

Outlines of phrenology, as an accompaniment to the phrenological bust / [Anon].

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OUTLINES
OF
PHRENOLOGY.

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DE VILLE, James

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OUTLINES
OF
PHRENOLOGY.

1871

THEORY OF

STATISTICS

THEORY OF

OUTLINES

OF

PHRENOLOGY,

AS

AN ACCOMPANIMENT

TO THE

PHRENOLOGICAL BUST.

LONDON:

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PHYSIOLOGY

OF THE

AN ACCOMPANIMENT

PHYSIOLOGICAL



LONDON:

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PREFACE.

THE following passage, extracted from a Sermon, published by Dr. Chalmers of Glasgow, is the language of Phrenology. If the Dr. was unacquainted with the science, at the time it was written, he proves himself to have been an accurate observer of human nature; and as the system rests on an attentive observation of mankind, no apology is necessary for quoting the whole of the passage by way of Preface.

“ God has, for the well being of society, provided man *with certain feelings and constitutional principles of action*, which lead him to a conduct beneficial to those around him; to which conduct he may be carried *by the impulse of these principles*, with as little reference to the will of God, as a mother, among the inferior animals, when constrained by the sweet and powerful influences

of natural affection, to guard the safety, and provide for the nourishment of her young. Take account of these principles as they exist in the bosom of man, and you there find compassion for the unfortunate; the shame of detection in any thing mean or disgraceful; the desire of standing well in the opinion of his fellows; the kindlier charities, which shed a mild and quiet lustre over the walks of domestic life; and those wider principles of patriotism and public usefulness, which, combined with an appetite for distinction, will raise a few of the more illustrious of our race to some high and splendid career of beneficence. Now, these are the principles which, scattered in various proportions among the individuals of human kind, give rise to the varied hues of character among them. *Some possess them in no sensible degree; and they are pointed at with abhorrence, as the most monstrous and deformed of the species. Others have an average share of them; and they take their station among the common-place characters of society; and others go beyond the average, and are singled out from among their fellows, as the kind, the amiable, the sweet-tempered, the upright, whose hearts swell with honourable feeling, or whose pulse beats high in the pride of integrity.*

“ Now, conceive for a moment, that the belief

of a God were to be altogether expunged from the world. We have no doubt that society would suffer most painfully in its temporal interests by such an event. But the machine of society might still be kept up; and on the face of it you might still meet with the same gradations of character, and the same varied distribution of praise, among the individuals who compose it. Suppose it possible that the world could be broken off from the system of God's administration altogether; and that he were to consign it, with all its present accommodations, *and all its natural principles*, to some far and solitary place beyond the limits of his economy,—we should still find ourselves in the midst of a moral variety of character; and man, sitting in judgment over it, would say of some, that they are good, and of others, that they are evil. Even in this desolate region of atheism, the eye of the sentimentalist might expatiate among beautiful and interesting spectacles,—amiable mothers shedding their graceful tears over the tomb of departed infancy; high-toned integrity maintaining itself unsullied amid the allurements of corruption; benevolence plying its labours of usefulness, and patriotism earning its proud reward in the testimony of an approving people. Here, then, you have *compassion* and *natural affection*, and *justice*, and *public*

spirit,—but would it not be a glaring perversion of language to say, that there was godliness in a world, where there was no feeling and no conviction about God?" (Sermon iv. pp. 132,-3,-4,-5.)

OUTLINES
OF THE
PHRENOLOGICAL SYSTEM
OF
DRS. GALL AND SPURZHEIM.

THE science of Phrenology taught by Gall and Spurzheim, is a system of philosophy of the mind; it is founded on facts, and the inductive is the only species of reasoning it admits: the leading principles of the System are:

1st. That the brain is the organ of the mind.

2nd. That the brain is an aggregate of organs, each of which performs a special and determinate function independent of the other organs.

3rd. That the shape and size of the brain can be ascertained, and that the nature of the functions of each cerebral part may be determined by comparing the energy of the faculties with the size of the respective organization. For the detail of the observations and facts by which these assumptions have been established, the reader is referred to Dr. Spurzheim's work, the Physiognomical System, and to Mr. Combe's Essays on Phrenology.

In the Phrenological bust, the inconvenience of a method that might tend to mislead the young observer has been avoided, by merely putting a circle or oval according to the shape most usually assumed on the centre of each organ; and not attempting to define the exact boundaries, the student will no longer be disappointed in his expectations, of finding an elevation with the exact linear figure, and dimensions of the spaces marked out on the busts that have been usually in circulation. The circles then do not define the exact boundaries of the organs, but are placed over the centres of each as nearly as it was possible to do it in an artificial head. The organ of form, (No. 20.) will be observed in the corner of the eye, the seat of the organ is towards the inner angle of the orbit; and when large, is very easily recognized by the distance it occasions between the eyes. 29 is marked on the eye-ball, and the larger or smaller developement of the portion of brain situated on the posterior part of the orbitary plate of the frontal bone, is indicated by the greater or lesser degree of prominence of the eye. The organs are:

1. AMATIVENESS.
2. PHILOPROGENITIVENESS.
3. INHABITIVENESS.
4. ATTACHMENT.
5. COMBATIVENESS.
6. DESTRUCTIVENESS.
7. CONSTRUCTIVENESS.
8. ACQUISITIVENESS.
9. SECRETIVENESS.
10. SELF-ESTEEM.
11. LOVE OF APPROBATION.

12. CIRCUMSPECTION.
13. BENEVOLENCE.
14. VENERATION OR SUBMISSIVENESS.
15. HOPE OR BELIEVINGNESS.
16. IDEALITY.
17. CONSCIENTIOUSNESS.
18. PERSEVERANCE.
19. INDIVIDUALITY.
20. FORM.
21. SIZE.
22. RESISTANCE OR WEIGHT.
23. COLOURING.
24. LOCALITY OR SPACE.
25. ORDER.
26. TIME.
27. NUMBER.
28. TUNE.
29. LANGUAGE.
30. COMPARISON.
31. CAUSALITY OR INVESTIGATION.
32. WIT.
33. IMITATION.

Amativeness. This is the first propensity of which Phrenologists treat, and the important part it performs in the economy of the universe justifies the priority of consideration: the name of the organ implies, that it prompts to the gratification of physical love. That portion of the brain called the cerebellum, is the seat of the propensity, and its greater or less development indicates the sphere of activity of the special faculty which it gives. This is one of the organs which the veriest tyro in the science may observe: let the general thickness of the neck be taken into con-

sideration, and the distance betwixt the mastoid processes behind the ears, and the protuberance of the occipital bone in the middle of the upper part of the neck be measured, the space between these three points shews the extent of the organ marked 1 on the cast. Established.

Philoprogenitiveness. The signification of this word, is the love of children, or offspring in general. All must have observed a striking difference in different individuals, in so far as regards the interest which children excite. What supports the mother, under all the cares and troubles of rearing an helpless offspring, under nights spent in watching, and days passed in unavailing endeavours to pacify the wailings of her tender babe? Is it religion, is it morality, is it the dictates of reason, is it a sense of duty, is it any thing, in short, but the voice of nature speaking within? This is another of the organs very easily to be known; and when it is large and 1 moderate, it gives a drooping appearance to the hind-head; any one may know whether he has got large Philoprogenitiveness, by observing whether the children, in the families he visits, are rejoiced and flock round about him when he makes his appearance; if they do, let him draw his hand over the back part of his head, and try if he can find a protuberance at the situation of the organ marked 2 on the bust. The special faculty of the organ is the love of children, and has nothing to do with benevolence. Established.

Inhabitiveness. Of the organ marked 3 on the bust we must speak with diffidence, because we have had little experience in observing it. The reader is referred to what Dr. Spurzheim has said on the subject at page 290 of the Physiognomical system.

That the propensity to dwell at particular elevations does exist in animals is extremely probable; and we know that Dr. S. could distinguish the different species of grouse by merely looking at the back part of the skull: thus he could always pick out the Ptarmigan from among the heads of red grouse and partridges. The special faculty of the organ seems to be the propensity to dwell at certain elevations and in particular situations. The chamois is only found on the craggy peaks of the Alps, the Ptarmigan never quits the mountain-tops, the partridge never leaves the cultivated fields. Conjectural.

Attachment. In Dr. Spurzheim's work this organ is called Adhesiveness; but the word Attachment, will better convey the nature of the special faculty which it gives; friendship and society in general. This is the organ so conspicuous in the inhabitants of many mountainous countries; and it was in the Highlands of Scotland that Dr. S. had an opportunity of establishing the organ. It is only marked probable in his work, it having been published before he visited Scotland. When large and active it disposes to the disease called Nostalgia, and the clans into which he saw the people of many districts divided, are the effects of its activity. It is marked 4 on the bust, and is now established.

Combativeness. The organ marked 5 on the cast gives the propensity to fight, and when large and active, great delight may be felt in fighting. It is situated at the inferior posterior angle of the parietal bone, is prominent in the heads of brave and valiant officers, and very large in professed duellists, and in those who shew a great inclination for quarreling and fighting. Established.

Destructiveness. "Mankind feel a natural propensity to kill animals and to devour their flesh;" of this every one may be fully convinced by a pilgrimage to Smithfield. In contemplating such a scene, the feeling mind shrinks with disgust and horror, from the reflection that so many noble and unoffending animals must be deprived of the prime gift of their Creator, to satisfy the appetite of man; but there can be no denial of the propensity to destroy; and, without doubt, it has been imbued into our natures by the giver of every good for the wisest purposes. In the lowest stages of animal life we see the work of destruction going on, in the animalculi when brought under the cognizance of our senses by the power of the microscope; the larger are found preying upon the smaller, and the chain goes on without a break to man, the most perfect of the works of creation. The special faculty of the organ seems to be the propensity to destroy in general, whether animate or inanimate objects. Its sphere of activity, Dr. S. observes, extends from the mere indifference to the pain which another man or a brute may suffer, to the pleasure of seeing them killed, or even to the most irresistible desire to kill: its situation is indicated by the figure 6 placed within the semicircle. This is the organ so conspicuously displayed on the heads of murderers, and persons habitually delighting in acts of cruelty; and there are many of these unfortunate beings who have so much of the animal, and so little of the man in their composition, that they cannot be made to comprehend the heinous nature of the crimes they may commit. Phrenology would be of the utmost utility in pointing out such unfortunates, who are only fit for Bethlem, or some other place, where they would be

taken care of, and society secured against their farther aggressions. Established.

Constructiveness. The name of the organ marked 7 on the head, implies that it gives the special faculty to build or to construct in general, but does not determine the object to be constructed. Where the organ is large, with a head in other respects poorly developed, we often see the most beautiful workmanship, and the labours of months or years thrown away on complicated machinery, which is found totally inapplicable to any useful purpose. How different are the effects where the rest of the head is well organized! Look to the steam engine by Mr. Watt, the Waterloo-Bridge by Rennie, the Block machinery by Brunelle, and a thousand others. The organ is indispensable in all mechanical professions, from the engineer down to the milliner. Birds that build, and also several animals, as the beaver, fieldmouse, &c., have it large. Established.

Acquisitiveness, or Covetiveness, as it used to be called: but the first has been adopted as the more correct name of the two. Every one must have observed a striking difference in children, even of the same family. Whilst some are always ready to spend and to give away the pence they get, others hoard them up with the greatest care, and will not part with a single farthing. What can be the cause of this difference in so early life? We are not metaphysicians enough to recollect the explanation that would be given, perhaps it might be education, perhaps it might be habit: but what gives the habit? the metaphysician does not tell. Phrenology, however, shews an organ, whose special faculty is the propensity to acquire. The observations in proof of it are so numer-

ous, and the fact so completely established, that it is placed beyond the sphere of doubt. It is marked 8 on the head. When the propensity becomes too energetic, and is not restrained by some of the higher sentiments, as conscientiousness, love of approbation, or fear, it produces theft. Established.

Secretiveness. When the portion of the brain immediately above 6, and marked 9 on the head, is large, the individuals conceal their real sentiments and opinions with ease, they are artful and cunning, have a great deal of what the French call, the *Savoir Faire*, and in England are called knowing fellows; the special faculty then seems to be the disposition to conceal, and to give the tendency to duplicity and finesse. When the impulses of this organ are yielded to, and the higher sentiments are not called in to direct it, many are led aside from the paths of moral rectitude and truth: a certain portion of the propensity is necessary in all the affairs of life, it only becomes dangerous and hurtful when abused. The piercing sidelong glance, and the watchful look it gives, are very characteristic, and have been known to the vulgar for ages. Established.

Self-Esteem. This is the first of those faculties which Dr. S. has designated by the name of sentiments; its special faculty is to give us a great opinion of ourselves, self-esteem, self-love. The circle enclosing 10 points out its situation on the head. When it is in large proportion, the individuals are proud, walk very erect, and generally by the coldness of their manner, seem to consider themselves as infinitely elevated above their fellow-men. Established.

Love of Approbation. Certain persons known by the names of beaux and belles, are the best possible

subjects for proving the existence of the organ marked 11 on the bust. This is the sentiment which makes us attentive to the opinion others entertain of us; it desires their approbation, produces emulation, ambition, and vanity. The special faculty then excites us to covet the approbation of others. Decorations, dresses, titles, &c., all shew its activity: it is easily found in the living head, and occupies a large portion of brain. Established.

Circumspection. This organ, as well as the last, occupies a large space in the brain: its situation is indicated by the oval with 12 within, and the special faculty seems to be circumspection, caution, timidity; it disposes us to look further than the present moment, to consider the consequences of any step we are about to take; causes demurs, doubts; and all the hesitations in which the word *but* commences the sentence, shews its activity. In combination with the last mentioned organ, and both of considerable size, bashfulness and the *mauvaise houte* are the consequence; and many years of the most intimate commerce with the world, will often not suffice to rub off the thick coat of rust. Many of the lower animals are remarkable for their cautiousness, as the crane, rook, &c., and they have the corresponding portion of brain largely developed. Established.

Benevolence. We come to the contemplation of this delightful sentiment, as to a resting place, and our readers will without doubt, think it pleasant to pause on an organ which produces goodness of heart, kindness, peacefulness, mildness, benignity, benevolence, complaisance, clemency, mercifulness, compassion, humanity, hospitality, liberality—in one word, Christian charity. This is Dr. Spurzheim's cata-

logue of its good qualities. One would hardly suppose that a feeling so amiable in itself as Benevolence, could ever be abused; but this is the case. Witness the compulsory assessments for the support of the poor, and the sloth and indolence which are the natural consequences. The organ is marked 13 on the bust, and is established.

Veneration. The special faculty of the portion of brain situated under 14 on the bust, "seems to be veneration or admiration, without determining its objects or its manner." The organ is easily found on the living head, but the young Phrenologist must be cautious in giving an opinion on its manifestations, as these are very various, and the neighbouring organs must be taken into account. Likewise *there is some doubt hangs over its special faculty*, but the organ is considered as completely established.

Hope or Believingness. This is another of the organs Dr. S. in his work has marked as probable, but we understand he is now quite certain, that the seat of the organ is at 15 on the bust. Happy is the man who has this blessed sentiment in considerable proportion: to him all is fair and sunny, there is not even a speck of cloud to obscure the horizon; in life's bitterest buffetings it still holds out the pleasing prospect that all may be well: though the cup of misery be drained to the very dregs, there is still something left which encourages him not to despair. Who has not seen the wonderful influence it has on the strains of the poet! Who that has the sentiment, has not dwelt with extacy on the moving and enlivening notes of Campbell; who that wants it, has not envied the man the power of feeling and of thinking as he does? The eye of Park, when laying himself down

in the desert to resign his life, was attracted by the verdure of a small tuft of moss: Can that Being, said he, who waters and uprears thee in the midst of desolation, leave man the noblest of his works thus to perish? Hope led the way, and succour and safety were found nearer than had been anticipated. The faculty then seems to produce hope, and the inclination to believe and expect. When the organ is large and not well directed, it disposes to credulity, and to castle-building, as it is called. Established.

Ideality. It is the larger size, and greater activity of the portion of brain marked 16, which gives that peculiar fervency, and genuine garb of imagination, to the works of all those authors who are acknowledged to be true poets; it gives a tinge to all the other faculties, whether directed to the polite or mechanical arts. It is therefore found large in all who have flourished as orators, in the pulpit, at the bar, or in the senate; in all who have been remarkable for sublimity of conception in the composition of a picture or a statue; in all who have astonished by the discursiveness, fancy, and varied richness of their music; and in all eminent architects and mechanicians. The special faculty is not easily described; but it gives rapture, enthusiasm, and prompts to something more than the mere detail of fact; to embellishment. The nature of the ideas that are formed, depend on the energy of the other faculties. Byron and Campbell are both great poets, and have both large ideality; but their works bear traces of a manner of thinking of the most dissimilar nature. The organ, as has already been said, is indicated by the oval inclosing 16, and is established.

An oval will be observed left blank, and this seems

the proper place to make some mention of it. There can be no doubt that an organ does exist in this quarter of the brain, intimately connected with 15 and 16, and which seems to give a turn for the supernatural; when large, the persons have visions, are fond of the mysterious; and all miraculous stories, unbelieved by the generality of mankind on account of their improbability or impossibility, afford them a rich banquet; romances over which a mystical cloud overshadows the agents and events, are their favourite books. It seems both from its situation, and from observations, intimately connected with religious feelings; but facts (at least in our own cases) are wanting to allow more latitude of opinion; and as yet, its special faculty, and sphere of activity are not ascertained.

Conscientiousness. Phrenology, by shewing, that that those who experience the emotion of justice very powerfully have a certain portion of the brain largely developed; while those in whom the sentiment is weak, have this portion small, has for ever settled the dispute among metaphysicians, whether or not, there was a governing principle of moral rectitude and justice. The seat of this elevated and truly excellent sentiment, is indicated by the figure 17 on the cast. The special faculty is justice, and the organ, although Dr. S. only mentions it as probable, is now considered by Phrenologists as established.

Perseverance. The special faculty of this organ is somewhat difficult of determination; but it seems to be perseverance, decisiveness, firmness, without discriminating the object or purpose to be persevered in. It is therefore dependant on the other faculties, and seems placed in the midst of them, to support,

and strengthen their activity. When the faculty is well directed, we call it perseverance and industry; when ill, obstinacy and infatuation. The organ is marked 18, and is established.

Individuality. The organ of observation, curiosity, and the acquiring of knowledge. Many persons are to be met with who are learned, but not deep, who know something of almost all arts and sciences, and who are never at a loss to speak on any subject; such persons are often called walking encyclopædias, and really it is the very best description of the nature of the faculty, that the considerable developement of the portion of brain under 19 on the head bestows. It collects facts, is desirous of information, wishes to know the uses and properties of all substances, to see, taste, smell, &c., &c., is a most valuable addition to a head, and when conjoined with ambition, and moderate confidence in one's own opinion, it often lifts a man far above his fellows. It is very necessary to the lawyer, and to the physician; when combined with the faculty of remembering names, it makes the botanist, mineralogist, and naturalist, in general. Animals possess the faculty, and it is established.

Form. Many persons, not professed painters, and even children may be found, who are constantly scratching with pen or pencil, and cutting the forms of men and animals out of paper. In all these a considerable width will be observed betwixt the eyes: this arises from the large developement of the portions of brain situated on the mesial or inner side of the orbitary plates of the frontal bone. As this organ is very intimately connected with the profession of a painter, a few observations on the causes of the

difference we see in the style, colouring, conception, drawing, &c., may not be out of place here. To be a first-rate painter, a great assemblage of organs is necessary. There must be form, imitation, constructiveness, colouring, ideality, locality, comparison, and causality; but how seldom can we expect to find so extensive a combination in the same individual: and hence the great dissimilarity in subjects chosen, &c., arises from the greater or less developement of one, or several of the organs in each. The painter who has form largely developed, will be celebrated for the accuracy of his drawing; he who has locality, will devote his talents to landscape painting; he who has ideality, will aspire to the most sublime subjects, and often paint allegorically; he who has colouring, may be celebrated for the beauty of his tints, but may be condemned for bad drawing; with constructiveness, he will finish with all that delicacy of hand, which we observe in the Flemish school, but will sometimes, unless well endowed in other respects, give an appearance of stiffness and laboured execution; whilst we admire the handy work, we often regret that it has been so ill bestowed. There are a thousand other combinations, but it is needless swelling the page with more of them. Bring a painter to a phrenologist, he will be at no loss to speak of his favourite subjects, of his powers of conceiving, of copying, &c., &c. The organ is established.

Size. Dr. Spurzheim did not fix upon any particular portion of the brain, as giving us the faculty of judging of size; he merely conjectured that it might be near the last-mentioned organ, but not the same. Mr. Combe seems to acquiesce in Dr. S.'s opinion: Not being able to speak from observation, and not

being quite certain that a special organ is necessary, we think that form, together with locality, will enable us to judge of size: any farther opinion must for the present be suspended. Its number, 21, is not to be found on the bust.

Resistance or Weight. There can be no doubt, from the general plurality of the organs, that there is a peculiar cerebral part, by which we judge of the weight, resistance, and of the momenta of bodies. There seems no analogy between the conception of weight and any other of the special faculties; bodies may be of all forms, sizes, and colours; they may be liquid or solid, and yet none of these features would enable us to say that one was heavier than the other. The special faculty then would be the power of distinguishing the relative resistance or weight of bodies; but the organ is not yet ascertained, and its number, 22, is not to be found on the bust.

Colouring. Several of the Metaphysicians were aware that a person may have very acute vision, and yet be destitute of the power of distinguishing colours; but habit and attention, which have borne the faults and carried off the praise of so many of the natural powers, are, as usual, dragged in to solve the difficulty. Phrenology again comes to our aid, by shewing us that those who have great natural power of perceiving colours, have large developement of that portion of the brain situated under the middle of the arch of the eye brows, enclosed by the circle 23, whilst those who do not distinguish minute shades of colour, have this portion small. The faculty of the organ is to perceive colours and their shades, but does not give what is called taste in their arrangement. Persons indeed who have it large, are often, on account of the gaudy coloured stuffs in which they are decked

out, thought very vulgar. The organ is now considered to be established.

Locality or Space. This is one of the first organs discovered by Gall. One of his school-fellows was remarkable for his excellent local memory, whilst Gall himself was deficient in this respect, and he observed that his school-mate had a large developement in the situation of 24 on the bust, whilst his own head did not shew any such enlargement in this quarter. The special faculty seems to give the power of remembering, and the desire of seeing localities and scenery of every description: the inclination to travel is a consequence of its activity, and the expert landscape painter, by looking attentively at natural scenery, which he conceives would make a good subject for a picture, can go the length of trusting entirely to his organ of locality, without even taking the slightest memorandum of the relative position of the objects. The organ exists in animals; and becoming active at certain seasons, prompts them to migrate: it is large in the Woodcock, Swallow, &c. Established.

Order. Many people are remarkable for the attention they pay to the arrangement of their domestic concerns, for the order in which furniture, books, clothes, &c., are kept; they are distressed to see any thing out of its place, and are acutely sensible to all the comforts of arrangement and order. Others again present the very converse of the proposition, and are lost to all the advantages they bestow. In the first, the organ marked 25 will be found large, in the second small. Dr. S. has only marked it as probable: on account of its small size, it is often difficult to observe it correctly, but it may now be considered as established.

Time or Chronology. The power of conceiving

time, and of remembering circumstances connected by no link, but the relation in which they stand to each other in chronology, is very different in different individuals. We have a few observations in evidence of this faculty, but these are not sufficiently numerous to allow us to speak positively. The organ is marked 26 on the bust, and the special faculty seems to be the power of recollecting dates, of judging of time, and of intervals in general; but the organ is only probable.

Number. Many examples of mental calculators must be known to every one. G Bidder performs the most complicated arithmetical problems, with a celerity and accuracy equally astonishing. The organ which gives this power, is situated under 27 on the bust, and its special faculty is calculation in general. Dr. S. is of opinion that arithmetic, logarithms, and algebra, belong to it; geometry seems dependant on something else, as form and locality. Established.

Tune. The organ of tune bears the same relation to the ears as that of colour does to the eyes; we have seen that the eye may be very acute, yet the power of discriminating shades of colour be defective. All must know, that the auditory apparatus may be in the most perfect state, and yet the power of perceiving melody and of recollecting tunes, be not at all in proportion. The organ is marked 28 on the bust, and when in great proportion it enlarges the lateral parts of the forehead; it is found of large size in all composers of music, as Handel, Haydn, Rossini, and in all who have flourished as performers. Established.

Language. Gall, when a boy, had often cause to

regret the difficulty with which he fixed words in his memory, and lamenting over his own case, he naturally observed other boys who learnt by heart with great facility; in these last, he noticed the eyes to be prominent, and somewhat depressed from the eye brows; the cause of this we have already explained. We are generally wrong in considering the faculty with which a boy acquires languages, as an earnest of his future abilities; in the race of after life, the best scholar will often be far outstripped by him whom the pedagogue called a dolt and a fool, and lashed for being so. Phrenology shews us the cause of this; a boy with a fine reflecting head, and all the qualities which will be admired in the future man, with a defective organ of language, will in the first years of his life never rise to mediocrity, whilst another with a little individuality and good language is looked upon as a prodigy, and elevated above him, who for sound common sense and judgment, is ten years his elder. The present system of educating all children upon the same model, is not more absurd than it is unjust. The special faculty of the organ is to make us acquainted with, and to give us the power of remembering artificial signs, or words. There is some difficulty in defining the sphere of activity of the organ; and as the discussion would exceed our limits, we must refer the reader to what Dr. Spurzheim has said on the subject. The organ which is indicated by prominence of the eyes, will be found large in all philologists, orators, botanists, &c. &c. Established.

Comparison. Dr. Gall observed various persons, who in order to convince others, had recourse to similarities, examples, and analogies; and, but seldom to philosophic reasoning. In these he found in the

situation of 30 on the bust, an elevation presenting the appearance of an invented pyramid. This faculty attaches us to comparison without determining its kind, for every one must draw his analogies, and choose his similes, from his own knowledge, and from the sphere of activity of his other faculties. The activity of the faculty is very important, and people who have it large, are generally said to have much discrimination. It is generally to be seen in the heads of good artists, and in popular preachers, who illustrate their subject by similitudes, examples, and parables. Established.

Causality. This organ is the principal ingredient in a truly great and philosophic understanding, it gives deep penetration, and strong perception of logical consequence in argument; it traces cause and effect, and is never satisfied without demonstration; it asks "why," and gives a genius for metaphysics, and for profound reasoning of every kind. The organ is marked 31 on the bust, and is established.

Wit. All persons who have been remarkable for the wit and point of their writings, as Sterne, Voltaire, Piron, &c. have had the lateral parts of the forehead in the situation of 32 on the bust, much developed. Dr. S. says, "the essence of this faculty consists in its peculiar manner of comparing, which always excites gaiety and laughter." The organ certainly occupies a seat very near the noblest part of man, the reflecting faculties; the "essence" of the faculty and part of its sphere of activity may be to produce gaiety and laughter, but perhaps we should look for some higher office. There is a method of proving the truth of a proposition, by what mathematicians call the *reductio ad absurdum*. May this or-

gan not have something to do, or some connexion with the ability to perceive the force of such a mode of analysis? Whatever the special faculty may be, there can be no doubt of the organ, and the proofs in support of it are so numerous, it is considered by Phrenologists as completely established.

Imitation. Gall received the first hint of the existence of the organ marked 33 on the bust, from examining the head of one of his friends, who possessed the power of imitating in a surprising degree, and was, indeed, a perfect actor; he found the same configuration of head in an individual in the Deaf and Dumb Institution, who the first time he put on a mask at the carnival, imitated perfectly well all the persons who frequented the Institution. Observations afterwards multiplied examples to such an amount, that it was speedily considered as established. Persons who have the organ large, when they mention a fact or relate an anecdote, imitate the voice, look, and gesture of those they are describing, so that by its mimicry it is easily recognized. Players require the organ, and many painters have derived no inconsiderable share of their fame from possessing it largely developed. 33, by the side of Benevolence, points out its situation on the head, and it is established.

General Observations.

We have already stated that the science of Phrenology rests on facts and observations, and that the inductive was the only reasoning admitted; by observation and induction then, by comparing manifestation with developement, Gall and Spurzheim have

succeeded in pointing out 33 primitive or innate faculties of the mind, and have shewn the effect which the state of the organs has upon the power of manifesting each. In the case of most of the faculties their observations are so numerous, that they hold their conclusions as certain, and we have accordingly marked these established; in regard to a very few, where the observations have been fewer, they state their conclusions as probable; and in one or two, where reasonable evidence is wanting, they state them as conjectural.

Since its discovery, Phrenology has been the object of the unceasing attacks of every critic, and of every bigot whose indolence or ignorance prevented him from examining or understanding the subject. Every one who merely takes an index to the organs in one hand, and a plate or cast of the head in the other, is not thereby at once qualified to decide definitively on the merits of the system; both patience and practice are necessary to enable us to become acquainted with the appearance of the developement, and considerable experience, and no small degree of skill is requisite to enable us to judge correctly of the combinations of the different organs and of the consequent character. The student must expect some difficulties in his first attempts; the road to every species of knowledge is strewed with asperities of one description or another, neither is that which leads to this fascinating and truly delightful science totally unencumbered, but the obstacles are all of such a nature that a very little perseverance and industry will suffice to overcome them.

No argument can be offered, *a priori*, to shew that the brain was the organ of the mind; neither the

speculations of the metaphysician, nor the dissections of the anatomist could ever have shewn it; it is only by observation then, that the fact can be proved or believed. Those persons who scoff at the doctrine, and suppose it ridiculous, that the brain should be the organ of the mind, or that it should be an aggregate of organs, each of which performs a separate and independent function, may be said to find a subject of mirth in their own ignorance, rather than in the system of Gall and Spurzheim. The system is a fact in nature; and, as nature can never be ridiculous, those who scoff, must do so only because they are unacquainted with the fact; and they cannot know the fact without examination. As neither consciousness, nor dissection, can reveal the truth or falsehood of the facts brought forward by Gall and Spurzheim, the greatest philosopher, and the most skilful anatomist, are equally unqualified for giving an opinion on the subject, if they have not themselves compared manifestations and developement together. Hence, in the case of every objector, it is best to enquire into the sources of his own knowledge. If he has not made himself acquainted with the situations of the organs and the functions of the faculties, and gone diligently to nature to compare manifestations and developement together, he is like a blind man, who should attempt to demonstrate the non-existence of the sense of sight. However eminent he may be as a philosopher, or skilful as an anatomist, yet when he pretends to judge of this system, without having made observations, he has no data upon which to stand; he endeavours to set up an opinion of his own, necessarily speculative, in opposition to facts which others allege that they have observed. And the

only answer that can be made to him is, that the system is a fact which he must observe to be convinced of, but which no speculative arguments, however ingenious, can prove to be either true or false. When we know that the system is founded in nature, then we know that it is part of the order of creation; and if it be part of the order of creation, we are safe to conclude, that the knowledge of it does not lead to harm. This is the proper answer to those persons who allege that this system teaches fatalism and materialism. No enquiry is made into the nature, essence, or substance of the mind or soul itself. It teaches a knowledge of the works of the Creator; and as his works are wisely and perfectly made, the legitimate presumption is, that those who see danger in a knowledge of them, are mistaken in their views; and not that it is in truth dangerous for man to know what his Creator has done in constructing him. Every objection that the system is dangerous, pre-supposes it to be false. The answer to such objections, therefore, is, that it is true. If it were false, human ingenuity might certainly discover and point out the evil consequences to which it would lead. But, if it be true, no human intelligence is entitled to condemn it, seeing its origin is from heaven. On its truth, therefore, its supporters take their stand.

Throughout the preceding pages, we have spoken of the organs in the singular number, but this was only for the sake of perspicuity; all the organs are double; as we have two eyes, two ears, so we have two organs of tune, of wit, of benevolence, firmness, self-esteem; but in these three last, and in the others that are situated along the middle line of the head, the two hemispheres of the brain approach so closely,

that both the organs are included in one circle, and always spoken of as single ; thus we say, the organ of comparison, of benevolence, of veneration, &c. ; but there are still two organs, one on each side. Every individual has all the organs, but their size and degree of activity vary in all. The activity of the cerebral parts must not in every instance be dispensed with, although in general we are pretty accurate in assuming the size as a measure of power: we may often see a large muscular arm, but it may be paralytic ; we may see an eye to all appearance perfectly organized, but it may be amaurotic, and incapable of distinguishing light from darkness ; in like manner, may we meet with a large brain endowed with little activity, far surpassed by a smaller but more active brain.

If one organ be large, and the neighbouring organs small, an elevation of the skull is perceptible at the places where the large organs are situated. If a number of contiguous organs be large, no particular elevation will be perceptible ; but there will be a general *fulness* of the corresponding part of the head. Thus, if the organ of individuality alone be large, there will be a prominence in the middle of the forehead, as in children ; but if the organs of all the knowing and reflecting faculties be large, there will be a general fulness of the forehead. All the faculties, when active in a due degree, produce actions good,—proper,—or necessary. It is excess of activity which produces abuses ; and it is probable that the science of Phrenology has only been discovered, in consequence of some individuals yielding to the strongest propensities of their nature, in consequence of the excess of the developement of particular or-

gans. The smallness of a particular organ is not the cause of a faculty producing abuses; thus, though the faculty of benevolence be but weakly manifested, from the organ being small, this does not produce cruelty; it is only accompanied with indifference to the miseries and sufferings of others: large circumspection makes a man timid, but the same organ being small does not render him brave. When one faculty is weak, abuses may result by another being left without proper restraint. Thus, an active faculty of covetiveness, combined with a weak faculty of conscientiousness, and weak reflecting faculties, may produce theft. Powerful faculties of combativeness and destructiveness, with a weak faculty of benevolence, may produce cruel and ferocious actions. A strong faculty of benevolence, with a weak faculty of cautiousness, and weak reflecting faculties, may produce prodigality, and expose a person to be the prey of knaves.

Every faculty may be active of itself, in consequence of internal activity of the organ, or it may be excited by external means. Hence arise innate propensities to particular courses of action, and also the susceptibility of improvement by education.

Every faculty being active, desires to be gratified, by producing actions correspondent to its nature. Thus the faculty of Tune being active, desires to produce music. The faculty of benevolence being active, desires to do acts of charity. The faculty of destructiveness being active, desires to destroy. Hence the foundation of taste. Whatever is suited to gratify the natural desires of the faculties which are most active in any individual, is that which pleases him most, or is most suited to his taste. Every one differs

from another in the size and activity of his organs, and, of course, in the power of manifesting his faculties; and from this source arise the differences of taste. Those who have the faculties of constructiveness and colouring powerful and active, delight in collecting pictures. Those who have the faculty of language powerful and active, delight in learning. Those who have the faculty of ideality powerful, delight in poetry. And those who have the faculties of destructiveness and combativeness active, are *amateurs* of battles.

The combination of the different faculties, and their relative activity, determine the particular characters of individuals. Thus powerful faculties of firmness, conscientiousness, and cautiousness, produce sedate, serious, and prudent characters. Powerful faculties of ideality and love of approbation, with weak faculties of cautiousness, and weak reflecting faculties, produce gay, inconsiderate characters. Self-esteem, firmness, and little veneration, produce obstinate characters. Love of approbation, and benevolence, will give an obliging and attentive disposition. It would be easy to swell volumes with such combinations; we have only given a few to put the young Phrenologist on his guard, and to caution him not to be too rash in offering an opinion at first, and also to prevent his thinking that he knows the system, after he has merely learnt the organs.

Sensation is an accompaniment of the activity of all the faculties which feel, and of the nervous system in general. *Perception* is the result of the lowest degree of activity of the knowing and reflecting faculties; *memory* of the second, and *conception* or *imagination* of the third degree of activity of these facul-

ties: and *judgment* is an attribute of the reflecting faculties alone; for they alone compare and trace consequences.

It is impossible to speak of the actions of men, although the organs by means of which their minds act be known; because man has free will, and may do the same action from many different motives; but in general, men will act according to the strongest propensities of their nature.

The system does not lead to the doctrine of necessity, or teach that human actions are the result of natural laws, operating independent of human will.

To conclude. The anatomist has never examined the brain till after death; he is consequently ignorant of its functions. What right had the metaphysician to sit down in his own narrow cell, and take himself as the standard of all mankind? And with what shadow of justice could the critic condemn that which he did not understand? None of the opponents of the system have even pretended to be tolerably well versed in it; if they had, their writings would have belied the assertion: a few of them have ventured to say, that so far as their observations went, they found as many of the facts in contradiction to, as in support of the system; but when pressed by the supporters to specify and to shew these anomalies, they have hitherto been unable to produce them. The Phrenologist who for many years has studied the system, and never seen any one fact in contradiction; who is so thoroughly convinced, from innumerable observations of its truth and foundation in nature, that he can as well conceive a man seeing without eyes, as manifesting a peculiar faculty without corresponding developement of the organ which bestows

that faculty, is at full liberty to say, (and cannot be blamed for his conclusion,) that such pretended anomalies, are either mistakes arising from ignorance and want of accuracy in observing, or they are the offspring of some improper motive.

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ERRATA :

- | Page | line. | |
|------|------------|--|
| 13. | 23 & 24. | for he saw, put we see. |
| 16. | 13 & 14. | for be, put give, and draw the pen through to give. |
| | 21. | for piercing, read peering. |
| 17. | 23. | after rust, put which their mutual activity engenders. |
| 21. | 19. | for opinion, write abilities. |
| 28. | 15. | for ho, write who. |
| 29. | last line. | for was, write is. |
| 32. | 12. | for aid nncapable, write and incapable. |
| 34. | 5. | after constructiveness, insert form. |
| | 17. | after of, at the beginning of the line, insert hope. |

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taken from their own hands, for the purpose of illustrating
or as their contents, are respectively, the same,
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