

Phrenological Dictionary

OR

VADE-MECUM OF MENTAL SCIENCE,

Being a brief *Illustration* of the Organs,

as arranged on

MR. AKEN'S PALLADIAN BUST,

and likewise his

Set of

PHRENOLOGICAL

Models

concise remarks on Cerebral
development & the combination of
Faculties

WITH

also cautionary hints for guiding
the judgment of the juvenile
Student



As a lover of riches finds wealth

So a lover of truth shall find truth. Hm. Asp. o. c.

Bath

Printed for

THE AUTHOR
1830.

by J & J Keene.

Published by C. Duffield. Bath.
(and)
Hurst, Chance & Co. London.



BF870
.A3

PREFACE.

Venerable usage has assumed, and society has established the enactment, that every one who appears a candidate for public favour or patronage, shall offer for himself or his work something explanatory by way of preface. The fixed maxim of the author of the following sheets, being that of "Doing at Rome as they do there," when not opposed to any positive duty, would induce compliance with the former; and in the true feeling of the Lacedemonian spirit, he bows with that deference to the latter, which he considers due to the community at large. Fashion, however, having suggested the propriety of short prefaces, he cheerfully avows himself a willing disciple of modern taste in that particular, as well to avoid prolixity, as to be enabled to occupy his limited pages with what appears to him to be matter of more moment.

For himself, therefore, he would say, that having been from early youth familiarized with Anatomy, also during a long period a student of mental and abstruse sciences, and for the last twenty years pleasurable engaged in the vocation of public education, he has had opportunities of observing the unfolding, growth, and bias of the human mind, with peculiar advantages, which very few individuals have possessed; and he long practised the principles of Phrenology, without knowing even its nomenclature. Under a conviction of

its great utility, as well to the present, as incalculably to benefit the rising generation, (in its judicious application by those under whose tutelage their mental faculties must be matured,) and at the solicitations of a numerous circle of friends, whose judgment he holds in high respect, he has ventured to offer an arrangement of the leading features of the science in epitome, in a form and dress, he believes, altogether novel, and as clear and concise as his experience could suggest; for he requests it may be invariably understood, that truth has been imperative with him, and he has been uniformly guided in his researches and experiments to attain it; and would direct others, only by the same road, to the same ΜΕΤΑ, to which he himself has been travelling.

For his little book, he has only further to observe, that, in order to promote a practical acquaintance with the subject, it is arranged into four progressive Lessons, with select Questions at the end, for exercise; and having been taught to believe that it would be useful (the only object of his solicitude), he submits it to the decision of that ordeal which will stamp its genuine value, with a hope, that its manner and costume may possess sufficient interest to warrant public notice.

“ Ce n’est pas le tout que d’offrir,
 “ Il faut savoir faire accepter.”

Preliminary Remarks.

“KNOW THYSELF” was thought a maxim of such consummate wisdom, as to have been deserving a place on the portico of the Temple of Apollo, and that in letters of gold. Self-knowledge, which alone can direct to self-government, and thus regulate our intercourse with society, has had the testimony of approval, from the wise and good, in every age of the world; and, however little interested the greater part of mankind may have been in this important inquiry, and a “Knowledge of the world” held up as the chief object of pursuit, and, notwithstanding the avidity with which this study is generally embraced, yet, from its having been set about the wrong way, the most protracted life seems scarcely long enough to acquire even a superficial acquaintance with this branch of knowledge, from the varied springs of action influencing different individuals; and after a long and ardent examination of the various schemes of ethics, the philosopher turns to contemplate himself, at a time when his mental powers are fatigued or exhausted, and his infirmities render him unfit to adopt the suggestions of this truly valuable precept. “The proper study of mankind” should commence at home; and although many systems have existed, both ancient and modern, to unveil us to ourselves and each other, from the Astrology of the Chaldeans to the Physiognomy of Lavater, none offer

a facility and tangible demonstration equal to that which Phrenology appears to hold out, the practical knowledge of which this little volume professes to teach.

That this science, which proposes for its object the amelioration, if not the perfection of the mental faculties, as far as perfectibility may be attainable, should have met with opposition, may appear somewhat extraordinary; but, on its first introduction, from its principles being imperfectly understood, and, beside, supposed to interfere with opinions, which, from their being of a religious consideration, invariably excite the most serious alarm in the human mind, the surprise will vanish. It will, however, be found, by adverting to the history of the progress of intellect and science in general, that precisely the same has taken place in every period and stage of society.

Democritus, of Abdera, who is the first on record that applied his anatomical observations to the explanation of the animal economy, was thought mad by his countrymen. With what feelings of regret do we contemplate the fate of the immortal Socrates, who was pronounced by the Oracle to be the wisest man in all Greece, falling under the imputation, of his misguided fellow citizens, of impiety, and a corrupter of the morals of the Athenian youth, when he was labouring to establish the love of virtue and improve their theocracy? "He stirreth up the people, and goeth about to destroy the Law and the Prophets," were the charges exhibited against the Redeemer of the World, by those very men, whose legitimate

profession it was, to have discerned in the purity of his character, and the stupendous miracles of which they were the daily witnesses, the fulfilment of that law, and the confirmation of those prophetic writings, about which they were, in their mistaken zeal, so clamorous.

Nor less virulent was the Ecclesiastical opposition raised against the celebrated Galileo, who, in a benighted age of human intellect, demonstrated what were then termed heretical opinions relative to the theory of the earth's motion.

Neither was our countryman, the mild, the unassuming Harvey, more fortunate, to whom is attributed the discovery of the circulation of the blood: with what acrimony was his ingenious theory, and even his personal character assailed by his brethren? Both physicians and anatomists were alarmed by a circumstance which seemed to destroy the foundation of those systems they had fondly cherished, and, finally, in vain attempted to detract from the merit of that which they were unable to refute.

Should inquiry arise, Why is this feeling of opposition? Whence is this aberrant principle of the mind, that inclines it to hesitate, or treat with asperity, rather than to promote the suggestions of scientific discovery? It may be replied, that confirmed habits of thinking, however erroneous, are not easily overcome, nor early prejudice readily removed; that popular caprice and conjectural hypothesis, rather than patient investigation and philosophical research, too frequently warp the most matured judgment, even in

minds of highly gifted talent, whether celebrated for scientific attainment, or exemplary for genuine and unassuming piety; and although, perhaps, we may be led to wonder at the obduracy, or seeming stupidity, of men, who in various periods have exhibited so little candour, and still less liberality of sentiment towards those who have laboured for the general benefit of their fellow creatures, it is but too apparent that, even in this surprising age of intellectual illumination, which borders on morbid sensibility, many are found pursuing a similar method, by censuring before they examine, or examining upon hasty and crude principles by no means judiciously assumed; nor need we recur to the public benefit resulting from vaccine inoculation, or the introduction of gas-light, for a reason why this novel science should have been thought objectionable.

To avoid an impeachment of a like nature, it is recommended to all, into whose hand this little book may chance to come, and who may feel doubtful as to the verity of this curious but important science, to examine the subject dispassionately, compare facts, and judge for themselves; as, they may be assured, they carry the full weight of conviction on their own shoulders, and can scarcely avoid witnessing an exemplification of its truth, every day and in every walk of society; when little hesitation can be entertained as to the result of their enquiries, agreeably to the aphorism adopted as a motto in the title-page: "As a lover of riches finds wealth, so a lover of truth shall find truth."

ON THE HEAD.

The great difference observable in the form and size of the human head, has afforded occasion to philosophers, at various periods, to exercise their ingenuity to account in one way or other, from the phænomena, for the several degrees of intellectual capacity met with among mankind, until it has become in some measure associated in ordinary phraseology; and we occasionally hear of *long-headed*, *wrong-headed*, and *thick-headed* individuals, in allusion to the extensive or limited degree of their understanding.

It is a known fact, that the forehead of the *African* is lower, and retreats more suddenly, than that of the *European* in general; and that the *Oriental* head is as remarkable for its rounded form, as the *Caribbean* is for its depressed, flat, and elongated shape. Variations of similar kinds occur also, characteristic of every nation and tribe; and from the differences likewise observable in their habits, pursuits, and intellectual attainments, numerous hypotheses have been adopted, and theories proposed, whereby, from the configuration of the head, the extent of mental capacity might be ascertained; among which, that of the *facial angle* of Camper appears to have been the most ingenious.

But upon an attentive observation we shall find, agreeably to the adage, "as many men so many minds," there being no two minds precisely accordant, so no

two heads are ever to be met with exactly alike, whether national or individual. There is, moreover, a very manifest difference in the heads of the sexes; the female head being not only smaller in proportion, but generally longer, and more compressed laterally, than that of the male: of greater elevation at the top, and fuller towards the posterior parts; hence the observation, that "men think, but women feel," is strictly founded in truth, notwithstanding it appears to have been reserved for Phrenology to assign the cause, the organs of the feelings being seated in the occipital region; and although the different manner of thinking and feeling, in the sexes, has been suspected by some to arise from a difference of structure in the cerebral fibre, and by others supposed to be attributable to the effect which established custom and habit has produced in the diversified mode of their education, this science clearly demonstrates that the Author of Nature, in the formation of the sexes, designed them to fulfil very different offices, which, when harmoniously united, contribute to that beautiful arrangement abundantly calculated to promote the beneficent intentions of the Deity, in the preservation and happiness of the species. The more agreeable qualifications of the female being the domestic and gentle virtues, prudence, desire of approval, attachment to home, and love of their offspring; while the great and respectable qualities designate the manly character. Regard for personal dignity, the power to defend public and individual right, to protect the weak, to construct, to contend, to examine causes, and compare effects, mark his natural bias, and constitute his

most pleasureable pursuits. Notwithstanding we sometimes hear of masculine women, and effeminate men, yet these are to be considered as occasional aberrations from Nature's general rule of formation; but where they occur are equally demonstrable from the respective organic constitution.

From the observation of these facts, it may be discovered on what data Phrenology erects the structure of its science: to ascertain with precision how far these data were correct, it became requisite to examine the heads, and to procure the crania, of various nations, and different individuals of the same nation, and compare their known habits and propensities with the developement; and these again with the instinctive impulses of inferior animals, whose untutored habits proclaimed the undisguised language of nature. All this has been done; and the most satisfactory conclusions, resulting from such investigation, unequivocally proved. The situations of the mental organs have been precisely determined, the individual faculties clearly ascertained, and their effective degrees, or states of activity, indubitably established, from several thousand examples, selected as well from the human species inhabiting every temperature of climate, as from the various inferior families of animated nature.

N O M E N C L A T U R E.

As every new science must be defective in its nomenclature, which can arrive at perfection only as the science itself advances toward maturity, so various appellations have been assumed for the mental faculties, and different arrangements of their series adopted by different phrenologists, as judgment or discovery may have dictated the modification; notwithstanding, the situations of the organs, and their primitive functionary properties, have remained the same. The difficulty which a numerical character (at first attached to each organ) presented to novitiates, especially as from sedulous investigation the increased number of mental faculties were ascertained, suggested the propriety of substituting the initial letter of the faculty in preference to the previously adopted figure, which will not be subject to variation, whatever improvements discovery may add to this mental science.

The commencement of the order of the faculties offers, likewise, a more natural series, of more ready application, as well as calculated to excite a more agreeable feeling, than that which commences the judiciary operation with the lowest of the animal propensities. Accordingly, the faculties of the mind have been considered as divided into two ORDERS, namely, the *Sensitive*, which experience emotions, feel desires, (as well from innate excitement, as from external impres-

sions,) and, independently of our choice, urge to the fulfilment of their several impulses; and the *Intellectual*, which, by the ministration of the external senses, as auxiliaries or intermedia, procure knowledge, and tend to guide the feelings in the direction of their choice.

These are again subdivided into two *genera*; the first *genus* of each ORDER being the common endowment of the human species with the inferior families of animated nature; the second is, in its fullness, the exclusive prerogative of mankind, notwithstanding some of the animal tribes, as they ascend in the scale of created beings, are possessed of what may be termed the rudiments, or an obscure manifestation, of many of the faculties that compose this *genus*.

Of the intellectual class, which commences the series, the first *genus* consists of those faculties which, from impressions conveyed to the mind, form conceptions, and ideas, respecting the properties and relations of external objects; occupying the lower ridge of the forehead, and compose the Perceptive group, namely,
INDIVIDUALITY, FORM, SIZE, WEIGHT, COLOUR, ORDER.
 and **NUMBER.**

Above these range that class, which, by means of reiterated observations impressed by the perceptive powers, apply their results to the promoting the agreeable arts and conveniences of life; and may be designated the Scientific group (*tinted light brown in the frontispiece*):

EVENTUALITY, LOCALITY, TIME, MELODY, and
CONSTRUCTION.

The second *genus* of this class, which form the reasoning powers of the mind, and constitute Ration-

ality, compare, reflect, and decide upon the ideas furnished by all the other organs; claiming the superior region of the forehead, and form the Philosophic group, (*coloured dark brown in the frontispiece,*) consisting of the organs of

COMPARISON, CAUSALITY, and WIT.

The faculty of verbal memory, which, as it were, embodies thought, and by the medium of which arbitrary symbols are recognized, and the sensations and desires of all the faculties communicated, has its organ seated at the back of the orbit of the eye, (*marked L.*)

The first *genus* of the second ORDER, namely, the Feelings, consists of such faculties as appear to be essential to the perpetuation, preservation, and comfort of animal existence, and implanted for the fulfilment of these beneficent purposes by the Creator; and can only become noxious from their perversion, or abuse, by vice and folly. They present a double group of Propensities, and a third, that may be denominated Sentiments. The first constitutes the domestic affections, occupying the occipital part of the brain, (*coloured orange in the frontispiece,*) namely,

AMATIVENESS, PHILOPROGENY. HABITATION, and ATTACHMENT.

The second, that group of feelings, whose object is the preservation of animal nature, opposing danger, providing food, and affording gratification in the enjoyment of the repast, (*tinted red in the frontispiece,*) namely,

COURAGE, DESTRUCTION, and FLAVOUR.

And thirdly, the prudential group, suggesting the propriety of temperance, industry, and of curbing such

passions as, by their undue gratification, would subject to want, or disturb the individual's repose (*coloured yellow*):

ACQUISITION, SECRECY, and CAUTION.

The second *genus* commences with certain regulating powers of the mind, and (*tinted green in the frontispiece* :)

**LOVE OF APPROBATION, SELF-ESTEEM, FIRMNESS,
and JUSTICE.**

And which, like the former, seek their gratification in the accomplishment of their respective desires, each in its own way; and seem to have been implanted for the purpose of guiding, and influencing, the direction of the other feelings, and by a cogency of their nature, as it were, urge to a compliance with their solicitations; the two former being common to man and the inferior animals, the two latter constituting the human *genus*.

The Imaginative group embraces a class of subjects, which, without possessing any tangible existence, without meeting us in our every day walk, possess a peculiar charm in their perspective contemplation; and aid the mind to soar in the airy regions of fancy, and futurity (*coloured blue*):

HOPE, IDEALITY, and MARVEL.

And lastly, the Beneficent group of Moral Sentiments, faculties, implanted by the Author of Nature, to excite to the fulfilment of those commandments on which, we are assured, "hang all the Law, and the Prophets;" tending to promote the universal happiness of all (*tinted carmine*):

IMITATION, BENEVOLENCE, and VENERATION.

DESCRIPTION OF THE CRANIUM.

(VIDE MODEL, NO. I.)

It may probably be asked, notwithstanding the difference in the magnitude and shape of heads, how can we be assured that the brain assumes a corresponding form, when it is known to be enclosed in the skull, and this again enveloped in integuments, and so forth?

Anatomy has decided the question, that the brain, notwithstanding the softness of its consistence, nevertheless gives shape to the *Cranium*, in which it is enclosed, just as the crustaceous tenement of the crab is adjusted to the animal that inhabits it; and in consequence, the figure may be ascertained by a careful manipulation; there are, however, some exceptions which demand notice.

The *Cranium*, or that part of the skull which envelopes the brain, and is constituted to shield it from external injury, is composed of eight separate plates, or pieces, curiously united by various connections, technically termed sutures and articulations, and named from their situations: the *frontal* or *coronal*, two *parietals*, two *temporal*, the *occipital*, *sphenoid*, and the *ethmoid* bones. In infancy the *frontal* is composed of two distinct bones, which afterwards unite into one; there are, however, instances where they have remained in a separate state during maturity.

The corners of the *frontal*, and *parietals*, are not yet ossified, but form and unite with the growth of years; in many cases receiving, in after life, small additional portions between the *parietal* plates, either at the *frontal* or *lambdoidal* sutures, as the animal propensities, or the intellectual faculties of the mind, may have been called into greater activity, and consequent increase. For, although the ossification of the skull is not the result of the brain, but of particular vessels, by which the bony mass is secreted, as is the case in all other parts of the body, yet it is ever deposited in accordance with the size, growth, and structure of the brain.

The exceptions from this general rule are, first, when a *sinus* is formed, and which, from its situation, is named a *frontal sinus*, and arises from the expansion and extension of the *Diploë*, that soft, spongy substance, which every where pervades between the two tables of the skull. It is generally met with larger in those persons who have possessed the observing faculties in a more than ordinary degree of activity, which occasioning a greater heat, and consequently a greater flow of blood, to that part, may cause a more copious increase of the stratifying humour than in ordinary cases, and is chiefly found in the crania of aged persons. It may be, however, prudent for novitiates to make a trifling allowance, generally, in offering an opinion on the four first faculties, namely, INDIVIDUALITY, FORM, SIZE, and WEIGHT, under the impression that a small *sinus* may exist.

Another variation, but of more rare occurrence, is

presented in the case of *Hydrocephalus* (or watery head); a disease not unfrequently originating in the too early excitation of the mental organs, before the nervous fibres have attained sufficient strength, which producing inflammation of the brain and its membranes, of which an effusion of serum is the consequence. Children of a weakly constitution, who have been suckled for an undue period, are very liable to this disease. And this may further be adduced in confirmation of the fact, that nature accommodates the harder parts to those that are more soft; for in cases where the *Hydrocephalus* occurs, the skull is not only expanded by the pulpy substance of the brain, but actually distended, and that, sometimes, to a surprising degree, by the accumulation of mere water.

A third exception is exhibited, in cases where the muscle that is sometimes found extremely full, extending along the *temporal ridge*, (on the sides of the head,) from the anterior part of the organ of ACQUISITION to the posterier part of SECRECY, not unfrequently taking in part of IDEALITY and CAUTION. Athletic persons, and those inclined to be stout, are of all others the most liable to have this formation; and in cases where it may be suspected to exist, the part should be examined by a careful manipulation, before an opinion be offered as to the state of developement of the organs in that region of the head.

Situations of the Organs.

INDIVIDUALITY. The situation of this organ is on the lower part of the forehead, just above the bridge of the nose, and when large gives an appearance of fulness to the part between the eyebrows.

FORM is placed at the internal angle of the orbit of the eye, and produces, when full, an extension to the bridge of the nose, separating the eyes (as it were) wide apart.

SIZE. The organ of Size is just over that of Form, and nearly under Locality, at the inner angle of the eyebrow; and if large, produces a heavy appearance to the brow.

WEIGHT. This organ adjoins that of Size, on the outer side, immediately under Locality, and if largely developed with Size, affords an overhanging appearance to the brow.

COLOUR is seated on the middle of the eyebrow, and when large, presents an agreeable round to the arch, or rather an obliquity to the external part.

ORDER is placed on the outer side of the organ of Colour, and if full, gives a squareness of form to the part of the brow anterior of Number, sometimes making the angle rather acute.

NUMBER is situated at the external angle of the eyebrow, and when large, produces a roundness, or extension of that part, on the exterior side of Order.

EVENTUALITY is situated in the centre of the forehead, immediately above Individuality, and under Comparison; having a portion of the organ of Locality on each side of it; and when large, produces a fulness in the middle line, inclining to an oval form.

LOCALITY. This organ is on each side of Individuality and Eventuality, giving a prominence of a pear-like shape to that part above the brow, just over the organs of Size and Weight.

TIME has its organ running obliquely from Locality, and often appears as if it were a continuation of that organ, assuming a round shape; but if Wit and Melody be large, they produce together with it a general fulness, without partaking of any determinate form separately.

MELODY is placed on the lateral part of the forehead, and when large, gives a rounded form between Number and Construction; and if the latter be also large, it requires judgment to separate them.

CONSTRUCTION. The organ is on the temple, giving a fulness forward of Acquisition, and is not unfrequently closely united with Ideality, from which it receives considerable assistance; and if combined with Melody, much experience is requisite to define them distinctly.

COMPARISON is situated on the centre of the superior part of the forehead, on each side of which is Causality, and shews an elevation, or fulness, on the frontal bone, generally assuming a round appearance.

CAUSALITY. The seat of this organ is on the superior part of the forehead, on each side of Comparison, and adjoining that of Wit: it will in general be observed of a round form, unless Eventuality be large, when it assumes with it one oblong fulness at that part of the forehead.

WIT is placed on the exterior part of the forehead, forward of Ideality, and on the outer side of Causality; when very prominent, it gives a decidedly marked appearance to that part.

LANGUAGE has its organ situated behind the orbit of the eye; that convolution of the brain resting on the upper obituary plate, and when large, urging it forward by depression of the part, manifests a fulness of the eye, an apparent large diameter of the orbit, or by a general prominence, and not unfrequently by an united assemblage of these several modes.

AMATIVENESS. The organ is placed at the posterior part of the head, between the mastoid processes behind the ear, and the Occipital protuberance above the middle of the neck; the space between these will afford an indication of the extent of the organ.

PHILOPROGENY is situated directly above Amativeness, on the middle line, between the two portions of Courage: its general appearance is oval, but it will occasionally be met with round, accordingly as the hemispheres of the brain may be more or less separated at this part.

HABITATION is situated at the back part of the head, above Philoprogeny, and under Self-esteem, on the middle line; having attachment on each side, it is not unfrequently met with in combination with Philoprogeny, resembling with it an inverted heart.

ATTACHMENT has its organ placed on each side of Habitation, and over a part of Courage, presenting an oval shape, although when very full, it may be observed more rounded in form.

COURAGE is placed at the posterior part of the head, behind the mastoid processes, between Philoprogeny and Destruction, and in general presents a fulness behind the ear.

DESTRUCTION. The situation of the organ is above, and round the upper part of the ear: it occupies a large portion of the middle lobe of the brain, producing an elongated appearance, and sometimes occasions a projection of the upper part of the ear.

FLAVOUR. This organ is united in combination with the anterior part of Destruction, above the front of the ear, below Acquisition; and when large, gives a full rounded appearance; but it requires skill in judging of its peculiarly influential properties.

ACQUISITION is placed on the upper part of the temporal bone, on the anterior angle of the parietals, between Construction and Secrecy; with which latter, when large, it is mostly associated, frequently presenting an oval appearance.

SECRESY is seated at the side of the head, above the organ of Destruction, and nearly in a line from the orifice of the ear to the top of the head; and if Caution (which is directly over it) be much developed, it gives great width to that region of the head.

CAUTION lies on the upper part of the sides of the head, between the organs of Justice and Secresy: it occupies a large portion of that lobe of the brain, and when full, produces a squareness of appearance at that part.

APPROBATION is situated on the upper lateral posterior part of the head, on each side of Self-esteem, directly under Justice, and adjoining Caution; and when large, produces a squareness at that part of the head.

SELF-ESTEEM is in the centre of the upper part of the posterior region of the head, on the middle line, above Habitation, and under Firmness, assuming an oval form, between the two portions of Approbation.

FIRMNESS has its organ on the upper part of the crown of the head, on the middle line, between Justice, and over Self-esteem: it generally offers a round appearance, and if Justice be likewise large, gives a prominence to the part.

JUSTICE is seated on each side of Firmness, and directly over Caution; and when largely developed, presents a little protuberance, especially if the organ of Hope be but moderate.

HOPE is on the upper part of the head, on each side of Veneration, adjoining the anterior part of Justice, and behind Imitation and Marvel: it assumes no particular form, only presenting in general a fulness in that region.

IDEALITY. This organ is situated on the side of the head, over Construction and Acquisition, between Marvel, Hope, and Caution: it assumes an elongated appearance; but when the three latter are large, it produces a fulness at that part.

MARVEL lies a little forward of the organ of Hope, between Imitation and Ideality; and generally offers an oval form, running obliquely from Wit.

IMITATION is placed on each side of Benevolence, forward of Hope, and adjoining Marvel, on the superior part of the forehead; and usually assumes an elongated appearance.

BENEVOLENCE is situated on the upper part of the forehead, on the middle line, between Comparison and Veneration, having Imitation on each side, and when full, (if Imitation be also large,) it presents with it one considerable extension.

VENERATION. This organ is placed in the centre of the upper part of the head, and when large, produces an arched appearance; but when Benevolence, and Firmness, are full, this faculty may be mistaken as small, when in fact it is otherwise.

OBSERVATIONS ON THE BRAIN.

(VIDE MODEL, NO. III.)

The organs of the mental faculties, whose situations have been pointed out, as observable on the head, constitute the *Encephalon*, or Brainy mass, which is contained within the Cranium, and to which, (as was remarked,) it gives determination. It consists of an apparently soft, pouliticeous matter, termed *medulary*; interspersed with other substances of rather a more solid, *cineritious* consistence, of a greyish colour: these substances are disposed into protuberances, or convolutions, and enclosed in membranes, of which the most exterior is called the *dura mater*, its several parts having received names by Anatomists, but of no importance in our present enquiry. Immediately within this, adhering to the brain, and closely investing its convolutions, is a very fine transparent membrane, called the *pia mater*; but what is properly the *pia mater*, and which enters between the convolutions, is separated from the *dura mater* by a still more delicate membrane, called *membrana arachnoidea*, from its supposed resemblance to the spider's web.

The substance of the brain is divided into two equal parts, called hemispheres, which constitute the

cerebrum, or brain properly so called; occupying the entire space of the coronal, with a great portion of the occipital region of the skull. In the posterior part is situated the *cerebellum*, or little brain; this rests on the basilar portion of the occipital bone, divided likewise into two lobes, one of which lies on each of the upper cavities of the occiput, that are separated by the interior crucial ridge. Lastly may be noticed, the part called the *medulla oblongata*, situated between the lobes of the cerebellum, and the middle portions of the brain; and this filling up the great occipital hole, forms the bond of union with the spinal marrow.

Phrenological investigation has shewn, that the substance heretofore supposed *medullary*, and considered as one congregated mass, is composed of an innumerable assemblage of very minute fasciculi, or bundles of nerves, disposed in layers, and interwoven with transverse cords, which, emanating from ganglions or nodes, present a curious retiform contexture, branching in every variety of ramification, vertically or laterally, suited to its position and destined office. These bundles are universally arranged in pairs, which correspond to each other in influential properties, though not always in exact developement in each of the hemispheres, and which they unite by means of their fibrils in the middle line; consequently the faculties, in their operation of consciousness, are perceived as single, as in the cases of the visual and auditory nerves, and other organs of the body, which are uniformly associated in pairs, and will afford an explanation how it may be possible to injure, or even

to remove to a given extent, portions of the cerebral mass, without entire deprivation of mental consciousness, or extinction of the vital spark.

The grey cineritious substance, is considered by Dr. SPURZHEIM (the philosophical coadjutor of Dr. GALL, and great improver of this science) to be the deposits, from whence the nerves receive their structure, and increase, and may be denominated the *matrix*, or basis of their formation.

Before parturition, the whole brain presents little more than this cineritious mass, and it is only by degrees that the soul manifests its presence, in spontaneous motion. From the *ichthycal* state, the instinctive sensations of hunger and thirst, obscure perceptions of pain, and its opposite, and, at length, the imperfect functions of the external senses, mark the *animal* existence. The excitation of the mental faculties, exhibited in Individuality, Form, Size, &c. soon become apparent, whereby the nurse is distinguished from others, and familiars from strangers. By degrees, the inclinations and propensities are awakened, and, as the fibres of the brain increase and acquire strength, determinate ideas of external objects assume their legitimate character. Childhood is succeeded by adolescence, and the impetuosity, arising from increased circulation of the fluids, glow in every feature—all is energy: as the brain advances towards its perfect developement, so the sentiments and faculties, moral and intellectual, manifest their respective functions with greater promptitude, successively, until it attains its maturity; when experience crowds upon observa-

tion, Comparison and Causality elicit the respectable powers, and stamp the character of the man. For some years, the brain exhibiting little change, remains as it were stationary; but, in proportion as the Individual advances in age, and the vital heat diminishes, the faculties of the mind, as well as the animal functions of the body, appear to retrograde: the cerebral fibres become firm, the convolutions diminish in volume and elasticity, and the whole brain undergoes a visible, though gradual, decline; (from the slow progression of which, many aged persons are induced to suspect their faculties to be such as they were in the meridian of life; they are however mistaken.) The superior faculties become weak, and the upper fibres of the convolutions reclining on the lateral regions, together with the effort to preserve the temperature, increases their irritability; hence Caution, Acquisition, &c. act more sensibly at this period of existence: Peevishness and Irresolution become apparent; Benevolence cools into apathy, or surrenders its powers to Approbation; Veneration clings to existing objects, and Firmness experiences a torpor: thus the brain, like every part of nature, undergoes a growth, stationary state, and decline, with its relative functions, until Shakspeare's last age of man closes the scene, and he assumes the universal motto of mortality, "hic jacet."

INFLUENCES OF THE FACULTIES.

INDIVIDUALITY. This is one of the first faculties that manifests its activity on our appearance upon the theatre of human affairs. The Infant exerts it to discover its nurse from others; new objects, and new ideas, are the pleasureable pursuits of its full developement: it becomes a valuable stimulus to the acquisition of scientific knowledge, urging the mind to examine every novel subject presented to observation, induces a quickness of conception, as its inactivity produces a listlessness in matters of that nature.

FORM is of general use in every branch of profession, it discriminates and judges of shape and proportion, it is invaluable to the Portrait Painter, Sculptor, &c. It may be readily discovered in childhood, by the propensity to indulge in scribbling, with pen or pencil, various objects: it assists *Individuality* in the recognition of persons, and presents to the recollection objects and forms, which may have previously passed under our notice: its defect induces a desultory manner of examining objects.

SIZE. The full developement of this organ, produces a correct idea of estimation relative to proportion, length, height, or bulk; is important in most branches of mechanical art, Surveying, &c. To the Landscape Painter it is essential, as in perspective it equally applies to objects receding in the distance, and to Artists in general, whether designing from nature, or otherwise: its excess annoys with every deviation from just proportion.

17/1

WEIGHT, or the faculty of judging momentum in general: friction, resistance, and gravity, are the objects of its selection. Those who indulge in the gymnastic exercises find its developement highly valuable, as it suggests the resistance necessary to be employed against any opposing force: it is extremely useful to the practical mechanic, nor less requisite in the most delicate works of art.

COLOUR discriminates that which constitutes harmony, or otherwise in tints, and a just distribution of light and shadow in painting: it produces what may be considered taste in colouring; it is an essential to the Flower Painter, and contributes to the pleasure experienced in viewing parterres tastefully disposed, or nature's exquisite skill in the enamelled meadows. It greatly assists females in the display observable in their costume; while its inordinate state produces a most ridiculous glare.

ORDER. As this disposes to a correct arrangement of multifarious objects, in a chaste and uniform series, whether it relate to furniture, books, papers, or neatness of costume, so it inclines to an orderly distribution of domestic concerns, and assists the superior organs in the association of ideas: it very much helps the mathematician, and calculator in general. Habits of cleanliness much depend upon its manifestation.

NUMBER. This faculty influences to the powers of arithmetical calculation, and the science of numbers: it receives much assistance from *Order*, and if the developement of the reflecting powers be large, it will induce a fondness for mathematical pursuits, and the sublime purposes of Geometry; but individually, arithmetic appears to be the particular function of the part, or an excessive love for counting.

EVENTUALITY. This invaluable faculty appears to afford a stimulus to the due observation of transactions of interest passing around; marking the periods, or circumstances, under which they severally exist: it involves much of the actual business of real life, and is indispensable to the Politician, Historian, Biographer, and every one interesting himself in public affairs; it likewise forms an agreeable trait in the associate in party conversation.

LOCALITY induces a desire for seeing different places, gives a faculty of determining localities, or prompts to visit different countries: it affords the pleasure experienced in perusing Travels and Voyages; it becomes a valuable requisite to the Historian, the Geographer, and not less so to the Landscape Painter, as it will enable him frequently to preserve picturesque scenery without recurrence to his sketch-book.

TIME. Its properties are to perceive duration, to distinguish the lapse of intervals, and correct adjustment of rhythm, or measure of periods: a good developement is useful to the Chronologer, and an essential in forming the good composer, or performer of music, as it acts very much with *Melody* and *Order*. In social intercourse, its influence suggests a punctual observance of appointments, or engagements.

MELODY. Its special faculty is concerned with musical harmony; and the degree of its developement regulates the ear in relation to concord, harmony, or otherwise: it affords the delight experienced by melodious tones, and directs the justness of emphasis in elocution. It is indispensable, in connexion with *Time*, in forming the correct musician, and with *Construction*, in constituting the excellent composer of music; Thorough Bass being much dependant on the latter faculty, with which it is closely connected.

CONSTRUCTION. This faculty is essential in every mechanical profession, its function being to contrive, or construct, (the mode of execution, whether tasteful, or otherwise, being the effect of combination :) it excites a desire for building, and yields the pleasurable feeling of having work people about, and directing their operations. It is not unfrequently closely associated with *Ideality*, when it becomes the parent of the most ingenious productions.

COMPARISON. It is the office of this faculty to compare the effective powers of the mind, examine their differences, judge of their assimilations, and induce the drawing of analogies: it pays deference to parity of reasoning, in preference to philosophical disquisition; it forms combinations, and aids in the study of the philosophy of language. It assists the Historian, Biographer, and the popular Divine, in inducing its deductions by the force of illustrative example.

CAUSALITY. Its function is to prompt the mind to be solicitous in the enquiry relative to the causes of all phenomena, and to examine, by consecutive parity, the identity of Nature's first principles: it considers the relation between cause and effect; and is invaluable to every man of science. In conjunction with *Comparison*, it forms the true philosophic mind; but is too apt, (undirected by moral feeling,) to step beyond the limits of our powers, and question the most awful subjects.

WIT, Gaiety, or Mirthfulness, all which names have been applied to this organ, whose office appears to be, that of reducing compound ideas into their disjunctive elements. This animating faculty produces a gay and lively feeling, 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.

LANGUAGE. The Hermes of the mind (as Mercury the ready messenger of the Gods) is ever obedient to its dictates; and from its situation at the back of the eye, proclaims undeviatingly, (though tacitly,) through that organ, the sensations of the soul. A full development embodies its emotions with facility, induces a volubility of speech, and promptitude to express our conceptions; as likewise the retention of verbal signs. But the ability to cultivate universal Phylology, requires a combination of the superior faculties.

AMATIVENESS. As this faculty appears to have been implanted for the most noble purposes, and seems to involve the blessing pronounced at the creation, so it is by far the largest of the animal organs. It leads, in youth, to the strongest, and most unalterable, affections; and in mature age, to the indissoluble bonds of mutual regard: when, however, it is unfortunately influenced, it leads to occurrences detrimental to the individual, and offensive to society.

PHILOPROGENY. Its function, as its name implies, is the love of Offspring; and produces the excitement that manifests itself in the tender care exhibited by parents towards their progeny. With a combination of the beneficent feelings, it induces to the love of children generally; and begets a solicitude for their comfort and amusement; feels pleasure in their company, and enters sympathetically into their little joys or sorrows.

HABITATION actuates in its more extended views to the noble sentiment of love of country, an irresistible attachment to particular places of residence, and, in some cases, to cause a reluctance at changing one apartment for another. It draws the mind of the distant traveller to contemplate with feelings of delight his anticipated return to home, and inspires the warrior with additional ardour to defend his native soil; and, in combination with *Philoprogeny*, renders the maternal parent happy in her seclusion.

ATTACHMENT. The warmth of friendship, the love of society, and attachments in general, acquire their energy from the developement of this organ; which presents several modifications. When full, it produces the most unalterable esteem and regard, it even extends its sphere of activity to all around, both animate and inanimate: in suitable combinations it stimulates to form early associations for life.

COURAGE, *Combativeness*, or *Perseverance*, gives the feeling to contend, defend, or carry our objects onwards: it produces an energy to undertake difficulties, and is a noble attribute to the manly character; it enables the Senator, the Barrister, and those situated in public life, to contend for the object they have in view. Favourably constituted, it dictates with propriety, and contends with becoming ardour; if otherwise, it gives a propensity to cavilling and contention.

DESTRUCTION. According to temperament and combination, this faculty produces the pleasurable sensations experienced from field sports, witnessing executions, or destroying whatever may appear obnoxious, or to present an impediment in the way of any gratification in which we may feel disposed to indulge. With the Carib, and hardened criminal, its excitation extends to a thirst for the destruction of their fellow creatures.

FLAVOUR. This faculty influences, and regulates the subjects of taste, as to the kind and quality of food which nature demands, and appetite approves: it acquires energy from *Destruction*, and while an inordinate developement forms the Glutton and Epicure, a moderate degree directs with prudent selection; and according to temperament and combination, regulates, and makes choice at the festive board with delicacy, or obtrusive impetuosity.

CAUTION gives the power of prudently considering of circumstances, and deciding with care and circumspection; consequently becomes very useful in the ordinary transactions of life: it induces precaution, raises doubtings and hesitations, delaying the determination of a project until the morrow, in order to reconsider the subject; it creates suspicion as to the purity of the intentions of others, and continually suggests the admonitory clause, "take care."

SECRECY. Its influential properties being the propensity to conceal, the subjects of secrecy depending on combination: under its guidance, the Statesman conceals his maxims of policy, the General his plans of operation, the ingenious Artisan his inventions; and in the ordinary walk of life, thoughts and opinions, intentions and property, become alike the objects of concealment. The faculty only becomes offensive in its abuse.

ACQUISITION. The primitive power being to accumulate, gives a desire for speculation: in youth, it urges to the pursuit of literary studies; in active life, it inspires the spirit of commerce and adventure. The pleasure arising from collecting medals, books, paintings, or curiosities, receives energy from this organ. When unfavourably constituted, it forms the depredator on the property of others, frequently regardless of consequences.

SELF-ESTEEM takes a very active part in forming the character: national pride, and personal endowment, whether real or imaginary, are equally the objects of its activity. If the reflecting faculties be large, it stimulates to the noblest exploits; it inspires a self-confidence to emulate the most praiseworthy enterprises; it exalts the mind above the ordinary weakness of human nature; and proves an effectual spur towards advancing our success in life.

APPROBATION. The just value entertained for reputation, the pleasure felt in possessing the favourable opinion of others, and the desire for notoriety, are the results of a full developement of this sentiment. It stimulates to a thirst for fame, and love of praise: under its influence the Statesman seeks popularity, the Artisan the desire to oblige, and the Domestic the wish to obtain the good will of his employer; and may be productive (from variety of combination) of either virtue or vice.

FIRMNESS gives decision of character, constancy, and determination, to all the other faculties: it upholds and fixes their activity, and being constituted in the midst of the superior organs, contributes to promote the equanimity of the faculties, by strengthening some, and restricting such as may tend to enslave the mind. It affords composure under every occurrence, and constitutes a mind at all times master of itself.

JUSTICE. The feeling of conscientiousness, with respect to right and wrong, is one of great importance: to it belongs the office to judge, acquit, or condemn, and even to punish. Its sentence stamps us equally guilty, or otherwise, to ourselves, to society, and even in the eye of our Maker: it produces a delicacy of encroaching in the slightest degree on the rights of others, and feels indignant at any act contrary to the rules of equity and justice.

HOPE inclines to look on the bright side of every event; and buoys up the mind under the most pressing difficulties. Those may be accounted fortunate who possess this faculty in any considerable degree of development: it is the cheering companion of industrious effort, and gilds the gloomy path of the traveller with prospective views of comfort and repose; it teaches the mind to soar even beyond mortality, and to contemplate the beatitudes of a future state.

IDEALITY produces the sentiment of the sublime and beautiful: it influences the conceptions of the mind, producing grandeur of invention, and splendour of execution; it enlivens and beautifies the objects of its research, prompts to embellishment, and is essential to the Poet, Sculptor, Architect, and Painter; it produces an elevated strain of language in the Author, gives a glow to sentiment, and exalts the imagination.

MARVEL. This faculty leads the mind to search for the surprising, wonderful, and supernatural: it contributes to establish credence in mystery, and miracle; it directs aright, (under proper combinations) the religious feelings, inclines to the study of Theological works, and holds Ecclesiastical Institutions in high respect; is also influential in guiding the Artist in depicting the subjects of Romance and Fable.

IMITATION. In childhood, by the means of this faculty, much of information is acquired, by the habit of imitating those among whom they are associated; and it is a known truth, that more of moral character is established by example, than by precept: it sheds its influence over most of the affective powers of the mind, useful and pleasurable to ourselves, and to society. In the Arts, it stimulates to the most lively representations, and adds what is termed expression in painting.

BENEVOLENCE produces mildness of character, and liberality of sentiment, in passing judgment on the conduct or errors of others: it influences the temper in producing a benignity of manners, excites sympathy for the suffering, and hospitality towards the distressed members of society; and in its fullest extent, comes up to the beautiful description given of Charity by the Apostle Paul.

VENERATION carries a due respect for Religion and its Institutions: it venerates the aged, the parent, and all that is respectable; it leads alike to the pious adoration of the Supreme Being, and the blind zeal of enthusiasm. Under its direction the Gentoo makes provision for the vermine that infest his house, the female immolates herself on the funeral pile, and the gloomy Pagan prostrates himself before the image of his vindictive Deity, with all that fervent devotion which a sense of his wants can be supposed to inspire.

ON GENERAL CHARACTER.

The foregoing are the influential properties of the mental faculties, when their several organs are in a healthy state, and under an equability of constitutional temperament. But if excessive energy on the one hand, or debilitated inertness on the other, stimulate or retard the operation of the powers, the equilibrium is disturbed, and effects proportionally dissimilar will be observable in the respective characters, from a phlegmatic torpidity to a feverish irritability; and these likewise exhibiting a variety of manifestations, as they may be differently associated, in a combined series, with the rational principles, or merely animal desires: for it must not be inferred, because every individual of the human species is endowed, from creation, with the whole of those faculties which have been enumerated (Idiots excepted), and are all with which we are at present acquainted, that any one is possessed of them in equal size of organs, or degree of activity; it requiring only the marked energy of a very few faculties, preponderating over the dormant or less vigorous powers, to form what is termed Character, whether national or individual. Hence may be observed the vivacity and versatility of the *French*, from the prevalence of the animating faculties under a sanguine temperament; the patient investigating genius

of the *Germans*, by reason of the reflecting powers; the circumspection of the *Chinese*, in the manifestation of the prudential sentiments; and the terrific barbarity of some of the uncultivated *Indian tribes*, arising from the preponderance of the animal propensities undirected by moral feeling. The like courts our observation in the every day walk of society: the pious, the moral, the generous, and the exalted character; and likewise the reverse of these are every where to be met with, and will be found to arise principally from the developement, or activity, of certain classes of feelings, whose predominating and indulged influence, over the other faculties of the mind, determine the general habits, and (though perhaps unconsciously) regulate the tenour of the conduct of the person so organized. It is, moreover, a remarkable fact, that in whole nations, where the superior powers exert their energy, we may discover a proportionate degree of urbanity of manners, as on the contrary, where the lower or merely animal propensities are allowed to assume the ascendancy over the Intellectual faculties, the more of the Barbarian is discoverable: the restraining motives are withdrawn, impetuosity is exhibited on every impulse of the passions, and the rude, the brutal, and the sensual feelings, become apparent in the character; and in proportion as morality and civilization become cherished, in the same degree (both history and experience assure us) the people improve in the arts of refinement, probity, and taste.

THE **Perceptive** FACULTIES which contribute to form the mechanician, in combination with the *Scientific*, and under the guidance of the *Reflective powers*, constitute the exalted genius whose productions, like those of No. 4,* excite universal admiration. But these acquire energy from the feelings, which constitute the Artisan a reputable member of society, or otherwise: stimulated by the *Domestic group*, the exertion is animated by family comforts. If the selfish feelings predominate, all is subservient to Individual gratification; but these still modified by the *Regulating Sentiments*, as *Self-esteem*, *Approbation*, *Firmness*, and *Justice*, exert their respective influences, or blend their associated effects in the Character.

THE **Scientific** GROUP acquires additional energy from the feelings in the same way, which manifest themselves in the labours, whether of the Artist, the Geographer, the Musical Composer, or the Architect; each selecting the objects suited to gratify the prominent features in his character: thus among Painters, in the pencil of the one, may be traced the influence of the *Domestic affections*, in another *Courage* or *Destruction*, in a third the splendour excited by the desire of admiration, or the pompous pageantry of pride. Even constitutional temperament is discernible in the selection of colours; while the *Ideal group* adds brilliancy of conception, such as influenced all the stupendous performances of the extraordinary Artist, No. 5.

* Vide characteristic models.

THE **Reflecting** POWERS of the mind are not less influenced by the mild and benevolent, or the stern and cynical faculties; the natural bias of Philosophers urging them to contemplate, with very different optics, the systems of nature, or ethics, according as the amiable or the rigid feelings may have directed their judgment. Hence the varied schemes of ancient theorists, on one or other of which, most of the moderns have raised the structure of the mind, as they found their feelings or propensities harmonize with their Prototype. In No. 6 may be viewed the ascetic Philosopher, who fitted only for the recluse, his seclusion added depth to his vast research, and profundity to his conceptions and understanding.

THE **Domestic** AFFECTIONS, under the regulation of the superior faculties, present the most amiable picture that nature can offer to our contemplation; yet these act differently, and become variously modified by the impulse of accessory feelings, according as they assume the prerogative of dictation. The *Preservative group* urge to a jealousy of domination, while the *Prudentials* suggest sentiments of parsimony: these are again influenced by the *Regulating class* of sentiments; whilst under the guidance of *Beneficence* and *Veneration*, we may conceive a character such as No. 7 presents, and eulogized in the pages of French history.

THE **Preservative** FACULTIES. Notwithstanding their indispensable properties, or however valuable under the restriction of Justice, Propriety, and true Patriotism, become the most obnoxious when they acquire the ascendancy in the character. A more extraordinary instance of their ungoverned impetuosity cannot perhaps be adduced than No. 8; which, if guided by the nobler faculties, might have constituted a brave and magnanimous Commander, a judicious, yet inflexible Legislator, a steady and firm corrector of the abuses which had crept into the State, at the Imperial helm of which he was placed; but bereft of the higher sentiments, the Individual sunk into depravity, and every species of barbarity.

THE **Prudential** SENTIMENTS becoming conspicuous in the habits, render the character circumspect in all his dealings, watchful over his interests, and sparing of his remarks, whether of persons or things; and though he utter nothing but truth, yet he does not consider himself (unless properly called upon) to declare the whole truth. If the lower feelings unite their energy, the principles are not always quite correct; but associated with the *Moral Sentiments*, and *Justice*, the Individual, though seldom courted, always commands respect: a striking instance is afforded in No. 9, where the Royal personage, though destitute of true friends, yet ever possessed the respect even of his enemies.

THE **Regulating** POWERS, being implanted for the purpose of exerting an influence over the other mental feelings and sentiments, tend rather to bias and restrain the too active impulses of the other faculties, than manifest themselves collectively; but where they shine conspicuous in the Character, they exalt the being above the ordinary weakness of mortals, and render them objects of admiration: for as great men have seldom small vices, the lower passions become eclipsed, or assume milder names, under the dazzling splendour which this group maintains. An example is afforded in No. 10, where, in other circumstances, the propensities would have debased the character, they became in a measure obscured in the great display of mental ability.

THE **Imaginative** GROUP communicates vivacity to the whole mind, and gives an animating glow to the conceptions of the Poet, Painter, Philosopher, and Divine. It forms the cheerful friend, and lively associate, and adds a gay and agreeable turn to conversation: it inclines the Individual, where it predominates, to rove in the flowery fields of fancy, and enables him to meet the disastrous occurrences of life, as transient evils. Under the inferior combinations, it stamps the character with levity; but with a large developement of the Reasoning powers, it contributes to form the most exalted Genius, such as evidenced in No. 11, whose vast and versatile conceptions will meet admiration to the latest posterity.

THE **Moral** SENTIMENTS, when predominant in the Character, exert a powerful controul over the whole mind, and in the present state of society demand an energetic dictation of the Reflecting faculties to direct their impulse; evincing that the restraining motives, as well as the active duties of morality, are essential to promote the happiness of mankind. Reverence for the Deity, and charity towards mankind, may without their guidance become morbid, and produce abuses: a *Wolsey* or a *Bonner*, equally with an *Addison* or a *Howard*, may be actuated by this group of faculties. But where the Rational powers maintain the complete mastery of the mind, they manifest their unassuming influence, and shed a mild lustre over the whole character, as exemplified in No. 12.

The limited plan of this work will only allow a suggestion here, that in order to curb one cogent organ, or class of feelings, it will be prudent to counteract its impetuosity, by calling forth the activity of another; first of a somewhat dissimilar quality, then others more remote: the object is not to be achieved at once, and should ever be undertaken with care. No unreasonable request should be proposed to irritable youth, nor should stubbornness be provoked: command of temper, also, will have a powerful effect on juvenile passions, and no less influence those of maturer years.

PRACTICAL PHRENOLOGY.

One of the impediments to the advancement of Phrenology, has arisen from the mistaken opinions of the Amateurs of this Science; who, supposing a mere acquaintance with the names, situations, and individual properties of the mental organs, quite sufficient to qualify them to decide on the characters of others, have, on these slender attainments, ventured to determine the necessary developement requisite (in their estimation) to constitute a reputable member of society; and to anathematize such as did not appear to enjoy so copious, or so ponderous, a cranium as their own; and from a promptitude (generally observable in novitiates) to display their skill, with "Oh, you must allow me to examine your head," have so committed themselves, that many persons who previously were disposed to give credence to the doctrine, have been thus disappointed, or discouraged, by the incorrect judgment of their Phrenological friend; and, in consequence, have not only relinquished farther inquiry concerning it, but also withdrawn even the good opinion they had conceived for it, from its apparent futility. But it should be remembered, that the errors of Empiricism, afford no just impeachment against the science of medicine: various contingent and auxiliary circumstances must be duly weighed, and maturely considered, before an opinion be offered on individual endowment, since human character is so infinitely varied.

That the size of the head affords no correct estimate, will appear from general observation. It is no unfrequent occurrence to meet with persons who have large heads, but who display no particular mental excellence; while, on the contrary, some of less dimensions excel in brilliancy of talent: Mr. P. COTTER O'BRIEN, the Irish giant, who measured *eight feet six inches and a half*, exhibited far less mental energy than the Portuguese dwarf, CARDOZA, whose height was only *twenty-four inches*.

The disproportion of the head to the body will generally be found to be attended with weakness of the mental powers, as in the various cases of Idiocy, where the cranium being distended with serum, becomes too large, or, on the other hand, is rendered diminutive from the brain being checked in its due formation and growth. A little observation will, however, familiarize the student with what may be termed large, moderate, and small heads; but no two heads must ever be compared with each other, for particular mental endowments, not even of the same sex, but each one examined individually for itself, and conclusions drawn relative to character, according as the developement of faculties, temperament, education, habits, and intercourse with society may justify. The knowledge of the influence of constitutional temperament, which regulates the organic activity, is of great importance; and though generally mixed and blended in such variety, as to present some difficulty, may nevertheless be ascertained by a careful observation of what are termed the four primitive humours.

The Lymphatic, or Phlegmatic Temperament, manifests itself in the dull and gross habit: the vessels lie deep, and appear small, the pulse is languid, complexion pale, the hair light, and a general lassitude is apparent in all the movements; every transaction is with them a matter of course, they observe the bustle of all nature around them with indifference, equally exempted from the delights, or poignant sorrows, that so much affect others.

The Sanguineous humour predominating, produces a firm consistence of body, fleshy, though not fat; veins full, and brisk pulsation of the arteries; the skin smooth, good complexion, and an animated countenance; blue eyes, brown hair, lively habits, exhibiting much promptitude: soon affected by external impressions, which as quickly subside.

The Bilious, or Choleric temperament, affords a moderately full and firm set of muscles; pulse quick and full, a strong and decided expression of countenance, skin hot and dry to the touch, yellowish brown complexion, dark hair; manifest generally great ardour; quick, hasty, and persevering, but inconstant.

The Nervous, or melancholy temperament, is evidenced in a slender swarthy pale skin, cold to the touch; fine thin hair, delicate state of health, small muscles, rapidity of action, contemplative, and apply with passionate ardour to any object of pursuit, but soon exhausted, being inadequate to the endurance of much fatigue.

The influence of these humours on the constitutional habits, must be blended (mentally) in the same way the Painters unite their colours, and form tints on the palette; their mixture being not only complex, but assuming a character which varies with the different periods of existence, known as the Spring, Summer, Autumn, and Winter of Life; neither are the constitutional temperaments, in general, less influential with individuals than these revolutionary seasons on the globe, regulating the energies and activity of the different ages of human life: similar modes of exertion, whether mental or corporeal, not being predicable of childhood with those of maturity, or these again with the decline of existence.

A difference of sex produces a varied manifestation of like faculties; the masculine character being directed by understanding, the feminine guided by feeling. Thus in *Philoprogeny*, each parent regards, and frequently cherishes, in the offspring, the dominant, though perhaps latent, feature in their own character: hence maternal management of boys, after a certain age, is properly relinquished; while the regulation of the girls is still retained. The feeling of *courage* is variously exhibited, the valour of the male displaying itself in feats of prowess; that of the female in the exercise of a more pliant weapon. The power to *construct* prompts, in the one sex, to works of architecture, mechanical, or pictorial composition; in the other it affords an ability to regulate the costume, select furniture, &c. with elegance and taste: and so of the other faculties.

Particular regard likewise must be had to the healthy, or diseased state of the organs: the opportunities that may have been afforded of education, and exercise; the influence of climate, custom, or habit; and the associations with, or seclusion from, society. As boys, bred under the management of maiden aunts, or grandmothers; and classical daughters, under the tutelage of relict fathers, or uncles, equally present a distorted character; an anomaly not reconcileable to any positive rule.

These preliminary considerations having been duly weighed, the head should be viewed in profile, and a vertical line imagined to extend from the centre of the crown to the orifice of the ear;* the region before the line is the *frontal*, and that posterior, the *occipital*: the proportions between these will indicate whether the intellect, or feelings, claim precedence in the character. An horizontal line, ideally passing from the middle of the forehead to the occiput, at the organ of *habitation*, will subdivide the head into two hemispheres: the superior, or *coronal*, above the line; and the inferior, or *basilar*, below; from which may be judged, how far the sentiments, and powers strictly human, preponderate over the animal propensities. The attention must then be directed to the functions as associated into groups, and lastly the individual organs, which may be noted on a Phrenological tablet, with an asterisk of four, five, or six points, for moderate, full, or very marked, as Astronomers designate the magnitudes of the stars; placing a cipher for small organs,

* Vide model No. 2.

and thus regulate the judgment by a preponderance of testimonies. And here it may be necessary to observe, that, beside the exceptions to ordinary formation, noticed in the description of the HEAD, CRANIUM, and BRAIN, some variations claim the attention of the student; namely, that the organs do not always assume precisely the like appearance on every head. Also when two or three organs are associated in a full developement, the adjoining ones may be mistaken as small, when they are only so in relative proportion: thus, when the *Perceptive* faculties are large, they may produce a somewhat sunken appearance to the eye, whereby the judgment may be deluded with regard to *Language*. *Construction* also, when combined with *Melody*, will present some difficulty even to the experienced Phrenologist; the like when combined with *Secresy* and *Acquisition*, which may induce a suspicion that *Construction* is small, when in fact it is otherwise. The female head being more narrow laterally in its proportions than that of the male, may appear to justify the old adage, "that a woman cannot keep a secret," the reverse of which is the fact; for the cerebral fibres being more extended in volume in that region, afford great scope of activity to the *prudential* group, which forms a principal trait in the female character: the same remark applies in every case, where the extension of an organ may counterbalance one apparently more prominent.

Nor should censure rashly be passed on those persons, to whom Nature has denied a "towering front," to recommend them to our intimacy or friendship, or

which does not present at first view a splendid intellect; from considerations previously suggested on the effects of application, &c. even in some of the Caribbean Indian tribes, who repress the expansion of the powers of rationality, by compressing the frontal bone, so that in maturity they can see objects above the forehead, yet the convolutions of those faculties still exist. Many possess abilities of which they are unconscious, from their never having been placed in circumstances to call forth their activity; others again fancy that they possess talents to which in reality they have no claim. Previous acquaintance with the individual may sometimes warp the judgment, and it may be prudent to suspend offering Phrenological opinions on the *Climacterical* periods, which every person experiences once, and in some cases oftener, every lunar month, on which days the mind experiences a lassitude, depression of the animal spirits, and a susceptibility to irritation of temper. It is especially to be borne in memory, that the science does not profess to be of a predictive nature, still less does it involve a fatal necessity: the cerebral organs are only instruments of the mind, or intermedia, whereby it is enabled to cogitate, and hold intercourse with the external world, in the same manner, that, by the ministration of the bodily organs, it operates all the personal and relative functions, without which their fulfilment would be impossible, and according as the one, or the other, are brought into a state of perfectibility by discipline and exercise, the more promptly and energetically do they execute their office.

From the manifold difficulties that presented themselves during the early investigations of Dr. GALL, he recommended to his auditors not to practise the doctrine, on account of its extreme intricacy; on the contrary, his philosophical coadjutor, and the improver of the science, Dr. SPURZHEIM, advises every enquirer to examine and repeat his observations, in order to obtain self-conviction; and to consider it an imperative duty to be well acquainted with the subject, and that, before he makes any application of it. Certainly the investigation ought to commence at home; every one should first dispassionately examine, and contemplate his own mental powers, agreeably to a former remark, "that he carries the full weight of conviction on his own shoulders;" by this method he may readily acquire a practical self-knowledge, of all attainments the most valuable, as it has ever been considered the most difficult. By a knowledge of his propensities and desires he may be the better enabled to keep a watchful guardianship over them, lest, by their excessive energy, or undue indulgence, they may betray him into errors, injurious to himself or others, and become a source of inquietude or regret. By an attentive observation of the various sentiments and persuasions which bias the judgment, and too often lead to mistaken conclusions, he may allow every one the free enjoyment of his own peculiar notions and prejudices, from a consciousness that he expects a like indulgence, and thereby be led to exact from others no more than he would cheerfully bestow, and thus create

in his mind a liberality of sentiment and charitable mode of feeling towards all. By duly cultivating and strengthening his intellectual faculties, he may not only have a surer ally to aid him in the regulation of his passions, his taste, and his conceptions, but likewise contribute to the general stock of useful knowledge, and be the better qualified to assist his weaker brethren.

By a due and careful contemplation of this science, every one may discover how far he is indebted to natural formation, how much he owes to the fostering care of parental regard, what share education has had in forming his habits, and what he may claim upon the score of his own exertions; and thus knowing the talents committed to his trust, he may, like a "wise steward," improve them to the glory of the "Donor of every good gift," and by an endeavour to promote the welfare of all around him, and in contributing to general happiness most effectually establish his own.

Select Questions for Exercise.

WHAT motto graced Apollo's Temple—What does Phrenology propose for its object—Why was it thought objectionable—Who was Democritus—What were the accusations against Socrates—Why was Galileo persecuted—What did Harvey discover—Why does every new discovery meet opposition—What is recommended to the Phrenological student—What is the difference between the African and European head—The Oriental—The Caribbean—Who proposed the facial angle—What difference exists between the Male and Female Head—Why are they dissimilar—What became requisite to establish Phrenology—Into how many Orders are the mental faculties divided—What are their properties—Into how many Genera—By what created beings possessed—What constitute the faculties of Intellect—Wherein do the feelings consist—What are the regulating powers—What compose the sentiments.

WHAT is the Cranium—How many are the bones, and name them—What gives form to the Cranium—What are the exceptions—What is the Frontal Sinus—Its supposed cause—What is the Diploë—What is the Hydrocephalus—What may cause this disease—What is the Temporal Muscle—How detected—Where are Individuality, Form, Size, Weight, Colour, Order, and Number—What caution is requisite in judging of the four first Organs—Where are Eventuality, Locality, Time, Melody, and Construction—What difficulty does Construction sometimes present—Where are Comparison, Causality, and Wit—The Organ of Language—What varieties does it present—Where are Amativeness, Philoprogeny, Habitation, and Attachment—Courage, Destruction, and Flavour—Acquisition, Secrecy, and Caution—Approbation, Self-Esteem, Firmness, and Justice—Hope, Ideality, and Marvel—Imitation, Benevolence, and Veneration.

OF what is the Brain composed—What is the Dura Mater—The Pia Mater—The Membrana Arachnoidea—What space does the Cerebrum occupy—Where is the Cerebellum situated—What is the Medulla Oblongata—What does the Medullary Substance consist of—What causes Consciousness to appear as single—What is the Cineritious Substance supposed to be—What are the first manifestations of Consciousness—What causes Impetuosity in Youth—When is Perfect Character assumed—What causes Weakness of the Mental Faculties—What are the Properties of Individuality, Form, Size, Weight, Colour, Order, and Number—Eventuality, Locality, Time, Melody, and Construction—Comparison, Causality, and Wit—Language—What are the effects of Amativeness, Philoprogeny, Habitation, and Attachment—Courage, Destruction, and Flavour—Acquisition, Secresy, and Caution—Approbation, Self-Esteem, Firmness, and Justice—Hope, Ideality, and Marvel—Imitation, Benevolence, and Veneration.

WHAT constitutes Character—What is characteristic in the French, German, Chinese, and Indian Tribes—To what do the Perceptive Faculties conduce—The Scientific—The Reasoning Powers—The Domestic Affections—Preservative Group—Sentiments of Prudence—Regulating Powers—Imagination—Moral Sentiments—What Considerations are essential previous to judging—What are the four Primitive Humours—Name their Influence—What Powers guide the Masculine Character—The Feminine—How is the Head examined—Why is this mode necessary—What cautions are requisite—What is particularly to be remembered—What useful inferences may be drawn from a knowledge of the Propensities—The Sentiments—The Intellectual Faculties—What is the result of these enquiries.

Entered at Stationers' Hall.

