

A grammar of phrenology, or, An analysis of the faculties of the human mind / by Henry William Dewhurst.

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A GRAMMAR
OF
PHRENOLOGY;

OR,

AN ANALYSIS OF THE FACULTIES

OF

THE HUMAN MIND.

BY HENRY WILLIAM DEWHURST, Esq.,

Surgeon-Accoucheur,

PROFESSOR OF ZOOLOGICAL ANATOMY, PHRENOLOGY, AND NATURAL HISTORY; PRESIDENT OF THE PLINIAN SOCIETY OF LONDON; FELLOW OF THE WESTMINSTER MEDICAL, ROYAL JENNERIAN, AND LONDON VACCINE SOCIETIES; CORRESPONDING FELLOW OF THE WORCESTERSHIRE NATURAL HISTORY SOCIETY; HONORARY MEMBER OF THE VETERINARY SOCIETY OF LONDON; AUTHOR OF A DICTIONARY OF ANATOMY, GUIDE TO PHRENOLOGY, THE NATURAL HISTORY OF THE ORDER CETACEA AND THE OCEANIC INHABITANTS OF THE ARCTIC SEAS, &c., &c.; AND OF NUMEROUS PAPERS ON VARIOUS BRANCHES OF SCIENCE IN THE LITERARY AND SCIENTIFIC JOURNALS, &c.

"It was not until the minute researches and accurate observations of Drs. Gall and Spurzheim, respecting the Anatomy and Functions of the Human Brain, contrasted with those of Animals, that the innate and almost mysterious mental faculties of Man could at all be comprehended."

ILLUSTRATED WITH AN ENGRAVING.

London:

PUBLISHED FOR THE AUTHOR,
BY BENJAMIN STEILL, PATERNOSTER-ROW.

PHRENOLOGY

AN ABSTRACT OF THE PRINCIPLES

OF THE HUMAN MIND

BY HENRY WELSH BURNHAM

Author of "The Human Mind"

THOMS, PRINTER, WARWICK SQUARE.

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AND SOLD BY THE AUTHOR

AT THE AUTHOR'S RESIDENCE

TO
THE HON. AND REV. CHARLES BATHURST, LL.B.

MY DEAR AND REVEREND SIR,

I AM fully aware that the following pages illustrating the fundamental principles of the Phrenological Doctrines of the late Drs. Gall and Spurzheim have but little merit, to entitle them either to your attention or patronage ; but, when I reflect on the pure disinterested kindness you conferred upon me on a former occasion (particularly in reference to my volume on the Zoology of the Order Cetacea and the Oceanic Inhabitants of the Arctic Regions, which through your interest received the patronage of many of your illustrious relatives and friends), I can only regret that on the present occasion I have no other method of publicly testifying my sense of gratitude for your kindness, than in inscribing your name to this little work, which if it is only so fortunate as to excite your approbation, I can assure you that I shall feel myself more than amply rewarded for my trouble. Trusting that the great Disposer of events will long bless yourself and family with health and happiness,

Permit me to subscribe myself,

Your obliged and humble Servant,

H. W. DEWHURST.

London, June 2, 1834.

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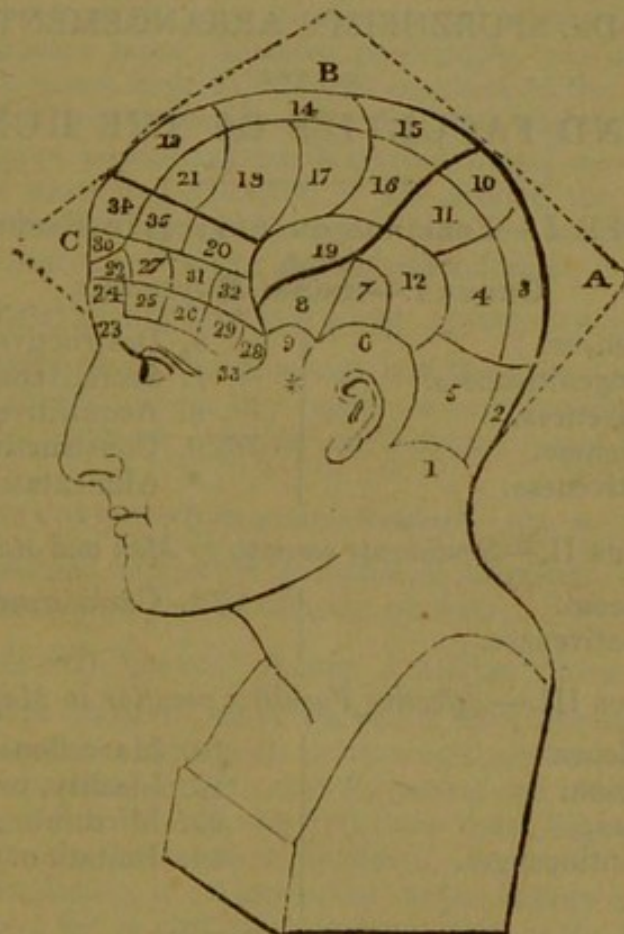
MY larger work on the "Study of Phrenology"* being out of print, I have (in consequence of the whole of a large impression having been quickly disposed of) been solicited to publish a small abridgement of the same at a moderate price, in order that the Students commencing this important department of Mental and Moral Philosophy might be intimately acquainted with the fundamental rules upon which the science is supported; together with an explanation of the terms used by the Professors of Phrenology to explain the situation and signification of the organs themselves. Having complied with their request in the publication of the following pages, if they lead to the greater cultivation of the Science by the public at large, and should it only meet their approbation, my trouble will be amply compensated.

* "Guide to the Study of Human and Comparative Phrenology."

LETTER

I have read your "Study of Physiology" and find it
one of the most valuable of the whole of a large paper
which I have not been able to publish a small volume of
a series of a similar paper. In order that the student community
may be kept up to date of the latest and best physiology, I have
been compelled to publish with the physiological notes upon the
subject of physiology, together with an explanation of the terms used
in the text, and of physiology to explain the situation and signifi-
cance of the organs themselves. Having consulted with their report
the publication of the following paper, it has led to the present
edition of the book by the public at large, and should it only
be their appreciation, my trouble will be amply compensated.

A GRAMMAR OF PHRENOLOGY.



A. THE ANIMAL PROPENSITIES. B. THE MORAL SENTIMENTS.
C. THE INTELLECTUAL FACULTIES.

DEFINITION.

By the term Phrenology, we define a system of Philosophy by means of which the powers of the human mind are developed and ascertained; it is a science founded upon facts alone, and only proved by consciousness and accurate observation. The doctrines of Phrenology only treat of the mental faculties or powers, but not of actions.

Fundamental Principles.

The Science of Phrenology, now laid before the public by its discoverers, the late Drs. Gall and Spurzheim, and its various professors, consists of a series of facts, and of observations founded upon *these facts*; the principal inferences drawn by phrenologists from these results, and conceived to be permanently established by the most extensive induction, are the following:—

First, that the organ denominated the brain, and situated within the cavity of the skull, is composed of an aggregate number of particles, to each of which there exists a special and determinate function to perform.

Secondly, that the brain is the material instrument by means of which the mind carries on intercourse with the external world.

Thirdly, the configuration of the brain can be ascertained by an inspection of the exterior of the cranium or skull, and the consequent *functions of the several* portions are to be easily determined by comparing their size with the power of manifesting their mental faculties.

Fourthly, that the *mind is not matter*, or composed of any material substances. Although it depends upon the brain being well constructed in all its portions, it therefore, though not matter itself, yet the due performance of its multifarious and apparently mysterious functions depends upon matter.

DR. SPURZHEIM'S ARRANGEMENT OF THE POWERS AND FACULTIES OF THE HUMAN MIND.

ORDER I.—FEELINGS OR AFFECTIVE FACULTIES.

GENUS I.—*Animal Propensities.*

- | | | |
|--------------------------|--|----------------------|
| 1. Amativeness. | | 6. Destructiveness. |
| 2. Philoprogenitiveness. | | 7. Secretiveness. |
| 3. Inhabitiveness. | | 8. Acquisitiveness. |
| 4. Adhesiveness. | | 9. Constructiveness. |
| 5. Combaticiveness. | | * Alimentativeness. |

GENUS II.—*Sentiments common to Man and Animals.*

- | | | |
|----------------------|--|-------------------|
| 10. Self-esteem. | | 12. Cautiousness. |
| 11. Approbativeness. | | |

GENUS III.—*Affective Faculties peculiar to Man only.*

- | | | |
|------------------------|--|-----------------------------------|
| 13. Benevolence. | | 18. Marvellousness. |
| 14. Veneration. | | 19. Ideality, or Imaginativeness. |
| 15. Firmness. | | 20. Mirthfulness. |
| 16. Conscientiousness. | | 21. Imitation. |
| 17. Hope. | | |

ORDER II.—THE UNDERSTANDING OR INTELLECTUAL FACULTIES.

GENUS I.—*External Senses.*

- | | | |
|-------------|-----------|-----------|
| 1. Feeling. | 3. Taste. | 5. Smell. |
| 2. Hearing. | 4. Sight. | |

GENUS II.—*Perceptive and Intellectual Faculties, which perceive the existence of external objects, and physical qualities.*

- | | | |
|--------------------|--|-------------|
| 22. Individuality. | | 25. Weight. |
| 23. Configuration. | | 26. Colour. |
| 24. Size. | | |

GENUS III.—*Intellectual Faculties which perceive the relations of external objects*

- | | | |
|------------------|--|---------------|
| 27. Locality. | | 31. Time. |
| 28. Calculation. | | 32. Melody. |
| 29. Order. | | 33. Language. |
| 30. Eventuality. | | |

GENUS IV.—*Reflective Faculties.*

- | | | |
|----------------|--|-----------------|
| 34. Causality. | | 35. Comparison. |
|----------------|--|-----------------|

ORDER I.—FEELINGS OR AFFECTIVE FACULTIES.*

GENUS I.—*Animal Propensities.*

I.—AMATIVENESS, PHYSICAL OR SENSUAL LOVE.

The seat of this organ is in the cerebellum,† which is situated between the mastoid processes‡ of the temporal bone behind the ear and the tuberosity process of the occipital bone. The size is indicated by the thickness of the neck immediately below the back part of the head. The uses of this faculty are to implant in both sexes the desire for sexual gratification with each other, and is generally known by the term *Love*; it is highly necessary to the continuance of the species. It attains its full size between the ages of sixteen and twenty-six, when the upper part of the neck appears more expanded posteriorly. In old age it frequently diminishes in size; it is not largely developed previous to the age of puberty.

There is no uniform proportion between the brain and the cerebellum, many individuals having large brains and small cerebella, and *vice versa*. The vigour of the propensity is never in proportion to the size of the brain; but, *cæteris paribus*, always to that of the cerebellum. * Men and male animals in general have a larger cerebellum than women and female animals.

II.—PHILOPROGENITIVENESS,§ OR LOVE OF OFFSPRING.

This is placed directly over the cerebellum, and the preceding organ. It excites those feelings comprehended under this name, or corresponds with the nature of parental love, which, when we consider our extreme infantile helplessness, we should soon

“ Go to that bourne from whence no traveller returns ”

were we not nourished and supported by maternal affection. In speaking of this organ, the ancient riddle may not be unaptly quoted.

Q. What is sweeter than honey? Answ. A mother's love to her child.

And as Dr. Spurzheim observes, nay, we see it daily exemplified, that “ *some women experience the greatest enjoyment in nursing their offspring.*” This organ excites an instinctive fondness, a sympathy for young and helpless objects, and in those persons who possess it large, we find them never happier than when surrounded by or enjoying the pleasures of children.

The intensity of the feeling is in proportion to the energy and activity of the faculty, and the interest felt in children is in proportion to the intensity of the feeling. The faculty is, in general, stronger in women than in men. There are, however, exceptions. Even among women, many individuals consider children as a heavy burden; while certain males regard them with the most exquisite delight. This is not the case with wretched persons only, but indiscriminately among rich and poor, and persons of good and indifferent breeding. When too energetic, the faculty prompts the individual to do harm to children, by spoiling them; when it is weak, they are regarded with indifference.

The weakness of this faculty does not excite a mother to destroy her child; but a mother destitute of this propensity is less able to resist those external circumstances of temptation which provoke her to commit this crime.

III.—INHABITIVENESS.

This organ is situated immediately above the middle portion of the preceding organ, but bears no regular proportion to it.

This faculty inspires individuals with the noble sentiment of love of country, an irresistible attachment to particular places of residence, and in some cases creates a reluctance at changing one home for another. Some nations are ex-

* These are common to man and animals.

† Or smaller brain.

‡ The large processes or protuberances behind the ears.

§ Dr. Crook calls this organ *storge*.

tremely attached to their country, while others are readily induced to emigrate. Some tribes wander about without fixed habitations, while others have a settled home. Mountaineers generally have this organ large and are commonly attached to their native soil, and such of them as visit foreign countries seem chiefly led by the hope of gaining money sufficient to return home, and purchase a little property, even although the land should be dearer there than elsewhere. The Scotch Highlanders are particularly remarked for the manifestation of this faculty.

The various tribes of animals exhibit proofs of this being an innate propensity. As regards the human subject, it draws the mind of the distant warrior to contemplate with feelings of pleasure his anticipated return to home, it inspires the soldier with additional ardour to defend his native soil, and when combined with Philoprogenitiveness, renders the *maternal* parent happy in her seclusion.

This organ is larger in women than in men, in the negroes and Celtic tribes than in the Teutonic races, and in the French more than the Germans.

IV.—ADHESIVENESS, OR FRIENDSHIP.

This organ is placed on each side of the former, and it gives an instinctive tendency to friendship, creating in us those feelings of delight we experience in a return of affection. Those who possess it large feel an involuntary impulse to embrace and cling to any object that is capable of experiencing fondness. It gives the ardour and firm grasp of the hand. It is generally larger in women than in men. In combination with amateness it is the foundation of marriage, and society results from its influence. It creates, particularly in women, a constancy for the objects of their friendship. It is predominant in many orders of animals.

V.—COMBATIVENESS, A DISPOSITION TO FIGHT, COURAGE.

This faculty is most important to society in general, inasmuch as it creates the feeling to contend or defend certain objects from injury, it produces an energy to undertake difficult enterprises, and consequently is one of the attributes of a manly character. It stimulates an individual possessing it large, with manly courage, an innate boldness of spirit, and a firm resolution to encounter danger and opposition. It enables the warrior, senator, and barrister, and others in public life to contend strongly for the object they have in view. When favourably constituted, it dictates with propriety, and contends with becoming ardour; if otherwise, it creates the propensity for cavilling and contention. It is more conspicuous in the ferocious animals, especially in the male. It is requisite for heroism and magnanimity, and large in those individuals who have committed murder from the impulse of the moment, and not from premeditation.

This faculty has afforded much scope for ridicule, to persons who are little acquainted with human nature. "I am satisfied," observes Mr. Combe, "by numerous observations of its existence, and of the correctness of the indication of the organ." The function of the faculty is to give the propensity to fight in general.

In consequence of this faculty pleasure may be felt in fighting. Hence, we see men who are amateurs of combats, and who are with difficulty restrained by a sense of their own dignity, and of the respect they owe to the sentiments of their own class in society, from entering the lists as combatants themselves. "Allow me," says Mr. Combe, "to request every peaceable citizen who may read this speculation to examine his own feelings, and say if any prospect of emolument would induce him to follow the calling of a prize-fighter on a public stage. Let me ask him whether his own feelings do not restrain him from such practices as effectually as if there were a law inflicting death upon him for engaging in them. If, on the other hand, there are other men who enter into such exhibitions, not only without reluctance, but with avidity and delight, is it not clear that there is some modification of feeling in their minds which is not in his? the difference is, that in him this propensity is feeble, while in them it is strong."

Individuals in whom this propensity is naturally strong, but who, when sober, restrain it by the higher faculties, often become unable to do so when the ac-

tivity of the organ is excited by strong liquors ; and hence such individuals then become pugnacious in the extreme.

VI.—DESTRUCTIVENESS, A DISPOSITION TO DESTROY, OR TO WITNESS DESTRUCTION OF LIFE.

This organ is situated immediately above, somewhat round, but more towards the back of the ear ; it occupies a large portion of the middle lobe of the brain, and thus produces an elongated appearance, which sometimes occasions a projection of the upper part of the ear. The function of this organ creates an innate propensity to destroy, or see destruction of life, without determining the object, or purposing acts of cruelty. It is this faculty that produces the pleasurable sensations experienced from field sports, giving to an individual the propensity of witnessing executions, or killing noxious animals, or whatever impediment is thrown in the way of any gratification we may feel disposed to indulge. It is only when the moral sentiments are very small or nearly deficient, and if this is large and in combination with great activity of the preceding organ, those dreadful combats ensue from premeditation, and which generally end in murder. It is also large in the hardened assassin, who thirsts for the destruction of his fellow-creatures. It is larger in men than in women.

VII.—SECRETIVENESS, OR A DISPOSITION TO CONCEAL.

This organ is situated at the sides of the head, immediately above the organ of destructiveness, in the anterior and middle lobes of the brain, and nearly in a line from the opening of the ear to the top of the head ; and should it happen that the organ of caution is large, it creates great width in that portion of the skull. This faculty stimulates the individual to acts of secrecy or concealment of any object ; when it is moderately developed, it forms a most useful trait in society. For the statesman conceals his maxims of policy, the general his modes of operation, the ingenious mechanic his inventions ; and many, in the ordinary walks of our existence, their thoughts and opinions, property and intentions, are alike the object of concealment. It is only when morbidly manifested, that it becomes an abuse to society, and creates the propensity to steal secretly : it likewise institutes mysteriousness, dissimulation, prevarication, cunning, slyness, duplicity, &c.

VIII.—ACQUISITIVENESS, OR THE PROPENSITY TO OBTAIN, OR ACQUIRE.

This organ, which produces a tendency to acquire and possess property, is placed on the middle and lateral part of the brain, immediately above the organ of destructiveness, and between secretiveness and constructiveness. On the temples, it is beneath the anterior inferior angle of the parietal bone. The function of this organ acts like the rest without reference to the uses to which the objects when attained may be applied. The primitive power being to accumulate, it gives a desire for speculation in business, it stimulates to the pursuit of literary studies, and in active life the spirit of commerce and adventure. It gives to the individual the desire to collect objects which excite pleasurable feelings in his mind, as money, books, coins, medals, paintings, antiquities, &c. It is only when large and in combination with the former, that a disposition is excited to steal the property of others.

The great predominance of this and the preceding organ in any individual, particularly in children, is perhaps better overcome by raising some of the other powers, as the moral sentiments, than by a direct check.

IX.—CONSTRUCTIVENESS, A DISPOSITION TO ERECT OR CONSTRUCT.

This organ is placed on the front part of the temple, giving a fulness to the preceding organ, and we oftentimes find it in combination with ideality, from which it receives considerable aid in the poet, painter, and novelist, and, when acting

in unison with melody, it requires much tact on the part of the phrenologist exactly to define it. The function of this organ is to form a desire, a propensity to construct generally, and thus constitutes one of the mechanical arts, giving manual dexterity, and being destined merely to execute mechanical conceptions whatever may be their nature, but which it does not point out, for these are the result of the combination of other organs. It likewise creates the *mania* for building houses, &c., and yields a pleasurable sensation in having workpeople about, and directing their operations; and when too largely developed, the individual may be ruined from having carried this feeling too far. In those in whom it is large, their lives may be endangered by coining base money, &c. &c. It is generally larger in mechanics, milliners, &c., than in sedentary persons.

* ALIMENTATIVENESS, OR THE ORGAN FOR CREATING AN APPETITE FOR FOOD.

This is the last organ in this series. It is marked with a *star*, and placed between the organs of calculation and destructiveness. From the accounts published of this organ, there seems to be some dispute among phrenologists as to whether the discovery is due to Dr. Crook of London,* or Dr. Hoppe of Copenhagen.† The former of these gentlemen says, "Three persons, with whom I had become acquainted in the year 1819, first led me to suspect that a portion of the brain, situated near the front of the ear (next to destructiveness) was connected with the pleasures of the festive board. From that time to the end of 1822, above 1000 observations were made; as they tended to confirm this view, several phrenological friends were informed of the result. From 1823, I no longer doubted that the anterior portion of the middle lobe was a distinct organ, that its primary use was the discrimination and enjoyment of meats and drink. It was difficult, however, to hit the fundamental power. The situation of the organ, under the zygomatic process, the temporal muscle, frequently precluded the possibility of accurate observation. But, notwithstanding, several well-marked cases, both of a positive and a negative kind, were investigated. These conclusions were embodied, and read to the Phrenological Society of London, on the 8th of April, 1825. Two months before, though it was not known in London, a letter had been received in Edinburgh from Dr. Hoppe, of Copenhagen, giving the same portions of the brain to the sensations of hunger and thirst. The coincidence was felt to be remarkable, and to myself particularly so, as I had, in 1821, conceived a similar idea, but discarded it upon considering the dependence of these feelings upon the stomach and tongue."

"In my last conversation upon the subject with Dr. Spurzheim, at Cambridge, in December, 1826, he fully admitted the discovery of the organ, but thought the instinct to eat to be the special function. This view approximates so closely to my own that it is only in very extraordinary cases that the manifestations of the one can be clearly distinguished from those of the other; but one decided case I met with, in 1827, in which no part of the *cerebrum* existed (?), yet, during the eight days' life of this imperfectly formed creature, there had been *incessant craving for food*, which it took in very considerable quantity, but without any apparent discrimination as to taste or flavour. To admit the '*instinct to eat*' to be the primitive power would subvert the first principle of physiology—the inseparable connection between organ and function."

Dr. Hoppe is of opinion that, besides the nerves of the stomach and palate, an affection which gives rise to the sensations of hunger and thirst, there must also be an organ in the brains of animals for the instinct of *nutrition*, which incites them to the sensual enjoyments of the palate, and the activity of which is *independent* of hunger and thirst. "How," says he, "should the mere sense of hunger, more than any other disagreeable or painful sensation, make the animal desire food, the necessity of such not being known to him by experience? This could only be effected by *instinct*, because either an instinct, *i. e.* the immediate impulse of an organ, or else experience and reflection, are the causes of actions.

* This gentleman calls it *gustativeness*. Vide his *Compendium of Phrenology*, p. 16.

† *Phrenological Journal*, Nos. v. & vii.

"We observe that the chicken is no sooner off the egg than it picks up the grain from the ground, and the new-born babe sucks the nipple. How is this to be explained without the supposition of an organ analogous to that which makes the duckling plunge immediately into the water, or makes the kitten bite the first mouse it meets with?"

"Neither am I able otherwise to conceive how the new-born animal can discriminate what is useful for nutrition; that, for instance, the chicken never mistakes gravel for grain, and that the wild beasts always avoid poisonous plants without even tasting them.

"When the child, in perfect health, sucks till the stomach is filled, in a literal sense of the word, it surely feels no hunger or thirst; yet, if laid to the breast, it will continue sucking, even sometimes having thrown off the last draught from over-filling."

"If nothing but hunger and thirst impelled man to take food, he would, when satiated, have no appetite for meat and drink: and yet we daily see people that cannot resist the temptation of surfeiting themselves, though they know it to be noxious, and others again that never are tempted to gluttony."

Dr. Hoppe adds several other reasons in support of an organ of nutrition, and sums up his views in the following manner:—"According to my opinion, *hunger and thirst* must be discriminated from the desire of food, which we call *appetite*; for those I consider as only affections of the stomachic and palatine nerves, caused by the defect of necessary supply; but appetite as an activity of a fundamental animal instinct, which has in the brain an organ analogous to the rest of the organs. Yet there is a very intimate connection between them."*

Dr. Spurzheim considers it an especial function. Mr. Aikin of Bath denominates it as the organ of flavour. It is marked * on the busts and frontispiece.

GENUS II.—*Sentiments common to Man and Animals.*

X.—SELF-ESTEEM, OR PRIDE.

The organ of self-esteem is in the very centre of the top of the posterior part of the head, immediately above that of inhabiteness and below firmness, assuming a rounded shape immediately between the organs of approbateness.

This is a faculty that greatly partakes in forming the character of man. It is found more or less throughout the whole animal creation. It is the cause of national pride, and of personal endowments, and whether real or imaginary are equally the objects of its activity. In every community we find leaders, and our divine precepts ascribe the "*fall of man to pride*." No profession has ever been free from its influence, and even the teachers of humility often exhibit pride in their actions. From the influence of self-esteem, whole nations and tribes consider themselves superior to their neighbours, and individuals having it large, *know* every thing better than their companions, and in their opinion it is necessary they should give it their sanction, and which should almost have the full effect of a law. It is larger in men than in women. It creates those comfortable conclusions respecting one's character, principle, or talents, which impart confidence to our exertions, and to contribute to our success, is to have the desire of power. If there are large reflecting faculties it stimulates the individual to noble deeds, and exalts the mind above the ordinary weakness of human nature. When deranged or morbidly manifested, many lunatics fancy themselves kings, emperors, princes, &c., or even the Supreme Being.

That it is found in man is sufficiently evident, but it is also found very fully developed in the horse and the turkey-cock. The function of this faculty is to give the sentiment of self-esteem in general; and the intensity of the feeling of pride is in proportion to the energy and activity of the faculty. Mr. Combe says, "I have often heard it observed that musicians are exceedingly apt to become

* Vide Dewhurst's Guide to Human and Comparative Phrenology, p. 280.

conceited of their art, scholars of their learning, philosophers of their philosophy, and the nobly born of their rank. But, upon the most accurate observation of human nature, I am persuaded that the sentiment of pride is not in uniform proportion either to the possession or the want of these extraneous qualifications, but in proportion to the intensity of the special faculty of self-esteem. If a musician is eminently proud, he is so not because he is eminent in his art as a musician, but because he is endowed with a sentiment of self-esteem naturally powerful. Had he been a shoemaker he would have been equally proud; but his pride would have been otherwise directed. Every faculty, as has been often said, must perform all the functions attributed to it; and hence, if the faculty of tune produce, beside music, the sentiment of pride, then every individual ought to be proud in exact proportion to the energy of that faculty; and, in the same way, if the reflecting faculties, besides forming ideas, produce the sentiment of pride, then the intensity of that sentiment ought to be always in proportion to the perfection of these faculties also. But this is well known not to be the case. Hence the sentiment of pride must be experienced by means of other powers. Many attribute pride to want of sense; but, although want of sense may permit outward manifestations of pride, which sense, if possessed, would suppress, yet *the want of reflecting faculties, or sense, can never confer a positive endowment of a FEELING*, such as self-esteem undoubtedly is.

Thus the feeling itself depends upon the special faculty alone, and the direction of it depends upon other circumstances. He who possesses powerful knowing and reflecting faculties, in conjunction with this faculty in a powerful degree, will be proud of his knowledge and of his genius. He who possesses the faculty of tune, with the same conjunction, will be proud of his talents as a musician. He who possesses the faculty of veneration eminently powerful, with the same conjunction, will be proud of his piety. He who possesses the faculty of amativeness or combativeness powerful, with the same conjunction, will value himself inordinately for sensuality or pugnacity.

XI.—APPROBATIVENESS, A DESIRE TO ENJOY THE ESTEEM OF OTHERS.

Approbateness is situated on the superior lateral posterior portion of the head, on each side of the preceding organ, immediately under conscientiousness and over adhesiveness, it adjoins that of caution, and when large it produces a remarkable fulness and breadth in the back and upper part of the skull. It produces a great desire to please, prompting the individual to behaviour and actions which are likely to procure him praise and fame; it gives a wish for notoriety, and makes us pay attention to the opinions which other persons entertain of us. Under its influence the statesman seeks popularity, the artisan a desire to oblige, the domestic a wish to obtain the good-will of his employer, and may be productive (from variety of combination) of either virtue or vice. It is the cause of the self-denial and amenity of manners observed in polished life; as also much of the excitement of the various faculties. This faculty is much larger in women than in men.

XII.—CAUTIOUSNESS OR PRUDENCE.

This organ occupies a considerable portion of the brain, and is placed between the organs of conscientiousness and secretiveness in the upper part of the sides of the head, and in the centre of the parietal bone, and where the bone was formed first in the fœtus; when it is large a squarish round form of the head is produced.

When this organ is large, we in general find the individual what is termed a prudent character. It produces a cautious, circumspect, and considerate disposition of the mind; and therefore becomes one of the most useful faculties in the ordinary transactions of life, inasmuch as it induces a prudential deliberation in regard to the consequences likely to follow; it raises doubts and hesitations, delaying a determination on subjects frequently of but little importance in order to reconsider it; it raises doubts respecting the sincerity of others, and continually

suggests the old adage of "*Go slow, take care.*" It is generally larger in children than adults, and more so in women than in men. In the Scotch more than in either the English or Irish.

GENUS III.—*Affective faculties proper to man only.*

These are found only in man, and distinguish him from surrounding animals. They produce *emotions* or *feelings*, but do not constitute *ideas*.

XIII.—BENEVOLENCE, OR A DISPOSITION TO KINDNESS AND COMPASSION.

This is found on the upper part of the forehead, and produces a desire to promote the happiness of others, particularly those in distress, and therefore it excites compassion and acts of active benevolence. It forms the principal portion of the active goodness exhibited in human life, with a mildness, gentleness, and cheerfulness of temper. When this arises from benevolence, it creates a source of great happiness to the possessor. It gives a lively, amiable, and delightful sensation to the impression the mind receives from without, and creates a liberality of sentiment towards all mankind, with a disposition to put trust in them, and to dwell on their virtues rather than their vices. It creates beneficence, charity, kindness, compassion, sympathy, and energy. A person in whom this feeling is powerful, is seldom heard to complain of the baseness or ingratitude he may chance to receive. His goodness generally meets his own reward. The countenance in consequence exhibits a truly benign aspect.

Dr. Spurzheim thus introduces the next division of the affective faculties, or that which relates to the sentiments peculiar to man alone: "Hitherto we have considered man so far as he is an animal. All the organs and special faculties I have spoken of are common to man, quadrupeds, birds, &c.; and in this respect man is ever the most perfect of them all; he possesses all those faculties which are more sparingly distributed among different kinds of animals. Besides this prerogative, every faculty is susceptible of many more modifications; and its energy is greater in man than in animals. Moreover, man is endowed with sentiments which constitute the human character, and of which animals are entirely destitute. Till the present time, no system of philosophy has thus clearly indicated the line of demarcation between man and animals. It was for a long time believed that man differs from animals by being endowed with memory, judgment, and imagination; but a great number of facts prove that animals possess all these faculties. Others again consider reasoning as a particular attribute of human nature. I shall here treat only of the sentiments proper to man; and, in speaking of the intellectual faculties, I shall also point out which of them are common to animals and man, and which are peculiar to mankind."

XIV.—VENERATION OR ADORATION.

This sentiment, which is the first of the series, is placed in the middle of the upper part of the brain, and in the centre of the organs of benevolence, hope, and firmness. Dr. Gall gives the following account of the discovery of this organ. His father's family consisted of ten children, who all received the same education; but their talents and dispositions were dissimilar. One of his brothers manifested a strong tendency from his infancy towards religion. "*Ses jouets étaient des vases de l'église qu'il sculptoit lui-même, des chasubles et des surplis qu'il faisait avec du papier.*" He was constantly engaged in prayer and in saying mass, and, when obliged to be absent from church, he spent his time in ornamenting and gilding a wooden crucifix. His father intended him for a merchant, but he himself disliked the occupation, because, said he, it exposed him to the necessity of begging. At twenty-three years of age he abandoned merchandize, and, having lost all hope of pursuing ecclesiastical studies, he fled from his father's house and became a hermit. His father, at this juncture, allowed him to study, and at the

end of five years he took orders, and continued till the period of his death to live in the exercise of devotion and the practice of penance.*

Dr. Gall then examined the heads of many persons who were truly devotees in religion, and subsequent observations confirmed him in the actual existence of this organ.

By this faculty the sentiments of respect and reverence are produced, and, when veneration is directed to the worship of a SUPREME BEING, it leads us to adoration and the blind zeal of enthusiasm. It also gives us an emotion of profound and reverential respect in perceiving an object at once great and good. It predisposes to religious feeling, without determining the manner to which it ought to be directed; so that if the understanding be unenlightened, it may be gratified with the worship even of images or idols. Under its direction the Gentoo makes provision for the vermin infecting his house, the female immolates herself on the funeral pile, the gloomy pagan prostrates himself before the images of his vindictive deity, or dies beneath the wheels of the temple of Juggernaut; and, in reference to this statement, Pope beautifully remarks:

"Lo! the poor Indian, whose untutor'd mind
Sees God in clouds, and hears him in the wind."†

and offering at the same time the most fervent devotion. It is likewise the source of that veneration or respect we experience on viewing the ruins or buildings of ancient times, as churches, palaces, or temples, or the graves and memories of our forefathers, or the habitations and works of men illustrious for talent, genius, or virtue. In the antiquarian this organ is pretty large, and it is more prominent in women than in men.

XV.—FIRMNESS OR PERSEVERANCE.

The faculty of firmness is situated behind the preceding organ, and creates a decision of character, constancy, and determination, with an innate feeling of independence; it aids all the other faculties, and in some measure fixes their activity, from its being placed in the midst of the superior organs; it contributes to promote an equanimity of the faculties, by strengthening some and restricting others, particularly those which tend to the enslavement of the mind. It affords composure to the mind under every occurrence, and gives a perseverance to accomplish every object that is undertaken.

XVI.—CONSCIENTIOUSNESS, OR A DISPOSITION TO ACTS OF JUSTICE‡.

The organ of conscientiousness is seated on each side of the preceding organ, and directly over caution, and when the organ of hope is small it presents a little prominence. Dr. Gall marked its function as unascertained; but Dr. Spurzheim discovered it, and it is now allowed by phrenologists. It produces a knowledge of obligation, incumbency, and a moral feeling of right or wrong, thus making man a free agent in his actions. Consequently justice is the result of this sentiment, and acts in concert with the intellectual powers. The latter investigates the motives and consequences of actions; but after having done so they of themselves experience no emotions. In making a survey of human conduct as soon as the intellectual powers have minutely penetrated into the spring from which it proceeds, a feeling of decided approval or condemnation, distinct from the other sentiments and pure intellect, arises in the mind, and this is produced by the feeling of conscientiousness, thus forming the inward monitor of our conduct.

It forms the basis of all laws, human and divine, also the dictates of justice

* A similar circumstance is noticed in the life of the celebrated Dr. Parr, the curate of Hutton at the age of nine years, when a clerical friend presented him with a complete suit of canonicals and permitted him to read the sublime Liturgy of the Church of England to his schoolfellows and companions.

† Vide Essay on Man, Epist. i. line 100.

‡ Dr. Crook, Mr. Aikin, and many others denominate this organ JUSTICE. Some phrenologists have gone so far as to add another, anterior to that marked sixteen on the busts and frontispiece, which they designate as the organ of Justice; but to this division I do not coincide, as conscientiousness is sufficient to inspire this feeling.

and equity, approval and condemnation, all distinct from, though readily combinable with, the decisions of the intellectual powers.

XVII.—HOPE.

This is one of the most useful faculties, for this reason, inasmuch as it frequently supports us through the severest misfortunes, and directs us to look forward for better times. It is placed on the superior part of the head, on each side the organ of veneration, adjoining the anterior portion of the organ of conscientiousness, and behind those of imitation and marvellousness, it assumes no particular form, only presenting in general a fulness in that region. Those who possess it large may be considered fortunate, it is the cheering companion of industry, it gilds the traveller's gloomy path with prospective views of comfort and repose, it aids the organ of veneration, producing the tendency to look forward to futurity with expectation, and disposing a belief in a life to come.

The immortal Pope beautifully describes the influence of these sentiments in prompting us to worship, blindly indeed, when undirected by the intellectual faculties, or by superior information to its own. I shall therefore quote his lines on this subject:—

"Lo! the poor INDIAN, whose untutor'd mind
Sees GOD in clouds, and hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk or milky way:
Yet simple nature to his HOPE has given,
Behind the cloud-top'd hills, an humble heaven:
Some safer world, in depths of woods embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold!
No fiends torment, no Christians thirst for gold."*

This faculty produces the sentiment of hope in general. It creates a strong tendency to believe the possibility of attaining what is agreeable to any of the other faculties, more especially when in combination with perseverance and firmness.

XVIII.—MARVELLOUSNESS OR WONDER.

This organ lies immediately above the organ of ideality, a little forward of the organ of hope, assuming in general an oval form. This faculty leads the mind to search for the surprising, wonderful, and supernatural; it excites a belief, and exhibits emotions in those tales of fiction having the appearance of truth, more especially romances, as the Arabian Nights' Entertainments, Castle of Otranto, some of the Waverley Novels, &c. Mr. Combe observes, that in persons fond of reading or listening to these stories, he has uniformly found the brain at this part very largely developed. I have generally found it particularly large in those females who prefer the perusal of ridiculous romances to that of history, or even pure sentimental novel, as also their preference to view the extravagant representations of Weber's *Der Frieschutz*, or Maturin's *Valmond* (independently of the music) to that of the *Hypocrite*,† *Man of the World*, &c., or any of those delightful comedies which are calculated, from a perusal in the closet, to impress upon the mind a delightful moral feeling.

This organ is large in those who write on prophetic subjects; and in women it is more predominant than in men, and in the artist when depicting the subjects of romance and fable.

XIX.—IDEALITY OR IMAGINATIVENESS.‡

This organ was originally called by Dr. Gall the organ of poetry, but Dr. Purzheim observed, that it is impossible that poetry should be confined to one single organ, and he is of opinion that the name given by Dr. Gall does not indicate the essential faculty. In this I coincide, because many subjects arise from this organ, as works of imagination, which depend upon other faculties for point-

* Essay on Man, Epist. i. lines 100—108.

† I mean without the nonsensical piece of buffoonery which has been shamefully interpolated in this play by Liston as *Mawworm*.

‡ I have called it *Imaginativeness*, considering it a more appropriate appellation.

ing out their nature. And the productions of the poet, novelist, and artist all depend on the conceptions of this organ; as a proof of this, I may cite as examples the sublime scenes executed by Raphael, Haydn, Martin, &c. &c.; without this faculty the world would never have beheld the Cartoons, the representations of the Agony of Christ, the Raising of Lazarus, Belshazzar's Feast, Fall of Nineveh, the Deluge, &c. &c. This is the power that elevates the feelings above vulgar life, creates a degree of refinement, and from a full developement of this organ, arise many of the improvements in society. It is situated on the side of the head, a little above the temples.

XX.—MIRTHFULNESS, GAYNESS, OR WIT.

This organ is placed on the anterior-superior portion of the forehead, near the organs of benevolence, and on the outer side of causality. This animating faculty produces a gay and lively feeling, together with a pleasant and agreeable manner of intercourse with society; it influences the taste for jest, and enlivens the conceptions of the musician, poet, and painter; and sways whatever depends on the ludicrous conceptions of the mind. Mr. Combe observes, "We all know what is meant by wit, and yet there is no word that presents more difficulties." Dr. Gall said, "That to convey a just idea of the faculty, he could discover no better method than to describe it as the predominant intellectual feature in Rabelais, Cervantes, Boileau, Racine, Swift, Sterne, and Voltaire." In all these authors, and in many persons manifesting a similar talent, the anterior-superior lateral parts of the forehead are prominent and rounded.

XXI.—IMITATION, OR DISPOSITION FOR MIMICRY.

From Dr. Gall's observations he conceived he was justified in admitting a peculiar talent for imitation, i. e. that a faculty exists enabling the possessor to personify, more or less, the ideas and sentiments of others, and to exhibit them exactly by gestures; it enables the individual to possess the power of copying and observing those peculiarities constituting the obvious characteristics of persons and things, also an aptness and expressiveness of manner in relating what has been observed, with a tendency to copy nature in the resemblance of persons and things. In children we find it very large, and by its being so a great point in their education is gained, particularly in the company of moral associates, and when a moral truth is established by example it is far better than precept, inasmuch as it sheds its influence over most of the affective powers of the mind, useful and pleasurable to ourselves, and to society in general. In the arts it stimulates towards the most lively representations, and adds what is termed expression in painting: hence it is large in the dramatic performer, painter, engraver, sculptor, &c. &c.

ORDER II.—THE UNDERSTANDING OR INTELLECTUAL FACULTIES.

GENUS I.—*The External Senses.*

- | | | |
|-------------|-----------|-----------|
| 1. Feeling. | 3. Taste. | 5. Smell. |
| 2. Hearing. | 4. Sight. | |

Dr. Spurzheim denominates as intellectual every faculty which procures man or animals any kind of knowledge, or cognition of any impression, whether it be hunger or thirst, or the sensation of fatigue, pain, &c.; the affective function or the existence of external objects, their relations, or qualities. Knowledge then the essential object of the intellectual faculties, and this is in a great measure procured by the intercourse we enjoy with the external world, through the agency of the five external senses above named.*

* For a description of these organs, the reader is requested to refer to my "Guide to Phrenology," 2nd Edit. p. 213, and to my "Dissertation on the Component Parts of an Animal Body," 4th Edit., as the limits of this work preclude its being inserted here.

GENUS II.—*Perceptive and Intellectual Faculties, which perceive the existence of external objects and physical qualities.*

XXII.—INDIVIDUALITY.

The cerebral portion on which this manifestation depends is situated behind the root of the nose, and its greatest developement enlarges the forehead between the eyebrows, produces that beautiful form of nose denominated Grecian. This is conceived to be the faculty of observation, when taken in a philosophical point of view, and is exercised by our becoming acquainted, by whatever means, with facts, events, and circumstances, simply as such, without regard to their uses or causes. Individuality is one of the first faculties that manifests its activity on our appearance upon the great theatre of human affairs. The infant exerts it to discover its nurse from others; new objects and new ideas are the pleasurable pursuits of its developement; it becomes a valuable stimulus to the acquisition of scientific knowledge, urging the mind to examine every novel subject presented to its observation, and induces a quickness of conception, as its inactivity produces a listlessness in matters of that nature. It inclines the personification of emotions and even phenomena, and its agency is seen in every branch of science. It has personified motion, life, disease, attention, memory, judgment, imagination, passions, faith, hope, and charity. The kind of knowledge procured by individuality is essential and fundamental. It creates the power of attending to, and becoming acquainted with, details, of recollecting instances, examples, and peculiarities; consequently, it is highly important to the man of business, and those whose professions require a knowledge of things around them. As a matter of course it contributes essentially to education.

XXIII.—CONFIGURATION OR FORM.

This organ is placed at the internal angle of the orbit of the eye, and produces, when full, an extension of the arch of the nose, and separating the organs of vision (apparently) wide apart. This faculty is of the greatest utility in every branch of science, enabling the possessor to discriminate in his judgment of shape and proportion, hence it is an invaluable assistant to the portrait painter, sculptor, &c. &c. It may easily be discovered in children by their propensity to represent with the pen and pencil, &c., various objects. It likewise assists the organ of individuality in the recognition of persons, and presents to the recollection forms and objects that have previously passed under our notice; its defect induces a desultory manner of examining objects. It leads poets to describe portraits and configurations, and induces those who collect pictures and engravings to prefer portraits, if they possess it large. A knowledge of crystallography depends on it, and according to Dr. Spurzheim, it appears that conceptions of smoothness or roughness are acquired by its means.* It is highly important to the mineralogist and the mechanic, and forms an essential constituent in a talent for the imitative arts.

XXIV.—SIZE.

This organ is found immediately above the preceding, and its function is different from that of form, because there is an essential difference between them. The size may be the same and the form differing, one of these kinds of knowledge existing without the other, and there is no proportion between them. Dr. Spurzheim therefore inferred from reasoning that there would be a faculty, the function of which is to perceive *size*, and numerous observations have proved the soundness of this conclusion, for the situation assigned by him to this organ has from numerous observations been proved correct.† There is no necessary nor generally obvious connection between this and the preceding faculty.

XXV.—WEIGHT OR RESISTANCE. ‡

This faculty creates the power of judging of the momentum or weight and con-

* "Phrenology," p. 275.

† Combe's "System of Phrenology," p. 288. Dewhurst's "Guide to Phrenology," p. 251.

‡ Sir G. Mackenzie uses the term resistance in preference to that of *weight*, employed by Dr. Spurzheim.

sistency of bodies, and probably of adjusting the movements of the body to the laws of equilibrium. There appears no analogy between the weight or resistance of bodies and their other qualities. They may be of all forms, shapes, colours, and sizes, liquid or solid, and yet none of their features would necessarily imply that one was heavier than the other. This quality therefore being distinct from all others, we cannot logically take cognizance of it to any of the mental faculties which judge of the other attributes of matter; and as the mental power undoubtedly exists, there appears reason to conjecture that it may be manifested by means of an especial organ. Persons who excel at archery and quoits, also those who find great facility in judging of the momentum and resistance in mechanics, are observed to possess the parts of the brain lying nearest to the organ of size largely developed; or that branch of mathematics, which considers the motion of bodies, arising from gravity, probably appertains to it. It is placed between the preceding organ and that of colour, so that when it is large it gives a degree of heaviness to the eyebrow; and the student must be careful not to mistake a depression of the muscle, which sometimes takes place at this part, for a fulness of this organ.

XXVI. COLOUR.

This organ is situated about the middle of the arch of the eyebrows, so as to give them a full and projected appearance to that part of them. The function enables the individual to possess the faculty of distinguishing the shades and harmony of colours. Hence it becomes an important constituent in the arts of the flower and landscape painter, &c., gives a taste in the arrangement of gardens, creating a pleasure in viewing and contemplating the sublime works of the Great Author of nature. In general, it is larger in women than in men, and, when moderately developed, contributes to the choice and neatness of their costume; but when large, as in some of the servant girls, and black females in particular, we oftentimes view them bedecked in a profusion of colours, which is not the case with the more respectable classes of society. Some women, as *colourists*, have not unfrequently equalled the masters among men: while, as *painters*, women have in general been inferior to the other sex. Its great energy gives a passion for colours, but not necessarily a delicate taste in their employment. Taste depends on a perfect, rather than a powerful activity of the faculties. In several oriental nations, for example, the faculty appears, from their love of colours, to be strong, but nevertheless displays bad taste in their application.*

GENUS III.—*Intellectual Faculties which perceive the relation of external objects.*

XXVII. LOCALITY, SPACE, OR DISTANCE.

Dr. Spurzheim informs us, "that the special faculty of this organ, and the activity of its sphere, yet remain to be determined." According to Dr. Gall, it is the talent for resembling places and distances, and consequently it makes the traveller, geographer, and landscape painter, recollect localities, and gives notions of perspective. Dr. Spurzheim remarks that it is to this organ, that as soon as we have conceived the existence of an object and its qualities, it necessarily occupies a place in our mind, and therefore this is the faculty that conceives the places occupied by the objects around us.† It appears to constitute a disposition and talent for various studies, as geography, astronomy, landscape drawing, &c., affords that pleasure experienced in perusing histories of foreign parts, voyages, travels, &c. &c. Sir G. S. Mackenzie is of opinion that the primitive faculty is that of perceiving relative position. It is generally larger in women than in men, and is an antagonist faculty to that of inhabitiveness, and is placed over the organs of size and weight.

* Combe's Phrenology, p. 203. + Spurzheim's Phrenology, p. 280.

XXVIII. CALCULATION OR NUMBER.

This faculty powerfully influences the powers of arithmetical calculation and mathematical pursuits in general, and Dr. Gall named it "*Le sens de nombres*," who supposed the above to be its chief sphere. But Dr. Spurzheim limited its functions to algebra, arithmetic, and logarithms, supposing that the other branches of mathematical science, as geometry, &c., are not the simple results of this faculty. As far as my own experience goes, arithmetic or an excessive love of counting numbers, appears to be caused by this power; and in this I am confirmed by J. Aikin,* and many other phrenologists. It immediately adjoins the organ of vision, at the external angle of the eye. Some well-known instances of uncommon manifestations of the faculty occasionally occur in those individuals who only possess it in a moderate degree.

XXIX. ORDER.

It creates the faculty of arranging and placing in a clear and methodical manner objects as they are physically related; it is one of the greatest aids in the comforts of domestic life. Pope justly observes, that

"Order is Heaven's first law,"†

In those persons possessing it large, we find them extremely anxious in seeing every article around or about them in its proper place, a disorder of which creates very unpleasant feelings until the confusion is removed, when they express feelings of the greatest satisfaction at their proper arrangement; it assists the superior faculties in the association of ideas, likewise the mathematician and calculator in general. Habits of cleanliness depend much upon this manifestation. It adjoins the organ of colour.

XXX. EVENTUALITY.

Dr. Gall admits, both in man and animals, an organ of education, or of the memory of things and events exists, and in persons having this large he found a middle part of their foreheads very regularly prominent; at first he called it "*organ of the memory of things*," having seen it very prominent in generally well-formed persons who knew a great deal. He afterwards named it the "*sense of things*." From numerous human and comparative observations, he ultimately called it the organ of educability. Dr. Spurzheim objected to this name, as every faculty may be educated; but, as this takes cognizance of things and events, he has given it that of *eventuality*.

Individuals having it large pay an attentive ear to all around them, to phenomena, events, or facts: they are fond of history, of anecdotes, very inquisitive, and desiring information on all branches of useful information. It is generally larger in men than in women, and is essential to authors, editors, secretaries, historians, and teachers.

XXXI. TIME OR DURATION.

The properties of this faculty are to perceive time or duration,‡ to distinguish between the lapse of intervals, and a correct adjustment of rhythm or measurement of periods; it creates the talent for chronological disquisitions, and is essential in forming the good musical composer and performer, acting very much in combination with melody and order. We frequently find persons with a good musical ear, but who are quite inattentive to the *time* in which a piece of music should be performed, and therefore are rendered incapable of playing on any

* Phrenological Bijou, p. 27. † Essay on Man, Epist. iv. line 49.

‡ Sir G. S. Mackenzie calls it Duration; vide his Illustrations of Phrenology, p. 178.

instrument in concert. Some persons judge much better than others of the amount of time that has elapsed between certain events; it is placed over the organ of colour, and forms in social intercourse, an influence to the performance of a punctual observance of appointments or engagements.

XXXII.—MELODY OR TUNE,

Is the faculty that constructs the mental power of perceiving and recollecting melody. For whilst all persons with perfect ears perceive the impressions of sound and can distinguish different sounds, many are unable to perceive the relation of sounds productive of harmony, and some not even the succession that forms melody. In common discourse, we say one person has a *fine musical ear*, another on the contrary, &c. These differences are common, and of daily occurrence. Yet philosophers suppose these to exist, and they ascribe them as usual to education and habit. If they would but inquire, any music master would tell them that some are often put under his care who never derive any benefit from the instruction, while others often acquire the art without any exertion. This must depend upon something, and to what can we ascribe it to better than to cerebral conformation, especially when nature offers so many beautiful examples? We may then conclude that the function of this organ is to create that enjoyment and be subservient in the production of *melody or tune*. It is indispensable, in connection with *time*, in forming the correct musician, and with *constructiveness* in constituting the excellent composer of music; thorough bass being much dependent on the latter faculty, with which it is closely connected. It is placed over the organs of order and calculation, towards the lateral part of the forehead.

XXXIII.—LANGUAGE.

This organ is placed about the middle of the orbital process of the frontal bone, which is formed by the anterior and inferior surface of the lobes of the brain, and when large gives fulness and prominence to the eyes. The special faculty of this organ is to enable us to acquire a knowledge of and the power of using artificial signs or words. Persons having it large abound in words. The language, in ordinary conversation, flows like a copious stream; and, in a speech, they pour it out in torrents. This faculty is necessary for the orator, writer, and poet. When large, and reflection small, the individual often repeats the same sentences, as if of difficult comprehension. This practice appears to originate an immoderate power and activity of the faculty of language, so great that a delight is felt in mere articulation, independent of reflection.

GENUS IV.—*Reflective Faculties.*

By the reflective faculties we mean those which produce ideas of relation and reflection. They administer to the gratification and direction of the other powers and constitute what we call in common language REASON.

XXXIV.—CAUSALITY.

The organ of causality is situated at the superior part of the forehead, on the other side of comparison. In those persons possessing this organ large, we find a great disposition to doubt the common relation of things, and inquire, why wherefore is this so, &c. For example, if an individual endeavours to prove the existence of a SUPREME BEING to a profound atheist, he replies, "Before we are able to prove it, tell me *who made God?*" It also gives deep penetration and logical acquirements; consequently, it is large in those who possess a natural genius for metaphysics, political economy, or similar sciences; a consecutiveness of reasoning; and penetration as to the principles of action. It creates the power by which we obtain a knowledge of, and trace the relation between the cause and effects; in fact, it is the reasoning power of LOCKE.

XXXV.—COMPARATIVENESS, OR THE POWER OF COMPARING OBJECTS.

situated in the centre of the forehead, between the organs of benevolence and actuality. This faculty attaches us to comparison without determining its ends; for every one chooses his analogies from his knowledge, or those of other abilities. From analogy and comparison a great portion of our language expressions of the mind is drawn. A considerable part being almost metaphorical is applied originally in its literal sense to designate qualities of matter. For this reason every national language proves the developement in different individuals. They have this faculty large, their language is replete with figure. Dr. Murray Paterson observes, "That the Hindostanee language abounds in figures, that comparison is larger than causality in the Hindoo heads generally." It is the origin of proverbs, which convey instruction under short figurative expressions.

CONCLUSION.

Before I conclude this little work I may observe, that in many arguments I have had with the opponents of this science, I have almost invariably found them *totally ignorant* of the fundamental principles on which it is supported, even when they set themselves up as critics on the correctness of the doctrines of phrenology. Without entering at length into all the objections which have been raised against my ignorant men, I shall content myself on the present occasion with simply replying to the charges of *materialism* and *fatalism* that have been brought against the disciples of the late Drs. Gall and Spurzheim. In replying to the first of these grave accusations, I think that the most satisfactory answer which I can give to the charge of *materialism* is the one very justly given by Dr. Roget, in the article CRANIOSCOPY, which appeared in the *Supplement to the Encyclopædia Britannica*; and it should be borne in mind that this eminent physician is, like Dr. Lawrence, one of the strongest opponents of the science of phrenology; and, as it is strange to say, in many of their remarks, they unintentionally support it. "It seems hardly necessary," says he, "to expose the absurdity of the accusation, that these doctrines tend particularly to materialism, although the dread of such consequence has been sanctioned by royal edicts. There are two opinions only, which, in respect to this question, stand opposed to each other; namely, that which asserts perception to take place by the intervention of a material organ, and that which asserts it to take place immediately by the energies of the mind itself, or at least without the intervention of the body. The doctrines of Dr. Gall are unquestionably incompatible with this last opinion; that is, with pure immaterialism, which may in fact be regarded as denying the existence of matter altogether. This sceptical spiritualism can be avoided only by the admission of the necessity of a material organ; and, if this be admitted, any modification of the opinion that does not exclude the mind as the ultimate percipient must be equally remote from absolute materialism. The immaterialist believes that it is the soul which sees and the soul which hears, as much as that it is the soul which judges and the soul which imagines; and, since he does not condemn as pernicious the allotment of different organs of sight and hearing, what greater heresy is there in the allotment of different parts of the sensorium as the organs of judgment and imagination? If, indeed, any one were to say that the affections of these parts are themselves judgment and imagination, he would be a materialist; but he would be as much a materialist if he should say that the affections of the organs of sight and hearing are themselves the ideas of colour and sound." The charge of materialism being thus disposed of, I shall now proceed to offer

a few observations on the other charge of FATALISM. This system no doubt teaches that various propensities and sentiments are implanted in us by nature and that some propensities and sentiments are naturally more powerfully in one individual than in another; so that one may be disposed to virtuous actions from mere inclination, and another to vicious actions from inclination also. And does not every day's experience confirm these facts? Man does not act from reason alone; he is impelled by *inclination* and *desire*. This system, therefore, teaches only that the inclinations and desires, which stimulate to action, are implanted by nature, and are not factitious. And, as to the difference of natural endowment in different individuals, are not some individuals found practising virtue and maintaining virtuous conduct in the midst of "a world lying in wickedness," while others are found engulfed in every kind of iniquity, although bred as were in the sanctuary itself? But it is no part of the system of phrenology to teach that strong inclination and necessity are the same thing. It does not teach that actions are irresistible. On the contrary, every faculty may be restrained or indulged in its outward manifestations, at the command of the will. The setter dog has a strong inclination to eat the game which he assists in killing and it is on this propensity that his whole usefulness in hunting is founded; but every day's experience tends to prove that even his propensity can be restrained. Again, although the system teaches that every faculty, being active, must produce feelings and perceptions conformable to its nature, it does not teach that all faculties are equal in the authority of their dictates. On the contrary, while it teaches that we must feel sensual desire, or a desire for property, when certain faculties are possessed and certain objects presented, it teaches also that there is a faculty of justice, the authority of which is perceived to be entitled to predominate, as the mind feels this one to be destined to regulate and control the manifestations of these lower propensities. Accordingly, does not every person often feel a strong propensity to eat, to indulge in connubial enjoyments, to obtain fortune, &c., but does he not feel a perfect capability of resisting every one of these impulses from the dictates of reason, the sentiments of religion, or the feelings of duty? The answer, dictated in the language of common sense, would be in the affirmative.

Phrenology being a science of observation, the reader must make his examination from the great book of nature. Let him inspect the head of man as he finds him, contrast its formation with his known habits, propensities, &c. Then will he obtain a knowledge of that science, the great object of which is *the better education of the human race*.

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