A synopsis of practical phrenology. Compiled for the use of pupils.

A SYNOPSIS

OF

PRACTICAL PHRENOLOGY.

COMPILED FOR THE USE OF PUPILS.

BY THOMAS SIM, M. D.
TEACHER OF PHRENOLOGY, AND PUPIL OF THE LATE DR. SPURZHEIM.

'Wisdom is the principal thing: therefore get wisdom.'--Solomon
'Man's greatest knowledge is himself to know.'--Pope.

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INTRODUCTION.

PHRENOLOGY is the science of human nature. And the study of the nature and capabilities of man, cannot fail to be interesting to every one having the capacity and industry, necessary to its pursuit. So thought the most eminent among the ancient Philosophers, and those who made the greatest proficiency in this branch of science were held in the highest estimation by their fellows.

The maxim of the Philosopher of Miletus, "*Know thyself*," was in high repute, and the rulers of the people caused it to be inscribed on their temples, and on pillars by the way-side, in order that it might be impressed on every mind.

In these latter days, this science is beginning to be studied with a zeal that augurs well for its future prosperity. The genius of metaphysical Philosophy is becoming deserted, and many of the learned and gifted of the earth, have ceased to follow in her train.

About the commencement of the present century two master spirits arose, who by systematizing their observations, were enabled to present to the world, a correct doctrine of mental phenomena, to which they gave the name "Phrenology." This name they chose to distinguish it from all other systems of mental Philospophy. It is derived from two Greek words ("*Phren*" and "*Logos*") signifying literally, a doctrine concerning the phenomena of mind.

Phrenology differs from every other system of mental Philosophy, in referring to the especial instrument of mind's manifestation in connection with its peculiar attributes or

capabilities. Therefore, its OBJECT *is to ascertain and* APPLY *the* LAWS which the Creator has instituted for the regulation of mind. Philosophers generally, have attempted to study mind by itself, as though it was altogether unconnected with, and independent of matter; and the majority of them have made the peculiarities of their own consciousness the data whereby to judge of all mankind, forgetting in the multiplicity of their wisdom that the consciousness of no two individuals can be alike. Experience proves that we cannot investigate mind by itself, any more than we can power of any other description—for mind itself is but a plurality of powers; and the means by which power is produced, and also its application, should in everycase be considered. It can easily be demonstrated that a material instrument is necessary for the manifestation of mental, as well as physical power. Our Creator thought so, or why did he give to man so complicated an instrument as the human brain, parts of which it has been proved, are not essential to life, or the functions of the mere animal economy,but only to the exercise of man's higher nature, morality and intellection.

Observation teaches also that the capability of manifestation depends upon the perfection or imperfection of the instrument by which mind is to be exercised. The mental machinery of an idiot is imperfect, and in this respect, and in this only, he differs from one of sound mind. By way of illustration, let us use the following simile: Suppose we were to place before an accomplished musician, two instruments, one perfect in all its parts—its strings attuned to harmony; the other imperfect—some of its parts wanting, or disproportioned to each other. By the exercise of his skill upon the former, he can produce most excellent music, but by the exercise of the same skill on the latter, he can produce nothing but discord. So it is with the mind. If it has a comparatively perfect instrument whereby to manifest

itself, its powers will harmonize; but if its instrument is imperfect, idiocy, insanity, or discord will be the result.

Now if such an intimate connexion as we have stated exists between the mind and the body, how, we would ask, should mind be studied? We think that all reflecting persons will answer, that it should be studied in connexion with the body. But some tell us that "it is degrading to mind to study it in connexion with matter." They seem to forget that the same Power that created mind, created also matter; and that none of His works are unworthy of man's investigation.

It is also evident, that by a careful observation of the *laws* which God has instituted, we shall be better enabled to detect the deficiencies or imperfections of the physical, moral, and intellectual machinery of man, and know better how to apply those means best calculated for their amelioration.

Again, if the science is true, a system of education based on other than Phrenological principles, must not only be erroneous, but extremely injurious to the rising generation. Phrenology teaches that the minds of no two individuals are alike, and yet it is common to adopt the same mode of cultivation for all. What would we think of a gardener, who would plant a number of scions of different kinds, in the same soil, at the same season of the year, and in short, adopt the same mode of cultivation towards them all? It is true that some would take root, flourish, and arrive at perfection; but, would it be so with all? No! The very means which brought some forward would retard or prevent the progress of others. So it is with the cultivation of mind. The very means which would aid the developement of one individual's faculties, might retard the developement of another's. How many minds, fitted by nature, for high degrees of usefulness have become enervated and finally struck from the list of

intellectual greatness, for the want of proper cultivation and direction.

Finally, it is the duty of all to study Phrenology. It will enable them to "*know themselves and others*," and this knowledge is of more practical utility in promoting the proper exercise of man's talents, and dispositions, than all the theoretical speculations which have amused the learned, for the last four thousand years.

December, 1839.

CHAPTER II.

CLASSIFICATION OF THE HUMAN FACULTIES.

PHRENOLOGISTS have differed in the classification of the faculties. We give the following, considering it the most correct.

ORDER I. AFFECTIVE FACULTIES.

GENUS I. SOCIAL AFFECTIONS.

1. Amativeness.
2. Philoprogenitiveness.
3. Concentrativeness.
4. Adhesiveness.

GENUS II. PRESERVATIVE FACULTIES.

5. Vitativeness.
6. Alimentiveness.
7. Combativeness.
8. Destructiveness.
9. Acquisitiveness.
10. Secretiveness.
11. Constructiveness.
12. Cautiousness.

GENUS III. INFERIOR SENTIMENTS.

13. Love of Approbation.
14. Self-Esteem.

GENUS IV. SUPERIOR SENTIMENTS.

15. Firmness.
16. Conscientiousness.
17. Veneration.
18. Hope.
19. Benevolence.
20. Marvellousness.

ORDER II. SEMI-INTELLECTUAL FACULTIES.

GENUS I. EXTERNAL SENSES.

Hearing.
Seeing.
Taste.
Smell.

Feeling or Touch.

GENUS II. IMAGINATIVE FACULTIES.

21. Ideality.
22. Imitativeness.
23. Mirthfulness.
24. Language.

ORDER III. INTELLECTUAL FACULTIES.

GENUS I. PERCEPTIVE FACULTIES.

25. Upper Individuality.
26. Lower Individuality.
27. Locality.
28. Eventuality.
29. Form.
30. Size.
31. Weight.
32. Colour.
33. Order.
34. Number.
35. Time.
36. Tune.

GENUS II. REFLECTIVE FACULTIES.

37. Comparison.
38. Causality.

CHAPTER III.

Description of the locality of the organs, with an analysis of their functions—influence on character or disposition, &c.

I. AMATIVENESS.

The organs of this faculty are situated below, and on each side of the occipital protuberance, (a prominence on the back part of the head, which is easily discoverable.) The cerebellum or "little brain," is the seat of this faculty.

Its function is to produce the sexual feeling; physical love.

Use.—Mutual love of, and fondess for the society of the other sex. Connubial love.

Abuse.—Adultery, libertinism, obscene conduct and conversation.

Combinations.—With the rest of the social affections, it aids in giving amiability in the domestic circle. With large Combativeness, Firmness, and Self-Esteem ; courage to defend the one we love. With large Adhesiveness—constancy in love—with small Adhesiveness, inconstancy will result.

Very large.—Deep connubial love—strong sexual passion.

Large.—Delight in the society of the opposite sex.

Moderate.—Rather fond, though not ardently so, of the other sex.

Small.—Deficient in attention to the other sex; not amatory.

Very small.—Incapacity for the enjoyments of connubial love.

This organ is larger in males than in females.

II. PHILOPROGENITIVENESS.

The organs of this faculty are situated above the occipital protuberance, and their boundary will be indicated on the cranium by the course of the lamdoidal suture.

Its function is to produce the love of offspring.

Use.—It forms the basis of parental affection, paternal tenderness, and feeling for children generally.

Abuse.—Over-fondness for, and injudicious indulgence of children, a disposition to pamper or spoil them.

Combinations.—When this organ is large, with Benevolence and Approbativeness well developed, a fondness for children generally will ensue. When Benevolence is small, the feeling is apt to be confined to offspring alone.

Very large.—Excessive fondness for offspring. Great solicitude or anxiety for their welfare.

Large.—Reasonable love of offspring, and delight in their prosperity or well doing.

Moderate.—Interest in one's own children, though not much forbearance for their faults.

Small.—Want of interest or care for children or offspring; coldness or indifference towards them.

Very small.—Lack of parental affection or tenderness, liable to treat children unkindly.

This organ is larger in females than in males.

III. CONCENTRATIVENESS.

The organs of this faculty are situated on each side of the prominence formed by the top of the occipital bone.

Its function is to concentrate the action of the faculties and feelings.

Use.—It enables us to fix the attention on any particular pursuit or study—to give permanence to the emotions or feelings—love of place.

Abuses.—Tendency to fix the mind on any one subject to the neglect of external impressions—abscence of mind—nostalgia or home-sickness.

Combinations.—When this organ is large, and the perceptive and reflective faculties with Constructiveness well developed, the individual will possess Mathematical talent. With the social affections strong, and Locality small, very little disposition to move abroad or travel will exist. When it is small, versatility is apt to be the effect, especially with small Adhesiveness.

Very large.—Great application, tediousness and prolixity of thought, great continuity of thought and feeling. Intense love of home or country.

Large.—Ability to fix the mind on any one subject, or the power to change the subject of the thoughts or feelings. Attached to home.

Moderate.—Not prolix. Keeps to the point with difficulty in writing or speaking. Disposed to change residence or location.

Small.—Inclination to change from one subject to another. Remiss of application. Indifference to home as such.

Very small.—Want of patience, application and attention; restlessness. Dislike to remain long in one place.

It is large in the natives of Switzerland and in the Highlanders of Scotland. Small in the Arabs and other wandering tribes.

IV. ADHESIVENESS.

The organs of this faculty are situated on each side of Philoprogenitiveness and Concentrativeness. On the outside of the lamdoidal suture.

Its function is to give adherence to attachments—perseverence in pursuits and general stability of disposition.

Use.—It produces the instinctive tendency to form attachments—fondness for society or companionship—delight in the interchange of affection.

Abuse.—The disposition to sacrifice too much for the sake of friendship: attachment to unworthy objects—too great adherence to opinions once formed, and prejudices once entertained.

Combinations.—With this organ large and Firmness well developed, perseverence will strongly characterize the individual. With Love of Approbation and the imaginative faculties well developed it produces the pleasant companion and the unwavering friend. With large Self-Esteem, and strong passions, bigotry and intolerance may ensue, especially if Benevolence is small. With this small and Approbativeness large; coquetry.

Very large.—Affections strong and devoted. Friendship strong, ardent, and disinterested. Constant.

Large.—Sociability; the disposition to form attachments and enjoy friendships, without the disposition to sacrifice much in their behalf. Stability of character.

Moderate.—A tolerable degree of social feeling, without strong friendship or attachment. Rather unstable.

Small.—An interested friend, fickle and changeable: Inconstant.

Very small.—Indifference to friends. Want of attachment. "Unstable in all their ways."

Larger in women than in men. Large in the Jews, and in the crania of the Aborigines of this country.

V. VITATIVENESS.

The organs of this faculty are situated immediately over the internal orifice of the ear: resting upon the petrous portion of the temporal bone. (It is always difficult and sometimes

impossible to judge of the size of this organ in the *living* head; its size is easily ascertained in dissection.)

Its function is to produce the instinctive love of life.

Use.—Desire to live, and to use the means necessary for the preservation of life.

Abuse.—Too great tenacity or love of life. Too strong fear or dread of death.

Combinations.—With this organ large and large Cautiousness, and where Firmness, Self-Esteem and Hope are small, the individual will always be cowardly when life is in danger, and will live in constant dread of death. Where this organ is very small and Hope is not well developed, there will be a disposition to suicide.

Very large.—Intense desire to prolong life. Ardent desire to live hereafter; strong antipathy to the idea of annihilation.

Large.—Desire to prolong life while the capability of enjoying existence continues.

Moderate.—Not very tenacious of life; fear of death not strong.

Small.—Love of life weak. Under some circumstances would *rather* cease to exist than to live.

Very small.—Recklessness of life, and the means of its preservation—disposition to suicide.

VI. ALIMENTATIVENESS.

The organs of this faculty are situated over the petrous portion of the temporal bone, forward of Vitativeness, partly beneath the zygomatic process.

Its function is to give the instinctive desire for aliment.

Use.—It prompts the exercise of other faculties in procuring food necessary for the sustenance of the body.

Abuse—Gluttony, excess in the use of food, epicurism—intemperance in eating, &c.

Combinations.—With this organ large and the imaginative faculties strong, it will give the talent for, and the propensity to invent dishes—to pay attention to matters pertaining to the table—cookery, &c.

Very large.—Propensity to eat too much, to indulge in luxurious living. Strong appetite.

Large.—Strong relish for food; fondness for variety of dishes—rather strong appetite.

Moderate.—Rather select in the choice of food, but indifferent to variety.

Small.—Appetite weak. Not apt to indulge in the luxuries of the table.

Very small.—Want of appetite or relish for food.

VII. COMBATIVENESS.

The organs of these faculties are situated at the inferior-posterior angle of the parietal bone. To locate these organs, place the finger on the external ear, and then move it back in a straight line about an inch, or in large heads about an inch and a quarter, and it will bring it to the centre of the organ.

Its function is to give the instinctive propensity to combat or contend.

Use.—The disposition to contend for what is right, and combat that which is evil; it aids in giving energy, activity and courage to disposition.

Abuse.—Irritability, contention, wrangling; propensity to contend or combat for the sake of gratifying the inferior sentiments; fighting, bullying, scolding, &c.

Combinations.—When the intellectual organs are well developed, these organs aid in giving energy and activity to them. When Firmness, Cautiousness and Secretiveness

are small, irritability or passion will be controlled with difficulty.

Very large.—Great excitability, quickness of temper; tendency to passion; finds it difficult to govern his passion or temper.

Large.—Fond of argument; rather excitable, disposition to contend for what the judgment approves, and to defend one's self.

Moderate.—May defend when excited, but will shrink from strife and contention; not given to disputation.

Small.—"Would rather leave off contention before it be meddled with."

Very small.—Tameness, want of the spirit of resistance; not prone to resent injuries.

VIII. DESTRUCTIVENESS.

These organs are situated over those of Vitativeness; above, and at the back of the external ear.

Its function produces the instinctive propensity to destroy.

Use.—To put down or destroy that which is evil or hurtful—to kill for food; gives energy and efficiency to the philanthropist in putting down erroneous principles, &c.

Abuse.—To destroy or put down that which ought not to be destroyed—cruelty towards fellow beings or animals; rapine, murder; disposition to torture or torment. Revenge.

Combinations.—When this organ is large with large Language, it produces severity in speech or writing—with large Mirthfulness, a disposition to satire—with large Benevolence, effective philanthropy—with large Adhesiveness, Concentrativeness and Firmness, a propensity to *harbor* or retain a desire for retaliation or revenge, especially if Benevolence and the moral powers are moderate.

VERY LARGE.—When excited, great severity, violence, or harshness, may be the effect; liable to strong passion.

LARGE.—Considerable force and energy of disposition; capable of strong indignation; severe.

MODERATE.—Anger or indignation not strong, not apt to be severe, harsh or violent. Not apt to be cruel.

SMALL, OR VERY SMALL.—General mildness of disposition, want of force or energy; little tendency to destroy.

IX. ACQUISITIVENESS.

These organs are situated above and a little back of Constructiveness; forward of Secretiveness.

Their function is to produce the instinctive propensity to acquire.

USE.—To acquire that which will afford proper gratification to the rest of the faculties.

ABUSE.—Propensity to acquire unlawfully or dishonestly. Theft, fraud, corruptibility. Plagerism.

COMBINATIONS.—If the intellectual faculties are well developed with large Acquisitiveness, desire for knowledge or information will result. If the animal propensities predominate, it is apt to be employed for their gratification exclusive of the moral powers, especially if Conscientiousness and Self-Esteem are deficient, disposition to theft or dishonesty will be the effect. If Acquisitiveness is much smaller than the preservative faculties, the individual will be indifferent to his own interests. If Secretiveness is well developed along with this organ, the person will be saving, as well as acquisitive.

VERY LARGE.—Ardent desire for wealth; covetousness. Unless great self-control is exercised, apt to abuse the faculty.

Large.—Love of property strong, desire to make or acquire money, property or information.

Moderate.—Not over anxious for the acquisition of wealth, &c., but manifest at the same time a respectable regard for property.

Small.—Rather indifferent to the acquisition of property, not covetous.

Very small.—Careless about the acquisition of wealth, or information. Does not realize the value of money.

X. SECRETIVENESS.

These organs are situated immediately above Destructiveness, and below the parietal prominence.

Their function is to produce the instinctive propensity to conceal.

Use.—It is an essential ingredient in prudence. It disposes us to retain the thoughts or ideas until the reflective faculties have approved or disapproved of their utterance. Economy.

Abuse.—Cunning, hypocrisy, duplicity, intrigue, falsehood, non-committal.

Combinations.—If Cautiousness is large and this organ well developed, prudence will be the result. If Mirthfulness, &c., be large this faculty will enable an individual to relate that which is ludicrous, and at the same time preserve a grave expression of countenance. If Love of Approbation and this organ are large and Conscientiousness small, it is apt to lead to hypocrisy. With Acquisitiveness large, it produces the propensity to hoard up or save.

Very large.—Profound secrecy, delight in concealment; in the exercise of intrigue, or diplomacy; disposition to be miserly or close.

Large.—Secretive. not apt to make known plans, pur-

poses or intentions. Prudent in the expression of sentiments; saving or economical.

Moderate.—Assertions in general undisguised, rather disposed to be open and confiding. Not apt to conceal emotions, not very economical.

Small.—Dislikes intrigue or stratagem. Rather too open or frank in the expression of opinions; apt to be imposed upon; imprudent; want of economy.

Very small.—Fond of telling secrets, incapable of concealing emotions or opinions. Not at all saving or economical.

It is large in the Indians, in the heads of Talleyrand and Martin Van Buren.

XI. CONSTRUCTIVENESS.

The organs of this faculty are situated below and a little forward of Acquisitiveness; a line drawn from the top of the external ears horizontally forward, will cross their centres.

Their functions produce the propensity to plan or construct.

Use.—To construct instruments or machinery for useful purposes, for self-defence; to plan for public or private benefit. It aids in giving ingenuity in the exercise of the intellectual faculties generally.

Abuse.—The construction of weapons or machinery for the injury or destruction of mankind. The too great disposition to plan.

Combinations.—With these organs large, and the perceptive powers and Imitativeness well developed, good mechanical talent will result. With the reflective faculties well developed ingenuity in argument or debate. If the organ of Imitativeness is small, and the perceptive powers

are moderate the individual may be a good theoretical, but not a practical mechanic.

Very large.—Great fondness for inventing, planning and constructing; great contrivance, ingenuity, &c. Quick in the suggestion of expedients.

Large.—The talent for inventing or improving; fondness for planning or contriving. Ingenious.

Moderate.—Mechanical talent respectable, when assisted by the perceptive faculties; not very apt at the suggestion of expedients. With Imitativeness large, would be an imitator in mechanics.

Small.—Want of skill in planning or constructing. But little ingenuity or contrivance.

Very small.—Awkwardness and inaptness in the use of tools. Want of ingenuity and of the inventive talent.

These organs are found very small in the New-Hollanders and Hottentots; large, as a general rule, in the heads of New-Englanders, &c.

XII. CAUTIOUSNESS.

The situation of these organs will always be indicated by the prominence which occurs in the centre of the parietal bone, and is easily discovered on every head.

Their function is to produce the instinctive propensity to circumspection.

Use.—To look forward to future events; to avoid dangers and difficulties. It is an ingredient in prudence.

Abuse.—Anxiety, inquietude, restlessness, irresolution, great or unwarrantable fear, hypochondriasis, cowardice.

Combinations.—If these organs are large and the organs of Firmness and Self-Esteem are small, the individual will be cowardly; if Combativeness and Love of Approbation are large with this combination, the person may make a show of

courage—but will be in reality a coward. With Secretiveness, carefulness and prudence will result. With Firmness and Self-Esteem well developed, and this organ large, the person will not be apt to get into danger, but will manifest courage when exposed to it, or when defending himself from it.

Very large.—Great fear of danger, hesitation, doubt, timidity. Strong disposition to qualify expressions, to use the words *but* and *if;* the disposition to look forward to the future with apprehensions.

Large.—Careful, circumspect, fore-thought, apt to provide against dangers in prospect. Not hasty in decisions.

Moderate.—Somewhat cautious, but often not sufficiently so for one's own interest.

Small, or very small.—Hasty in decision, not careful or circumspect. Reckless, imprudent, rash, &c.

XIII. APPROBATIVENESS.

The organs of this faculty are situatnd on each side of Self-Esteem, below or back of Conscientiousness.

Their function is to produce the love of approbation.

Use.—They give the wish to please others, as far as agreeable to morality, to have the good opinion or approbation of the good or great; the desire to excel; ambition properly directed; it excites to affability and politeness; the love of praise. Emulation.

Abuse.—A disposition to please others at the expense of rectitude—to profess opinions or sentiments that do not belong to us, for the purpose of becoming popular; hypocrisy in general may result from it, too great fondness for flattery ourselves, and a propensity to flatter others. Vanity.

Combinations.—If this organ predominates, it is apt to fur-

nish the prevailing motive for conduct. It will cause a show of courage in the coward, the appearance of charity and urbanity in one who has small Benevolence; and there are too many who profess to be religious merely because it is fashionable. If, with this organ large, Self-Esteem is small and Cautiousness large, a disposition to jealousy will result. If Adhesiveness is small and this organ large, the lady is apt to be a coquette.

Very large.—Great fondness for show, display; great love of praise, flattery or approbation. Apt to be vain.

Large.—Love of display, fond of praise, and apt to praise others. Affable, polite, ambitious; fear of scandal, sense of shame; careful of reputation.

Moderate.—A disposition to satisfy or please others when it can be done without inconvenience to one's self. May desire a good name, but will not exhibit much anxiety to obtain it.

Small.—Careless of reputation; cares but little about pleasing others, not very accessible to flattery.

Very small.—Absolute indifference concerning the opinion others may entertain of them, disregard to politeness and to the customs or fashions of society.

XIV. SELF-ESTEEM.

The organs of this faculty are situated at the crown of the head, as it is usually called; above Concentrativeness, below Firmness and between the organs of Approbativeness.

Their function is to produce self-respect and self-confidence.

Use.—To produce a proper degree of confidence in our own powers, in order that we may exercise them to advantage. It gives to the individual a sense of self-integrity, and aids the proper exercise of the moral powers.

Abuse.—Too great confidence in one's self; pride, arrogance, haughtiness, insolence, conceit.

Combinations.—If this organ is large and firmness is well developed, love of power and fondness for command will result, and the person is apt to be self-opinionated and dogmatical. If Veneration is large and this organ is not well developed, the individual will be diffident and unassuming.

Very large.—Apt to think too much of one's own opinions or talents. Apt to be proud and egotistical. Confident, high minded.

Large.—Independence, love of freedom, disposition to think, decide, or act for one's self, aspiration of greatness, self confidence.

Moderate.—Tolerable respect for one's self, not apt to be proud or self opinioned, not much self dignity or confidence.

Small.—Not apt to appreciate one's own talents sufficiently, not apt to exercise a proper degree of pride or confidence. Diffident; want of manliness or high mindedness.

Very small.—Lack of independence; too much submissiveness. Too bashful or diffident.

XV. FIRMNESS.

The organs of this faculty are situated on the top of the head, above Self-Esteem; a line drawn from one parietal prominence to the other will intersect them.

Their function is to produce determination, decision, firmness.

Use.—To give decision of character; self-control, or the power to command or restrain the rest of the faculties in obedience to the dictates of morality. It is an ingredient in courage, presence of mind, &c. It aids in producing energy and perseverance.

Abuse.—Obstinacy, stubbornness, disobedience, mutiny, sedition.

Combinations.—With this organ large, and Adhesiveness well developed, perseverence will result. If Adhesiveness is small, the person may be fickle, though obstinate. With large Approbativeness and this organ small, the person will lack in moral courage, especially if Self-Esteem is also small.

Very large.—Great tenacity of purpose, decision and determination; will find it difficult to obey others. Fond of opposition.

Large.—Firm, decided, impatient of control, not apt to yield. Generally capable of self-government.

Moderate.—Firm, but inclined to yield to strong opposition; not apt to be obstinate; does not find it difficult to obey others.

Small.—Not sufficiently decided or resolute, apt to give way to opposition too easily. Very little presence of mind.

Very small.—Too easily governed by others, irresolute, almost incapable of self-control. Too submissive.

XVI. CONSCIENTIOUSNESS.

The organs of this faculty are situated on each side of Firmness, above Love of Approbation.

Their function is to direct the rest of the faculties in judging of right and wrong.

Use.—To give origin to the sentiments of justice, or respect for the rights of others; duty, conscience.

Abuse.—Scrupulous adherence to noxious principles when ignorantly embraced; excessive refinement in views of duty and religion; excess in remorse or self-condemnation.

Combinations.—When this organ is well developed, along with the rest of the superior sentiments, it disposes to morality and honesty of disposition. If Firmness, Self-Esteem,

and the inferior feelings preponderate, it is apt to lead to intolerance, bigotry, and the disposition to persecute those who differ with us in opinion. Well directed Conscientiousness believes that all divine institutions are founded in justice, it disposes us to respect the rights of our fellow creatures, and to exercise forbearance and liberality towards them. It is the internal balance between the animal propensities and intellectual faculties; it is the law which even the heathen have taken unto themselves.

Very large.—Strong sense of duty, great desire to arrive at truth, detestation or abhorrence of evil principles, constant propensity to enquire what is right and what is wrong. Repentant, scrupulous.

Large.—High regard for duty, justice, &c., penitent for faults. Grateful, forgiving. Having a quick perception of right and wrong (i. e. if the organ is aided by strong intellectual faculties.)

Moderate.—Tolerable regard for duty, not apt to be very penitent or grateful. Not scrupulously just.

Small.—Sense of justice weak, not grateful, unfaithful, provided it will gratify self-interest, apt to be dishonest.

Very small.—Disregard of moral principle, unjust, dishonest, unfaithful, not to be trusted.

XVII. VENERATION.

The organs of this faculty are situated in the region of the anterior fontanel, forward of Firmness, and at the back of Benevolence.

Their function is to produce the propensity to respect or venerate.

Use.—Disposition to adore, respect venerate or reverence whatever is good or great. It aids in producing the religious sentiment.

Abuse.—Senseless respect for unworthy objects, consecrated by time or situation. Love of antiquated customs, abject subserviency to persons in authority; superstition.

Combinations.—Veneration, Hope, and Marvellousness combined, give tendency to religious belief. When this combination is abused, it produces superstition and belief in false miracles, prodigies, magic, ghosts, and all supernatural absurdities. With Firmness and Self-Esteem small and this organ large, we are apt to pay too much defference to men in authority, and to be too servile to those we consider our superiors.

Very large.—Great fervor of devotion, when the faculty is directed to the Supreme Being. Great love of antiquities. Strong propensity to respect others.

Large.—Apt to reverence and respect others; awe and veneration of Deity. Fond of that which is old or ancient.

Moderate.—Tolerable reverence for Deity, and for things ancient. Not much reverence for man.

Small.—Not apt to pay due respect to superiors.

Very small.—Irreverent; want of respect for others; little reverence for God or man.

Large in the heads of the Hindoos, Arabs and Persians. Very small in Napoleon Bonaparte. Large, though improperly directed in Voltaire.

XVIII. HOPE.

The organs of this faculty are situated on each side of Veneration, above the temporal ridge.

Their function is to dispose us to look, as it were, to the bright side of the future, to hope for that which the other faculties desire.

Use.—Tendency to look forward to the future with confidence and reliance. Its legitimate exercise, in reference

to this life is to give us a vivifying faith, that good is attainable, if we use for the proper means; that which we suffer evil, we are undergoing a chastisement for having neglected the institutions of the Creator, the object of which punishment is to favor us back into the right path.

Abuse.—Credulity, and absurd expectations of felicity not founded upon reason.

Combinations.----If this organ is large and Ideality and Constructiveness are also well developed, there will be great disposition for scheming, for "building castles in the air," &c. Enthusiasm will also result from this combination. If this organ is small and Cautiousness is large, disposition to hypochondriasis will result.

Very large.—Too great anticipations. A propensity to promise ourself too much for the future.

Large.—Expectations sanguine, cheerfulness and enjoyment in the prospect of the future.

Moderate.—Reasonable expectations of the future, often takes pleasure in anticipating.

Small.—Apt to view the future with doubt, anxiety and forebodings; prone to despondency.

Very small.—Despondency, melancholy, apprehension of calamity, distress, failure, &c. Despair.

XIX. BENEVOLENCE.

The organs of this faculty are situated over the top of the forehead, forward of Veneration and above Comparison.

Their function is to produce desire for the happiness of others.

Use.—Charity, good will to man and animals; philanthropy; sympathy for the distressed, and a desire to aid or assist them; mildness of disposition; generosity.

Abuse.—Profusion; injurious indulgence of the pass ions

and appetites of others. Benevolence to the undeserving at the expense of others.

Combinations.—If the organs of the preservative faculties are not predominant, an individual with this large will be practically generous. There are some who have those organs, so large that with well developed Benevolence, they will content themselves with *pitying* the afflicted, without being willing to lend them a helping hand, or to aid them in their distress.

Very large.—Humane and generous in a high degree. Emotions of kindness very strong; kind-hearted.

Large.—Generous; kind; apt to sympathise with the distressed; philanthropic.

Moderate.—Tolerably benevolent or generous when the selfish propensities are not excited. Not very *actively* philanthropic.

Small.—Not benevolent; not apt to sympathise with the sufferings of others; selfish; uncharitable.

Very small.—Hard-heartedness, inhumanity, insensibility to the woes of others.

XX. MARVELLOUSNESS.

The organs of this faculty are situated forward of Hope, on the superior and lateral portions of the forehead above the temporal bone.

Their function is to produce the fondness for the wonderful, astonishing, or marvellous.

Use.—Desire of novelty; admiration of the new or unexpected, the grand, the wonderful and extraordinary.

Abuse.—Too great love of the marvellous and astonishing; the belief in ghosts, dreams, and false miracles.

Combinations.—With this organ large and Cautiousness well developed, the person is inclined to be superstitious,

and to have faith in the supernatural; with the latter organ small, will always be credulous. With large Ideality, Language, and Eventuality, fond of listening to, and relating marvellous tales or anecdotes. If Conscientiousness is but moderate, the person does not like to allow a story to lose interest in recapitulation—would rather add than diminish.

VERY LARGE.—Very fond of the marvellous; predisposed to believe in ghosts, dreams, and relations of supernatural occurrences; apt to be credulous and superstitious.

LARGE.—Delight in wonderful narrations; fond of the study of science because it developes wonderful phenomena. Apt to believe.

MODERATE.—Not very fond of the wonderful; rather incredulous, as far as supernaturality is concerned.

SMALL.—Incredulity, unless evidence is advanced. Inclined to be sceptical; incredulous.

VERY SMALL.—Apt to reject every thing for which they cannot account; quite sceptical.

Very large in Socrates, Swedenborg, Wesley, and Dick.

EXTERNAL SENSES.

It is by means of the organs of the external senses, the Eye, Ear, Touch, &c., that we are brought into communication with external objects, and receive impressions from the world without. They may be called the messengers from without to the mental faculties within, and if they are wanting or imperfect, impressions either cannot be received at all or they must necessarily be imperfect.

The effects of the use and abuse of these faculties are obvious to all.

XXI. IDEALITY.

The organs of this faculty are situated in the region of the temples, immediately below the temporal ridge.

Their function disposes us to seek for, and aim at perfection, it gives the sense of ideal beauty.

Use.—Love of the beautiful and splendid, desire of excellence; refinement of sentiment, poesy.

Abuse.—Extravagant and absurd enthusiasm; preference of the showy and glaring to the solid and useful, a tendency to dwell in the regions of fancy, and to neglect the duties of life.

Combinations.—In combination with the faculties generally, it aspires to imaginary perfection and completion in every thing. It produces the sublime in the arts, makes us enthusiastic in friendship, philanthropy, music, or any thing that our dispositions prompt us to engage in. With Adhesiveness it produces sentimentality; with the superior sentiments, nobleness and delicacy of character; with Approbativeness and the latter combination, susceptibility.

Very large.—Great love of poetry, rapture, ecstacy, vivid imagination; enthusiastic.

Large.—Love of poetry, eloquence, elegance, and the fine arts.

Moderate.—Some fondness for poetry and elegance, but will generally prefer utility to show or ornament; not given to refinement, or to the exercise of the poetic feeling.

Small.—Fond of plainness of speech, without ornament, not poetic or sentimental. Dislikes show or ornament.

Very small.—Want of refinement and delicacy of feeling or sentiment, entire want of the poetic talent. Coarseness.

These organs are always found large in the heads of poets, as in Milton, Shakspeare, Burns, Byron, Polok, etc.; also in orators, as in Clay, Chambers, Bascom, etc. Small in the late Chief Justice Marshall, etc.

Note. It is not Ideality alone which constitutes the poetic talent. Some have it large who have neither Language nor the feelings sufficiently strong to enable them to write poetry.

XXII. IMITATIVENESS.

The organs of this faculty are situated on each side of Benevolence, or between Benevolence and Marvellousness.

Their function produces the propensity to imitate or copy.

USE.—To copy or imitate the actions, manners, and gestures of others, when morality approves of our doing so; to imitate in mechanism or in the useful arts.

ABUSE.—Mimicry, the propensity to imitate evil or corrupt manners or actions. It may be employed in counterfeiting or forgery.

COMBINATIONS.—When this organ is well developed, it aids Constructiveness and the perceptive faculties in giving the *practical* mechanical talent; there are many who can plan well, who cannot put into execution what they plan; there are many also who can judge well of mechanical work, who cannot become practical mechanics. It aids the orator, when it is exercised with Ideality, Language, etc. It is by means of Imitativeness that we acquire a *speaking* knowledge of languages.

VERY LARGE.—Great propensity to imitate the manners, actions, and gestures of others, and nature generally. Does not speak with words only, but uses appropriate gestures, etc.

LARGE.—Ability to adopt the style and manner of others, in our intercourse or conversation with them, and in this way to increase our influence or popularity. The talent for practical mechanics good. Capable of mimicry.

MODERATE.—Respectable talent for imitating others; tolerable practical mechanical ability. Not much disposition to copy or mimic.

SMALL.—Talent for imitation weak, apt to be awkward and ungraceful, cannot excel in the arts.

VERY SMALL—Incapability of imitation, disinclination to mimicry. Awkwardness of manners.

XXIII. MIRTHFULNESS.

The organs of this faculty are situated on the upper and outer part of the forehead, forward of Ideality, outside of Causality, and above Time.

Their function produces the sense or perception of the ludicrous or incongruous.

Use.—Cheerfulness, mirthfulness, good humor, etc. The disposition to put down evil principles by irony or ridicule. (It is evidently not the organ of wit, as some suppose; an individual may have it large and be delighted with the witticisms of others, without being able to originate wit himself.)

Abuse.—Sarcasm, satire, irony, ridicule, etc., when exercised towards an unoffending fellow-being, or against correct principles, or things sacred. Mockery.

Combinations.—When this organ is well developed, and Ideality, Comparison, Constructiveness, and Language are large, the talent for producing witticisms, epigrams, etc., will exist. With large Destructiveness a disposition to employ ridicule in putting down or destroying principles or opinions at variance with our own.

Very large.—Remarkably fond of noticing the ludicrous or incongruous. Delighted with drollery and witticism. Facetious.

Large.—Love of fun or mirth, keen perception of the ludicrous or incongruous. Cheerfulness.

Moderate.—Tolerably fond of mirth, sometimes cheerful, often sober or grave.

Small.—Inaptitude for mirth, not apt to be cheerful; grave, not given to fun or wit.

Very small.—Not at all cheerful or mirthful, want of humor.

This organ is large in the heads of Sterne, Sheridan, Piron, Matthews, etc.

XXIV. LANGUAGE.

The organs of this faculty are situated upon the orbitar plate, above the eye, (rendering that organ when large, prominent or full.)

Their function renders us acquainted with arbitrary signs, used for the expression of ideas.

Use.—To express our thoughts or ideas. It gives the power of recollecting or inventing signs, audible or visible, for the expression of thought or feeling.

Abuse.—Too great copiousness of expression; verbosity of style. Talkativeness.

Combinations.—If this organ is well developed in proportion to the reflective and imaginative faculties, the individual may speak or converse fluently; but if it is small in proportion to these, he may have very good reflection and imagination, without being able to express his thoughts easily or readily.

Very large.—Great fluency in speaking or writing; great ease and facility in the expression of ideas; apt to be verbose. Remarkable memory of words.

Large.—Good verbal memory, fluent in speech or in writing, freedom and ease of expression.

Moderate.—May speak fluently when excited; will write better than speak; not verbose; verbal memory tolerable.

Small.—Hesitation in the choice of words for the expression of ideas; not fluent. Memory for words not good.

Very small.—Difficulty of expression; verbal memory weak.

This organ is larger in women than in men. Very large in Swedenborg, Bascom, etc., and also in most of the poets.

XXV. UPPER INDIVIDUALITY.

The organs of this faculty are situated between the prom-

inences of the frontal sinus, and above Lower Individuality.

Their function is to take cognizance of, or to know objects by their general appearance.

Use.—To remember countenances; it aids in judging of general effect, and it treasures up, as it were, the impression of general appearances.

Abuse.—The too strong or active exercise of the faculty to the neglect of other impressions.

Combinations.—If this organ is large, it will aid the rest of the perceptive powers, in the exercise of general memory. If Lower Individuality is small, the person will remember countenances much better than proper names. It aids materially in the pursuit of science of any description.

Very large.—Great talent for observation; judgment of general effect remarkably good; seldom or never forgets countenances, or general appearances.

Large.—Good memory of faces or persons, strong propensity to observe general appearances.

Moderate.—Rather a want of the observing desire, not apt to attend to appearances sufficiently in making up an opinion. Memory of features not very good.

Small.—Not apt to observe countenances, memory for general appearances not good.

Very small.—Almost entire want of the talent for observation. Memory for countenances very deficient.

This organ is very large in Van Buren, Clay, Webster, etc.

XXVI. LOWER INDIVIDUALITY.

The organs of this faculty are situated below Upper Individuality, immediately above the root of the nose.

Their function is to take cognizance of, or to know objects or individuals by their names.

Use.—To observe and to remember proper names.

Abuse.—The too active exercise of this faculty to the neglect of other impressions.

Very large.—Remarkable memory of proper names, and the propensity to notice, especially, the *names* of objects or individuals.

Large.—Remembers proper names easily.

Moderate.—Tolerable recollection of proper names, but rather remiss in attention to the names of individuals.

Small.—Cannot remember names with facility; inattentive in this particular.

Very small.—Memory for names very deficient.

Very large in Napoleon, Van Buren, and Willard of N. Y.

XXVII. LOCALITY.

The situation of the organs of this faculty is indicated by the prominence of the frontal sinus.

Their function is to take cognizance of relative situations.

Use.—To observe and to memorise the relative situation of places or objects. It aids in the study of Geography.

Combinations.—With this organ large and Concentrativeness small, great fondness for travel will exist; with large Order, "a place for every thing, and every thing in its place" will be a ruling motto.

Very large.—Remarkable geographical memory, great memory for localities generally. Does not easily mistake the way in cities or forests.

Large.—Remembers well the relative situations of places or things; talent for geography good.

Moderate.—Memory of localities not very distinct unless there is something about them to exercise other faculties.

Small or very small.—Confused recollection of localities, inability to find them. Geographical talent weak.

Remarkably large in the heads of great astronomers, navigators and geographers, as in Newton, Cooke, Columbus, etc.

XXVIII. EVENTUALITY.

The organs of this faculty are situated immediately above Upper Individuality and below Comparison.

Their function is to observe occurrences, events, phenomena, etc.

Use.—It produces attention to all that happens around us, and desires to know every thing by experience. Indeed it is this faculty which enables us to collect experience and general instruction. It inclines to the pursuit of practical knowledge. It is essential to editors, historians, teachers, and especially to the phrenologist. It seems to perceive the impressions which are the immediate functions of the external senses, to change them into notions, conceptions, or ideas, and to be essential to attention generally.

Very large.—Remarkable memory of events, historical facts, details or particulars. Great propensity for observation.

Large.—Retentive memory of events and important particulars; talent for the observation of phenomena. Attentive to passing events.

Moderate.—Some disposition to observe phenomena or events, but often remiss in this respect; tolerable memory of occurrences.

Small or very small.—Apt to be forgetful of occurrences, facts, details or particulars. Deficient in historical memory.

XXIX. FORM.

These organs are situated in the internal angle of the orbit, and on each side of Lower Individuality.

Their function is to take cognizance of form or configuration.

Use.—This faculty is essential to painters, sculptors, and

mechanics. It enables us to judge of configuration, and aids in drawing, etc.

VERY LARGE.—Remarkably good judgment of form or shape; with large xxii, an excellent draftsman, with xxx, xxxii, xxv, and xi, also, would excel in portrait painting.

LARGE.—Judges of form or shape well, memory and tact in this respect good.

MODERATE.—Can detect any considerable variation from correct form, but would not excel in drawing, etc.

SMALL OR VERY SMALL.—Inability to judge of shape or configuration; want of taste in this respect.

Large in all the celebrated painters, sculptors, etc.

XXX. SIZE.

The organs of this faculty are situated at the internal corner of the supercilliary arch, next to Form.

Their function is to observe the size or dimensions of objects.

USE.—This faculty is important to geometricians, architects, carpenters, mechanicians, portrait painters, and to every one who measures dimensions. It measures the size of the heavenly bodies and of terrestrial objects. With Locality it gives conception of perspective.

VERY LARGE.—Remarkable judgment of proportion, perpendiculars, and of the length, breadth or width, of objects.

LARGE.—Good talent for judging of size, distance, or proportion. Conception of perspective good.

MODERATE.—Respectable judgment in size, proportion, etc.; not accurate in measuring with the eye.

SMALL OR VERY SMALL.—Incapacity for judging of distance or magnitude correctly.

It is difficult to judge correctly of this organ when the supercilliary ridge is large.

XXXI. WEIGHT.

These organs are situated (according to Spurzheim,) next to Size. Some of the European Phrenologists, however, believe they are situated between Color and Order: the author is of opinion that the latter is the correct location.

Their function is to observe weight or mechanical resistance; specific gravity, &c.

Use.—It is necessary to a skillful use of tools, in sculpture, carving, turning, and in almost every mechanical employment. It is essential in engineering as far as knowledge of momentum, &c., is concerned; also to printers, engravers, and artists generally.

Very large.—Great knowledge of momentum or equilibrium; judges remarkably well of weight or mechanical resistance. Fond of observing weight, &c.

Large.—Knowledge of momentum, specific gravity good, judges well of weight.

Moderate.—Capable of judging weight by comparing.

Small or very small.—Incapacity or want of judgment pertaining to weight or mechanical resistance.

XXXII. COLOR.

The organs of this faculty are situated in the centre of the arch of the eye-brow, between Size and Weight.

Their function is to take cognizance of colors.

Use.—To observe, remember, and judge of the relations of colors. It aids the painter, and renders us, when active, pleased with flowers, the beautiful and variegated landscape, etc. When abused, it prefers showy and glaring colors, arranged without regard to taste.

It is usually larger in women than in men.

Very large.—Great power of recollecting, arranging,

and shading colors,* delighted with the contemplation of them.

Large.—Can judge of, and arrange colors with considerable taste. Memory of the colors of objects good.

Moderate.—May, by comparing, judge of colors tolerarably well, but is not apt to observe colors attentively.

Small.—Talent for judging of, or arranging colors not good; careless as it respects colors.

Very small.—Incapacity for judging of colors, memory respecting them deficient.

Large in the French and Chinese, and in all celebrated painters, as West, Rembrant, Raphæl, etc.

XXXIII. ORDER.

The organs of this faculty are situated above the outer angle of the eye, rather above the supercilliary ridge and within the inferior portion of the temporal ridge.

Their function is to observe order or physical arrangement.

Use.—This faculty is supposed only to give method or order to objects, as they are physically related, but it may be exercised along with the intellectual faculties and assist in the conception of logical inferences, generalization, and classification. Cleanliness and tidiness will result from it.

Very large.—Remarkably methodical and precise; painfully neat, exceedingly fond of order and system.

Large.—Methodical, fond of system, and is apt to be precise in business, &c.

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* "Goethe," says Spurzheim, "relates that the workmen in mosiac at Rome, employ fifteen thousand varieties of colors, and fifty shades of each variety, from the lightest to the darkest: hence in all 750,000 shades. He adds that this profusion of colors is often insufficient."

Moderate.—May be methodical when it is considered necessary or expedient; not precise.

Small.—Not sufficiently methodical; careless and remiss as it regards arrangement.

Very small.—Incapacity for system or method; slovenly.

XXXIV. NUMBER.

These organs are situated outside of Order; the inferior portion of the temporal ridge is between them.

Their function is to take cognizance of unity and plurality.

Use.—It aids in giving the arithmetical talent, (it is therefore sometimes called Calculation) and the memory of numbers as applied to physical objects. It does not give, however, mathematical talent, as some have supposed; there are many eminent mathematicians who do not excel in arithmetic.

Very large.—Remarkable conception of the relation of numbers, figures, &c. Arithmetical talent very good.

Large.—Powers of calculation good; memory of numbers and figures also good.

Moderate.—Talent for calculation respectable.

Small or very small.—Inability to become a good arithmatician; memory of numbers weak.

Large in the portraits of Newton, Euler, Hutton, &c.

XXXV. TIME.

These organs were supposed by the older phrenologsts, (and many at the present day agree with them) to be situated on each side of Eventuality. Experience, however, has shown that Tune is situated in that part of the brain, and that Time is situated outside of Tune, above Order.

Their function is to take cognizance of duration.

Use.—This faculty conceives the duration of phenomena

—their simultaneousness or succession. Its application to Chronology, requires the assistance of number to recollect dates. It is one of the constituents of music, and some musicians have great difficulty, and others great facility in playing to time.

VERY LARGE.—Remarkable aptitude in keeping time in music, etc. Apt to notice dates, and with xxxiv. large, to remember them.

LARGE.—Keeps time well in music, is attentive to dates, etc.

MODERATE.—Does not pay much attention to dates; requires effort and cultivation to keep time well in music.

SMALL.—Keeps time and remembers dates with difficulty.

VERY SMALL.—Incapacity for keeping time or remembering dates. Dislikes the study of Chronology.

Very large in the head of T. P., a cast of which the author succeeded in procuring, and in whom the organ of Tune was very small, (according to the present location.) This person delighted only in the music of the drum!

XXXVI. TUNE.

The organs of this faculty are situated on each side of Eventuality, below Causality.

Their function is to take cognizance of melody.

USE.—This organ bears the same relation to the ears that Color does to the organs of vision; it renders tones or sound. When it is large, discord seems to affect it disagreeably. It aids in giving the musical talent. It does not, by itself, give the talent for producing fine tones, either vocal or instrumental. The condition of the vocal organs may affect the one, and manual dexterity the other; neither does it judge of combinations of sound.

VERY LARGE.—Remarkable sense or conception of melody

or of tones; exceeding fondness for music, even if the capability of producing it does dot exist.

Large.—Love of melody and music, quick perception of melody, if the auditory apparatus be not deranged.

Moderate.—Can distinguish tones, but is not very observant of melody.

Small.—Judgment of melody not good, inattention to primitive or simple tones.

Very small.—Incapacity for distinguishing tones or melody, distaste for music if xxxv. is small.

Very large in the heads of Handel, Hayden, Mozart, Paganinni, and all celebrated musicians.

XXXVII. COMPARISON.

The organs of this faculty are situated above Eventuality and below Benevolence. There are always three prominences on the upper part of the forehead; the middle one will indicate the situation of these organs.

Their function is to compare and perceive analogies, resemblances, and discords.

Use.—This faculty disposes us to use analogies or similes to express or explain our ideas. It attempts to prove by analogy, and is apt to convert an illustration into an argument. It compares the sensations and ideas excited by the other faculties; points out their similitude, resemblance, or discord. It abounds with figurative expressions; it aids in the study of natural philosophy and of political, moral, and intellectual science. It is found better developed in the majority of mankind than Causality, and those public speakers who abound in illustrations are the most popular—close reasoning and rigid induction being rather disagreeable to those who have this organ well developed and Causality moderate. Comparison is the origin of proverbs, by which

instruction is conveyed under figurative expressions.

Abuse.—The attempt to prove false principles, or unsound doctrines, by the use of analogies, and the too great exercise of this organ, to the neglect of the exercise of Causality.

Very large.—Great power of analysis, combined with critical acumen. Remarkably fond of the use of similes and comparisons by way of illustration.

Large.—Ability to trace analogies and resemblances, fond of analogical reasoning. Strong power of discrimination; love of figures in illustration.

Moderate.—Talent for discrimination respectable, but without much critical acumen.

Small.—Often fails to perceive similitudes, or to trace resemblances correctly.

Very small.—Incapacity to discover or trace analogies; power of comparing objects or ideas weak.

Very large in Swedenborg, Alexander Campbell, and others. Very small in the New-Hollanders and Hottentots.

XXXVIII. CAUSALITY.

The organs of this faculty are situated on each side of Comparison. The two outer prominences on the upper part of the forehead will indicate their situation.

Use.—It is this faculty that originates the inductive system of reasoning. It considers the relation of cause to effect, and prompts us, as it were, to ask the question, *Why?* It is by a train of causation, or the exercise of this faculty in the investigation of a succession of causes that we arrive at the idea of a First Cause, or God. It may indeed be said that the sphere in which this faculty may be exercised, is boundless, though its action will be modified by the proportion in which the rest of the faculties exist in relation to it.

"The law of causation cannot be too well understood or attended to." Causality and Comparison combined, constitute reason. Without the exercise of Causality, there would be no argument; as without Comparison there would be no comprehensive views,—no nice distinctions.

VERY LARGE.—Great depth of thought, originality in reasoning, and ability to perceive causes of effects. Great penetration and discernment.

LARGE.—Strength of thought and judgment. Talent for perceiving relations of cause and effect.

MODERATE.—May desire to trace causes, but will not possess much depth of thought or ability to perceive relations of cause and effect.

SMALL.—Not apt to reason, perceives relations with difficulty, very little penetration.

VERY SMALL.—Incapable of argument; inability to perceive the relation of cause to effect; incapable of drawing correct conclusions, etc.

Very large in the heads of Daniel Webster, Alexander Campbell, Kidwell, Kant, Locke, and others.

CLASSIFICATION OF THE FACULTIES ACCORDING TO SPURZHEIM.

Order 1. *Affective Faculties.*

GENUS I. PROPENSITIES.—†Vitativeness, *Alimentiveness, 1 Destructiveness, 2 Amativeness, 3 Philoprogenitiveness, 4 Adhesiveness, 5 Inhabitiveness, 6 Combativeness, 7 Secretiveness, 8 Acquisitiveness, 9 Constructiveness.

GENUS II. SENTIMENTS.—10 Cautiousness, 11 Approbativeness, 12 Self-Esteem, 13 Benevolence, 14 Reverence, 15 Firmness, 16 Conscientiousness, 17 Hope, 18 Marvellousness, 19 Ideality, 20 Mirthfulness, 21 Imitation.

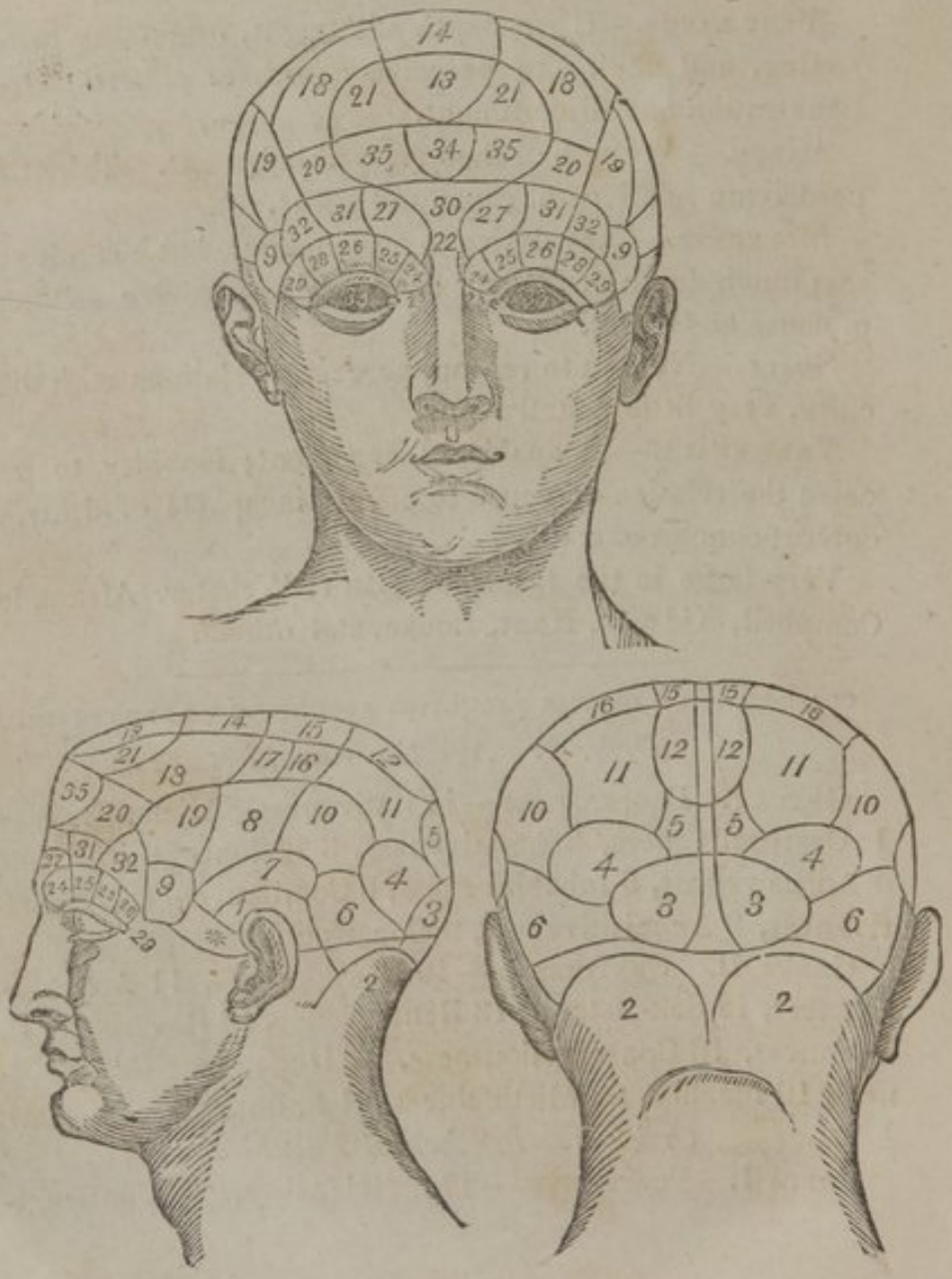
Order II. *Intellectual Faculties.*

GENUS 1. PERCEPTIVE.—22 Individuality, 23 Configura-

tion, 24 Size, 25 Weight, 26 Color, 27 Locality, 28 Order, 29 Number, 30 Eventuality, 31 Time, 32 Tune, 33 Language,

GENUS II. REFLECTIVE.—34 Comparison, 35 Causality.

THE FOLLOWING CUTS GIVE THE LOCALITY OF THE ORGANS AS TAUGHT BY SPURZHEIM IN 1828.



CHAPTER IV.

THE BRAIN AND ITS APPENDICES.

All living beings are possessed of a nervous system, and without this system they could neither live, move, nor have their being. The inferior classes of animals, as Zoophytes, Polypi, etc., have this system imperfectly developed, i. e. consisting of a small portion of nervous pulp, or at most, a few fibres or nervous filaments, and consequently they manifest but few powers; they cannot move from the rock on which they grow, and seem in their nature to be half animal and half vegetable. Animals of a higher grade, and possessing a greater number of powers, and a more extended sphere of action, have more perfect nervous systems, and we always find that the number of parts composing the nervous system, corresponds with the number of faculties exercised by the animal. Thus we find those birds and quadrupeds who build for themselves nests and habitations, as the beaver, fox, tailor-bird, etc., have a portion of the brain developed (the region of Constructiveness) which is not found in the heads of the cuckoo, hare, and others, who do not manifest this faculty. The higher orders of animals as the dog, monkey, elephant, etc., have more perfect brains and nervous systems than the rest. Man, however, possesses the most perfect nervous system, and there are parts of his brain, that are not to be found in the rest of the animal kinds. It is in this way that the Creator made him their superior, and gave him dominion over them—not by

endowing him with greater physical strength, or physical activity, but by giving him a greater number of faculties, and with this view, a more perfect physical system.

The nervous system is composed of coagulated and coagulable lymph; the former is disposed in globules and are connected or held together as it were, by the latter. These globules are so arranged, except in the lowest animals, as to form what may be called ultimate fibres. The fibres formerly supposed to be single or primitive, are found by microscopic observation, to be made up of three, one small, and two larger ones, and the two latter of fifty ultimate fibres each. The structure of the small one can scarcely be observed, as it softens and becomes obliterated immediately after death. These secondary or proximate fibres are sometimes found arranged in bundles or chords, as in the brain, spinal chord, the nerves of the external senses etc., and at other times they pervade the body separately. They are often formed in a kind of net-work, or plexus.

The cineritious substance is formed by the vessels attached to the inner surface of the pia mater, and gives energy to the nervous system generally.

The nervous system, as it regards the arrangement of its parts may be divided, into 1st. The spinal column, which is the first part formed of all the nervous system. 2d. The brain, which may be considered as including all contained within the cranium, and 3d. The nerves of the external senses.

The SPINAL COLUMN is divided into two parts longitudinally, i. e. into a right and left hemisphere. These are again subdivided in different columns or tracts; from one pair of these proceed the nerves of voluntary motion, from a second the nerves of sensation, from a third organic or vegetative nerves, and a fourth is called the respiratory column.

If this portion of the system should be crushed or lacerated, thereby cutting off all communication between the brain and the parts below, those parts would become incapable of exercising their functions. The injury of this part of the system will not affect directly the brain; reflection and the mental powers will remain active for a length of time after a great portion of the spinal cord is destroyed. A case is reported in one of the Parisian Journals, of an elderly gentleman who fell from a stone step in such a manner as to fracture one of the cervical vertebra (or bones of the neck) so that the spinal column was crushed; he lived for about forty-eight hours, and although the lower part of his body was in fact dead, yet he continued to converse* rationally with his friends until a few moments before his death. It is by means of this organ that the functions of the brain are extended to the system generally, and that impressions are conveyed from the lower part of the body to the brain, and from the brain again to the body. This part of the system has been considered the seat of vitality.

The BRAIN may be divided into two portions, the cerebrum, or brain proper, and the cerebellum, or little brain; the other parts being properly considered as appendices to these.

The cerebrum, with regard to its external form, is divided longitudinally into two hemispheres, distinguished as right and left; and these again into three lobes: the posterior, middle and anterior. The hemispheres are connected together by the corpus calosum, and their form may be likened to two balloons folded or compressed into a small space; the folds are called convolutions. The hemispheres present the balloon-like appearance, especially in hydrocephalic subjects.

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* The respiratory nerves were not implicated.

The cerebellum is divided into three lobes, one middle and two lateral.

In dissecting the brain for the purpose of ascertaining its structure, we commence at the head of the spinal column, or medulla oblongata, two oblong medullary bodies over which the fibres pass. The fibres after crossing each other, proceed upwards to form the brain, and passing under the pons varolii, (so called from its bridge like appearance, *pons* being the Latin word for bridge, and also from the anatomist who first described it, Varolius,) are arranged into bundles forming the corpora striata; during their course the fibres pass through several semi-circular lines of cineritious matter and become more and more numerous as they proceed; on entering the hemispheres they diverge in a fan-like form and proceed to the inner surface of the convolutions, where they meet with another set of fibres, which converge and proceed downwards; these are sometimes distinguished as the ascending and descending fibres.

The fibres of the cerebellum are disposed in a tree-like form, and on this account it was called by the ancient anatomists, the arbor vitæ, or "tree of life." It is connected with the cerebrum and spinal column by the fibres of the pons varolii.

The brain, at birth, is not fully developed; it increases rapidly in developement and strength from infancy to puberty. "It is," says Vimont, "in the period between the eighteenth and fortieth year that the brain and nervous system attains its full developement," and instances have been known of its increasing in size after that period. It is said that Herschel, the celebrated astronomer, did not commence the study of that science until he was forty years of age, and that casts of his head taken before and after that time by De Ville of London, prove that his brain enlarged very con-

siderably from that period. It is now a well known and established fact that the brain increases or diminishes, as it is exercised, or allowed to remain inactive. There are many other parts of the brain that should be described, but the limits of this work forbid, and the reader is referred for much more information on this subject as well as on other topics pertaining to Phrenology, to the "Text Book" which the author has in course of publication.

The nerves of the external senses proceed from the base of the brain to the external apparata of those senses, as the olfactory nerve to the nose, the optic to the eye, the auditory to the ear, etc.; they are also fibrous in their structure.

There are three membranes which invest the brain: 1st, the dura mater; 2nd, the membrana arachnoidea; 3d, the pia mater.

The dura mater is a strong membrane which is in part attached to the cranium, and which envelopes the whole brain, folding between the two hemispheres of the cerebrum forming the falx, and between the cerebrum and the cerebellum, forming the tentorium. When the brain contracts, in consequence of old age, this membrane follows it and still invests it closely.

The membrana arachnoidea is a very thin serous membrane.

The pia mater is also a thin membrane formed somewhat like a fisherman's net; it is thickly supplied with blood vessels, which after ramifying over its surface, pass through, and changing in their formation, become the vessels of the cineritious substance.

The bones of the cranium consist of one frontal, two parietal, two temporal, one occipital, one ethmoid, one sphenoid, etc.

The frontal bone invests the front part of the brain and

forms the forehead; it is separated from the parietal by the coronal suture; the parietal bones invest the upper and lateral portions, and are separated from each other by the sagittal suture; the temporal bones, the inferior and lateral portions, and are separated from the parietal bones by the squamous suture; and the occipital bone, the posterior and inferior portion, and is separated from the parietal by the lamdoidal suture.

In young persons the cranium is much thinner than in adults, and it often increases in thickness as the person becomes older.* It is seldom fully developed until the twenty-fifth year, and sometimes not until the thirtieth. In most persons it is susceptible of enlargement long after that age.

The scalp covering the cranium is not generally so thick as to prevent us from judging accurately of its form and size, except in idiots or athletic subjects, and even in such cases firm touch and some traction will always enable us to ascertain its thickness. The temporal muscle is sometimes large; if the alternate swelling and depression produced by the motion of the lower jaw is not very perceivable, the muscle is thin.

The proofs that the brain is the especial organ of the mind, are innumerable, and the fact that it is composed of a plurality of organs, goes to prove that the mind is not an unit, but consists of a plurality of powers. An individual may, in consequence of injury or disease of a portion of the brain, lose the capability of exercising some one faculty of the mind, or may become deranged in some one respect, and continue rational in every other. Some have had the region of Conscientiousness destroyed by accident or disease,* and in

*The reader will refer to rules given in chapter first, for judging of the thickness of the cranium.

consequence, have been unable afterwards, to exercise that faculty. Others have been diseased or injured in the region of the perceptive organs and have, thereby, lost the power of memory in certain particulars. An individual in the State of New-York, had the region of Lower Individuality destroyed, by a kick from his horse, and in consequence lost the power of remembering names; he even forgot the names of his children, and sometimes with difficulty remembered his own. Dr. Boillaud relates three cases of inability of speech coming on and continuing in consequence of disease occurring in that portion of the brain, which is considered by Phrenologists the organ of Language.

We also find that when one part of the brain is larger than the rest, its function is exercised with more energy and activity as a necessary consequence. If, for instance, the organ of Firmness is deficient or small, we never find the individual remarkable for resolution or decision, and no one ever saw a person with a low, narrow, and contracted forehead, talented or intellectual.

OBJECTIONS.

It has been objected that Phrenology leads to Materialism, Fatalism, and Infidelity. But no one possessed of common sense, who will condescend to make himself acquainted with the science, can help seeing that these objections are founded only in ignorance even of its first principles.

Materialists teach that mind is matter, that the brain is mind itself,—Phrenologists teach that the brain is simply the organ or instrument by which the mind manifests itself,

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*The author has witnessed three cases of this description; one was the case of a young man who was thrown from a horse against the point of a fence rail in such a manner as to bury a portion of bone deeply into the organ.

just as the arm or the muscles are the *instruments* of physical power. No one will reason that the instrument is the same with the power that is manifested by its means.

Fatalists teach that man is governed entirely by a kind of blind chance or by the force of circumstances; that his actions are the *effect* of fore-ordination and that even in a rational state he possesses no control over his own faculties or propensities. Phrenology teaches that man is a *moral agent;* that he can use or abuse his faculties; that he is accountable to the physical, moral and intellectual laws which the Creator has instituted for his government.

Infidelity, according to the common acceptation of the word, denies the truth of the christian scriptures. Phrenology, on the contrary, harmonizes beautifully with them, and goes to establish (if evidence were wanting) their truth. Spurzheim used to say, that, "the Bible was truly the axe laid at the root of the tree of Infidelity, but Phrenology would certainly prove the handle thereto." The life and death of this good man proves the fallacy of the objection; according to the evidence of some of the most eminent divines of Boston, he lived and died a Phrenologist and a Christian. No one can read the account given of his last hours in the biography by Nahum Capen, without being convinced of this fact. How, then, we would ask, can Phrenology lead to infidelity?

The author thinks it but right to state, (as this work is professedly a compilation) that he has availed himself of most of the Phrenological works published in the United States.

[THE END.]

Errata.—The reader will please correct the following errors: Page v, 10th line from top, reads "His works are unworthy," &c., it should read "*none of* His works," &c. *Casuality* occurs once or twice—read *Causality.* In page 44, 8th line from bottom, for *renders* read *remembers.*

PROSPECTUS.

THE subscriber purposes to publish in March next, "*A Text Book of Phrenology; or Phrenological Self-Instructor*," designed for the use of those who have not the opportunity of deriving instruction from Lectures, etc.

It is intended that this work shall be of a practical character, and that it shall contain, besides the truths taught by its founders, the most important improvements of modern Phrenologists, especially those of De Ville, Vimont, Broussais, etc.

The "Text Book" will contain one hundred and fifty quarto pages, printed with new type, on royal paper of the finest quality. It will contain about one hundred engravings, representing the structure and form of the brain and scull in man and animals; the heads of celebrated characters, or those remarkable for *peculiarity* of mental constitution; and the locations of the organs with reference to the anatomy of the scull and brain; (the latter plates will be so designed that no one giving their attention to the subject, need be mistaken in locating the organs in the living head, or in judging of their size.)

The price of the work will be one dollar and fifty cents. A liberal discount will be made to agents, booksellers and others, when purchased by the quantity.

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THOMAS SIM.

December 1st, 1839.

TO BOOK-SELLERS, MERCHANTS, AND OTHERS.

ANY number of copies of the "Synopsis," or the "Phrenological Delineator," may be had on application to the author, or to J. KIDWELL, Philomath, and D. D. SLOAN, Richmond, Wayne county, Indiana,

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