony, having washed his burly visage, was leaning over the quarter railing of the galley, contemplating it in the glassy wave below: just at this moment the illustrious sun, breaking in all his splendor from behind one of the highest bluffs of the Highlands, did dart one of his most potent beams full upon the refulgent nose of the sounder of brass, the reflection of which shot straightway down, hissing hot, into the water, and killed a mighty sturgeon that was sporting beside the vessel: this huge monster, being with infinite labor hoisted on board, furnished a luxurious repast to all the crew, being accounted of excellent flavor, excepting about the wound, where it smacked a little of brimstone."

"The gallant Peter," says our author, "as a monument of this event, gave the name of Anthony's Nose, to a promontory in the neighborhood, and it has continued to be called *Anthony's Nose* ever since."

Size is generally denominated a *perceptive* faculty; the above fact, however, proves that it may sometimes be classed among the *reflecting* organs.

A colossal representation of this organ is placed over the gates of Brazen Nose College, Oxford: an evidence of its high estimation among the learned.

The reader will find an exceedingly well written article on this organ, in the 260th No. of the Tatler, and some valuable hints in the first book of Hudibras.

The noseometer, or *nousometer*, as it is called by some Phrenologists, an instrument for measuring Size,—the invention of which is claimed by Dr. Caustic, derives its name from this organ.

22.—ORDER.

"THERE are individuals, even children," says Spurzheim, "who like to see every piece of furniture, at table every dish, and in their business every article, in its proper place." This propensity arises from *Order*, which likewise tends to cleanliness or tidiness.

The good housewives of New Amsterdam were liberally gifted with this organ; "so addicted were they to scrubbing and scouring, that some of them," (says an author quoted by Knickerbocker,) "grew to have webbed fingers like a duck." It was moreover the opinion of this author, that many of them had acquired tails like mermaids. Knickerbocker's Marvellousness, however, it is but justice to add, was not so full as to yield entire faith to this assertion. And instances of a similar powerful action of the organ have not been rare among the notable housewives of New England. The reader has undoubtedly heard of the good old dame who scrubbed her floor so often and so thin, that she fell through it, mop, bucket and all.

The inhabitants of New Nederlandts, both male and female, seem to have been great sticklers for Order. When the great Peter Stuyvesant was about to make a desperate charge upon his enemy, the Swedes, he turned pale. "For once in his life, and only once," says the historian, "did the great Peter turn pale; for he verily thought his warriors were going to falter in this hour of perilous trial, and thus tarnish forever the fame of the province of New Nederlandts."

"But soon he discovered, to his great joy, that in this suspicion he deeply wronged this most undaunted army: for the cause of this agitation and uneasiness, was simply, that the hour of dinner was at hand, and it would have almost broken the hearts of these regular Dutch warriors, to have broken in upon the *invariable routine of their habits.*"

Lord Surrey was uncommonly deficient in this faculty; hence his want of Cleanliness. It has been stated in the public prints, that he was never washed, except by his servants, when he was senseless by intoxication. Now, as cleanliness promotes health, it is not surprising that his lordship should have suffered from disease. Rheumatism was one of his constant companions; of this he was one day complaining to a friend, and enumerating the various remedies he had applied, without effect. "Pray, my lord," said his friend, "did you ever try a clean shirt?" "I can't say I ever did," replied his lordship, "though I have turned a dirty one many a time,—and that's the same thing, you know—but it's no use. If I were to put on a clean shirt every fortnight, I don't believe I should feel any the better for it."

In a work already alluded to, called the *Doctor, &c.* the author takes a most extensive view of Order, and leaves on the mind of the reader so just a sense of its importance, that I need offer no apology for the length of the following extract.

"Think a moment, I beseech thee, reader, what Order is! Not the mere word which is so often vociferated in the House of Commons, or uttered by the Speaker *ore rotundo*, when it is necessary for him to assume the tone of ζεὺς ὑψιβρεμέτης; but order in its essence and truth, in itself and in its derivatives.

"Waiving the orders in council, and the order of the day, a phrase so familiar in the disorderly days of the French National Convention, think, gentle reader, of the order of knighthood, of holy orders, of the orders of architecture, the Linnæan orders, the orderly

sergeant, the ordinal numbers, the ordinary of Newgate, the ordinary on Sundays at two o'clock in the environs of the metropolis, the ordinary faces of those who partake of what is ordinarily provided for them there; and under the auspices of government itself, and *par excellence* the Extraordinary Gazette. And as the value of health is never truly and feelingly understood except in sickness, contemplate for a moment what the want of Order is. Think of disorder in things remote, and then as it approaches thee. In the country wherein thou livest, bad; in the town whereof thou art an inhabitant, worse; in thine own street, worser; in thine own house, worst of all. Think of it in thy family, in thy fortune, in thine intestines. In thy affairs, distressing; in thy members painful; in thy conduct, ruinous. Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is Order to all things. Abstract it from a dictionary, and thou mayst imagine the inextricable confusion which would ensue. Reject it from the alphabet, and Zerah Colburn himself could not go through the christcross-row.

"A Quaker, by name Benjamin Lay (who was a little cracked in the head though sound at heart) took one of his compositions once to Benjamin Franklin that it might be printed and published. Franklin, having looked over the manuscript, observed that it was deficient in arrangement. "It is no matter," replied the author, "print any part thou pleasest first." Many are the speeches, and the sermons, and the treatises, and the poems, and the volumes which are like Benjamin Lay's book; the head might serve for the tail, and the tail for the body, and the body for the head—either end for the middle, and the middle for either end—nay, if you could turn them inside out like a polypus, or a glove, they would be no worse for the operation.

"When the excellent Hooker was on his death-bed, he expressed his joy at the prospect of entering a world of Order." *See Order on Plate 3.*

23 AND 24.—EVENTUALITY AND INDIVIDUALITY.

EVENTUALITY, since its discovery, has been divided into two portions; the lower portion, between the eyebrows, is called Individuality, the portion above, Eventuality; the latter, says Combe, "takes cognizance of motion or active phenomena. In such expressions as the *horse* gallops, the *rock* falls: the substantive springs from Individuality, and the verb from eventuality. Both together constitute Memory—the one of things, the other of events."

An individual may have great memory for one class of ideas, and very little for another: some individuals cannot remember names. A Mr. Kilmarnock, mentioned by Combe, could not remember his own name.

Eventuality was very small in the late Lord Lyttleton, who sunk twice on being capsized whilst crossing the Thames, before he recollected the *event* of his having learned to swim. Nevertheless, his Individuality was sufficiently full to assure him, that he was either under water, or in a cold sweat.

The editor of the Wheeling Times informs his readers of a certain brother editor, who got up in the morning, and put on his wife's petticoat, and did not perceive his mistake until he undertook to nurse the little one. This gentleman's head will be found to be deficient in Individuality and Eventuality, but full in Philoprogenitiveness.

A late newspaper informs us of a gentleman who kicked himself down three pair of stairs and into the middle of the street, before his Individuality informed him of his mistake.

Jonathan Allbite, a yankee ship carpenter, remarkable for powerful masticating muscles, and deficient Individualily and Eventuality, has been known whilst at work to bite off the end of a copper spike, and drive a plug of tobacco into the ship's bottom.

One of the most lamentable events, however, that ever resulted from deficient Individuality, is thus related to have happened at the Quackenbog Hotel. "A Mr. C. B. one of the boarders, on retiring to rest in a state of betweenity, put his boots to bed, and placing his neck in the jack, *pulled his head off!*"

Combe alludes to Dame Quickly (see her speech to Falstaff concerning his promise of marriage,) as evincing full Individuality and Eventuality; and here let me observe, that nothing can be more absurd, than to see a Hamlet with huge Individuality, confounding the person of the lord Polonius, with that of a fishmonger.

"The Struldbrugs," says Gulliver, "when old, forget common appellations of things, and the names of persons, even those who are their dearest friends and relations."

See Illustration on Plate 3.

25.—WEIGHT.

THIS is a very important organ, and was so considered even in the time of Wouter Van Twiller, when deficiency in Weight rendered an individual incompetent to fill the office of burgomaster. The organ held its own in the time of Knickerbocker, when aldermen were chosen by Weight, as they are at the present time.

The possession of this organ is necessary, to judge accurately of Weight in any thing. In the inhabitants of Communipaw it was generally full, combined with Conscientiousness; hence their rigid honesty in trading with the Indians for furs, which they "purchased by weight," says the historian, "establishing as an invariable table of avoirdupois, that the hand of a Dutchman weighed one pound, and his foot two pounds."

The possession of this organ is of the highest importance to all judicial officers; without it, the most learned judge will be unable to weigh evidence with such nicety, as to "poise the cause, in Justice' equal scales."

The sapient Wouter Van Twiller possessed full Weight, and his celebrated decision in the important case of Schoonhoven vs. Bleecker, tends more to illustrate the value of this organ, than any thing to be found in the writings of modern Phrenologists. Want of room prevents me from giving a full report of the case, as stated in Knickerbocker. It appears, however, that one Wandle Schoonhoven had a demand against one Barent Bleecker, who, being deficient in Conscientiousness, manifested no disposition to settle with the plaintiff—and was forthwith conducted by a constable into the presence of the Governor. The parties being confronted, each presented a book of accounts, which the Governor investigated with great attention—after which, he decided that "having carefully counted over the leaves, and weighed the books," (by holding one in each hand,) "it was found, that one was just as thick, and as *heavy*, as the other: therefore it was the final opinion of the court, that the accounts were equally balanced; therefore Wandle should give Barent a receipt, and Barent should give Wandle a receipt—and the constable should pay the costs."

Weight, when combined with Number, gives to the individual a nice power of calculation on all weighty subjects; hence we find that Dr. Caustic

> "Could tell how far a careless fly,
> Might chance to turn this globe awry;
> If flitting round in giddy circuit,
> With leg or wing he kick or jerk it."

See Weight on Plate 3.

26.—FORM.

Individuals, who flatter themselves that they possess perfect form, are as numerous as the *real* possessors of this desirable quality are scarce.

Self-Esteem may persuade a leaden-headed, bow-legged fellow, resembling a bullet-mould, that he is "the mould of Form."

"Form is necessary," says Mrs. Mills, "to those engaged in the imitative arts;" hence we find, that the most admired female form, is that which resembles most the form of the wasp, or the devil's needle;—whilst the exquisite of the masculine gender, seems desirous only to imitate, in form and physiognomy, the character of the baboon, or ourang-outang. The Sketch on Plate 1, illustrative of Imitation, represents one of this latter species, who has, as the poet says, "for the most part been *haired* abroad."

Spurzheim observes, that full Form thrusts the eyes outward, and a little downward. On referring to Sketch No. 26, on Plate 3, the reader may be convinced, that the present mode of perfecting Form, by artificial means, may oftentimes make the "eyes, like stars, start from their spheres."

27.—FIRMNESS.

Obstinacy, stubbornness, and immoveability, are the offspring of this organ. It is represented full in the portrait of old Shandy, (see Roscoe's edition,) who is thus described by his son Tristram: "My father was a man of many virtues, but he had a strong spice of that in his temper, which might not add to the number. 'Tis known by the name of Perseverance in a good cause, and Obstinacy in a bad one."

This organ is essential to the formation of a truly heroic character. It is represented full in the portrait, so often referred to in this work, of the gallant, and inflexible Quixote, who returned home after his first sally so battered and bruised, that they were fain to lay him across an ass, like a sack of oats; because he could not sit upright. The second time he was cooped up in a cage, like a wild beast, and brought home in a wagon; yet did he persevere, and sally forth a third time.

Peter Stuyvesant was highly endowed with this sentiment, which acquired for him the name of Peter the Headstrong. "He never sought, or accepted," says the historian, "the advice of others, depending confidently upon his single head, as did the heroes of yore upon their single arms, to work his way through all difficulties and dangers." "His voice," continues the writer, "sounded as if it came from a barrel." In other words, it was overpowering, spirited, and strong; and on referring to Combe, I find it set down, "that the organ of Firmness gives a forcible and emphatic tone to the voice."

See Firmness on Plate 3.

28.—CONSTRUCTIVENESS.

This faculty produces construction of every kind. All kinds of architecture, and varieties of mechanism, are its offspring. It is essential to the arts of drawing, engraving, carving, writing, and sculpture.

On referring to the illustrations of Hudibras, I find this organ distinctly marked in the portrait of the ingenious Sidrophel,

"Who made an instrument to know,
If the moon shine at the full or no;
That would, as soon as ere she shone, straight
Whether 'twere night, or day, demonstrate.
Tell what her diam'ter t' an inch is;
And prove that she's not made of green cheese."

The portraits of George the Third are deficient in Constructiveness, which accounts for the monarch's perplexity concerning the construction of the apple dumpling, and the mousetrap.—(*See Peter Pindar.*)

An individual who possesses this organ full, combined with Destructiveness, delights in manufacturing warlike instruments. Add full Combativeness to these organs, and there exists, not only the ability to make and repair arms, but the disposition to bear and use them. This combination is prominent in the portraits referred to of Don Quixote,—and we learn, that before he attained a name in arms, he had constructed a pasteboard vizor, with which he repaired his mutilated helmet.

If Imitation, and Benevolence, be combined with Constructiveness, and Combativeness, the individual will excel in the manufacture of Harlequin swords, quaker guns, &c. Corporal Trim was indebted to this combination for his ingenuity, in converting his master's jack boots into mortars.

Major Downing, in one of his epistles to the editor of the New York Daily Advertiser, mentions a very ingenious churn, constructed by one Peleg Bassel, which was for a long time the admiration of all Washington. I do not fear contradiction, when I assert, that Constructiveness will be found well developed on the cranium of Mr. Bassel.

Swift held Constructiveness, and Tune, in high estimation. In his Tale of a Tub, he remarks, "one man can fiddle, and another can make a small town, or a great city; and he that cannot do one or the other, deserves to be kicked out of creation." Destructiveness is full in the portraits of the Dean.

"Constructiveness produces a desire to *fabricate*," says Mrs. Mills. Hence we find that it is the predominant organ in the heads of most foreign tourists through the United States. Capt. Hall, Hamilton, Frances Trollope, and Frances—*the Second*, are remarkable for full Constructiveness; and Professor Abdy—"though last, not least in our dear love,"—is so highly gifted with this organ, that his temples appear to be decorated with a pair of *horns*.

It is the opinion of Combe, that tailors who excel in their profession, possess this organ full. The reader will find a highly gifted *artist* of this class on Plate 3.

29.—MARVELLOUSNESS, OR WONDER.

"Individuals," says Spurzheim, "in whom this organ is large, will delight in extraordinary narratives; and the pleasure felt in them, will render the intellect little prone to severe scrutiny of the truth: hence the tendency to believe in such communications." It induces ghost-seeing, and dream-believing; and imparts to the individual a *penchant* for Awful Disclosures, Six Months in—the House of Correction, and other similar works.

The organ was full in Oloffe Van Korthandt, "who was a great seer of ghosts, and goblins; but what especially recommended him to public confidence, was, his marvellous talent at dreaming, for there never was any thing of consequence happened at Communipaw, but what he declared he had previously dreamt of it."—*Hist. of N. York.*

Hamlet, who is willing to "take the ghost's word for a thousand pounds," evinces great fullness in this organ: an "inky cloak" is not more essential to the actor who would do justice to this character, than Marvellousness. It is also requisite to the representative of Richard the Third, who is more terrified at the shadows of a dream, than at the

"substance of ten thousand soldiers,
Arm'd all in proof."

See Marvellousness, &c. on Plate 3.

30.—TUNE.

"TUNE," says Spurzheim, "bears the same relation to the ear, that colors do to the eye; the ear hears sounds, and is agreeably, or disagreeably affected by them." The organ is large in those who are fond of music, especially in skilful performers. When very full, it frequently becomes so highly excited, as to produce music-mania, many instances of which occurred in this country, during the tour of the Woods.

An interesting case of this distressing malady is stated by Weld, in his Corrected Proofs. The subject, Theodore Chromatic, Esq. was attacked whilst in the theatre listening to the opera of La Somnambula. He is now, I am happy to say, so far recovered, as to be able to resume his business; but is still under the necessity of wearing his ears rammed full of cotton, lest he should chance to catch a note of "O don't mingle," or "Still so gently o'er me stealing,"—which would infallibly bring on a relapse.

This *malady* of music, however, is more than counterpoised by its great healing virtues, an account of which may be found in Dr. Burney's History of Music. It is universally known to be "the sovereignest thing on earth, for" the bite of the Tarantula.

This organ is possessed by many of the brute creation; nay, if we may credit certain writers of antiquity, it is, or rather was, possessed by stocks and stones.

> "Orpheus and old Amphyon play'd
> Strange tunes to entertain our sires;
> Enlivening stocks, and stones, 'tis said;
> But then, we know, they had their *Lyres*."

Music has certainly lost some of its power since the days of these wonderful performers; owing, perhaps, to the material now in use for *strings;* for we know, that

> "Orpheus' lute was strung with poets' sinews."

whereas, as Marston says,

> "Now the musician
> Flourishes with nimble stick, o'er squeaking crowd;
> Tickling the dried guts of a mewing cat."

That the quality of tone, drawn from poet's sinews, should be infinitely more enchanting and enlivening than that elicited from the dried guts of a mewing cat, is by no means marvellous; but it is *most* marvellous, that the latter material should be still in use, when poets are so numerous, and so much less valuable than mousers. Paganini's single string has produced wonderful effects, yet have we never heard, that it was ever examined by any one, capable of distinguishing between cats' guts and poets' sinews. As this modern Orpheus is about to try his skill among the stocks and stones of this country, it is to be hoped that this examination will be effected.

Associativeness tends much to heighten the charms of music. "I think," says a certain poet, whose sinews, by the way, would have made most glorious fiddle strings,

> "I think,
> The nightingale, if she should sing by day,
> When every goose is cackling, would be thought
> No better a musician than a wren."

This is the opinion of one, who was not only highly endowed with the organ under consideration, but from the following lines, in his Troilus and Cressida, it is obvious that he was well acquainted with its function and locality.

> "*Lord Pandarus.*—Come, come, I'll hear no more of this, I'll sing you a song.
> *Helen.*—Ay! ay! pr'ythee now! By my troth, sweet lord, thou hast a *fine forehead.*"

(i. e.) for a singer; *Tune* being large.

"There's music in all things," says Byron, "if men had ears;" and in the 570th number of the Spectator, mention is made of a man remarkable for making a case-knife "discourse most eloquent music," and for bringing the "food of love" out of an empty frying pan; he had likewise added two bars to the gridiron, in order to give to it greater compass of sound.

The great Crononhotonthologus manifests full Tune. During the banquet, he thus addresses Rigdum Funnidos.

> "Let the singing singers sing,
> With vocal voices, most vociferous,
> In sweet vociferation, out-vociferize
> Vociferation's self."

Combe affirms, that Germans possess more musical talent, than Negroes. This opinion is not supported by history; for on referring to Knickerbocker, I find no particular mention made of any extraordinary musical abilities possessed by the inhabitants of Communipaw, except among the negroes, "who," says the historian, "were exquisite performers on three stringed fiddles, and in whistling, they boasted the far-famed powers of Orpheus' lyre."

From the following paragraph, which is now circulating through the daily journals, it is obvious, that among the inhabitants of Lowell, Mass., Tune is wanting:

"*Awful.*—Owen Macarthy, charged with being a *common fiddler*, was examined before the Lowell Police Court, last week, and sent to the House of Correction for the term of two months."

See Tune on Plate 4.

31.—CAUSALITY.

"CAUSALITY desires to know the cause of all occurrences. Aptitude for drawing conclusions, and knowledge of cause and effect, with a passion for explaining, are produced by this organ."

Dissimilar as are the portraits of Don Quixote, in many respects, they all agree in repsenting this organ full, which accounts for the proneness of the Knight to explain cause, and effect.

On one occasion, Sancho Panza had allowed his *Love of Approbation*, so far to get the better of his *Cautiousness*, as to induce him, to display his powers of Imitation in braying like an ass, in presence of a portion of the inhabitants of *Braywick;* who conceiving themselves insulted by the performance of the accomplished Squire, paid him for his notes, by playing a few staves of a *stick-ato* movement, across his back, and shoulders: on reaching his master—who at a distance had witnessed his treatment—he declared, that from his neck, downward, he suffered so much pain, that it was like to deprive him of his senses.

"The *cause* of that pain," said the Don, "must doubtless be this: as the pole, or staff, by which you have suffered, was long and large, it extended over the whole back; comprehending all those parts that now give thee pain, and if it had reached still further, the pain would have been more extensive."

Dr. Bosselton, in the Disowned, evinces full Causality, combined with Language. On being called to minister to a person, suddenly knocked down by the kick of a horse, he observes to those around him, "It frequently occurs, in the course of my profession, that the forcible, sudden, and vehement application, of any hard substance, like the hoof of a quadruped, to the soft, tender, and carnivorous parts of the human frame, such as the arm, occasions a pain, a pang, I should rather say, of the *intensest acuteness* and—and of the *acutest intensity.*"

Miss Tabitha Bramble, (with whom the reader is already acquainted,) in a letter to Mrs. Gwillim, thus exposes her deficiency in this organ.

"You tell me, the thunder has soured two barrels of beer in the cellar. But how the thunder should get there, when the cellar was double locked, *I can't comprehend.*"

Polonius evinces great fullness in this organ, in explaining the cause of Hamlet's madness.

Tristram Shandy, we are told, could not comprehend the principles of motion, in a squirrel's cage, or a common knife grinder's wheel; owing to the blunders of Dr. Slop, the Size of this individual was partially demolished at his birth; it is probable, therefore, that his Causality was impaired at the same time. *See Causality on Plate* 4.

32.—TIME.

"The special faculty of this organ," says Combe, "seems to be, the power of judging of time, and of intervals in general. The organ is large in those who measure time, without recourse to the clock."

This faculty was possessed by the inhabitants of New Amsterdam, "who," says the historian, "did not regulate their time by hours, but pipes, in the same manner as they measure distances in Holland at this very time, an admirably exact measurement, as a pipe in the mouth of a true born Dutchman, is never liable to those accidents, and irregularities, that are continually putting our clocks out of order."

Shakspeare, in his Comedy of Errors, and As You Like It, displays great knowledge of *Time*.

In reading the adventures of Cervantes' hero, I marvelled, that the Don could have been so deceived, as to suppose that he remained in the cave of Montesinos for three days and nights, when, in fact, his visit occupied but little more than an hour; but on referring to his portrait, I was soon convinced of his physical inability to compute time. Persons who are always behind Time, are invariably deficient in this organ. Easy Joseph Bruce, Esq. mentioned by Weld in his Corrected Proofs, suffered much from want of this faculty.

It is remarked by Combe, that those who take great pleasure in dancing, have this organ full.

The reader, on turning to Plate 4, will find an individual, who is preparing to dance out his time—which is at the full—on the tight rope.

33.—WATCHFULNESS.

The first mention of this organ, occurs in the Annals of Phrenology, Vol. 2, Part 4. "It manifests," says its discoverer, "a desire to discover, and excites attention in the perceptive organs. Its activity is also supposed to produce Wakefulness."

The discovery of this organ, furnishes us with a solution to many things hitherto considered inexplicable; for instance: the story of the seven sleepers, has ever been looked upon as an idle dream, but who on learning the function of Watchfulness, can express surprise, that seven individuals should have been formed so deficient in this organ, that "Sleep that knits up the ravell'd sleeve of care," should have knit up their eyes for the space of two hundred years?

Nicholas Hart, Esq. was deplorably deficient in this organ; he had periodical fits of sleeping, which he finally pursued as a business. His advertisement, in the 104th number of the Spectator, runs thus:

"Nicholas Hart, who slept last year at the Bartholomew's Hospital, intends to sleep this year, at the Cock and Bottle, little Britain."

"The wise Ulysses," says Knickerbocker, "was more indebted to his sleeping than his waking moments for all his subtle achievements; and seldom undertook any great exploit, without first soundly sleeping upon it,—and the same may be said of the good Van Kortlandt, who was thence aptly denominated Oloffe the Dreamer." In both of these worthies, it may safely be presumed that the organ under consideration was very small.

Hone, in his Every Day Book, mentions a case of remarkable deficiency in this organ, in a Mr. Clinton, who slept from the 9th of April, to the 7th of August; when he went into the fields, he found people busy getting in their harvest; and remembered, that when he fell asleep, they were sowing their oats and barley.

In all the statues of Argus, Watchfulness is represented predominant; and in the portraits of Janus, it may be seen uncommonly full.

In the symbolical figures of Justice, the organ is invisible, except in Laputa, "where," says Gulliver, "it is possessed of six eyes, two before, two behind, and one on each side."

The organ will be found well expressed in the portrait of the celebrated Indian warrior Sa-gu-o-a-ha or *Keeper awake*.

The reader will find, on Plate 4, a case of highly excited Watchfulness, in an individual "far from the land."

34.—ASSOCIATIVENESS.

For a full account of the discovery of this organ, the reader is referred to Annals of Phrenology, Vol, 2, Part 4. It induces a desire for society—and on it depends association, in the mind.

This latter propensity, combined with Self-Esteem, and Love of Approbation, is very conspicuous in that versatile genius, Caleb Quotem, in the Review, who thus addresses Capt. Beaugard:

"My name sir is Caleb Quotem—at your service; my father well known in this parish, and the country round, as the poet says; sexton and crier here thirty years and upwards,—to which I have added many others, as auctioneer, school master, engraver, watch maker, sign painter, &c.—talking of signs, *puts me in mind* of the zodiac—you must know, I am allowed to possess some knowledge of the sciences—globes terrestrial, and celestial—telescopes, and household furniture, understand all sorts of fixtures—magnets, marble slabs—polar stars and corner cupboards." * * * * "My business, Captain, is that of my father, as Shakspeare says, but my reason for attending to you is—talking of reasons *puts me in mind* of the man in Bedlam, who swore all mankind were mad, for they had locked him up, and he could not divine the cause. Now this man, as the poet says, had "cool reason on his side"—talking of side, *puts me in mind* of myself: I am beside myself—that is, I throw myself beside you, to express how much I am, "your humble servant," as Dryden says."

Jaques, and Orlando, in As you Like It, are deficient in this organ, hence their aversion to *associate*.

> "*Jaques.*——I thank you for your company, but good faith I had as lief have been myself alone.
> *Orlando.*——And so had I, and yet for fashion's sake, I thank you too for your society.
> *Jaques.*——God be with you; let's meet as little as we can.
> *Orlando.*——I do desire we may be better strangers."

Don Carlos, in Love makes a Man, exhibits great love of society, combined with Lo-

cality, (which induces a desire to travel.)—Sancho, on being asked by Don Charino, what sort of a life his master Carlos leads, replies:

"Life, sir! no prince fares like him; he breaks his fast with Aristotle, dines with Tully, drinks tea at Helicon, sups with Seneca; then walks a turn or two, in the milky way; and after six hours conference with the stars, sleeps with old Erra Pater."

Associativeness sometimes induces a desire to nuptialize; its manifestations, however, differ materially from those of Amativeness:—take for instance the following epistle by Mr. Peter Pickle to Miss Sally Appleby, afterwards Mrs. Pickle, and the happy mother of the renowned Peregrine Pickle:

"*To Miss Sally Appleby:* Madam—Understanding you have a parcel of heart to be disposed of, shall be willing to treat for said commodity on reasonable terms: doubt not shall agree for same: shall wait on you for further information, when and where, you shall appoint. This is needful from yours, &c. PETER PICKLE."

This letter, though written in the language of the counting-house, was prompted by Associativeness. *See Associativeness on Plate* 4.

35.—LANGUAGE.

LANGUAGE is of the most vital importance to all public speakers; and will be found full in those celebrated for their eloquence. The eye is the established seat of this organ:

"Sometimes from her eyes, I did receive fair speechless messages," *(says Bassanio.)*

"She speaks, yet she says nothing, what of that,
Her *eye discourses*; I'll answer it," *(says Romeo.)*

"The heavenly *rhetoric* of her eye," *(says Longaville.)*

"Beaufort's red sparkling eyes, blab his heart's malice," *(says Gloster.)*

"I have known many a fellow to be knocked *speechless*, by a blow in the *eye*," says Professor Sheridan, of the Gymnasium; but it is needless to multiply evidence, to prove the locality of this organ, when even the most uncompromising sceptic unhesitatingly exclaims, "it's all in my eye."

"Persons who have this organ full," says Combe, "abound in words, both in writing, and speaking. In ordinary conversation, their language flows like a copious stream, in which they pour out torrents."

It is remarkably full in Mr. Allclack, a clock and watch maker at Oxford—whose sign runs thus: "Here are fabricated, and renovated, trochilick horologies; portable, and permanent: linguatious or taciturnal: whose circumgyrations are performed by internal spiral elastics, or extensive pendulous plumbages; diminutives, simple, or compound, invested with orichalch, or argent integuments."

St. Rock was uncommonly endowed with Language. Lady Morgan describes a picture in the Borghese palace, at Rome; representing the saint preaching to the inhabitants of the "vasty deep." In this picture, the artist has conveyed to the spectator an idea of the captivating eloquence of the preacher, by giving a highly edified expression of countenance to the salmon, and cod; "one of the latter," says Lady M., "with upturned eyes seems anxiously looking for the new light."

Some of my readers may perchance think this picture too highly coloured, and call it a *fish picture*, illustrative of a *fish story*. But this opinion can be entertained by those only, who have never listened to the eloquence of an inspired patriot, at a caucus meeting, and witnessed the Niagaracal streams of eloquence (and tobacco juice) gushing from his lips, and entrancing an auditory much less intelligent, though not less *scaly*, than that addressed by the saint.

This organ is full in the portraits of Higesias, who it is said, once delivered so eloquent a speech on the inconveniences of life, and the contempt that should be shown for death, that many of his hearers suffered themselves to die of starvation. Yet such has been the march of improvement, that were Hygesias now brought to life, it would only be to die—not of starvation, perhaps, but of mortification at his own comparative insignificance.

How dumbfounded, and tongue-tied, would have been his boasted powers, had he been present at a late meeting of the Baltimore Debating Society, and hearkened to the thrilling strains, of soul-subduing language, poured forth by those distinguished individuals, Mr. Contra and Mr. Pipin, whilst engaged in discussing the important question, "Whether the rail-road commissioners should construct a road, from here to yonder."

It would be doing gross injustice to the reader, to myself,—to the cause of Phrenology in general, and to the organ of Language in particular, to omit these brilliant specimens of rail-road eloquence, in which the speakers went even beyond themselves, and so happily illustrated the power of the organ under consideration.

I give the speeches as reported in the Baltimore Atheneum; and hope the reader will bear in mind, that a speech meandering over a sheet of paper, is a very different thing, from a speech rushing, torrent-like, from the lips of the inspired speaker.

"*Mr. Contra.*"—"Mr. President—you doubtless must be aware that I have enjoyed very bad health for several days past proximo, and in coming to go on so important a question as this, I am going to come quite unprepared—however, my inertness prompts me to an effort. Nobody knows nothing of the advantages of the road in question previous to discussion. Internal improvement, sir, is diurnally advancing every day on the retrograde—the indefinitely infinite point 'yonder,' stated in the question, gives it a wide scope and an enlarged compactness, which would most glaringly distinguish it from all other roads—its elongation by by-section of other trifling important roads, sir, would, sir, make it the great thorough-fare of all the trade of this side and the other side of yonder.

"We will have the presumption to presume for a moment, sir, by imagining in our mind, a circular square commencing at the source of the great Mississippi, and advancing backward in a direct angular line to the northern lakes; turn this line from its unchanging course towards the mouth of the St. Lawrence, thence keep a direct course inclining southward until you approximate divergedly to the Gulf of Mexico, thence by a maritime passage over the isthmus to the Pacific! I say, sir, imagine this circular square, and it will give you an abstract compound of ideas of the wealth to be poured into our laps! Beautiful plains, level and undulating, washed by the purple limpid waters of thousands of stagnant streams. The animated inertness of happy millions, giving the products of their industry to our great enterprise!—This is no visionary dream, sir, though my opposing antagonist may call it a regular anomaly. If some more eruditely learned orator would lend me the loan of intellectual thoughts and verbal words, I might describe to you the beneficial advantages of such a road—but, sir, as I said prior before, the bad health I enjoy, prevents my lengthening the elongation of my argument."

"*Mr. Pipin*"—"Sir, prior to my placing myself particularly in the position presumptuously presumed by the pedantic pedlar of pros and pronouns on the affirmative, permit me to prognosticate the perishing of his perfectly preposterous propositions. Potent pretensions to perception, pertaining peculiarly to this precious project, possess I—ponderous perform

ances prove particularly perplexing—people prejudge propositions purporting perfect power and prosperity—pleasing pictures probably prettily painted, or poetically polished, persuade puerile perceptions; persuasion's power perishes proscribed—posterity plants poinards into prior presumptions! Put ploughs, pick-axes, and precepts plump into people's possession, and posterity prospers—public passages progress presumptively, public and private property produce proper prices!" It is hardly necessary to add, that the question was settled in the neuter gender. Fullness in the organ of Language, is indicated by protruding eye-balls: I will therefore pledge my faith in Phrenology, and trust the report of the Baltimore Athenæum, that both Mr. Contra, and Mr. Pipin, so far as regards their visual orbs, are very *lobster-looking* gentlemen.

This organ confers ability to learn languages, and was uncommonly full in Mr. William Dove, (already mentioned under Imitation,) who, says "The Doctor," could set the geese gabbling, by addressing them in their own tongue; and make the turkey-cock spread his fan, brush his wing against the ground, and angrily gobble, in answer to his gobble of defiance.

The facility with which some of the lower animals acquire human language, is truly astonishing. The following note will be found in Dr. Caustic's poem of Terrible Tractoration. "The celebrated Leibnitz mentions a dog, a subject of the elector of Saxony, who could discourse in an intelligible manner; especially on tea, coffee, and chocolate; whether in Greek, Latin, German, or English, however, he has not stated."

The reader will now turn to *Language, as illustrated on Plate* 4.

36.—LOCALITY.

Of this organ Spurzheim says: "It seems to me that it is the faculty of Locality in general: as soon as we have conceived the existence of an object, and its qualities, it must necessarily occupy a place; and this is the faculty that conceives the places occupied by the objects that surround us." The memory of places, therefore, is a function of this organ—a function which Goldsmith has represented particularly deficient in Mrs. Hardcastle, (in She Stoops to Conquer,)—who thinks herself forty miles from home, when scarcely forty rods, and does not recognize her own horsepond, even after a portion of its contents has passed down her alimentary canal.

The cobler Mustapha, in the Forty Thieves, manifests full Locality, in threading his way blindfold through the streets, till he arrives at the house of the murdered Cassim; and yet, how often is consistency outraged, by ignorant stage managers, in casting the part of Mrs. Hardcastle, to a lady possessed of full Locality;—and that of Mustapha to a gentleman of no Locality at all. Managers must study *Phrenology*.

A propensity to travel, and a desire for locomotion, are induced by this organ. Combe says, "it is full in the busts of Columbus, Mungo Park, and Cook." Not George Frederick,—he was more remarkable for his frequent inability to perform locomotion,—but Captain Cook, the circumnavigator.

It is prominent in all the busts which I have seen, of Captain Lemuel Gulliver, the discoverer of Lilliput, Brobdignag, Laputa, Balnibarbi, Glubdubdrib, and Luggnagg. To this traveller the world is indebted for the earliest information concerning the Yahoos, the Houyhnhnms and the Struldbrugs.

The good Oloffe, and his companions of Communipaw, whose perilous voyage in search of adventures is recorded by Knickerbocker, possessed great fullness in this organ.

It is huge in Shakspeare's Puck; who proposes to "put a girdle round about the earth in forty minutes."

The propensity for locomotion is essential to a rail-road engine, but should always be accompanied with Adhesiveness, without which it is prone to leave the track, and run off; or slip from its followers, and run on.

Phrenologists differ somewhat in opinion concerning the functions of Locality: some believe that the memory of places, and the propensity to travel, result from two different organs: the former being located much *below* the latter.

This opinion is probably grounded on a custom now obsolete, which prevailed among the early settlers of this country, when it was not uncommon for a father to peregrinate the boundary of his possessions, two or three times a year, in company with his eldest son, to whom he gave a sound flogging at every *land-mark*, by way of impressing its *Locality* on his *memory*; an experiment which always resulted satisfactorily—to the parent.

Gulliver mentions a celebrated Laputian Doctor, who proposed, that whosoever attended a first minister, after having told his business with the utmost brevity, and in the plainest words; should at his departure, give the said minister a tweak by the nose, a kick on the belly, or tread on his corns; to prevent forgetfulness, (i. e.) to impress the circumstances and events related on his *Eventuality*.

A phrenological writer in the Metropolitan for July, 1836, makes the following remarks relative to the too prevalent custom of inflicting stripes on the seat of the body, for errors appertaining solely to the seat of knowledge.

"There is a palpable error, in the practice of converting the birch, into an argument *a posteriori:* seeing that the seat of knowledge is the head, it is inconsistent, that the seat of punishment should be the tail; which besides, when the punishment is severe, becomes unfit to be a seat at all; accordingly, it is to be inferred, that the most natural mode of correction is, the giving a box on the ear, pulling the hair, or administering a whack on the *head* with a round ruler."

To settle the important question, concerning the functions of Locality; let the reader study the organ as represented on Plate 4; and,—unless my Hope deceives me,—it will not only induce a desire to travel, but direct the reader in his course, and fix on his mind the *location* of *one place*; the knowledge of which, in my humble opinion, is worth that of all other places, within the cognizance of the faculty.

37.—WIT OR MIRTHFULNESS.

"Mirthfulness," says Spurzheim, "diffuses over the mind, a disposition to view objects, or events, in a ludicrous light. If along with the higher powers, it be applied to ideas, and conceptions of importance, its agency is called Wit. Directed to common events, and lesser notions; it appears as humour. In union with *Constructiveness*, it produces caricatures, and pictures, in the manner of Hogarth. In short, jest, raillery, mockery, ridicule, irony; and every turn of mind, or action, that excites mirth, gaiety, and laughter, result from this sentiment."

Will Wizzard, mentioned by Launcelot Langstaff, Esq. in his Salmagundi, possessed Mirthfulness unusually full. One of his risible explosions, on being measured by Jeremy Cockloft, Esq., a man remarkable for his endowment of *Calculation*, was found to contain thirty feet square of solid laughter. Now as Lord Chesterfield has decided,—and from his decision there is no appeal in the present case,—that the strongest characteristic of a gentleman, is not to laugh, it is truly unfortunate that friend Launcelot should have been so deficient in Secretiveness as to give the result of this measurement to the public.

Wouter Van Twiller, was not deficient in this organ, but so brimful of gentlemanly de-

portment, that "he was never known to laugh, or even smile, through the course of a long and prosperous life."

Mr. Gilbert Gurney's friend Daily, manifests a most ungentlemanly degree of Mirthfulness.

"Fun is to me," says he, "what ale was to Boniface. I sleep upon fun: I drink for fun: I talk for fun: I live for fun: hence my addiction to our dear funny friends of to-day. They do nothing but laugh. They laugh with one, when present, and at one, when absent, but to me, that's fun."

When this organ is full, and not accompanied with *Adhesiveness*, its shafts are levelled indiscriminately at friends, as well as foes.

If Veneration be likewise deficient, as in the busts of Voltaire and Rosseau; Religion is its favorite mark. If attended with a general deficiency of the moral, and intellectual faculties—(for Spurzheim does not define Wit to be an intellectual faculty,)—the individual assails, even the sublime science which at this moment so deeply interests the reader; and here I must observe, even at the risk of being accused of manifesting huge Self-Esteem; that in thus exercising, (to the utmost of my humble abilities,) both the pen, and the pencil, for the promotion of science, and the reader's edification, my main object is, to close the gasping gashes, and pour a healing unction into the festering wounds, inflicted by the ruthless George Cruikshank, whose wanton attack on the divine system of Phrenology, is without a parallel in the history of atrocities.—*See Cruikshank's Illustrations of Phrenology.*

"Every body knows," says Combe, "what is meant by Wit, and yet no word presents more difficulties in its definition."

Spurzheim remarks, "it is difficult to define the primitive faculty whose exhibition accompanies this organ."

Gall dodges the question, *What is Wit?* by referring his readers to the works of certain witty authors; among whom is Voltaire, who himself says, "I would tell you all the different ways of showing Wit, if I had more."

The reader will find in Hazlit's Literary Remains, the most satisfactory answer to the common question, "*In what does Wit consist?*" as to its *consistency*,—let the opinion of Shakspeare suffice.

"Wit is as *thick* as Tewksbury mustard."

In conclusion:—Instead of telling what Wit is, I prefer to follow the example of Gall, and refer the reader to an undoubted *case* of Wit, on Plate 4: to which all Wit *cases* are very similar.

38.—ACQUISITIVENESS.

"This faculty," says Spurzheim, "reduced to its elements, consists in the propensity to covet, to gather together, &c."

The organ was first discovered in persons prone to make irregular appropriations, and was thence called the organ of Theft. "Combe says, "it is difficult to conceive a miser, without great endowment of this propensity." When moderate, it tends only to economy, and prevents unnecessary expenditures. The organ was full in sergeant Thorp, who on losing his leg, at the battle of Saratoga, congratulated himself, on the sudden reduction of his wardrobe expenses.

In the history of Thomas Jones, Esq. or Tom Jones, as he is vulgarly called;—mention is made of an individual in whom this propensity was very strong, but who had managed so far to conquer his avarice, and gratify his Love of Approbation, as to give away many a sixpence in pretended charity. It is hinted, however, that he ultimately recovered more than the amount of his charitable disbursements, by driving a hard bargain with his undertaker.

The inhabitants of Bath, (England,) are gifted with huge Acquisitiveness. A lady of unimpeachable veracity, Mrs. Winnifred Jenkins, whilst in Bath, writes thus to Mrs. Mary Jones.

"You must no Molly, I missed three quarters of blond lace, and a remnant of muslin, and my silver thimble which was the gift of troo love: they were all in my work basket, that I left on the table in the servant's hall when mistress rung the bell; but if they had been under lock and key 'twould have been all the same: for there are double keys to all the locks in bath, and they say as how the very teeth an't safe in your head, if you sleep with your mouth open."—*Humphrey Clinker.*

The propensity to acquire was uncommonly strong in Alderman Wittington, "who," says the Tatler, "began the world with a cat, and died worth 350,000 pounds."

When this organ is not combined with Calculation, the individual is likely to practice a negative sort of economy, and let out at the bung, whilst holding on at the spigot. This was the case with Governor Testy, who it seems, "was so intent on guarding the national pocket; that he suffered the enemy to break its head."

Some of the brute creation are endowed with this faculty. It is also possessed by many of the insect tribe—such as the ant, the bee, and the spider. In the last mentioned individual, it is happily illustrated by Hogarth, who in one of his prints, represents a spider's web, drawn over a church poor box: the web, being unbroken; the inference is, that the spider has intercepted the donations, and deposited them in his own box.

See Acquisitiveness on Plate 4.

39.—NUMBER OR CALCULATION.

"The special function of this faculty," says Spurzheim, "seems to be calculation in general." Dr. Gall calls it, *Le sens des nombres*, and while he states distinctly, that arithmetic is its chief sphere, he regards it also as the organ of mathematics.

It is full in the portraits of Mr. Joulter, who undertook, by mathematical demonstration, to convince his pupil, Peregrine Pickle, of the evil of his ways, and the consequences that must follow.

Shakspeare has drawn Cloten, in Cymbeline, piteously deficient in Calculation: he

"Cannot take two from twenty, for his heart; and leave eighteen."

Falstaff's error, in computing the number of rogues in buckram suits, that let drive at him, is attributable to deficient Calculation.

Mr. Hardcastle manifests deficiency in this faculty, and fullness in Veneration: from the latter arises his fondness for every thing that is old—old friends, old times, old manners, old books, nay more, he appeals to Mrs. H. to know if he is not pretty fond of his *old wife?* to which the lady replies, "Lud, Mr. Hardcastle, you are forever at your old wives. I am not so old as you make me, by one good year; add twenty, to twenty; and make money of that." "Let me see," says Hardcastle, "*twenty added to twenty* makes just *fifty and seven.*"

Spurzheim says "that negroes in general do not excel in arithmetic and numbers." Here the phrenologist clashes with the historian—for we read that the negroes in Communi-

paw—(whatever they may be in general)—possessed amazing skill in casting up accounts, and "were regarded with as much Veneration, as were the disciples of Pythagoras of yore, when initiated into the sacred quartenary of numbers."

I am disposed to think, that in the present instance, the historian is in error; having frequently noticed during a steamboat voyage round Point Judith, that the blacks did little else, by way of pastime, but grin, and run about the decks, while most of the whites amused themselves by *casting up accounts*.

The care which some individuals take of No. 1, is probably owing to fullness in this organ, combined perhaps with Watchfulness. This combination exists in the portraits of Sancho Panza, and certain it is, that the squire kept a sharp look out, as the saying is, for No. 1, and rarely lost sight of the island of Barataria. On being told by the curate, and by Mr. Nicholas the barber, that his master might become an archbishop, instead of an emperor; he enquires, "Gentlemen, if fortune should bring matters about, that my master should incline to be an archbishop, rather than an emperor; I should be glad to know, what archbishop-errants bestow on their squires?"

In conclusion, reader, allow me to say, that Locality, Calculation, and Number, I consider, by far, the most important of all the organs, established or not established; and have therefore placed them—(in opposition to the classification of most phrenologists, though in conformity to my notions of *Order*,) last on the list of illustrations; in the hope that they will attract your particular attention.

Most *courteous* reader, we have come to

F I N I S :

which, if the last book you have read, be a borrowed one, you may interpret thus,

For Johnston's Now I'll Start,

and whilst you are arranging your habiliments, I will take the liberty to observe, that you cannot better gratify No. 1, than by making yourself thoroughly acquainted with *No.* 6, *as represented on Plate* 4.

NOTE

TO THE FIRST EDITION.

"A FEW typographical errors appear in *Scraps No.* 7, which the reader will be pleased to correct with a lead pencil, thereby participating the pleasures of authorship with the writer, whose *Associativeness* will thus be gratified, and whose *Conscientiousness* will prompt him to say, "*Our* book, most kind reader, is all the better for your corrections." "*That lady's head*," on page 2, should be as you have written it "*this lady's head*." "*Extacies*," on page 3, according to *Johnson*, (with or without the t,) should be "*ecstacies*."

If the "*t*," in "*fort he*," on page 4, were marched from the fort, two or three paces forward, it would make all the difference in the world; the *fort* would then be destroyed, and *he* would suffer annihilation. The quotation "*Jump the life come*," on page 5, requires the preposition *to* between "*life*" and "*come*," before it can be accredited to Shakspeare. Whether or not other errors appear will depend on the reader's *Watchfulness*.

Those who have bought, read, and *paid* for the work, will have discovered, that the author's Calculation of its price, as illustrated on Plate 4, is at variance with the *Calculation* of the reader. This it must be admitted is an error of a *graver* nature, than any in typography: fortunately, however, the very errors of the work but increase its value, inasmuch as they tend only to prove the truth of Phrenology. The author carefully *looked over* his proof sheets, but owing to his deficient *Watchfulness* errors were *overlooked*. With slate, and pencil, he applied himself to *figure* drawing, previously to executing his sketch, illustrative of Number or Calculation, to ascertain the cost of the work, and the price at which it could be offered; but alas! the author's *Number*, to speak *figuratively*, is as insignificant as number 9 with its tail cut off, and not only led him into error on this important point, but suffered him to send the last plate to the printers without even numbering the organs; luckily, the omission is of little or no importance, the organs being numbered in the letter-press work.

The author offers the above as an *explanation* of the errors of the work; not as an *apology*. Phrenologically speaking, he does not consider himself responsible for the errors of organs not in his possession."

[In this the *second* edition, the author has endeavored to discover and correct the errors of the first. Should he have succeeded, his *Hope* will not suffer disappointment, his *Self-Esteem* will be elated, his *Love of Approbation* will be gratified, his *Philoprogenitiveness* will rejoice at the improvement,—within a few weeks,—of this his seventh offspring, his *Acquisitiveness* will be more than pleased at his sudden acquisition of *Watchfulness*, at which his *Wonder* will be excited, and prompt him to exclaim with Dominie Sampson, *pro-di-gi-ous!*]


Now I've got it dish, as I have not sat up all night for nothing. – Now for it! here!
O! Polly, Polly Polly Small-
-ey you've got my heart in prison.
Your Tommy Tommy Tommy's all
Yours, alone. & is it his?
(1) AMATIVENESS
"This is the very ecstasy of Love."
(2) PHILOPROGENITIVENESS
(Love of offspring)
O Jimmy! this cheese that pa brought is about full of sawdust
THE ARK
(3) INHABITIVENESS
Now my friend you wont leave me!
What leave you! when you are not on a new vile-ation to take care of yourself? Never! NEST my friend never!
THEATRE
SIAMESE TWINS
ADHESIVENESS
Ah! sailiff yankees! have I caught ye at last!
IMITATION
ROBINS as Mathews
(4) ADHESIVENESS
(5) COMBATIVENESS. Puffenburghs attack on the cabbages, pumpkins &c Knickerbocker's Hist of N York Ch 7 B 5
(6) IMITATION
The original and the copy, or The real critter and its Imitator
DESTRUCTIVENESS
No Passengers dis-patched on the cars
Infernal machine
RUM
(7) DESTRUCTIVENESS
THE KITE
VITATIVENESS
(JOICE HETH)
(8) VITATIVENESS, or A PROPENSITY TO LIVE
I must really dispose of my corn hardened! I never get out of it without treading on my great toes!
(9) SECRETIVENESS

P.II

(10)

SELF ESTEEM.

Mushroom Fungus Esqr

Sanctity Puffhimself Esqr
(one of the firm of Knave, Fool & Co.)
Patronized by the Emperor of China, the grand Sultan, the King of Lapidia, the Queen of Birdingamy, the Emperor Lilliput & the renowned Governor of Barbadoes.

"The whole of the firm, Co and all, are dismissed"

COMPARISON
(11)

"Two heads to grow, how true's the adage
A cabbage-head's like a head of cabbage"

(12) LOVE OF APPROBATION
(A load-stealing propensity)

TOADY GOBBLEALL Esqr

Patronized by the King of Glubdrubdrib, the Emperor of Laggnagg, the chief of the Houyhnhnms, & by many other equally distinguished individuals

(13) CAUTIOUSNESS

(14) BENEVOLENCE

ALIMENTIVENESS

(15) ALIMENTIVENESS excited by a Steamboat dinner bell

Mothers Hope

(16) HOPE

(17) COMPARISON IN THE SITTER. IDEALITY IN THE ARTIST

(18) CONSCIENTIOUSNESS
(Important to jurymen)

(19) VENERATION

P. III

(20) COLOUR — (Neat, not gaudy)

Singular phenomenon. a black rainbeau

(21) ORGAN OF SIZE
One of the knowing faculties. Instrumental in smelling a rat

(22) ORDER

Organ of Size accompanied with Tune

Now Snipes you know you owes me three cents — you met me here yesterday, & says you, Scraggs says you, there's a blackguard Borst comin' for me says you: can't you lend me three cents to stop it? I'll pay you tomorrow? Snipes says I, I'm jist been washin' a little blackguardism out, d'my own thread & here's the three cents change, take em' says I — & you took the endorsements & went over to Swigle's & got a three cent purgitor

Well! I remember the blackguard feelin' comin' over me, & I recalled your case to Swigle, knowingly pullin a little — tallow or other to mesh it out — And I can't remember nothin' about the three endorsements

Colour warranted permanent

(23&24) INDIVIDUALITY & EVENTUALITY

(25) WEIGHT
Wouter Van Twiller weighing the evidence in the case of Schoonhoven vs Blacker

(26) FORM — How acquired.

Firmness

(27) FIRMNESS

(28) CONSTRUCTIVENESS (in Mr Snip)

Dominie Sampson (Wonder!)

(29) WONDER OR MARVELLOUSNESS

P IV

30 TUNE

"There's music in all things if men had ears." Byron

31 CAUSALITY.

39 TIME

The natural language of time, says Swinburne, is forming the eyes upwards.

WATCHFULNESS
Looking out for horrid murders, dreadful accidents, mysterious circumstances awful disclosures &c

WATCHFULNESS 33

34 ASSOCIATIVENESS (a) "Birds of a feather &c

ASSOCIATIVENESS
"Yes! a love of society!
"Hail social life"
Miller

LANGUAGE
"There's language in her eye"
Shake
35

36 LOCALITY (Le) The remembrance of places.

(Entrance to the publication office of the Scraps No 6 Summer st Boston.)

YORICKS SKULL
An undoubted case of WIT and MIRTHFULNESS
37

"Alas! poor Yorick!"
"I knew him Horatio - a fellow of infinite jest, of most excellent fancy"

38 ACQUISITIVENESS

NUMBER 6
(SUMMER ST BOSTON Dont forget)

39 NUMBER OR CALCULATION