

PHRENOLOGY

PROVED, ILLUSTRATED, AND APPLIED,

ACCOMPANIED BY

A CHART;

EMBRACING AN

ANALYSIS OF THE PRIMARY, MENTAL POWERS

IN THEIR

VARIOUS DEGREES OF DEVELOPMENT,

THE

PHENOMENA PRODUCED BY THEIR COMBINED ACTIVITY,

AND THE

LOCATION OF THE PHRENOLOGICAL ORGANS IN THE HEAD:

TOGETHER WITH A

VIEW OF THE MORAL AND THEOLOGICAL BEARING OF THE SCIENCE.

BY

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ASSISTED BY

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PREFACE.

To Americanize whatever in science and the arts, is capable of improving or adorning the mind, or of otherwise benefiting mankind, is no less the duty, than it would prove the glory, of every American citizen. Americans have had the genius and the moral courage to point out to the world the landmarks of civil liberty, and the true form and principles of free government, and, also, the highroad to national prosperity by improving and promoting agriculture, commerce, and the arts; but, with a deep sense of humility and abasement, it must be acknowledged, that hitherto they have rendered to foreign literature and foreign science, a far more degrading homage and submission than that demanded of our forefathers by political tyrants at the period of our Revolution. We have nobly burst the bands of despotick rule, and raised a proud beacon of liberty and independence whose light has penetrated and illumined the remotest corners of the earth; and yet, it cannot be denied, that we have too generally been content to receive our literary and our scientific supplies by foreign importations—that we have too long degraded ourselves by tamely submitting to the *dictum* of transatlantick writers, and by servilely copying their works; or, in other words, that our literary and scientific *dependence* has brought a blush upon our political *independence*.

In nothing has this spirit of literary servility been more strikingly manifested than in the works of our countrymen upon the science of Phrenology. Hitherto, no American work has appeared upon this subject, stamped with originality of thought, or presenting new and comprehensive views, or even embodying, to any considerable extent, facts produced by the soil and climate of equal rights; but every thing phrenological in this country, has been either are print, or a substantial copy, of some foreign work.

Why this dearth of talent in American authorship upon Phrenology? Is it because foreign writers have exhausted the subject; or because it is an exotick plant which no man of genius and learning dares to touch? or because we have not among us, minds sufficiently gifted in logical and critical acumen, to grapple with the subject, and to embody and analyze the enormous mass of facts presented by the peculiar condition of the country in which we live? Surely, if the genius of science ever demanded an advocate—if ever nature held out her hand, and invited her worshipper to sit down by her side and take her picture, here the votary of the one and the amateur of the other have inducements and allurements to step forth, which were never before proffered to mortal genius. In this land of plenty and equal rights, conscious of its liberty to exercise any and all of its powers, the human mind marches forth unfettered and free. Here human nature displays itself in all its varying hues of light and shade. Here, then, if anywhere, we might expect to find, not only the greatest variety, but, also, the greatest extremes, of character and

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talents, as well as the most striking specimens of original genius, and all accompanied with corresponding phrenological developments. Among those who have become identified with the American soil, we find *three* of the five varieties of the human race, namely, the Anglo-American, the Aboriginal American, and the African; besides an innumerable multitude of every other nation, kindred, tongue, and people, who are every day landing upon our prolifick shores: and, in short, here we have all the materials necessary for the most extensive, and interesting, and instructive phrenological observations and experiments. Since, then, the grand basis of the phrenological system has been laid by Drs. Gall and Spurzheim, in the Old World, does it not behoove some American genius to step forward and lay hold of these ample materials thus placed by Providence within his reach, and complete this beautiful structure, and thereby identify the American name with a monument which is destined to become the admiration of all future ages?

Phrenology, it is true, is yet in its infancy; and its warmest advocates do not deny, that, for years, it must totter along in its leading-strings. They do not expect, that, like the birth of Minerva from the brain of Jupiter, a science of so vast importance can spring at once into perfect form and maturity. They do not imagine, that, in the freshness of its tender youth, it can possess all the strength, and vigour, and compactness of manhood. They are not unaware, that centuries have rolled up their rich floods of discovery to aid in rearing to its present growth, the science of astronomy; and they believe that the fertilizing efforts of other centuries will be required to perfect it: and they are sensible, too, that the same is true of botany, chymistry, medicine, and, indeed, of all other sciences. Hence, they are not so unreasonable as to suppose, that two or three intellects, however gigantic, are capable of discovering and perfecting so comprehensive and profound a science as that of Phrenology; but they do believe, that Phrenology is a noble and thriving plant—a germe of *true science*, which has already taken deep root, and which requires nothing more than the fostering care of men of genius and learning to increase it to a stately tree, whose branches will wave over all nations, and whose fruit will gladden the hearts of all people.

Of all the subjects in philosophy, that which pertains to the *mind* of man, is undoubtedly the most interesting and important. Every discovery, therefore, in this imperfectly-explored region—every fresh ray of light cast upon this clouded tract, should be hailed with joy by every votary of science and by every friend of man. This volume is not designed to *supersede* the invaluable writings of Drs. Gall and Spurzheim, and of Mr. Combe, nor does it profess to be *wholly* original; but it does lay claim to *many important improvements* in the science of Phrenology. These consist mainly in presenting many new and (as the Authors conceive) useful views upon the subject; in bringing forward many new facts and the result of many observations and successful experiments, which serve as new proofs of the truth of the science and illustrations of its principles and utility; in supplying many gross deficiencies of the other writers upon the subject; and, above all, in presenting the subject in a far more *practical* form than it has been heretofore given. These several improvements, however, will be more clearly understood by giving a definite, numerical statement of them.

PHRENOLOGY

PROVED, ILLUSTRATED, AND APPLIED.

GENERAL REMARKS IN PROOF OF PHRENOLOGY.

PHRENOLOGY professes to point out a connexion between certain *manifestations of the mind*, and particular *conditions and developments of the brain*. It asserts, for example, that the feeling of *benevolence* or *kindness*, is always manifested and indicated by means of, and in proportion to, a given portion of the brain; (see cuts;) and that the same is true of *cautiousness* or *circumspection*, of *love*, *hatred*, and *reason*, and of all the other mental faculties and feelings; and, *vice versa*, that the relative developments and various conditions of given portions of the brain, manifest and indicate the character and talents of individuals; so that the one can be always ascertained by an observance of the other.

Phrenology also claims to be a new and complete system of intellectual and moral philosophy, and professes to develop and illustrate the fundamental principles of human nature—principles which are inseparably connected with man's improvement and happiness, and which embrace every thing pertaining to him as a physical, moral, and intellectual being. It rests for support, in part, upon the truth of the following propositions.

I. *The brain is the organ of the mind*, or that corporeal instrument which the mind employs in the exercise of thought and feeling. This proposition is established by the following arguments.

First. How impossible soever it may be for us to comprehend the *connexion* between mind and matter, it is, nevertheless, indisputably true, that we have no knowledge of the operations of the mind, except through the medium of its *physical organ*, the *body*. This fact admits of the most ample proof; but, without proof, it must be obvious to every one

who reflects at all—obvious that we know nothing of mind, in this life, as a *separate entity*, or a thing that acts independent of its organick apparatus.

Second. Since the body is the instrument of the mind, it follows, that the mind must act upon the physical world, either directly through the *whole* body, or by means of some particular *portion* of it. But it would be absurd to suppose, that the mind employs the *whole* body as its corporeal organ; for it is well known, that the *various parts* of the human frame, with the exception of the brain,* such as the limbs, the lungs, the heart, the liver, the stomach, the viscera, &c., are *exclusively* occupied, each in performing its particular class of functions. Hence it may be inferred, analogically, that some *particular portion* of the body is allotted to the exercise of the *mental* functions—a class of functions immensely more important than all those which fall to the lot of the whole body besides: and inasmuch as all the other parts of the body are known to be employed in the performance of the other functions, it follows, that the *brain* must be devoted to the performance of the *intellectual* functions.

Third. Another and, perhaps, stronger evidence that the brain is the organ of the mind, may be derived from its important *location* in the human frame, and the extreme delicacy of its wonderful *structure*. Look at its commanding position, in the superiour and crowning portion of this majestic structure called man! See the matchless skill of the Divine Architect displayed in protecting, from external injury, this exquisitely-wrought instrument; first, by the *skull*, so elegantly and wonderfully shaped, and so judiciously divided into its various frontal, lateral, and occipital portions; and all these so ingeniously and so strongly joined together by their respective *sutures*! And in order still farther to strengthen this bulwark of the intellect, we find the skull again divided into its external and internal tables; and these tables supported and united by an intervening, spongy substance called *diploë*, which renders it less liable to be cracked or broken. This ossifick ball is also strengthened by the scalp or skin; and this, again, is both protected and adorned by a thick coat of flowing hair. But, when we take a view of the *interiour* of this “dome of thought,” this “palace of the soul,” and survey its beautiful chambers, so superbly

* The *spleen* may also be considered another exception; but it is too unimportant to be noticed in the argument.

lined with the *dura mater*—when we look at the *pia mater*, which envelops the brain, and at the ingenious contrivance of that secreting membrane, the *tunica arachnoidea*, placed between the *dura* and the *pia mater* to lubricate and soften both—when we examine the partition walls of these chambers, formed by the *falciform process* of the *dura mater*, and the connecting fibres of the two hemispheres of the brain, styled the *corpus collosum*—when we scrutinize the cineritious substance of which the brain itself is composed, and notice the beautiful convolutions in which it is deposited—when we observe that this organ is the grand centre of all the most delicate and intricate machinery of the human frame, the origin of the spinal marrow, and of the whole nervous system, and, moreover, the recipient of, at least, *one-third* of the vital flood propelled by the heart—when we look at all this, the conviction is forced home upon us, that the Great Architect would not be likely to make such a display of wisdom and skill in the formation, location, and protection of the brain, unless, in doing so, he had some *important* end in view—unless, in short, he designed the brain to perform the *mental* functions.

Fourth. It has been fully proved by anatomical demonstrations, that the nerves of feeling, seeing, hearing, smelling, &c., have their origin in the brain, and even compose a portion of that organ; and the functions of these nerves, constitute a portion of the *intellectual* operations. Now, since a *portion* of the mental functions, is performed by a *part* of the brain, it is a logical induction to infer, that the *remaining* mental operations are performed by the remaining *portions* of the brain; and, without first showing by *what* organ or organs the other intellectual phenomena are performed, no one can logically call in question this induction.

Fifth. An *inflammation* of the *brain* produces a derangement of the mental faculties; and its *debility* causes mental weakness, and sometimes even imbecility; but no such effects are produced by the inflammation or debility of any other portion of the body. A suspension of the action of the brain by pressure, or other causes, produces a suspension of the action of the mind, while the animal functions continue to operate. The destruction or injury of even a *portion* of the brain, (when it reaches an organ on both sides of the head,) causes a derangement of some of the mental faculties; but the mutilation of any other part of the body, such, for exam-

ple, as the amputation of a limb, produces no such effect. How can these things be accounted for on any other principle than that which recognises the *brain* as the organ of the mind?

Sixth. There is found to exist a reciprocal proportion between the power and qualities of the *mind*, and the size, activity, and shape of the *brain*. An observation of the various classes of animals, will illustrate this position. The worm has little or no brain, and (except sensation) little or no intellect or passion. The frog, the toad, the turtle, &c. have a contracted and flattened brain, and the mental powers proportionally weak. The dog, the monkey, the elephant, &c., possess a cerebral development far superiour to those animals last-named, and an intellect equally superiour. Idiots are found to possess brains vastly inferiour to those belonging to men of ordinary talents; and these, again, a development of this organ far inferiour to that of a Franklin, a Bacon, a De Witt Clinton, a Webster, a Bonaparte, a Sir Walter Scott, &c.: in other words, as we rise in the scale of animated being from the lowest grade to the highest, at every ascending step, we invariably find, particularly in the coronal and frontal regions of the head, (in which, according to phrenology, the *intellectual* and *moral* organs are located,) an additional amount of brain. Are these things merely the result of *chance*; or do they show *design*?—are they merely *accidental*; or are they the result of fixed and immutable *laws*?

Other arguments in favour of the proposition that the brain is the organ of the mind, might easily be adduced; but, since it is generally admitted by the great naturalists, anatomists, physiologists, metaphysicians, and philosophers, it might fairly be assumed, and the burden of proof thrown upon those who call it in question.

II. *The mind consists of a plurality of innate and independent faculties*—a congregate of separate, primary powers. The truth of this proposition may be shown by the following arguments.

First. The mind performs different *classes* of functions, or various *kinds* of operations, such as love, hatred, fear, reason, sensation, &c.; and, throughout all nature, different *classes* of functions are always performed by different *instruments*. It is admitted, that seeing and hearing are mental operations, and, also, that they are performed by different

faculties. (See second argument under this proposition.) It is likewise admitted, that the functions of love, hatred, reason, &c., are intellectual functions, differing in their nature and qualities no less than those of seeing and hearing. If, then, the economy of nature requires, that the mental operations of seeing and hearing, should be performed by different faculties, why should not the same economy also demand, that the mental operations of loving, hating, reasoning, &c. should also be performed by as many different faculties? The mind, therefore, consists of as many *different faculties*, or *primary powers*, as it performs *different classes of functions*.

Second. The mind is capable of doing *several things at the same time*—of seeing and loving a friend, of reasoning and feeling upon a subject, of talking, walking, looking, thinking, hearing, &c., and all *simultaneously*; which could not possibly be done by a *single* faculty. According to the theory of Dr. Thomas Brown,* the mind is but a *single* faculty or power, and all the various mental operations are the product of this single faculty in different *states*, or *modes of action*:—seeing, for example, is the mind, or, what is the same thing, the man, in a state of seeing; hating, the mind, or the man, in a state of hating; reasoning, the man in a state of reasoning, &c. If this is so, how can the *same* mind, or, what is equivalent, the *same* man, be in *two* or more different states *at the same instant*? How can an individual, at one and the same time, be *wholly* engrossed in *seeing* his friend and in *loving* him? How can a speaker carry on, simultaneously, a train of *thought* and a *process of feeling*? or how can he reason better when excited than when not excited? If this theory were true, while *looking* at a wound we could not *feel* its pain, but, with perfect ease, we might relieve its pain by simply looking at the wound, or at any other object, or by engaging the mind in the exercise of any other function; for, inasmuch as it would be impossible for us both to *see* and *feel* at the same time, the instant we should begin to *look*, or *think*, or do any thing else, we should cease to *feel*. But since we *can* see the perforating needle whilst we feel its smart; can see our friend whilst loving him; can be, at the same instant, both devising and executing; can be walking, and talking, and seeing, and

* Brown's Philosophy of the Human Mind.

feeling, and reasoning, &c. simultaneously, and as these require each the exercise of the mind, it follows, that these various classes of functions, and, by a parity of reasoning, that *all* the different classes of mental functions, are performed by as many different *faculties*, several of which can be in simultaneous action.

The supporters of Dr. Brown's theory, maintain, indeed, that the mind can perform but *one* class of functions at a time; but this can easily be shown to be incorrect; for, if this position were true, the moment one should begin to walk, which requires the exercise of the mind, and all the time he is engaged in walking, he must necessarily cease to perform any and all other functions; and so of seeing, hearing, feeling, &c. Suppose, for example, an orator is deeply engaged in addressing an audience: according to this theory, he must be engaged one moment in thinking, the next, in feeling, the next, in looking at his audience, the next, in gesticulation, and so on through the whole round of mental operations which it is necessary for him to perform, before he can recommence the circuit of the various functions entering into the delivery of his discourse; but, it is evident, that he may be, *at one and the same time*, beholding his audience, gesticulating, and pouring forth a powerful current of thought commingled with deep emotion; or, in other words, *at one and the same time*, exercising *all* the various faculties necessary to the performance of his oratorical effort.

But, say the supporters of this theory, in such instances, the mind does *not* perform several classes of functions at the same time, but its transition from one class to another, is so rapid as not to be observable. Let us look at this argument. It cannot be denied, that an organ which performs *any portion* of a class of functions, always performs the *whole* of that class—that, for example, the organ of vision does *all* the seeing, and that no seeing can be effected without its agency and action; that no digestion can be performed without the action of the stomach; that no sensation can take place except by the instrumentality of the nerves of feeling; no motion, except by the muscles, and so on; and that this principle holds good throughout all the operations of nature: and hence it follows, that the action of the brain, (which has been proved to be the organ of the mind,) is just as necessary in *every*, as in *any*, operation of the mind; and, conse-

quently, that there can be no operation of the *mind* without a corresponding action of the *brain*: and, moreover, that a *change* in the operations of the mind, must necessarily produce a *change* in the action of the brain. If, then, the mind were a *single* faculty, and, consequently, the brain a *single* organ, their united transition from one class of functions to another, could be no more rapid or instantaneous than that of the eye, the finger, or any other corporeal organ, and, of course, not so instantaneous as not to be *observable*; and, if not observable, (which *all* will admit,) *it cannot exist*: and, *therefore*, the mind cannot be a *single* faculty. But according to the principle, that the mind consists of a *plurality* of faculties, *any*, or even *all*, of these faculties may be in simultaneous and harmonious action—a principle as remarkable for beauty and consistency, as the old *theory* is for deformity and absurdity.

Third. The *diversity* of human character and talents, proves the plurality of the mental faculties. If the mind were a single faculty, all minds must be exactly alike in their *nature*, their *qualities*, and their *modes of action*, and could differ *only* in their *strength and activity*; which is by no means the case: but, if different minds possess the various faculties in different degrees of development, they must, like the primary colours mingled in various proportions, differ accordingly; which is the fact. If the mind were a single faculty, it could work just as well in one harness as in another—could perform *all classes* of mental operations with equal facility and success; and every man could succeed equally well in any and in every pursuit—equally well as a poet, a painter, a musician, a logician, an orator, a mathematician, a linguist, a mechanick, a naturalist, a divine, and, in short, in every calling, and in every department of literature and science. Partial genius, or a taste and talent for doing particular things, striking instances of which frequently occur, could not then exist; but all men would be equally capable of succeeding equally well in any thing and in every thing. This, however, the experience of almost every individual, even from the very cradle, proves to be erroneous. Those who are idiots in some things, are often remarkably gifted in other things; which proves that such, and, by a parity of reasoning, that *all* mankind, possess *different* mental faculties, and in various degrees of strength and activity.

Fourth. According to the principle, that the mind consists of *several* faculties, it is evident that, in a given time, it can perform, not only a greater *number*, but also, a greater *variety*, of operations, which would render it proportionally the more perfect and useful. In order to show the force of this argument, let us suppose that the *body* were so constituted as to be incapable of performing more than *one* class of functions at a time, so that, whilst performing the function of respiration, for example, it would be incapable of exercising any other function—whilst executing the function of seeing, that of hearing, of feeling, of digestion, and of every thing else, must cease. How infinitely inferior must such a machine be, to the magnificent structure which we now possess—a structure capable of proceeding, in the most easy and elegant manner, in the simultaneous performance of many widely different classes of functions! As, in the operations of the body, scarcely any thing important is ever effected which does not require the coöperation of several, different organs, so is it with respect to the operations of the mind, for we rarely meet with any of its products that do not evince the combined efforts of several of its faculties. If we look into an author, for example, we can seldom proceed far without meeting with a thought that displays the combined action of reason, wit, fancy, and so forth.

Fifth. That the mind consists of a plurality of faculties, may be proved, in the fifth place, by a reference to the mental exercise of *memory*, by which we are to understand, a *reminiscence of the operations of the mind*. It has been shown, that, if the mind were a single faculty, its operation would be just as powerful in *all* classes of functions, as in *any* class. In this case, it could not only remember, judge, invent, construct, copy, &c., with equal success, but its memory would be just as *strong* when exercised upon one class of facts, as when upon any other class; and, consequently, every one would be able to remember *every* class of facts with equal ease and tenacity. But this is seldom, if ever, the case. Almost every individual is a living witness to the opposite state of things: in proof of which, it is necessary only to appeal to observation and experience. Most persons find it as easy to remember *some* things, as it is difficult to remember *others*: they often find that their associates recollect what they forget, and forget what they remember. It is both natural and easy for some persons to remember

faces, but to forget names ; whilst others forget faces, but recollect names. The same holds true of size, weight, colours, dates, tunes, places, incidents, &c. Hence, there are *many kinds* of memory ; but this could not be the case if the mind were a *single* faculty : *therefore*, if we admit—what, indeed, the phenomena of memory compel us to admit—that there are *many kinds* of memory, we must *also* admit, that there are, at least, as many *separate* intellectual faculties, as there are sorts of memory : *ergo*, the mind consists of a *plurality* of faculties.

Sixth. A plurality of the mental faculties, is also established by the phenomena of *dreaming*. If the mind were a *unity*, it would *act* or *repose*, be *asleep* or *awake*, as a *whole* ; that is, one *portion* of it could not be awake and active, whilst the remainder slept ; and, consequently, all its phenomena, so far as produced at all, would be in perfect harmony with each other. But this would entirely *preclude* the phenomena of dreaming ; or, at least, that kind of dreaming so very common, in which numerous vivid emotions, such as joy, grief, terrour, fear, affection, &c. arise, succeed one another, and depart, without the control of the reasoning faculties. These phenomena, however, perfectly harmonize with the doctrine of a plurality of faculties, some of which, being awake and excited to action by some stimulus which does not affect the other faculties, present those disordered ideas and feelings which constitute a dream, whilst the repose of the others, permits this disordered action.

Seventh. Partial insanity, or monomania, is utterly at variance with the idea that the mind is a *single* faculty, employing in its operations but a *single* organ. A derangement of the mind can be caused *only* by a derangement of the brain. Now, if all classes of the mental functions, were performed by a *single* organ, it is evident, that a derangement of this organ, would cause a corresponding and uniform derangement of *all* the operations of the mind : whereas, cases of *monomania*, or a derangement that extends to only one or two classes of the mental operations, whilst all the other classes are performed with perfect sanity and propriety, very frequently occur. This, indeed, is the most common form in which derangement appears, many instances of which have fallen under the author's own observation. We often meet with persons deranged in the matter of love, or hatred, or on the subject of religion, or with respect to

property, &c., whilst they are perfectly rational on every other subject; but, if one and the same faculty exercised the various functions of love, and hatred, and religious feeling, &c., and, also, all the other mental functions, it would be impossible for this single faculty to be deranged in the performance of these first-named functions, whilst it was perfectly sane in the exercise of all its other functions: consequently, it is impossible for the mind to consist of only a *single faculty*.*

Eighth. The relief, and even refreshment, afforded to the mind by a *change* of thought, study, feeling, &c., furnish another evidence of a *plurality* of the mental faculties; for, if the mind were but a single faculty, this single faculty would have to perform *all* the mental operations, and, consequently, would be just as much exhausted and fatigued by its exercise in performing any *one* class of functions, as in any *other* class; and, therefore, when fatigued by exercising one class of functions, it could, not only, not be relieved or refreshed, but would be still farther exhausted, by dropping that class, and taking up another. But what is the language of *facts* touching this subject? How is it that the mechanic, when fatigued by hard labour in his shop, experiences relief and refreshment by taking a smart *walk* to his meals? Not, as has been intimated by some, by the mere *novelty* presented by the change, but, by giving *rest* to the fatigued organs, and by bringing into exercise another *set* of organs. What is here predicated of the physical phenomena, holds equally true when applied to the intellectual phenomena. The student, for example, when suffering great fatigue of mind from a long and continued pursuit of mathematicks, or metaphysicks, often turns to chymistry, history, the study of language, of geography, or, perhaps, a work of imagination, with new vigour and fresh delight, although his fatigue of mind is too great any longer to continue the first study. The fact that a *change* of subjects or studies, affords relief and refreshment to the mind, is too familiar to need farther illustration; and the inference to be drawn from it, is perfectly obvious, namely, that this change which presents another subject of study, calls into exercise *another set of faculties*.

* For a farther illustration of this point, see Dr. A. Combe, and also Dr. Spurzheim, upon Insanity.

Thus it would appear, that the various arguments under this second proposition, namely, that the mind performs different classes of functions—that it is capable of performing several classes of functions at the same time—that different individuals possess the various mental faculties in different degrees of strength and power, constituting what is called *partial genius*—that the perfection of the mind requires that it should be composed of many faculties—that the phenomena of the various kinds of memory, could not be produced by a single faculty—that the phenomena of dreaming could not result from the operation of a single faculty—that partial insanity is inconsistent with the idea of but a single mental power—and that the relief which the mind experiences by a change of subject, is owing to the exercise of another set of faculties, one and all, clearly demonstrate the truth of the proposition, that the mind is a plurality of innate and independent faculties, and that this is a fundamental and constitutional principle of the human mind. Many other arguments in proof of this position, might readily be adduced; but it is believed that the foregoing are abundantly sufficient.

In the general argument in proof of the truth of phrenology, this proposition is *all-important*, and even *fundamental*. It is, indeed, the *test* and *touchstone* of the truth of the science. If this proposition should be disproved, phrenology would fall, “like the baseless fabrick of a vision, and leave not a wreck behind;” but if, in connexion with the preceding proposition, it be established, there can be no such thing as evading the inference, that *phrenology is TRUE*: and when we prove that phrenology is true, we sweep away, like spiders’ webs, all the old and crude theories of mental philosophy, and, in their stead, establish, upon an immoveable basis, the beautiful and splendid superstructure of phrenological science.

III. *The BRAIN consists of as many different PORTIONS or ORGANS, as the MIND does of FACULTIES.* Throughout all nature, different classes of *functions* are always performed by different *instruments*; and no single organ is known to perform more than one class of functions. It has already been stated, that the organs of seeing, hearing, sensation, &c., have been proved each to perform its respective, intellectual function *exclusively* by means of a *particular portion* of the brain; and hence it follows analogically, that all the

other mental faculties must also perform their functions by means of the *other portions* of the brain.

In support of this third proposition, innumerable *facts* have heretofore been brought forward by phrenologists, in addition to which the author takes the liberty of presenting a few of the many that have fallen under his own observation.

He once examined the head of a lady who was deranged in the matter of *conscience*, but perfectly sane in every other respect. He found the organ of conscientiousness to be very large, and much *heated*, or much warmer than any other portion of the head. At the request of the author, other persons present who were disbelievers in phrenology, applied their hands to the head, and very readily perceived, and bore testimony to, the fact.

While practising phrenology in Brattleborough, Vt., a lady called upon the author, stating that she laboured under a great difficulty in expressing her ideas. He remarked that her organ of *language* was large, and asked if it had *always* been so. She replied, that, until she had an inflammation of the brain, which was particularly severe about the *eyes*, (above which, this organ is located,) causing excruciating pain in those parts, she could talk with fluency; but since that time, she often hesitated for words in which to express the most commonplace ideas. The organ of language being situated upon the superorbiter plate, its inflammation might easily be mistaken for an inflammation of the eyes.

A little girl of Washington, D. C., received a fracture of the skull in the region in which the organ of *tune* is located. Whilst confined with this wound, which had become irritated, she experienced, what had never been manifested before, a strong and involuntary propensity to *sing*. Thus the phenomena of musick was produced by what, under ordinary circumstances, we should expect to prevent it, viz. a *wound*; and the only solution of the case, seems entirely to turn upon the fact, that the inflammation was connected with the phrenological organ of *tune*. This case was stated to the author in 1835, by Dr. Miller; at the house, and in the presence, of Dr. Sewal, a distinguished physician and anti-phrenologist.

Several cases of monomania, produced by wounds and inflammation in the cerebellum, in which the feeling of *amativeness* was deranged, have been related to the author. One was that of a gentleman in the west, who had to submit to

the discipline of the straight-jacket, and who died the ninth day of the disease, reported to the author by a Mr. C. Another case of the same kind, was reported by Dr. Miller of Baltimore, and another by Dr. Jackson of Boston; which, together with the thousands of similar ones stated by Drs. Gall, Spurzheim, and others, all tend to confirm the truth of the proposition, that the brain consists of a *plurality of organs*.

The author saw a man in Hatfield, Mass., who possesses good talents, but who is deranged in the matter of *love*, while he is sane in other respects. He is often complaining of a compressed sensation, and of a buzzing sound, exactly in that portion of the head in which the organ of *adhesiveness* is located. Many other cases in which the individuals were rational, but whose *attachments* had been interrupted, have fallen under the author's observation, and in all of which they complained of a *soreness* in the same place. In one of these instances, the individual was unable to rest the back part of the head upon a pillow, and suffered so much from the presence of pain as to call in a physician;* meanwhile the mental suffering, caused by the absence of the object of attachment, was almost insupportable.

Did the proposed limits of this work permit, many more similar facts would be presented, but those given are deemed sufficiently numerous to prove a reciprocal connexion between the diseased condition of certain portions of the brain, and a derangement of particular classes of the mental functions. Here, then, we rest the argument. If the brain is a *unity*, a disease of any *portion* of it, must affect it as a *whole*; and, consequently, (on the supposition that the brain is the organ of the mind,) equally affect *every function* of the mind; yet, since this is not only, not borne out by facts, but even in *direct opposition* to them, the only remaining conclusion is, that, instead of the *whole* brain's being employed by each, separate faculty of the mind, *one portion* of it is employed by that faculty, for example, which performs the function of anger, *another* portion by that which exercises fear, and *another* by that which exercises reason, and so of all the other mental functions. The contrary supposition is

* Through ignorance of the real cause of the disease, the mode of treatment adopted in this case, was very injurious and highly reprehensible. Instead of allaying the excitement, by removing the inflammation, a *blister* was applied, which greatly increased the disease.

as absurd, and as much opposed to all analogy, both physical and intellectual, as to suppose that the whole *body* should be employed in seeing, the whole in hearing, in digestion, in respiration, and in every other particular function: and if this connexion between the faculties of the mind and particular portions of the brain, exists *at all*, it follows, that there can be no exercise of the one, without a reciprocal action of the other; or, in other words, that there can be no exercise of a *faculty*, without the exercise of its corresponding *organ*; and, *vice versa*, no exercise of an *organ*, without the exercise of its corresponding *faculty*. The great Author of nature would not have established this mutual connexion, unless the economy of nature required it; and if this economy requires it in any *one* instance, it must, for the same reason, equally demand it in *every* instance.

It may also be added in this connexion, that, according to the theory of the unity of the brain, each faculty must, of *necessity*, use the brain as a whole *in succession*, which precludes the possibility of that common and necessary phenomena of the mind, namely, its simultaneous exercise of *several* faculties.

IV. *The various faculties of the mind are possessed, originally, in different degrees of strength by different individuals, and also by the same individual.* There exists a *toto celo* difference between a Shakspeare and a Franklin, a Howard and a Nero, a Raphael and a Washington, a Benjamin West and a Patrick Henry—a difference which neither education nor circumstances could create, nor even essentially modify. So strong was the passion for painting with West, that he bid defiance both to the corrections of his school-teacher, and the frowns of his parents, and secluded himself in his garret merely to indulge it; and even while a *mere child*, and without instruction, he conceived and executed some of his most beautiful designs. Diversity and variety characterize the *intellects* and the *feelings* of men, at least, as much as they do their *countenances*, and that, even from the first dawn of the mind, and not unfrequently in *opposition* to circumstances. This diversity of human intellects, dispositions, predilections, talents, &c., is too common and too striking to need illustration. *Every individual*, in a greater or less degree, furnishes an illustration of this fact. It has even passed into a proverb, that "a poet must be *born*, and not *made*;" and this applies equally

to the artist, the orator, the mechanick, the divine, the naturalist, the accountant, and even to *all* who excel in any particular calling. The happiness of society, and the improvement of mankind, absolutely demand this variety of talents and character; and, in accordance with this demand, the Creator doubtless intends, and, therefore, qualifies, one man for one sphere of action, and another, for another sphere.

If this diversity and variety did not exist, it is evident from the principle, that like causes produce like effects, that, in all cases, the same circumstances would form similar characters, and opposite circumstances, opposite characters; or, rather, that the character and talents of men would vary in exact proportion to the variation of their education, circumstances in life, &c., so that, the one could *always* be estimated from a knowledge of the other; but the fact is, similar circumstances often produce opposite characters and talents, and opposite circumstances, similar characters and talents. The conclusion, then, both *a priori* and from facts, is, that the various faculties are imparted to different individuals, and even to the *same* individual, *originally, in different degrees of strength*. The force of education, however, in improving or perverting the faculties, as originally bestowed, in modifying their relative power, and in changing their direction, is not intended here to be denied.

V. *There exists a reciprocal proportion between the relative strength and power of the various mental FACULTIES, and the size of those portions of the brain, or those ORGANS, by which they are severally manifested.* It has already been shown, that each mental faculty is exercised, *exclusively*, by means of one particular portion of the brain; and, upon the principle, which holds good throughout all nature, that, other conditions being equal, size is *always* the measure of power*—a principle too familiar to require proof—it follows, that the stronger a faculty is, the larger must be its organ; and, *vice versa*, the larger an organ, the stronger its faculty.

This proposition is also rendered evident from the established and familiar, physiological principle, that the *exercise* of any corporeal organ, causes its *increase*. The exercise of the arm of the blacksmith, causes its enlargement. Those who spend their lives at the oar, thereby greatly augment the size of their arms and chests, while the lower extremi-

* See Combe's System of Phrenology, pages 23 to 29, and 90 to 96.

ties are comparatively feeble. Labouring men generally possess much larger *bodies*, and much smaller *heads*, than literary and scientific men. Give a child no exercise, and you thereby make him a dwarf. Cease to exercise any portion of the body, and it diminishes in size and strength.

Now, since the brain is one of the *corporeal* organs, it follows, (until the brain is shown to form an exception to the action of this law,) that the same common law of increase by exercise, and of decrease by inaction, which has been shown to govern the *other* corporeal organs, *equally* governs the organs of the *brain*, causing their *increase* in proportion to their *exercise*. And, since it has been shown, that the various faculties of the *mind* manifest their functions by means of as many organs of the *brain*—that these faculties differ in their strength—that the exercise of these *organs* must be proportionate to that of their corresponding *faculties*—and that the *increase* of these organs must be proportionate to their *exercise*, it necessarily follows, that the *increase* of each *organ*, must be proportionate to the *exercise* of its *faculty*; that, for example, if, in the exercise of the function of conscientiousness, an individual calls into action a given portion of the brain, (see cuts,) and in the exercise of benevolence, another portion, he must *exercise*, and, of course, *increase*, the organ of benevolence more than he does that of conscientiousness, *in proportion* as he is more benevolent than he is conscientious; and that the same holds true with respect to all the other faculties of the mind, and their corresponding organs of the brain. Hence, a proportion between the two, must necessarily exist.

VI. *The shape of the brain may generally be ascertained by the form of the skull*; or, in other words, an increase of the various portions of the *brain*, causes a corresponding increase of the portions of the *skull* above them; for, inasmuch as the skull is moulded and adapted to the brain, the conformation of the brain determines the shape of the skull, and, with a few unimportant exceptions, corresponds with it.

The skull is merely the *protector* of the brain, and subservient to it; that is, the skull is formed for the brain, and not the brain for the skull. How unreasonable, then, to suppose, that the skull should throw any obstruction in the way of the development of the brain! This would be like assuming, that men are made for the houses they occupy, and not the houses for the men. What! one operation of

nature interfere with, and prevent, another operation of nature! Does the bark of a tree obstruct the growth of the tree? Does the shell of the oyster, the lobster, or the turtle, prevent the increase of, or give shape to, the body of these animals? As well might we assume, that the skin gives shape to, and prevents the growth of, the arm, the hand, or the skull, as to suppose that the skull controls the size and shape of the brain.

It is brought forward as an objection to phrenology, that an enlargement of the skull can take place, *only* by the *mechanical pressure* of the brain, and that the brain is too soft a substance to produce such an influence upon the skull. This objection is fully answered by an appeal to that general law of nature which accounts for the gradual expansion of the skull as the individual advances in years, by the analogy of growth and formation as displayed in all her works. Are not the gradual growth and formation of the wood and bark of the tree, both *mutual* and *natural*? And does not the same hold true of the hard and soft parts of the shell-fish, and of every thing analogous in nature? Can we conceive any thing more mysterious or difficult in this, than in any other operation of nature? Is there any thing more unaccountable in the formation and growth of the brain and skull, than in that of the wood and bark of a tree? The clear voice of *facts* speaks in the language of *demonstration* upon this subject; and from its decision, there is *no appeal*. Not only does the whole head, which, of course, includes the skull, and all the *various parts* of the head, *increase* up to the age of thirty or more, but the *form* of the head changes, more or less, "from the cradle to the grave."

In children the cerebellum (organ of amateness) is commonly very small. In middle aged persons (when the vigour of the passion is greatest) its proportionate size is greatly increased; and in aged persons, again diminished; and the skull adapts itself to this increase and decrease. The middle of the foreheads of children and youth, is, in general, extremely full and rounded, while that of men is generally depressed.

Nor is this the only class of facts bearing upon this point. Numerous instances of the increase of various portions of the skull, while other portions remained *stationary*, might be cited; yet, why should we consume time upon the proposition, that the external surface of the brain and skull, in

general, correspond—a proposition which is not only a matter of *observation*, and which is demonstrated by almost every skull upon which we can cast our eyes, but which is already proved to our hands by such men as Cuvier, Magendie, Charles Bell,* and others of equal learning and authority, and moreover, which is susceptible of physical demonstration.

It remains, then, for the phrenologist merely to ascertain what portions of the brain are employed to manifest the various faculties, and, also, what are the indications upon the skull of the relative size of these organs, (which, indeed, has already been done by the most critical and extensive observation,) and then he will have sufficient data from which to determine even the *minutiae* of the character and talents, and of the various mental qualities, of any and every individual.

In this connexion may be mentioned the fact, that the *thickness* of the skull may be determined by its vibrations speaking, the tones of the voice, &c.

VII. *The history of the DISCOVERY of phrenology, furnishes ample demonstration of its truth.* Like all the other exact sciences,† every portion of it was discovered, and brought to its present state of perfection, *entirely by induction*—by an observation and a classification of facts. It originated with Dr. Gall, a celebrated physician of Vienna, who noticed, in the first place, a uniform connexion between full and prominent eyes, and a talent for committing to memory. By this happy circumstance, he was led to look for

* In Charles Bell's *Anat.* II. 390, we are furnished with the following passage: "Thus we find, that the bones of the head are *moulded* to the brain, and the peculiar shapes of the bones of the head, are determined by the original peculiarity in the shape of the brain." It is also added in a note, "I have seen one striking instance of the skull's decreasing with the brain. It occurred in an individual who died at the age of thirty-two, after having laboured under chronic insanity for upwards of ten years, and whose mental weakness augmented in proportion to the diminution of the brain and the shrinking of his skull. The diminution of his head in size, attracted his own attention during life." Cuvier is still more explicit upon the same point. He says, "In all mammiferous animals, the brain moulded in the cavity of the cranium, which it fills exactly: so that the description of the osseous part, affords us a knowledge of, at least, the *external form of the medullary mass within.*" Magendie says, "The only way of estimating the volume of the brain in a living person, is to *take the dimensions of the skull,*" &c. Other authors might be quoted; but these are sufficient for our purpose; so that *anatomists and physicians*, at least, cannot, with any appearance of consistency, question this proposition: and no others have any right to do so. Its correctness stands, then, unshaken.

† So many phrenological facts, all, like the converging rays of the concave mirror, tending to the same focus, all establishing and confirming the same general principles as the great law of nature, have been collected and classified, that until their opponents, upon whom the burden of proof is thus thrown, explain these facts upon other than phrenological principles, phrenologists have an undisputed right to number it among the "other exact sciences."

other signs of intellect, in other portions of the head, and, accordingly, when he ascertained that a certain servant-man was *pre-eminent* for his kindness and goodness, he took a cast of his head, and afterwards, the casts of several other persons distinguished for the same trait of character. He then made a careful examination and comparison of these several casts, and found, that, although they differed in every other respect, there was one protuberance, upon the upper part of the frontal portion of the head, (see cuts,) common to them all.

The following is the method adopted by Dr. Gall in the discovery of *combateness*. After collecting a promiscuous company of ordinary persons from the streets, he ascertained from them which were cowardly, and which, courageous. He then placed the former by themselves and the latter by themselves, and proceeded to examine and compare the respective developments of the different portions of their heads, until he ascertained, that, notwithstanding the great diversity of shape in other parts, yet the heads of the courageous ones, all displayed a fulness and thickness just behind the top of the ear, (see cuts,) and that the heads of the cowardly were all thin and depressed in that particular region. This discovery—as well as that of benevolence—was then applied to innumerable other subjects, until its correctness was fully established.

The same plan was afterwards pursued by Drs. Gall and Spurzheim in the discovery of every other organ. They travelled through many countries of Europe, visiting the various hospitals, prisons, and other places where extreme cases of character might be found, and examined the heads of all the remarkable persons within their reach, and thus, slowly but surely, confirmed the discovery and location of about thirty of the phrenological organs: and in this way they collected an amount of *facts* sufficient to fasten conviction upon every philosophical mind that will examine them. Thus, in the discovery of phrenology, nothing was *theorized*; but every organ was *discovered*, and that by observing, that certain manifestations of the mind, are always accompanied by particular manifestations of the brain. Phrenology rests its claims to respect and belief upon the same grounds with the sciences of chymistry, mineralogy, botany, electricity, anatomy, and all the other sciences which are deduced from an observance and classification of natural facts.

VIII. *The truth of phrenology is mainly supported by an appeal to the demonstrative evidence of PHYSICAL FACTS.* In this place an allusion can be made to only a few innumerable facts that have already been observed in support of phrenological science. Throughout the whole animal kingdom, they abound; but, more especially, and in the striking manner, are they found to be manifested in that important and wonderful of the animal species—man.

The human head generally presents a large development of the frontal and coronal portions of the brain; and, according to phrenology, the former of these portions, is the seat of the *intellectual*, and the latter, of the *moral*, organs; but, in the brains of animals, these portions are almost entirely wanting, as their heads manifest scarcely any traces of these organs: and does not this perfectly correspond with the mental qualities of these different classes of beings? The European race (including their descendants in America) possess a much larger endowment of these organs, and also of their corresponding faculties, than any other portion of the human species. Hence, their intellectual and moral superiority over all other races of men. Franklin, Locke, Bacon, Browne, Edwards, Webster, and Drs. Richard and James Rush, and, indeed, all deep and profound reasoners, all original and powerful thinkers, without a solitary exception, possess really immense *causality* and *comparison*. Among all the heads examined and noticed by the author, he has never seen one with so very high, broad, and deep a forehead, or, in other words, in which the *reasoning organ* is developed in so extraordinary a manner, as in that of Daniel Webster;* and where do we find his superiour faculties displaying those faculties of the mind which are imparted by these organs? (See comparison and causality *very large*.) Men of ordinary talent, possess a respectable endowment of these organs. The Hindoos, Chinese, American Indians, and the African race, still less, but much more than the lower order of animals. Idiots, scarcely any; and the lower order of animals, none, or next to none at all. (See illustration by cuts.)

The monkey possesses immense philoprogenitiveness,

* In the different parts of this work, the author occasionally takes the liberty of referring to individuals whose *permission* to do so, he has not had the opportunity to ask. He trusts, however, that the cause of science will be subserved by this license, and that this will be received as a sufficient apology for him.

tiveness, and individuality, and large secretiveness, com-
 bativeness, &c., and but very little language, causality, com-
 mon,* and moral organs; which perfectly corresponds
 to the character of the animal. The crow has very large
 secretiveness and secretiveness, and large combativeness; the
 fox, the weasel, and all those animals which employ
 secrecy in catching their prey, possess large cautiousness,
 secretiveness, and destructiveness; the tiger, the lion, the
 leopard, and the panther, or the feline species generally, the
 bear, the wolf, the fox, the hawk, the owl, the eagle, and all
 animals which destroy other animals and live upon their
 flesh, possess, without an individual exception, large com-
 bativeness and immense destructiveness; while the deer, the
 sheep, the hen, the dove, the pigeon, and all those
 animals which eat no flesh, and are not savage in their na-
 ture, have small combativeness and very little destructiveness.
 The dog has very large locality, and, accordingly, is able
 to pursue the deer for successive days through the deep for-
 est, making almost innumerable turnings and windings, and
 yet, when he gives up the chase, can pursue a direct line to
 his home. The bear and the swine possess the same organ,
 and also the same faculty, in a remarkable degree. The
 familiar fact of tying up a pig in a bag, and of transporting
 him, in this condition, to a distance, is directly in point. It
 is well known, that as soon as he is released, if he has the
 opportunity, he will draw a bee-line for his home. Secre-
 tiveness is so extremely developed in the head of the cat and
 the fox, that the protuberance assumes the appearance of a
 little horn, while destructiveness, though large, comparatively
 retires; but in the dog and the bear, destructiveness is much
 larger than secretiveness: and this exactly corresponds with
 the character of each. In the gambols of the kitten, and in
 the general disposition of the cat, we see a great deal more of
 secrecy and slyness than of destructiveness; but in the dog,
 we see the disposition to bite and tear in pieces without the

* In the monkey, the superorbiter plate, upon which language is located, and
 the portion of the skull beneath which causality is situated, are joined together,
 thus indicating a want of these organs. Their want of the corresponding *facul-
 ties*, is equally striking. In the Indian and African races, these portions of the
 skull are separated, perhaps, one inch and a half; whilst in the miniature bust of
 Franklin, which is probably not one-tenth the size of his head, these same por-
 tions are separated nearly as far as in the full grown Indian and African heads.
 The height of this miniature bust, from the external opening of the ear, is also
 nearly as great as that of the full-sized Indian head; which strictly corresponds
 with the moral character of each.

use of artifice or cunning. In the head of the monkey, the robin, the bluebird, the partridge, and other animals which show an extreme fondness for their young, as well as in females generally, the organ of philoprogenitiveness is very large; while in the male dog, which is a stranger to this feeling, no traces of it are to be found. The strength of this feeling in the female bear, which, as is well known, will fight so desperately for her cubs, corresponds exactly with the development of the organ in a skull of the bear now in the author's possession.*

Facts which show the correspondence between the known characteristic of the various classes of animals and their phrenological developments, might be added to almost any extent, and their correctness demonstrated by the author's collection of the skulls of animals. Every menagerie in the country affords numerous and striking evidences and illustrations of the truth of phrenology. All animated nature teems with facts in its favour: and no striking instance has been, or, the affirmation may be ventured, can be, produced, through all the gradations and classes which compose the animal kingdom, from the worm up to man, and even through all the different races of men, which can show a discrepancy between the known and marked characteristics of an animal, and the phrenological developments and conditions of his brain; but, on the contrary, the coincidences between the two, are *invariably* found to be the most striking and satisfactory. Inasmuch, then, as the phrenological phenomena, from one end of the chain of animated beings to the other, are *uniformly* found to accord with the characters of these beings, it follows, that the same phrenological law *governs all* animals, and, consequently, causes this uniformity.

Yet, after all, it is the *human* species that furnishes the most varied, the most striking, and the most copious evi-

* The following anecdote is well authenticated. Recently a farmer in Allegany Co., N. Y., on rising in the morning, discovered that a sow of his had been killed in the sty, and that her litter of pigs was missing: and from the tracks of a bear around the pen, together with copious traces of blood, he concluded that the pigs had all been eaten by the bear. Some time after, however, the farmer encountered, in the woods, a large female bear, having in her charge and keeping his *lost litter of pigs*. A sharp conflict ensued. The farmer, determined to recover his stolen property, displayed his combativeness in a heroic manner; and bruin, actuated by the still stronger passion of philoprogenitiveness, showed unwonted prowess in defending her paternal right to her adopted offspring, until, at length, overcome by the skill of her human antagonist, she took to flight, carrying off one of the little *squeakers* in her mouth. This singular incident clearly shows, that the bear possessed larger philoprogenitiveness than alimentiveness.

dences and illustrations of the truth and principles of this science; because it is man alone that is capable of performing the greatest number, and the most complicated kinds, of functions—man, whose mind can grasp the great, and attend to the minute—man, in short, who is lord over all other terrestrial beings.

A great number of Indian heads and skulls, from many of the different American tribes, has fallen under the author's observation and inspection; and he has found, as a general feature common to them all, an extreme development of destructiveness, secretiveness, and cautiousness, together with a large endowment of individuality, eventuality, tune, conscientiousness, and veneration, and, sometimes, firmness; large approbateness *or* self-esteem, and sometimes *both* large; moderate acquisitiveness, benevolence, causality, combativeness, amateness, and constructiveness: and, in the female, extremely large adhesiveness and philoprogenitiveness; but in the male, philoprogenitiveness moderate. This combination of organs indicates just such a character as the Indians generally possess. Their extreme destructiveness would create a cruel, blood-thirsty, and revengeful disposition—a disposition common to the race—which, in connexion with their moderate or small benevolence, would make them turn a deaf ear to the cries of distress, and steel them to such acts of barbarity as they are wont to practise in torturing the hapless victims of their vengeance. Their extremely large destructiveness combined with their large secretiveness and cautiousness, and smaller combativeness, would cause them to employ "cunning and stratagem in warfare, in preference to open force;" would give them less courage than cruelty; cause them to be wary, extremely cautious in advancing upon an enemy, and to lurk in ambush; and, with high firmness, admirably fit them to endure privation and hardship, and even the most cruel tortures; and, at the same time, render them unconquerable: and if to these we add large approbateness, we may expect them to glory in dark deeds of cruelty; in scalping the fallen foe, and in butchering helpless women and children.

Their large conscientiousness would make them grateful for favours, and, according to their ideas of justice, (which, in consequence of their small causality, would be contracted,) honest, upright, and faithful to their word; and these constitute the principal sum of their moral virtues; but when we

add their high veneration and marvellousness, we find them credulous, religious, and superstitious. Their small amount of brain in the coronal region of the head, when compared with their immense development of the animal passions and selfish feelings, would bring them chiefly under the dominion of the animal nature of man, and render them little susceptible of becoming civilized, humanized, and educated: hence, the rugged soil which they present to the labours of the Christian missionary. Their very large individuality and locality, and full perceptive organs generally, with their large destructiveness, secretiveness, and cautiousness, would cause them to delight in the chase, and admirably qualify them to succeed in it; whilst their small causality, would render them incapable of producing many inventions and improvements, or of reasoning profoundly. Their small acquisitiveness would create in them but little desire for property; and this would result in a want of industry, and leave them, as we find them, in a state of comparative destitution as regards the comforts, and even the necessities, of life. The very large philoprogenitiveness of their females, admirably qualifies them to protect and cherish their offspring under the peculiarly disadvantageous circumstances in which they are placed; whilst the small endowment of this faculty in their males, would cause them to be comparatively indifferent to their children, and to throw the whole burden of taking care of them while young, upon the other sex. Their large tone, and very large destructiveness, would give them a passion for war-songs and war-dances; and these combined with their large eventuality, would cause them to adopt this method of perpetuating their warlike exploits.

In Washington the author examined the heads of about twenty Indians of the Cherokee delegation to Congress, in which he found the animal portion of the brain relatively smaller, and the human and reasoning organs much larger, than in Indian heads generally; and this perfectly harmonizes with, and accounts for, the fact, that this tribe is less savage, and more intellectual, than any other. Indeed, the phrenological developments of some of the *half-breeds*, were decisively superiour. Those examined from Indiana, possessed a much larger development of destructiveness, and were less talented and civilized. Those, again, from the Osage tribe, possessed a development still more inferior,

and a corresponding character. A skull* from a tribe of cannibals, located near the isthmus of Darien, which was examined by the author, presented altogether the worst phrenological developments of any skull he ever saw. In shape, it bore a strong resemblance to that of the monkey, except that destructiveness, secretiveness, and veneration, and, perhaps, conscientiousness, were larger. Of intellect, of course, these beings possess very little; and no description can adequately set forth their barbarity and brutal ferocity, no pen describe their degradation. And thus it appears, that, in passing from the European race to the Indian, and from one tribe of Indians to another, we find, in every instance, a striking coincidence between the phrenological developments of brain, and the known traits of character.

The African race as found in America, furnish another instance of the striking correspondence between their known character and their phrenological developments. They possess,† in general, either large, or very large, adhesiveness, philoprogenitiveness, hope, language, and approbateness, or self-esteem, and sometimes *both*; large veneration, marvellousness, individuality, locality, and tune; with moderate causality, constructiveness, and mirthfulness. Combative-ness, destructiveness, secretiveness, acquisitiveness, and, perhaps, conscientiousness, unlike these organs in the Indian head, vary in size, being sometimes very large, and in other instances, moderate or small. The size of their heads, is generally moderate or small. Their extremely large hope, would make them very cheerful, and little anxious about the future; and, with their large approbateness and small acquisitiveness, extravagant, and predisposed to lead a life of ease and idleness. Their very large hope and language, with small secretiveness and mirthfulness, would give them hilarity and garrulity, without much pure wit.

Their large, or very large, tune, which inspires them with melody, with their smaller reasoning organs, which give them but few thoughts, and their large language, would fur-

* A cast of this skull, the author believes, is for sale.

† Individual exceptions to this description, are frequently to be met with, but the author is confident that its general features will be found to be characteristic. What the negroes are capable of attaining to by education and cultivation, he does not pretend to say, nor is it necessary to his argument that he should do so; for he is merely pointing out the coincidences between their *present* character, and their phrenological developments. This, however, he has observed, that the intellectual organs are, in general, much better developed in coloured *children* than in *adults*.

nish exactly such composition as we meet with in negro songs, doggrel rhymes glowing with vivacity and melody, and containing many words and repetitions with but few ideas. Their small reasoning organs would give them but little depth and strength of intellect, and a feeble judgment, with very little talent for contriving and planning. Their very large philoprogenitiveness, adhesiveness, and inhabiteness, would make them extremely attached to their families and the families of their masters, and pre-eminently social.

Their excessively large approbateness and self-esteem would create in them that fondness for dress and show, and that pride and vanity, for which they are so remarkable. Their large religious organs would produce those strong religious emotions, and that disposition to worship, for which they are distinguished, as well as those rare specimens of eminent piety sometimes found among them. Their *variable* selfish organs would cause those *extremes* of temper and character which they display, sometimes running into cunning, thievishness, and general viciousness and cruelty, and sometimes showing the opposite character. Their large marvellousness accounts for their belief in ghosts and supernatural events so often manifested among them; whilst their very large language, combined with their large perceptive organs generally, would create in them a desire to learn, and enable them to succeed well in many things.

The phrenological developments and characteristicks of the Hindoos, are no less striking. In them the organs of destructiveness and combativeness, are generally small; which renders them less cruel and warlike than the American Indians, or even the European race. Their extremely large veneration and marvellousness produce that religious enthusiasm and superstition for which they are so noted; and their large acquisitiveness and small conscientiousness often make them thievish.

Another important argument in favour of phrenology, may be drawn from the difference in the conformation of the heads of the two sexes. In the female character, fondness for children, and general attachment, are undoubtedly predominating and controlling passions, much stronger, indeed, than the same passions in the male sex; and, accordingly, we find the organs of adhesiveness, and, particularly, philoprogenitiveness, so strongly developed in the female head as

to elongate, and even deform, the middle portion of the back part of the head, affording a sure sign by which to enable the phrenologist to distinguish the female from the male head.

The timidity, trepidation, and anxiety of the sex, is proverbial; in accordance with which, in their heads we find the organ of cautiousness much larger than in the male, and combativeness and destructiveness much smaller: and this perfectly harmonizes with the fact, that they are more amiable, and less cruel, than the other sex. Man possesses more dignity, sternness, and force of character than woman, and has less to do with trifles; and we find in his head, not only a superiour endowment of combativeness and destructiveness, but also of self-esteem and firmness. The moral and religious organs are generally much larger in the female, than in the male, head; and we know that women are much more inclined to religious worship than men. Ideality is commonly larger in females; and in harmony with this, we find them more refined and delicate in feeling, and possessed of better taste.

The sympathy and kindness of woman is also proverbial. She will go much farther than man (with reverence, and to her everlasting honour, be it recorded) in her assiduities and unremitting attentions to the sick, the needy, and the afflicted; she will do, she will suffer, she will sacrifice any thing and every thing to relieve distress, to bind up the broken-hearted, and to pour the oil of consolation into the wounds of a troubled soul: and all from pure motives of kindness, affection, love, and duty. The phrenologist alone, is capable of developing and explaining this interesting mystery. He can place his finger upon her superiour organs of benevolence, conscientiousness, adhesiveness, and philoprogenitiveness.

But the justice of the Great Giver, would not allow the sex to lay claim to *all* that is superiour. The reasoning organs are not so strongly developed in the softer, as in the nobler, sex; (whether from a want of cultivation, or from some other cause, the author does not pretend to decide;) and, accordingly, we find the former less distinguished for originality and power of thought than the latter.

If the mind were a single faculty, and the brain a single organ, and, of course, phrenology a farce, we might expect to find a *uniformity* in the shape of the heads of the two

sexes, and, also, *uniform* developments in the heads of various individuals of the same sex; that is, *exact* reverse of what we find to *exist*. Now, this *markedness* in the conformation of the heads of the different men, of the sexes, and of different individuals, may be designed for some wise purpose, or it must be accidental. That it is accidental, no rational mind can believe; it is the result of design in the great Author of it, the design is obvious, that it must have a direct reference to different qualities of mind known to be possessed by different races, sexes, and individuals.

Thus far, then, the author has presented only a few numerous *classes* of facts which go to prove the truth of phrenology. Should he descend to *particulars*, vol. would be required to enumerate even the striking instances which, in the course of a few years' practice in the science, have fallen under his own observation. Many additional facts will be interspersed through the following pages of work.

Phrenology is either wholly true or wholly false. If phenomena which support it, are fortuitous or accidental, truth of phrenology may be doubted; but if they are result of fixed laws—of the unalterable principles of nature it must be true. But the uniformity and harmony observed in these phenomena, render it *impossible* that they are mere product of chance: hence it is *impossible* that phrenology can be *untrue*. Phrenology, then, is consistent in theory, and, by an appeal to nature and to facts, susceptible of **PHYSICAL DEMONSTRATION**. Let judgment be pronounced upon it, then, at *this tribunal alone*, and let it stand or fall accordingly. It boldly challenges the most *scrutinizing examination*. They who question its truth, are called upon to *disprove the foregoing propositions*, and to *account for facts* which support it, on other than phrenological principles: and the importance of the subject, makes this call a reasonable one.

The author is willing that the truth or falsity of this science, should wholly turn on his *own* ability to apply the principles in describing the character and talents of individuals by an examination of their heads. For several years

* Should the present work be favourably received by the publick, it is the design of the author soon to publish a **larger work** upon the subject, in which many more individual facts will be stated.

all occasions, and under every disadvantageous circumstance—even when opposed by prejudice, by envy, by ridicule—he has boldly challenged those who deny the truth of phrenology, to *test* him in any and in any which their skepticism and their ingenuity could find, although, at first, whilst he lacked experience, he made some mistakes, yet, he can appeal to more than ten living witnesses, who have been present at his examinations of heads, (as well as to the testimonials collected at the close of this work,) who will bear evidence of *great and wonderful accuracy* with which, in ninety-cases in a hundred, he has described, even in minute detail, the character and talents of those examined—notwithstanding very many of these examinations were made by the aid of *touch* alone, the author's *eyes being covered*. Observation and experience, in short, have as thoroughly convinced the author of the truth of phrenology, as he is satisfied of the truth of chymistry, electricity, or any other of the natural sciences, and by the same kind, and an equal amount, of evidence.

Phrenology, then, demands assent to the following series of propositions, namely, that the brain is the general organ of the mind—that the mind consists of a plurality of faculties—that each of these faculties is exercised by means of a particular portion of the brain—that these several faculties are possessed in different degrees of power by the same individual, and also by different individuals—that the size of these several portions of the brain, or organs, is proportioned to the power and exercise of their respective faculties—that, in general, the shape of the *skull* corresponds with that of the *brain*—that phrenology was discovered, and thus far ascertained, *wholly by induction*—and that the whole animal kingdom, and especially the human species, both prove and illustrate the truth of this science.

But, as phrenology claims to be supported by facts, they whose opinions are valuable, will neither form nor express a decision upon its merits, until they have examined a sufficient number of these facts to decide *understandingly*. "Self-conviction," observes an able, phrenological writer, "must depend upon self-observation." As the field is open to every one, and is easy of observation, *all* are invited to examine and judge for themselves. In this work will be

found our rules ; and all, into whose hands it may fall, will be able to apply them to the characters and developments of their friends and acquaintances, and thus either prove or disprove phrenology.

PHRENOLOGY ILLUSTRATED.

TEMPERAMENTS.

As the illustration and application of the principles of phrenology, necessarily combine with them much evidence of the truth of the science, it is impossible to treat these several branches of the subject in a manner wholly distinct and separate. . At every succeeding step of the author's progress, therefore, he will be able to present additional *proofs* of the correctness and importance of the science.

Since the brain is the organ of the mind, and its action necessary in every operation of the mind, we may naturally expect a most intimate relation to exist between the two, and, also, that this relation is *reciprocal*. Through the nerves there likewise exists a most intimate and close connexion and sympathy between the brain and every other portion of the human system; hence, it is evident, that the various conditions of the brain, and of the several parts of the body, must effect, in the most direct manner, the manifestations of thought and feeling. This, indeed, is a well-known fact; but, nevertheless, one that is not appreciated nor acted upon in any due proportion to its real value.

It is well known that, after the excitement produced by drinking ardent spirits, has subsided, their effect is to lethargise the powers of the intellect, and leave them in a similar state of torpor with that of the body—that a given amount of opium, or calomel, or arsenick, will drive from its throne the feeling and thinking principle—that, in short, the exhaustion and the refreshment of the body and of the mind, are proportional and reciprocal. Yet, how little are the natural laws of this mutual relation between body and mind, regarded or attended to! The phenomena of the earth and its surrounding elements, the mechanical principles, the laws of numbers and proportion, and of the various branches of physical science, are studied with the greatest assiduity, and applied with the greatest care as far as they tend to promote our *physical* wants and comforts, whilst the laws and condi-

tions which regulate the *mental* manifestations, are nearly overlooked. *Mens sanis in corpore sano*, is, to be sure, an adage often repeated, but seldom understood.

Every day's observation confirms and deepens the conviction the author has long entertained, that much more is depending upon the *physiology* of the body and the qualities of the brain, or, what is the same thing, upon the *temperament*, than upon the *size* and *combinations* of the organs—that the depraved manifestations of the organs, or those vices which everywhere abound, and which pour forth such a flood of corruption among men, originate not in the nature or the combinations of the organs or of their faculties, but in the disordered *physiology* of mankind. For example: it is admitted that the *size* of the organs is not directly changed by an improper use of ardent spirits; but who does not know, that the *vices* of an individual, may be easily augmented a hundred-fold by habits of intemperance? And why is this? Simply because his *physiology* is deranged. Now, why should not every derangement of the body, whether brought about by the use of alcohol or wine, or an improper quality or quantity of food, or by any other cause, produce the same result? And is not the conclusion just, that the ocean of sin, and consequent misery, which swallows up nearly all that is lovely, and elevated, and desirable among men, is produced by the same cause? This portion of the expansive field of phrenology, and, also, its kindred one, viz. that containing the laws of propagation and its accompanying phenomena, and which are undoubtedly the most fertile parts of the whole phrenological soil, are, as yet, comparatively unexplored. With the open volume of nature in one hand, and the torch of truth in the other, phrenologists alone have entered upon this immense and valuable tract. The works of A. Combe upon this subject, are valuable above all praise.

These digressive remarks, which, were they carried out to the extent their importance demands, would require volumes, will enable the reader to understand what the phrenologist means by the

TEMPERAMENTS.

The word **TEMPERAMENTS** is here used to denote certain *states or conditions of the body*, or the relative activity of particular classes of the corporeal organs.

Other conditions being equal, the strength and power of the various faculties of the mind, are in proportion to the size of their corresponding organs of the brain. Yet, since much depends upon the quality, organization, and activity of the brain, and this upon the quality, organization, health, habits, and activity of the body, or, in other words, upon the *temperament*, a small brain often gains, in these respects, what it loses in size. All great men are found to possess both a favourable temperament and a large brain.

The temperaments are divided into four kinds:

1. The *lymphatick*, or *phlegmatick*, in which the *secreting glands* are the most active portion of the system; indicated by soft and abundant flesh, and languor of the pulse, and of all the corporeal and mental functions; by a dull, ease-seeking, inefficient, indolent, disposition, and an aversion to corporeal and intellectual effort. Great excitement is necessary to arouse one with this temperament to effort, yet the action may then be a powerful one. This temperament is often found among the Pennsylvania Germans, and also in negroes.

2. The *sanguine*, in which the *arterial system*, and the organs which circulate the various fluids, particularly the blood, are most active; indicated by light or sandy hair, fair skin, a fresh and florid countenance, light or blue eyes, a strong and rapid pulse, strong animal passions, and more ardour, enthusiasm, activity, and zeal, than strength and power of mind or body.

3. The *bilious*, in which the *muscular* portion of the system predominates in activity; characterized by a more athletick form; by strong bones and muscles, black hair, a dark skin, and dark eyes; a strong and steady pulse, hardness, strength, and power of body, accompanied with considerable force and energy of mind and character.

4. The *nervous*, in which the *brain* and the *nervous system* are much more active than the other portions of the body, which gives rise to, and is accompanied by, the highest degree of excitability and activity of the corporeal and mental powers; vividness and intensity of emotion; clearness and rapidity of thought, perception, and conception; sprightliness of mind and body; light, fine, and thin hair; a fair, clear, and delicate skin and countenance; and more activity, vivacity, and intensity, than power and endurance, of mind and body.

These temperaments are generally compounded: the nervous-sanguine gives the highest degree of activity and intensity of thought and feeling; the nervous-bilious, activity, accompanied with power and endurance, constituting one of the most favourable temperaments, especially when united with a little of the sanguine;* the bilious-lymphatick gives mental and corporeal indolence, accompanied with power under strong excitement; the sanguine-lymphatick, is less favourable to intellectual, than to corporeal, manifestations, &c.

But since these temperaments, and other conditions, except the size of the respective organs, are alike *in the same head*, it follows, that the power and energy of each faculty, are proportionate to the size of its organ; so that this work will generally present a comparison between the *different faculties of the same individual*, rather than between the various faculties of different individuals.

INFLUENCE OF EDUCATION.

The influence of education, which is admitted to be very great, is exerted chiefly in *directing* and *modifying* the operations and the manifestations of the various faculties, rather than in increasing or diminishing their strength and power, or the size of their respective organs. The function of combativeness, for example, when trained in the ruder states of society, manifests itself chiefly in physical combat, family feuds, personal prowess, and hatred as manifested by open violence and force, bodily exposures to danger, &c.; while the same amount of the same faculty, even with a similar combination of the other faculties, when the subject is educated in refined society, and placed under the restraints of law and religion, manifests itself chiefly in intellectual and moral courage and resistance, in sarcasm, hatred, &c.; and yet, the primary function of resistance and opposition, in both instances, is the same in its nature, degree, and aims. The same is true of all the other faculties; so that, in describing character correctly, it is necessary for the phrenologist to know under what *influences*, and in what *circumstances*, the individual examined, has been placed.

The author does not intend, in this connexion, to touch upon the influence of education in radically changing the

* Henry Clay.

relative power and activity of the various mental faculties, or in moulding and materially changing the character of individuals, but he will reserve, for a future chapter, some remarks upon its importance, its influence, and the proper method of conducting it.

SHAPE OF THE ORGANS.

Each mental faculty, as has been already shown, is manifested by means of two organs, occupying a corresponding portion of each hemisphere of the brain. The same principle of double organs obtains here, as is exemplified in the case of the eye, the ear, &c., and, doubtless, for the same good reason, namely, that when one organ is injured, the other may perform the function. In shape, the organs are *conical*, their apex being at the *medulla oblongata*, and their base at the skull. The medulla oblongata is situated at the base of the brain, or, rather, forms the capital of the column of the spinal marrow. A straight line drawn from the opening of one ear to that of the other, would pass nearly through it.

A more particular account of the anatomy of the brain, as connected with phrenology, may be found in Dr. Spurzheim's *Phrenological Works*, and in G. Combe's "*System of Phrenology*." As the limits of the present work, do not give the author sufficient space to do justice to this subject, it is left comparatively untouched, and, as it has been so fully and so ably presented by these authors, it is the less necessary that he should enter into an examination of it.

It has already been shown, that the power of each faculty, and its tendency to action, are proportionate to the size of its respective organ. In order to determine the size of the organs, it is necessary to ascertain their *length* and their *breadth*. The length of the organs may be determined by observing the distance from the external opening of the ear to that part of the skull in which they terminate; and the breadth, by the surface of the skull they occupy. It is supposed that the portion of an organ which is nearest to the skull, is chiefly used in the exercise of the mental functions.

In some heads, the organs are sharper and more elongated than in others, thus presenting a greater *prominence*; in others, they are shorter and broader. The shape of the former, denotes greater *activity* and quickness, and less *power*; that of the latter, greater *intensity* and strength.

TEST OF THE FACULTIES.

Before we enter upon the classification or description of the several faculties, it will be necessary to lay down some *rules* by which to test each supposed faculty, that we may thus be able to decide correctly, not only upon the claims of the faculties as now laid down by phrenologists, but also upon all that may be hereafter proposed as discoveries.

What is a faculty? The test which was proposed by Spurzheim, and which is generally followed, is that

1. Which exists in one kind of animals and not in another ;
2. Which varies in the sexes of the same species ;
3. Which is not proportionate to the other faculties of the same individual ;
4. Which does not manifest itself simultaneously with the other faculties ; that is, which appears or disappears earlier or later than they ;
5. Which may act or repose singly ;
6. Which individually is propagated in a distinct manner from parents to children ; and,
7. Which singly may preserve its proper state of health, or be affected by disease.

These seem to be descriptions of the *phenomena* of a faculty, rather than a definition of its *nature*. A more simple and comprehensive test seems to be,

That power of the mind which performs one, and but one, distinct and homogeneous class or kind of functions, and which is manifested by means of a given portion of the brain. Whenever, therefore, we ascertain that there is exercised a distinct class of functions, having for their end one important object, we may infer, that there exists a distinct faculty which performs it ; and, *vice versa*, that the existence of a faculty presupposes, and necessarily implies, a corresponding *sui generis* class of functions which this faculty produces. Upon submitting the faculties as laid down in this work, to this test, it will be found that the functions ascribed to amat., combat., acquis., benev., hope, firm., caus., and all the rest, constitute each a distinct, homogeneous class directed to a specific end, and exercised by so many distinct portions of the brain ; and each supposed discovery of a faculty, which does not conform to these requisitions, is spurious.

CLASSIFICATION OF THE FACULTIES.

No permanent classification of the faculties has yet been generally adopted. That last adopted by Spurzheim, and followed by G. Combe, and all American phrenologists, is unquestionably the best now in use. In its general divisions and fundamental principles, it harmonizes very well with the generick character of the faculties, and the grouping together of the organs in the head. So far as this is the case, it is perfect; yet, in its details, it is evidently defective, because it often groups organs together which are located in widely different parts of the head, and also classifies faculties together between which there is a generick difference. A more perfect classification of the faculties than that adopted by the great Author of nature in the respective locations of their corresponding organs, cannot be imagined, and could have been invented *only* by that all-wise Being who created these faculties; and yet, to draw lines of demarcation between these organs, is often extremely difficult. Concentrativeness, for example, is *sui generis* in its character, and too much unlike any of the other faculties to be properly classed with any subdivision of them, whether it be the propensities, the sentiments, or the intellectual faculties of Spurzheim and others, or the domestick, selfish, human, or intellectual faculties of the author. The function of ideality is not *exclusively* an emotion, nor yet wholly an intellectual operation, but is evidently a compound of both; and, accordingly, we find its location to be between these two classes of faculties. Still, it is evidently *human*, in its character, and is classed accordingly.

The same is true, except in a degree still more striking, concerning mirthfulness, tune, imitation, and constructiveness. Is there not quite as much *intellect* displayed in a truly pungent and appropriate witticism, or a splendid conception of the imagination, as there is in musick? in a *bon mot*, and the inspiration of poetry and oratory, as in a *tune*? and is there not quite as much *emotion* in a musical, as there is in a poetical, performance? There is evidently as little *generick* difference between firmness and self-esteem, as there is between any other two organs. Both evidently belong to the same species; yet, Dr. Spurzheim, and all succeeding phrenologists, have grouped firmness among the *religious* organs. Why should destructiveness be placed before amativeness?

Certainly not because it comes first in the order of nature, nor in its position in the head. How much more of *senti-ment* is there in *imitation*, than there is in attachment? Women are considered even more sentimental than men, and chiefly because they manifest so much stronger attachment.

What reason or philosophy is there in grouping constructiveness among the *animal propensities*, when it unquestionably displays as much of intellect, and as little propensity, as almost any other faculty? Its location also borders upon that of the intellectual faculties. Similar remarks will apply to the subdivisions of the intellectual faculties.

Enough has already been said to induce the reader to suppose, that the author, in common with most other phrenologists, considers the present classification of the faculties, if not every classification that can be made, very imperfect. For his own, though widely different from that generally adopted, and, he hopes as materially improved, he is far from claiming perfection. Phrenology is not a man-made theory. All that we can know about it, is learned from an observation of *nature*. Why not, then, in the *classification* of the faculties, as well as in their phenomena and analysis, follow *nature*? or, in other words, why not let the faculties *classify themselves* according to the grouping together of their respective organs in the head? In the classification of the faculties, the author has endeavoured, as far as his ingenuity and observation enable him, to follow this arrangement of the organs, as the fundamental principle upon which his divisions are based.*

* It will be seen that this discrepancy between the author and other phrenologists, has a direct reference, not to the facts or principles which involve the truth of phrenology, nor to the nature or the manifestations of the faculties, but simply to the numerical arrangement and the classification of the faculties, or to the nomenclature of the science; and cannot, therefore, be cited as an instance of a radical disagreement among phrenologists.

He will then submit the following

CLASSIFICATION OF THE PHRENOLOGICAL FACULTIES AND ORGANS.

The Faculties are divided into two Classes, or Orders, and these are subdivided into several Genera, and these again into various Species.

ORDER I. Affective Faculties, or Feelings.

From these faculties originate the *propensities, desires, emotions, sentiments*, and the whole range of those mental operations denominated *feelings*. They constitute by far the largest, most vivid, and most powerful class of the mental operations, and, whenever their legitimate stimuli are presented, rush into involuntary activity, and frequently without awaiting the mandate of reason, or listening to the voice of propriety; and, although the internal excitement necessarily produced by the presence of these stimuli, cannot be avoided, yet, an *open expression* of this excitement, need not take place; or, in other words, we are not always obliged to *express* all that we *feel*. The organs of these faculties, occupy that portion of the head commonly covered by hair, or the space enclosed by the lines D. J. I. G. C. in the cuts.

GENUS I. PROPENSITIES.

These embrace those mental functions which pertain to man as an *animal*, or to his *physical* relations. They stimulate the other faculties; impart efficiency, impetus, and physical force to the whole character; originate the various animal *impulses, instincts, desires, passions, and propensities to act*; and are located in the inferior posterior, or back and lower, portion of the head, (see the figure D. C. F. H. J. in the cuts,) causing, when large or very large, great breadth and fulness between, behind, and over the ears, as in the cut of Pope Alexander VI.; but, when small, this portion of the head is thin and narrow, as in the head of Melancthon. Nearly all the brain of animals is developed in this region, as will be seen by a reference to their *heads* or the *cuts*; and their characters are made up, chiefly of the functions pertaining to the corresponding faculties.

Species I. DOMESTICK PROPENSITIES.

They are,

1. AMATIVENESS,	Abbreviated. amat.
2. PHILOPROGENITIVENESS,	philopro.
3. ADHESIVENESS,	adhes.
4. INHABITIVENESS,	inhab.

These constitute man a *gregarious* animal; lay the foundation for his civil institutions; make him a *social* and *domestick* being; create his family attachments and relations; have a direct reference to the marriage state, and originate most of its duties, its relations, and its pleasures. When large or very large, they cause an elongation and fulness in the middle and lower portion of the back part of the head; (see the figure D. B. E. C. in the cuts, and, also, the female and Aurelia Chase;) but when they are small, this part of the head presents a depressed and flattened appearance, as in the skull of the male Indian represented in the cuts.

5. CONCENTRATIVENESS,	concent.
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This is *sui generis*, or, unique in character; and, therefore, referable to no specified class of faculties, but acts as a kind of regulator or modifier of all the other faculties.

Species II. SELFISH PROPENSITIES.

The selfish propensities are,

† VITATIVENESS,*	Abbreviated. vitat.
6. COMBATIVENESS,	combat.
7. DESTRUCTIVENESS,	destruct.
8. ALIMENTIVENESS,	aliment.
9. ACQUISITIVENESS,	acquis.
10. SECRETIVENESS,	secret.

These provide for the various animal wants; have a direct reference to the necessities, desires, and gratification of the individual possessing them; and terminate upon his interests, wants, and happiness. They are located upon the sides of the head, around the ears, and, when large or very large, give it a thick and rounded appearance, and make

* From the limited number of the author's experiments, he is disposed to regard the location of this organ as uncertain, yet all his experiments confirm its present location.

the sides of the head *spherical*, but when moderate or small, the head is thinner and more flattened in this region.

These propensities, as will be seen by referring to the combinations of the various classes of faculties, receive their direction and their modification mainly from the relative influence of the sentiments and intellect.

GENUS II. HUMAN, MORAL, AND RELIGIOUS SENTIMENTS.

These are feelings of a higher order than the propensities; are more elevating and ennobling in their character, and more humanizing in their influence. They are located together in the coronal or upper portion of the head, and, when large or very large, elongate, widen, elevate, and expand this part of the head; but when moderate or small, the head is lower, shorter, and narrower. In the cuts this portion is enclosed within the lines C. E. F. H. I. G. See the contrast between the heads of Tardy, or the Indian, and that of Franklin or Melancthon.

Species I. SELFISH SENTIMENTS.

They are,

11. CAUTIOUSNESS,
12. APPROBATIVENESS,
13. SELF-ESTEEM,
14. FIRMNESS,

Abbreviated.
cautious.
approbat.
self-e.
firm.

These, like the selfish propensities, also terminate upon their possessor, and, by disposing him to seek his own individual interest and happiness, make him selfish; yet their character and manifestations are far superiour to those of the selfish propensities, especially when the religious and reasoning faculties are strong. They are located together in the superiour posterior, or back part of the upper portion of the head, which is represented in the cuts by the portion enclosed between the lines C. E. F. G. When these organs are large or very large, this portion of the head is extended upwards and backwards, and, when the remaining sentiments are deficient, is rendered conical, as in the cut of Pope Alexander VI.

Species II. MORAL AND RELIGIOUS SENTIMENTS.

They are,

15. CONSCIENTIOUSNESS,	Abbreviated. conscien.
16. HOPE,	hope.
17. MARVELLOUSNESS,	marvel.
18. VENERATION,	ven.
19. BENEVOLENCE,	benev.

These faculties create those moral, religious, and devotional feelings and emotions which enter so largely into the human character; humanize, adorn, elevate, and soften the nature of man; constitute man a moral and accountable being, and connect him with the moral government of God; create those moral duties and relations which exist between man and his Maker, and also between man and man; and produce those characteristic commonly attributed to angels, and (except in a vastly greater degree) to the Supreme Being. They are located in the superiour anterior, or the frontal, portion of the upper part of the head, and, when large or very large, throw a proportionally large amount of brain into this region, elevating and elongating it in this direction, as in the case of Franklin, Melancthon, and the pious female in the cuts; but when small, this portion of the head is low and slopes rapidly, as in the cut of Pope Alexander VI.

Species III. SEMI-INTELLECTUAL SENTIMENTS.

They are,

20. CONSTRUCTIVENESS,	Abbreviated. construct.
21. IDEALITY,	ideal.
22. IMITATION,	imitat.
23. MIRTHFULNESS,	mirth.

These faculties are of a mixed nature, participating the properties both of the human sentiments and of the intellectual faculties. They tend to the adornment and perfection of the human mind, by creating in it a taste and a talent for the fine arts and polite literature, for constructing, manufacturing, copying, and the like. They are located partly between the forehead and the portion of the head covered by hair, and partly within the latter, giving, when large or very

large, a fulness and breadth to this portion of the head; but when small, the head where the hair begins to appear, is narrow and flattened.

ORDER II. Intellectual Faculties.

These faculties have to do exclusively with objects and things, their physical qualities, and abstract relations. They create a thirst for information, and furnish the ability to acquire knowledge in general; take cognizance of facts and conditions, and remember them, and constitute what is commonly called the intellect, understanding, or judgment.

GENUS I. PERCEPTIVE FACULTIES.

These perceive natural objects and their *physical* qualities, together with some of their relations. They constitute the direct medium of communication between the other faculties and the material world, and convey to the mind all the *physical* information it is capable of acquiring.

Species I. EXTERNAL SENSES.

They are,

SENSATION,	} (that is, feeling or touch.) In accordance with the usage of his predecessors, the author has left these faculties unnumbered; but, inasmuch as they occupy each a given portion of the brain, and are also mental faculties, there evidently exists no good reason why they should not, in like manner, be numbered.
SIGHT,	
HEARING,	
TASTE,	
SMELL.	

These perform the first portion of the process of observing the physical qualities of material objects. The eye, for example, may be perfectly good, yet the individual be utterly unable to distinguish between the colours of objects, or some of their *other* qualities; so that, in observing a colour, the faculty of sight performs the first portion of the process, and that of colour, the second. Hence, neither, acting separately, can take cognizance of the colour of objects. This example will also furnish an idea of the difference existing between the *other* external senses, and the other perceptive faculties. Their perfection materially assists the other intellectual, and even the affective, faculties; yet, there is no absolute dependance of the functions of the one upon the functions of the other.

Species II. OBSERVING AND KNOWING FACULTIES.

They are,

24. INDIVIDUALITY,	Abbreviated. individ.
25. FORM,	form.
26. SIZE,	size.
27. WEIGHT,	weight.
28. COLOUR,	colour.
29. ORDER,	order.
30. CALCULATION,	calcu.
31. LOCALITY,	local.

These store the mind with individual facts ; furnish a general knowledge of things, their conditions, and qualities ; collect statistical information ; create a desire and a talent proportionate to their size, for observing and knowing ; and thus render very great assistance in doing every kind of business. They are located directly about the eyes—their principal medium of communication with the external world—and, when large or very large, cause the lower portion of the forehead above the eyes, proportionally to protrude, as in the cut of Lafayette, of the Indian, of Pope Alexander VI, the bust of Washington, &c., (see the figure K. J. M. in the cuts ;) but, when they are moderate or *small*, this portion is proportionally depressed, as in the cut of Franklin.

Species III. SEMI-PERCEPTIVE FACULTIES.

They are,

32. EVENTUALITY,	Abbreviated. event.
33. TIME,	time.
34. TUNE,	tune.
35. LANGUAGE,	lang.

These constitute a class of faculties intermediate between those which perceive objects and their physical qualities, and those which comprehend the abstract relations of things, and have to do with a class of facts which are not necessarily of a physical character. Some of these faculties are much stronger in children than in men, and their corresponding organs proportionally larger : hence, the depression generally observable in the middle of the foreheads of the latter, and the fulness and roundness in that of the former.

GENUS II. REFLECTIVE OR REASONING FACULTIES.

They are,

36. CAUSALITY,
37. COMPARISON,

Abbreviated.
caus.
compar.

These form ideas; reason; superintend the operation of the other faculties; perceive abstract and metaphysical relations, the connexion between cause and effect, proposition and inference, &c.; form judgment; discover truth and absurdity, &c. They are located in the superiour and frontal portion of the forehead. When they are large, or very large, the upper portion of the forehead is very high, broad, and deep, as well as prominent, as in the cut of Franklin; but when they are small, this portion of the forehead is low, narrow, and depressed, as in the cut of the Indian.

COMBINATIONS OF THE CLASSES OF FACULTIES.

That portion of the head represented in the cut by the figure D. C. G. F. H. J., is called *occipital*, and is exclusively occupied by the organs of the propensities and selfish sentiments; the remaining portion is called *frontal*, and is devoted to the organs of the sentiments and the intellect. The portion represented by the figure D. C. E. F. H. N. K., is called *basilar*, and the portion above it, *coronal*; the former being allotted to the organs of the selfish propensities and perceptive faculties, which constitute the principal faculties possessed by animals, and the latter, to those of the sentiments and reasoning faculties.

The influence of the various combinations of faculties upon the character, constitutes one of the most important features of phrenology; and in nothing is this influence more manifest than in those more general combinations of the various *classes* of faculties already mentioned. One in whom the occipital region, (or the organs of the propensities and propelling powers,) is much larger than the frontal, will have proportionally more of feeling than reason; of passion, than intellect; of propelling, than directing, power; of efficiency, than depth and strength, of intellect; of mental sail, than ballast; of zeal, and energy, and action, than judgment; of the animal, than of the intellectual and moral, qualities: but

When the occipital portion is larger than the frontal, the character will be directly the opposite.

One in whom the basilar region greatly predominates over the coronal, will possess great force and efficiency of character; a ready talent for business and study; and strong passions applied to selfish purposes, but accompanied with less morality and elevation of character and feeling; less depth of intellect, with less of the moral, religious, and human sentiments; and yet, with full comparison and causality, may be capable of conducting and effecting important operations. This portion of the brain is generally large in men who distinguish themselves in the world.

One who possesses a much greater development of the moral and intellectual organs, than of the propensities, will have goodness, with less greatness or force, of character; morality and virtue, joined with want of impetus, if not of efficiency; will have fine talents and a love for moral and intellectual pursuits, accompanied with so much modesty and dependance, if not actual tameness, of character, that he will not be likely to rise in the world, unless pushed forward by others, but may then distinguish himself; will be amiable and sentimental, if not eminently pious, yet effect but little. This organization is but poorly adapted to the exigences of the nineteenth century.

One having large or very large organs of the propensities and of the religious sentiments, and reasoning faculties only moderate or full, may struggle hard against the current of his propensities, yet will be liable to be often overcome by it; may endeavour to live a virtuous, Christian life, yet will be sometimes guilty of gross inconsistencies, and apt to take contracted views of religious subjects, and indulge, alternately, both classes of organs; but, with the moral and reasoning organs equally large, will be obliged to struggle hard, yet will generally struggle successfully, against "his easily besetting sins," and, in general, be consistent in his religious belief and practice.

One having the propensities well developed, with *very large* moral and intellectual organs, will combine great strength of mind with great energy of character, directed by the human sentiments, and applied to the advancement of moral and benevolent objects, and be a talented and useful member of society, yet have many faults.

One with the propensities and the intellectual organs

large or very large, and the moral deficient, will combine great power and energy of mind with great depravity of character, and never lack means by which to gratify his selfish passions.

One having some of each class of organs large or very large, will present seemingly contradictory phases of character; will often do what he afterwards regrets, and be subject to a constant and severe "warfare between the flesh and the spirit."

One having the perceptive organs generally large or very large, and the reasoning organs only full, will have a mind well stored with facts, and a desire to see and know; a thirst for general information, and a facility in acquiring it; an ability to attend to details, and a popular, practical, business talent, but will lack depth, judgment, originality, and penetration of mind; may execute well, but cannot adapt means to ends, nor superintend complicated operations; may possess versatility of genius, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly, nor readily comprehend first principles, nor bear sounding.

One with the reflecting organs large or very large, and the perceptive only moderate or small, or with the upper portion of the forehead much larger than the lower, will think more than he observes or communicates; will have much more to do with *ideas* than with *facts*; with *fundamental principles* and the *general bearing* of things, than with their details and minutiae; with the abstract relations, than with the qualities, of things; with the analytical and demonstrative sciences, than with the natural; with thoughts than words; may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and be unable to employ his powers to good advantage, or show what he is, except in a certain sphere, yet will wear well, have a fund of important ideas, and excellent judgment, and shine in proportion as he is tried. One having the perceptive and reasoning organs both large or very large, and a large and an active brain, will have a universal talent, and a mind well balanced and well furnished with both facts and principles; will be a *general* scholar, and, with a respectable development of the propensities, possess a decidedly superiour intellect, and be capable of rising to *eminence*; will not only possess talents of a very high order, but also be able to use them to the best advantage, and

both devise and execute projects, and succeed in whatever he undertakes, even when most of those around him, fail.

One with an even head, in which all the parts are respectably developed, will have few prominent traits of character; and few excesses or deficiencies; will do a fair business, take his character from surrounding circumstances, and pass quietly through life; but, if the brain is large and very active, and external circumstances are favourable, he will be a universal genius—great in every thing, and without any weak points of character, and capable of swaying a general and a commanding influence.*

One with an uneven and peculiar head, will possess a *sui generis* character; will be notorious for his peculiarities or talents and disposition; for his excesses and deficiencies; his strong and weak points; will often present opposite phases of character; cut a bold and commanding figure wherever he moves; and often effect something important.

The combined action of the several organs, has, also, a very important influence upon the character and the mental manifestations, particularly in directing them. Self-esteem large or very large, for example, combined with still larger moral and reasoning organs, and with smaller propensities, imparts a dignity, manliness, nobleness, elevation, and high-mindedness, which scorn every thing mean, low, and degrading, than which no trait of character is more useful or commendable: while the same degree of self-e., joined with weaker moral and reasoning faculties, and stronger selfish propensities, makes its possessor proud, conceited, haughty, domineering, forward, impertinent, and most disagreeable. The same principle applies to amat., combat., destruct., secret., firm., approbat., &c.; and, in determining character, is as important, at least, as any other.

The larger organs† control and direct the smaller ones, and also give the stamp and direction to the whole character, while the smaller organs, in proportion to their strength, modify the action of the larger. Thus, one having combat. and destruct. large, with large or very large self-e., will employ the former to avenge personal injuries; promote selfish interests; domineer over others, &c.; but, with self-e.

* Napoleon Bonaparte.

† In this work the term "organs" is often used as synonymous with "faculties," and is intended to refer to both the organs and the faculties, collectively; just as self-esteem means both the *organ* and the *faculty* of self-e.

only moderate or full, and benev. and conscien. very large, will seldom resent *personal* injuries, yet will be very spirited in maintaining the cause of justice, truth, and humanity; in defending suffering innocence, punishing the aggressor, driving forward moral and philanthropick causes, &c.; with large or very large acquis., will employ these organs in defending his property, and in prosecuting, with energy, his money-making projects; with large or very large intellectual organs, in the vigorous pursuit of intellectual acquirements, in spirited debate, or the fearless declaration of opinion; with moderate self-e. and large or very large adhes. and benev., in the defence of friends, while he himself patiently endures oppression, &c. The combinations of the phrenological faculties, are almost innumerable, especially when taken in connexion with the varieties of temperament, education, habit, external circumstances, &c. of different individuals—sufficient, at least, to produce that endless diversity and ever-changing variety which exist in the manifestations of the mind. Hence, here is opened the most extensive field, imaginable for philosophical research—a field embracing the whole range of the mental phenomena, and also every thing pertaining to human nature.

ANALYSIS OF THE FACULTIES.

The reader will bear in mind that, in the following analysis of the various faculties, the author has left ample room for him to exercise his own judgment and discrimination, particularly in ascertaining the influence of some of the combinations. For example: he has described the influence of the organ of amat. large, when acting in conjunction with other organs; yet as the influence of amat. very large upon the other organs, is the same in kind with that of amat. large, and differs only in the *degree* or *amount* of that influence, the reader is left to ascertain this by a reference to the combinations under amat. large. The same is true of amat. *full*, and of all the other organs very large or moderate.

Under amat. moderate, again, the organ is described below par, with its combinations. Yet these same combinations will also apply to amat. *small*, after making the necessary allowance for the diminution of the mere *quantum* of the amative feeling.

ORDER I.—AFFECTIVE FACULTIES OR FEELINGS.

GENUS I.—ANIMAL PROPENSITIES.

SPECIES I.—DOMESTICK AND SOCIAL PROPENSITIES.

AMATIVENESS.

Reciprocal attachment and love of the sexes.

This faculty prompts many of those kind attentions and obliging manners which the sexes are accustomed to show to each other; greatly increases their mutual attachment and tenderness; gives correct reciprocal ideas of taste and propriety in whatever concerns the other sex, and secures to them a kind and genteel treatment—thus promoting, as much as any other faculty, general politeness, urbanity, refinement, kindness, and social happiness. The proper exercise and expression of this faculty, so far from being the least gross or indelicate, is as perfectly inoffensive as that of any other; and is so far from being the least exceptionable, as to be even indispensable, to a virtuous character, especially when modified by large adhes., approbat., benev., conscient., ideal., mirth., and the reasoning faculties. The influence of this faculty in the intercourse of the sexes, is highly

advantageous to both, inasmuch as it has a tendency to make man civil, courteous, cleanly, and humane, condescending, polished, affable, &c.; and woman agreeable, graceful, and elegant, accomplished, sensible, and elevated in character, feeling, and purpose.

LARGE.—One in whom amat. is *large*, is extremely fond of the other sex, and of their company, and alive to their charms; is a favourite with them, and readily ingratiates himself into their good will, even though he may be possessed of some qualities that are disagreeable; has a great influence over them; easily kindles in them the passion of love, because he is himself so susceptible to the same passion; and, when in circumstances calculated to excite the faculty, finds its restraint extremely difficult.

One having large amat. with large or very large adhes., is an ardent and devoted lover; and, with ideal. also large, adds to his love that warmth, and fervour, and intensity which make it romantick, and kindle it to a passion; with firm. also large or very large, will be constant; but with these organs large or very large, and firm. moderate or small, will be liable to be inconstant, and possess an attachment by no means *exclusive*: with ideal. and approbat. very large, secret. and destruct. large, benev., adhes., and caus. only full, and conscien. moderate or small, will sometimes act the part of the coquette, and seek the general admiration of the other sex, rather than be satisfied with individual attachment: with large or very large adhes., philopro., benev., and conscien., will be inclined to marry, and be pre-eminently qualified to enjoy the family and social relations, and will also highly appreciate the joys and pleasures of home, family, and friends; and, with large combat. and destruct., will defend them with boldness, protect their rights with spirit, and punish with severity those who injure them: with large or very large approbat. and ideal., will be over-anxious to obtain the approbation, and avoid the disapprobation, of the other sex, and exceedingly sensitive to their praise or censure, and too eager to follow the fashions demanded by the taste of the other sex: with moderate acquis., and large approbat. and benev., will spend money freely for their sakes: with large or very large secret. and adhes., will feel much stronger attachment than express; keep his heart much to himself; affect comparative indifference; and, even when the fire of love is burning fiercely within, will express it equivocally, especial-

ly at first; but with secret. moderate, will express it without reserve; throw the portals of the heart wide open; and, with self-e. moderate, the more readily give up to the dominion of the passion; but, with self-e. and firm. large or very large, and large intellectual organs, though he may be deeply in love, will have too much pride to be subdued by this passion: with very large adhes., ideal., approbat., and mirth., and caus. only full, will prefer the company of the beautiful, the gay, and the accomplished of the other sex, and love them best: with very large adhes., benev., ven., and conscien., will choose the virtuous, the devout, the religious, &c.: with large intellectual organs in addition, the religious, the refined, and the highly intellectual, and almost adore them, but be disgusted with those first described: with conscien. small, caus. only full, and acquis. and ideal. large or very large, will be less particular with regard to their moral qualities: with large or very large ideal., approbat., mirth., hope, alim., and lang., and moderate or small acquis., conscien., and marvel., is given to joke with and about the other sex; and inclined to profligacy and revelry: with large or very large conscien., ideal., mirth., benev., and the reasoning organs large, will express this passion in a very delicate, refined, witty, and acceptable manner; but, with moderate or small ideal. and mirth., in a coarse and vulgar manner: with conscien. large is strongly tempted, but strongly resists; and, with firm., cautious., and caus. also large, will not yield to the solicitations of the passion; but, with firm., cautious., and caus. only full, may sometimes sin, yet will deeply repent of it; and, with approbat. large, suffer intolerably from shame and remorse: with conscien. small and caus. moderate, will be extremely liable to abuse and pervert this faculty, &c.

VERY LARGE.—One having amat. *very large*, experiences, at times, the goadings of the propensity to a degree almost beyond endurance; can govern it only by the aid of large or very large firm., conscien., and reasoning organs, and by avoiding the causes calculated to excite it; and possesses extraordinary depth, strength, and power of this passion. One having very large amat., with large or very large conscien., firm., benev., and reasoning organs, will exercise towards the other sex, strong feelings of kindness and love; is ever ready in his attentions to them; is but ill at ease without their society; and enjoys intercourse with them in the greatest possible degree: with conscien. moderate or small, and the

reasoning organs only full, is strongly inclined and urged to profligacy, licentiousness, vulgar allusions, indelicate expressions and jesting; to the relation of obscene anecdotes, &c. See combinations under *amat. large*.

FULL.—One having *amat. full*, with *adhes.* and *ideal.* large or very large, will place a high estimate upon the other sex; eagerly seek their company, and take great delight in it; be ardent as a lover, and not insensible to their charms; with good health and an active temperament, experience, in a high degree, the influence of this passion, yet will possess more activity than *power*. The descriptions of *amat. full*, when combined with the other organs, will be found much the same, except in degree, with those given under *amat. large*, and will be between those under *amat. large* and *amat. moderate*.

MODERATE.—One having *amat. moderate*, is not particularly partial to the other sex, nor very fond of their company; may enjoy the society of a few select persons of the other sex, but will dislike their promiscuous society, unless his *adhes.*, *approbat.*, *ideal.*, *mirth.*, or other organs, create attachment to them, and fondness for their society: with *self-e.* and *mirth.* moderate or small, large or very large *secret.*, *approbat.*, *cautious.*, *conscien.*, and *ven.*, will be extremely diffident and reserved, if not awkward and affected, in their company, and ill qualified to shine in parties of amusement, and will be rather deficient in the strength and power of this passion. One having moderate *amat.*, with large or very large *adhes.*, *benev.*, and *conscien.*, and full *compar.* and *caus.*, will exercise more of pure love and virtuous affection towards the opposite sex, than of the mere amative passion—of chaste Platonick affection, than of sexual love—of pure and sentimental friendship, than of merely animal feeling; and, with large or very large *ideal.* and *conscien.*, will manifest this passion in a peculiarly refined and delicate manner, and be exceedingly disgusted with vulgarity, particularly in the other sex. This is the kind of attachment generally exercised by females, in whom *adhes.* is commonly altogether larger than *amat.* When the size of these organs is reversed, they produce the opposite kind of love, or that which is less sentimental and exclusive, and more promiscuous and sexual.

SMALL.—One having *small amat.*, is not partial to the other sex as such; does not pay them so much attention, nor wait upon them so genteelly, nor sacrifice so much for their

sake, nor excite their love so easily, as if possessed of full large amat., but is rather cold, coy, distant, unacceptable, less inclined to marry, unless induced to do so by philo., adhes., approbat., benev., acquis., the intellectual organs, some other motive than his sexual desire.

VERY SMALL.—One having amat. *very small*, is incapable of sexual attachment or intercourse; seldom, if ever, experiences the workings of this feeling; and is given to excessive continence. This organ is always very small in young children, and the passion proportionally weak; it attains its full size in the meridian of life, when the passion is strongest; is generally larger in married, than in single, persons; and decreases in old age, when the passion becomes weaker. Phrenology determines the strength and power of this passion, and its liability to be perverted, rather than the virtue or licentiousness of the subject. Education and circumstances determine this question oftener than the strength of the faculty.

The depraved exercise of this faculty, in one or another of those ten thousand forms which it assumes, is unquestionably one of the most prolific sources of depravity, corruption, and misery, with which mankind are afflicted; and it becomes the philanthropist, the Christian, and especially the phrenologist, to inquire, why is this? for, until we can discover the *root* of this tree of vice, and attack the evil there, it is in vain to attempt to lop off its *branches*. This faculty is found to exist in animals, as well as in man, and that, too, unrestrained by morality or intellect, and, consequently, far more liable to perversion, than in the human species; yet, instances of its perversion in the brute creation, are exceedingly rare. Now, *why* is this? The *nature of the faculty*, and the *character of the function*, are the same in both, so that its depraved manifestation cannot be attributed to any *natural* cause. It must, then, depend upon the *education*, or *training*, of this faculty. And no wonder that it is thus perverted; for the nature and the proper function of the faculty, not being generally understood, it has been regarded chiefly in its *perverted* manifestation. Hence, that false modesty, that sickly delicacy, that double-refined fastidiousness which pervade every civilized community in regard to it, and which are far more detrimental to virtue and purity, than any thing and every thing else could be. It is not too much to add, that nearly all the licentiousness which per-

ades our country, and yearly ruins scores of thousands, originates in the *false training of this faculty.*

The question, then, becomes a most important one, How can this faculty be so trained that this growing evil may be checked and remedied? This question will be answered in subsequent portion of this work. One grand answer is, at the dictates of nature—of simple, undisguised, unpolluted nature, be followed—let the phrenological analysis of the faculty be fully given, and thoroughly understood, and, instead of pointing the finger of shame at the proper manifestation of a faculty which the Great Author has implanted in the very nature and constitution of man, and of suppressing by every possible means, let it follow where the finger of heaven, in the indications of nature, points out the path of virtue.

LOCATION.—This organ is located in the cerebellum, between the mastoid processes behind the ear: and, when large, it causes this portion of the head to appear broad and thick; when small, the neck is thin and narrow.

2. PHILOPROGENITIVENESS.

Parental affection and tenderness—love of offspring, and of children generally—fondness for pets, especially young animals, and for the infirm and helpless.

If there existed no particular attachment to children *as such*, the burden of raising and of educating them, would be intolerable, and seldom submitted to; whereas the effect of this faculty is, to make them to their parents the dearest of all objects, their richest treasure, and their greatest delight, a source of their greatest anxiety and solicitude, and, in short, the direct and main object of one of the strongest of the human passions, as well as the indirect object of many others; and this casts entirely into the shade the trouble, and pain, and expense which they cause, and induces the parent to do, and to suffer, whatever is deemed necessary, and often what is entirely unnecessary, to promote the happiness and the best interests of his child, *especially the young child.* While children are yet too young to be regarded as *friends*—the very time they require the greatest attention—they cannot be the legitimate objects of adhes., and, for a similar reason, they cannot come under the exclusive care of benev., of conscient., of reason, or, indeed, of any other faculty; so that, if

there were no faculty *exclusively* devoted to them, they would never receive that care, and those unnumbered attentions, which their helpless condition demands even to maintain them in existence.

Without this faculty, the action of the other faculties would be less vigorous towards children than towards others; whereas, their wants demand a much more vigorous exercise of them in favour of children. But, with philopro. to direct and stimulate their action towards children, their protection and nursing, difficult and even painful as they may be, are abundantly secured.

It is, moreover, evident, that the duties and the circumstances of woman require of her a much greater endowment of this faculty than is required of the other sex. Accordingly we find, that she possesses a much larger organ of philopro. than man. This adaptation of the organ in females to the far greater power of the passion, and of both to the far greater demand made upon them by their offspring, is certainly no unimportant argument in proof of the truth of phrenology.

LARGE.—One having *large* philopro., is deeply interested in children; delighted with their company and playfulness, and even sports with them; generally notices them, and easily gains their affections, by which their government and education are greatly facilitated; and, if a parent, willingly endures paternal care and toil; spares no pains in educating them; and considers them the richest of treasures: with *adhes.* very large, experiences poignant grief at the loss of children; and, with *concent.* large, will pour incessantly over it, but with *concent.* moderate or small, will feel keenly for the time being, yet frequently be relieved by a change of the subject of feeling: with *large amat. and adhes.*, feels powerfully the reciprocal attachment of fathers and daughters, of mothers and sons, and of adults and children of opposite sexes: with *full combat. and destruct.*, and *large* or *very large adhes.*, *benev.*, *conscien.*, *firm.*, and *intellectual organs*, punishes children when their own good demands it; is kind, yet strict; governs them with decision mingled with mildness and affection, and, with *self-e.* full, speaks with the authority necessary to secure their obedience; but, with *combat. and destruct.* large, is by turns too indulgent and too severe; and, with *self-e.* moderate, fails to secure their obedience and respect, and allows them to trample upon him: with *large*

or very large adhes., benev., ven., firm., conscient., hope, compar., and caus., and moderate approbat. and ideal., will regard their religious, moral, and intellectual character as of primary importance; their usefulness, rather than their distinction; and endeavour to give them a practical and substantial, rather than an ornamental education.

VERY LARGE.—One having *very large* philopro., is passionately fond of children, and has them always around him; and, with very large benev., and moderate destruct. and caus., is in danger of spoiling them by excessive fondness and over-indulgence; is extremely fond of pets of some description, such as pet dogs, pet horses, and the young and tender of animals generally; is willing to endure the greatest privations if he can thereby promote their happiness; values them above every thing else, and almost idolizes them; and, with adhes. very large, grieves immoderately at their loss, or is overcome by it: with moderate or small destruct. and conscient., “spares the rod and spoils the child:” with very large approbat. or self-e., and only moderate or full conscient. and caus., indulges parental vanity and conceit; thinks his own children much smarter than those of others; delights to exhibit their great attainments, &c.; and, if very large ideal. be added, would be likely to educate them for *show* and *effect*—to teach them the ornamental and fashionable, to the neglect of the more substantial, branches of learning—the fine arts, rather than useful learning; thus making them self-important fops, and vain and gaudy belles, rather than useful members of society: with very large cautious., indulges a multitude of groundless fears and unfounded apprehensions about them, and borrows a world of trouble on their account: with benev. very large, and acquis. only moderate, makes them many presents; with the moral and intellectual organs also large or very large and well-cultivated, has a happy talent for instructing them, and delights in it.

FULL.—One having philopro. *full*, will take considerable interest in children, especially when they begin to walk and prattle; bear much from them, particularly when combat. and destruct. are only moderate; and, when they are possessed of high intellectual charms, will often notice and play with them, and generally please them; and, if he has children of his own, will make strenuous efforts and great sacrifices to provide for, and to educate, them; but, with combat. and destruct. larger than philopro., will be rather impatient

when troubled by them, and sometimes severe with large or very large adhes., benev., conscient., reasoning organs, and self-e. and combat., at least love children, yet be far from spoiling them by indulgence, and generally secure their obedience, yet harsh towards them.

MODERATE.—One having philopro. *moderate*, is fond of children., and cannot bear much from them; sometimes take some interest in them, yet does not like children; may love his own, yet does not fancy those of others. One with philopro. moderate and adhes. large, may love children as *friends* rather than as children; and, with benev. also large, will take all needful care of the feelings of kindness and duty, without being partial to children as such.

SMALL.—One having philopro. *small*, with combat. large, is generally severe, and easily vexed, with children; and, with self-e. also large, and benev. only moderate or full, is domineering, haughty, and arbitrary towards them, and thus extremely unpopular with them, and delights to torment and tease them.

VERY SMALL.—One with philopro. *very small*, will be a stranger to this passion, and deal with children entirely as other organs dictate.

LOCATION.—This organ is located in the centre of the hind head, just above the sharp point of the occipital bone, and back of the top of the ears. When the lobes of adhes. are large or very large, and philopro. is moderate or small, a depression will be found between the lower portion of the two lobes of adhes., but when philopro. is also large or very large, this portion of the head will be elongated, as in the skull cut of Aurelia Chase. When philopro. and adhes. are both large, and inhab. is small, it assumes a sharpened appearance, running horizontally between the two lobes of adhes.

3. ADHESIVENESS.

Susceptibility of attachment—propensity to associate—propensity for society—inclination to love, and desire to be loved.

The chief office of this organ is to create those sentiments of social and, with amat., of *conjugal* affection, which bind mankind together in families, societies, communities.

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and from which probably flows as much happiness, if
 virtue, as from any other source. This faculty is very
 ing, and generally a ruling one, in females; and its in-
 fluence upon society, is incalculable.

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LARGE.—One having adhes. *large*, exercises strong and
 ent attachment; is eminently social and affectionate;
 takes every opportunity to enjoy the company of friends, and
 feels very unhappy when deprived of it; does and sacrifices
 much for their sake; sets much by them, and goes far to
 see and help them; and makes a real, true, warm-hearted,
 and devoted friend. One having adhes. *large*, with combat.
 and destruct. *large*, readily takes the part of friends; resents
 and retaliates their injuries; protects their rights, interests,
 character, &c., as readily as he does his own; and, with
 self-e. only moderate or full, even more so; and yet, with
 self-e. *large* or very *large*, will occasionally fall out with
 them: with acquis. *large*, may love strongly, and be very hos-
 pitable and kind, yet unwilling to give his *money*; but, with
 approbat. and benev. also *large*, may be liberal among his
 friends, and sometimes forward to discharge the social bill,
 yet will be as affectionate as he is liberal; is very emulous to
 excel among friends, and cut to the heart by their reproach-
 es; and, if approbat. or self-e. is very *large*, and caus. only
 full, is jealous of those that excel him, and forward among
 friends; assumes the lead; and must be first or nothing:
 with moderate combat., destruct., and self-e., and *large* or very
large approbat., benev., conscient., ideal., mirth., and reasoning
 organs, will have many friends and few enemies; be amiable,
 and gain the good will of all who know him: with *large*
 ideal., will express his affection in a refined and delicate
 manner, and with mirth. *large*, in a pleasing, jocose, and
 lively manner: with *large* or very *large* event., will recol-
 lect, with vivid emotions of delight, by-gone scenes of social
 cheer and friendly intercourse: with *large* reasoning organs,
 will give good advice to friends; lay excellent plans for
 them; rightly appreciate their character; and, with cautious.
 also *large*, be judicious in selecting them, &c.

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VERY LARGE.—Those who have adhes. *very large*, or
 predominant, instinctively recognise it in each other; soon
 become mutually and strongly attached; desire to cling
 around the objects of their love; take more interest and de-
 light in the exercise of friendship than in any thing else;
 are unwilling to think or believe ill of their friends; sym-

pathize in their misfortunes; dread an interruption of friendship as the greatest of calamities; and willingly sacrifice ease, property, happiness, reputation, and sometimes even life for their sakes. Their friends may be *few*, but will be *dear*, and their attachment mutual, ardent, strong, and, with firm, large, constant; their joys, hopes, fears, trials, &c. one; their social intercourse delightful beyond description; their separation, painful, in the extreme; their loss, agonizing, almost beyond endurance; and the interruption of friendship, a frequent source of partial derangement.

One having very large adhes., with large or very large destruct., combat., self-e., firm., and benev., and only moderate or small approbat., secret., and conscien., will be a most ardent friend and an equally bitter enemy; will never forget a favour or an injury, till the one is rewarded, and the other avenged or confessed; cannot do too much good to his friends, nor evil to his foes; and will make all his acquaintance either ardent friends, or bitter enemies: with very large philopro. and large amat., sets every thing by his family, and almost *idolizes* them; takes more delight in home and friends than in any thing, if not in *every* thing, besides; cannot endure to be absent from home; is *pre-eminently domestick*; and, with very large benev. and conscien., promotes their happiness by every *effort*. and by every sacrifice in his power, and deeply sympathizes in their distress; and, with moderate combat. and destruct., regards the peace and quiet of the fireside as the greatest of pleasures, and family dissension as the worst of evils; and does every thing in his power to promote domestick quiet and happiness, &c. One having large or very large adhes., loves those best, and chooses them for his friends, who most nearly resemble himself, and gratify the largest number of his organs: with large or very large approbat., hope, ideal., and mirth., and only moderate conscien. and caus., the gay and witty, the fashionable and showy, &c.: with large or very large moral organs, the eminently devout and religious, the sedate and the sentimental: with large or very large ideal. and intellectual organs, those who are highly talented, intellectual, and literary, but avoids the ignorant: with very large conscien., requires, first of all, that his friends be perfectly moral and honest, but with conscien. moderate, is not particular in this respect.

FULL.—One having adhes. *full*, will make a social, com-

panionable, warm-hearted friend, who will sacrifice much at the shrine of friendship, yet sacrifice his friendship on the altar of the stronger passions; his friendship, though strong and ardent, will be less glowing and intense than that produced by large adhes. One having adhes. full, with large or very large combat., destruct., self-e., approbat., and acquis., will serve himself first, and his friends afterwards; form attachments, yet break them when they come in contact with the exercise of these organs; and, with large secret. and small conscient., will not be at all desirable as a friend, yet, after all, set considerable by his friends: with very large benev., large conscient., approbat., and firm., only moderate or full combat., destruct., and secret., and moderate or large intellectual organs, will be very good company; desirable as a friend; liberal, well-disposed, true to his friends, and always ready to do them a favour. Many of the combinations under adhes. large, will apply, except in degree, to adhes. full, in the selection of which, as in many similar cases, the reader will use his own *compar.*

MODERATE.—One having adhes. *moderate*, may be somewhat fond of society, and exercise some attachment to his friends, yet will sacrifice it upon unimportant considerations, and, though he may have many acquaintances, will have no intimate and very dear friends: with large combat. and destruct., will become easily offended with friends, and seldom retain a friend long: with large benev., will bestow his services, and, with moderate acquis., his money, more readily than his affections; and, with the selfish organs large, take care of himself first, making friendship subservient to selfish purposes.

SMALL.—One having adhes. *small*, thinks and cares little about friends; takes little delight in their company; prefers to live and act alone; is cold-hearted, unsocial, and selfish; has few friends, and, with large or very large selfish organs, a great many enemies, because he is himself so inimical to others. See combinations under adhes. moderate.

VERY SMALL.—when adhes. is *very small*, its influence is not observable, and the subject, a perfect stranger to friendship.

While amat. is generally much smaller, adhes., philopro., benev., and conscient., are commonly very much larger in females than in males, by which the former are qualified, in a *pre-eminent degree*, to enjoy the domestick and social relations, and to discharge the duties of their station.

LOCATION.—The *location* of this organ is outward and upward from philopro., and above amat., and its shape nearly oval.

4. INHABITIVENESS.

Love of home and country—desire to locate and remain in one spot—attachment to the place in which one has lived.

That there often exists a partiality towards particular places, and for no other reason than that one has *lived* there, is a very common phenomenon, and even necessary to man's happiness and well-being. This class of functions must be produced by *some* faculty; and the fact that its organ is found *adjoining* philopro. and adhes., the objects of which it directly and essentially aids, affords presumptive and analogical proof both of its existence and of the correctness of its location.

LARGE.—One having inhab. *large*, will have a very strong desire to locate himself in a single spot which he can call his home, and to remain there; leaves the place of *his* nativity and abode with the greatest reluctance, and returns to them with delight; soon becomes strongly attached to his house, his office, his garden, his fields, &c., and is generally satisfied with them; thinks a great deal of his native town, state, and country, and, when away from them, of those that have lived in them, &c. One having inhab. *large*, with philopro., adhes., ideal., individ., and local. *large* or very *large*, will be extremely fond of travelling, yet too fond of home to absent himself long at a time; in early life, will have an insatiable desire to rove about and see the world, and afterwards to settle: with approbat. and self-e. *large* or very *large*, will have high ideas of his *country*, of national honour, national advantages and privileges, &c.; and, with *large* or very *large* combat. and destruct., will be eminently patriotick and ready to sacrifice all, even life itself, in defence of his country's rights and honour, and of his own fireside; and, with *large* or very *large* ven., will look with great reverence to those departed worthies who have served and honoured their country, and also to the national relicks of past ages.

VERY LARGE.—One having inhab. *very large*, will be sometimes homesick, especially if philopro. and adhes. are also very *large*; will suffer almost any inconvenience, and

forego bright prospects of acquiring wealth, &c., sooner than leave his home; and experience, only in a proportionally higher degree, the feelings attributed to this organ large.

FULL.—One having this organ *full*, will prefer to live in one spot, yet, when his interests require it, can change the place of his abode without much regret; and, with large philopro. and adhes., will think much more of his *family* and his *friends*, than he will of his *home as such*.

MODERATE OR SMALL.—One having inhab. *moderate or small*, with large or very large hope, individ., ideal., and local., will be very apt to change his location either in hopes of improving it, or to see the world; will have an insatiable desire to travel in foreign parts; unless prevented by strong reasons, will be likely to live, at different times, in several different places; and, with philopro. and adhes. large, will regard his home not for its *own sake*, but for the sake of *family* and *friends*, and will not, by his mere love of home, be prevented from going where his interest or business leads him, nor be likely to suffer from a want of home.

VERY SMALL.—When this faculty is *very small*, its operation has no perceptible influence upon the character.

The author has seen numerous, striking developments of the organ in conjunction with a proportionate strength of the faculty; and also many other instances of the deficiency both of the organ and of the faculty. One of the most striking of the former, is the case of Judge Tucker of Williamsburgh, Va., half-brother of the late John Randolph, who, while yet in the prime of life, left a very lucrative and honourable profession for the sole purpose of living and dying where his fathers had lived and died. The organ is extremely large in his head, and also the organs of adhes. and philopro. The author might mention hundreds of others equally in point.

Between Spurzheim and Combe there exists a difference of opinion concerning this faculty and that of concent. Dr. Spurzheim gives the location and analysis of inhab. similar to that contained in this work, but maintains that the organ of concent. does not exist; while Mr. Combe maintains, that the organ of concent. (which will be next analyzed) occupies nearly the same position. But from the numerous and marked cases of a development of *each* organ in the absence of the other, and the perfect coincidence between the strength of these faculties and the size of their respective organs, of which, in no instance, has he seen a *failure*, the author is

thoroughly convinced that *both* are substantially correct—that there are *two* organs as analyzed and located in this work.

LOCATION.—The location of inhab. is directly above philopro., and partly between, and partly above, the two lobes of adhes. Where it is large or very large, and concent., moderate, an angle is formed near the union of the lambdoidal sutures, between which and the occipital bone, there will be considerable distance, but when it is small, no such organ will be found.

5. CONCENTRATIVENESS.

The power of mental concentration and continuity.

The object of this faculty is to continue the operations of the other faculties upon any given subject, until they have thoroughly acted upon it, and presented the result. The nature of the faculty may not yet have been fully analyzed, yet, of the *phenomena* ascribed to it, there can be no question.

LARGE.—One having large concent., is thereby enabled and disposed to keep his whole mind patiently fixed, for a long time, upon a single thing; to continue the existing train of thought, feeling, &c., and to exclude every other; to impart unity and mutual dependence to propositions, arguments, paragraphs, parts of a sentence, &c.; to dwell patiently on any subject of interest, and, with large intellectual organs, to go to the bottom of subjects; to investigate them thoroughly; to run out processes of reasoning, and chains of thought, &c., in all their bearings and consequences; to give his whole mind to one, and *but* one, thing at a time; and to hold his mind to a train of thought, subject of study, piece of labour, &c., till they are entirely completed. It imparts a unity and connectedness to all the conceptions and operations of the mind, and yet, in doing this, prevents that intensity, and rapidity, and variety which are manifested without it. One having concent. large, with large combat. and destruct., will prolong the exercise of anger: with cautious. large, that of fear: with ideal. large, flights of imagination, &c.

VERY LARGE.—One having concent. *very large*, is confused if several things claim attention at once; requires a long time to fix his mind upon any particular subject, or to divert it when once fixed; in conversation, is apt to be prolix and tedious, and wear his subjects threadbare, and, if inter-

rupted, is greatly disturbed, if not vexed: with individ. moderate or small, and the reasoning organs large or very large, is frequently abstract, absent minded, and so deeply buried in meditation, as to be unconscious of what is transpiring around him, and often dwells so long upon a subject as to distort it, and pursue it into absurd extremes. The style of Dr. Chalmers, and also of Dr. Thomas Brown, will serve as illustrations of the effect which this faculty produces upon the manner of communicating ideas.

FULL.—One having concent. *full*, will be inclined to dwell upon a thing to which his attention has been called, and also to impart as much perfection as may be to the operations of his mind, yet, when occasion requires, can change, without much difficulty, from one subject to another, and thus attend to a variety of objects within a limited time, and will preserve a happy medium between two great prolixity, and too great brevity.

MODERATE OR SMALL.—One with concent. *moderate or small*, is able and inclined to pass rapidly and easily from one kind of study, book, conversation, thought, feeling, business, occupation, &c. to another, from point to point, in argument, without connecting or arranging them; does not systematically arrange his subjects; fails to impart mental dependence to his sentences, paragraphs, propositions, and parts of a discourse, so that many of them could be omitted without affecting the rest; throws out his thoughts in concise and distinct propositions, rather than in long paragraphs; stops when he has finished, and even before he has sufficiently illustrated, his ideas, passes to others, and again returns; abridges his anecdotes and sentences by the omission of important particulars; drops one sentence, subject, anecdote, &c. to commence another, and forgets what he was beginning to say; wanders, in contemplation, through a great variety of different or opposite subjects; throws off care and trouble easily, and keeps no organ long in connected action unless it is powerfully excited.

One having concent. moderate or small, with adhes. small, thinks of his friends for the time being with vivid and intense emotion, but only for a short time at once, yet is not, therefore, inconstant in his attachments: with combat. and destruct. large, may get angry quickly, but, unless the injury is deep and intended, cannot retain his anger: with the intellectual organs generally large or very large, will be more likely

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to make rather a *general*, than a critical, scholar, and apt to have a smattering of all the sciences, than a profound knowledge of any; soon gets weary of one book, studies up another, and then returns to the first, thus studying by piecemeal; prefers short pieces upon various subjects long ones upon any—a newspaper to a book, &c.: with a large or very large, may have bold and original upon a variety of subjects, yet will not, without great or great excitement, have a chain of *connected* thoughts, any, and will make rather a striking and immediate, lasting impression: with ideal, imitat., mirth., individ., and lang., and the reasoning organs large or very large, make a better extempore speaker than writer, may give variety, but will never give copiousness, to conversation and course; will lack the requisite patience to prepare himself for critical reading, and yet possess great versatility of talent. For the merchant, accountant, superintendent, and those who are called upon to attend to a great many different persons and things, moderate or small concent. is indispensable, and a large or very large concent., extremely detrimental.

VERY SMALL.—One having concent. *very small*, has a great thirst for variety, and change of occupation, and is so restless and impatient, that he cannot continue long engaged at any one thing to effect much, and will experience, only to a still greater degree, the phenomena described under the head of concent. moderate or small.

In the American head this organ is generally moderate or small, which perfectly coincides with the versatility of their talents, and variety of their occupations. They often pursue several kinds of business at once, while the English and Germans, in whom the organ is generally large, experience the greatest difficulty in pursuing any other calling or occupation than that in which they were educated. The want of this organ constitutes a great defect in the American character, which is still farther increased by the variety of studies pressed upon the attention of each student in our schools and seminaries. This, indeed, constitutes one of the greatest defects in the present system of education. It is generally moderate or large in those who spend their lives in doing a single thing, such as factory tenders: and this furnishes an important hint to those who wish to cultivate the faculty. It is generally, though erroneously, supposed, that a large endowment of this faculty is necessary to great power of mind.

scholar, and a transcendent genius. The fact is far otherwise. Franklin evidently possessed but a small portion of it; and perhaps the majority of eminent men whom it has been the fortune of the author to examine, have possessed but an inferior endowment of this faculty. When it is weak, the mind seizes at once what it seizes at all, and acts with so much rapidity, that a second subject is introduced before the first is completed, or, at least, before these operations are fully presented and illustrated; so that such persons are liable to be frequently misunderstood from a want of sufficient explanation. Concentration of thought, style, and feeling, in which there is produced, as may give rise, a *focus* of feeling or of intellect, is the result, not, as is generally supposed, of concent. large or very large, but, of moderate or small, an active temperament, and of large or very large intellectual faculties. Large concent., as and those were, dilutes or amplifies the mental operations.

The difference between concent. and firm. is this; conceivable, and last. bears upon the *particular* mental operations for the being, while large firm. has reference to the *general* notions, plans, &c., of life. For example; one having concentration, and small, and firm. large or very large, will naturally prolong enough an occupation in which his attention would be rapidly callence, only to successive things, all of which would have reference under this grand object of pursuit, and from which he could not easily be diverted. If he were a merchant, he would pursue moderate mercantile calling with perseverance, yet he would be of their rule, without confusion, to wait upon many different customers, within a short time, &c.

LOCATION.—This organ is located above inhab. and adhes., and below self-e. When it is large or very large, a general fullness of this region will be observable, but no *protuberance* will be apparent; but when it is moderate or small, a proportionate semicircular depression will be very perceptible, of which part encircling adhes. and inhab., and following the lambdoidal sutures. When inhab. is also small, the depression is deepened at the union of these sutures.

†—VITATIVENESS.

Love of life as such—unwillingness to die.

It is evident that a desire to live, disconnected with any of the comforts of life, and, also, with all the objects to be secur-

ed by living, constitutes a strong passion, not only in man, but, likewise, in some classes of animals. In some, this instinctive love of life, and this fearful shrinking from death, amount to a passion, and nothing is regarded with more terror than dying. Hence the necessity of a faculty whose office it is to perform this class of functions, and, also, of a portion of the brain, by means of which it can manifest these functions.

The author became acquainted with Dr. Gibson, one of the editors of the Washington Telegraph, in whom the organ is very small, and who, when seemingly at the point of death, in consequence of a wound he had received, not only felt very little desire to live, or fear of death, but even exercised his mirth, which is large, in a high degree, although in the expectation that each hour would be his last.

LARGE.—One having *vitat. large*, aside from the *enjoyment* of life and the *fear* of death, will look upon life as one of the most desirable of all objects, and upon death as “the king of terrors.” This desire to live will also be increased by the desires of the other faculties. One having *vitat. large*, with the domestick faculties strong, will desire to live, not only because he looks upon his existence here as a most desirable object, but, likewise, on account of his family and friends: with *acquis. large* or very large, for the purpose of amassing wealth: with the intellectual organs large, to acquire knowledge: with *approbat. and self-e. large*, to gratify his ambition, &c.; but, when these organs are interrupted or disappointed—when *adhes.*, for example, is wounded by the loss of dear friends, *acquis.*, by the loss of property, *approbat.*, by disgrace, &c., the sufferings thus caused, may be so much greater than his love of life, that the individual may wish to die, and, by the aid of *destruct.*, seek relief in self-destruction.

VERY LARGE.—To one with this faculty *very large*, even the thought of dying will be dreadful, and he will most tenaciously cling to life, even though it be most miserable. The combinations under this head, except in degree, are the same as those under *vitat. large*.

FULL.—One having *vitat. full*, with other organs large or very large, will desire to live, but rather as a secondary, than a primary, object; and on account of his other faculties, rather than on account of his *vitat.*

MODERATE OR SMALL.—One with *vitat. moderate or*

small, will seldom think of dying, and when he does, will be much more affected by the consequences of death, than by a love of life; be less careful of his health, and those means calculated to lengthen life, than he would be with *vitat. large*. In this case, death will be preferred to trouble, and life desired rather as a *means*, than as an *end*, and for the objects sought to be accomplished.

VERY SMALL.—When *vitat.* is *very small*, a desire to live, and a shrinking from death, *as such*, and *per sese*, will never be thought of.

LOCATION.—*Vitat.* is located nearly beneath the *mastoid process*, and partly between *amat.* and *destruct.* See cuts,

6. COMBATIVENESS.

Propensity to defend, resist, and oppose.

The influence of combat. upon the other faculties, and, indeed, upon the whole character, manifests itself, not only in physical, but also in moral and intellectual, opposition. Its action is necessary whenever, in the execution of a difficult project, any thing is to be resisted or overcome. It acts upon animate, as well as upon inanimate, objects, and imparts to its possessor that nerve and determination which induce him to grapple with all his undertakings, as though he could and would effect his purposes.

The direction of this faculty, and the character of its manifestations, are determined chiefly by its combinations, and the education or breeding of the individual. When it is under the control of the higher sentiments and of reason, and directed to its proper objects, no manifestation of the mind is more virtuous or more praise-worthy; but when not thus controlled and directed, its manifestation is odious and vicious in the extreme. It was by this organ, directed, aided, and stimulated by *conscien.*, *self-e.*, the domestick faculties, reason, &c., that our ancestors achieved our ever-glorious Independence; and yet, from this organ in its perverted manifestation, originate those party strifes, family and village dissensions, bickerings and quarrels, mobs and physical combats which disgrace humanity.

LARGE.—One having combat. *large*, with *self-e.* full, and firm. *large*, will be eminently qualified to meet difficulties; overcome obstacles; brave dangers; endure hardships; con-

tend for privileges; maintain and advocate opinions; resist encroachments; resent injuries and insults, &c.; will defend his rights to the very last; suffer no imposition; seize upon whatever he undertakes with the spirit and determination requisite to carry it through all opposing difficulties; rather glory in opposition than shrink from it; be always ready, if not glad, to act upon the defensive, if not upon the offensive; inclined to call in question, and oppose, the opinions and the proceedings of others, and partly from pure love of opposition; will often urge his own opinions; generally take sides upon every contested question; and, with approbat. also large, will seek to distinguish himself: with a full or large brain, will possess energy and force of character in an eminent degree; and, with an active temperament, unless restrained by large benev., conscient., and caus., will be naturally too violent and too hasty in his temper, and subject to sudden ebullitions of passion.

One having combat. large, with *large* destruct., will unite harshness, and severity, and a kind of fierceness with his resistance, and frequently show quite too much spirit, and, with an active temperament, will not only be quick tempered, but, also, very severe and vindictive when roused; but, with destruct. moderate or small, may be quick to resent and resist, and cool and intrepid in the onset, yet will inflict as little pain as possible; will *conquer*, yet spare the vanquished, and can never punish one who has surrendered, especially if conscient. and benev. are large or very large; is more courageous than cruel; more petulant than violent; more passionate than harsh; and, when anger is manifested, will not add to it that fierceness, and that spirit of revenge, which give it a threatening aspect, and make it dreadful: with very large self-e., large destruct., and the selfish propensities stronger than the moral and reasoning faculties, will protect himself and his own exclusive privileges first of all; seem to claim the services of others merely upon the ground of his own superiority, and without thinking of returning an equivalent, and, perhaps, abuse those who infringe upon his rights, and, with conscient. moderate or small, those also who do not render him all the service and honour he claims; will seldom evince gratitude for favours received, because he will feel that they of right belong to him; will be naturally selfish and jealous, and apt to treat his fellow men, except those whom he condescends to make his particular friends, with a kind of con-

tempt, and if they cross his path, with scorn: with *acquis.* large or very large, *self-e.* large, and *caus.* only full, will defend his property; stand out for every farthing that belongs to him; and be very angry at those through whom he may have sustained any pecuniary loss; but, with *acquis.* only moderate, and *self-e.* or *approbat.* large or very large, will permit the injury of his property with comparative impunity, yet boldly sustain his injured *honour*, and preserve his *character* unsullied to the last, cost him what it may: with *self-e.* only moderate, and *adhes.* large, will suffer others to impose upon himself, yet will take the part of a friend with a great deal more readiness and warmth of feeling than he would his own part: with *amat.* large, will defend the other sex sooner than himself or his own sex—the character, the person, &c., of a lover, sooner than of himself, &c.: with *concent.* and *destruct.* moderate or small, and an active temperament, will be subject to sudden bursts of passion, which will continue but for a moment, and then leave him as calm as before, and, perhaps, vexed with himself because he cannot suppress his anger: with *lang.* and the reasoning organs large, is extremely fond of debate; very much inclined to start objections to what has been said; to argue on the opposite side of the question, even in opposition to his real belief, merely from love of argument; and, with large *firm.*, though vanquished, will argue still.

VERY LARGE.—The manifestations of combat. *very large*, are much the same with those under the head of combat. *large*, except when it is combined with large or very large *self-e.* or *approbat.*, *firm.* and *destruct.*, and only moderate or full *conscien.*, *secret.*, *benev.*, *ven.*, and *caus.*, in which case it actuates one to attack and provoke others without sufficient cause; to dispute and quarrel with those around him; crowd himself forward; push his opinions on others; create disturbance; kindle strife; encourage quarrels and engage in them; and creates a quarrelsome, combative, contentious spirit. One having very large combat., with large *destruct.*, is terrible and desperate in the onset; and fights with fierceness and determination: with large *amat.*, *philopro.*, and *adhes.*, will fight for his family, yet quarrel with them himself: with large *acquis.*, will quarrel for a penny: with large or very large *benev.*, *conscien.*, and reasoning organs, will be able to regulate his anger only by turning abruptly from his opponent, and by avoiding every thing calculated to excite his

combative spirit; find extreme difficulty in governing his anger, and, when really roused, be desperate.

FULL.—One having combat. *full*, is always ready, when opposition is called for, to engage in it, and, with a nervous temperament, soon excited to resent and resist, and naturally quick-tempered; will possess all necessary boldness and efficiency of character, and rather court opposition than shun it; yet will be far from being quarrelsome, or seeking opposition for its own sake. One having combat. *full*, with conscient., firm., benev., and caus. large or very large, though his anger is strong, will generally govern it; will be mild, kind, well-disposed, and peaceable; avoid quarrelling and contention, and yet possess a large share of *moral* courage, and owe the combative spirit he may manifest, more to the powerful stimulus he may experience, than to the natural activity and power of the passion; will show this feeling more in his *business*, and in moral and intellectual resistance, than in quarrelsomeness or physical combat; and seldom employ physical force, except when powerfully excited; but, with a predominance of the other selfish faculties, will possess an unenviable temper. The combinations under combat. large, will apply, except in degree, to combat. full.

MODERATE.—One having combat. *moderate*, will contend no more than the case really demands, and sometimes not even as much; will not tamely allow himself or others to be really abused and trampled upon, and yet, will bear long before he will manifest resistance, and be quite as forbearing as manliness and virtue will allow; will dislike quarrelling and avoid it as long as possible; may be irritable from the irritability of his temperament, yet is by no means contentious; will not be, in reality, tame and cowardly, nor yet very efficient; will exercise but little indignation, and be amiable, peaceable, easy with all, quiet, and inoffensive.

One having combat. *moderate*, with self-e. moderate or small, and large or very large philopro., adhes., acquis., benev., and conscient., will contend for children, family, friends, the oppressed, his religious opinions, moral principles, &c., with much spirit, and yet, suffer personal abuse with impunity: with large or very large self-e., firm., conscient., and the reasoning organs, will maintain his opinions with stability, and pursue his plans with firmness, and yet, do it in a quiet, but firm and effectual, manner; seek to accomplish whatever he undertakes without opposition; act

chiefly upon the *defensive*; make but little noise or bustle, yet hold on and persevere till his purposes, and plans are carried through; and, with cautious. also large, will take the castle rather by siege than by storm; accomplish considerable, and in the best manner, but must take his own time for it; and will be distinguished for his stability, judgment, and success: with large or very large caus. and compar., and large intellectual organs generally, will not distinguish himself in argument or debate, unless when powerfully excited, yet, if his head is large, will then be original and logical, and express many important ideas; be characterized more by perspicuity, and force of reason, than by passion and fervour of feeling, &c.

SMALL.—One having combat. *small*, will be unable and unwilling to encounter his fellow men; be mild, amiable, inoffensive, and rather inefficient; lack spirit, and presence of mind in time of danger; quail too quick under opposition, and shrink from it; love peace and seek it, even at a great personal sacrifice; avoid quarrelling; endeavour to reconcile the contending; surrender rights rather than contend for them; endure oppression rather than shake it off; take abuse in good part; be forbearing, and generally beloved; and, with destruct. moderate, whatever may be his other qualities, will be unable to effect any thing of importance, or cut a figure in the world; and, with large or very large domestick, moral, and intellectual organs, will seek his chief gratification in retirement from the noise and bustle of active and publick life, in literary and scientifick acquirements, religious exercises, &c.; and, though he may have a high endowment of natural talent, will have nothing to stimulate and bring it out; and, with cautious. large or very large, will be timid, irresolute, cowardly, and easily overcome by alarm.

VERY SMALL.—One having combat. *very small*, with cautious. very large, is passive, tame, cowardly, chicken-hearted, weak, destitute of spirit, force and energy of character, and may be abused with impunity; is excessively timid; does not stand his ground; never ventures; will never manifest anger, and be utterly unable to withstand opposition.

When the author was in the town of Milton, Pa., in 1836, one of the editors of that place, who was a decided opponent of phrenology, for the purpose of testing the science, brought forward a lad who was distinguished for his talents, his shrewdness, high-toned, manly feeling, and for his apparent

boldness and daring in horsemanship. To make the experiment the more satisfactory, the author was blindfolded. The lad was described as possessed of extraordinary talent, and high moral feeling, joined with some cunning, but with small combat., and so extreme a development of cautious. as to make him timid and cowardly—too timid to run any risk, or venture near the brink of danger. All present allowed that the description, throughout, was very correct, except that the most marked feature of his character had been *reversed*. He was considered the most daring and reckless youth in the whole village. Many instances, however, were soon cited, of his unwillingness to mount horses with which he was not fully acquainted, and which were considered fractious. His brother also stated, that he was excessively afraid in the dark; and only a few days previous, his father had remarked to some one present, that, although he affected great daring, bravado, and willingness to fight, &c., yet, when brought to the sticking point, he always contrived, and sometimes very ingeniously, to get out of the scrape without coming to blows. Still the youth affected to be as courageous and as daring as ever, until, at supper, in the evening after his examination, when his mother, who doubtless knew best his real character, accosted him substantially as follows: "My son, you know that you are a coward: why, then, do you persist in denying it? You know that I can never make you, old as you are, go to bed alone; and that, whenever you are left alone in bed, you will get up and come down." "I know it, mother," replied the humbled boy, "but I did not wish the other boys to find out that I was a coward, because, when they do, they will call me out to fight."

The real explanation is this. His very large self-e. and large approbat. created the demand for apparent bravery, and his very large intellect. and large secret., enabled him to devise this method of supplying his want of native courage with this counterfeit bravery; while his predominating cautious., which caused his excessive fear, kept him from exposing himself to any *real* danger; and his self-e. gave him the self-confidence necessary to carry out the ingenious expedient which his intellect had devised.

The following anecdote was related to the author. A Mr. S., in a certain engagement with the Indians, fought desperately, even with a bravery which greatly astonished those who had known his *father*, who was always branded and

ridiculed as an arrant coward. He then confessed, that his *fear* was almost insupportable, and that he fought thus bravely only to wipe out the disgrace of his father.

These facts, with ten thousand others which might easily be cited, clearly show, that what is generally considered bravery, is more frequently produced by approbat. or self-e., than by combat. Hence, great cowards often *appear* to be men of real courage.

The way is thus opened for the remark, that the amount of combat. *manifested*, depends, in no small degree, upon the stimulus under which it acts. For example; suppose two young men, possessed of an equal share of combat., and alike in every respect, except, that one possessed a very large share of approbat. and very small adhes., and the other only a small degree of approbat., but very large adhes. Now, under given circumstances, the former would be as much more indignant at an insult offered to him, and touching his honour. than the latter would be, as his approbat. was larger than the latter; whereas, the latter would take up the quarrel of his friend as much quicker than the former, and fight harder, as his adhes. excelled that of the former. Illustration presents a *general principle*, which applies with equal force to the combinations of any of the other faculties with that of combat., and to all the combinations of the organs.

The application of this principle, will most satisfactorily explain, how a man may be perfectly honest in some things, and quite dishonest in others, as well as ten thousand other interesting phenomena of the human mind. It will explain to us, how the timid and delicate mother, in rescuing her darling child from imminent danger, can assume the boldness of the hero, nay, the fierceness of the tiger.

In this last case, the phenomenon is explained thus: Very large philopro., very powerfully excites what combat. there is, but for which excitement, timidity would take the place of boldness, and cowardice, that of courage.

LOCATION.—In a common sized head, combat. is located about an inch and a half behind the top of the ear, and extends itself in a perpendicular direction. When it is very large, and the surrounding organs large, it will cause a thickness of this part of the head, which may be the more easily observed by placing the thumb upon the organ on one side, and the fingers on the opposite side; but when it is

moderate or small, there will be little protuberance or breadth in this region.

7. DESTRUCTIVENESS.

Propensity to destroy, exterminate, and inflict pain.

In the economy of human society, many things are to be destroyed to make life even tolerable. Death and destruction enter largely into the great law of nature. Hence, the necessity of some faculty to exercise this propensity to destroy. We often see it in the child, which, long before it "knows how to choose the good and refuse the evil," manifests an innate and strong propensity to tear in pieces, break, and destroy whatever comes in its way. As it advances in life, it even makes a pastime of tormenting and killing flies, and all such animals as fall into its power. When a little older, it delights in hunting, and indulges feelings of hatred and revenge.

We, moreover, see that this same character^{the} of destruction, enters into every department of organized matter, and forms no unimportant feature, as well of the *moral*, as of the *natural*, government of God. The exercise of this function, must therefore be both right and necessary, else, why should it be exercised by the Creator? And there evidently exists, not only no reason why this class of functions should not be performed by a distinct mental faculty, but there certainly exists every reason for supposing that this is the case. It is homogeneous in its kind, and unlike any other in its character; and, consequently, demands a distinct faculty for its exercise, and upon the same ground with any other class of functions.

LARGE.—One having destruct. *large*, with large combat., firm., and self-e., possesses that sternness and severity of character, which make others fear to provoke him, and that force of character which enables him to prostrate and surmount whatever obstacles oppose his progress; accompanies his mandate with a threat, either implied or expressed; is pointed and sarcastick, if not bitter, in his replies; feels strong indignation towards those that displease or injure him, and is disposed to persecute them by injuring their feelings, reputation, or interests, or by treating them with entire contempt and neglect; experiences a feeling of revenge and bitterness

which, unless restrained by secret., conscient., benev., &c., he does not fail to show.

One having destruct. large, with large adhes., loves his friends dearly, yet often injures their feelings by saying bitter things to them, which, with conscient. large, he often afterwards regrets: with combat. moderate, is slow to wrath, but bitter and vindictive when once roused, and will have satisfaction before he can be appeased: with secret. large, and conscient. moderate or small, watches his opportunity to take vengeance, and strikes in the dark; but with secret. small, warns before he strikes: with benev. large or very large, may be sometimes harsh in his efforts to do good, and thus often cause needless pain, but will do this more by his *manner* than from any cruel design; will be kind, and sympathetick, and sensitive to the sufferings of others, and yet, very harsh and severe when provoked; and generally exercise this faculty upon inanimate, rather than upon animate, objects: with conscient. and combat. large, and secret. small, is apt to find considerable fault, and that in a very harsh manner: with large or very large compar., applies disgusting epithets to his enemies, and compares them to some most odious or disgusting object; is pre-eminent for his sarcastick comparisons, which always fit the one for whom they were made,* &c.

VERY LARGE.—One having destruct. *very large*, with large or very large benev., conscient., and caus., may be enabled so to govern and restrain his indignation, that it will seldom carry him beyond the bounds of reason and justice, or break out into ungoverned rage and violence, yet when roused, will be dangerous, and like a chafed lion, and be obliged to avoid the causes of excitement; will be fond of teasing, and also of hunting, and the warlike array of a general muster, &c.; and, with large or very large combat., self-e., approbat., firm., and hope, will excel as a soldier, &c. For other combinations, see destruct. large.

FULL.—One having destruct. *full*, with large firm., and full combat. and self-e., has sufficient harshness and severity of character to keep off and punish those who would otherwise injure him; to take the rough and tumble of life, and push his own way through it; and to destroy or subdue whatever is prejudicial to his happiness, yet is neither mo-

* John Randolph.

rose nor cruel; when driven to it, can witness and inflict pain, but does it reluctantly, and causes as little suffering as he consistently can; when his anger is not highly excited, is mild in his disposition; and, excepting occasional furries of passion, which are produced by irritability of temperament, seldom shows strong indignation.

One having destruct. full, with large benev., conscient., ideal., and adhes., will possess uncommon sympathy and tenderness of feeling, mingled with little sternness and harshness; will secure obedience, and accomplish his wishes by kindness and persuasion, more than by threats and passion, and be beloved more than feared: with large or very large benev., cannot bear to see pain or punishment inflicted, except when he is angry, and then may inflict it with delight; yet, with large combat. and mirth., delights to tease and tantalize others; will not be wanton and cruel in the infliction of pain, yet will seldom allow his indignation to slumber when his own interests, or those of his friends, or the cause of justice or humanity, demand it; in ordinary circumstances, will inflict but little pain, yet will manifest strong displeasure towards his enemies, and, when his indignation is fully kindled, show even more severity and bitterness than the occasion demands; will not readily forget the objects of his displeasure, and will be far from possessing a tame and insipid character.

MODERATE.—One having destruct. *moderate*, will manifest only a moderate share of indignation and severity of character; often spare what should be destroyed or punished; and, with large or very large benev., will be unable to witness suffering and death, much less to cause them; and will not possess sufficient force of mind or fierceness of character to drive through important undertakings: with benev. and the moral organs generally large or very large, will be beloved more than feared; will possess an extraordinary share of sympathy, so much so as sometimes to overcome him, and amount to a weakness; and will secure his wishes more by persuasion and mild measures, than by threats or harshness.

SMALL.—One having destruct. *small*, manifests his anger in so feeble a manner, that it effects but little, and provokes a smile, rather than fear: with benev. very large, possesses too little hardness of heart to inhabit a world of suffering and endure its cruelties and hardships, and cannot himself endure physical suffering.

In its perverted exercise, this faculty creates a vindictive, bitter, revengeful, over-bearing spirit; delights in tantalizing and tormenting; produces cruelty towards beasts, and those in its power; gives a relish for hunting, killing, destroying, witnessing publick executions, and such *amusements* as the fighting of men, dogs, and fowls, in bull-bating, bear-bating, &c.; produces a propensity for war, murder, violence, bloodshed, &c.; instigates children and others to stone, catch, torment, and destroy birds, insects, and such animals as fall in their way, and also to stamp, strike, tear in pieces, and exhibit other signs of rage, violence, &c.; and, with approbat. and self-e. very large, to engage in duelling, &c., and pursue enemies till revenge is fully satisfied.

That the class of functions here described, constitutes a very extensive and a very influential portion of the mental operations, no attentive observer of human nature can entertain a doubt. Every page of the history of man, from that which records the murder of Abel by his own brother, to that which closes with the wars of Florida and Texas, is written in characters of violence and blood. Even the most favourite *amusements* of men have always been sanguinary: a specimen of which are the theatrical representations and gladiatorial shows which have always delighted mankind. Every publick execution is crowded with eager spectators of all classes and ages, and of both sexes, who attend mainly to gratify their destruct. by witnessing the violent death of a fellow mortal. Almost every newspaper is stained with the horrid details of some cold-blooded murder, duel, or suicide, or some other act of violence or destruction in some of the unnumbered forms it assumes. If phrenology did not make provision for this class of functions, this omission would be *prima facie* evidence of its destitution of truth, and inconsistency with nature.

Its exercise is either virtuous or vicious, according to the circumstances in which, and the objects upon which, it is exercised. Perhaps no organ is more liable to be abused than this, or productive of more misery; and yet, this is by no means owing to the nature and the original character of the faculty, but solely to its *perversion*. Hence the importance of its proper education.

LOCATION.—This organ is located beneath the temporal bone, and, when large, extends from three to six eighths of an inch above the top of the ear. When it is very large, it

thickens the middle of the base of the head, and makes the ears stand out from the head. When it is large, or very large, and secret. is small, it produces a horizontal ridge which extends about half an inch above the top of the ears.

8. ALIMENTIVENESS.

Appetite for sustenance—desire for nutrition.

This faculty creates a relish for food, drink, &c.; renders important assistance in selecting the kinds of food best calculated to nourish the body; when the system needs a further supply of food and drink, produces hunger and thirst, and, when it is unperverted, and the stomach is in a healthy state, is a sure directory as to the quantity and the quality of food necessary for the purposes of nutrition and health.

LARGE.—One having aliment. *large*, is very fond of the good things of this life, and frequently eats more than health and comfort require; partakes of food with a very keen relish; sets a very high value upon the luxuries of the palate; and, according to his means, is a *good liver*.

One having aliment. *large*, with *acquis.* also *large*, will indulge his appetite, when he can do so without too great expense; but, when good eating is costly, will sometimes suffer hunger rather than pay a high price to appease it, except where he is ashamed not to eat; will expend money reluctantly for sweetmeats, &c., unless his aliment. is stimulated by a favourite dish, or, to him, favourite sweetmeats, but will, nevertheless, find it hard to keep from eating whatever delicacies may be in his way: with *acquis.* moderate or small, will spend his time and money freely for rich viands and rare liquors; and, if *large* or very *large* *adhes.* be added to this combination, will not only take the greatest delight at the convivial board and the social meal, but will spend money even more lavishly than is necessary to entertain his friends: with *conscien.* *large* or very *large*, will feel guilty whenever he over-indulges his appetite, and will endeavour to regulate his eating according to his ideas of duty, yet will be obliged to struggle hard against this as "an easily besetting sin," by which he will, nevertheless, be often overtaken: with *conscien.* and *ven.* *large* or very *large*, will be thankful for his

food as a bountiful gift from the hand of his Maker :* with lang., mirth., and adhes. large or very large, and secret. only moderate, will be conversational, social, and humorous at the festal board: with the intellectual organs generally large, will prefer conversation upon rational and scientific subjects: with ideal. large or very large, must have his food prepared in the nicest manner, and in elegant and fashionable dishes; but, with ideal. moderate, thinks more of the food and of the cookery, than of the ceremonies or the style, of the table; with self-e. large, and acquis. only moderate or full, will be satisfied only with the first and the best table, even if he is obliged to pay a high price for it: with large approbat. and ideal., will be very ceremonious at table; but with ideal. only moderate, and self-e. and caus. large, will despise ceremony, yet, with large or very large benev., will provide bountifully, and show great hospitality at table, without much splendour or ceremony, &c.

VERY LARGE.—One having aliment. *very large*, will be too much given to the indulgence of a voracious appetite; too ready to ask "what he shall eat and drink;" will think as much of his meals as of almost any thing else, and be strongly inclined to act the epicure or the gormand. The combinations of aliment. *very large*, are analogous to those produced by aliment. *large*, except that its manifestations will be greater in degree, which the judgment of the reader will readily supply.

FULL.—One having aliment. *full*, partakes of food with a good relish, yet is not a gormandizer, nor very particular in regard to what he eats and drinks; can endure a poor diet, yet is very partial to a variety of rich dishes, and sometimes overloads his stomach. The combinations of aliment. *full*, resemble those of aliment. *large*, except in an inferior degree.

MODERATE.—One having aliment. *moderate*, is by no means destitute of a relish for food, yet, when in health, is not particular as to what he eats; prefers a plain, simple diet to that which is highly seasoned and very rich, &c.

One having aliment. *moderate*, with acquis. *large*, will grudge the money he pays for his meals, and frequently suffer hunger rather than pay the customary price for them; will prefer to take up with a poorer meal or a cold bite at a lower price, than to pay well for the best: with conscien.

* Hence, the custom of "asking a blessing" upon food, and of "returning thanks" for it.

large or very large, finds little difficulty in governing his appetite, because he has so little to govern, &c.

SMALL.—One having aliment. *small*, will have but an indifferent or a poor appetite; will care little about what he eats, or when he eats; and, with acquis. large, go long without food, and live very poorly, rather than part with his money to pay for food.

Gluttony, gormandizing, luxurious living, intemperance in all its forms, and the unnatural cravings of the stomach, are the perverted exercises of this faculty. To see the pains taken, and the preparations made, and the time and money worse than wasted, merely in gratifying this propensity, is most astonishing: and, above all, to see the monstrous perversions of it which everywhere abound, to the reflecting, sober mind, is humiliating in the extreme. That man, made in the image of his God, and endowed by nature with such transcendent powers of thought and feeling, that *man* should thus "make a god of his belly," and, for the mere purpose of indulging to excess this animal passion, thus demean and degrade himself so far below the brute creation—thus clog the wheels of this wonderful machine which we call *mind*, exhibits, in a most mortifying light, the depravity into which human nature is capable of being led. Yet such is the deplorable fact, and such is likely to be the character and condition of man, so long as he "lives to eat," instead of "eating to live," and thus continues to indulge his animal propensities at the expense of his moral and intellectual faculties.

The experience of all mankind shows that there exists a reciprocal and most intimate connexion between the faculty of aliment. and the state of the stomach, and, also, between the state of the stomach and the conditions of the brain; and still further, between the state of the brain and the mental operations; or, between the state of the stomach and the operations of the mind. But this subject will be enlarged upon in a subsequent chapter upon *physiology*.

LOCATION.—Aliment. is located just before, and a little below, destruct., in front of the top part of the ears, above the back part of the zigomatick process, and beneath the anterior portion of the temporal bone. It may be distinguished from destruct., by its being situated farther forward than destruct., and a little below it. It is generally large or very large in children.

9. ACQUISITIVENESS.

Propensity to acquire substance, and to appropriate it to one's self—love of property—desire to amass wealth, lay up, own, possess, keep, &c.

This faculty loves money *as an end*, and not as a means; money *for its own sake*, and not for what it will purchase; gives ideas of exclusive right, and personal ownership and possession; creates that feeling of *meum et tuum*, or that impression that certain things are our own, and that other things belong to others, which is so universally manifested among men, and upon which the law, and, indeed, all our claims to property, are founded, &c.

This faculty, in its operation, brings within our reach most of the necessities, and all the comforts and luxuries, of life; is the great nerve of commerce, manufactures, inventions, and *business* in all its multifarious forms; and is the great moving cause of husbandry, trade, the arts, and the improvements with which mankind are blessed. We little realize how much we owe to this faculty. The making of books, and apparel, and houses, the cultivation of farms, the building of villages, and cities, and stores, and canals, and the possession of nearly all that prevents life from being one dreary waste, may be traced, through the helps afforded by the other faculties, directly to the influence of this love of money. Without this faculty, man, like those beasts which are destitute of it, when he had satiated his hunger, and slaked his thirst, would wander on till again overtaken by these cravings of his nature; would not provide, in health and the vigour of life, for sickness and old age, but, like the savage of our western wilderness, in whom it is generally small, would live "from hand to mouth," providing nothing for a rainy day, and idling away his life.

That this feeling exists, and even manifests itself in bold relief in the human character, every observer of human nature will at once admit; and that, while, in some, it amounts to a ruling *passion*, in others, it is scarcely perceptible. Here, then, we have a distinct, a *sui generis*, and a homogeneous class of functions; and we must hence conclude, that there exists a distinct power of the mind which performs it.

LARGE.—One having *acquis. large*, is stimulated by his

love of money, to use arduous and self-denying efforts in order to acquire wealth ; takes delight in accumulating property of every description ; spends his money reluctantly for things to be *consumed* ; cannot endure to see waste ; enters upon his money-making plans in good earnest, or, perhaps, makes them his main object of pursuit ; unless he is accustomed to handling large sums of money, has a watchful and eager eye upon the small change, both in making and in spending money ; thinks much of becoming *rich* ; seems to place his heart upon what property he may possess ; and seeks, with avidity, to obtain all that belongs to him.

One having acquis. large, with self-e. only moderate, and conscien. and caus. only full, will occasionally discover a penuriousness, littleness, and closeness in his dealings, and also banter for trifles, if not for the half-cent : with hope large or very large, not only has strong desires to accumulate property, but also views every project of acquiring it, through the magnifying medium of hope, and thus exaggerates every prospect for making money ; and, with firm. and self-e. also large or very large, is eminently enterprising ; devises bold schemes for acquiring property, and enters upon them with great determination and energy, cheered on by seemingly bright prospects of success : with the perceptive organs also large or very large, is a first rate judge of property ; prone to trade and speculate ; and, with secret. also large, will excel in negotiating, and in conducting a trade ; is seldom taken in, and generally gets the best of the bargain : with hope very large, cautious. only moderate, and concent. small, will be disposed to enter so largely into business as to endanger an entire failure ; to venture beyond his means and capabilities ; to speculate too largely ; to acquire his money by traffick, or by investing it, expecting thereby greatly to increase it ; and, with large combat. and destruct. in addition, will be likely to prosecute his money-making operations with great vigour and energy ; and with firm. also large or very large, to drive them through all opposing difficulties, and either to "make or break ;" will be subject to reverses of fortune, and sometimes lose by imprudence what he has gained by enterprise ; but, with combat., cautious., self-e., hope, and the reasoning organs large or very large, and the perceptive at least full, will combine uncommon *energy*, with uncommon *prudence* ; may enter largely into business, yet will be so careful and judicious as generally to secure

himself against losses and accidents; will generally have fortune upon his side; and, with a large and active brain, unless prevented by his friendship, his benev., or his conscient., or by accidents, against which no carefulness or sagacity could provide, will doubtless be rich; but, with hope moderate, and cautious. large or very large, will desire to enter largely into business, yet fear to do so; frequently be "a day after the fair;" and deliberate so long before he decides what to do, as to lose the most favourable time for action; yet will sustain fewer losses, and, in what he does undertake, will be more sure of success; will not invest his money unless he can foresee the necessary result of the undertaking; to acquire property, *saves* rather than *speculates*; and prefers an income that is more *sure*, though it may be more *slow*, to one that is more promising, yet more precarious; takes all available security against losses by fire, by accidents, by dishonesty, or in any other way; makes every thing as safe as possible; and is over-careful in all his pecuniary transactions, &c.: with hope very large, concent. small, and firm. only full, will be likely frequently to change his plan of operation, or, it may be, his business, hoping thereby to get rich the sooner; will never be satisfied to "let well enough alone," nor to pursue one steady occupation long enough to reap much profit; but, with firm. large or very large, and hope less than firm., will be likely to pursue one steady business and plan of operation through life, unless literally compelled to change it by duty, or judgment, or friendship, or some other powerful motive: with cautious. very large, through fear of consequences, may waver in business, and will labour under the greatest anxiety about his property; and, with hope small, in the midst of wealth, friends plenty, and the fairest prospects, may really apprehend poverty and even starvation: with compar. and caus. large or very large, intuitively perceives what means or causes put in operation, are naturally calculated to effect certain ends; what property will be likely to increase in value; lays judicious plans; makes shrewd calculations as to what will be; and, with cautious. also large, so calculates as generally to succeed, &c.: with conscient. large or very large, though he may be very eager in his desire for money, and tax all his powers to accumulate property, yet will acquire it *only* by *honest* means; despise the "tricks of trade," and can be safely relied upon: with large or very large intellectual organs, will prefer to make

money by some intellectual, scientifick, or literary. pursuit, &c.

Acquis. merely desires property, but the *kind* of property selected for acquisition, is determined by the wants and the tastes of the other faculties. One having acquis. large, for example; with philopro. also large, will desire property both for its own sake, and, also, on account of children, or, with all the domestic faculties energetick, for his family, and will spend it freely for their sake: with approbat. large or very large, will seek money both to lay up, and also to obtain approbation by dress, equipage, elegant furniture, &c., and expend it freely for these purposes, yet may show penuriousness in other respects: with benev. very large, will love money, yet give it freely to relieve suffering, and also to do good to his fellow men: with large or very large moral and religious organs, will be likely to "be diligent in his business," economical and, perhaps, close in money matters, yet will give freely to benevolent, missionary, and religious objects, and for the purpose of converting men to Christianity: with ideal. and ven. very large, will be likely to lay up ancient coins, paintings, books, &c., and be an antiquarian: with the selfish faculties strong and vigorous, will lay up such things as will gratify his various selfish passions: with the intellectual organs large, books, philosophical apparatus, and other assistants to intellectual pursuits; and, with ideal. also very large, books that are elegantly bound and embossed, minerals, curious specimens of nature and art, &c.: with several of these organs large or very large, will desire money for its own sake, for the sake of family, for purposes of personal aggrandizement, for benevolent and literary objects, &c., *all combined*. Hence, this universal *scrambling* for the "root of all evil," which is the bane of human happiness and moral virtue.

This analysis of "the love of money" is certainly most beautiful. Phrenology shows us not only how strong the love of money is in every man, but, also, the *character* of this love, and the ultimate ends sought to be reached by it.

VERY LARGE.—One having acquis. *very large*, makes money his idol; taxes, to the utmost, all his powers to amass wealth; makes every sacrifice, and endures every hardship to secure this object, and allows nothing to divert him from it; spends money grudgingly, and is so penurious and close-fisted as to deprive himself of many of the comforts, and of all the luxuries, of life; is covetous and miserly, unless benev.

and conscien. are equally large, and can never be satisfied with adding field to field, house to house, &c.*

One having acquis. very large, with combat. and destruct. also large, and benev. and conscien. only moderate or full, will "grind the face of the poor;" practice extortion; take every advantage of his fellow men; make all the money he can, both by fair and foul means; and is light fingered. The combinations under this head will coincide with those under the head of acquis. large, with the modification produced by the mere increase of acquis.

FULL.—One having acquis. *full*, will be likely to be industrious, frugal, anxious to acquire possessions, both from love of money, and also to secure the comforts of life; will be zealous, if not quite eager, in all his money-making pursuits; and unwilling to spend his money except when his stronger faculties demand it for their gratification; will be neither prodigal nor penurious, unless made so by circumstances; will be likely to save enough to live comfortably, but live well upon what he has, yet, as a general thing, will find it very difficult to keep money by him, and *seem* to be extravagant.

So far as the *making* of money and the class of substances selected for acquisition are concerned, the selections under acquis. *large*, will apply to acquis. *full*; yet, in the spending of money, there may be a difference. One having acquis. *full*, with approbat., and ideal., &c., large or very large, will be industrious in *making* money, and quite anxious to become rich, yet will spend it too freely for fashionable and ornamental articles of convenience, dress, equipage, &c., or to make a show; with ideal. and local. very large, in travelling; with adhes. and benev. large or very large, for the purpose of assisting his friends; with the religious organs very large, in promoting the cause of religion and advancing the benevolent objects of the day, and will take much more delight in spending his money in this way, than in laying it up; with large or very large intellectual organs, in such things as will gratify these faculties; with several organs large, in such a manner as to gratify the greatest number of them; with amat. and adhes. large or very large, in supplying the wants, and augmenting the pleasures, of the other sex, &c.

This same principle of spending money, applies to acquis.

* Stephen Gerard, of Philadelphia, whose picture shows a very large development of acquis.

large, whenever the larger organs require it, at whose mandate *acquis.* will unlock her treasures, and may even permit extravagance. The additional combinations of *acquis.* full with the other organs, will be found to be *intermediate* between those under *acquis. large*, and *acquis. moderate*.

MODERATE.—One having *acquis. moderate*, desires money more as a *means* than as an *end*, more for its *uses* than to *lay up*; will pay too little attention to small sums, spend his money too freely, so that he can hardly account for the amount spent; does not grudge what he spends, or gives, or sees given; though he may be industrious, will not be sufficiently economical; will as soon purchase things to *consume* as to *keep*; and prefers to take the good of his money as he goes along, instead of laying it up.

One having *acquis. moderate*, with the domestick organs very large, will be likely to spend his money for the *present*, rather than reserve it for the future, wants of his family: with the selfish faculties strong, and the moral and reasoning deficient, will spend his money upon the gratification of his passions, and seldom accumulate property: with *approb.* and *ideal.* very large, and *caus.* only full, will be extravagant; likely to run into debt for the purpose of dashing out; and will be foppish: with *combat.*, *destruct.*, *self-e.*, and *firm.* large or very large, will almost throw away money to gratify his will: with *ideal.* and *self-e.* large or very large, never purchases a poor article, and pleases his fancy, comparatively regardless of its cost; and, with *hope* also large or very large, will be too apt to run into debt; spend money in anticipation of future income; and be too prodigal. One having *acquis. moderate*, may have a very strong desire to make money, but not upon its own account: with the domestick organs large, when he comes to have a family of his own, will love money much more than before, on their account: with the intellectual organs generally large, will desire it to facilitate his literary pursuits, &c. Hence, the amount of one's *acquis.* can seldom be determined, either by the eagerness with which he seeks it, or the manner of his spending it; and hence, also, some appear to be spend-thrifts at one period of their lives, and misers at another.*

* The author is acquainted with a Mr. H. who, until within five years, was accustomed to spend an annual income of several thousand dollars, laying up nothing; but who, since that time, has acted up to a determination to make, and save, all the money he can, not because he loves money, *per se*, any better now than he did then, but from other motives. His fellow citizens call him penurious.

SMALL.—One having *acquis. small*, holds money loosely; spends it without sufficient consideration, and often without receiving its full value; is thoughtless how his money goes, and, with hope very large, will live on, enjoying the present, thinking that the future will provide for itself; will spend his last dollar as freely as his first; is wasteful, or at least, does not save the fragments; and, with *approbat. and ideal. very large*, and *caus. only full*, will be a spendthrift; lay out his money to very little advantage; run into debt without making a provision for payment, &c. For additional combinations, see those under *acquis. moderate*.

VERY SMALL.—One having *acquis. very small*, neither knows or considers the value of money; cares not how it goes, nor how expensive things are, provided they take his fancy; will have no idea of laying up property and, with *ideal. and approbat. very large*, will spend all he can command; every thing pertaining to money being determined by his other faculties.

In females, this faculty is generally weaker than in males, while *ideal. and approbat.* are generally much larger, which accounts for the fact, that they spend money so much more freely than men, especially, for ornamental purposes.

The author has observed, that the sons of rich parents generally possess the organ (as they do the faculty) developed in an inferior degree. This is doubtless owing to the fact, that, having an abundance of money at command, they have had nothing to stimulate, and thus increase, this faculty, so that, from mere want of exercise, it becomes weak and feeble. This likewise accounts for the fact, that the children of men who have made themselves rich, generally make a very poor use of their fathers' earnings, and often fall into dissipated habits. A deficiency of this faculty is one cause of their idleness; and this, the cause of their dissipation, and this, frequently, the cause of their ruin.

Thus it is, that full *acquis.* is an important inducement to industry, and, therefore, highly promotive of virtue and moral worth; whilst a deficiency of this faculty leaves open the floodgates of temptation and dissipation. If this is so, the lesson thus taught mankind, by phrenology, is invaluable. We are thus taught the importance of a proper cultivation of *acquis.*, and, also, what that proper education is. We are farther taught, that the exercise of *acquis.* is virtuous or vicious, not *in itself*, nor in its medium exercise, but

in its *extremes* of manifestation. This faculty certainly needs to be educated no less than caus., event., calcu., or any other faculty of the mind.

The perverted manifestations of acquis. are, theft, cheating, extortion; with construct. and imitat. large, forgery, counterfeiting, burglary; penuriousness, meanness, a miserly, sordid, money-loving, covetous feeling, &c.

LOCATION.—This organ is located just before secret. and above aliment.; or, upon the sides of the head, and a little farther forward than the fore part of the ears; or, in the middle of a line connecting the organs of cautious. and calcu. It seldom causes a protuberance, but, when it is large, the thickness of the head just in front, and a little above the tops of the ears, will be conspicuous, even to the eye.

10. SECRETIVENESS.

Propensity and ability to secrete, to conceal, and to suppress the expression of the other mental operations.

We often think and feel what it would be very improper for us to express. Hence, the necessity of some faculty, the office of which is to suppress the open manifestation of the various mental operations, until the reasoning faculties, conscient., benev., &c., have decided upon the propriety and the utility of their expression. The legitimate office of this organ is not, as has generally been supposed, to keep the secrets intrusted to the individual, but to enable him successfully to keep *his own* secrets, and conceal *his own* plans from general observation. It is even unfavourable to keeping the secrets of others; because, inasmuch as it has to do with secrets, it creates an anxiety, not only to ascertain the secrets of others, but also to reveal them as secrets, but with the injunction of secrecy.

A good endowment of this organ is essential to *prudence* of character, particularly in speaking of, and exposing, one's business, &c., and also to etiquette and modern politeness. It removes the blunt, unpolished edge from the manner of expression, appearance, &c.; assists in covering many weak points of character; and prevents exposures, not to *physical* dangers, (for this is the office of cautious.,) but to the machinations of the designing and the envious, to the impositions of the crafty, and the false constructions of all.

LARGE.—One having secret. large, will generally keep

his thoughts, feelings, business, plans, opinions, &c. chiefly to himself, except when they are drawn from him; will effect his purposes indirectly, and without detection; will govern his feelings, and restrain the open manifestation of anger, joy, grief, &c.; can banish from his countenance and appearance the indications of his real feelings, and, with imitat. large, seem to feel as he does not: with firm., and self-e., and destruct. also large, will suffer pain and sickness without showing or complaining much of it; is prudent about speaking; careful in what he says; reserved; slow to communicate, form attachments, make acquaintances, &c.; does not make the first advances to strangers; is not free in expressing his feelings, but does it equivocally, and by piecemeal; with conscient. moderate, is suspicious of the intentions of others; wary, and always on the alert; generally answers questions, expresses opinions, &c., in an ambiguous, equivocal, evasive, or indefinite manner, which will bear different interpretations, so that he seldom commits himself; hesitates, and recommences his sentences as though afraid to speak out plainly just what he thinks; can employ cunning, art, management, and manœuvre, and act the double part; says but little, yet thinks the more; pries into the secrets of others, yet keeps his own to himself, or, at least, sounds others closely; generally judges correctly of character, especially if individ., caus., and compar. are large or very large, and so successfully conceals his own character and purposes, that but little is generally known of him except by a long and *intimate* acquaintance.

One having secret. large, with adhes. large or very large, may sometimes communicate his feelings freely to his nearest friends, yet will seldom do this, and exercise more attachment than he expresses: with amat. also large, may love strongly, but will express his love in a somewhat doubtful and equivocal manner: with combat. and destruct. large, unless the excitement is very sudden, and his temperament very irritable, may restrain, for a long time, the expression of anger, and cover up the fire which is burning in his bosom, yet, when he does give vent to it, will boil over in good earnest: with self-e., or approbat., or both, large or very large, caus. only full, and conscient. moderate or small, will be inclined to employ cunning and deception in advancing his reputation; operate indirectly, and through the agency of others; be given to eye-service, and will do many things

merely for *effect*, and "to be *seen of men*:" with cautious. large or very large, will be very careful, not only about what he *says*, but also about what he *does*; and, with the reasoning organs large or very large, be pre-eminently discreet and judicious, and never venture an opinion, unless he is very certain that it is perfectly correct, and then generally with a *but*, an *if*, or a *perhaps*; and will drop no word, and give no clew, by means of which he can be detected: with conscient. only moderate or small, and self-e. and caus. only full, and approbat. large or very large, will be deceitful, and inclined to employ cunning and artifice in accomplishing his plans; contrive to throw the ignominy of his evil deeds upon others; be very apt to say one thing in your presence, and quite another in your absence; cannot be confided in as a friend; and, with adhes. only full, and imitat. large or very large, can carry on his malicious designs under the garb of friendship: with combat., destruct., self-e., and approbat. large, benev., firm., and caus. only full, and conscient. only moderate or small, will be obsequious to superiours, and domineering to inferiours: with acquis. large or very large, and conscient. only moderate or full, will practise the "tricks of trade;" and make a good bargain whenever he can, even though he is obliged to use some misrepresentations: with destruct., self-e., and firm. large or very large, will possess great fortitude, and endure severe, corporeal suffering without flinching or complaining: with conscient. large or very large, may sometimes equivocate and employ deception in cases in which he is under no moral obligation to communicate the facts, and, also, in which his interest demands secrecy, but will never knowingly deceive others to their injury, especially if his duty requires him to tell the whole truth: with adhes., benev., and conscient. large or very large, and self-e. full, will be frank and candid in telling a friend his faults, yet will never reprove, unless his sense of duty compels him to do so: with firm. and self-e. very large, will seem to yield, yet will do so only in appearance; will say but little, and make very little ado about the matter, yet, in *acting*, will be immoveable and inflexible, &c.

VERY LARGE.—One having secret. *very large*, will be very apt to keep every thing pertaining to himself wrapped up in profound secrecy, and disclose his feelings to no one; be generally dark, secret, and mysterious in his movements; seldom accomplish his purposes, except in an indirect and in-

triguing manner; and be so crafty reserved, and mysterious, that no one will know much of his real character; and, with combat., destruct., and the selfish faculties generally large, the moral and reflective only full, and conscien. only moderate, will be "a snake in the grass;" practise art, cunning, and deception, &c.: with aliment. large, will steal pies, cakes, and sweatmeats: with acquis. large, will take and conceal money, property, clothing, &c.: with approbat. and destruct. large, and conscien. only moderate, will lie in ambush, plot and execute his plans of injuring his rival, in secret; and yet, *appear* to be his friend, &c. For farther combinations under this head, see those under secret. large, which are equally true with secret. very large, except in degree, and this the judgment of the reader will enable him to adapt to secret. very large.

FULL.—One having secret. *full*, will be able to keep his thoughts, feelings, and business to himself when occasion really demands it, yet will commonly express them without reserve; unless somewhat excited, will not be rash or blunt in the expression of his feelings, yet, when any of the faculties that are more energetick than secret., or when those that are not, become suddenly or considerably excited, will give a full, and frank, and strong expression to them, because, although secret. may be sufficiently active to hold even the larger organs in check when they are but little excited, it will not be powerful enough to do so when they are roused to more energetick action, so that he will fail to preserve an equanimity of feeling and conduct; is generally free in conversation and discourse, yet seldom commits himself; is not hypocritical, nor yet remarkable for saying all he thinks; and will generally govern his feelings, except when excited, but will then throw them out freely and fully; is somewhat reserved and suspicious, especially upon a first acquaintance, and yet, will generally be found to be sincere, unless strongly tempted by interest to act a double part, and even then, will not be really dishonest, especially if conscien. be large or very large; will know well how to keep dark upon points which he may wish to conceal, and also know how to ascertain the intentions and the secrets of others; and will be reserved to strangers and partial acquaintances, yet frank and open among his intimate friends.

One having secret. full, with conscien. large, will never knowingly practise deception to the injury of another, yet

may practise it in self-preservation, and in doing business especially when urged to it by other selfish faculties, and when it is unrestrained by the moral and intellectual faculties: with acquis. large or very large, and conscientious moderate or small, will bear, and even need, to be watched; sometimes give a false colouring to things in order to make a good bargain; and occasionally take the advantage. The additional combinations under secret. full, will be intermediate between secret. large, and secret moderate.

MODERATE.—One having secret. *moderate*, is generally frank, candid, and openhearted in his disposition and intercourse with men, and so ingenuous and undisguised as often to expose himself to imposition and deception; chooses plain, direct, and unequivocal manner of expressing his thoughts and feelings; has few secrets of his own which he wishes to keep, and cares little about learning the secrets of others, and, when things are told him with the injunction “not to tell,” he scarcely thinks of them again; and generally despises secrecy wherever he finds it.

One having secret. *moderate* or small, with combat. and destruct. large or very large, tells others just what he thinks of them; expresses his hatred and his love freely; is often understood as saying more than he really intended to say; and frequently expresses his anger in a harsh, blunt, and offensive manner; but, with conscientious equally large, and conscientious moderate or small, soon recovers his wonted serenity of temper, and, if he is conscious that he has said or done anything wrong, is soon very sorry for it, and ready, if not glad, to make any reasonable acknowledgment or reparation demanded: with conscientious, at least, full, firm., self-e., benev., and caus. large or very large, will take an open, fair, honest, honourable, dignified, and high-minded course, and heartily despise every thing like low cunning or management; employs none but fair means; and do nothing behind the curtain: with self-e. only moderate, or full, benev., ven., and adhes. large or very large, is naturally upright and honest himself, and open and fair in his dealings, and thinks others equally so; is too ready to trust others, and especially those who call him their friend; presumes too much upon the integrity and honesty of others, and relies too implicitly upon their word, so that he is extremely liable to be deceived and imposed upon: with self-e. or approbat., or both, and hope very large, or even large, is given to egotism; apt to talk too much of him-

self; becomes enthusiastick in telling what *he* has done or can do; is often the hero of his own tale; and too forward to display himself: with cautious. large or very large, manifests great care and deliberation in his business, yet is very incautious in his manner of speaking; is judicious in laying his plans, and providing against a time of need, and very deliberate and prudent in making all his arrangements, yet is very imprudent in the expression of his feelings.

SMALL.—One having secret. *small*, acts just as he feels; speaks just what he thinks; is so blunt and direct in his manner of expression as often to give needless offence; speaks out his whole mind without due regard to time, circumstances, or manner; communicates his ideas in plain and unequivocal language, and prefers natural and forcible, to elegant, expressions; is natural and open in his manners, and, with lang. full or large, generally ready to enter into conversation with his friends, and even with strangers, and to communicate to them his business, history, opinions, feelings, concerns, &c.; and can deceive only by means of his reasoning faculties, or by taking those steps which are calculated to cause deception.

One having secret. *small*, with conscient., benev., and the reasoning organs large or very large, will be incapable of deception; abominate and censure hypocrisy, concealment, and mere outside-show in all those ten thousand forms in which they are practised in society; keeps nothing back; gives away almost entirely to his feelings unless they are checked by his other faculties; and has a window in his breast, through which all that is passing in his heart, can be plainly seen. Additional combinations will be found under secret. moderate.

VERY SMALL.—One in whom this organ is *very small*, is a total stranger to the function and the influence of this faculty.

A deficiency of this faculty, by exposing at once whatever excesses or defects of character one may possess, is apt to leave, at first, a very unfavourable impression of a person upon the minds of others, yet, if it exposes the more disagreeable traits of character, it equally reveals the virtues; so that, if the agreeable traits of character greatly predominate over the more disagreeable, the individual will appear still more amiable in consequence of this deficiency; and, *vice versa*.

This faculty, in its perverted exercise, produces lying, de-

ceit, hypocrisy, and those ten thousand artifices in dress, furniture, equipage, &c., the chief object of which is to create false appearances, and, also, the innumerable arts and make-believes which enter into the very frame-work of society as it now is. From this faculty, also, with large or very large approbat., self-e., destruct., and combat., unrestrained by the moral or intellectual organs, arises that tattling, backbiting, scandalizing disposition which is by no means uncommon, and which does such immense mischief.

In the New England head, this organ is generally large: hence, that reserve in communicating things about themselves, and that tact in prying into the affairs of others, for which they are so noted; but, in the Southern head, it is small, which produces that frankness and openness which characterize Southern gentlemen.

LOCATION.—**Secret.** is located just above the organ of destruct., and runs nearly parallel with it, the centre of it being about an inch above the top of the ears. Or thus: let a person, standing behind one that is seated, place the third finger horizontally upon the head, so that the lower side of it will just touch the tip of the ear, and it will rest upon destruct.; then let the second or middle finger be separated from it about three eighths of an inch, and it will rest upon secret.; or, if the organ be small, fall into a depression: then let the first finger be separated from the second about five-eighths of an inch, and it will rest upon cautious., which, however, will be a little farther back than secret. When it is large or very large, with cautious. and destruct. also equally large, there will be no prominence, but all of the side-head above the ear will be full, rounded, and thick.

GENUS II.—MORAL, RELIGIOUS, AND HUMAN SENTIMENTS.

The character of the sentiments is much higher, more elevated, and more humanizing than that of the propensities, and, when not under the dominion of the propensities, is more virtuous and more praiseworthy than perhaps any other class of the mental functions. A very correct idea of the nature and character of these sentiments, may be derived from a comparison of civilized man with savages and barbarians, or of man with the brute creation.

Dr. Spurzheim, George Combe, and phrenologists gener-

ally, define the sentiments as distinguishable from the propensities, by their uniting a propensity to act with an emotion; but the author is unable to discover the reason why the passion of love, for example, is not as much "an *emotion* joined with a certain propensity to act," as the function ascribed to benev. Nor does the distinction that the propensities "are common to men and animals," designate them with sufficient accuracy, because benev., approbat., imitat., and some of the other sentiments, are found to belong to some animals of the brute creation, as well as to man.

SPECIES I.—SELFISH SENTIMENTS.

These seem to be intermediate between the propensities and the moral sentiments, partake, in part, of the nature of both, taking their direction, and the character of their manifestation, from the propensities when they predominate, and from the moral sentiments, in case they are the more energetick. Like the propensities, they greatly increase the propelling power, and the efficiency of the character; yet they terminate upon self., being blind impulses designed to secure selfish interests.

11. CAUTIOUSNESS.

Solicitude about consequences—apprehension of danger—instinct of fear—care—anxiety.

So numerous and so great are the dangers with which mankind are surrounded, so many evils beset his path, and so many things are to be provided against, that, unless there were implanted in the human breast by the hand of nature, *some* faculty which, upon the least intimation of danger, should sound the tocsin of alarm, and thus save him from accident, and, also, which should give him consideration and forethought, he would be liable to be frequently overtaken by impending dangers, and, also, would make, comparatively, little preparation for future wants. Of the *necessity* of the faculty, then, there can be no question; nor that the function of solicitude constitutes a very large class of the intellectual functions. Hence, the inevitable conclusion is, that there exists a faculty which exercises this class of the mental operations. But when we find that the strength and activity of this faculty, when compared with the other feelings, are proportionate

to the size of a given portion of the brain, reason and philosophy join in admitting cautiousness to be a separate faculty of the mind. Its office is, to provide against present danger, to cast up a bulwark of defence against danger in the distance, to watch over the interests of the individual, and to excite, repress, and direct the operations of the other faculties.

LARGE.—One having cautious. *large*, looks at every plan and project with a careful, anxious eye before he concludes upon the course to be pursued, and hesitates long before he finally decides; turns the whole matter over and over again in his mind; is very often in suspense, and remains too long undecided; fully considers every chance against him; takes all necessary, and, often, even unnecessary, precaution; too often reconsiders, and manifests a pains-taking, careful, anxious, provident disposition in all he does.

One having cautious. *large*, with combat. and destruct. also *large*, is slow in commencing, yet when once interested in any project, pushes it with great spirit; may be timid and fearful till his courage is once excited, but will then be bold and fearless; may be nearly overcome with fear before he commences acting or speaking, and where effort is unavailing, yet is full of courage, and spirit, and determination when he has once commenced, and where effort is required; combines discretion with valour; intrepidity with carefulness; prudence with determination, &c.; in case of danger, will be perfectly self-possessed, and yet have forethought enough to do just what the occasion demands; cannot be soon worked up to the sticking point, but is determined, if not desperate, when once kindled; may drive forward with some fury, but will steer clear of every thing that can upset his vehicle or obstruct his progress; and, with hope also *large*, will enter so largely into business, and push his projects with so much energy and zeal, as to *seem* to be very rash, and nearly destitute of caution, yet come out about right in the end: with compar. and caus. *large* in addition, will very seldom entirely fail in his projects, though he may be sometimes obliged to retrace his steps; will present seemingly contradictory points of character, sometimes appearing to be rash, and at others fearful; and, with a nervous temperament, will be either "in the garret or in the cellar;" when circumstances are favourable, or excite his hopes, and quiet his fears, will be in high hopes and spirits, and promise himself too much; but when his fears are awakened, and nothing excites his hopes,

be cast down, discouraged, and exceedingly anxious, and subject to extremes of hope and fear : with very large compar. and caus., and large perceptive organs, will generally come to a correct decision, yet take his own time for it ; will act understandingly, and make every effort tell directly on the object in view ; take hold of things judiciously and in the right place ; seldom retrace his steps, change his decisions, or undo what he has done ; in general, will be eminently successful, and seldom subject to accidents or disappointments ; consider well the *pros* and *cons* on both sides of all questions, and investigate the whole matter in hand thoroughly before decision or action.

VERY LARGE.—One having cautious. *very large*, is so doubtful, fearful, uncertain, and apprehensive, so irresolute and inefficient, that he is disqualified for prompt, enterprising, vigorous effort, and wastes the day of action in fruitless deliberation ; indulges groundless and unfounded apprehensions ; anticipates danger when there is little or no cause ; is unwilling to run any risk, and much more alarmed by sickness and trouble than the occasion really demands, &c.

One having cautious. *very large*, with combat., self-e., and hope moderate, will be irresolute ; easily discouraged ; unwilling to engage in any important undertaking for fear of experiencing a failure ; is timid, easily frightened, destitute of decision and energy, and unable to effect any thing important ; but if hope, firm., and self-e. are also very large, and combat. is large, cautious. will not prevent action and effort, but will simply take care, that every thing is provided for, arranged, and seen to : with hope, caus., and compar. *very large*, and the perceptive organs large, may take some seemingly bold measures, but they will be dictated by a correct judgment, rendered the more acute by the strong excitement caused by cautious. : with hope and combat. moderate or small, looks always on the dark side of prospects ; borrows a world of trouble, even in prosperity ; apprehends the worst rather than the best ; indulges gloomy, dismal, melancholy feelings, and often suffers intolerably from them ; pores constantly over misfortunes ; magnifies every difficulty ; diminishes advantages ; fears much more than hopes ; does not venture, or run any risk ; shrinks from difficulty, and, by his terror and alarm, is easily overcome, so that he cannot act on occasions of danger.

FULL.—One having cautious. *full*, will possess a suffi-

cient degree of this faculty to secure success, and provide against accidents in ordinary cases, yet will frequently seem to be very imprudent; does not act without care and forethought, yet does not consider so long as to let pass the day for action; and cannot be called rash or careless, except when rendered so by his other faculties.

One having cautious. full, with hope and combat. large or very large, will not possess sufficient circumspection to regulate and prevent the precipitate action of these faculties, and thus be hurried headlong by them into projects without sufficient caution or forethought, and will seem to be much less cautious than he really is.

When full, large, or very large, cautious. acts with a vigour reciprocally proportionate to the power of this faculty and the strength of the desires of the other faculties. For example; one having cautious. full, large, or very large, with philopro. very large, and acquis. small, will experience but little solicitude concerning his *property*, but feel the greatest anxiety concerning his *children*; but, with the same degree of cautious., and acquis. very large, and philopro. small, will expend his anxiety upon his *property*, and feel little for his *children*: with approbat. very large, will be over-anxious about his *character* and his *standing*: with conscien. very large, upon every point of *duty*, &c. This accounts for the phenomena, so frequently occurring, of an extreme anxiety concerning some things, and a want of it in other things—a class of phenomena which no other system of mental philosophy ever has accounted for, or ever can explain.

MODERATE.—One having cautious. moderate, will discover a want of forethought and discretion, yet the extent of this deficiency will be greater or less according as his other faculties do, or do not, expose him to danger. One having cautious. moderate, for example, with hope and combat. also moderate, will need but little cautious. to restrain the excesses produced by these faculties; with combat. and hope large or very large, will be hasty, inconsiderate, and improvident; with caus. and compar. very large, when not blinded by passion or prejudice, may be judicious, and lay good plans; with acquis. very large, will take good care of his property, yet be careless in other respects, &c. The remaining combinations of cautious. moderate, will be intermediate between those under cautious. full, and cautious. small.

SMALL.—One having cautious. *small*, will decide and act

without due deliberation ; be careless, precipitate, imprudent, and, consequently, often unlucky, and subject to frequent accidents ; will fail to perfect his plans, and therefore, often be obliged to undo what he has done ; proceed without forethought or care, and thus labour to the greatest disadvantage ; will sustain repeated and heavy misfortunes ; and, with combat. and destruct. large, will drive forward in a furious, reckless manner, so as often to defeat his plans, and frequently be in hot water ; will know nothing about fear ; but, with large or very large reasoning organs, may proceed so habitually under the influence of *reason* as to sustain few losses, yet will lack solicitude, &c.

VERY SMALL.—One with cautious. *very small*, will be destitute of fear, of forethought, of discretion, &c., and, consequently, rash, heedless, headlong, regardless of consequences, unfortunate, and governed by his other faculties.

This faculty is generally much more active, and the organ much stronger, in females than in males ; while combat. and distrust. are much smaller. Hence, the irresolution, fear, terroure, groundless alarms, and uncalled for anxiety, which they so often manifest : and also the superiour discreteness and propriety they generally possess over the other sex. In children, too, this organ is much larger than in adults, doubtless because their dangers being greater, the protection demanded is proportionally greater.

LOCATION.—This organ is located just above, and partly behind, secret. Or thus : when the head is erect, cautious. will be found upon the sides of the head, just back of a perpendicular line passing through the opening of the ears.

12. APPROBATIVENESS.

Love of the approbation of men—sense of character—desire for the favourable estimation, and the good opinion, of others—ambition for distinction and popularity—love of fame, &c.

Certain actions are considered praiseworthy, while others are considered disgraceful, which proves that the mind is so constituted as to approve of some things, and disapprove of others. Hence, we infer the existence of a distinct faculty which exercises this class of functions, and the facts that the strength of this class of functions is various, being energetick in some, and weak in others—that it is manifested in propor-

tion to the development of a certain portion of the brain—and that it is an instinctive and intuitive, and not secondary, exercise of the mind, and that it is unique and homogeneous in its character, establish the conclusion, that it is the product of a distinct faculty of the mind.

This faculty does not decide what actions are praiseworthy and what are not, but only arraigns the actions before such a standard as may have been settled upon by custom, by the dictates of the other faculties, by the passions, &c., and praises or blames, according as they do, or do not, conform to this standard. This standard has more or less reference to the *moral* qualities of actions, and, doubtless, if left to act in conjunction with a full and equal development of the other faculties, particularly of conscience, and if it were not warped by education, or the customs of society, would approve those actions which are moral, and frown upon those that are immoral. Yet such is the influence of custom and of “the fashions” in this matter, that the decisions of this faculty are not, in the least, to be relied upon as a standard of virtue. Properly trained, it would promote decency and propriety of appearance and manners; yet, as now manifested, it oftener produces the most disagreeable, not to say, sinful, actions, under the sanction of *fashion*. Its influence, however, in promoting morality and refinement, and in preventing vice by censuring it, is very great.

LARGE.—One having approbat. large, is extremely sensitive upon every point connected with his *honour*, his *character*, his reputation, &c., and, in all he does, will have an eye to the approbation and the disapprobation of his fellow men; frequently asks himself, if not others, what do, or what will, people think of this or that performance, course of conduct, &c.; is very desirous of being thought and spoken well of, of being noticed and commended, esteemed, praised, and admired; instinctively shrinks from whatever is considered disgraceful; will be affable, courteous, polite, and mindful of appearances, and frequently experience, in a very high degree, the feelings of mortification and shame.

One having approbat. large, with adhes. large or very large, will be extremely sensitive to the approbation and the disapprobation, particularly of his *friends*; and with self-e. moderate, and firm. only full, will be disposed to act in conformity with their wishes, lest he should incur their censure or ridicule, which have a withering effect upon him; and,

with combat. and destruct. large in addition, will be too quickly offended by any coldness or apparent neglect, and too ready to construe any want of attention into dislike; will avenge his injured honour, and never allow any disgrace to be attached to his character: with self-e. only full, benev., at least, large, combat., destruct., and secret. only full, individ., event., lang., imitat., ideal., and compar. large or very large, will be a perfect gentleman: with secret. large, and conscien. moderate or small, will do things in secret which he would not, for the world, have divulged; be governed far more by the voice of publick opinion, than by the dictates of justice and conscience, and make the former, rather than the latter, his code of morals; but with conscien. larger than approbat., will fall in with publick opinion so far as he considers it right, but no farther, and, with combat. also large, will not only breast publick opinion with boldness, but will glory in facing the frown of men while engaged in what he considers a righteous cause: with benev. large, will add to his strong desire to please those around him, a strong desire to make them happy, which together will make him doubly obliging and attentive to the wants of others: with cautious., secret., ven., and conscien. large or very large, and self-e. small, will have a very strong desire to please, and, also, great anxiety lest he should not succeed in pleasing; feel a great deference, especially for superiours in age, talents, &c.; possess a feeling of his own unworthiness and inferiority; and also of reserve, which together produce extreme diffidence and backwardness; a natural shrinking from exposure; and a bashful feeling, from which, when he is among strangers, he will suffer intolerably: with combat., destruct., self-e., firm., ideal., individ., event., and lang. large, and compar. and caus. very large, will possess, not only a high order of talent, but, also, that restless ambition for distinction and fame which will spur him on to use his utmost efforts to attain pre-eminence, and thus enable him to distinguish himself, particularly for his intellectual qualities: with cautious. and conscien. very large, secret. full, and the intellectual organs large, will fear to be noticed, lest he should be reproached; appear before the publick with extreme reluctance; shrink from the popular gaze; sometimes feel almost compelled to abandon any undertaking in which he may have been engaged, and shrink from the thought of publick responsibility: with self-e. full or large, hope very large, combat., ideal., in-

divid., lang., and compar. large, and conscien., ven., and caus. only full, will take the other extreme; be likely to put himself forward in conversation, debate, publick meetings, societies, parties, &c., be officious, vain, and conceited, and too apt to meddle in affairs which belong to others: with ideal. very large, caus. only full, and a smaller sized brain, will be a fashionable dandy, who will devote himself chiefly to dress, etiquette, and tea-table talk, which will be without sense or point, and, though he may pass well in fashionable society, will be unable to think or reason upon subjects, &c.

VERY LARGE.—One having approbat. *very large*, will regard his *character* as the *apple of his eye*, and the approbation of his fellow men as the idol of his heart; will be withered by the finger of scorn or the breath of slander; unable to bear up under ridicule, and be ever goaded by a morbid sensibility to shame and reproach. One having approbat. *very large*, with self-e. large, caus. only full, and a brain of only ordinary size, will be both proud and vain; inclined to be very ceremonious, merely for effect, and for the sake of appearances; affected in his manners; excessively eager for fame, and ever fishing for popularity, yet destitute of the talents requisite to obtain his desires; and, with ideal. *very large*, will be a gay, dressy, showy, affected, ceremonious fop or belle, floating upon the surface, or following the wake, of popular applause and fashion, and a perfect index of both, shifting, like the weather-cock, with every changing breeze of publick opinion, &c. Under approbat. large, will be found additional descriptions and combinations, which will apply to approbat. *very large*, except that they are not sufficiently intense.

FULL.—One having approbat. *full*, will place a high estimate upon his character, and be by no means indifferent as to what may be thought and said of him, yet will sacrifice his honour upon the altar of his stronger passions; will possess sufficient approbat. to create ambition, and a high sense of honour, if not a strong desire to gain popularity, and yet, from this motive alone, will not materially injure himself, nor will he turn aside from the object he may be pursuing to pluck the wreaths of popular applause; may seek distinction, and, indeed, manifest a strong desire or make great sacrifices to obtain it, yet he will seek it, not chiefly as an end, but partly as an end, and partly as a means; will not be governed by the voice of publick opinion, yet will not, by any means, be

insensible to its dictates; and will so conduct as to secure the good will of all, at least, as far as he can do so consistently with the gratification and the demands of his other faculties, yet no farther.

One having approbat. full, with adhes. large, will seek to please his friends, and, to escape their displeasure, in doing this, will sometimes even go farther than he ought: with large or very large firm., self.e., and conscient., and full combat., will first please himself, faithfully discharge his duty, and seek honour as a secondary object; will be sufficiently condescending and affable to please all, and yet be too firm and independent ever to be enticed from the path of rectitude by the syren voice of popularity, or driven from it by the lowering frown of popular proscription, or by the hoarse voice of publick censure; will not eagerly adopt all the ridiculous whims of "fashion," because "everybody else does so," nor yet be so inattentive to what is generally approved as to be singular, and, without cause, to incur the displeasure of any one: with combat., destruct., amat., self.e., and ven. full, benev., conscient., ideal., adhes., mirth., imitat., lang., and the reasoning organs large or very large, will be a favourite, go where he will; will please all, and yet command respect from all; be neither stubborn nor obsequious; will be pleasing, dignified, and popular in his manners, and reasonably condescending, yet sufficiently independent; and, without attempting to do so, will readily enlist the good will and the affections of all, and especially of the other sex. The combinations under approbat. large, modified by a diminution of the influence of approbat., will apply to approbat. full. They will be intermediate between those under approbat. large, and approbat. moderate.

The direction taken by approbat. full, large, or very large, and the objects upon which it fastens, are determined by its combinations, and, also, by the circumstances in which the individual has been educated. For example; approbat. full, large, or very large, combined with large or very large combat. and destruct., and educated in a warlike community, would fasten, for its object, upon warlike exploits, upon intrepidity, bravery, and, perhaps, even upon acts of bloodshed, or create in its possessor, a desire to be considered the best boxer, pugilist, wrestler, &c.: with aliment. very large, to be noted for the quantity he can eat or drink: with large construct., ideal., and imitat., to be considered the best mechan-

ick, or create a *mechanical* ambition: with large or very large moral organs, will create a *moral* ambition, and desire to be distinguished for *morality*, for piety, for honesty, and for a correct, if not religious, walk and conversation: with ideal, moderate, and conscien. and ven. large or very large, will create no desire to obtain the kind of distinction and approbation awarded to fine clothes, splendour of equipage, the pomp of riches, &c., yet will place the highest estimate upon the approbation awarded to a moral, virtuous, and religious life: with very large ideal., mirth., compar., and caus., the perceptive organs generally large, and the propensities only full, will seek distinction as a wit, a poet, an orator, a scholar, a writer, or for his intellectual, rather than his physical or animal, qualities, &c.

MODERATE.—One having approbat. *moderate*, will not be materially influenced by what others may think of him or his actions; will not be particularly emulous nor ambitious, nor care much for reproach and ridicule, &c. One having approbat. *moderate*, with firm. and self-e. large or very large, and ven. *moderate*, will be too austere and too independent to give general satisfaction, and lack the condescension requisite to become popular and be generally beloved, and, even if his talents are such as to place him in stations of trust and publick observation, he will have many enemies, and, whenever duty, or judgment, or interest demands it, will do just what he chooses to do, whether his conduct be approved or censured, even though he knows it will bring down publick odium upon his head.

SMALL.—One having approbat. *small*, will experience but little shame; be comparatively insensible to ridicule and reproach; and indifferent whether his conduct, appearance, expressions, &c., please or displease. One having approbat. *small*, with large intellectual and simi-intellectual organs, may possess commanding talents, yet will have too little ambition, and too little love of fame, to exert and apply his powers, &c. The combinations under approbat. *small*, will be the reverse of those under approbat. *full*, *large*, or *very large*, so far as these phenomena are the product of these several states of its development.

Perhaps no faculty is more frequently perverted, or more injurious in its operation, *especially upon the virtuous poor*, than approbat. The rich, in order to gratify this passion, "have sought out many inventions" by which to distinguish

themselves from the poor, and attract attention ; and the poor exhaust all their powers to follow in the footsteps of the rich, and in doing this, they even take their bread out of their mouths. The rich, finding themselves partially imitated, change the fashion, and are again followed by the poor. Thus it is that a vast amount of time, and labour, and comfort, and, it might be safely added, of virtue, too, is worse than wasted. This evil is daily augmenting, and the prospect of a reform daily diminishing. It holds an equal sway in the church and in the state, polluting the holy garments of the one, and destroying the liberty and the virtue of the other. The tyranny with which it rides over the necks of men, is a hundred fold more despotick than ever tyrant swayed over its subjects ; and nowhere does it hold so cruel a despotism, and rule with such an iron sceptre, as in this our boasted land of freedom and equal rights. Here, one must not speak out boldly his honest sentiments—must *not* do this, and *must* do that, because, forsooth, to do otherwise will be *unpopular*, and whatever is unpopular, is proscribed, and visited with a frown as deadly and as withering in its effects as the samiel winds of the Arabian desert. But, so long as men will follow, and submit to, so fickle and so tyrannical a dame as *fashion*, they need not complain of “*hard times*,” and of the ten thousand miseries which she heaps upon the devoted heads of her subjects.

LOCATION.—Approb. is located between cautious, and self-e. See location of self-e.

13. SELF-ESTEEM.

Self-respect—self-confidence—self-complacency and satisfaction—high-mindedness—independence—nobleness—love of liberty and freedom.

The proper office of this faculty is to create, in the bosom of its possessor, a good opinion of himself; of his own character and opinions, and of whatever belongs to, or proceeds from, himself; to beget an esteem and respect for himself; to feel satisfied with himself, and unwilling to change his identity and mental qualities for those of another; to give a manly tone to the character and turn to the conduct, and a dignified, erect attitude and bearing to the person, and thus, to exert an important influence in elevating and ennobling the character of man. And what is still more important, it gives

that innate love of personal liberty and independence, and of religious freedom, so deeply seated in the nature of man, and so conducive to his virtue and happiness, which constitutes the sole foundation of his free institutions, civil rights, and religious privileges, and inspires him with an aversion to every thing connected with arbitrary authority, despotick rule, or religious intolerance, and gives him that spirit of resistance to such things, which no despotism can destroy, no arbitrary authority crush or long subdue.

The proof of the existence of this faculty, as a separate and primary mental power, is derived from the same data which establishes the existence of the other faculties.

LARGE.—One having self-e. large, will be independent, and place a high value upon himself; feel that whatever he thinks or does, is *well* thought and done; throw himself back upon his own unaided resources, and rely upon his own judgment and strength; will never knowingly degrade or demean himself; aspire at something commanding; never be content to be dependent or to serve, but rather aspire to be himself a leader and commander of others; will despise and detest meanness, and shrink from it; and assume an appearance of dignity and manliness, calculated to command respect.

The manifestations of self-e. take their character *chiefly* from the *combinations* of this faculty with the other faculties. For example; combined with large or very large combat., destruct., and firm., and with only moderate or full conscient., ven., benev., and reasoning faculties, it makes one haughty, domineering, overbearing, dogmatical, arbitrary, egotistical, arrogant, authoritative, conceited, and extremely selfish, while the same amount of self-e., combined with only full combat. and destruct., and with very large benev. and reasoning organs, large conscient., ideal., ven., and perceptive faculties, and a large brain, will impart to the character a commanding dignity, a nobleness, a high-toned sense of honour, an elevation, and authority which cannot but command universal respect and admiration; which scorn a vulgar, common, or trifling act or expression; and impart an air of greatness and magnanimity to the whole man.

One having self-e. large, with amat. and adhes. large, may love strongly and tenderly, especially when his love is in harmony with his ideas of propriety, yet will never sacrifice his independence to his love, nor break down under the pressure of blighted affections: with the domestick organs gene-

rally large, will love his family, yet make them obey him : with acquis. full or large, will place a high estimate upon what *he* possesses, upon *his* horse, *his* farm, *his* etçet. : with combat. large, and firm. large or very large, will pursue his own straightforward course, and will not be dictated to ; is disposed to lead, and to push himself forward ; feels that he is as good and as worthy as anybody else : with cautious. large, in order to form his own judgment, may sometimes ask advice, and then follow it or not, according as it does, or does not, coincide with his own views ; and will be so solicitous about every thing which is likely to affect him, and so fearful lest, in some way, he should lower himself down, that he may, at times, be disconcerted, and diffident, and appear awkward and unbending in his manners : with combat. and destruct. large, and conscient. only full, will experience strong indignation at every word or deed calculated to throw him into the shade, or derogatory to his character ; and will guard, with a jealous eye, his liberty, his personal prerogatives, and whatever belongs to him, &c. : with compar. and caus. only full, will make greater pretensions to knowledge and talent than he is in reality able to sustain and fulfil ; and, with only a middling sized brain, thinks and talks much more of himself than others do of him ; pushes himself forward where he is not wanted ; and is proud, egotistical, and self-important : with combat. and destruct. full, benev., hope, ideal., individ., event., and lang. large, and compar. and caus. very large, accompanied with a large and an active brain, will not only possess talents of a high order, but will so employ them as to cut a bold and commanding figure wherever he moves, and add to it that *might* and *force* of character, that dignity, and magnanimity of feeling, which will command an extensive influence in the world ; advance him to some commanding station, and enable him to sustain himself in it with great ability and dignity ; will place such unbounded confidence in himself, and also have such towering ambition, that he will attempt great things, and also have the talent requisite to carry them through ; will not be satisfied with ordinary attainments, but will grasp at some *great*, some *imposing* object, and aspire to *pre-eminence* ; will aim high ; never trifle with himself, nor allow others to trifle with him ; and be emphatically magnanimous, yet not manifest pride or haughtiness, merely because he has too much good sense to

do so. The same combination of other organs, with self-e. very large, will produce the same result.

VERY LARGE.—One having self-e. *very large*, willingly assumes the responsibility, will think too much of himself, of his opinions, plans, judgment, &c.; and, with combat. large, and caus. and conscien. only moderate, will be likely to be regardless of the frown and of the favour of men; deaf to reproof; liable to have many enemies; intractable, bold, proud, haughty, domineering, forward, conceited, jealous, austere, and repulsive; to be blind to his faults, and unable to see his errors, be they ever so glaring, because he will feel that he is well nigh infallible; will look down with a kind of contempt upon the great mass of his fellow men, and treat even his equals as though they were his inferiours; will be extremely ambitious to obtain power, and also arbitrary in its exercise; insensible to the shafts of ridicule, thinking that surely *he* cannot be intended; by his manner and expression, will give an air of consequence and importance to what *he* says; with approbat. moderate or small, and firm. large or very large, will be perfectly independent; will go straight forward in his own way, follow his own judgment, and defy the consequences, &c. Many of the combinations under self-e. large, will apply to self-e. very large.

FULL.—One having self-e. *full*, will think well of himself, yet, when benev., conscien., and caus. are large or very large, his self-e. will manifest itself in creating a manly, noble, self-respectful feeling, which will prevent him from doing any thing beneath himself; will be sufficiently condescending, yet not servile, and enabled and disposed to pay a due respect, not only to himself, but also to his fellow-men; will possess sufficient force and weight of character to do a good business and sustain himself; to mingle dignity with condescension and talent, and so conduct himself as to be generally respected; will neither assume too much to himself, nor yield too much to others; and will maintain his rights and his self-respect, so that others can have no face to trifle with or trample upon him, and yet, will not be haughty nor conceited.

MODERATE.—One having self-e. *moderate*, places too low an estimate upon himself, upon his own judgment, and is too ready to give in to the judgment of others; will lack the requisite independence, manliness, high-mindedness, and self-confidence to beat his own way through life, and will suffer

from a feeling of unworthiness; will fear to trespass upon the attention of others, and not possess an influence equal to his character and talents, merely because he does not assume enough to himself. One having self-e. moderate, with combat., firm., and conscien. large or very large, will possess genuine firmness of character, and much moral courage, yet will seldom manifest them in bold relief, except when under excitement, or in the defence of moral principle, or the cause of virtue, or in doing what he considers to be his duty: with firm. only full, may be too easily led away, and too ready to ask and to follow advice, and too obsequious, especially if cautious. is large or very-large: with large intellectual faculties, may possess talents of a high order, yet, from want of self-confidence and boldness to pretend to considerable, and in consequence of occasionally letting himself down in his expressions and appearance, and trifling with himself and with others, will have much less influence than he might have if possessed of more self-e., &c.

SMALL.—One having self-e. *small*, will sink into comparative insignificance in his own estimation, and be tormented with a feeling of unworthiness and inferiority; will feel too humble and submissive, and too dependant and diminutive, which will still be increased by large ven. and conscien.; will underrate himself, his judgment, his talents, &c., and, therefore, be undervalued by others; will make himself too common and familiar, and associate so much with inferiours, that he will fail to command general respect and confidence; will be too trifling in his manners and expressions; more apt to follow than to lead; and too modest and backward to appear well; and will not be likely to advance himself to some bold and commanding position, and maintain himself in it, even though, with large ideal. and intellectual organs, and a large brain, his talents may be abundantly sufficient for that purpose; yet, with firm. very large, will nevertheless be determined, persevering, &c.

VERY SMALL.—One having self-e. *very small*, with conscien. and cautious. very large, will be always dissatisfied with, and have a miserable opinion of, himself, and all he does; and, with hope only moderate, fear to attempt any thing which involves responsibility, lest he should fail to do all that may be required of him; will feel ashamed to hold up his head, or ~~behold~~ fellow-men in the face; and be always condemning himself.

LOCATION.—Self-e. is located on the mesial line of the head, about half an inch above the union of the lambdoidal sutures, and directly back of firm.; or, in the middle of the superiour-inferiour portion of the head, at an angle of about forty-five degrees with the plane of the base of the skull. Approbat. is located on the two external sides of it, and cautoius. beyond approbat., in the same range.

• The existence of this faculty demonstrates the position, that the feeling or principle of liberty and of equal rights, is inalienable, and inherent in the very nature and constitution of man; that, therefore, it can no more be destroyed than hunger, or love; that a purely republican and democrattick form of government is the *only* one adapted to the nature of man, and the only one calculated to secure universal satisfaction and happiness; and that the subjugation of man by his fellow-man, is an open violation of the principles of human nature. If our rulers only understood this principle of our nature, and if all the landmarks and all the regulations of government only proceeded upon it, subjection and servitude, in all those ten thousand forms which they assume in society, would be at once abolished. By creating every man free to choose or refuse the evil or the good, *God* allows every man to govern himself; and, surely, then, *men* ought to allow *one another* to govern themselves, subject, however, in the latter case, as they are in the former, to those regulations which are necessary to the *general* good, and, also, to be “rewarded according to their deeds.”

There is no danger that this feeling will ever be extinguished; but, in case the subjugation and servitude of man, in any form, should be carried to a very great length, there is danger, ay, a moral *certainty*, of a *revolution*, and a revolution, too, attended with a violence proportionate to the pressure laid upon it. In this country, there is no likelihood, nor scarcely a *possibility*, of a despotick form of government, but there is danger of a *moneyed* despotism—of aristocratick *monopolies*, and of the powerful's tyrannizing over the weak, and because they are *poor* or *friendless*. This same love of being free ourselves, and of ruling ourselves, reaches still farther, and desires to govern others. Slowly but surely, as it were, in the insinuating, yet resistless, folds of the Boa Constrictor, is this serpentine aristocracy subduing and subjugating, by piece-meal, particularly the *virtuous and the talented poor* of our country; and, should things progress,

for sixty years to come, as they have done since the Revolution, this nation, the birthplace and the cradle of liberty, will be ruled by an aristocracy, not of government, but of monopoly, of wealth, &c., far more tyrannical than any nation under heaven. But, thanks to the great Author of our being, man's nature is unalterable; the spirit of Seventy-six, and the love of liberty, *will live and will increase*, and we be to those that ride over it. The great doctrine of human rights—of liberty—of free government—of "INDEPENDENCE," will live and spread, and root up, and trample down, every vestige of *tyranny*, of *aristocracy*, and of *servitude*.

14. FIRMNESS.

Stability—decision of character—fixedness of purpose—desire to continue—aversion to change.

The necessity of some faculty, to which to refer that steadfastness, perseverance, and unwillingness to relinquish what has been undertaken, which are so indispensable to success, and so common phenomena of the human mind, is too obvious to need comment; and the frequent instances of downright obstinacy, and of blind adherence to what has been adopted, and solely because it has been adopted, afford conclusive evidence of the existence of firm. as a primary faculty of the human mind.

LARGE.—One having firm. *large*, will be so stable, decided, determined, &c., that he may be relied upon; and be very unwilling to change his plans, opinions, purposes, course of conduct, or whatever he undertakes or adopts. One having firm. *large*, with combat., destruct., and self-e. full or large, will add *perseverance* to stability, and not only hold on to his plans to the last, but, also, drive them forward with great determination through opposing difficulties: with self-e. *large* or very large, is so sure and certain that he is right, that there will be the greatest difficulty in convincing him that he is wrong, or in turning him from his purposes; yet, if the reasoning organs are very large, he may listen to strong and conclusive arguments: with cautious. *large*, may seem to waver, and to lack decision of purpose, but this will be the case only before he has fully decided, and openly committed himself, and when his fear is so active as to overcome his firmness: with hope very large, and cautious. only mode-

rate, may start on foot so many new projects as to appear fickle, yet the phenomena will proceed rather from an excess of hope, than from a deficiency of firm.: with adhes. and benev. very large, may be easily *persuaded*, or led, especially by *friends*, yet cannot be *driven* the least: with combat., destruct., self-e., hope, and caus. large or very large, not only holds on to his own opinions and plans with great tenacity, but also drives forward whatever he undertakes with great energy, and can be turned aside or driven from his purposes only by compulsion or impossibilities; is pre-eminently persevering, if not really obstinate, and is well qualified to complete what he undertakes: with the perceptive organs, at least, full, the reasoning organs very large, and cautious. large, will lay his plans for a long time to come, and pursue a preconcerted, systematick course of action, and thus effect important objects; may take some time to make up his mind, yet will seldom change it; will be slow in undertaking, but unchanging in executing; and may always be relied upon: with combat. and self-e. large, ven. moderate, and the reasoning organs only full, will not be open to conviction, nor feel the force of reasons urged against him, but will blindly and tenaciously adhere to his opinions and determinations, and *seem* to be much more firm than he really is, &c.

VERY LARGE.—One having firm. *very large*, will be likely to be obstinate, if not really stubborn; and, with self-e. large, will be unbending, and yield only to dire necessity or compulsion; and, when he has once committed himself, will turn comparatively a deaf ear to the voice of entreaty, of threatening, of reason, and even of interest, and all for no other reason than because he *will* or *will not*; with hope and combat. also large, will boldly encounter the greatest difficulties; “hope against hope;” and possess the greatest fortitude, and the most unbending determination: with self-e. large, cautious. moderate, and caus. only full, will make up his mind at once, and upon a partial view of the subject, and then absolutely refuse to change it; will think himself willing to see his errors and listen to reasonable advice, while the doors of his mind will be barred and bolted against every thing designed or calculated to convince or turn him; and may be called blindly obstinate and mulish: with the reasoning organs large, will be loath, and even sometimes refuse, to change, when his reason tells him that he ought to do so, yet may be influenced by very *strong* motives, and very *urgent*

reasons: but, if the moral and reasoning faculties predominate over the selfish, firm. will seldom manifest itself in downright obstinacy. The combinations under firm. large, modified by an increase of the influence of firm., will apply to firm. very large.

FULL.—One having firm. *full*, will possess, except in a less energetick and apparent degree, those qualities ascribed to firm. large, with this important exception, that he will be much more liable to abandon his purposes, and appear to be changeable, not because firm. is *absolutely* deficient, but because the other more powerful faculties cause it to yield to their demands. When, therefore, his other faculties which are large or very large, act in conjunction with his firm., he will be so firm as to be thought obstinate, but, when his larger faculties act in opposition to firm., he will manifest fickleness. For example; one having firm. full, aided by large combat. and self-e., (which add self-confidence and resistance to firmness,) and, also, by bright hopes of success, will show a great amount of decision and perseverance, especially when his feeling of *resistance* is awakened; but, when hope is very large, he will be likely to become dissatisfied with his present situation and success, and to grasp eagerly at any new object to which his hope may allure him: with cautious. very large, and combat. only moderate, will often fear to proceed, and be irresolute, because he fancies there is "some lion in the way:" with self-e. small, will have so little confidence in himself, that he will be unwilling to trust his own judgment, and thus too often listen to advice: with approbat. very large, may frequently vary his course in order to adapt himself to publick opinion: with cautious. large, and caus. and compar. very large, will generally decide and proceed so judiciously as seldom to need to change; yet, in almost any combination, the individual will maintain his *opinions*, however he may change his *plans* and course of conduct.

Firm. full, large, or very large, acts with the greatest vigour in combination with the other faculties that are most energetick. For example; one having firm. of a given size, with adhes. very large, and acquis. small, will be more constant in his adherence to friends than to money-making pursuits in proportion as his adhes. is more vigorous than his acquis.: with combat. large and philopra. small, will have very little patience or perseverance with regard to *children*, yet will manifest great determination, and even obstinacy,

when his spirit of resistance is kindled : with the intellectual organs large and self-e. small, will persevere in his literary pursuits, yet will be too easily made to believe that he is wrong, and too easily led, &c.

MODERATE.—One having firm. *moderate*, will be likely to be inconstant, changeable, and fluctuating in his character ; to be doing one thing to-day, and another to-morrow, and cannot be depended upon. One having firm. *moderate*, with adhes. large or very large, will love his friends ardently for the time being, yet frequently change friends for slight causes, *loving* those who are last and untried, the best : with combat. and destruct. large, in the prosecution of his plans, may drive all before him for awhile, yet will soon change his course ; may be bold and courageous in the onset, yet will fail to carry the matter out, or execute his threats : with approbat. large, and self-e. only moderate, will do much as he is told to do ; follow the advice of every one ; and be always shifting to adapt himself to circumstances : with cautious. large or very large, will be always “ halting between two opinions,” and always undetermined as to his plan of operation : with the intellectual organs generally large, may be a *rapid*, but will not be a *persevering*, scholar ; will have a thorough and profound knowledge of no branch of science ; and allow trifles to divert him from his purposes.

SMALL.—One having firm. *small*, will begin many things, yet complete very few ; cannot be depended upon ; will be fickle, unstable, inconstant in every thing, &c. ; may sow much, yet will not remain to reap the fruits of his labours, and thus bring to pass very little. The combinations under firm. *moderate*, modified by a still farther reduction of the influence of firm., will apply to firm. *small*.

VERY SMALL.—When firm. is very small, the subject will be the sport of the other faculties.

LOCATION.—Firm. is located in the back part of the top of the head. When the head is erect, a perpendicular line, drawn from the external opening of the ear to the top of the head, will pass through the anterior portion of the organ. It is usually the highest portion of the American and the English head. In the cut of the head of Aurelia Chase, it is very large.

SPECIES II.—MORAL AND RELIGIOUS FACULTIES.

Man has always been considered "a *religious* animal." It will hardly be denied that, aside from his "love of money," and the means employed to obtain it, religion of *some* kind, and religion in *some* form, have constituted, and still constitute, one of the leading, not to say, all-absorbing, objects of human contemplation and pursuit. Scarcely a single nation or tribe of men has ever been known to exist, whose religion did not enter into, if not even *constitute*, the very texture of all the habits and the character of that nation or tribe. Take away the religion of the Hindoo, of the Asiatick nations, of the Ethiopian race, of the tawny sons of our western wilds, of the European nations or of their descendants in America, or, indeed, of any other "nation, or kindred, or tongue under heaven," and, with Micah, they would at once exclaim, "Ye have taken away my gods: what have I more?" And, so long as the nature of man remains unchanged, there is no possibility of his being less religious than he always has been. We have to fear only that his religious doctrines will be erroneous, and his religious life and practices therefore incorrect; or, in other words, that his *moral* faculties will make him *immoral*. To avoid this evil, and to secure one of the greatest of blessings, namely, a correct religious belief and practice, let him fully analyze his *religious faculties*, and adopt those *practices* which they clearly point out.

Now, reason teaches us, that the nature of man must necessarily be in perfect harmony with the moral government of God, and with the moral constitution of the universe; and, if phrenology is true, the morality it inculcates, must necessarily be in perfect harmony with the nature of man: so that, upon the principle that any two things which are each like a third, are, therefore, like each other, it follows, that the moral principles of phrenology must be in perfect harmony with the moral principles and constitution of the universe; because each is in harmony with the nature of man. And, as the moral government of God must be in harmony with both the moral character and attributes of the Deity, and, also, with his *natural* kingdom, it follows, that phrenology, if true, must be in perfect harmony with the natural and the moral government and attributes of the great Creator and Governour of the universe. And if revelation is also true, its doctrines and precepts must be in harmony with those taught by phre-

nology. In other words; if revelation and phrenology are both true, there must be a perfect harmony and coincidence between the theology of phrenology, and the theology of revelation. In this case, each would assist to explain and interpret the other, and both together, would give a far more perfect view of theology and religion, than either can do separately. And if, through prejudice, or blindness, or wickedness, any one should pervert either, he may readily be corrected by the other.

The authors are free to acknowledge, that they have more hope that their fellow men will be brought to a correct knowledge of the only true religion, and, also, to a right understanding and a proper application of revelation, through the instrumentality of phrenology, than by any, if not every other means now in operation. The grounds of this hope will be more fully presented in a subsequent chapter, in which the theology of phrenology will be compared with that of revelation, the phrenological answer given to the question, "In what does true religion consist?" and the moral and religious bearings of phrenology will be considered and presented.

15. CONSCIENTIOUSNESS.

Moral principle—sense of justice—regard for duty—feeling of moral accountability, incumbency, and obligation—perception of the right and the wrong of feeling and conduct.

The proposition that man is a moral and accountable agent—that he is governed by moral laws, and is capable of taking cognizance of the *morality*, or the *right and the wrong*, of feelings and conduct, and of performing actions and exercising feelings which are virtuous and vicious, and, as such, rewardable and punishable, is susceptible of demonstration by an appeal to the moral feelings of almost every individual of the human race. How often do men, when they are conscious of having done wrong, feel *guilty* and *condemned*, and deserving of punishment? This cannot be the result of *education*, nor of circumstances, for, without a faculty for exercising this class of functions, men could no more be *taught* to feel guilty than they could be *taught* to see without eyes, or to breathe without lungs. And, since this class of functions is entirely distinct from every other class

homogeneous in its character, and has for its end a very important object, and, above all, since it is always found to be manifested in proportion to the development of a given portion of the brain, it follows, that it is performed by a distinct faculty of the mind, or by a mental power which is innate, and which forms a constituent part of the human mind. This being the case, it follows, that man's mind is constituted with a direct reference to certain *abstract* and *first principles* of right and justice. This is rendered evident from the fact, that every portion of the universe of God, is in perfect harmony with, and also adapted to, every other portion of it. Now, since the mind of man forms a part of this universe, and is, therefore, in perfect harmony and consistency with every other part of it, and since this same mind is likewise moulded and constituted with direct reference to, and proceeds upon, certain first principles of right and justice, it follows, that the whole system of things, or the whole universe of God, is also constituted with direct reference to, and proceeds upon, these same principles of right and justice upon which the human mind proceeds, or, in other words, that the universe is a *moral* universe—that God's government recognises the *morality* and the *immorality* of feelings and conduct, and that its Governour rewards the one, and punishes the other.

If there were no such thing as right and wrong, as virtue and vice, as morality and immorality, why should the great Author of nature tell us that some things are right, and others wrong, by implanting in our very nature this moral tribunal of right and wrong, and thus knowingly and egregiously deceive us? If there exist no first principles of right and wrong, why should the mind of man be so formed as to receive any such impressions? or why should the human mind be adapted to that which does not exist? Thus, by physical demonstration, and the language of facts, we are inevitably brought to the conclusion, that God's government is a *moral* government—that, consequently, its Governour is a *moral* Governour, and that mankind are his moral subjects. These are great and *fundamental* principles of morality and of ethicks, and, farthermore, principles which have never before been fully established, unless, indeed, it should be maintained that a revelation which is known, comparatively, to only a few, and believed in by fewer

class,

still, has established it by *assuming* it, and making it an article of *faith*.

LARGE.—One having conscien. *large*, will have a clear and an acute moral eye, and a ready perception of what is right and what is wrong, both in himself and in others, and will frequently, if not generally, direct his attention to this quality of actions and feelings; will consult *duty* rather than *expediency*, and pursue the course which he considers *right*, even though it may be in opposition to his interest; will endeavour to be honest and faithful in the discharge of his supposed obligations; will often feel guilty, and unworthy; be ready to acknowledge his faults, and condemn himself for them; will strive to lead a moral, virtuous, and upright life; and possess a thankful, and grateful heart.

One having conscien. *large*, with *firm*. also *large*, will manifest firmness upon all occasions, but be *particularly* decided and determined in every case of *duty*, or *justice*, or *right*; will take a firm stand upon the side of duty and moral principle, and maintain it, even to extremity; and, with *combat*. also *large*, will possess great *moral* courage, great boldness to go forward in advocating and urging on the cause of virtue or morality, and will also resolutely oppose whatever he considers to be wrong or unjust; with *large* *destruct.* and *self-e.* added to this combination, will not only quickly notice, but be inclined severely to censure, whatever he considers wrong; and, with *self-e.* very *large*, will be censorious, and severe in his reflections upon others: with *firm.*, *caus.*, and *compar.* *large*, will regard the claims of duty and justice as of primary importance, and discharge them at almost any hazard; can be induced only with the greatest difficulty, and by the strongest temptations, knowingly and willfully to violate them; will make strenuous efforts to restrain his immoral, and excite his moral, feelings; though he may sometimes be overcome by his still stronger faculties, and led into sin by them, yet will generally maintain the ascendancy, and experience deep remorse and repentance when he is sensible of having swerved from the path of duty; and, unless *self-e.* is very *large*, will readily acknowledge his faults: with *adhes.* and *benev.* *large* or very *large*, *secret.* only *moderate*, and *destruct.* and *combat.* only *full*, will mildly, yet faithfully, reprove his friends; tell them their faults in a plain and candid, yet in a mild and feeling, manner, so as to do them the greatest amount of good, and yet injure their feelings as lit-

tle as possible; closely watch over their moral conduct; have their good at heart, and, therefore, affectionately reprove them; but, with combat., destruct., and self-e. large, will be rather harsh and censorious in his manner of administering reproof; and, with secret. moderate or small, will find fault with others when they do not conform to his own standard of duty; and, if firm. and self-e. are very large, and caus. and benev. only full, will set up himself or his doctrines as the only correct standard of truth and rectitude; pronounce judgment upon the character of others; be censorious and rigid in his moral and religious views and practices, &c.: with benev. large, and combat., caus., compar., hope, and self-e., at least, full, will possess great *moral* courage; will never temporize upon questions of duty, but will stand up boldly and resolutely in defence of morality and truth; and, let consequences be what they may, will never abandon them; and never fly from persecution in the cause of virtue and benevolence, but will boldly meet and face all opposition; will not forsake his ground; will drive forward moral, and religious, and benevolent enterprises with great energy; go all lengths, and make any sacrifices, in defence of moral principle, and in securing or maintaining what he considers right, chiefly on account of the *principle* involved in the matter, even though the thing itself may be unimportant; and, if compar. and caus. are very large, will be admirably qualified to distinguish himself as a moral and religious leader; to fill stations of responsibility and trust; where judgment and talents are required to be combined with integrity and energy of mind and character: with large or very large selfish propensities, and only moderate or full firm. and reasoning organs, will struggle hard against his "easily besetting sins," yet be often overcome by them; will do many things of which he will bitterly repent; will resolve on amendment, but again yield to temptation; and alternate between sinning and repenting: with very large cautious., in every case where he is not certain what his duty is, will be so fearful of doing wrong as often not to act at all, and thus fail to do right; will frequently tremble for fear of apprehended punishment; and, with large or very large ven. in addition, will have high ideas of the majesty, and holiness, and justice of the Deity; be filled with dread and awe while contemplating his character and works; have great fear of incurring his displeasure, and of being visited with his judgment; and, with hope moderate or small,

little expectation of "pardon, or, at least, many "doubts and fears" concerning his salvation and future condition; be given to religious melancholy; and have but feeble faith; but, with hope large, will look upon his Maker, not only as a *sin-punishing*, but also as a *sin-forgiving* God; generally have strong Christian faith, and be solaced by hopes of pardon through a Redeemer, yet experience occasional doubts: with philopro. large, will love his children, yet their *moral* character and conduct will be the *chief* objects of his regard and anxiety; and, if benev. is large, and destruct. full, will faithfully reprove, if not chastise, them for their faults: with large caus. and compar., will first investigate subjects in reference to their *moral* character and bearings; will take great delight in tracing out the connexion between *moral* causes and their effects—in reasoning upon the relations of man to his Maker, of man to his fellow-man, and of man in all his relations as a moral and accountable being, &c.; in investigating the attributes and the character of the Deity, especially as exhibited in his works; in inquiring into the moral relations of things, &c.; and will appreciate the full force of moral inferences: with compar. and caus. very large, will be a profound and acute theologian, and with large concent., will take original views of subjects, and be unable to leave any subject of moral inquiry or research until he has run it out in all its bearings; will be exceedingly interested in moral philosophy, in metaphysical and theological studies, &c.: with large or very large combat., compar., and caus., will delight in discussing religious and moral questions, &c.: with large self-e., and very large firm., will reluctantly open his eyes upon his faults, yet will then freely acknowledge them, and endeavour to reform: with only full secret. and acquis., and large firm., self-e., benev., and caus., and a large and active brain, will never be guilty of either a *mean*, or a *dishonest* action; will be just, obliging, and faithful to his word, and possess true moral worth in a high degree; and, with only full combat. and destruct., will be amiable: with approbat. very large, will experience a morbid sensibility to shame, and, with large ven., and only moderate self-e., will often suffer intolerably from mingled feelings of guilt, unworthiness, and shame, and be unable to look his fellow men in the face: with large or very large benev. and adhes., and only full self-e., will be very grateful for favours received, and glad of an opportunity to return them; will feel strong attachment towards

his benefactors, and think of them only with lively emotions of gratitude and love; will be thankful to those who will point out his faults to him; be forgiving in his disposition, especially when forgiveness is asked; sincerely repent of his sins, both of omission and of commission, weep over them, and strive against committing more sin, &c.

The functions of the other faculties are often mistaken for those of conscien., yet a close analysis will point out a radical difference between them; and, since those who have the least conscien., are the least sensible of their deficiency, and, also, of the functions ascribed to it, they will be likely to give themselves credit for much more conscien. than they actually possess.

VERY LARGE.—One having conscien. *very large*, will make morality and duty the pole-star of his life, and the only guide of his conduct; will not, for the world, knowingly do wrong or injure another; will make almost any sacrifice sooner than incur guilt; is tormented with the mere *suspicion* of having done wrong or injured another; frequently experiences the feeling of remorse for things that are even right; bitterly repents and loathes himself when he is apprehensive that duty has been violated or neglected, and feels miserable until he is sure that all is right again; is even scrupulously and unnecessarily exact in all his dealings; is constantly tormented and harassed by the goadings of a guilty conscience; and, when he has failed to fulfil any promises, feels condemned and unhappy, even though to have fulfilled them was impossible.

One having conscien. *very large*, with *benev. and ven. large or very large*, will experience the liveliest emotions of gratitude to his bountiful Creator for favours received, and, with *adhes. large*, to his fellow-men for acts of kindness, and feel strong attachment to his benefactors: with *approbat., acquis., &c.*, only full, will sacrifice ease, property, happiness, and friendship, if not every thing else, sooner than violate his conscience: with *large combat.*, will do what he considers right, regardless of consequences; will be as bold and as fearless as a lion in every case of duty, and in defending any moral principle; and will make every thing in which he is concerned, bend to his ideas of duty, and to those moral principles by which he himself is governed: with *moderate or small self-e.*, shrinks from publick responsibility: with *ven. and cautious. very large*, and *hope and self-e. very small*,

contemplates the character of the Deity with the most profound awe, mingled with dread and terrour, and himself as sinful and unworthy in the extreme; will tremble in view of the punishment he believes to await him; have few and feeble hopes of pardon, and be driven to actual despair and religious melancholy or mania, &c.

The combinations under *conscien. large*, modified by an increase of the influence of *conscien.*, will apply to *conscien. very large*. It might also be added, that words cannot do full justice to the *character* of this faculty, or to its influence upon the moral conduct and feelings of its possessor.

FULL.—One having *conscien. full*, will desire and endeavour to do right, and feel condemned when convinced of having done wrong; will recognise the claims of duty; feel his moral obligations, both to God and man; and, unless his temptations, or, in other words, the solicitations of his stronger faculties, overcome the remonstrances of *conscien.*, will be honest and faithful, and live a virtuous, moral life, yet his *conscien.* will have a great deal to struggle with, and sometimes lose the ascendancy.

The manifestations of *conscien. full*, are governed by the following general principle, namely, that one having *conscien. full*, with such an organization as would be favourable to virtue and morality, or with the selfish faculties under the control of the moral and reasoning faculties, especially if placed in circumstances calculated to promote virtue, will be likely to possess a high standard of virtue, and of moral feeling and principle; but, with the selfish faculties generally larger than *conscien.* and the other moral and the reasoning faculties, especially if placed in circumstances calculated to urge him into excesses, or to create defects, will possess *conscien. too feeble* to turn the current of his stronger passions into a virtuous channel, or to supply his defects. Thus, one having *conscien. full*, with large *combat.*, and only moderate *secret.*, will be subject to ebullitions of passion, yet, as soon as the excitement of *combat.* has subsided, *conscien.* will create pungent remorse and contrition: with large *combat.* and *destruct.*, and only moderate *acquis.*, may be often led into sin by his anger, yet will be perfectly honest in all his pecuniary transactions: with large or very large *acquis.*, *adhes.*, and *secret.*, and only full *caus.* and *self-e.*, may frequently take the advantage of *strangers*, and be even dishonest in his pecuniary transactions with mere *acquaintances*, yet will never wrong

a *friend*, and will be likely to be honest in all his transactions where love of gain does not entice him astray: with only moderate acquis., and large or very large destruct., combat., approbat., and secret., may defame his rivals without a strict regard to truth, yet possess a moral character unexceptionable in other respects, &c. Accordingly, we find many persons to be perfectly moral in their general character, yet addicted to some grossly immoral, if not even vicious, propensity—some “easily besetting sin:” and this one fault is too often allowed to throw into the shade all their virtuous qualities.

The combinations and descriptions under *conscien. large*, modified by a diminution of the influence of *conscien.*, will apply to *conscien. full*.

MODERATE.—One having *conscien. moderate*, will experience fewer and feebler compunctions of conscience, and justify himself more than one with larger *conscien.*; will consider the *moral* qualities of actions far less than he will their effects upon himself; will frequently indulge his other faculties to excess, and, also, fail to do his duty, and will not be very particular to govern his feelings and his conduct by any fixed *standard* of moral principle; will consult *expediency* rather than *duty*; and be less sensible of his faults, less open to conviction, less clear in his discernment between right and wrong, less correct in his reasoning upon religious subjects, the character of God, and the moral relations of man to man, and of man to his Maker, and will appreciate these inferences less, than one with larger *conscien.*

One having *conscien. moderate*, with very large *self-e.*, and large selfish organs generally, will be likely to make such demands upon others as his interest may dictate, without sufficient regard to what really belongs to him; and will not experience lively emotions of gratitude for favours received, because the feeling will be implanted in his mind that others are under a kind of obligation to do whatever he may choose to require of them: with large or very large *self-e.*, *adhes.*, and *benev.*, and only moderate *secret.*, may be perfectly honest and unexceptionable in his moral conduct, yet will be so from feelings of *kindness* or *friendship*, or because it will be mean and degrading to do wrong; will govern his conduct by principles of *nobleness*, and do the *honourable* and the *manly* thing, yet will seldom feel *guilty*, or to do right from *conscientious* scruples: with large or very large *approbat.*, will do right

when to do wrong, would injure his *reputation*, or tarnish his *honour*, yet, will do that which is wrong, and which large *conscien.* would forbid, when such things are generally approved; and do what is popular, without thinking or caring whether it is *right* or not: with very large *adhes.*, and *benev.*, may be very kind, very affectionate, very willing to do favours, &c.; feel a great deal of sympathy for distress, and show much tenderness of feeling, which are liable to be mistaken for *conscien.*, yet these feelings will not be accompanied with a deep sense of *duty*, of *obligation*, of *gratitude*, of moral principle, &c.: with large or very large *ven.* and a religious education, may be devout, religiously inclined, and, with cautious. large, fear to offend his Maker, and, with the selfish faculties only full, may live a blameless, Christian life, yet will lack those nice moral qualities imparted by *conscien.*; but, with small *marvel.*, and without a strict, religious education, will be likely to be *irreligious*, if not *skeptical*: with large or very large *secret.* and *approbat.*, will be likely to do wrong *in secret*, and when there is little risk of detection; and, with only moderate *self-e.*, will be deceitful, if not hypocritical, yet, with *ven.* large, may even profess religion, but will be a Pharisee: with large or very large reasoning organs, may govern his conduct by the dictates of reason, feel the full force of philosophical conclusions, and reason clearly and forcibly upon all subjects disconnected with morality and duty, yet will not appreciate the force of *moral* truths, &c.

SMALL—One having *conscien.* *small*, will have but little idea of right and wrong in the abstract; even when guilty, will be comparatively a stranger to the feelings of penitence, and to the compunctions of conscience; will have but little regard for moral principle, and little concern whether his character conforms to its requisitions or not; or care whether he is moral or immoral *as such*; will have few conscientious scruples, and, perhaps, *ridicule* those who have; will lack that regard for isolated justice, that desire to do right, and that tenderness of conscience, which this faculty alone can impart, and be nearly destitute of moral acumen and discrimination.

The combinations under *conscien.* moderate, modified by a reduction of the influence of *conscien.*, will apply to *conscien.* small. Other combinations, deduced from the principles there illustrated, may be added by the reader.

VERY SMALL.—One having conscien. *very small*, will neither know nor feel the difference between right and wrong *in themselves*, nor have any moral discernment; will have no conscientious scruples; deny the doctrine of rewards and punishments, and the whole system of moral accountability; be a stranger to the feelings of responsibility and repentance; and, being unrestrained by the influence of conscien., do just what his other faculties dictate.

The faculty of conscien. does not decide as to what *is* right or wrong, nor create that moral standard or tribunal by which the feelings and the conduct are tried, but merely arraigns them before such a tribunal as may have been settled by the combined influence of the other faculties, of education, of circumstances, &c. Suppose, for example, that two individuals, A. and B. possessed an equal share of conscien., while A. possessed very large acquis., and B. only small acquis. Let both be placed in given circumstances, and the conscien. of A. will allow him to take an unjustifiable amount of money, and even to demand it; while the same degree of conscien. in B., would not allow him to take the same amount, even in case it should be offered to him; yet, should A. possess a large endowment of ven., and B. but small ven., although the conscien. of A., might allow him to take more money than belonged to him, this same conscien. might even compel him, out of a sense of duty, to attend upon certain religious observances, go to meeting, &c., more strictly than the same amount of conscien. would require of B. If the reasoning organs of B. were much larger than those of A., his views of right and wrong would be much more correct and reasonable than those of A. The conscien. of the Indian doubtless *urges* him on even to commit deeds of cruelty and vengeance upon that race which, he conceives, has wronged him. The conscience of the Catholick might require him always to attend mass, and torment him for tasting meat on certain days, or for visiting a Protestant place of worship., while that of a Protestant, might condemn a visit to a Catholick church as a heinous sin.

This illustration will furnish a perfect and most beautiful solution of the otherwise inexplicable phenomena, that the diversity of opinion as to what is right and what is wrong, and as to what constitutes the test and standard of virtue and of vice, is well nigh infinite, or, at least, receives a different modification from almost every individual—that some approve as virt-

uous, what others condemn as wicked, and what others still, regard as neither—that almost every vice has been considered a virtue, and practised as such, and many forms of virtue condemned as sinful—that a very *conscientious* man may be a very *wicked* man, and be even made the more wicked by his perverted or “seared” conscience, and that a man with but feeble conscien., may be comparatively virtuous, &c.

The decisions of conscien. alone, then, form no criterion as to what is right or wrong; yet, in conjunction with the full development and unprevented exercise of all the other faculties, it constitutes a great moral *formula* by which every feeling of the heart, and every action of the life, may be tried, and its moral character determined. So that phrenology, in fact, teaches us, “what most we need to know,” **WHAT IS RIGHT AND WHAT IS WRONG.** By a reference to a subsequent chapter, the reader will see this point fully illustrated and applied.

The diversity of opinion just alluded to, as to what is considered right and what wrong, does not, in the least, affect any of the arguments under this head, because they are predicated merely upon the existence of *some* standard of right—upon *some* code of morality, which standard and code actually exist, though modified in their *application*.

The influence of conscien. upon the conduct and the character, is so great and so peculiar, as, in a measure, to baffle description. A person with little conscien., *may* be as honest a man, as kind a neighbour, as warm a friend, as trusty and as honourable in his dealings, &c., as another is who has large conscien., but from very different motives; yet a deficiency of conscien. constitutes a palpable and a radical defect of character, a defect which is more observable in a want of moral feeling, and in a comparative destitution of moral principle, than in the mere *conduct* and *dealings* of the individual.

The larger this organ, the more guilty will the individual feel. The reason of this is, that large or very large conscien. being always awake, arraigns all the actions, and feelings, and motives before this moral tribunal, and brings them to a much more heart-searching trial, and thus creates a much greater sense of guilt and sinfulness than would be done by weaker conscien., even though the *conduct*, feelings, and motives, from which this feeling of guilt is derived, should, in both cases, be alike.

This faculty, then, while it actually prevents the truly con-

scientious man from committing as much sin as he would probably commit with but feeble conscien., makes him *feel* the more guilty, and allows those who have but little conscien., and are therefore the less restrained from committing sin, to live on, comparatively insensible to their faults, dead to the reproach of a guilty conscience, and justified in their own eyes.

This fact refutes the doctrine that the goadings of a guilty conscience in this life, constitute the only punishment for sin: for it is a plain dictate of reason and of conscience, that the punishment of sin must *always* be proportionate to the iniquity committed. Yet we here see that the punishment inflicted by conscien., is lightest upon those who sin the most, and most severe upon those who are least deserving of it, and that it is often inflicted when the actions punished are even virtuous. (See conscien. very large.) Conscien. has been shown to be merely the *judge* of sinfulness, and not its *executioner*.

Now, by proving that the principle of accountability, which necessarily implies accompanying rewards and punishments, enters into the very nature and constitution of man—that men are punishable for their sins, and punishable in proportion to their guilt,—and, that conscien. inflicts the lightest punishment upon those who are the most guilty, phrenology proves that there is some *other* punishment for sin than the goadings of a guilty conscience, which, taken in conjunction with the fact, that those who sin most, often suffer least in other respects, and that the righteous are often severely afflicted in this life, brings us to the inevitable conclusion, that these rewards and punishments, which *must* be inflicted *somewhere*, are reserved for administration *in another state of existence*.

Not that rewards and punishments, as such, are not administered in this life; for we know, indeed, that obedience to the laws of our corporeal organization, produces health, and with it, a great degree of happiness, and that the violation of these laws, produces severe punishment, examples of which are to be found in those pains caused by cutting, bruising, burning, poisoning, or otherwise injuring our bodies; but that the *present* state is not the *ONLY* state of retribution. And since the administration of rewards and punishments in the *present* state of existence, is not only not incompatible with the benevolence and the government of the Deity, but is even demanded by both, why should not the

same administration of rewards and punishments in *another* state of existence, not only not be incompatible with the *same* character and government of the same unchangeable Being, but be even *demande*d in another world, in like manner as it is in this? All sectarian prejudices aside, are not these fair inferences from phrenological principles?

In *children* and in *females*, this organ is generally found to be much larger (as the faculty is much stronger) than in males. Indeed, in children below ten years of age, it is almost invariably large or very large, while in men, especially in some sections of our country, the deficiency is quite common. We may hence conclude, that it constitutes a leading feature of the human character, and that its deficiency is wholly owing to a want of culture. A deficiency of conscien., then, implies a neglect of its cultivation; and this want of cultivation implies the guilt consequent upon burying so important a talent in the earth.

LOCATION.—Conscien. is located upon the two sides of the *posteriour* portion of firm. Its protuberances are at right angles with those of firm., and parallel to those of hope. Its development can generally be determined without difficulty, yet, as hope is located by its side, it is sometimes difficult to determine with certainty to which a given protuberance belongs.

16. HOPE.

Expectation—anticipation—tendency of mind to contemplate the future with bright expectations of happiness and success.

This faculty expects to obtain and enjoy what the other faculties desire. This it does without basing this expectation upon any other grounds than the mere impression that things will happen as the individual desires that they *should* happen. By promising the continuance, and even the increase, of present enjoyments, by diminishing the quantity and the bitterness of present sufferings, and by predicting that the burden will be lightened, or that sorrows will be turned into joys, it adds greatly to the sweetness and the fullness of the cup of human happiness; and by representing things as much more desirable, and more easily obtained, than they really are, it contributes greatly to enterprise and effort. How many things do the fair promises of hope induce

us to undertake, and firmness, to carry through, when, without hope, the undertaking would be scouted, and, without firmness, abandoned.

This faculty not only embraces within its range, the *present* state of existence, but, leaping the dark chasm of death, it revels in the prospect of bliss beyond the shores of time, as those in whom it is large, generally believe in a future state of existence.

Its function is, *expectation in general*—a vivid and intense glow of delight in the mere anticipation of future happiness and success: and the *beauty* of its manifestation is, that the individual places almost as much confidence in the promises and allurements of this faculty, as he does in the conclusions of reason or experience.

LARGE.—One having hope *large*, will contemplate the future with high expectations of happiness, and dwell upon his projects and his prospects with sanguine anticipations of success; will magnify advantages, and diminish obstacles; will dwell upon the fairer side of prospects, and take only a slight glance at discouraging circumstances; will be likely to promise himself and others much more than is reasonable; will be cheerful, lively, and sanguine; will feast upon the promises of hope; will overlook past and present disappointments and troubles, in the brighter visions of the future; and, though subject to frequent discouragements, will still indulge his hope, forgetting the past, and pressing onward to the future.

One having hope *large*, with only full cautious., will hope much more than fear, yet, with *caus. large*, will seldom allow his hopes to hurry him into imprudent measures; but, with the addition of *large* or *very large* combat., *firm.*, *self-e.*, and *ideal.*, will seem to be imprudent, especially when in pursuit of some most desirable object, yet his forethought and judgment will not only guard against misfortune, but secure success, even though he will *seem* to be very imprudent, and when hope is excited, even hazardous: with only moderate *caus.* and *cautious.*, may sometimes attempt impossibilities, and, with only full *caus.* and *cautious.*, improbabilities: with *very large* *cautious.*, will never expose himself to any of those dangers or losses which can be fore-seen or provided against, even though he might thereby gain the more; will keep upon the safe side of things, and risk but little, yet will anticipate and attempt considerable: with *firm.* and *self-e. large* or *very large*, will rise above trouble and

adversity, confidently expecting that the scale will soon turn in his favour; will lay many new plans; form many new projects; and be prone to try experiments; yet, if concent. is small, will frequently change or vary them: with self-e. large or very large, and only full caus., will feel himself capable of attempting and effecting great things; think that he can succeed much better than others; and thus often attempt what he cannot accomplish; yet will not learn, even by repeated disappointments, that he can do no more than others; but, with very large caus. and compar., and large intellectual organs generally, will hope for great things, yet hope within the bounds of reason; like De Witt Clinton, will be capable of projecting some stupendous work, and, also, of devising the means for accomplishing it; and will seldom or never fail in his projects, &c.

VERY LARGE.—One having hope *very large*, will literally *revel* in the bright anticipations of those enjoyments which he fancies are before him; and view the future with so high expectations as to be dissatisfied with the present, be it ever so satisfactory; will always live in the future, and long for its arrival; and thus often misimprove the present.

One having hope very large, with cautious. and caus. only full, will be always in chase of some new and desirable object in prospect; will have too many irons in the fire at once; attempt too much, and things which are even chimerical; will look upon even difficult attainments as very easy; be subject to frequent disappointments, yet neither disappointments nor misfortunes will damp the ardour of his hope; will be always upon tiptoe of expectation—always sanguine, cheerful, and lively, and, with large mirth., merry; be constantly building castles in the air; and hazardous in his undertakings: with large self-e., will think himself adequate to almost any undertaking: with large or very large benev., will promise much more than he can fulfil, yet, with large conscien., and only moderate secret. will make his promises with the best intentions, and feel sorry that he cannot fulfil them: with very large cautious., will be tantalized with hopes and fears, and have the highest anticipations, accompanied with sufficient solicitude to cause him to proceed with great care and deliberation, yet, with large combat., will combine discretion with energy: with only moderate acquis., and only full cautious., will live on, enjoying the present, and think that the future will take ample care of itself; and that plans will

succeed to his utmost desire, even with very little effort, so that he will be predisposed to a life of ease, and idleness, and pleasure; and, with very large ideal., amat., and adhes. added to this combination, will be disposed to revelry and profligacy, and will be a spendthrift.

The combinations under hope large, modified by an increase of the influence of hope, will be found applicable to hope very large. In this case, as in many other similar ones, the reader is requested to exercise his own organ of *comparison*.

FULL.—One having hope *full*, will be reasonable in his expectations, and yet be spurred on by them to attempt important undertakings; will be cheerful, yet seldom elated with hope, &c. One having hope full, with large or very large cautious., will forebode more evil than good, and endure present troubles well, yet live in dread of apprehended misfortunes; but, with the addition of large or very large caus. and compar., will be pre-eminently judicious; calculate with accuracy; realize about what he expects; seldom be led astray by favourable prospects; rely more upon the dictates of *reason* than the promises of hope; and, in the long run, succeed far beyond his expectations, and accomplish more than most others: with large or very large acquis., may make great calculations upon amassing wealth, because his love of riches will be so great; and so of the other faculties that are large.

The additional manifestations of hope full, will be intermediate between hope large, and hope moderate, and the opposite of hope small. See combinations under hope large, modified by a diminution of hope.

MODERATE.—One having hope *moderate*, will expect too little rather than too much; make few promises, either to himself or to others; will not be sanguine, nor have a high flow of animal spirits, &c. One having hope moderate, with large or very large cautious., will anticipate the worst rather than the best; fear much more than hope; generally realize more than he calculates upon; dwell more upon the discouraging features of the case, than upon its encouraging prospects: with large or very large conscient., yen., and cautious., if a professing Christian, will have many doubts and fears as to his future condition, and lack Christian faith: with the propensities only moderate, will not be likely unaided, to undertake and prosecute with vigour, every important project, yet, with large firm., may hold on and persevere when

he is once finally embarked, and is fully committed: with large or very large caus. and compar., may be sure of obtaining his ends, but will be so because he sees by what means they are to be brought about, &c.

SMALL.—One having hope *small*, in addition to the manifestations described under hope moderate, will be hardly capable of having his hopes raised by the brightest prospects, and take little delight in contemplating the future: with large or very large cautious., and only moderate or full combat. and self-e., will be easily discouraged; generally fancy that he sees some lion in the way; dwell chiefly upon the darker shades of the picture; brood over misfortune; borrow a great deal of trouble, *even* in prosperity; fear to undertake or risk much, lest he should fail; lack enterprise, and elasticity and buoyancy of spirits; indulge, and even *delight* to indulge, melancholy feelings, &c.: with only moderate mirth., and large ven. and conscient., will be sober, sedate, and often cast down, if not ascetick: with large or very large combat., firm., self-e., and caus., may manifest a high degree of stability and energy of character when once fully embarked in an undertaking; yet, unless actually obliged to undertake important operations, will shrink from them: with very large cautious., conscient., and ven., and only full self-e., will look upon the Deity with the strongest impressions of his justice, and holiness, and majesty, and be in great fear of offending him, accompanied with little hope of the pardon of his sins, and with the most pungent feelings of remorse, and the most dismal forebodings, and fearful apprehensions, of future punishment, if not with actual despair. Thus we perceive, that they who have the most to fear in this matter, actually fear the least, and that they who have the least to fear, fear the most. The additional manifestations and combinations of hope small, will be found under hope moderate, and others may be ascertained by reversing the description of hope large.

VERY SMALL.—When this organ is *very small*, its functions are too weak and too feeble to have very perceptible influence upon the character, or to be experienced by the subject.

The objects upon which hope fastens, will be determined by its combinations. One having full, large, or very large hope, for example, with small acquis., and large or very large philopro., will indulge the highest expectations concerning his *children*, yet exercise very little about property as such: with large approbat., and only moderate or small religious organs,

will hope for distinction and fame; yet his hopes will be confined chiefly to this life, and he will be skeptical concerning another state of existence, &c. Thus it is, that hope acts with the greatest vigour upon those things which are the objects of the desires of the other faculties. Hence, some individuals are very sanguine about some things, while their hopes flag in relation to other things.

LOCATION.—Hope is located upon the two sides of the *anterior* portion of firm., in front of conscien., and behind marvel., being elongated in the direction of the ears.

17. MARVELLOUSNESS.

Wonder—credulity—disposition to believe what is not proved, or what are considered supernatural manifestations, &c.—to regard with wonder and astonishment that which is somewhat strange or singular.

There are things, the evidence of which the human mind is incapable of grasping, and which must therefore be taken upon trust, or, what is the same thing, which must be the objects of credulity. Hence the necessity of *some* faculty, through the door of which such truths as are beyond the reach of reason or of observation, can be admitted to the mind.

It cannot be denied, that there exists a tendency in the human mind to view things, as it were, through the medium of extravagance and wonder; to magnify uncommon phenomena, or to regard them as supernatural; to believe the mere declarations of others, even though they may be strangers, &c. This tendency of mind is more apparent in children than in adults. They listen with delightful astonishment to tales of wonder, and implicitly believe what is told them, even after they have been repeatedly deceived. Without this faculty, they could be instructed no farther than their extremely limited observation, or their still feeblér reasoning faculties, could demonstrate the truths presented to their minds.

It is by no means certain that this faculty is not adapted, among other things, to a belief in those portions of Revelation which are attributed to a supernatural agency, and that it is calculated to increase religious zeal and fervour. At least, it prepares the mind for a reception of some of those doctrines taught in the Bible, which reason does not teach,

because it cannot comprehend, and which can be believed only "by faith." By creating a love of the wonderful and the novel, marvel. is calculated to lead the way to many valuable improvements.

LARGE.—One having *large* marvel., with *large* ven., will readily believe in special providences, the interposition of divine agency, &c., and regard many things as providential which can be readily accounted for upon other principles: with full or *large* ideal., will gaze with surprise upon magnificent objects, and possess a wondering frame of mind: with *large* event. and ideal., will be passionately fond of hearing or perusing marvellous accounts, hair-breadth escapes, and such mysterious relations as are contained in Sir Walter Scott's writings, and in works of fiction generally, and be liable to be greatly injured by this kind of reading: with *large* or very *large* ven. and conscient., will be naturally inclined to believe in supernatural manifestations, in dreams, signs, lucky and unlucky days, &c.; place implicit confidence in every part of Revelation, and in what is told him by his religious teachers; will contemplate the character and the works of the Creator with mingled emotions of awe and astonishment; be zealous and enthusiastick in his religious belief and practice, if he is not bordering upon religious enthusiasm and extravagance; and, with the addition of *large* cautious., will be afraid of ghosts, of staying in houses said to be haunted, &c.; may even fancy that he has seen supernatural appearances, and, with only moderate secret. added, can be easily hoaxed and imposed upon by stories about witchcraft, &c.: with *large* or very *large* approbat., lang., event., and imitat., will be even enthusiastick in relating wonderful anecdotes concerning himself and his relations; in narrating hair-breadth escapes, astonishing feats of dexterity, &c., &c.; and will describe even common occurrences as very extraordinary: with *large* or very *large* conscient. and benev., and only moderate secret., will place perfect confidence in what is told him, even though it be extravagant; pin his faith upon the sleeve of others; seldom doubt the word of others; and take things for granted without examining them for himself: with *large* or very *large* conscient., ideal., compar., and ven., will be likely to fancy that he discovers a striking resemblance between the prophecies of Scripture and particular events, and also between spiritual and temporal things; will imagine that he sees the special

hand of divine Providence in almost every event of his life; believe that God often manifests his will in a miraculous manner; be likely to experience what seems to him a remarkable, religious conversion, attended with many subsequent religious impressions which are extraordinary; and will have wonderful and ecstasick views of the character and the works of the Deity, &c.; and, with large caus. added to this combination, like Swedenburgh, will adduce wonderful theories to account for curious natural phenomena, and reason in a very extravagant manner: with large or very large cautious. and individ., will be likely to experience optical illusions, fancying that he sees ghosts, spectres, hideous shapes, &c., when the appearance may be caused by an indistinct vision of some natural object: with large or very large hope, ideal., imitat., lang., event., and compar., will delight and excel in relating marvellous stories, wonderful tales, "fish-stories," &c., which he will generally augment, and always adapt to the occasion.

VERY LARGE.—One having *very large* marvel., with only moderate secret., will take for granted whatever is told him, however inconsistent it may be; seem greatly astonished at almost every thing which is a little uncommon, as though something mysterious had happened; will religiously believe in supernatural agents and interpositions, the doctrine of ghosts, witchcraft, and in signs, the fulfilment of dreams, &c. Additional descriptions and combinations of very large marvel., will be found under large marvel., especially when they have been modified by an increase of the influence of marvel.

In Sir Walter Scott, this organ was large, accompanied with a very large and an active brain, very large imitat., lang., compar., and local., and large or very large intellectual, moral, and domestick organs generally, which gave him those unequalled powers of conception and description which he possessed, and thus furnishes an additional proof of the truth of phrenology, whilst his writings afford one of the very best illustrations of such a combination of faculties anywhere to be found.

FULL.—One having *full* marvel., will have a mind open to conviction, and possess sufficient credulity in what is presented to his mind, to give it an examination, yet cannot be satisfied without considerable proof; will require a good degree of evidence in order to produce *entire* conviction, yet will rest satisfied with less evidence, both in degree and

amount, than he would if possessed of smaller marvel., and will not so thoroughly canvass the evidence presented to his mind: with only full caus., will frequently advance insufficient reasons for his belief, and believe without fully understanding the grounds of his belief: with the religious organs generally full, large, or very large, may possess much religious faith, and unhesitatingly believe in the truth of Revelation, in special, divine providences, &c., and also be quite zealous as a Christian: with large or very large caus. and compar., on the first presentation of a subject, may believe upon insufficient data, yet will afterwards more closely examine *why* and *wherefore* he believes as he does, investigate the proof upon which his belief is founded, and reject that which will not stand the test of close investigation: with large or very large ideal., will feast his fancy, and revel in such fairy tales as the Arabian Nights' Entertainments, in the novels of Sir Walter Scott, and in fictitious works generally; find it difficult to divest himself of a partial belief in them, and be liable to be injured, not only by perusing works of this class, but, also, in the revellings of his own fancy.

The descriptions and combinations under *large* marvel., with a reduction of the influence of marvel., will apply to *full* marvel., as will also those under *moderate* marvel. when they are reversed.

MODERATE.—One having *moderate* marvel., cannot yield a full assent to things which are a little extraordinary or unaccountable, unless they are supported by evidence which is quite satisfactory, both in kind and amount, and will have many doubts as to the truth of what he hears. One having moderate marvel., with large or very large caus. and compar., will be hard to be convinced of the truth of that for which a satisfactory reason, or full explanation, cannot be rendered; can be readily convinced by appeals made to his *understanding*; and, with only moderate perceptive faculties, may even question the evidence of his own senses, or, at least, attempt to account for uncommon phenomena upon such principles as are already admitted; and, with the addition of large or very large firm. and self-e., can be convinced only with extreme difficulty; will, in a measure, close the doors of his mind against the admission of new facts or truths, and, with only moderate ven. added to this combination, will not be likely to believe in the authority of great names, nor admit the correctness of opinions or customs

upon the ground that they have been long established; nor make "*ipse dixit*" a part of his creed: with large or very large conscien., ven., and hope, may believe in the existence of a God, in the forewarnings, and interposition, and guidance of a special, divine providence, in a future state of existence, in Revelation, and the doctrines of Christianity, because his *moral* feelings will harmonize with these views; and, with the addition of large or very large compar. and caus., may believe in the doctrines of Christianity, because they seem *consistent* and *reasonable*, yet not because he has been *told* that the one or the other doctrine is true; upon religious subjects, will have views of his own, and think for himself; in common matters, which are disconnected with religion, will believe no farther than can be consistently explained, but may believe in the doctrines taught by religion, as articles of faith merely: but, with only moderate conscien. and ven., will no sooner believe the doctrines of religion, farther than he can see them proved, than he will any other doctrines; be naturally skeptical, if not infidel, as to his religious creed; trouble himself little about matters of this kind; and consider zeal in religion as fanaticism, &c.: with only moderate secret., and large or very large adhes., benev., and conscien., will implicitly believe what is told him by a tried *friend*, and place quite too much confidence in the integrity and honesty of his fellow men, yet not believe reports of common fame, nor those new doctrines or statements which seem to him improbable; will put no confidence in signs, dreams, or supernatural appearances, and will even ridicule those who do; thus seeming to himself, and to others, as both *credulous* and *incredulous*: with large or very large ideal., individ., and event., may be extremely fond of reading works of fiction, yet will not believe them, &c.

SMALL.—One having *small* marvel., will reject as untrue, whatever things are presented to his mind unsupported by *demonstration*, or, at least, by an abundance of the strongest kind of *proof*; will be very incredulous in regard to almost *every* thing new or uncommon; and will receive facts and truths into his mind chiefly through the door of his other faculties. One having small marvel., with large or very large caus., must know upon what principles of reason, or of *cause and effect*, those things are to be explained, of the truth of which he is to be convinced; will scrutinize closely every point of the argument, and be convinced only by an

overwhelming *mass* of evidence; and even then, for a long time, his mind will refuse its full assent: with large or very large individ., will wish to possess some *tangible* evidence upon which to rest his belief; and, with the perceptive faculties strong, to *see* before he can believe: with large or very large self-e., and moral and reasoning organs, if religiously educated, may; perhaps, believe in Revelation, and the fundamental doctrines of Christianity, yet will often have his doubts as to the truth of these matters; will have religious views peculiar to himself; put no more confidence in what he is taught by religious instructors, than he does in what he is taught by other men; and have a religious creed of his own, especially in its details: with only moderate or small conscient. and ven., will have no door to his mind for the reception of moral and religious truths; doubt the truth of Revelation; reject the doctrines of Christianity; and be naturally inclined to skepticism, fatalism, and deism, if not atheism, &c.

The descriptions and combinations under marvel. moderate, will generally apply to marvel. small, especially after a diminution of the influence of marvel. The descriptions and combinations under marvel. large, *reversed*, will also apply to marvel. small. The same principle holds good in reference to all the other organs.

VERY SMALL.—One having marvel. *very small*, will doubt almost every thing, and fully believe scarcely any thing; will even doubt the evidence of his own senses, and be almost unwilling to say that he positively *knows* any thing, and much less any thing pertaining to religion, &c.

LOCATION.—Marvel. is located on the two sides of ven., between imitat. and hope. It runs lengthwise in the direction of the *coronal sutures*, and lies nearly under them. Very large imitat., throws it as far back as the middle of the head.

The authors have seen many interesting examples of extreme developments, and of extreme deficiencies, of this organ, some of which will be presented in a subsequent portion of the work. In the American head, it is generally moderate or small, while in the English head, it is frequently large. In many very zealous preachers, they have found it large. In Methodists, this organ, and ven., and adhes., are generally full, large, or very large, while in Campbellites all these organs are generally only moderate or small. In the so-called new

measure Presbyterians, it is generally small, while conscientious and benevolent are generally large or very large. In Roman Catholics, marvelous and venerable, are generally large or very large.

17. VENERATION.

Sentiment of adoration and worship for the Supreme Being—reverence for what is considered above us—respect for superiority, &c.

That there exists in the human mind a disposition to "worship God," and that this disposition constitutes one of the strongest of the human passions, are matters of universal history and observation. Strike from the page of history, and from the customs of society, every thing pertaining to religion, or, rather, every thing connected with the worship of deified beings, and the unity, and even identity, of the whole would be destroyed. In producing this religious feeling and worship, education, doubtless, has its influence; but still they must be the exercise of *some* faculty of the mind. Education evidently cannot *create* this feeling. As well might we attempt to educate a man to speak who possessed no organs of speech, or to see without eyes—as well try to teach the brute creation to worship God, as to attempt to teach man to worship when destitute of a faculty by which to exercise this feeling, or even to conceive what it means.

This class of functions is distinct and homogeneous; and if the mental economy requires a separate faculty for the exercise of *any* distinct class of functions, analogy shows us that *this* class, equally with any and every other class, must also be exercised by a distinct faculty. The history and the manifestations of this faculty, prove that the functions ascribed to it, are always reciprocally proportionate to the developments of a given portion of the brain. If, therefore, there is any truth in phrenology, the sentiment of worship for a Supreme Being, must be admitted to be the exercise of a distinct mental faculty—a faculty which is *innate*, and which, therefore, forms a constituent portion of the human mind. That the worship of a *Supreme Being* constitutes the primary, the legitimate, and the chief object of this faculty, is rendered abundantly evident by a reference to its nature, its discovery, its history, and the whole tenour of its manifestations; and that a reverence for those who are considered su-

perious, such as parents, the aged, the talented, the titled, &c., is only an *incidental* manifestation of ven., is rendered equally evident by a similar reference.

This faculty also throws the mind into a deferential frame, and creates a feeling of respect for all.

LARGE.—One having *large ven.*, will think of the Deity only with feelings of awe, if not of devotion; has a strong religious tendency of mind, and, indeed, can hardly be contented without *some* kind of religion; pays great respect to the religious opinions of others; always treats those whom he considers his superiours in age, standing, talents, &c., with deference, and his equals with respect; and will never make light of what he considers true religion, nor of the Supreme Being.

One having *large ven.*, with *large* or *very large adhes.* and *conscien.*, will experience a high degree of enjoyment in social meetings for religious worship and exercises; will earnestly desire the conversion and salvation of his friends, and, with *large philopro.* added, of his children, and will pray earnestly for these objects; and, with the addition of *moderate* or *small concent.*, will be exceedingly annoyed in his devotions, by the intrusion of wandering thoughts, against which he will strive, and for which his *conscien.* will condemn him; will find it exceedingly difficult to keep his mind fixed upon the prayer or sermon; greatly prefer *short* prayers and sermons, and greatly dislike those that are *prolix*; and will give variety to his religious exercises, and detest those that are monotonous or tedious: with *large combat.*, will defend his religious opinions with great warmth and spirit, and contend earnestly for their advancement; and, with *destruct.* also *large*, will be liable to employ considerable severity and harshness of expression; with the addition of *large* or *very large firm.* and *self-e.*, and of only full *benév.*, will be much set, and somewhat bigoted, in his religious opinions and practices; esteem his own sect, creed, and forms of worship, far more than he does any other, and even blindly and tenaciously adhere to them, and denounce those who differ from him: with only *moderate firm.*, *large ideal.* and *hope*, and full or *large marvel.*, will be apt frequently to change his religious opinions and connexions, yet will be zealous as a Christian: with *large secret.*, *acquis.*, and *approbat.*, and only *moderate conscien.*, if he pay any regard at all to religion, will be likely to make great pretensions to

piety; put on a fair outside show of religion; and connect himself with some popular religious denomination, yet will possess very little practical piety and every-day religion; will have the "*form of godliness without its power*;" will neglect duty, disregard justice, violate moral principle, and take shelter under the cloak of his religious *pretensions*; will be a worldling all the week, yet a very strict Christian on the Sabbath, &c.: with moderate conscien. and small marvel., will not be likely to experience much *religious veneration*; and may be even infidel in his religious creed; but his ven. will be directed towards his parents, the aged, the talented, the patriotick, or, it may be, his superiours in rank, office, and station: with large or very large conscien., benev., caus., and compar., will delight to study the character and the works, and contemplate the perfections, of the Deity; will be a *consistent, every-day* Christian; rejoice to see the advancement of true religion, and labour zealously and judiciously to effect it; impart an uncommon degree of fervour and warmth of feeling to his religious exercises, and take great delight in them; adopt consistent religious opinions and practices, and be an honour to the Christian name, both in life and doctrine, &c.

VERY LARGE.—One having *very large* ven., with conscien. large or very large, will make every thing subservient to his religious views and feelings; will experience great awe upon the contemplation of God, and manifest great fervour and intense feeling while engaged in religious worship and exercises, and take his chief delight in them; be *pre-eminent* for piety and religious fervour; will make the worship and the service of his Creator the paramount object of his life, and be liable to become over-zealous, if not enthusiastick, in his religious feelings and views.

The combinations under large ven., modified by an increase of the influence of ven., will apply to very large ven.; and the combinations and descriptions under moderate or small ven. *reversed*, will also apply to it.

FULL.—One having *full* ven., will pay a suitable respect to religion, and will worship his Creator with sincere devotion, yet will not be particularly devout. One having full ven., with large or very large conscien. and benev., will be pre-eminently religious, and, perhaps, make religion the great object of his life, yet his religion will be characterized by a regard for moral principle, a desire to do good, &c.,

more than by a regard for religious worship, creeds, ceremonies; will place a much higher estimate upon the *ties* and the first principles of religion, than he will any external observances: with conscient. and marvel. moderate or small, will not be likely to pay much regard to religion of any kind, or, if he does, will be satisfied with name and the forms of religious worship, &c.

The additional manifestations and combinations of full v may be inferred from those under large ven., by diminishing the influence of ven.

MODERATE.—One having *moderate* ven., will not be particularly religious, nor very zealous in his religious observance; will not manifest a great deal of deference towards superiours, nor impart a great degree of warmth or fervor to his devotional performances. One having moderate ven. with large or very large conscient. and benev., if religiously educated, will maintain a consistent, religious walk, and “*deeds* meet for repentance,” yet will pay comparatively little regard to religious *creeds* and *observances*; will be likely to be very zealous in reforming the world, and in “converting men from the error of their ways,” yet will despise sectarianism, and regard only the “*weightier* matters of the law;” will make great sacrifices in order to *do good*, promote pure morality, and prevent sin, yet will not be particularly devout; will make the chief burden of his petitions to the throne of grace, consist in confessions of sin, and supplications for his fellow men, rather than in adoration and worship; will follow the dictates of his own conscience, even though they oblige him to forsake “the good old way,” and adopt new measures; will think more of *doing good* than of attending religious meetings; will live an upright, and consistent, Christian life, and perform all the *essentials* of religion, yet will pay little or no attention to meats and drinks, &c.

SMALL.—One having *small* ven., will experience but little feeling of devotion, or love of religious worship, as such; will manifest little feeling of deference or respect for parents, teachers, or superiours; and be deficient in the *heart*, and *soul*, and *fervour*, of devotion; will not be very pious, nor at all particular in observing religious ceremonies, nor particularly impressed with a feeling of solemnity and awe, while engaged in religious exercises, &c.

One having small ven., with moderate or small conscient.

hip, creeds, & marvel., will have very little regard for religion; seldom, or never, attend religious meetings; and when he does attend, he will upon no other ground, will go from other than devotional feelings; will be & marvel. only little affected by solemn or religious exercises, or by much regard to his conscience, or to his fear of offending God; be influenced but little by the restraints of religion; doubt almost every thing connected with religious belief; be irreverent, religious, unprincipled, and skeptical; and, with large mirth. & imitat. added, inclined to ridicule religious people and religious services by imitating or mocking them; and, with large combat., destruct., and self-e. also added, will oppose every thing pertaining to religion; denounce it either as a delusion, or as a humbug, by which designing men impose upon the simple and the unsuspecting.

The descriptions and combinations under moderate ven., after due allowance has been made for the diminished influence of ven., will apply to ven. small.

The office of ven. is simply to reverence and worship that which the other faculties select as the proper objects of its exercise.

It has been already remarked, that its primary and legitimate object is, the worship of a Supreme Being, yet, as in the case of conscien., the other faculties, education, &c., modify the notions entertained of the character of the being to be worshipped. For example; one having full, large, or very large ven., with a deficiency of the intellectual faculties, will be likely to regard the Deity as exercising the various human passions, and swayed by human prejudices, and to worship him accordingly: with large or very large self-e. and firm., as an omnipotent Sovereign, clothed with authority, immutable and unchangeable, and ruling his creatures "according to his own will:" with full or large destruct., firm., and self-e., and large or very large conscien., benev., and adhes., will regard him as "a God, merciful and gracious, long-suffering, and abundant in goodness and truth, and who will by no means clear the guilty;" as perfectly holy himself, and, also, as requiring holiness of all his creatures; as creating and governing his moral subjects with a special reference to their greatest ultimate good, and, in doing this, as rewarding those who obey his commands, and punishing such as disobey; as blending mercy with justice; or, rather, as infinitely benevolent, yet as a God who will "not let the wicked go unpunished:" with very large benev., only moderate or full con-

scien., combat., and destruct., will consider the Deity too benevolent and too merciful to punish the wicked: with large ideal., will fancy that he sees him clothed with splendour, and, while contemplating the beautiful, the perfect, or the sublime in the works of nature, will worship him with a fervid glow of devotion: with large or very large individ., form, size, and local., will contemplate the Deity as possessed of form and size, a local habitation, &c.: with large or very large caus. and compar., will view God as the great first-cause of all things, and as effecting his purposes by means of causes and effects; and, with the intellectual faculties generally large, as possessed of all possible wisdom and intelligence, and as governing his universe in accordance with the great principles of reason: with very large adhes. and benev., as a God of great sympathy and love; and, with very large philopro. added, as acting the part of a tender *parent* to his creatures, and as entering, with a feeling of tenderness, into all their little joys and sorrows: with very large destruct. and combat., and educated in uncivilized society, as capable of being propitiated by the sacrifice of human or animal victims, &c.

According to this principle of phrenology, (which is considered as established,) one with the moral and the intellectual organs large or very large, and the propensities full, and all *unperverted* in their education and exercise, will form *correct* views of the character, attributes, and government of God, and worship him with pure and acceptable worship. This is rendered the more evident from the fact, that the views entertained of God by different nations and different individuals, with the exception of the influence of association and education, generally correspond with their phrenological organizations. Consequently, if an individual possesses a well-balanced, and a perfectly developed, phrenological organization, his views of the character, the attributes, and the government of God, must therefore be proportionally the more consistent and correct.

This same conclusion is also strengthened by the principle of adaptation already alluded to. The mind of man must be constructed in perfect accordance with those great principles which regulate the structure of the whole universe, and the *moral* faculties of man's mind, in accordance with the *moral* constitution and relations of things. Consequently, the mind of man must be so formed as naturally to view his Creator

through the medium of truth, and to form only correct notions of him.

This harmonizes perfectly with the doctrine taught by the great Apostle of the Gentiles, when he says, that "the Gentiles, who have not the law," that is, who are destitute of Revelation, "are a law unto themselves," and "show the works of the law written in their hearts, their conscience also bearing them witness." Not that a divine revelation is unnecessary, but, that phrenology opens up to our view another revelation, to wit, a revelation of *natural* theology, which perfectly harmonizes with that which is given by inspiration—a volume which every man carries, or *should* carry, within his own breast, and which "he that runs may read."

LOCATION.—Ven. is located anterior to firm., in the middle of the top of the head, and nearly beneath the union of the coronal sutures.

19. BENEVOLENCE.

Desire for the happiness of others—sympathy, compassion—kindness, fellow-feeling, benignity.

By creating in the breast of man, an interest in the welfare of his fellow-men, this faculty prompts its possessor to perform those innumerable acts of kindness and generosity which, by gratifying his benev., greatly increase the happiness of the giver, and, by adding new comforts to those already possessed, proportionally enlarge the enjoyments of the receiver. Though it is blessed to receive, it is still "more blessed to give than to receive."

Let us suppose, for a moment, that every vestige of this feeling were blotted out from among men—let us suppose the human breast to be callous to the cries of suffering innocence, steeled against the wants and miseries of the world, and perfectly insensible to the happiness or unhappiness of all created beings, and what a picture of moral desolation—what a frigid region of suffering and sorrow, should we have presented to our view! Wrapped in his cold cloak of selfishness, man might, perhaps, *endure* existence, but an existence to which annihilation would be preferable. Never to give, or receive, a favour, to say nothing of the mutual advantage accruing to mankind from the principle of helping one another, he would, of course, be a perfect stranger to the delightful and thrilling emotion of gratitude, either to God or man.

Let us suppose, in addition, that none of this feeling had entered into the Divine Mind, and that, in the construction of our bodies, and in the arrangement of the physical and the intellectual world, he had made no reference to, and instituted no adaptation of, any thing that concerns the happiness either of man or of the brute creation, and existence must have been the greatest of curses. But, on the contrary, we perceive that every possible arrangement and adaptation which could be devised by infinite wisdom and skill, prompted by infinite benevolence, and aided by infinite power, have been contrived by that adorable Being whose beneficence knows no bounds. Every work of God is a perfectly *benevolent* work, planned and executed evidently with a view to secure the greatest amount of happiness to his creatures : and this fact incontestably proves, that the feeling of benevolence enters largely into the Divine Mind. Even those pains which follow the burning, bruising, or otherwise injuring of the body, whilst they are so many instances of divine punishment for sin, are, at the same time, a most benevolent ordination, evidently designed and calculated to prevent those injuries and mutilations which would otherwise mar the beauty, and destroy the utility, of our corporeal frame : and if *these* punishments are a benevolent ordination, analogy sanctions the inference, that *all* punishments are *equally* benevolent ; and, if even *punishments* are benevolently designed, surely every *other* institution throughout the universe, must be formed for benevolent ends. This brings us to the important conclusion, that all the miseries which mankind endure, are brought by themselves (collectively) upon themselves, or, that they "give themselves the pains they feel."

Since, then, this principle of benevolence thus enters into the character and the works of God, and, also, into the whole constitution of things, it is evident, both *a priori*, and upon the principle that the human mind is adapted to that universe of which it forms a part, that the human mind must be so constituted as to appreciate and exercise the function of benevolence, or, in other words, that there must be *some* innate faculty of the mind adapted to the exercise of this class of feelings. That same train of argument which has been previously employed to show that other classes of functions are exercised by distinct faculties, proves that this class of

functions is likewise exercised by a separate, primary faculty, created expressly and solely for this purpose.

Of all the moral organs, this occupies the most prominent portion of the head, and has allotted to it the greatest surface, thus apparently implying, that its function is designed to be one of the *cardinal*, human virtues, and that to do good to those around us, is both our privilege and our *duty*. Yet how frequently is the soothing voice of benevolence drowned in the din of business, of pleasure, and of fashion! Indeed, to learn to live in, and become a part of, society as it now exists, is to learn to be supremely selfish; and to "acquire a knowledge of the world," is to become acquainted with the maxims and the practices dictated by selfishness. In the little child, we sometimes see the feeling of benev. manifested in its pure state; but, in adults, how seldom do we behold it unadulterated by the selfish passions, or unstified by their hoarse clamours! Every thing can be had, and every thing done, for *money*; but he who is dependent for support or for happiness solely upon the benevolence of mankind, runs but a poor chance of enjoying even the necessities of life.

This faculty originates that feeling of sympathy which manifests itself in an obliging disposition, and in reciprocal interchanges of kind offices, and, also, that feeling of humanity which willingly makes a sacrifice of personal happiness in order to relieve the miseries, and promote the enjoyment, of others.

LARGE.—One having benev. *large*, in the expression of his countenance, in his manners, and in all his intercourse with his fellow-men, will manifest a warm and glowing feeling of kindness and good-will; enter into the interests of others, and do much to advance them; "rejoice with those that do rejoice, and weep with those that weep;" and experience that strong desire to witness and promote the enjoyment of his fellow-men which will make him willing, and even glad, to sacrifice his own ease and interests in order to alleviate the sufferings, or to augment the comforts, of his fellow-men, and even of the brute creation.

One having benev. *large*, with large or very large adhes., will manifest this feeling to all, and be *particularly* kind and obliging to his *friends*; will sympathize deeply in their distresses or misfortunes, and, with acquis. only moderate, add liberality to friendship; be pre-eminently hospitable; willing to

do and sacrifice much for those he loves, in serving whom he will often injure himself; and, with large or very large philopro. added, will be extremely kind to children, to the infirm, the aged, and the destitute, and ready to perform those acts of kindness which they require, and which sympathy, mingled with affection, alone can prompt: with moderate acquis., only full approbat. and self-e., and large or very large secret., ideal., and conscien., will proffer his favours in a manner peculiarly modest and delicate: with very large approbat., and only full conscien. and caus., will do and give partly on account of the approbation awarded to benevolent actions: with large or very large approbat., conscien., and adhes., will give partly to please others, and partly to make them happy, which union of motives will greatly increase the manifestations of benev.: with large acquis., will be more *kind* than *liberal*; unless a case of distress strongly excite his benev., will give sparingly and grudgingly, yet freely bestow his time, services, and whatever does not draw directly upon his acquis.; in his sympathy and kind feeling, (which, after all, are the better manifestations of this faculty,) will show a large share of pure benevolent feeling, yet will generally be considered very far from being benevolent; but, with large or very large adhes., and only moderate or small acquis., will be ready to help his fellow-men, and particularly his *friends*, with both his services and his substance, and be quite too generous for his own good: with full or large acquis., and large or very large ven. and conscien., may give freely to religious and philanthropick societies; to the advancement of missionary enterprises; and in cases of real distress; but not upon other occasions: with only moderate destruct., cannot endure to witness suffering or death, nor see pain inflicted without experiencing a pang himself: with large combat. and destruct., and an active temperament, will manifest a general spirit of mildness and kindness, and, when these organs are not excited, will be much moved at the sight of pain, yet, when his anger is thoroughly roused, will even inflict pain with delight; except in a fit of passion, will not cause *corporeal* suffering, yet will be extremely bitter and sarcastick in his expressions, and manifest strong indignation and resistance towards his enemies, and those whom he thinks would impose upon him: with large or very large cautious., full secret., and only moderate or full destruct., will be careful not to do or say any thing designed or calculated to wound

the feelings of others; yet, with only moderate secret., will often speak before he reflects, and speak in such a manner as to injure the feelings even of his best friends, but will soon be sorry for it: with large or very large adhes. and firm., when he undertakes to help a friend out of trouble, will help him *effectually*; but, with only moderate or full firm., will espouse the cause of a friend with great warmth of feeling, which, however, will soon become cool, and leave him in a worse predicament than he would have been in without his help: with large or very large conscien. and caus., will be actuated to do good both by feelings of genuine benev., and, also, by a sense of duty; endeavour to make men *happy* by first reforming them and making them *virtuous*; and, with large ideal., and only full self-e. added, will manifest his benev. in so refined and delicate a manner as not to oppress the recipient with a sense of obligation: with large or very large mirth., will endeavour to augment the enjoyment of all around him by his mirthful effusions, and, except when provoked to it, will not be sarcastick: with large or very large self-e., and only moderate or full conscien., will show favours to those who acknowledge their obligations to him, and render him all the tribute of respect he may claim, yet will bestow but few favours upon those who wound his pride: with large or very large caus., compar., and individ., will lay judicious plans, and employ the best means for doing good and relieving distress; take hold of benevolent enterprises in the right way, &c.

VERY LARGE.—One having benev. *very large*, with large or very large conscien., will possess, as it were, a deep and an overflowing fountain of kind and tender feeling, and have a heart full of sympathy and goodness; cause trouble to those around him with great reluctance; grieve over the miseries of mankind, and sacrifice almost any personal comfort and interest upon the altar of his benev.; be pre-eminent for his philanthropy and his real goodness of heart, and all from feelings of disinterested benev.; and, with large ven. added, will gladly devote himself and spend his all in promoting the salvation of his fellow-men, and in advancing the cause of humanity and religion: with large or very large adhes., will be likely to ruin himself by assisting his friends; and will ask what they want, rather than what he can afford to give; and, with large or very large philopro. and conscien., will be *pre-eminently* qualified to endure the fatigues of

attending upon the sick; watch, with the utmost anxiety, over a sick friend, and perform ten thousand acts of kindness which nothing but the strongest feelings of benev., increased by the tenderest feelings of friendship, could suggest or support him under; with only moderate or full destruct. added, will be nearly overcome by the sight of suffering or death, &c.

The combinations and descriptions under benev. large, modified by an increase of its influence, will apply to benev. very large.

FULL.—One having benev. *full*, will experience, in a good degree, the phenomena described under large benev., yet will manifest less *active* benev.; not be very willing to make personal sacrifices, or waive his own interests, in order to oblige others, yet will experience considerable benevolent feeling; and will be more apt to give from selfish motives than one with large benev. For example; one having benev. full, with several of the selfish faculties large or very large, and conscien. only full, in general, will first gratify these larger organs, even though he must do so at the expense of his benev.; will be habitually more selfish than benevolent, and seek his own interest, though he thereby infringe even upon the rights of others: with other large or very large organs acting in conjunction with benev., may manifest a large share of generosity and liberality; yet, with these same, or any other, organs, acting in opposition to his benev., will appear to be comparatively destitute of these qualities: with approbat. very large, and conscien. only full, may give "*to be seen of men*," and take some pains to show others what he has done: with approbat. or self-e., or both, large or very large, may give even lavishly, but it will be from selfish or mercenary motives: with large or very large combat., destruct., firm., and self-e., or approbat., to gain his will, may assist in building churches, and in advancing good objects, yet the feeling of pure benev. will be only secondary.

MODERATE.—One having benev. *moderate*, will, perhaps, do favours which cost him little or no self-denial, yet will exercise but little sympathy for his suffering fellow-men, and seldom step aside from his own selfish pursuits in order to relieve their distresses, or increase their enjoyment; and experience but few benevolent remonstrances or promptings.

The manifestations and the combinations described under

benev. large, *reversed*, will apply to benev. moderate, and, also, to benev. small; and those under benev. small, due allowance being made for the increase of benev., will also apply to benev. moderate.

SMALL.—One having benev. *small*, will seldom disoblige himself in order to oblige others; seldom think or care how much loss or inconvenience he subjects others to; and, with any or all of the selfish organs large or very large, be selfish in the extreme; and seek, exclusively, the gratification of his own selfish passions, regardless of the consequences to others: with large or very large combat. and destruct., will not only, not be moved to pity by the sight of suffering and death, but even take delight in witnessing and causing them: with large or very large adhes., may *love* ardently, yet will never add *kindness* to affection, &c.

The combinations and descriptions under benev. large or very large, *reversed*, will apply to benev. small.

VERY SMALL.—One having benev. *very small*, will never feel his heart beat with the emotion of pity; never heed the most heart-rending cries of distress; and, with the selfish organs large or very large, and the reflective only moderate or full, will be literally a fiend incarnate.

This faculty is generally much stronger in females than in males, and creates, in the former, a much greater manifestation of sympathy, of tenderness, of "the milk of human kindness," of benignity, of pure sensibility for suffering and desire to relieve it, than is manifested by the other sex. From this fountain spring those innumerable acts of kindness, and those ten thousand attentions to the wants and woes of others, for which woman is so pre-eminent.

LOCATION.—Benev. is located in the anterior superiour portion of the head, just forward of ven., and of the union of the coronal sutures, and beneath the posterior superiour portion of the frontal bone. (See cut of the female head, and contrast it with the skull of Aurelia Chase.)

SPECIES III.—SEMI-INTELLECTUAL SENTIMENTS.

IMPROVEMENT seems to be the watchword of our race, and its spirit is manifested in those almost innumerable inventions and contrivances which so greatly augment our

comforts, multiply our conveniences, and give new charms to our existence. These improvements result from a class of faculties which partake of the nature and qualities of both the sentiments and the intellectual faculties, constituting, as it were, a stepping-stone between them.

20. CONSTRUCTIVENESS.

Mechanical ingenuity and talent—ability to make, build, construct, and manufacture.

Well has the philosophick Franklin observed, that "man is a tool-making animal;" and with equal propriety he might have added, "and the only tool-making and tool-using animal, because the only animal which unites constructiveness with causality." Unquestionably man is calculated for living in houses, wearing apparel, and, by the aid of machinery, effecting objects which are even necessary to his well-being.

Mechanical principles, by the application of which vast additions can be made to the sum total of human happiness and human improvement, are also found to exist, and, likewise, to pervade the physical world. Now, since man forms a part of this physical world, and is, in part, under the dominion of these laws, there exists an absolute necessity for him to possess some innate and primary faculty, the office of which is to take cognizance of these principles, and, also, to exercise this class of the mental functions. Indeed, without such a faculty, man would not be adapted to that physical state of existence in which he is placed, but would be imperfect, and perish. This faculty is found in construct.

Men are not made skilful mechanicks and artisans solely, nor even chiefly, by instruction; for, if they were, (other conditions being equal,) their skill and dexterity would always be in proportion to the amount of instruction received. But such is by no means the case; for we frequently observe that some who have every advantage of instruction, make but indifferent workmen, whilst others seem intuitively to understand the art of manufacturing. Proper instruction may, indeed, improve the natural talents even of the latter, and greatly facilitate their operations, yet they possess a natural capability of *being taught* to make—a docility which often manifests itself very early in life, and of which others are comparatively destitute. Who taught Michael Angelo how

to build, or Canova how to use the chisel, or Benjamin West how to paint while yet not nine years old, and entirely ignorant of the *art* of painting? Nature, mainly. Their powers were *innate*, or, in other words, they possessed extraordinary construct., aided by other faculties.

Imperfection in this faculty, and, also, a want of it, exist in combination with almost every conceivable variety of character and talents. Men of feeble intellects often possess it in a remarkable degree, whilst others who have gigantick minds, are sometimes almost entirely destitute of it. The conclusion, therefore, is inevitable, that a talent for *making and building*, must depend upon a distinct and primary, mental power.

LARGE.—One having construct. *large*, will possess a high degree of natural skill in making, building, contriving, repairing, &c.; be prone to whittle and scribble; be delighted with mechanical operations; and, with large imitat., aided by some practice, can become an excellent mechanick.

In effecting mechanical operations, other organs contribute as largely as construct. For example; one having large construct. with large or very large imitat., will be uncommonly dexterous in making *after a pattern*, and can readily learn to do with tools what he sees *others* do; with large or very large form and ideal. added, will give a peculiar finish and neatness to his work, and succeed in making fine and fancy articles, such as combine utility with richness and elegance; but, with ideal. only moderate, will succeed only in making common and useful things: with large firm. and self-e., large or very large form, size, ideal., caus., and compar., and only moderate imitat., will excel in superintending mechanical operations; in directing others what to do and how to do it, and in judging of the qualities of work, and will be a *first-rate foreman*, yet will not himself excel as an operative mechanick; can plan and oversee much better than execute; but, with large or very large imitat. added, will excel in both; be a natural mechanick or artist of a very high order; be capable of turning his hand readily to almost any branch of mechanical business; and frequently contrive new methods of accomplishing his work; with large or very large conscient. added, will never slight his work; with large weight and individ. added, be highly delighted with the operations of machinery; able to comprehend it and judge of its adaptation; and possess an extraordinary talent for drawing, draughting,

modelling, planning, and probably for inventing; be remarkably ingenious, and very successful, in every branch of mechanicks which he may undertake: with large or very large concent., will dwell patiently upon any piece of work until it is entirely completed, and rendered as perfect as possible; and will be able to engage in only one kind of labour at a time; but, with moderate or small concent., will leave much of his work unfinished; generally have on hand several pieces of work at a time, and feel a desire frequently to change from one to the other; be rather "a jack at all trades" than perfect in any, &c.: with large or very large combat. and destruct., and only full conscient., when his work does not please him, will become angry with it, and feel like breaking or tearing it in pieces: with very large self-e., hope, and ideal., will be induced to try many mechanical experiments; to engage largely in heavy operations, and even speculations; and be likely to spend much time in endeavouring to invent: with very large ideal., imitat., mirth., form, size, colour, local., and compar., can imagine and execute ludicrous pictures or drawings, burlesque representations, caricatures, &c.; copy hand-writings; draw after a pattern; recollect, for a long time, the shape of faces, landscapes, machines, &c., which he has seen, and make their *fac similes*, or draw and make from memory; and, with large or very large caus. and compar. added to this combination, can readily adapt mechanical principles to the accomplishment of desired mechanical objects; readily detect the faults in machinery and remedy them; invent and improve machinery, &c.: with large or very large imitat., individ., form, size, weight, order, and calcu., and full or large compar. and caus., will make a first-rate engineer, surveyor, &c.

VERY LARGE.—One having construct. *very large*, with very large ideal., imitat., individ., form, size, colour, and compar., will literally possess a *passion* for the pursuit of the fine arts; be able to perform almost any operation belonging to mechanicks or the arts with wonderful and intuitive skill, and with extraordinary facility and success; to make almost any thing within the attainment of human ingenuity; to become an artist or mechanick of the very first order; and will be likely to break away from all hinderances, and to surmount every obstacle, in order to indulge this passion; will be able to impart a peculiar beauty and a richness to all his works, and combine perfect accuracy with taste,

and will excel in every undertaking of the kind, even though obliged to use indifferent tools.

The descriptions and combinations under large construct., due allowance being made for the increase of the constructive power, will apply to construct. very large.

FULL.—One having *full* construct., with large imitat., will possess a respectable share of mechanical ingenuity; and, with the addition of large or very large form and size, and full individ., have all the natural talent requisite for becoming an excellent mechanick, especially in those branches which require but little more than *making after a pattern*; can learn to use tools with tolerable dexterity, yet will require considerable *practice*, but with it, will become quite successful; can repair articles that break, and “fix up” such things as he may have occasion to use in his family and his business; yet his success will depend as much upon art as nature: with imitat. only full, will seem to possess this faculty only in an inferior degree, especially if circumstances do not imperiously urge its exercise, and will be dependant, in some degree, for any mechanical skill or success which he may manifest, upon his other faculties, such as form, size, local., ideal., compar., caus., &c.

The additional descriptions and combinations under construct. full, will be found under construct. large, after due allowance has been made for the diminution of construct.

MODERATE.—One having *moderate* construct., with only moderate imitat., may learn, with considerable effort, some of the less difficult “trades,” yet will never be eminent for *his skill* in any; may, perhaps, learn to construct those plain articles which are often called for in the family and in business, yet will show but little skill and dexterity in such operations, and prefer to pay a mechanick for executing them; will dislike to use tools, and choose some occupation which is not mechanical: with imitat. and form large or very large, may succeed well in *making after a pattern*; manifest considerable skill in copying, and easily learn to do what he sees done by others, yet will owe his success mainly to these last-named faculties; and, with large or very large compar. and caus. added, may, perhaps, direct others, and improve their inventions, and even invent, yet will not possess much independent, *mechanical* talent, &c.

SMALL.—One having *small* construct., with only moderate imitat., will be able to learn to perform even simple mechan-

ical operations only with great difficulty, and then merely as an automaton; will manifest but little skill or dexterity in the use of tools or the pen; dislike a mechanical occupation more than almost any other; do every thing in which the exercise of this faculty is requisite only by *main strength*, and without contrivance or ingenuity; and be a mere bungler in almost every thing of the kind which he undertakes.

The additional combinations and descriptions of small construct., will be found under moderate construct., the influence of construct. being diminished.

VERY SMALL.—One having *very small* construct., will be apparently destitute of all mechanical ingenuity and inclination.

In the skulls and casts of several North American Indians, in the skull of a New Zealander and of a Charib Indian, examined by the authors, this organ is either small or very small, which harmonizes perfectly with the fact, that in every mechanical art and effort, these tribes are quite inferior to many races of men.

LOCATION.—Construct. is located just above the middle of a line connecting the top of the ear and the external corner of the eye; or, just below ideal., and a little forward of it.*

When both organs are large or very large, they form an obtuse angle, ideal. extending in a nearly horizontal direction, and construct. uniting with it in nearly a perpendicular direction. When the intellectual organs are large and *long*, it spreads itself upon the *sides* of the head, and thus presents but little *prominence*. This, together with the temporal muscle, which passes over it, and varies in thickness, causes, except in the case of children, an occasional mistake. It may likewise be added, that many individuals who possess, by nature, no small share of the constructive power, think they have but little, because they have never been so situated as to call it forth, and, also, because they suppose that construct. applies exclusively to the use of *tools* as employed by a professed mechanick, yet, when occasion requires, they are found quite skilful in executing repairs, and have a whittling and tinkering propensity.

* It may be proper here to remark, that, in the large cut, acquls. and construct. are located too far *forward*, and aliment., too *low*.

21. IDEALITY.

Imagination—fancy—love of the exquisite, the beautiful, the splendid, the tasteful, and the polished—that impassioned ecstasy and rapture of feeling which give inspiration to poetry and oratory, and a conception of the sublime.

That there exists in the human mind some faculty, the function of which is to inspire man with a love of the beautiful and the exquisite—a fondness for the sublime, the elegant, and the tasteful, will appear evident when we compare man with the lower order of animals, or civilized man with the savage, or the refined inhabitants of a city with the common population of the country. Were it not for the influence of this faculty, these things would be held in no higher estimation by man than by the brute, or by one man than by another. Were it not for its influence, mankind would have no higher relish for the exquisite, the tasteful, the beautiful, and the sublime, than for the insipid, the dull, the homely, and the vulgar. Were it not for this faculty, we should no more highly prize the bold images, the glowing flights of fancy, the daring thoughts, and the impassioned bursts of eloquence which characterize the productions of Homer, of Shakspeare, of Milton, of Byron, of Addison, of Irving, of Chalmers, of Patrick Henry, and of Daniel Webster, than we do the plainer and dryer style of Locke, Dean Swift, William Cobbett, and many other still more homely writers. Without ideality, the splendid productions of a Raphael, a Corregio, a Canova, a Phidias, and a Praxiteles, would find no more favour in our eyes than the rudest paintings, and the roughest carvings, of the most uncivilized nations.

Although poetry is one form in which this faculty manifests itself, yet it is by no means exclusively confined to a relish for the inspirations of the muses. Though essential to the poet, it takes a wider range. It adds to the delight we take in viewing an elegant statue, an exquisite painting, a splendid temple, or any other finished production of art. It causes and increases the glow and rapture experienced in beholding the beautiful landscape, the rugged cliff, the bold promontory, and the lofty mountain. It now loves to see the "wilderness and the solitary place" made glad, and "the desert rejoice and blossom as the rose;" and "at the peep of

dawn," when fair Aurora "sprinkles with rosy lig
dewy lawn," it delights to see "old ocean smile;" a
"to ride upon the wings of the wind;" and then "i
circle of the heavens;" and then, again, to see the
winds

"Take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf'ning clamours in the slipp'ry clouds."

Ideality gives elevation, and fervour, and polish, to
mind; inspires man with a love of improvement and re
ment, and assists him in forming and realizing splendid
ceptions and undertakings. With approbateness larg
often manifests itself in a fondness for splendour in app
equipage, houses, and pleasure-grounds, and is an import
element in gayety, fashion, and elegance of manners.

LARGE.—One having ideal. *large*, will possess refin
and exquisiteness of taste and feeling, a lively imag
tion, and a brilliant fancy; an admiration of the elegant,
beautiful, the gorgeous, the ornamental, the perfect, and
sublime; of the fine arts and polite literature; of poetry
of a high order, and of eloquence; and will relish ev
thing fanciful and exquisite wherever it is to be found.

One having ideal. *large*, with colour, form, and size lar
will gaze, with intense delight, upon a splendid and w
proportioned painting, and be able to appreciate its meri
and, with form and local. *large* or very *large*, upon a be
tiful landscape, cascade, flower, &c.: with lang. and comp
large or very *large*, will employ many metaphors, hyp
boles, and other figures of speech; will express himself
a glowing and elevated style, and, with a full-sized and
active brain, have the natural talents for becoming quite e
quent in the expression of his thoughts and feelings: w
hope *large* or very *large*, will have high flights of fan
delight to indulge in the revellings of his imagination, a
be enraptured with his own contemplations; yet, if conce
is only moderate, his flights will be vivid and intense,
not long-sustained, and he must dash them off at the r
ment, or they will vanish: with self-e. and compar. lar
will not often allow an uncouth or a low expression to esca
his lips, but will be disgusted with vulgarity: with only
moderate-sized head, and only full caus. and compar., w
manifest more of refinement than solidity; of sound th

of rhetoric than logick; of sickly delicacy than
 a intellect; of finely turned periods than important
 and overload his style with figurative expressions:
 combat. and destruct. large or very large, throw invect-
 to the form of poetry: with large or very large indi-
 cent., and lang., may make a good speaker and writer,
 popular lecturer, yet will be indebted for these quali-
 more to his *manner* than to his *matter*—to his *style* than
 his *ideas*; may please the fancy, and communicate many
 yet will not reason closely or clearly: with amat. and
 s. large or very large, will take a special interest in sen-
 sational poetry which breathes much of the passion of love,
 and fires the fancy, and in romantick and dramatick compo-
 sition: with mirth. large, will relish humourous poet-
 such as John Gilpin, the Dunciad, Beppo, &c.: with
 en. and conscien. large, devotional and religious poetry:
 with the reflective faculties large or very large, will despise
 light and trashy poetry, or even that which, though beautiful
 expression, is deficient in power of thought; will relish
 only that which, while it flows in smooth and equal num-
 bers, bears upon its bosom a rich cargo of important ideas,
 and sound, moral sentiments; and, if he attempt to compose
 poetry, will imbue it with much sound, practical sense, and,
 also, prefer those authors, both in poetry and prose, who em-
 ploy a glowing, elevated style, but pay far more attention to
 the arrangement and the argument than to the expression, &c.
 VERY LARGE.—One having ideal. *very large*, will possess
 a rich and glowing fancy, and experience emotions accompani-
 ed with a kind of rapture and enthusiasm, or, rather, ecstasy;
 be disgusted with that which is commonplace or imperfect;
 be excessively fond of poetry and fiction; an enthusiastick
 admirer of the fine arts; and revel with ecstasy in the re-
 gions of fancy.
 One having very large ideal., with very large adhes. and
 compar., and full lang., can make poetry of a high order,
 which will breathe forth the tenderest feelings of friendship;
 and will consider the common standard of friendship so very
 low, and its exercise so imperfect, as to make him dissatisfied
 with life, because he will be able to find few minds of kin-
 dred sympathy and pathos with his own; will long for a
 world where friendship will be pure and perfect, and unmix-
 ed with the least alloy; and mourn deeply over the imper-
 fections of human nature: with large perceptive organs,

large or very large reflective organs, and full or large moral organs, accompanied with an active and a full-sized brain, will be possessed of a deep fund of thought, which will flow in a style, rich, but not gaudy, copious and powerful, but not low or commonplace, splendid, but not bombastick; will be admired for his talents, and beloved for his amiable qualities; will produce the best of sentiments, and yet manifest the most exquisite feelings; and rise far above his fellow-men, both in genius and virtue; be devoted to belleslettres, the fine arts, and polite literature, and also to the more substantial branches of learning; and, with full self-e., firm., and combat., will be qualified to become a splendid speaker; will make almost any sacrifice in order to listen to a splendid oratorical performance; and will possess the feeling and the power of eloquence and poetry in the highest degree.

The manifestations and descriptions under ideal. *large*, modified by an increase of the qualities imparted by it, will apply to ideal. *very large*.

FULL.—One having ideal. *full*, will possess considerable refinement of feeling, and some poetick fancy, yet they will be exercised only in a subordinate degree; will be fond of poetry and the fine arts, yet not by any means devoted to them; may relish poetry for its sentiment or its argument, or the love it describes, the history or philosophy it imbodyes, &c., more than for its glowing imagination or vivid fancy.

One having ideal. *full*, with large or very large perceptive and reasoning faculties, will confine his attention chiefly to matters of fact, and to the investigation of first principles, without reference to the splendour or the drapery of style; express his thoughts in a straight-forward, plain, and forcible manner, with less reference to elegance and finish of style than to the facts and arguments; prefer those speakers who do the same, and possess much more of the eloquence of *thought* than of diction; prefer plainness and utility to beauty and ornament; and seem, at times, to possess less taste, and refinement, and delicacy of feeling, than is commendable.

MODERATE.—One having ideal. *moderate*, will seldom experience the glow and elevation of feeling which ideal. imparts, nor manifest a great share of refinement of feeling, nor express himself with elegance and taste; will regard poetry, belleslettres, the fine arts, polite literature, works of imagination, painting, sculpture, &c., with less enthusiasm,

and prefer plainness to ornament, and be rather plain and awkward, than polished and refined, in his manners, dress, &c., and, with self-e. moderate, take up with inferior articles.

The combinations and descriptions under ideal. large, *reversed*, will convey to the mind of the reader a correct idea of the additional descriptions and combinations of moderate or small ideal.

SMALL.—One having ideal. *small*, will be coarse and vulgar in his manner of expression; have but poor ideas of taste, of propriety, and beauty, and little relish for poetry or oratory, or fine writing, and be but a miserable judge of any thing of the kind; will be coarse and uncouth in his manners, and very awkward, plain, and commonplace in every thing he says or does.

The combinations and descriptions under ideal. full, and, also, those under ideal. large and very large, *reversed*, will apply to ideal. small.

VERY SMALL.—One having ideal. *very small*, will be nearly destitute of the feelings and manifestations described as pertaining to this faculty.

LOCATION.—Ideal. is located upon the *sides* of the head, about the spot in which the hair begins to appear, upwards and backwards of construct., beneath the temporal ridge, and near its union with the parietal bone, and nearly in a line with compar., caus., and mirth. When large or very large, the sides of the head, where the hair makes its appearance, are widened and heightened, but when it is small, they are narrow and depressed.

22. IMITATION.

Ability to represent, copy, describe, and do what we see done
—the power of imitation and copying in general.

Man is emphatically a creature of imitation. In performing nearly all the actions of his life, the power of imitation is more or less important, and a want of it exhibits an essential deficiency of character. In learning to speak or write either a foreign language, or our vernacular tongue, the faculty of language furnishes us with *words*; but it is imitation alone which enables us so to enunciate them as to make ourselves understood.

The skill of the mechanick depends, in a very great degree, upon the extent of his imitative powers; and the gesticulations of the orator, by means of which he often expresses more feeling, and makes a stronger impression, than words could possibly convey, are the promptings of this faculty. So vastly diversified, indeed, are the feelings and the practices of men, that, without *some faculty* to direct them into even the common usages of society, different individuals would hardly be recognised as belonging to the same race; yet, with this faculty to give a degree of uniformity to most of their habits and practices, and thus to attract them towards a common centre, it is easy to determine, not only in what country, but, frequently, in what *section* of the country, the manners of an individual have been formed. Hence we infer, that man must be possessed of a primary faculty, the exclusive function of which is *imitation in general*. The experiments of the authors upon this organ, have been both numerous and satisfactory.

LARGE.—One having imitat. *large*, will find it easy and natural for him to copy and represent, and possess both the ability and the disposition successfully to exercise this faculty, either in his gesticulation, his manner of description, his talent for drawing and writing, his desire to adopt the manners of others, or in almost any thing else demanded by his circumstances in life, and his other faculties.

One having imitat. *large*, with construct. and the perceptive organs also *large* or very *large*, will manifest his imitative power in making after a pattern, in drawing, engraving, writing a copy-hand, &c.: with secret., ideal., and lang., only moderate, cannot *mimick*, nor describe, nor act out any thing well; but, with secret. full or *large*, and ideal., individ., event., lang., and compar. *large* or very *large*, has a happy talent for description; can relate anecdotes to admiration, a fund of which he will have always at command, so that he can always tell one story to match another; can represent things which he wishes to describe, in so clear a manner, and act them out so naturally, that the hearer will seem to see just what the speaker wishes to convey; by the earnestness of his manner, his attitudes, gestures, the expression of his countenance, the apparent pathos of his feelings, &c., will make a far deeper impression than language alone could produce, and be able to heighten the effect by the addition of elegant, and even eloquent, delivery: with form, size, con-

struct., and ideal. large, will be capable of becoming an excellent penman: with self-e. full, and ideal., individ., and lang. large, can readily adopt the manners and customs of those with whom he associates; talk and act as others do; and make himself easy and acceptable in almost any society in which he may be placed, &c.

VERY LARGE.—One having imitat. *very large*, has a remarkable talent for imitating almost every thing he undertakes to imitate: with large secret., can conceal his real feelings, while he appears to feel what he does not: with large mirth., and moderate or small ven. and conscien., will have a propensity to ridicule religion by imitating the peculiarities of its professors: with large adhes., can assume the manners of a friend: with large or very large combat., destruct., self-e., and ideal., can mimic and portray the several passions of haughtiness, of indignation, of revenge, of anger, contempt, &c.: with any of the other selfish organs large or very large, can imitate the several passions exercised by those faculties: with large or very large event., will notice all the actions and peculiarities of others, and be able to mimic them perfectly; with large ideal. added, can imagine and represent the action appropriate to any given sentiment, and express it to admiration; and, with large or very large lang. and event. added, can carry on a dialogue in several voices, and adapt the expression of his countenance to the feelings represented; can imitate the accents and brogue of the Englishman, the Scotchman, the Irishman, the Frenchman, &c., and even imitate the forms of expression adopted by these different countrymen; easily learn both to read and to speak foreign languages: with large or very large ideal., mirth., individ., event., lang., compar., and adhes., and full or large secret. and combat., is capable of becoming a first-rate mimic and play-actor, and will have a predominant passion, and a remarkable talent, for the ~~stage~~, and find it extremely difficult to avoid imitating the actions, conversation, style, &c., of others.

FULL.—One having imitat. *full*, will manifest this faculty only in a subordinate degree, which will seldom amount to mimicry; still, its influence upon the whole character will be considerable, and may be inferred from the descriptions and combinations of imitat. large, by diminishing the influence of imitat.

MODERATE.—One having imitat. *moderate*, will possess

this power in only an inferior degree, and experience some difficulty in copying and describing; fail to impart a natural expression and accuracy to his attempts at copying, and, with self-e., caus., and compar., large or very large, will disdain to copy others; prefer to strike out, and pursue, a path of his own; fail to adapt himself to the customs of the society with which he is not familiar; and will be original, if not eccentric, in his manner of thinking and acting: with secret, only moderate or small, can never *seem* to feel otherwise than he really does.

Other combinations and descriptions may be inferred from those under large and very large imitat. *reversed*.

SMALL.—One having imitat. *small*, will have but little ability to imitate or copy, and none to mimic; fail in his attempts to describe or represent, and will almost spoil a story by attempting, in relating it, to act out the several parts; will not be at all natural in his gestures, and be a poor penman, and experience great inconvenience from the deficiency of this faculty.

The combinations and descriptions under imitat. moderate, the influence of imitat. being still farther diminished, and also the descriptions and combinations under imitat. large or very large, *reversed*, or negatived, will generally apply to imitat. small.

VERY SMALL.—One in whom imitat. is *very small*, will manifest none of the power in question, and be utterly unable to imitate or copy.

LOCATION.—Imitat. is located upon the two sides of benev. When large, it extends nearly as far back as the organ of benev., and the coronal sutures, and causes a protuberance, especially when marvel. is small, which runs downward from benev., and towards ideal. and construct.

23. MIRTHFULNESS.

That faculty of the mind which looks at things through a ludicrous medium, and thus forms humorous ideas and conceptions—a quick and lively perception of the ridiculous and the absurd—facetiousness, pleasantry, humour, wit, fun.

That certain conceptions, ideas, opinions, and occurrences in life, are in themselves absurd and ridiculous, is a position that will readily be admitted. This being the case, it natu-

rally follows, that the mind should be possessed of some primary power or faculty, the office of which is to detect such absurdities, and expose their ridiculousness: and this office is performed by the faculty of mirthfulness. Its legitimate function seems to be to aid caus. and compar. in determining what is true, by intuitively discerning whatever in thought or argument, is ridiculous or absurd: and the fact, that mirth. is located by the side of caus., and in the same range with compar., caus., and ideal., appears to strengthen the probability of the correctness of this supposition.

Unless we admit, that there is some primary faculty, the proper operation of which is to detect that which is absurd and ridiculous *per se*, how are we to account for the proneness of mankind, when attempting to show the fallacy, or expose the sophistry, of arguments, to endeavour to make them appear ridiculous?—how account for the very common method of reasoning by the *reductio ad absurdum*, the principal ingredient of which is, mirth.? The fact is, the mind rests assured, that what is ridiculous, cannot be true; or, that the enlightened operation of mirth. is always in harmony with the principles of reason and analogy.

The existence of such a faculty as mirth., is rendered still more evident from a consideration of that general tendency of the human mind to make sport, to jest, joke, and seek for something that will raise a laugh; and, also, from the utility of such a faculty; which may be inferred from the fact, that indulgence in laughter, merriment, lively conversation, hilarity, and rational amusements, by promoting respiration, digestion, appetite, and the circulation of the fluids, contributes greatly to health and bodily vigour, and, likewise, by imparting buoyancy and elasticity to the spirits, greatly augments the power and activity of the mind. The old adage, “laugh and be fat,” though quaint, accords both with the philosophy of human nature, and the experience of mankind, and, moreover, with man’s phrenological developments. If, then, according to the vulgar notion, “every sigh drives a nail into our coffin,” this argument shows, that “every laugh should draw one out.”

Religionists often consider the exercise of this faculty as wrong, nay, as wicked; but the mere fact of its existence, sanctions its exercise, and even makes its proper exercise a *virtue*.

LARGE.—One having mirth. *large*, has a quick and lively

perception of the ludicrous, and a strong propensity to turn singular remarks and incidents into ridicule, and to make sport in various ways; laughs heartily at any thing humorous or funny, and enjoys it with a keen relish.

One having mirth. large, with large compar., destruct., and combat., and caus. full or large, will mingle the sarcastick, the pungent, and the bitter, with the purely humorous; and, with compar. very large, hold the object of his displeasure up to ridicule by comparing him to some most disagreeable, or even loathsome, object; and be pre-eminent for his dry, terse, witty, and appropriate comparisons, which will be always in point, and very laughable, and sting while they tickle: with large or very large secret. and imitat., will have a happy faculty of saying a witty thing in a peculiarly witty and laughable manner, and, with large lang., compar., and event. added, can work up the feelings of the hearer by a most agreeable suspense, and mingle so much of the cunning and the sly in his manner of expression, that his humorous effusions will take admirably, and create a large amount of real sport; will be able to make fun of others without their seeing it, and to keep those in whose company he is, in a roar of laughter, and yet appear perfectly sober himself; to employ insinuations and the double-entendre with effect; to hoax, and quiz, and play his cunning pranks upon those around him; will make very happy allusions to ludicrous incidents; and be very quick and opportune in his mirthful sallies: with compar. large, approbat. very large, and caus. only full, may say witty things, but will generally spoil them by laughing at them himself: with large or very large adhes., approbat., benev., hope., ideal., imitat., event., lang., and compar., will make a social, obliging, cheerful, companionable, and pleasant friend, who will be full of good cheer, humorous anecdote, and entertaining conversation: with large or very large ideal., will express his mirthful effusions in a peculiarly refined and delicate manner, and, with secret. large, can say even a vulgar thing without giving offence: with secret. and imitat. moderate or small, will have a fund of ludicrous *ideas*, and a ready conception of the truly ridiculous, but will generally fail to give them so ludicrous an expression as to make others laugh; will relish a joke, yet spoil his own jokes, and those of others which he attempts to relate, by his defective manner of expressing them; but, with imitat. large or very large, even though secret. is only mod-

erate, will be able to express himself in so blunt, and dry, and eccentric, and even comick a manner, as to cause a burst of laughter: with lang. large, and compar. very large, will be a ready punster; have a happy talent of reasoning by the *reductio ad absurdum*, or, by carrying out, and applying, the arguments of his opponents in such a manner as to make them appear supremely ridiculous: with hope large or very large, will be both cheerful and witty, and mingle a high flow of spirits, with a happy talent for humour; but, with hope only moderate or small, even when borne down with melancholy, may say many witty things: with approbat. and cautious. very large, and self-e. small, except among his familiar acquaintances, will have too little self-confidence to venture a joke, or will show so much fear in his manner of expressing it as to spoil it: with ven. and conscien. large or very large, will be frequently annoyed by the intrusion of ludicrous thoughts, even upon solemn occasions; feel guilty upon this account, and endeavour to banish them from his mind, yet, in spite of all his efforts, they will frequently arise: with compar. and caus. large or very large, like Franklin, will express important ideas, containing a great amount of practical sense, in a witty manner, and embody many moral lessons, and much practical philosophy, in his mirthful effusions; and, whenever he attempts to joke, will be dry, sententious, pithy, and always in point, &c. "Poor Richard's Almanack" furnishes an admirable illustration of the combined manifestation of very large caus., compar., and mirth.; which combination is most strikingly exhibited in all the busts of Dr. Franklin.

VERY LARGE.—One having *very large* mirth., will look at almost every thing, as it were, in a ludicrous light; manufacture fun out of almost every passing incident; find it difficult to restrain that strong current of humorous emotions which sweeps through his mind, and which will be likely to burst forth, both upon proper and improper occasions; and be unable to express himself without a strong mixture of facetiousness with sober thought, and often carry his jokes too far.

The descriptions and the manifestations of mirth. large, modified by an increase of the power and the influence of mirth., will apply to mirth. very large.

FULL.—One having mirth. *full*, may have a good share of humorous feeling, and enjoy the mirthful effusions of

others, yet, without the aid of other faculties, will not himself be remarkably quick to turn a joke: with large or very large destruct., combat., and compar., will be cogent and biting in his attempts at wit, yet his wit will sting more than it will tickle, and be too harsh, and severe, and personal to please, and, consequently, will often give offence; will, perhaps, frequently indulge his *teasing* and *pestering* propensity, yet his mirthful effusion will not be characterized so much by pure humour, as by satire and raillery; may be eminent for his sarcastick and appropriate, if not ironical, *comparisons*, yet the whole point and ludicrousness of his jokes will turn upon the aptness of the comparison: with hope very large, may have a large share of glee and hilarity, a cheerful, lively disposition, and a sprightly mind; enjoy a fine flow of spirits, and be exceedingly fond of amusements, yet the pure "attick salt" will not highly season his mirthful effusions: with the assistance of other faculties, particularly of imitat., lang., secret., hope, and compar., may express what ludicrous ideas he has in so laughable a manner, act them out so naturally, and accompany them with so much quaintness, as to create a great deal of sport, and pass for a real wit, yet he will owe more of this celebrity to his manner of *communicating* his witticism, than to the witticisms themselves, or to the faculty of mirth; but, with secret., selfe., lang., individ., and event. only moderate or full, will be unable to give half the jest to his mirthful *expressions* which is contained in his *ideas*, and thus be generally considered as comparatively destitute of the faculty.

MODERATE.—One having mirth. *moderate*, will generally look at things through the sober medium of fact; seldom succeed well in his attempts at wit; generally think of his jokes too late to make them; and be more sober than jovial. One having mirth. *moderate*, with compar., combat., and destruct. large, may be sarcastick, yet his jests will be too unkind and harsh to please; be more biting than humorous, and often give offence: with approbat., combat., and destruct. large, will be unable to take a joke in good part, and, when rallied, frequently become angry: with selfe. and caus. only moderate or full, approbat. large or very large, and secret. large, will frequently labour under the false impression that he is the object of ridicule when he is not; will be quite too jealous upon this point, and easily offended by jokes, especially if they bear upon facts, &c.

SMALL.—One having mirth. *small*, will be likely to consider wit as either impertinent or silly; will rather lack sprightliness and vivacity in conversation and appearance; be slow to take a joke, or to appreciate a witticism, and slower still to make or turn one: with ven. and conscien. large or very large, and hope only moderate, will seldom smile, and probably think it wicked to do so: with approbat. and adhes. large or very large, will be extremely alive to the lashes of ridicule, and the finger of scorn, and greatly tormented by them; and be completely confused and routed, when the battery of this organ is opened upon him.

VERY SMALL.—One with this organ *very small*, will never, in any perceptible degree, manifest the functions exercised by this faculty.

LOCATION.—Mirth. is located beneath the temporal ridge, externally from caus., but a little lower, and nearly in the range of compar., caus., and ideal.

ORDER II.—INTELLECTUAL FACULTIES.

These faculties constitute what is commonly termed *intellect*, as contra-distinguished from *feeling*, or *emotion*; and have to do with three classes of things, the physical, the metaphysical, and the abstract; or, in other words, with the various conditions, relations, and qualities of things, and with the physical, mental, and moral phenomena that are produced by the operation of those first-principles or causes by which these things and their respective phenomena are regulated and governed, as well as with the principles themselves.

They consist of two genera. The first genus embraces the Perceptive Faculties; and the second, the Reasoning Faculties.

GENUS I.—PERCEPTIVE FACULTIES.

These bring us into communion with the external world through the medium of the senses; perceive natural objects and their conditions, physical qualities, and phenomena, and some of their relations, and collect facts and statistical information for the use of the other faculties.

SPECIES I.—THE FACULTIES OF THE EXTERNAL SENSES.

SENSATION OR FEELING.

Cognizance of the impressions made, and of the effects produced, upon the body by the contact of physical objects with the nerves of sensation.

Without a faculty of the mind whose legitimate office it is to perform this class of functions, the contact of physical objects with the body, could produce no sensation—without this ever-watchful sentinel of our corporeal frame—whose organ (through the medium of the nerves of sensation) pervades the whole external surface of the body, including the intestinal canal—placed, as it is, to guard from external injury, this delicate machine—to keep in tune this harp of a thousand strings, its safety would be put in constant jeopardy, and its organization, liable soon to be destroyed. Negligence here, even for a moment, might expose the body to irreparable injury, and render this citadel of life liable to be taken by the first rude hand that should assail it. Hence we infer the necessity of a distinct faculty whose exclusive office it is to perform the function of sensation.

The principle, that such a contact of physical objects with the body as is calculated to injure it, causes *pain*, which pain warns us of danger, and that such a contact as is beneficial to it, produces a pleasurable sensation, will generally hold good, and bear the scrutinizing test of experiment. To man, then, as a corporeal being, this faculty is indispensable. It is, in short, the natural instinct in him which intuitively comprehends those principles that regulate the preservation of the body from external injury, and is likewise in perfect harmony with those principles.

The mediate function of the sense of feeling, is commonly called *touch*, of which the sphere of activity is very considerable and important. The nerves of this faculty are closely combined with those of voluntary motion; and the two kinds together, may assist the functions of all the internal faculties, as well the affective as the intellectual. Hence the reason why the nerves of feeling and the nerves of motion are so intimately connected with the *organs* of the affective and the intellectual faculties.

This faculty is much more active in some animals than in others; and we find that the nerves of sensation are much larger in the former than in the latter. In combination with large cautiousness, this faculty produces that dread of pain, which is often worse than the pain itself, and that instinctive shrinking from corporeal suffering, which it endeavours to avoid.

For a more extensive analysis of this faculty, as well as of the other external senses, the reader is referred to the excellent remarks upon the subject in Dr. Spurzheim's work upon Phrenology.

SIGHT.

Vision—power of taking cognizance of the appearance of physical objects by means of the optical organs.

There exist in nature certain optical laws, the object of which is to furnish animated beings with a knowledge of the physical world by means of the eye and its accompanying apparatus. Mankind intuitively understand and apply these laws or principles of vision, and see just as well without any theoretical or scientific knowledge of them as with. Since, then, this power of vision is possessed intuitively, and is exercised by a given portion of the brain, the induction is obvious, that men, and, indeed, all animals that see at all, possess an innate, primary power, the proper function of which is to *see*.

The fact that new-born infants possess the power of vision but imperfectly, does not at all militate against the foregoing conclusion, for, it is well known, that, at the birth, their eyes are in an imperfect state, and are not able to receive, modify, and transmit strong impressions of light, until they are about six weeks old. Hence, it is only by degrees that the eye of a child becomes fit to perform its natural function with full power; but, as soon as the powers of this organ are fully matured, a child can see, and without either *habit* or *education*, just as well and as accurately as the greatest philosopher. The same argument will apply to all animals whose organs of vision are imperfect at the birth.

It is, moreover, a singular fact, that that portion of the brain in which the optick nerve terminates, or, in phrenological language, the organ of seeing, is found, in different animals, to be proportionate to their power of vision—is found,

for example, many times larger in the eagle and the hawk, than in other animals of a corresponding size in which the power of vision is much weaker.

Defects in noticing and recollecting the *form* and *colour* of objects, are often attributed to the power of vision, when, in fact, they belong exclusively to imperfections in the faculties of form and colour. For example; one whose sight is perfectly good, and who is deficient in the faculty of form, but possessed of a large organ of colour, often finds it extremely difficult accurately to ascertain by the eye, and to recollect, the configuration of an object, when, at the same time, he gets a distinct idea of its colour; but, with form large, and colour small, can readily judge of its shape, but not of its colour. Many cases illustrative of these points, have fallen under the observation of the authors, some of which will be stated in another part of this work.

Allusion is here made to these facts as clearly showing the *necessity* of the mind's possessing the faculties of *form* and *colour*, as distinct from that of *vision*, in order perfectly to perform some of its ordinary functions.

HEARING.

Power of taking cognizance of sounds by means of the auditory apparatus.

It cannot be denied, that the principles of acousticks exist in nature, nor that all animals possessed of an auditory apparatus, are capable of perfectly applying these principles, unaided by habit or instruction: and hence it follows, that the faculty of hearing is a primary power of the human mind.

As has been shown in regard to the sense of vision, that *seeing* is its sole function, so can it be proved with reference to the auditory faculty, that *hearing* is its only function. The common and prevailing opinion, that an individual possesses the faculty of tune or melody of sounds, and the gift of speech, in proportion to the acuteness and perfection of his auditory apparatus and the excellence of his voice, can easily be shown to be erroneous. The question may be put to the most superficial observer, whether all those who have equally good *hearing* and fine *voices*, possess an equal talent for musick, or equal fluency of speech. Indeed, the authors are prepared to prove, by many facts that they have witnessed,

that many individuals whose voices and hearing are excellent, but who are defective in the organ of tune, are not capable of distinguishing one tune, or one note, from another. How is it, that, among birds, the song of the male is far more melodious than that of the female? Can it be, that the auditory or the vocal apparatus of the one is less perfect than that of the other?

But, that the sense of hearing cannot produce musick, is evident from the fact, that the auditory apparatus is excited solely by sounds from without, whereas, musick must proceed from an internal impulse given by a primary faculty of the mind, for it is impossible that the first musician could have previously heard the sounds which he produced. It is well known, too, that musicians who have lost their hearing, continue to compose. Singing birds, also, when hatched by strange females, instead of employing the notes of their adopted parents, sing naturally, and without any instruction, the song of their species.

In regard to the faculty of speech, we know that the *natural* language of every animal, is that which is peculiar to its species, and that its perfection does not particularly depend upon the perfection or imperfection of its faculty of hearing. A duckling reared by a hen, does not adopt the language of the hen; nor does the young robin hatched by the bluebird, learn the chirp of the bluebird. A kitten raised with a dog, does not learn to bark; nor does a lamb raised among cattle, learn to low: but each animal naturally adopts the language of its species.

So, in *artificial* language, as there is no natural connexion between the names or *sounds* employed to denote certain objects, and the things signified, it is evident, that, in the formation and use of words, some other faculties of the mind are more intimately concerned than the sense of hearing. When we pronounce the word *book*, the sound suggests to the hearer the idea of the thing signified; but it would be absurd to suppose, that either his auditory apparatus, or his organs of speech, conceived the idea of a book. The conception was formed by his internal faculties alone. The reason why the monkey cannot talk, is not because it is destitute of the faculty of hearing, or of the proper organs of the voice; but because it has not the faculty of language, and certain other internal faculties, which are necessary to

the formation of words, and the application of them to the various conceptions of the mind.

Thus it is obvious, that the function of the sense of hearing, is confined to the production of impressions called sounds; and that the production of melody and language, depend upon other intellectual faculties.

TASTE.

Gustatory sensation produced by food, and, also, by other substances.

This faculty differs materially in its function from that of alimentiveness, to which it seems to be but the handmaid. Alimentiveness produces hunger, and a relish for food, and, without the assistance of taste, would be but a blind instinct, producing merely the desire to feed; while taste, acting as the caterer for alimentiveness, is capable of being exercised upon substances which can, and which cannot, be converted into food, and of selecting the one, and rejecting the other.

That this faculty, in its *ordinary* state in civil society, does not, under all circumstances, inform us what is, and what is not, adapted to the nourishment and health of the body, will readily be admitted; but that, unpampered by luxury, and unperverted by cookery, it would be capable of doing so, is highly probable. Among the lower order of animals—in beasts, birds, and fishes, where it is unperverted, it secures this object to perfection, abundant evidences of which are furnished by natural history. Why, then, should it not, in its *natural* state, be equally perfect and serviceable in man? Analogy would certainly give an affirmative answer to this interrogatory.

SMELL.

Olfactory sensation—cognizance of the scent or odour of objects.

By means of this faculty, the material world acts upon man and animals from a distance. When detached, odorous particles come in contact with the olfactory nerve, they inform us of the existence, and some of the qualities, of the bodies from which they are separated. Taste has been described as the purveyor of alimentiveness; and smell may be denominated the pioneer of taste, and assistant handmaid

of alimentiveness; for it often acts as the guide to taste in selecting food, and frequently decides upon what is good, and what is bad, without the assistance of taste.

But the office of smell is by no means confined to the selecting of food. Its function decides upon the agreeableness or disagreeableness of the sensation produced by all odours that are wafted to the olfactory nerve; and here its office ceases. It may be remarked, however, that the pleasurable or opposite sensation produced by an odour, depends much upon the habit of the individual, or the training of the faculty; for odours that are delightful to some individuals, are unendurable to others. Some persons take great delight in scenting themselves and their clothes with musk, burgamot, colognè, &c.; whilst to others, these smells are an abomination.

Some of the lower animals excel man in the acuteness of their smell, as their olfactory apparatus is larger.

Odours act powerfully upon the brain. Hence, the application of stimuli to the olfactory nerves, often revives sensibility in cases of suspended animation.

MOTION.

The existence of a mental faculty, the exclusive office of which is to superintend and direct the action of the muscles, has not yet been demonstrated, but is considered as quite probable.

SPECIES II.—OBSERVING AND KNOWING FACULTIES.

For a description of these faculties, see page 50.

24. INDIVIDUALITY.

Power of noticing single objects as separate existences, and of considering each as a distinct identity and individuality—desire to see and know, and to examine objects—curiosity to see things—power of observation.

The material world is composed of single objects, arranged and combined into one grand whole; but without a faculty whose function it is to individualize these objects, and take cognizance of them one by one as distinct and separate existences and entities, mankind would perceive them only as a confused and indistinct mass, and be unable to distinguish

one single thing from another. It is doubtful, indeed, whether, without such a faculty, we could form clear notions, or distinct ideas, upon any subject.

This faculty gives the desire, accompanied with the ability, to become acquainted with objects as mere existences, without reference to their qualities, such as form, size, colour, weight, &c., or to their modes of action; and, inasmuch as it leads to observation, it becomes an important element in a literary taste and talent.

LARGE.—One having individ. *large*, has a great curiosity to see and examine whatever comes within the range of his observation; is deeply interested in the mere examination of individual objects, aside from their causes, uses, relations, and conditions; is quick to see what is passing around him, and allows few things that come within the range of his vision, to escape his observation; is a close and practical observer of men and things; and, by associating his thoughts and arguments with some visible object, and by thus giving them a distinct identity and individuality, imparts to them a peculiar clearness and definiteness, and seeming tangibility.

One having individ. *large*, with event. also *large* or very *large*, will not only be quick to see what is passing around him, but, also, have an excellent memory of what he has seen; with *large* or very *large* compar. added, will not only have the ability of comparing things together, and noting wherein they resemble, or wherein they differ from, each other, but will also take great delight in this exercise; with good advantages, will possess a rich fund of general and particular knowledge; a ready command of facts, and a great fondness for reading and study, and have the requisite talent and disposition to become a superiour natural scholar; yet, to become a *finished* scholar, he must also possess form, local., ideal., and caus. *large* or very *large*: with *large* caus., will first notice things in their individual capacity, and then investigate their relations of cause and effect, their design and utility, and the effects they are capable of producing; or, in other words, will be a close observer of things, and, also, strongly inclined to philosophize upon them; and, with the reasoning organs very *large*, will observe closely, yet reason more than observe; have excellent ideas, and also impart to them a clearness and tangibility that will render them easy to be understood, and thus greatly add to their power; and, with the addition of *large* form, will be an enthusiastick and a

successful investigator of human nature, and generally form correct opinions of the character and talents of men by their physiognomy, conversation, deportment, &c., and can successfully apply himself both to details and general principles: with ideal. large or very large, will regard objects as clothed with peculiar splendour, natural beauty, high perfection, &c.

VERY LARGE.—One having individ. *very large*, will possess an unconquerable desire to see, *see*, *SEE*—whatever it is possible for him to see; before he is aware of it, will take up things and look at them, even when propriety would require him to leave them untouched; have a prying curiosity to become acquainted with things as mere existences; can hardly rest satisfied without thoroughly exploring and surveying every thing within the reach of his observation; is a real *looker*, and even given to gazing, or, perhaps, to staring: with caus. only full, looks much more than thinks, and is so much devoted to the examination of objects, that his power of abstract thought is thereby weakened, or, at least, frequently interrupted by the operation of this faculty; finds it difficult to confine his attention to abstract contemplations, because it is so frequently arrested by physical *objects*; will be given to personification, and, with compar. large, to metaphor, simile, &c., and be apt to consider mere abstract ideas or notions, such as virtue, vice, justice, reason, &c., as personal identities; may readily learn *things*, but will not possess an unusual share of depth of intellect, &c.

The additional manifestations and combinations of individ. *very large*, may be inferred from those described under individ. large, the compar. of the reader being allowed to supply the *increased* influence of individ.

FULL.—One having individ. *full*, with the reasoning organs large or very large, will reason much more than observe, think more than look, and examine objects chiefly as connected with their causes, relations, effects, qualities, uses, &c.: with moderate event., will be liable to forget things, and have but an indifferent memory of facts; will manifest some curiosity to examine objects, and see whatever comes in his way, yet not be at much pains merely to gratify his looking propensity, and will not be distinguished, either for his observing powers, or for the want of them.

MODERATE.—One having *moderate* individ., will be somewhat deficient in his powers of observation; have rather indistinct

inct ideas of things, and describe them rather in a summary and general, than in a particular, manner, and, with the reasoning organs large or very large, be much more engrossed with general principles than with their details, and more interested in investigating the *causes, reasons, and relations* of things, than with their physical qualities.

SMALL.—One having individ. *small*, will fail to observe what is passing around him; take little interest in the mere examination of objects; have little of that prying curiosity to see and handle things, which is imparted by large individ.; often have but indistinct notions of objects which he has seen; fail to identify particular things, be vague in his descriptions of them, and find attention to details and the minutiae of business, unpleasant, and not suited to the character of his intellect.

The descriptions and combinations mentioned under individ. large, *reversed*, or read with a negative added to them, will apply to individ. small.

VERY SMALL.—One having *very small* individ., will regard things, as it were, in a mass; see nothing which is not forced upon his attention; seldom regard objects in their individual capacity, and, with marvel. small, may be led to doubt even his own personal identity.

LOCATION.—Individ. is *located* at the root of the nose, and when large, it separates the eyebrows from each other, and causes them, as they approach the nose, to arch; but, when small, the eyebrows nearly meet, and are nearly horizontal.

The organ of individ. is generally much larger in children than in adults; which goes far to show, that it is highly useful in the process of forming ideas: indeed, aided by compar., whose office it is to compare things together, and by event., which remembers what is observed and compared, (and both of which are found highly developed in children,) it constitutes the great medium of intellectual converse with the material world, and assists us in treasuring up most of the knowledge which we acquire.

25. FORM.

That mental power which takes cognizance of the shape or configuration of objects, and recollects them.

A Mr. Gibson, of Washington, D. C., suggested to one of the authors, the idea that the superficies, or shape, of ob-

jects, consists of nothing more than *angles* connected by straight or curved *lines*, and that these constitute the *form* of objects; and, moreover, that the faculty of *form* observes and recollects these angles, and *size*, the length of the lines connecting them. This view of the subject, is, at least, ingenious, and worthy of examination.

That no material object can exist without possessing the property of *form* or *shape*, is a self-evident proposition; and without some mental power the function of which is to convey to the individual a distinct idea of the forms of different objects, no such idea could possibly enter the mind, any more than could the idea of the colour of an object without an organ of vision and a faculty of colour, or that of a savour or an odour without the faculty of taste or of smell. To the perfection of the human mind, then, some faculty whose office it is to take cognizance of the various forms of objects, becomes absolutely necessary.

The nature and operation of this faculty, may be inferred from the principle which proves the necessity of its existence.

LARGE.—One having form *large*, finds it easy to observe and retain forms; readily catches the distinct appearance of things, and recollects them for a long time; generally attributes certain shapes to particular things which he hears described, and even to immaterial objects, &c.

One having form *large*, with individ. *large*, both *notices*, and *recollects*, the faces and countenances of those whom he sees, and thus is enabled to know a great many persons: with individ. only moderate, does not notice the shape or the physiognomy of persons with sufficient accuracy to obtain a clear idea of their appearance, but, when his attention is once arrested by any thing special, and he has obtained a distinct impression of its looks, he seldom forgets it: with individ. and local. *large* or very *large*, when he sees a person a second time, will generally be able to identify and locate him, though he may be unable to call his name, and, with event. *large*, will not only recollect that he has seen him before, but often, where he has seen him, and also many incidents which transpired at the time, and yet may feel mortified that he cannot call him by name: with imitat. very *large*, will be able to copy from memory: with *large* or very *large* individ., *size*, *local.*, *order*, and *compar.*, will have all the talent requisite for becoming a good naturalist, botanist, anatomist, and chymist, and, with ideal. also *large* or very *large*, will expe-

rience the greatest delight in the pursuit of these branches of science: with construct., size, and imitat. large or very large, will be able to give the proper *shape* to the articles he may make, &c.: with size large, can read writing that is indistinct, and, with individ. also large, easily learn to read correctly, and seldom miscal a word.

To the mechanick, the artist, the naturalist, the anatomist, the botanist, and all those in publick life who have to transact business with many individuals, a large development of this faculty, is not only of the greatest utility, but even indispensable to success.

VERY LARGE.—One having form *very large*, obtains, as it were, by intuition, a distinct impression of the form of the objects he sees; will very seldom forget the shape or the appearance of things he has once seen; if he once fairly looks at a person, will almost always know him when he meets him again; be able to recognise individuals even by a partial view of their face, by seeing them at a distance, &c.; can readily discover family resemblances, and also detect differences in the looks of persons and things; frequently recollects the name of a person by remembering its appearance upon paper; can readily detect typographical errors, and, with lang. large, easily learn to spell correctly; can see things that are very minute or indistinct, or at a great distance, and, with size and individ. large or very large, can read very fast and very correctly, and at a distance which would enable ordinary form and individ. hardly to perceive that there were letters: with large or very large local., will be able to study botany, mineralogy, geology, anatomy, and all the natural sciences with remarkable ease and success, &c.

The additional descriptions and combinations under form large, modified by an increase of the quality imparted by form, will apply to form very large.

FULL.—One having form *full*, after seeing an individual several times, and becoming somewhat familiar with his looks, will be able to recollect his physiognomy and appearance, yet cannot be considered as remarkable for this power; will have a respectable memory of faces and countenances, yet a long interval will weaken, or, perhaps, nearly obliterate, his recollection of them, especially of those with whom he is but partially acquainted; upon meeting those whom he has before seen, will have an indistinct recollection that he has seen them, but will be less certain and distinct in his re-

collection, than if it had been produced by large or very large form.

One having form full, with individ. large or very large, will have a very good recollection of the countenances, form, and gait of persons, and partly because he is so great an *observer*; but, with individ. only moderate, will have but an indifferent memory of such things, partly because he will fail to notice them so particularly as to obtain a *clear* and *fixed* impression of their shape, appearance, &c., and partly because his memory of those which he does observe, is not remarkably tenacious.

MODERATE.—One having *moderate* form, retains only an indistinct and confused memory of persons, animals, and different objects, and must see them several times in order to know them again, especially after a considerable lapse of time; is often quite uncertain whether he has, or has not, seen individuals whom he meets; is capable of making but moderate progress in the study of the natural sciences; cannot clearly distinguish forms at a distance, nor certainly identify a person or an object until he is near it, or has a full view of it; will make many mistakes in reading; find it difficult to read hand-writing, especially if it is not very plain, &c.

The additional manifestations and combinations of form moderate, may be inferred from a negative of those under form large.

SMALL, OR VERY SMALL.—One having form *small* or *very small*, will be exceedingly troubled by forgetfulness of persons; may meet an individual one day, and even converse with him, and not recognise him at a subsequent meeting, even though it may be very soon after: with approbat. large, will feel mortified on account of this deficiency, and endeavour to notice and recollect shapes, yet his efforts will be unavailing; in reading, will misread many words, especially if the print is fine or indistinct, and hardly be able to decipher hand-writings: with individ. large, will *see* those whom he chances to meet, but will seldom notice the expression of their countenance, appearance, &c., and, therefore, not often recollect them; but, with individ. small, neither sees nor notices those whom he meets; so that, even those with whom he is quite intimate, are sometimes not recognised by him.

The descriptions and combinations under form moderate, modified by a diminution of the power of form, and also

those under form large and very large, *reversed*, will apply to form small or very small.

LOCATION.—Form is located upon the two sides of the *crista galli*, and, when large or very large, causes great breadth between the eyes, and sometimes turns them outwards; but, when small, they more nearly approach each other.

26. SIZE.

That mental power which takes cognizance of magnitude and proportion—ability to judge of length, breadth, height, depth, distance, &c.

Since no material object can exist without occupying *space*, it necessarily follows, that *magnitude* or *bulk* is a natural property of matter: and hence it also follows, that the human mind would be defective, were it not possessed of a distinct faculty the proper function of which is to distinguish this property of matter. Without such a faculty, man could not distinguish the difference between a mountain and a mole-hill, a river and a rill, an ocean and a fountain.

That the faculty of form cannot execute the function attributed to size, is clearly shown by the fact, that there exists no proportion between the *shape* of an object and its *magnitude* or *bulk*. The configuration of certain things, may be the same, but their size widely different. Nature would be at fault, therefore, did she not endow man with a separate faculty adapted to the cognizance of each of these properties of matter.

Again, the place, position, weight, and colour of objects are conditions or properties each demanding a separate faculty of the mind to judge of it.

LARGE.—One having size *large*, will be able to judge very correctly of the height, length, distance, middle, centre, magnitude, &c., of objects; to determine with considerable accuracy, whether given points are on a water level; to judge very nearly of the weight of animals, men, and other objects by their size, ascertained merely by looking at them; by a cast of the eye, can readily determine about how much is, or can be, enclosed in a certain space; whether a given thing is in an exact perpendicular or horizontal position, and will, in this way, always measure objects with a view to ascertain these and similar points; will judge quite

accurately in regard to the centre of a circle, the size of an angle, and proportion generally, &c.

One having size large, with form and construct. large, will have a very correct, mechanical eye, by which he will be often guided instead of by measuring-instruments; with imitat. and local. added, can draw by the eye mathematical and other figures with great accuracy; decide correctly upon the qualities of proportion and magnitude, and impart these qualities to his drawings and mechanical operations; and, with weight added, is naturally a first-rate marksman, and will need comparatively but little practice to make himself quite expert with fire-arms, &c. In Col. Crocket, these organs were all developed in an remarkable degree.

VERY LARGE.—One having size *very large*, will possess the powers described under the head of size large, in an extraordinary degree—be able to form his judgment of the magnitude, distance, &c. of objects with surprising accuracy, and, as it were, by intuition; seldom need to employ instruments to measure with, because he will be able to measure so accurately by the eye, and calculate size correctly where no instrument can be employed; seemingly without an effort, will be able to detect even a slight deviation from a horizontal, a perpendicular, or a rectangular position, and be greatly annoyed by it; and not only perform all those functions described under size large, but execute them with astonishing accuracy and facility.

The combinations under size large, will hold good when applied to size very large, except that the *degree* of the power of the organ, must be much increased.

FULL.—One having size *full*, will possess a respectable share of the power described under size large, yet will not be distinguished for this talent; will manifest a deficiency of this faculty only when he is called upon to measure either long distances, or short ones with considerable precision; and possess a sufficient share of this power for all ordinary, practical purposes.

MODERATE.—One having *moderate* size, will be able, by practice, to measure short distances by the eye, especially in those things with which he is acquainted, yet will not be at all distinguished for his accuracy in doing it; find considerable difficulty in comparing different magnitudes, and will have but an indifferent, mechanical eye.

SMALL.—One having size *small*, will be decisively defi-

cient in the power and qualities described under size large; be very inaccurate in his judgment of distance and proportionate bulk; and entirely fail in his descriptions and comparisons of the size of objects.

The descriptions and combinations under size large and very large, when *reversed*, or read with a *negative*, will apply to size small.

VERY SMALL.—One having size *very small*, will form extremely inadequate ideas of proportionate size, and, indeed, of size generally, and hardly understand the meaning of the term.

LOCATION.—Size is located at the internal termination of the eyebrows, and develops itself on the two sides of the root of the nose. When it is large, it causes the internal portion of the eyebrow to *project*, or shelve, over the internal portion of the eye nearly an inch; but, when moderate or small, it is nearly perpendicular from the inner corner of the eye to that of the eyebrow. By inserting the thumb into the angle formed by the arch of the eye and the nose, when the organ is large or very large, and weight only moderate, a protuberance will easily be observed, in shape somewhat resembling a bean.

27. WEIGHT.

Intuitive perception and application of the principles of specific gravity—ability to judge of the force and resistance of bodies, and of equilibrium—to preserve the centre of gravity, &c.

The whole physical world (including man, of course) is under the influence of the laws of attraction or gravitation. By their all-pervading influence, these laws bind together the whole material universe. They hold the sun, the moon, the stars, and the planets in their orbits as they perform their respective journeys through the trackless fields of space; cause the winds to blow, the waters to flow, the seasons to return, and chain to the earth all things that rest upon its surface. They also bind together those innumerable particles of matter which enter into the composition of all the different material substances that exist; and but for their operation, these various particles of matter which compose the universe, could never have been held together for a moment,

but must have been promiscuously scattered and afloat throughout the illimitable tracts of immensity. But for the operation of these laws, the earth would still be "without form and void," and no animate or inanimate thing would have existence.

By some philosophical writers, a distinction has been made between the attraction of *cohesion*, and the attraction of *gravitation*; but, unless it can clearly be shown, that there is a difference between that primary power which *brings* the particles of matter together, and that which *holds* them together, this distinction between the two kinds of attraction, will prove a distinction without a difference, and, consequently, not a proper one. Can such a difference be shown? or can it be shown, that the principle or power which brings together the *larger* masses of matter, differs from that which binds together the particles of the *smaller* masses?

The object of these remarks, however, is not so much to prove, or disprove, a difference between the laws of *cohesion* and the laws of *gravitation*, as to throw out the general idea, that for every set of laws in nature, and their accompanying phenomena, with which man has to do, he requires a distinct faculty of the mind, adapting him to these laws and phenomena; and that, therefore, if the attraction of cohesion is governed by one set of principles, and the attraction of gravitation, by another, each of these sets requires a separate faculty of the mind.

The faculty of weight has to do, mainly, with those principles which relate to the specifick gravity of bodies, in judging of the consistency, density, softness, hardness, lightness, and heaviness or resistance of bodies—qualities which cannot be decided upon by the mere sense of feeling or touch.

LARGE.—One having weight *large*, will seldom lose his balance, even in difficult positions, and the instant he has lost the centre of gravity, be warned by this faculty, and directed to the muscular effort requisite to regain it; seldom slip or fall; readily adapt himself to the laws of specifick gravity generally, and apply them to the accomplishment of his designs; can sling a stone, pitch a quoit, &c., very near the mark; will naturally and intuitively understand the laws of momentum, staticks, and resistance; if much accustomed to riding on horseback, can be thrown only with great difficulty; will easily learn to skate, and take great delight in

the exercise, and seldom fall upon the ice; with great ease, can balance things which those with weight small, cannot, and perform other feats of a similar nature with apparent ease and intuition; will walk upon a pole or a spar stretched across a stream, the frame of a building, a fence, &c., without falling, or fearing to fall, especially if self-e. is large; and, with construct., form, and caus. large or very large, will intuitively understand the power and the principles of machinery, and skilfully apply them to effect mechanical operations; is capable of becoming a good machinist, and, with large or very large size, individ., local., and calcu. added, a first-rate engineer, or superintendent of machinery; can, at once, comprehend and apply the principles of hydraulicks, hydrostaticks, pneumatics, &c., and judge of powers and projectile forces with uncommon facility and accuracy.

VERY LARGE.—One having *very large* weight, will possess the powers described under weight large, but in a much higher degree, so much so as to stand out alone, and excite the astonishment of those who witness his skill:—and all this he will be able to do seemingly by intuition, and without effort.

FULL.—One having weight *full*, will apply the principles of weight, balancing, equilibrium, and resistance, with sufficient facility and correctness to get along with the ordinary business of life, but will not be remarkable for this quality; aided by considerable practice, may possess those powers described under the head of weight large, yet they will be the result of practice more than of *nature*, &c.

MODERATE.—One having weight *moderate*, where only a moderate share of this faculty is required, as in the case of walking, running, &c., may manifest little, if any, deficiency in this respect, yet will not possess those powers described under the head of weight large; will be liable occasionally to lose his balance, to stumble, and, perhaps, fall, and to be thrown from a skittish horse; to experience dizziness, especially over running water, or from heights; will not be able to throw a quoit, stone, or other missile, just high enough, or low enough, just far enough to the right or left, and with exactly momentum enough to hit the mark, &c. One having weight moderate, with large or very large imitat., form, and construct., will be able to use *tools* with great skill, yet will be no *machinist*, and will not readily and intuitively understand the operation and the powers of machinery, &c. The probab-

it is, that shooting running or flying game, depends more upon weight than upon any other faculty.

SMALL.—One having *small* weight, will be decisively deficient in those qualities described under weight large and very large; can be easily thrown from his balance, or from a horse; frequently stumbles, and, with large or very large cautious, will fear to trust himself where he is liable to fall, because he will feel unsafe, &c.

VERY SMALL.—One having weight *very small*, will be extremely deficient in all those functions which belong to this faculty, and be liable to be thrown to the earth by slight causes.

LOCATION.—Weight is located adjoining to size, and a little internally from the middle of the arch of the eye. It is generally moderate or small in the American head.

28. COLOUR.

Ability to perceive and recollect the various colours of objects, to compare them, and judge of the harmony or discord of their different shades when mingled.

In speaking of vision, it was remarked, that the eye could perceive the rays of light, and be agreeably or disagreeably affected by their various modifications or colours, but, that an ability to conceive the relations of colours, and compare them, to judge of their harmony or discord, and remember their tints, must depend upon another faculty of the mind; otherwise, all painters who possess equally good eyesight, and who have had the same amount of practice, would be equally happy in colouring: but this is by no means the case.

The organ of colour is larger and more active in women than in men, and in some nations, and some individuals, than in others. Indeed, the authors have seen many persons who were possessed of excellent powers of vision, but who were utterly incapable of distinguishing (except black and white) one colour from another. Many other similar cases are also on record—all of which go to prove, that nature, in perfecting her own handiwork, has seen fit to bestow upon the human mind, a primary faculty whose sole function it is to perceive, and judge of, colours.

LARGE.—One having colour *large*, will readily notice and remember, and be able to compare, different colours, and

even their various shades and tints; will often notice the colour of a person's eyes, dress, hair, &c.; manifest uncommon taste and skill in selecting, arranging, comparing, and mingling colours, and, as far as a *natural* talent for applying them is concerned, he will excel: with large or very large ideal., will be highly delighted with splendid paintings both as regards their *colours* and the *composition*, or *imagination* and taste displayed in them, and, with large form and imitat., can easily learn to paint, and that with uncommon skill; and, with very large form, size, imitat., and construct., aided by practice, may be an excellent portrait or miniature painter; and, in examining and purchasing articles of dress, furniture, &c. will have a particular reference to their *colour*.

VERY LARGE.—One having colour *very large*, notices the *colour* of objects as soon as he does any other quality, and recollects it as long; is a natural and original colourist, and capable of painting with extraordinary skill and facility: with compar. and ideal. large or very large, is a first-rate judge and critick of colours, and has a passionate fondness for employing the pencil or brush; and is highly delighted with rich and lively colours: with caus. only full, and approbat., individ., and ideal. large or very large, will be excessively fond of gayly coloured and gaudy articles of dress and furniture, and even run into extravagance in this respect: with very large form, and large or very large ideal., construct., imitat., size, order, and individ., is capable of becoming a portrait painter of the first class, and, with event. and compar. also large, a historical painter; of using the brush with wonderful effect; and of transferring to canvass both the conceptions of his imagination, and real characters.

FULL.—One having colour *full*, by considerable practice, will be able to distinguish colours readily and accurately, yet this talent will be the product of art more than of nature, or, rather, of nature greatly improved by culture; will notice colours that are striking, or that are very well or very ill arranged, yet will seldom pay much attention to those that are ordinary: with ideal. large or very large, may display much taste and good judgment in mingling and arranging colours, and, with imitat. large, be able to learn to paint well, yet the mere *colouring* will form a less important feature in his productions; will gaze with enthusiasm upon a splendid painting, but will be more interested in the *imagination* and *taste* displayed in it, than in the mere *colouring*; but, with ideal.

moderate, will not be at all partial to pictures or paintings, and only an indifferent judge of colours.

MODERATE.—One having *moderate* colour, will not take much interest in colours, unless something special calls his attention to them, and will seldom notice or recollect them; can seldom describe persons by the colour of their eyes, dress, &c.; and can learn to select and match colours only with considerable practice and effort: with ideal. large or very large, though he may be highly delighted with splendid paintings, will generally be more gratified with some of their other qualities and beauties, than with the mere arrangement of their colours; may distinguish one colour from another, but will not be able to distinguish their nicer *shades* and *teints*.

SMALL.—One having *small* colour, will very seldom notice the colour of people's eyes or hair, or of any article of their dress, and even though familiar with them, will be unable to describe them by these indications; will seldom notice, or take any interest in, colours, regarding them all as amounting to about the same thing; will find great difficulty in distinguishing their different shades, and, perhaps, between the different primary colours; occasionally mistake one for another, and be comparatively insensible to the beauty produced by the arrangement and blending of different colours.

The additional combinations and descriptions of colour small, may be inferred from those under colour large or very large, *reversed*, or read with the addition of a negative.

VERY SMALL.—One having colour *very small*, even though his eyesight and his ability to distinguish form and other qualities of objects, may be excellent, will be able to form little or no idea even of the primary colours, and, much less, of their shades; can perceive very little, if any, difference between the colours of different cloths, or even those of the prism or rainbow, as an indistinct, whitish appearance will seem to him to characterize the whole; and can distinguish between those objects only that are black or white, or bordering upon this appearance.

LOCATION.—Colour is located under the arch of the eyebrow, a little externally from the middle, and between the organs of weight and order. In ascertaining it, there is occasionally some difficulty in consequence of the thickness of the bone that covers it.

29. ORDER.

System—sense of physical arrangement—desire to have things in their places.

“Order is heaven’s first law.” As far as our feeble powers are capable of ascertaining, the whole universe is found to be a *perfect system of things*. Perfection of arrangement and perfect order characterize every part of it, the most minute details not excepted. In the marshalling of “the heavenly hosts,” and appointing to each its time and place, in limiting the growth of the various kinds of vegetation to different portions of the earth’s surface, in the arrangement and structure of the constituent parts of even a flower, in the formation of every portion of the human body, the systematic order displayed, is wonderful and perfect. In short, throughout the whole kingdom of nature, every thing has assigned to it a *particular place*, and can be expelled from that place only by doing violence to the system of nature.

Can we suppose, then, that the infinitely wise Architect of the universe, would institute such a harmonious and beautiful arrangement, without adapting *man* to it by creating in him an ability both to appreciate and practise it? Indeed, we are conscious of possessing, to a great extent, a delight in order, and a desire to practise it.

This, then, brings us to the inquiry, whether this class of functions is exercised by a faculty devoted exclusively to this office or not. The obvious answer is, that, inasmuch as the other classes of the mental functions, are each performed by as many separate and innate mental powers, this class is also exercised by a distinct, primary faculty.

This faculty has nothing to do with the logical arrangement of *ideas*, (if we except the physical signs employed to express them,) the structure of an argument, or the taste displayed in expression; nor does it singly produce taste in dress. At a recent, publick examination, one of the authors observed of an individual, that he was remarkable for his order and arrangement, but defective in *taste* and *nice*ness: and this proved to be the fact. He also knows a lady who is uncommonly neat and tidy in her dress, and one of the nicest of housekeepers, and yet she possesses only moderate order, is often troubled to find her needle, thread, gloves, &c. Such instances are even quite common—the first kind being

accompanied with only moderate ideal., and the last, with this organ large or very large.

LARGE.—One having order *large*, with local. large or very large, will have a particular place for every thing, and every thing in its place; instead of leaving his tools, books, papers, clothes, and whatever he has occasion to use, where it happens, he will return them to their respective places; can readily find what he wishes, provided it has not been disarranged by others; will be systematick in his business; not only precise himself to keep things in place, but particular to have those under him, do the same; and, with ideal. also large, be exceedingly annoyed by disorder, and thus possess an indispensable requisite for regularity, correctness, and despatch in whatever he undertakes.

One having large order, with large combat. and destruct., will be rendered as impatient and as angry by disorder, as by almost any thing else, and thus manifest much more peevishness of disposition, and appear more *passionate* and harsh, than he otherwise would: with ideal. large, will be always cleanly, and tidy, and very nice and particular about his person; greatly annoyed by a rent in his garments, or a spot upon them, or by their being soiled, not clean, or their fitting badly; by a long beard, disordered hair, or a dirty or disordered room; or by any thing irregular, contracted, or broken, even though it may have been repaired, &c., and will often overdo in order to serve this faculty; and, with ideal. very large, will be even fastidious in these respects, and take many an unnecessary step on this account; but, with ideal. only moderate, though he may be systematick, and have a place for every thing, and every thing in its place, and always able to lay his hand on such things as he uses, and about as quick in the dark as in the light, yet will be neither nice nor particular in his personal appearance; will, perhaps, seem to others to have his things in utter confusion, and yet, what will appear disorder to them, will be order to him: with time large, will fulfil his appointments punctually, and have a *time*, as well as a place, for every thing.

VERY LARGE.—One having order *very large*, will know just where to lay his hand, both in the dark and in the light, upon any article he wishes to use, provided no one has displaced it; when he puts off his clothes, or has done using his things, he lays them away in the particular places assigned to them; in all he does, is perfectly systematick and precise;

and, in the matter of order, is what is termed "old-maidish," instantly notices the least disarrangement, and is annoyed beyond measure, if not rendered perfectly miserable, by confusion, disorder, &c.

One having order very large, with adhes. large or very large, will love the company of his friends sincerely, but be so much disturbed by one thing and another about their person, their furniture, house, &c., and by the disarrangement they cause him, that he will almost dread to visit, or receive a visit from, them, and, on this account, frequently feel vexed at those he really loves; in the selection of his friends, will have a special reference to this quality in them, and be unable to endure the company of the slovenly or the negligent: with combat. and destruct. large, will frequently be angry at those who leave things out of their places, and severely reprimand, and even scold, them, though they may be his best friends; and, with ideal. large or very large, will be so extremely fastidious and over nice as to cause a great deal of trouble to those around him, and be even a trouble to himself and a slave to this faculty; and, to gratify it, will frequently do much more than there is any need of doing, or than his strength will bear; and, if a woman, will scrub her fingernails off, and the nail-heads from her floors; worry her servants to death; scour the paint off the ceilings and mouldings, the silver off the door-knob and knocker, the brass off the andirons, the tin from her pans, and the hoops from her churn; and still scrub and wash, and wash and scrub, till she scrubs the *patience* out of her husband, and washes the *threads* out of his linen.

The descriptions and combinations which apply to order large, modified by an *increase* of order, will apply to order very large.

FULL.—One having order *full*, will be pleased with arrangement, and, if brought up to habits of system and order, will seem to possess a high endowment of the qualities described under order large, yet much will depend upon his education and his ideal; will possess enough of this faculty to get along well in business, yet not enough to make him fastidious, or cause him to make any great sacrifices upon this account; and generally preserve order, partly from an innate love of it, and partly from the necessity and utility of it.

The combinations under order large, modified by a *diminution* of the power of order, will apply to order full.

MODERATE.—One having order *moderate*, though, perhaps, a little disturbed by disorder, and rather fond of seeing things in place, will not possess enough of this faculty to prompt him to much effort in order to keep them properly arranged; will generally leave his things at loose ends; be less systematick in his business than would be to his advantage; may preserve something like system and arrangement in his affairs, but will do so more from the *necessity*, than the *love*, of them: with ideal. large or very large, though he will be neat and nice in his person, dress, &c., will leave things where it will trouble him to find them, often forget where they are, and manifest taste and cleanliness without system or arrangement: with self-e., combat., and destruct. large or very large, will possess enough of this faculty to command others to preserve order, and will even scold them for allowing disorder, but will not keep things in order himself, and, perhaps, disarrange the things of others, as well as his own.

SMALL.—One having order *small*, will be apt to leave things where he happens to use them, or anywhere else, either in, or out of, their proper places, and, consequently, be greatly troubled to find them again when he wants them, thus subjecting himself to much inconvenience and delay; will operate without system, and, of course, without despatch, and thus consume much time in accomplishing but little; but, notwithstanding, will fail to amend, or to feel troubled with disorder, or to appreciate the importance of order and system; and, with time only moderate, will seldom apportion his time to specifick objects, and generally be behind-hand in fulfilling his engagements, plans, and appointments.

The descriptions and combinations under order large and very large, *reversed*, will apply to order small.

VERY SMALL.—One having order *very small*, will be almost insensible to the beauty and utility of systematick arrangement; will scarcely notice the difference between order and disorder, and leave whatever he may have occasion to use, scattered about in utter confusion.

LOCATION.—Order is located under the arch of the eyebrow, at the external corner of the eye, and beneath the origin of the superciliary ridge. When it is large or very large, the external angle of the lower portion of the forehead, appears

projecting and full, the eyebrow, at the union of the temporal ridge, arched and elongated, and sometimes sharp; but, when it is moderate or small, the external portion of the eyebrow will appear straight and shortened. The thickness of the bone in this portion, increased by the temporal ridge, causes an occasional mistake in deciding upon the size of this organ.

30. CALCULATION.

Intuitive perception of the relations of numbers and proportions—ability to reckon figures in the head—numerical computation.

In addition to the other qualities and conditions of things which exist in nature, we *naturally* attach to them *numerical* relations, such as are denoted by numbering them with the signs one, two, three, and so on; adding them together; as four and three make seven; multiplying them; as four times three are twelve, &c.: and, for the purpose of facilitating such calculations, mankind have instituted arbitrary signs, by combining which, in various ways, they are enabled to express these numbers with great accuracy and brevity. Since, then, these relations expressed by numbers, actually exist in nature, it is a fair induction to suppose, that the human mind requires a primary faculty the sole function of which is to comprehend them, and apply them to the practical purposes of life.

That the mental faculty which perceives, comprehends, and applies these numerical principles, is intuitive, and devoted exclusively to this class of functions, is moreover evident from the fact, that extraordinary, calculating powers, are often found to be possessed by individuals whose talents, in other respects, are quite ordinary; whilst, on the contrary, men of extraordinary reasoning and other faculties, are frequently found to be deficient in their computing powers. Many striking cases of both kinds have fallen under the observation of the authors, some of which will be stated in the chapter upon *facts*.

LARGE.—One having *calcu. large*, will be quick to compute figures, and be able to perform numerical and arithmetical calculations, even in his head, with accuracy, facility, and despatch, and will delight in the study of figures, and be an expert accountant.

One having calcu. large, with caus. and compar. also large, will be able to seize even the abstract relations of numbers with intuitive ease, and to solve difficult problems in his head, as well as on the slate, and will succeed well in the higher branches of arithmetick and mathematicks; be quick to detect errors in the calculations of others, but seldom make them himself, and excel both in the *reasoning*, and the *figuring*, parts of arithmetick; and be able to study with success, the higher branches of mathematicks; with large order, individ., event, and imitat. added, is capable of becoming a good accountant and book-keeper, and of casting up accounts in his head, which others would be obliged to do upon the slate; and, with local. and construct. added, will possess all the natural talents requisite for the study of surveying, geometry, algebra, mensuration, navigation, astronomy, conick sections, &c.; will be deeply interested, and greatly delighted, in studies of this description; possess a remarkable talent for prosecuting and practising them; and be a natural mathematician: with caus. only moderate, and individ., local., and form large, though he may be good in *arithmetick*, and quick in *figures*, will be poor in the higher branches of mathematicks.

VERY LARGE.—One having calcu. *very large*, will intuitively comprehend, and be able, at once, to solve, almost any arithmetical problem proposed; go through with difficult and abstruse arithmetical problems with great ease and perfect correctness; cast up accounts, even though they may consist of several columns of figures, and substract, divide, and multiply with several figures at a time; calculate chiefly in his head without a pen or pencil, and even without the aid of rules; seize, by intuition, and with perfect certainty, upon his conclusions, and be impatient at the errors and dulness of those with only moderate calcu.: with caus., compar., individ., form, size, and local. large or very large, will be a natural mathematician of the first order, and be unrivalled for his mathematical and astronomical powers; can solve, in his head, the most abstruse questions even in the higher branches of mathematicks, and will be *passionately* fond of these studies; can perform, with wonderful ease, both the *figuring*, and the *reasoning*, parts of these studies, and will excel both in the *principles* and the details of mathematical science; be great in the *demonstrations*, and in the principles involved, and, with marvel. moderate or small, believe nothing which

he cannot *see*, or see mathematically *demonstrated*: with these last-named organs only moderate or full, may be, like Zera Colburn, unrivalled in his *arithmetical* or calculating powers, and readily solve all *numerical* questions propounded to him; yet will be unskilful in those branches of the mathematicks which demand the higher powers of reason and of thought, &c.

FULL.—One having *full* calcu., though he may be respectable, will not be extraordinary, for his quickness and correctness in performing numerical calculations; and, though practice may make him rather expert in the ordinary routine of calculations, yet he will not succeed remarkably well out of this line; will not be able intuitively to grasp the results of complicated sums or problems; may succeed in the pursuit of arithmetick, but will be obliged to *study* in order to succeed well; and, with a high degree of culture, may become, not only expert, but even eminent, as an arithmetician and accountant.

The influence of calcu. full in combination, may be inferred from the combinations under calcu. large and very large, modified by a *diminution* of the influence of this faculty.

MODERATE.—One having calcu. *moderate*, from habit and much practice, may, perhaps, become respectable as an accountant, and in arithmetical calculations generally, yet will not readily come at the result of new and abstruse questions; be obliged to perform his calculations with his pen or pencil in his hand, and progress slowly and carefully, and then make an occasional mistake; and, upon the whole, will dislike numerical calculations and the study of arithmetick: with very large caus. and compar., though he may be highly delighted with the *reasonings* and the *demonstrations* contained in the mathematicks, will be by no means partial to the mere figuring part, and will make his *numerical* calculations chiefly by the help of reason, and the *cause and effect* by which they are governed; though he can at once see the force and application of the *rules*, and comprehend the *principles* of arithmetick and of mathematical science generally, will consider figures rather a *drudgery* than a delight; with large or very large individ., form, size, local., imitat., and construct. added, will be naturally a first-rate *mathematician*, but a poor *arithmetician*; be passionately fond of the study of geometry, surveying, mensuration, navigation, astronomy, &c., in case his attention be called to them, and capa-

ble of excelling in them, yet, in every thing in figures disconnected with *reason and demonstration*, his talents will be inferiour.

SMALL.—One having *calcu. small*, will have a strong aversion to figures; succeed in them but poorly, and do that only with great labour; be slow, and often incorrect, in casting up accounts; can add, subtract, divide, and multiply, only by *rule*, and with his pen or pencil in his hand; and, though he may go through a *mechanical* course of arithmetical calculations, will not advance rapidly, nor without great effort. One having *calcu. small*, with large or very large individ., event., lang., ideal., and compar., and caus. only full, will be exceedingly fond of reading, of poetry, of works of fiction, and of polite literature, and, with large or very large form, size, and local. added, of the study of natural history, geography, botany, chymistry, &c., yet dislike arithmetick exceedingly.

VERY SMALL.—One having *very small calcu.*, will be unable to perceive numerical relations, or even to perform simple, arithmetical calculations; will find extreme difficulty even in common adding and subtracting, multiplying and dividing, and be almost unable to count.

LOCATION.—*Calcu.* is located externally from order, and a little lower, at the external termination of the arch of the eye.

31. LOCALITY.

Cognizance of the relative position of objects—recollection of the looks of places—knowledge of the geographical position of things, the points of the compass, &c.

Location, or relative position, like form and size, enters into the constitution of things. That a material substance should exist without any location, or relative position with respect to other things, is both inconceivable and impossible. Hence the necessity of some faculty the exclusive function of which is to perceive and apply this property to the objects of the physical world; and the same train of argument which proves that form, size, weight, or any of the other faculties, is a separate power of the mind, likewise proves that local. is also an innate, primary mental faculty.

LARGE.—One having local. *large*, will retain, for a long time, a clear and distinct impression of the looks of the places he has seen, and, with imitat. and lang. also large, be able to

give a correct description of them ; can form correct ideas of places which he has not seen by hearing them described ; will seldom lose himself, especially if he has seen the place before, and easily retrace his steps ; can calculate, with uncommon accuracy, the relative positions and bearings of different places ; find his way in the dark with ease ; is very fond of travelling, of visiting places, and of viewing natural scenery, and, with *acquis. only moderate, and ideal. large*, will spend his money very freely for this purpose ; but, with *acquis. large, and ideal. only moderate or full*, will still seek to gratify this propensity, though at a cheaper rate ; will travel in indifferent and cheap conveyances, and take up with inferior fare : with *self-e., approbat., and ideal. large or very large, and acquis. only moderate or full*, will be even, extravagant in his travelling expenses, and always journey in the best style he is able to reach : with *ideal., imitat., compar., and lang. large or very large*, will recollect places, and be able to give a correct and a picturesque description of scenery, roads, &c. : with *large or very large inhab.*, will call to mind, with vivid and intense feelings of delight, the mountains, hills, dales, fields, groves, streams, &c. which he was wont to gaze upon in his childhood or juvenile days, and have a strong desire to revisit them : with *event. full, or even deficient*, will often recollect incidents by remembering the place in which they transpired, and also what he has read, by calling to mind its location upon the page, and will discover uncommon tact in finding particular passages : with *large or very large individ. and form*, will notice, and also recollect, the houses, trees, rocks, and other objects near the road which he has travelled, and not only be very fond of the study of geography, and make rapid advances in it, but, with *large or very large form, size, and imitat.*, be able to draw, with great accuracy and skill, maps, sketches of natural scenery, &c.

VERY LARGE.—One having local. *very large*, with large or very large form, will retain in his mind, a distinct and perfect recollection of the appearance of nearly every place he has ever seen, and, with large or very large lang., give a lively and correct description of each, and, with *event. also large*, be *excessively* fond of reading travels, voyages, &c. ; can recal to his mind, not only the *general* aspect of places which he has seen, but will distinctly remember the geography, roads, scenery, rocks, houses, and other things, and,

also, the position even of insignificant objects; will have a fine taste and talent for pursuing the study of geography, geology, &c., and will be likely to break from every restraint to indulge his roving, strolling desire.

The combinations and descriptions under local. *large*, modified by an *increase* of the power and desires imparted by local., will apply to this faculty very large.

FULL.—One having local. *full*, will be able to recollect places with considerable distinctness, yet not be remarkable for this power; will understand the relative bearings of places, and the position of objects, and, unless a long absence has obliterated the impressions which they have made upon this faculty, will seldom be troubled by a deficiency of it; yet he will not distinctly recollect objects which he may pass, unless, from some cause, they particularly arrest his attention; may notice and recollect important things, yet be apt to forget little things: with large or very large individ., will have a strong desire to travel in order chiefly to gratify his strong propensity to examine physical objects, and partly to see places, &c.

The combinations and descriptions under local. *large*, modified by a *reduction* of the influence of local., will generally apply to this faculty full.

MODERATE.—One having *moderate* local., will not pay particular attention to the location of objects, nor form or retain very distinct notions of the aspect of places, roads, &c., and, consequently, be often at a loss to find such places as he wishes, to go a second time to obscure places, or return by a given road; will frequently lose his way, especially in cities and forests, and sometimes experience considerable inconvenience and delay from the want of a stronger development of this faculty. One having local. *moderate*, with individ. and ideal. *large*, will appreciate the beauties of splendid natural scenery, yet will not retain a clear and correct impression of the appearance and beauties which produced the delightful impressions: with very large inhab. and only full ideal., individ., and hope, will seldom go from home unless compelled by urgent business, and will then see but little on his journey, and dread the fatigues of travelling, and long to be at his journey's end: with *acquis. large*, will dwell pathetically upon the expenses incident to journeying: with individ. and form only moderate or full, will have but a very imperfect idea of the places which he has seen, and, if living in a

city, frequently pass his own door without knowing it; and, with only full lang. and imitat., will be utterly incapable of giving even a tolerably correct description of places which he may have seen many times.

SMALL.—One having local. *small*, will find it very difficult to recollect, or return to, places; often lose his way, especially in woods, cities, or streets; can become familiar with places only by seeing them many times; will form only confused and incorrect ideas of the geography of a country, or the appearance and localities of places described to him; be often uncertain and incorrect as to the points of the compass; consider travelling a burden, rather than a pleasure; have but little curiosity to see different places, &c. One having local. *small*, with form and individ. *small*, will seldom notice places, and then not distinctly recollect their appearance; will seldom observe or recollect such objects as he may pass upon the road; and fail to remember a road which he may have often travelled, and also to find his way back, &c.: with form *large* or very *large*, will frequently recollect the countenances of persons, but will be utterly unable to locate them: with *large* or very *large* event., will recollect distinctly that he has read, or heard of, certain occurrences, yet will not be able to call to mind the place in which they occurred, or where he read them, &c.

The combinations and descriptions under local. *moderate*, modified by a *reduction* of the power of local., and, also, those under local. *large*, *reversed*, will apply to this faculty *small*.

VERY SMALL.—One having local. *very small*, will find it extremely difficult, if not impossible, to form any clear ideas of the relative position of objects, to keep the right road in travelling, or to follow the same road back when returning on his journey; be greatly perplexed to find any particular spot, tree, rock, or other object, even on the second or third visit to it; and be very apt to lose himself, especially in the woods, in a city, &c.; and find his abilities in the exercise of this faculty, directly the opposite of his in whom local. is *large* or very *large*.

LOCATION.—Local. is located directly over size and weight, and nearly above the internal orbit of the eye. It extends diagonally in the direction of mirth. The frontal sinus sometimes increases the apparent size of this organ; but this subject will be more fully presented in another portion of the work.

SPECIES III.—SEMI-PERCEPTIVE FACULTIES.

These faculties perform a class of functions intermediate between those exercised by the perceptive, and those by the reasoning, faculties; and the location of their organs corresponds with their character. The perceptive faculties take cognizance of *material* objects and their various *physical* properties, such as their form, size, weight, colour, &c.; whereas, the semi-perceptive are of a more subtle nature, having to do with facts, and the various phenomena produced by physical objects, and form, as it were, a stepping-stone to the reasoning organs. Eventuality, for example, takes cognizance of, not physical objects themselves, but their *actions*, and the incidents and events thus produced; time, of the particular *period* in which these events occur; language, of the vocal *sounds* employed to name these objects; and tune, of the *melody* of sounds produced by them: and thus, both the perceptive and the semi-perceptive faculties are employed as the subordinate agents of the reasoning faculties, furnishing them with materials to scan, digest, and reflect and reason upon. Hence it would appear, that, in the mental economy, the functions of the semi-perceptive faculties, are no less important than those of the perceptive, especially if we consider, that they constitute as essential a part of the intellectual machinery when viewed as a whole.

32. EVENTUALITY.

Memory of events—power of calling to mind those circumstances, occurrences, incidents, historical facts, &c., which have previously come to the knowledge of the individual.

It has been shown, that to notice the existence of material objects and their various qualities, requires a set of faculties whose various functions correspond with those ascribed to individuality, form, size, and the other perceptive powers; and that this requisition is the imperative demand of *nature*—which must be answered. But it is not only true that things exist, and possess various properties, but equally so that they *act*. If, then, the human mind requires faculties whose proper functions are to notice the existence, conditions, and properties of material substances, it follows, that it *also* requires a faculty whose function it is to take cognizance of

their various *actions*, and other phenomena. In phrenological language, the faculty that performs this portion of the mental operations, is called *Eventuality*.

The importance of such a faculty as eventuality, in the mental economy, as well as of individuality, and, indeed, of all the other perceptive and semi-perceptive faculties, may be farther illustrated by noticing some points in the process of forming ideas. In order successfully to apply the principle of causation, the antecedent cause and the consequent effect must necessarily *both* be before the mind at the same time, otherwise a comparison of them would be impossible. In the language of phrenology, then, individuality notices and recollects the physical object that acts, or the procuring *cause*, and eventuality, the consequent *action*, or phenomena produced; and then comparison and causality compare, contrast, analyze, and draw deductions from, the materials thus furnished by individuality and eventuality: and this constitutes *thinking* or *reasoning*. The same principle applies to the *modus operandi* of individuality and eventuality with benevolence, adhesiveness, and all the other mental faculties.

Again, this view of the subject is strengthened by a reference to the intellectual developments, and the intellectual advancement, of children. In them the organs of individuality and eventuality early appear largely developed and exceedingly active; and almost as early, comparison; and soon after, causality. Individuality, aided by sight, is found to be very busy in noticing objects; eventuality, equally so in remembering all their various actions and other phenomena; comparison, in combining and comparing these things or notions brought forward by the first two; and causality, in prying into their nature and reason: and thus the process of *forming ideas*, or of *thinking*, goes forward at a rapid rate. And this process is still farther extended and perfected by the progressive increase and activity of the organs of form, size, colour, calculation, &c.

LARGE.—One having event. *large*, will have a clear, a distinct, and a retentive memory of what he sees, hears, or reads; according to his advantages, will possess a mind well stored with historical and scientific facts, with the news of the day, and narrative and historical information generally; will seldom be troubled with forgetfulness, or with an indifferent or indistinct recollection of circumstances, incidents, &c.; will treasure up a rich fund of anecdotes upon such

subjects as are interesting to the other stronger faculties, or of such of them as have come within the range of his knowledge; and, with large lang. added, in relating them, will not fail to mention all the particulars; and, with large concent. also added, will present them all in their proper order; but, with concent. moderate or small, will fail to connect the several circumstances which compose a story so as to give it unity; will frequently omit important particulars, or state them in a wrong connexion, and thus create confusion, and lessen the effect of his narrative: with individ., lang., and compar. large, will show a marked partiality for reading and study, and succeed well as a general scholar; will be able, also, to make a good use of what information he may possess, and have a happy faculty of communicating it to others: with large or very large ideal., individ., form, size, local., and compar., and full, large, or very large caus., will possess a literal *passion* for study, reading, the pursuit of chymistry, mineralogy, geology, geography, botany, natural history, and every thing pertaining to the treasuring up of facts; according to his advantages, will be a superiour scholar; will allow nothing to divert him from literary and scientific pursuits; will be even enthusiastick, remarkably successful as a student, and have a great amount of circumstantial information upon matters and things in general; with large lang. added, can converse sensibly and fluently upon almost any subject; with full concent. also added, will have a happy talent for compiling and arranging facts, for investigating subjects, and attending to any complicated operation; but, with caus. only full, will appear to know a great deal, yet, when held down to a close, logical or metaphysical process of reasoning, will betray a deficiency of mental strength and power, and of logical acumen: with compar. large, will notice, recollect, and be able to compare, the operations of his own mind: with lang. very large, will be able to repeat conversations with great accuracy and clearness.

VERY LARGE.—One having *very large* event., will possess a remarkably clear, distinct, and retentive memory of events and transactions, and even of all the minute, and seemingly unimportant, circumstances connected with them; seldom allow any thing to escape his recollection; have at command more facts than he can manage to advantage; have an insatiable desire to learn all that is to be learned; be given quite too much to narration, and thus frequently

weaken his arguments; make a short story long, and a long one, very long, by relating all the little particulars: with caus. and compar. only full, will have a great fund of information, which, however, will not be well digested; be rather a bookworm than a deep thinker; attend much more to facts and details than to general principles, and attempt to prove his positions rather by narrating facts, than by logical inferences: with large or very large individ., will see all that passes around him, and remember all he sees, and thus know a great deal, &c.

The descriptions and combinations under event. large, modified by an increase of the power of event., will apply to this organ very large.

FULL.—One having event. *full*, will have a respectable memory of incidents, and a distinct recollection of those occurrences to which his attention has been particularly directed, yet will seem to be deficient in his knowledge of those things which have not made a distinct impression; when he has an occasion to adduce facts, will recur to them with tolerable correctness and facility, and seldom manifest a striking deficiency in this respect: with caus. and compar. large or very large, will generally be able to command and collect a sufficient amount of facts by which to substantiate and illustrate his arguments, but will *reason* rather than *narrate*; regard phenomena chiefly in connexion with those principles which produce them; and remember *generals* much more than *particulars*: with lang. and imitat. large, will be able to relate anecdotes in a happy style, yet, with only moderate lang., imitat., and concent., will relate them very poorly, and have a better memory in reality than he seems to have; will recollect the *substance* and the main features of whatever has passed before his mind, &c., better than the particulars.

MODERATE.—One having event. *moderate*, will be less distinct and certain in his recollection of incidents and circumstances than one with large event.; have rather a *general* than a *particular* memory of facts and events, and, with caus. and compar. large or very large, may recollect distinctly the points of an argument, and the substance of what he hears or reads, yet will deal more in *general principles* than in *phenomena*, and *argue* much more than *narrate*; find considerable difficulty in *summing up*, and in calling to mind particular incidents, or in going into *details*.

The descriptions and combinations of full event. diminished, will generally be found applicable to event. moderate.

SMALL.—One having event. *small*, will often fail to recollect incidents and facts, and, consequently, to do important things which he wishes to accomplish; have a poor, indistinct, and confused memory of occurrences of which he has heard or read, and even of those which have fallen under his own observation; will seldom, if ever, enter into the *particulars*, and have great difficulty, and little success, in attending to details; find it hard to command the knowledge, or apply the talents, he really possesses; can learn things in general only with great labour and application, and even then, with *caus.* and *compar.* large, will learn principles much sooner than phenomena; and be often greatly troubled to call to mind facts which he wishes to employ.

The descriptions and combinations under event. moderate, modified by a diminution of the power of event., and also the descriptions and combinations under event. large or very large, *reversed*, or read with the addition of a *negative*, will describe this faculty *small*.

VERY SMALL.—One having *very small* event., will forget almost every incident or phenomena which he has seen, heard of, or read of; be extremely confused and uncertain in attempting to call to mind almost any occurrence, and suffer very great loss and inconvenience from a deficiency of this faculty.

LOCATION.—Event. is located about the middle of the forehead. When the surrounding organs are large and event. only full, there will be an evident depression just above individ. and between the two lobes of local., which will result rather from the size of the surrounding organs, than from an absolute deficiency of event. In children, the organ is generally large or very large, and gives a full and spherical form to this part of the forehead, while the corresponding depression often observable in men, is an evidence of a deficiency of it. The tenacious memories of children, compared with the more obscure memories, and palpable forgetfulness, of men, furnish both a strong proof of the truth of phrenology, and a happy illustration of the faculty in question.

33. TIME.

Cognizance of succession—that mental power which notices and recollects the lapse of time, and the relative distance of time, and order of succession, in which events transpire.

The phenomena of succession, or the lapse of time, compose a part of that system of things to which man is adapted, and enter into that condition in which he is placed on earth. Day and night follow each other in quick succession, and approaching seasons tread upon the heels of their predecessors, and, in their turn, retire to make room for their successors. Generation after generation passes away, and sleeps with those beyond the flood. The present instantly becomes the past; and, were it not for this wonderful arrangement, there would be but one eternal, monotonous *now*, (a thing impossible, and, to us, inconceivable,) without any change or succession, either of birth or death, or days, seasons, years, or ages.

The wisdom which devised this arrangement of chronological succession, is too obvious to need comment; and the necessity of some faculty in man by which he is qualified to perceive this state of things, and enabled to adapt himself to it, is equally apparent. In deciding upon this point, however, we are not left to the guidance of any uncertain *a priori* inferences, but, by the unerring evidence of *facts*, are assured of the existence in the human mind, of such a faculty as time.

In common with all others who have inquired at the shrine of nature touching this subject, the authors have seen many individuals who, seemingly without an effort, are able to tell the year, and even the day, of almost every birth, death, or particular event which has come to their knowledge; how old every person is whose age they have ever learned; what time every house in their neighbourhood or town was erected; and the exact time of the occurrence of nearly all their village affairs and business transactions. They have also seen hundreds of others who, without consulting the family record, could not tell either their own ages, or those of their brothers and sisters, or even those of their own children. Though they might have a distinct recollection of certain occurrences, they could never recollect *when* they took place.

On the other hand, they know a gentleman who is accustomed to relate many anecdotes, and who is always *particular* to mention the year, month, and day of the month, and, sometimes, even the time of the day, on which the event related, took place: and this is done because it is perfectly easy and *natural* for him to do so—his organ of time is very large. They were recently in company with a lady in whom this organ was decisively small, and who, when asked how long she had been married, replied, with perfect honesty, “about *three* years;” but, upon reflection, she concluded it was only *two*. Not quite confident, however, of her correctness, she appealed to her husband, and ascertained that it was only *one*: and even then she could not tell the *month* in which their marriage took place. They know persons who can waken at any time of night which they may choose to appoint, and also tell very nearly the hour of the day without the aid of the sun or a time-piece; and others, again, who are almost entirely unconscious of the flight of time even when awake. For these effects there must be some cause; and, since this power of observing and recollecting the chronological relations of events, the time occupied by sounds, &c., is found to be proportionate to a certain development of the brain, the induction that time constitutes an innate and primary mental power, seems to be perfectly logical.

LARGE.—One having time *large*, will notice and remember very accurately, the relations of time in which certain occurrences stand with each other, or how long one thing happened before or after another; without the aid of a time-piece, be able to tell very nearly what time of the day or night it is; can waken from sleep at such an hour, or, perhaps, minute, as he may wish; will generally be in season, recollect his appointments, and, if possible, fulfil them; set apart certain days or periods for doing particular things, and be likely to perform them at the appointed time; be regular at his meals, and in all his business operations, &c.; and excellent in chronology.

One having time *large*, with large event., will have a distinct recollection both of particular circumstances, and, also, of the chronological order in which they occurred, and, with large calcu. added, will have a correct knowledge of the chronology and dates of such events as have come to his knowledge, the ages of persons, &c.: with large or very large lang., ideal., and compar., will pay particular attention

to the *rhyme* and *measure* of poetry, and be exceedingly annoyed if either is imperfect; and, with only full caus. added, will look more to the *drapery* of poetry than to the more enduring qualities of sense and substance; if he attempt to compose poetry, may make good rhymes, yet his productions will be ephemeral and gaudy, rather than substantial and excellent; but, with large caus. added, will excel in sentiment, measure, style, rhyme, and power of thought: with tune large, will keep the *beat* in musick, and be very fond of dancing, and, with imitat. also large, will easily learn any particular figure, and keep the *step* perfectly, &c.

VERY LARGE.—One having *very large* time, will possess a wonderfully accurate and precise memory of the time when certain things occurred, of dates, ages, business transactions, &c.; how long one thing happened before or after another; the state of the weather upon certain days; the precise period of historical events; and, in short, will be a real chronologist, to whom a reference will be had by all who know him for the purpose of ascertaining the chronology of events, &c.; and will manifest, only in a still higher degree, all the qualities described under time large.

The combinations and descriptions under time large, modified by an *increase* of the power and manifestations of time, will apply to time very large.

FULL.—One having time *full*, will have a respectable memory of dates, and yet, with event. large, be much more correct and certain in regard to the minute particulars of the occurrence itself, than of the precise *time* of the occurrence; will ordinarily be punctual to his appointments, and seldom discover a deficiency of this faculty, and yet, seldom manifest this power in a very high degree.

The descriptions and combinations of time large, modified by a *diminution* of time, will apply to time full.

MODERATE.—One having time *moderate*, though he may remember short intervals of time very well, will forget those that are longer, or have rather an indistinct idea of the chronological order and relations of time in which certain events occurred; forget dates and ages, and be unable to tell with much accuracy the time of the day or month: with event. large, though he may remember certain circumstances with perfect accuracy, will not have a distinct or positive recollection of the time when they occurred, or how long one event

happened before or after another; and will have only a *general* idea of the intervals between certain events.

SMALL.—One having time *small*, will be very forgetful as to the *time when*; find it difficult to remember the ages in his own family, or even his own age, and be frequently obliged to consult family and other records in order to ascertain these and similar points; have only a *general*, and a very incorrect, memory of dates; can seldom tell the time of the day without the sun or a time-piece, or even the day of the month or week; will be the reverse of one with time large: with *aliment. large*, may calculate the time of the day quite correctly by his *appetite*, and be punctual to his *meals*; or punctual when some other faculty quickens the action of time, yet, in general, will discover a marked deficiency in this respect; and will be poor in chronology.

VERY SMALL.—One with time *very small*, will seldom, if ever, notice the chronological order of events as they pass; have a most imperfect idea of every thing pertaining to succession and dates: with *aliment. only moderate*, will even forget the time of his meals: with *event. moderate*, will have a most *miserable* memory both of circumstances and of dates; forget his own age, and most of the circumstances connected even with his own history, and thus be a constant sufferer from this cause.

LOCATION.—Time is located directly above colour, and a little externally from locality.

34. TUNE.

Sense of melody and harmony of sounds—ability to learn tunes and detect discords.

In another part of this work it has been shown, that *hearing* cannot produce musick, any more than seeing can give a just conception and judgment of colours, but that a conception of the *melody* arising from a succession of sounds, must depend upon another distinct faculty of the mind. That those, indeed, who possess an equally perfect auditory and vocal apparatus, differ widely in their musical talents, is proved by every votary of harmonious sounds, as well as by every common observer, from the days of Orpheus down to those of Haydn, Handel, Mozart, and Catalini.

That the faculty of musick is innate and primary, and manifests its power in different individuals in proportion to a par-

ticular development of the brain, is a fact fully established by the observations of phrenologists. They have examined the heads, busts, or portraits, of Glück, Zumsteg, Dussek, Mozart, Viotti, Rosini, Crescentini, and Catalini, Handel, and Haydn, and of many other celebrated musical performers or singers, and have found an extreme development of the organ of tune in all of them. The authors have seen many children, even, in which the organ was largely developed, that were able to catch and turn tunes soon after they began to talk; and, on the other hand, adults in whom the organ was small, that, after the most laborious efforts under the most able instructors, were utterly unable to turn a tune, or even distinguish one tune from another.

The natural language of musick is universal, or, in other words, sounds that are melodious to one nation, are measurably so to another; which shows not only, that the *principles* of musick exist in nature, but, that the human mind, in order to adapt itself to these principles, must necessarily possess an innate faculty whose proper function it is to perceive and apply them: and hence it is, that what constitutes melody and harmony of sound to the Englishman, is no less so to the Swede, to the wild rover of the desert, and to him who inhabits the islands of the sea. Some nations, however, as well as individuals, are more musical than others, and are distinguished by a larger development of the organ of tune. In this respect, the Italians and Germans excel the Spaniards, Frenchmen, Englishmen, and Otaheitan; and the authors have noticed, that this organ is generally very large in negroes; which exactly corresponds with their wonderful musical propensity and talent.

These remarks will show the utter folly, not to say absurdity, of that modern, fashionable prejudice which demands that musick shall be taught to young ladies *indiscriminately*, and without the least regard to the natural talent, or defect, of the individual in this respect, and which condemns many a lovely female to waste years of precious time in what is to her an intolerable drudgery, and one that nature never planned for her.

LARGE.—One having *large* tune, will be able easily to catch tunes by hearing them sung a few times over, and to strike correctly their key note; has a correct musical ear, and, with a good voice, can easily become a good singer, or a good performer upon musical instruments; delights to listen to

good musick, and can easily detect a discord, &c. One having large tune, with large ideal., will not only be extremely fond of good musick, but will impart a richness, and pathos, and melody to his musical performances which are calculated to move the heart; with large time added, will be a melodious singer, and add new charms to his musick by keeping the *beat* correctly; but, with time small, will have an excellent musical ear, accompanied with much melody and good taste, yet will fail greatly in *time*, and, when singing in company, generally sing too slowly: with combat. and destruct. large or very large, will delight greatly in *martial* musick, and be highly excited by the stirring notes of the fife, the drum, the bugle, &c.: with adhes. and ideal. large, will be very fond of songs, and be able to sing them to admiration; and, with large or very large time and hope added, will be *highly* delighted with dancing tunes, and, in dancing, precisely keep the step, and be gay and cheerful in the "assembly room," and enjoy the cotillon party, &c., beyond measure: with hope small, and ven., conscient., and adhes. large or very large, will prefer plaintive airs, minor moods, solemn, devotional musick, &c.; and, with hope large even, will still prefer solemn tunes, yet select those of a cheerful, lively air: with large or very large lang., can easily associate tunes with the words set to them, and thus readily commit songs, hymns, &c., so as to sing them by rote. In learning tunes, and in singing them with words, the organ of lang. renders very important assistance. The same is also true of imitat., which gives the proper *expression* to a musical performance, enables the performer to imitate different kinds of style, &c.

VERY LARGE.—One having tune *very large*, will be able to learn tunes by hearing them once or twice repeated, and will never forget them; is filled with *ecstasy*, or completely carried away, with *good* musick, but cannot endure a discord, or an awkward or artificial singer or player; produces a powerful impression upon the feelings of those who listen to his performances, and literally charms them, &c.

One having tune very large, with large or very large adhes., ideal., ven., hope, imitat., time, lang., individ., weight, and compar., will be a natural musician of the first order; be pre-eminent for his musical taste and talent; pour forth his *whole soul* in the most melting and voluptuous strains of melody and harmony, so as often to overcome the hearer;

learn, as it were, by intuition, to play upon any musical instrument; perform to admiration all kinds of musick, particularly sentimental pieces, Irish airs, Scotch melodies, and other pieces of kindred sympathy and pathos; and will be able to compose musick characterized by sentiment, pathos, and the soul of melody.

FULL.—One having tune *full*, will be able, with considerable practice, to learn tunes both by note, and also by the ear; may be called a good, and even a superiour, singer, yet, for any musical talent he may possess, will be indebted as much to art and science as to nature; with the aid of notes, and a good knowledge of the *principles*, may be able to read musick correctly, and even sing, at first sight, almost any piece of musick presented to him, yet his musical performances will be characterized more by accuracy than *melody* and *pathos*. One having tune full, with large or very large ideal., will be highly delighted with *good* musick, and have a correct musical ear, and impart a peculiar softness to his singing, and, with large imitat. added, be capable of, becoming a good singer, if not a superiour musician; can readily imitate different kinds of style, &c.: with the moral sentiments large, may experience much fervour of devotion while singing, and impart this feeling to his musical displays: with lang. large, in calling to mind various tunes, will be greatly assisted by recollecting the words set to them, and will find it somewhat difficult to learn tunes disconnected with words: with lang. moderate or small, will receive, in learning tunes, very little aid from lang., and fail somewhat in applying words to musical sounds: with compar. large or very large, will readily decide between what tunes and words a harmony of sentiment exists; and, with large ven. added, when a hymn is given out, will be able to select the most appropriate tune, and, with imitat. also large, to sing it in such a manner as to convey the sentiments and feelings expressed in the words, &c.

The additional combinations and descriptions of tune full, may be inferred from those under tune large, the power and the manifestations of tune being diminished.

MODERATE.—One having tune *moderate*, may, perhaps, learn to read musick readily by *note*, but will be obliged to labour hard to effect even this; be obliged to hear tunes many times repeated before he can learn them by *rote*, and will then forget them unless he sings them frequently; may,

perhaps, be a respectable singer, but will be indebted for this talent much more to science and application than to nature; will sing more by the *rules* of musick than by his ear, and be generally obliged to have his book before him; will be rather a mechanical than a natural singer; and will fail to impart melody and pathos to his musical performances, and to kindle or melt the soul.

One having tune moderate, with ideal. large or very large, will listen with rapture to *good* musick, yet none will please him except musick of the first order; will be very unpleasantly affected by discord, and perhaps be a good judge of musick, yet will not be a good or a great performer himself.

SMALL.—One having tune *small*, with happy effort, may learn to sing and play tunes, yet will be only an automatick, mechanical, indifferent, and unsuccessful musician, and will be unable to make melody, or to learn tunes by the ear: with large or very large ideal., will listen with delight, to good musick, yet be slow to distinguish one tune from another, and generally be insensible to the higher charms of excellent musick.

The combinations and descriptions under tune moderate, modified by a reduction of the influence of tune, and those under tune large or very large, *reversed*, or read with the addition of a negative, will generally apply to this organ small.

VERY SMALL.—One having tune *very small*, will be unable to strike a note correctly, and even to distinguish one tune or one note from another: with mirth. large, will be likely to ridicule a musical taste or an amateur in musick, or be, at least, indifferent to musick, if not really disgusted with it.

LOCATION.—Tune is located, in adults, about three quarters of an inch above the organ of calcu., and within the arch of the superciliary ridge. The location of tune is so much affected by the size of the surrounding organs, and its external appearance, by the temporal muscle which passes over it, that, except in the case of children, the authors are not always able to decide correctly upon its size. It may also be added, that a good *voice* adds greatly to good musick, and is therefore frequently mistaken for a musical *ear* or *talent*. Others, again, in whom the organ is only moderate, are tolerable singers, but are indebted for this talent chiefly to *science* and *practice*. Hence many *correct* decisions upon tune, are considered erroneous.

35. LANGUAGE.

Power of communicating ideas by means of particular signs—memory of words—recollection of arbitrary signs as expressive of ideas.

In the plenitude of his wisdom and goodness, the Great Author of our being has seen fit, in various ways, to distinguish man from "the beasts that perish;" and one of these distinguishing characteristicks, is most strikingly displayed in his power of *speech*. Without a faculty by means of which to communicate to his fellow-men, his thoughts, feelings, and desires, man would be incapable of any considerable degree of cultivation and refinement, and of carrying on those vast schemes and projects by which the face of the earth is subdued and cultivated, and the beasts of the field brought under subjection to him—by which the forest bows to his mandate, and, in its stead, the cultivated farm blooms like a garden—by which science and the arts flourish, commerce springs into life, and cities, kingdoms, and republics burst forth in all their magnificence and glory.

The signs of language are of two kinds, natural and artificial. The natural signs are common both to man and the lower order of animals, and are understood by each species of animals by the operations of the instinctive principles of its nature. In brutes, these natural signs are employed, for example, in the bleating of a lamb, the neighing of a horse, and the chirping of a bird; and in man, in that expression of voice and feature which he uses in sighing, groaning, laughing, crying, and in the use of all that class of semi-articulate sounds called *interjections*. But the grand distinction between the faculty of language in man and the same faculty in the brute creation, consists in the ability of the former to make use of distinct, *articulate* sounds, which we call *speech*, as signs of his ideas, whereas, the ability of the latter is confined to the use of *inarticulate* sounds.

For the more extensive and perfect transmission of thought, the superiour wisdom and ingenuity of man have also enabled him to invent, and employ by common consent, various sets of artificial sounds called words, or *vocal* or *artificial* language; and, moreover, to institute certain arbitrary signs by means of which to represent these words to the eye, called *written* language.

That the power of speech in man, or his *copia verborum*, is primitive, and depends upon a distinct faculty of the mind, is evident from the fact, that it greatly differs in different individuals, and cannot, therefore, be the result of education alone, but must originally be possessed by them in various degrees of strength. Were it not so, each individual would display this power in proportion to his cultivation of the faculty; but such is by no means the case. We often see children that have received little or no instruction, learn the use and application of words with a facility and accuracy altogether wonderful; and others again upon which a superabundant amount of instruction has been bestowed, that remain extremely deficient in this respect, and find great difficulty in commanding words enough to express their ideas with even common propriety.

We see persons, also, who have studied many languages, received all the advantages of instruction from the greatest linguists, and wasted long nights over the midnight lamp, and yet, when they come to express themselves in their mother tongue, often display a style marked with barrenness, stiffness, and impropriety; whereas, others who have enjoyed no such advantages, are able to speak and write in a style both copious and eloquent.

Some persons are able to repeat a page verbatim after having read it but two or three times over; whilst others, again, cannot repeat it after having read it as many hundred times.

And now let us ask, whether these facts at all accord with the metaphysical notion of some, that language is *wholly artificial*, or *conventional*. If so, language should display itself, in individuals of equal talents, in an exact proportion to its cultivation: but this has clearly been shown not to be the case. We must therefore conclude, that the power of language or speech, depends upon a primary faculty of the mind, and that it is as *natural* for man to employ *language*, as it is *vision*, or *hearing*, or any other faculty of the mind.

Many remarkable instances of an extraordinary manifestation of this faculty, as well as of its extreme deficiency, have fallen under the observation of the authors. From a multitude of cases, they will select, and present, only the two following.

They know a little girl in whom the organ of language is *extremely* large, and who has been brought up in a family

in which there is no child but herself; consequently, she seldom has any one to talk with. But this deficiency she has managed to supply, ever since she was two or three years old, by almost *incessantly* talking to her doll or to herself; for *talk* she must, although it often consists in nothing more than the utterance of articulate sounds without meaning. She often even conducts a long dialogue in two or three distinct voices, being assisted in this by large imitation; and has, moreover, a wonderful propensity to invent, and apply, names to all objects she sees; and, when these are few, she gives *many* names to the same object. Her organ of tune is also large; and this she frequently gratifies by composing and singing tunes extempore, and sometimes, too, in rhyme.

In the family of professor Eaton, the distinguished botanist and naturalist, one of the authors saw a servant-man in whom the organ is extremely small; and it is with the utmost difficulty that he can command words enough to hold a conversation upon the most familiar subject:—in proof of which, many striking anecdotes were related by the professor. The following is one of them. Being very anxious to learn to *read*—a thing he found it next to *impossible* to accomplish—he was sent to school; and, in attempting to relate to his master the pains taken by his tutor in instructing him, when he got to the word *teaching*, he stopped, and hesitated for a long time, not being able to think of it, or of any other word that would express the idea; but, at last, he got it out by saying, that “my tutor keep — *jawing* me how to read.”

LARGE.—One having lang. *large*, will find it easy and natural to learn and remember words, and to call to mind such words as fully express his ideas; possess, in a high degree, copiousness, freedom, fluency, and power of expression; have at command a multitude of words and phrases from which he is able to make such a selection as may be dictated by his other faculties; will fill out his sentences well, and leave but few ellipses to be supplied by the reader; will be able to write with ease and facility, and give a copiousness, and richness, and variety to his style, and have a great desire to talk and read, as well as to hear others do so; and can easily commit words to memory.

One having lang. large, with large or very large individ., fo. m, local., and event., can learn verbatim with great rapidity and very little effort; has a remarkable talent for remem-

bering the precise expressions used by others in conversation, and for relating accurately what was said by a speaker; will be able, in school or in college, to learn his lessons, as it were, by intuition, or, at least, by reading them two or three times over; will make very rapid advances as a scholar, far outstrip those who have lang., event., and individ. only moderate, and appear to understand his lessons much better than he really does, and thus gain great credit for his recitations; when he attempts to speak, will have a copious flow of words, and display a remarkable talent for making quotations; with only moderate or full caus. added, will talk much, and fluently, upon subjects without instructing the hearer, or presenting many new ideas, or profound observations; with large or very large ideal. and compar., and full concent. added to this combination, is capable of becoming quite interesting, and even eloquent, as a speaker; will be chaste and finished, if not polished and graceful, in his language and expressions, and, with imitat. also large, decisively popular as an extempore speaker; will be perspicuous and appropriate, and easily and fully understood; possess extraordinary facility and felicity of expression, and, whenever he becomes animated in speaking, will quote poetry with ease and correctness, yet will have a better command of *words* than of *ideas*; may please the fancy, yet will not greatly instruct, or enlighten the understanding: with individ. large or very large, will use many adjectives and qualifying phrases; and yet employ words with considerable definiteness and precision: with large secret., cautious., approbat., conscien., and ven., may be taciturn and reserved before strangers or partial acquaintances, or, in consequence of his bashfulness or modesty, yet, when among his familiars and equals, will talk very freely: with large or very large secret., will generally say but little, and, with cautious. also large, frequently hesitate in speaking, but this will arise from the fear of committing himself, or of saying what he does not intend to say, rather than from a want of words; but, with secret. moderate or small, will not only have a great command of words, but be free to express his thoughts and feelings, and, with benev. and adhes. also large or very large, this propensity to unbosom himself to others, will be still farther increased, and he will be a downright talker: with large individ., combat., and destruct., will have a great command of severe and bitter epithets, and, when excited, be

extremely pointed and sarcastick in his expressions, and, with compar. also large, can pour out a torrent of abusive words, or *scold* with a vengeance: with adhes. and benev. large or very large, will have a great command of words expressive of sympathy, affection, endearment, tenderness of feeling, &c.; and, with imitat. also large, will accompany his verbal communications with appropriate gesticulation, and speak through his action, the expression of his countenance, &c., as well as by his words: with compar. large or very large, will have a critical knowledge of the precise meaning of words, of philology, synonymies, &c., and be prone closely to criticise both his own expressions and those of others, and, with large or very large individ. and event. added, is capable of becoming a first-rate linguist: with large or very large caus. and compar., and only moderate or full ideal., will be bold, original, and powerful in his expressions, but not finished, elegant, or polished, and, if large combat. and destruct. and moderate or small secret. be added, will speak out his ideas in a plain, strong, blunt, and frequently uncouth style; will despise the flowers of rhetoric and finely turned periods, and present the facts and the arguments of his subject without embellishment: with ideal. large instead of moderate, will be a nervous, strong, and also polished writer and speaker; have a full flow of ideas, and also of words in which to express them; will combine power of thought with copiousness and fluency of diction, and, with a good education, be capable of becoming an accomplished and a powerful publick speaker; will express important ideas and strong arguments in a peculiarly felicitous and happy style, and have thoughts enough handsomely to fill the channel through which they flow.

VERY LARGE.—One having lang. *very large*, will possess remarkable copiousness of speech and a great flow of words; talk with perfect ease and the greatest delight; and, with secret. only moderate and approbat. large or very large, among his acquaintances, will be, perhaps, too forward in conversation, and an incessant, not to say intolerable, talker: with concent. full or large, will be able, and much inclined, to throw out the same idea in a great many different forms of expression, frequently amounting to tautology; will often weary the hearer with tedious repetitions and circumlocution, and not unfrequently *bury up* his ideas in a multitude of words: with individ., form, and local. large or very large,

will be able to commit to memory page after page, even at a second reading; will be excessively fond of reading, and of hearing and relating anecdotes; after listening to an interesting speech, oration, or sermon, will be able to repeat it nearly verbatim, giving not only the ideas and the general tenour of the discourse, but even many of the precise expressions of the speaker; with large or very large ideal. and imitat., and only full caus. added, will be bombastick in his style, and present more *bathos* than pathos or sublimity; make a great display of eloquence and splendour in his language, and yet be destitute of real eloquence and power of *thought*; will be loquacious, flippant, and verbose, yet imbody but little sense or argument in what he says: with very large compar., caus., individ., event., ideal., and combat., will be able to engross the whole attention of the hearer, and, by the clearness and power of his reasoning, combined with the superiour elegance of his diction, and the frequent and well-sustained bursts of his overpowering eloquence, enchain him for hours to the subject; will be rich, copious, flowing, vehement, and energetick in his style and manner, but a much better extempore speaker than writer, because, in writing, he will be apt to employ too many words for his thoughts.

The descriptions and combinations of lang. large, modified by an *increase* of the power and desires imparted by lang., will apply to lang. very large.

FULL.—One having lang. *full*, will have a respectable command of words, yet, in order to become fluent, will require considerable excitement; will not be barren in style or expressions, nor yet employ many new-coined or redundant words; with some effort, may commit to memory, yet, unless individ., form, and local. are very large, will not be eminent for this talent. One having lang. full, with compar. and caus. large or very large, will have a rich fund of important ideas; but they will lose some of their force when expressed, in consequence of their calling more loudly for words than can be answered by the speaker, who, unless considerably excited, will hesitate for words; will seldom be guilty of circumlocution, but will be rather brief and compact in his style: with large or very large ideal. added, will be clear, elegant, and forcible as a writer, but, though he may get on tolerably well as a speaker, will not be very fluent, and even

when excited, will by no means manifest verbosity, and will employ no more words than the sense demands.

The additional descriptions and combinations of lang. full, due allowance being made by the reader for the diminished power and manifestations of lang., will be found under lang. large.

MODERATE.—One having lang. *moderate*, will be sometimes at a loss for words in which to express his ideas, and particularly so for happy and *appropriate* words; when an idea is presented to his mind, often be obliged to wait for the organ of lang. to supply the proper sign by which to express it; generally employ too few, rather than too many, words; and, instead of adding to the force and energy of his thoughts by the ease and power of his expressions, will fail to give them even their just due from the province of language.

One having lang. moderate, with very large compar., will be very critical in the use of words, and seldom employ one which is not fully expressive of the meaning intended to be conveyed; with large or very large ideal. and individ. added, may be a first-rate linguist, and a clear and elegant writer, but will not be a fluent speaker—may command words enough for the use of the *pen*, but not for use of the *tongue*; will adopt a style more clear than copious; will not be loquacious, but, in what he says, will employ but few words.

SMALL.—One having *small* lang., in communicating his thoughts and feelings, will employ but few words, and those of every-day use; in speaking, will frequently hesitate for words, and possess very little variety or copiousness of expression; so far as style is concerned, will be barren, dry, and common-place; find extreme difficulty in calling to mind the particular words required to express his meaning; consider talking as rather a burden than a pleasure, and, consequently, will generally say but little, and find it very difficult to commit to memory.

One having lang. small, secret. large, and mirth. only full, will be likely to pass whole days, and sometimes even weeks, in which he will speak scarcely a word unless there is an absolute necessity for it; will not be at all interesting in promiscuous conversation, and his thoughts will lose much of their force and point in consequence of the deficiency in his power of expression: with combat. large and excited, or with a nervous temperament, may speak in a rapid, though some-

what incoherent, manner, but will use only common-place phraseology, and generally express similar ideas in nearly the same set of words: with very large caus. and compar., will have many more thoughts than words, and make every word express some important idea; can think much better than communicate; say a great deal in a few words; cannot command a sufficient stock of words with nearly similar meanings from which to make happy selections; and will *think* and *reason* much more than read or talk.

The combinations and descriptions of lang. moderate, modified by a diminution of the power of lang., and, also, those under lang. large and very large, *reversed*, or read with a *negative*, will generally apply to lang. small.

VERY SMALL.—One having lang. *very small*, will find the utmost difficulty in recollecting the arbitrary signs used to express the simplest and most common ideas; from actual poverty of lang., will be obliged to employ words in a sense widely different from their common and legitimate signification, and will often express his ideas in very inappropriate terms; cannot commit to memory at all, nor learn to read with any thing like tolerable facility and accuracy, and will be able scarcely to understand others, or express himself so that they can understand him.

The combinations and descriptions under lang. small, modified by a lessening of the power of lang., and those under lang. full, *reversed*, will apply to this faculty very small.

LOCATION.—Lang. is located upon the superorbiter plate. When large or very large, by pressing down the upper orbit of the eye, it pushes the eye outward and downward, giving a fulness to it, and a swollen appearance to the under eyelid. When the organ is small, the eyes will appear small and sunken, and the under eyelid small. The bust of the distinguished Thos. Addis Emmet, affords a striking specimen of a large development of this organ.

GENUS III.—REFLECTIVE OR REASONING FACULTIES.

These faculties impart to the human mind an intellectual power of a higher order than that given by the perceptive and semi-perceptive faculties. They enable man to invent, to think, and reason—to ascertain those abstract relations and bearings of things which neither observation, nor any other mental power, can reach. Most of the other intellectual fac-

ulties, are possessed, in a greater or less degree, by **some** species of the lower order of animals, and some of them, to a far greater extent than by man. Yet, none of these animals can *invent*, or, to any considerable extent, adapt means to ends. Neither can they improve upon their mere animal instincts, for they are manifestly destitute of what, in man, is called *contrivance*. From generation to generation, they grovel in the same beaten track, and, as far as *improvement* is concerned, remain stationary; whilst soaring, reasoning man is always *advancing*, and improving upon the discoveries and inventions of his predecessors. At the present day, the sparrow builds its nest, and the beaver its hut and dam, in precisely the same manner that their progenitors did four thousand years ago; but, when we compare the ten thousand improvements in manufactures, agriculture, commerce, science, and the arts, of the present English and American race, with the rude huts and implements of their Saxon forefathers, we behold the striking and wonderful effects of cultivated reason.

This subject also enables us to advance understandingly to another important characteristick of man, by showing us *how* it is that he becomes, not only a rational, but, likewise, a moral and an *accountable*, being. Unaided by the reasoning faculties, conscience would be lame and blind; but, with their assistance, it is enabled to lay hold of the first principles of right and justice, and to point out to man the path of rectitude and moral duty. Unaided by the reasoning faculties, the other moral faculties would also wander in obscure twilight, and often stumble upon the dark mountains of error; but, with their help, veneration is enabled to look at the attributes of the great Jehovah, and successfully to study his divine character, and the moral relations that exist between man and his Maker, as well as between man and his fellow-man—relations equally important and sublime with any others which the reasoning powers are capable of tracing. With their assistance, hope wings its flight into the bright regions of futurity, and there expatiates rationally upon that state of being which awaits us when we shall have passed the bourne of mortality.

Philosophers of all ages, have been agreed upon the fact, that man is the only animal endowed with the moral and reasoning faculties; but it has been left to phrenologists to observe, and point out, the fact, that man is also the only an-

imal that possesses a high and broad forehead, and an elevated, coronal portion to the head—in which the organs of these faculties are located. And yet, without fully comprehending, or duly appreciating the importance of, the fact, mankind have always been aware, as all history amply proves, that a high, bold, and prominent forehead is necessary to a great and profound reasoner. That there really exists a reciprocal relation between the reasoning powers and the expansion of the upper portion of the forehead, will be made fully manifest by comparing the heads of any deep thinkers and strong and bold reasoners with those of individuals who possess these intellectual qualities in a lower degree—by comparing, for example, the foreheads of Franklin, Washington, Clinton, Gall, and Melancthon, with those of Aurelia Chase, the New Zealander, Indian, Carib, idiot, &c., ~~and the heads of animals~~, in the cuts upon the Chart. Now, ~~such~~ coincidences as these, are too striking to be the result of mere chance, and must, therefore, be produced by design; and if by design, they constitute a page in the book of nature, worthy the perusal of every student of nature.

36. CAUSALITY.

Power of perceiving and applying the principles of causation—ability to discover, and trace out, the connexion and relations existing between causes and effects; to plan, invent, and adapt means to ends; to draw conclusions from given premises; to reason—disposition to investigate, and ask, why?—key-stone of common-sense.

It is an axiom in philosophy, that “every effect must have a cause;” and, also, that “every cause must produce an effect:” and, again, that, “under similar circumstances, like causes produce like effects:” and, farther, that “all the phenomena throughout universal nature, proceed upon the principle of cause and effect, or antecedent and consequent.”

But let us inquire from what source it is that philosophers gather these maxims. That they are not the product of the *observing* faculties, is evident from the fact, that these faculties are possessed, more or less, by the brute creation, and yet, we know that brutes do not *reason*—that they are not capable of comprehending the relations of cause and effect—at any rate, beyond the narrow limits of their *experience*; and this can scarcely be considered as reaching the principle of causation. Hence, we infer, that man is endowed

with some faculty of the mind of which the lower order of animals is destitute, by which he is enabled to reach this principle.

That the faculty in man which regards every phenomenon or result in nature as the product of some antecedent cause, is innate, and its operation, intuitive, may, moreover, be justly inferred from the fact, that he is *naturally* prone to demand a *reason* for every thing—to ask *why* it is so: and that this disposition in man is more or less strong in proportion as a certain part of the brain (*causality*, see cuts) is largely or otherwise developed, is equally proved by the observations of phrenologists, as well as of mankind generally:—for here is *one* point in phrenology in which mankind, in all ages, have believed.

That this faculty in man is innate, is still farther evident from the fact, that this cause-seeking disposition is strikingly evinced in *children*. Almost as soon as they begin to make observations, they also begin to inquire, *why* things are so—to investigate the *causes*, *reasons*, and *uses* of things.

As this faculty is designed for, and adapted to, the principle of causation alluded to, it is evident, that, when strongly or fairly developed, and furnished with proper data upon which to operate, it will always decide *correctly* concerning causes and effects: for if, under such circumstances, it should not always teach us the truth, or give us correct information as to those first principles or truths which exist in nature, it would not act in harmony with nature's laws, nor fully perform the function for which it is originally designed.

What should we think, for example, of an eye that would present objects to the mind double, triple, or quadruple, or give the image of a horse when it looked at a man, or of an ass instead of a metaphysician? What should we think of a faculty of colour that would make green appear yellow, or black, white? Undoubtedly, we should consider them defective or perverted. If, then, we have a right to expect, that the perceptive faculties, in conjunction with the external senses, when uninjured and unperverted, will furnish us with correct information concerning physical objects and their qualities, it is equally reasonable to suppose, that, under similar circumstances, the reasoning faculties will make a *true* report of the abstract relations and causes of things. Consequently, all that we have to do in order to ascertain the truth in and given matter, is to lay before causality the

naked facts in the case, and *all* the facts, and its decision will be the truth required: and the only reasons why the opinions of men so frequently and so widely differ upon the same subject, and stray so far from the truth, are either that the data upon which the decisions of causality and comparison are predicated, are incorrect or insufficient, or because the reasoning organs are too feeble to bear up against the clamours of prejudice or passion.

LARGE.—One having *caus. large*, will be able intuitively to perceive, and readily to apply, the principles of causation; to lay good plans, and successfully reach desired ends by the application of appropriate means; will have a strong desire to ascertain the *why* and the *wherefore* of things; to investigate their nature and relations, and ascertain their origin, uses, and procuring causes; will consider facts and phenomena only as connected with their principles and causes; perceive self-evident truths, and draw inferences from them; possess an inquiring, investigating turn of mind; with proper culture of this faculty, be able to originate good ideas, and reason correctly upon the data furnished by the other faculties; by the intuitive application of the principle that like causes will always produce like effects, be able to predict what will be, from what has been; to tell wherein one result will differ from another, and, also, what will be the effect of given measures; will intuitively perceive the various bearings and the abstract relations of things; naturally possess a large endowment of sagacity, penetration, good sense, judgment, and originality; and be disposed to give, and require, not only a reason for every thing, but, also, a satisfactory explanation of all its phenomena.

One having *caus. large*, with the perceptive organs full, large, or very large, will be quick to perceive the first truths or axioms of natural philosophy, to draw inferences from them, and to apply them whenever occasion demands: with compar. and conscien. large or very large, to perceive the force of moral truths and inferences, and to admit moral axioms, and be able to reason clearly and correctly from them: with the selfish faculties strong, will be able to provide for his selfish wants, and secure selfish ends: with acquis. full or large, or even only moderate or small, to lay excellent plans for accumulating wealth: with the perceptive organs only moderate or full, will be more delighted with the *principles* and the *philosophy* of natural science, than with the

mere *facts*, and seldom contemplate facts apart from the laws concerned in their production : with individ. and event. only moderate or full, will be guided much more by the *reason* of things, and by general principles, than by experience ; but, with individ. and event. large or very large, will be influenced both by experiments and facts, and also by the principles involved in them ; have a superiour talent, not only for collecting facts, but, also, for drawing correct deductions from them ; devise and execute with surprising sagacity and tact, and possess an excellent talent for turning things to his own advantage—for seeing just what ought to be done in order most successfully to obtain the desired end, and will possess a very large share of *practical* sense and sound judgment : with large or very large compar. and only moderate perceptive faculties, will deal much more in that which is abstract and metaphysical than in facts and details, and possess much more intellect than he appears to have ; be too abstract, and think too deeply, to be properly appreciated, especially by those who have large perceptive, and only full reasoning, faculties ; will have an excellent memory of *thoughts* and *first-principles*, but forget circumstances and particulars ; have a distinct recollection of *inferences*, yet be apt to forget the premises from which they were drawn ; be able to think and reason clearly and strongly, yet, in presenting his ideas, will fail to do them justice, or give them the force necessary to produce the conviction to which they are justly entitled : with the selfish faculties generally large or very large, and the moral only moderate or full, will make his reason subservient to the mandates of his selfish, not to say vicious and depraved, animal desires and gratifications ; and prostitute this noble gift to the injury both of himself and his fellow-men : with the moral organs large, and the selfish also large, will have a vigorous intellect propelled by energetick, selfish passions, and modified by a strong current of moral feeling, yet his moral and religious opinions and practices will be strongly tinctured with his animal feelings—his religious garments often defaced with spots and patches of selfishness and sin ; and his reason turned to a good or bad account according as his education, external circumstances, &c., excite more powerfully either the one or the other class of faculties : with the moral organs large or very large, the propensities full or large, but less than the moral and reasoning organs, and the perceptive, at least, full, will possess great intellectual power

and superiour talents, which will be called into energetick action, and urged forward by strong feelings, and directed by high-toned, moral principle, to the advancement of some noble and important object; and have enough of the propensities to impart efficiency to his intellectual and moral faculties, which, however, will maintain the ascendancy: with combat. large, will warmly defend and advocate his opinions, and engage in debate with spirit and delight, &c.

Caus. acts with a power and success reciprocally proportionate to the size of the organ and the stimuli which excite it. These stimuli are supplied by the other faculties, and vary according to the intensity with which these faculties desire those objects procured by the aid of caus. For example; one having caus. large, with very large domestick organs, and only moderate selfish propensities, will seem to lack wisdom in conducting his own selfish interests, because he will be comparatively indifferent to them, but, in reference to his children, his family, his friends, &c., he will plan with uncommon judgment, and manifest great foresight: with acquis. small, and approbat. or self-e., or both, very large, will be likely to manifest great mental vigour in his efforts to secure distinction, yet, in the mere accumulation of wealth, may discover a decisive want of tact and judgment, and ability to plan; but still, if any of the other faculties desire money, caus. will do its utmost to supply them, and devise means admirably calculated to secure this object: with the selfish propensities only moderate or full, compar. and conscien. large or very large, ven. full or large, and the perceptive organs only moderate or full, will reason clearly and forcibly from correct moral premises, and successfully prosecute ethical and theological investigations, yet be less distinguished for his delight and success in pursuing natural philosophy, and be likely to make but indifferent calculations in regard to his pecuniary affairs, and manage them rather poorly; but, with the perceptive organs large or very large, conscien. small, and ven. only full, while he will reason clearly and correctly upon natural philosophy and matters which have no moral bearing, will commit the grossest errors in reasoning upon the character of the Supreme Being and religious subjects generally, his duties to his fellow-men, and of their obligations to him, &c. The same principle applies to caus. in combination with any of the other organs in their various states of development.

VERY LARGE.—One having *caus. very large*, with a large head and an active temperament, in addition to the manifestations described under *caus. large*, will be pre-eminent for the correctness of his judgment, the clearness, originality, and importance of his ideas, the extent of his understanding, and the power of his intellect; be distinguished for taking new views, even of the most ordinary subjects, and for presenting them in a striking light; for discovering new methods of effecting certain objects; be able to calculate, with certainty, what effects will be produced by the application of particular means, and, also, the most judicious method of applying these means; clearly perceive the full force of arguments; be able to explain, or “clear up,” abstruse points and difficult subjects; to carry conviction to the mind by his irresistible arguments, and always to present them in a manner perfectly intelligible; will grasp, as it were, with a giant intellect, those great and fundamental principles which enter into the nature and constitution of things; and possess extraordinary greatness of mind and vastness of comprehension.

One having *caus. very large*, with *compar. large* or *very large*, will be extremely delighted with metaphysical and abstract studies; attempt to pry into the nature and first-principles of every thing; will speculate and theorize, and, with large *conscien. added*, will excel as a metaphysician, and especially as a moral and intellectual philosopher; with large *individ. added*, will not only display extraordinary depth and power of thought, but, also, be able to express and illustrate his ideas in a manner so simple and intelligible as to make himself easily and fully understood even by feeble minds; if he fail in any part of his projects, will readily supply the deficiency by a resort to the most happy expedients, and thus generally succeed in his undertakings; never be at a loss for resources, and be wonderfully ingenious in calling them up and applying them; and possess extraordinary intellectual power and acumen.

The combinations and descriptions of *caus. large*, modified by an *increase* of the power of *caus.*, will apply to this organ *very large*.

FULL.—One having *caus. full*, will have a strong desire to ascertain the reason of things, and to investigate their nature and procuring causes, yet his views of the relations of cause and effect, will be less clear, and his inductions from a

given amount of data, less correct, than they would be if caus. were large or very large; with proper culture, will be respectable as a reasoner, yet the cast of his mind will not be strikingly original or logical, nor his judgment first-rate: with large or very large perceptive faculties, may be qualified to do a fair business, yet will not excel in planning or in conducting a great business, nor be distinguished for employing the best means to effect desired ends; with large imitat., individ., and approbat., and moderate or small self-e. added, will lack independence and originality of thought and character; adopt the views and opinions of those with whom he most associates, and thus have no marked character or plans of his own, and, with ven. and conscien. large, will not desire, or hardly dare, especially in religious matters, to think or act for himself; may pass for a man of considerable talent and intellect, yet much of his knowledge will be borrowed, and his disposition and ability to apply his mind closely to an argument or process of thought, will be weak and limited, and his judgment, not very profound: with compar., individ., and event. large, will not be distinguished for the superiority of his judgment, nor yet for the weakness of it; will possess considerable *practical* talent, and understand himself well, yet be somewhat superficial, and manifest more discrimination and tact than originality and depth, and fail to present arguments in a clear, cogent, and convincing manner, as well as to appreciate the full force of the reasonings of others.

MODERATE.—One having caus. *moderate*, will not be very clear or correct in apprehending the principles of causation, nor reason clearly or closely; with individ., event., and lang. large, and compar. full or large, may pass through the ordinary routine of life with tolerable success, yet, when called upon to think, or plan, or call up resources—to devise means, or *originate* any thing, will manifest weakness and inability; may *learn* well, and, with imitat. also large, do what he sees others do, and gain something from experience, yet will be unwilling to apply his mind to any subject which requires close investigation and research, and will not be able to reason strongly or deeply, or to appreciate the arguments of those who do; and will not be at all distinguished for quickness of comprehension or depth of understanding: with the selfish faculties strong, will be swayed chiefly by his animal propensities, and yet be shrewd in

many things, although his shrewdness will result more from instinct than reason: with secret. large, and conscien. only full, by art and intrigue may succeed well for awhile, yet it will not be difficult to penetrate his designs, and discover his intentions, and, consequently, to defeat his purposes.

SMALL.—One having caus. *small*, will be decisively deficient in discernment and understanding; fail to comprehend the reasons, principles, causes, and the general bearing of things, as well as the force of logical arguments; be injudicious in planning, and unable to see the end from the beginning, or comprehend the result of certain measures; be unable to think, and dull in comprehending a subject, even when clearly and fully explained to him; slow to draw inferences, and unskilful in adapting means to the accomplishment of desired ends; possess feeble powers of ratiocination, and a judgment that cannot be relied upon; and have no talent for metaphysicks, or moralizing, and very little “hard sense.”

One having caus. *small*, with secret. large or very large, may manifest considerable tact and ingenuity in laying plots, yet have too little depth or strength of intellect to carry through his manœuvres: with very large individ., may have an extensive knowledge of matters and things in general, yet will not be able to invent, or improve upon the inventions of others, to devise “ways and means,” and create resources.

The combinations and descriptions under large or very large caus., *reversed*, will apply to caus. *small*.

VERY SMALL.—One having caus. *very small*, will utterly fail to appreciate or apply the principles of causation, or to comprehend the relations of cause and effect; be unable to reason, or to understand the arguments or explanations of others, be they ever so clear and simple, and will be apparently destitute of the qualities ascribed to caus. large.

Of all the human faculties, caus. is undoubtedly the most useful and important, (if, indeed, a *preference may* be given to one faculty over another,) as it gives that depth, and strength, and solidity to the mind so necessary to the proper guidance and direction of the other faculties, and without which, man could scarcely be accounted a *rational* being. It is, in fact, that faculty which, above all others, so pre-eminently distinguishes man from the brute, and enables him to stand forth in majestick dignity as the lord of this lower creation. With this faculty largely developed, (and aided by compar.,) man is capable of thinking, reasoning, rising, soar-

ing—of looking, with an intelligent eye, into the works of the Deity, and of penetrating the mighty mysteries of his divine government. Without it, what would be man?—a helpless, unintelligent creature—a feeble, grovelling thing, scarcely elevated above the meanest reptile.

LOCATION.—Caus. is located in the upper and lateral portions of the forehead, externally from compar., and gives height and breadth to the forehead proportionate to the size of the organ.

37. COMPARISON.

Disposition and ability to compare various things for the purpose of ascertaining their points of resemblance and of difference—power of classification—perception and application of the principles of analogy—ability to discover truths that are unknown, by discerning their resemblance to those that are already ascertained, and also error from its incongruity with truth—power of illustration—critical acumen.

On account of the *resemblance* which one thing, or one set of things, bears to another, most of the phenomena of the natural world, are capable of being grouped together into classes. The *causes* of these phenomena, or their relations of cause and effect, as has been observed, are sought out by causality; their *resemblances* and analogies, and their *dissimilarities*, are recognised by comparison. Form may compare different shapes; tune, different notes; and colour may contrast different shades; but comparison can compare a colour and a shape, a tint and a note, an idea and a substance; which cannot be done by these other faculties alone: and thus it is, that comparison embraces within the legitimate sphere of its function, the whole range of nature. It sometimes discerns resemblances between things apparently the most distant and unlike; and often traces out analogies between the qualities of mind and matter: and is the grand agent in producing similes, metaphors, and allegories, parables, and fables.

As was predicated of causality, that, when furnished with correct data, it would always draw just conclusions, and teach us what is *true*; so may it be of comparison, that, inasmuch as it is primarily adapted to take cognizance of certain resemblances and arrangements in nature, it, also, when

furnished with proper data, will give us the *truth* concerning these arrangements. In other words; the legitimate conclusions drawn by comparison in accordance with the principles of analogy, may be relied upon with as much certainty as those drawn by causality, or experience. For example; there is a resemblance, more or less striking, in the anatomical structure of all the various orders, genera, and species of animals, and, also, in the structure of different individuals of the same species. Hence, comparison has a right to infer, that, as far as this *anatomical* analogy extends, these different animals are governed by similar *physiological* laws. In other words; as far as an analogy actually exists between any two things, we have a right to conclude, that what is true of the *one*, is equally so of the *other*. If, for instance, we discover an animal whose species is unknown to us, we immediately *compare* it with some animal of a known species which it most resembles; and, as far as this resemblance holds good, we at once, and justly, conclude the animals are alike in their nature and habits. If the strange animal is furnished with the organs which we know belong to herbivorous animals, we conclude that it is herbivorous; if, with the organs of carnivorous or granivorous animals, we infer that it is carnivorous, or granivorous, as the case may be: if the animal is furnished with legs and feet, we conclude that its nature is to walk or run on land; if, with wings, we say it flies in the air; if, with fins, we judge it swims in the water, and so on: and we naturally rely upon the justness of these conclusions, though drawn entirely from *analogy*, as confidently as we do upon the truths taught by the most rigid induction. Indeed, the human mind is so constituted, that it cannot avoid making comparisons, and then relying upon their result.

That the principles of analogy really exist in nature, is demonstrated by every day's observation and experience; and hence we infer the necessity of a primary power of the mind whose proper function it is to perceive these principles, and, by their application, to discover truth and detect error: and hence we may also infer, that arguments which are based upon *correct* analogies, are strictly *true*. This being the case, then, the only reason why arguments drawn from analogy, are so often unsound, is, that the *comparisons* upon which they are predicated, are not, in *all* respects, just: for, if the resemblance upon which the argument is founded,

holds good in ninety-nine cases in a hundred, and differs in one, this difference, provided the analogy from which the conclusion is drawn, reaches this point, will destroy the whole force of the analogy, or as far, at least, as the argument is concerned, and, of course, render the conclusion false; but, conclusions drawn from any points in which the analogy holds good, are *correct*, and may be relied upon. Here, then, we have arrived at the source of that great flood of sophistry and false reasoning which sweeps through the popular discourses and discussions of the day.

LARGE.—One having compar. *large*, will readily discover analogies, resemblances, differences, &c., and be able, and disposed, to classify those thoughts, phenomena, and things of which the other faculties have taken cognizance; possess a happy talent for generalizing, illustrating, and reasoning from similar cases; frequently employ figurative expressions; readily discover the point and the application of arguments; make nice discriminations; possess a criticising, comparing turn of mind, and readily detect fallacies in arguments, and inaccuracies, and improprieties in the use of words, &c.

The objects compared by this faculty, are determined, in part, by its combinations. For example; one having compar. *large*, with full, large, or very large event. and individ., will have a happy talent, and a passionate fondness, for comparing different *phenomena*, and classes of phenomena, in the natural world, as well as various historical accounts, scientific facts and experiments, &c., and be quick to discern those resemblances and differences which obtain between them, and, also, between the various sciences themselves; with a view to make himself easily understood, will be strongly prone to illustrate his ideas by a reference to some fact or phenomenon with which the auditor is supposed to be familiar; with form, size, and local. added, will be very skilful in comparing those things which come under the cognizance of these faculties respectively, as well as in drawing illustrations from them: with ven. and conscien. *large* or very *large*, will draw religious instruction from natural objects, and from the principles and phenomena of natural science, &c., in the physical world generally, to the investigation of moral and religious subjects; compare spiritual things with temporal, and temporal with spiritual, and be predisposed to receive, and convey, religious instruction by means of parables, allegories, &c., and, in reasoning upon

moral subjects, make a great many nice distinctions, &c.: with ideal. and individ. large or very large, will make many elegant and elevated comparisons; employ many metaphors, similes, and other figures which will glow with the fervour, and be enlivened by the brilliancy, of a lively imagination, and serve the purpose of argument and ornament united; yet, with only full caus. added, there will be very little reason or sound logick in his metaphors and illustrations: with caus. large, in investigating causes, will be greatly assisted and often led to his conclusions, by the light of comparison; in *thinking* and *reasoning* upon subjects, and especially in deciding upon the force of arguments, will employ his caus. as much as his compar., and probably more, yet, in *communicating* his ideas, will manifest more compar. than caus., and illustrate them copiously and forcibly: with concent. moderate or small, will frequently employ *mixed* metaphors, and seldom sustain, or carry out, his comparisons: with ideal. only moderate or full, will still employ metaphors, similes, and copious illustrations, but they will be *argumentative*, rather than ornamental; and, though they may be clear and in point, they will not be glowing or elevated in character, nor always in good taste: with secret. moderate or small, and lang. and combat. full or large, will be so much inclined to criticise the expressions of others, as often to get their ill will, yet, to exercise his critical acumen, will be so natural to him, that he will find it difficult to avoid it: with ideal., imitat., individ., form, size, order, local., event., and lang. large or very large, and caus. only full, will have a popular and decisively *practical* talent, which will appear to be much greater than it really is, but his judgment will be much more the result of experience and observation, than of reflection; have a superiour, natural tact and talent for doing business, and getting along well in the world; acquire knowledge very easily, retain it for a long time, and also apply it to very good advantage; speak and, perhaps, write well upon subjects which require no great depth of thought; be likely to pass for a person of superiour mental powers, yet, he will not often bear sounding, nor reason closely nor ~~profoundly~~, nor take original or comprehensive views of ~~subjects~~; but, with caus. large or very large, will be able to combine uncommon *theoretical*, with extraordinary *practical*, talents; according to his advantages, will have at command a great amount of facts upon a great variety of subjects, and, also, be able to

apply his knowledge to the best advantage, both in reasoning, and in accomplishing his purposes; will be naturally both learned and profound, and capable of excelling in the natural, metaphysical, and demonstrative sciences; be pre-eminently talented, and calculated both to devise and execute, and thus to conduct a great business; and, with combat., firm., hope, and self-e. large or very large, be abundantly able to rise far above the common level of mankind, and to turn his hand successfully to almost any undertaking; and will add to superiour natural talents, great energy and perseverance.

VERY LARGE.—One having compar. *very large*, will be able, readily to compare, and perfectly analyze, almost any subject which may be presented to his mind; will instantly and intuitively detect the fallacy of analogical arguments, and the misapplication of words or facts; present his ideas in a manner so perfectly clear and simple, and accompanied with illustrations so copious and appropriate, that they can be fully and easily understood: with lang. and individ. large, will pour out a superabundant flood of figurative expressions; be strongly inclined to criticise every thing he sees, hears, or reads; and, with moderate conscienc., will be likely, by his wonderful power and copiousness, and seeming appropriateness, of comparison and illustration, to make the better side appear the worse, and the worse, the better—to employ sophistry, put false constructions upon things, and make wrong applications of them, and thus knowingly mislead the common mind, &c.

The influence of compar. *very large*, acting in combination with the other organs, has been described under the other organs respectively. It may also be added, that the combinations and descriptions given as applicable to compar. large, modified by an *increase* of the influence of compar., will apply to this organ *very large*.

FULL.—One having *full* compar., will be respectable for his discrimination and ability to compare, analyze, and illustrate things, yet will not be particularly distinguished for this power; frequently resort to illustrations, yet they will not manifest the quality of *versatility*, nor be always in point; not at once discover whether a comparison is just and appropriate, and, though he may be able to trace out plain and striking analogies, will not so readily discover the more obscure and subtle resemblances, analogies, differences, &c.: with caus. large or very large, will have good ideas, but

they will often be less applicable to the subject, and more imperfectly illustrated, than is desirable: with the perceptive faculties generally strong, will not discover any marked defect in this particular, nor any peculiar talent for comparison, &c.

The additional manifestations of compar. full, may be inferred from those of compar. large, modified by a *decrease* of the power of this faculty.

MODERATE.—One having compar. *moderate*, may be able to discern the plainer and more obvious resemblances and differences which exist in the phenomena of nature, but will fail to discover the more obscure points, and nicer shades, of resemblance and difference; may perceive the force of comparisons and illustrations presented by others, yet will not be happy in discovering them himself, nor readily perceive the application of arguments, nor give point to his own: with full or large caus., will make many sensible remarks, yet they will frequently lack point, and be inapplicable to the subject in hand: with lang. full or large, will talk much, but not be able to write with perspicuity, nor to use words with propriety and accuracy: with individ. and event. large or very large, will have an excellent memory of facts, but, instead of arranging and classifying them, he will be likely to present them in a confused state, and, as it were, *en masse*: will not make nice distinctions between the various passions and other mental operations, and fail to make critical discriminations in matters and things generally, or to adduce many appropriate illustrations.

The descriptions and combinations of compar. full, *diminished*, will apply to compar. moderate.

SMALL.—One having compar. *small*, will be dull and slow in perceiving the force of comparisons and analogies, and possess but little discernment or discrimination, and be unable successfully to compare, classify, arrange, illustrate, or generalize; be almost destitute of critical acumen; and fail to perceive analogies and differences, even when they are pointed out to him.

VERY SMALL.—One having compar. *very small*, will be apparently destitute of all those qualities ascribed to compar. large and very large, and nearly so of those attributed to compar. full.

LOCATION.—Compar. is located in the middle and upper portion of the forehead, between the two lobes of caus., with

event. below, and benev. above it. Its shape resembles an inverted cone.

It has already been remarked, that the class of functions performed by the reflective faculties, is of a far higher order than any other, and, also, that, when fairly developed, and furnished with correct data, if allowed to operate in an unperturbed and unbiased manner, they will always form correct conclusions, and furnish us with the *truth*. But the great misfortune to mankind is, that these faculties are seldom allowed to assert their own proper prerogative, and ~~way~~ that influence over human actions and human conduct for which they are originally designed. Hence it is, that we so much more frequently see men guided by feeling, by passion, or by prejudice, than by *reason*.

This great and deplorable evil generally arises, either from a neglect to *cultivate* the reasoning faculties, or from a *perversion* of them. It cannot be denied, that the animal and selfish passions in man, frequently occupy the greater portion of the brain ; but yet, on a close examination, it will generally be found, that the moral and intellectual faculties, if *properly cultivated*, are sufficiently powerful to keep in check, and to control, the feelings and the passions. At present, however, we have to consider the neglect and perversion of the reflective faculties only.

As society is now constituted, even in what is called *civilized* and *Christian* communities, men are often taught to fight, to covet, to cheat, lie, and scandalize, to gormandize and be lascivious ; but how rarely are they taught to *think* ! In proof of this, we have only to look abroad upon the face of society. How often do we see our beautiful system of religion debased and degraded, and made subservient to the vilest and most selfish purposes—her sacred vestments tattered and torn by sectarian strife and party discord—her holy altars polluted by base hypocrisy and sordid iniquity—her sublime doctrines perverted, and her righteous laws trampled under foot ! How often do we see the unprincipled pretender, gaining his selfish objects by practising upon the ignorance and the credulity of his fellow-men—the ambitious, rising to high places of power and profit by making use of the basest duplicity and the most heartless intrigue—by fostering the pride, flattering the vanity, pampering the luxury, and gratifying the selfish passions of those around him ! Now, it is evident, that, if men were taught to *think*—if their rea-

soning faculties were properly cultivated, and trained to perform their legitimate functions with energy, these things would not—these things *could* not, take place; because, in the first place, aided by the moral organs, they would restrain the sinful passions and desires and the unhallowed ambition of the designing; and, secondly, so enlighten the minds of the common people as to prevent their being thus deceived and imposed upon.

But the vices and follies of mankind grow out of the *perversion* of the reasoning faculties more frequently, perhaps, than out of their neglect: and when this is the case, their tendency is to make man even worse than the brute, for they are then under the dominion of the selfish passions, and are rendered almost wholly subservient to the gratification of their wants—they are then actively employed in searching for new objects upon which the indulgence of the passions may be expended, and new excuses for such indulgence—they are energetick in seeking out, and presenting, *artificial*, improper, and unnecessary stimuli to the selfish propensities of which the brute can never form any conception, and, of course, upon which it can never exert or debase its mental functions.

Again, mankind are not only, *not* taught to think, but they are frequently *mis-taught* to think; that is, they are often taught to think in a *particular way*—*taught to believe* certain doctrines, and *to disbelieve* others—*taught* to believe, whether reason approves or disapproves; and all this is brought about by a kind of ratiocinative *legerdemain*, or by causing the eye of reason to look at all objects through the dim spectacles of *prejudice*. This point may be illustrated by a reference to children. Before their reasoning faculties have become perverted, they frequently reason more clearly and accurately upon some subjects than their tutors or their parents; for, in the simplicity of their honest hearts, they deduce from the premises presented to their minds, the conclusions which *naturally* flow from them. Hence, many would do well to take the hint, lay aside their bigotry and their prejudice, bow their stubborn pride, and, in reasoning, adopt the simplicity of the child.

UNASCERTAINED ORGANS.

It is admitted by phrenologists generally, that certain portions of the brain remain, as yet, *terra incognita*; and, believing, that every portion of the human frame, and every part of the universe, is made for, and adapted to, some useful purpose, and, more especially, since they have ascertained, that every *other* portion of the brain is occupied by some organ whose office it is to perform the functions of some one of the mental faculties, they cannot resist the conclusion, that each of these unascertained portions, is occupied by a phrenological organ adapted to the performance of the functions of some important, though unknown, faculty of the mind.

One of these portions occurs between the reflective organs upon the one side, and benevolence and imitation upon the other: and one of the authors (L. N. Fowler) having made numerous observations and experiments upon it, is disposed to believe, that it is occupied by an organ whose function it is to furnish its possessor with an intuitive knowledge of *human nature*; or, to enable him readily to perceive the *state of mind* or *feeling* possessed by others, and thus successfully to adapt himself to, and operate upon, the minds and feelings of his fellow-men.

The authors are not unaware, that the functions here ascribed to this supposed organ, are commonly distributed among the other organs; or, rather, that they are generally supposed to be the product of the combined action of many organs whose functions are already ascertained. But this view of the subject, however plausible it may be, certainly carries no great weight of argument with it; for it is based upon the same ground of reasoning which was formerly occupied by the metaphysicians, who attempted to account for all the phenomena of the human mind without admitting it to be constituted of distinct, separate faculties.

The existence of the faculty here supposed, is rendered somewhat probable, however, by the *a priori* inference, that the class of functions attributed to it, does not belong *exclusively* to any one of the other organs. That our ability to judge of human nature, and adapt our actions to the feelings and views of others, receives important aid from caus., compar., cautious., secret., ideal., imitat., individ., event., &c., and from *experience*, is readily admitted; but that this ability *whol-*

ly depends upon these faculties and experience, remains to be proved. The authors have received much evidence calculated to convince them that it is not wholly dependant upon them, but that it depends more upon *intuition*. They do not profess, however, to have settled this point, but have thought proper to suggest it to the consideration of phrenologists, leaving it to be confirmed or rejected as shall be decided by future observations and experiments.

In reference to the space left *unmarked* in the cuts and busts of G. Combe, and, also, of the authors, located between cautiousness and ideality, and represented by Mr. Combe as unascertained, but as probably occupied by an organ whose function it is to impart the feeling of vastness, sublimity, grandeur, &c., they would merely remark, that, although they have made numerous observations upon it, and are daily adding to the number, they are still unprepared to offer any suggestions different from those of the excellent writer just alluded to. They are unable, however, to coincide in opinion with Dr. Powell, who is very *positive* in asserting, that, in this place, he has discovered an organ of *watchfulness*. To this organ he attributes, not only the function ascribed by the authors to the unascertained portion of the brain previously alluded to, but, also, that of *alertness*, which they conceive to be one of the manifestations of cautiousness aided by secretiveness. But, however this may be, the authors gladly embrace the privilege of submitting this, and all similar points, to the decisions of the unerring tribunal of *facts*.

REMARKS UPON THE WONDERFUL WISDOM AND BEAUTY DISPLAYED IN THE LOCATION AND GROUPING OF THE ORGANS.

Throughout the works of nature, we find perfect simplicity and perfect arrangement combined with perfect harmony and perfect adaptation: therefore, if phrenology is true, the impress of the Deity must be stamped, not only upon the nature and functions of the various faculties themselves, but, also, upon the *location and grouping together, or classification and arrangement*, of their respective organs in the head. If, then, we find, that this perfection of arrangement and adaptation which is everywhere displayed in nature's works, holds good in the location and classification of the phrenological organs, we infer that this is the handiwork of the

great Creator, and a part of his great system of things, or, that phrenology is *true*; and, *vice versa*, if we find imperfection and a want of adaptation in the location and arrangement of the various organs, the fair inference is, that the whole is a man-made theory, stamped with inconsistency and incongruity, or a mere chimera of an infatuated brain.

Let us look, then, at the real facts in the case. The animal passions and propensities unquestionably constitute the most inferior class of the mental functions; and, accordingly, we find the organs of these faculties *all grouped together*, and occupying the lower and back portion of the head, or, if we may be allowed the expression, *the least honourable* portion of the brain: whilst, on the other hand, the organs of the moral and religious sentiments and of the reasoning faculties, the functions of which are of a far higher order than any other classes of the intellectual operations, and even constitute the crowning excellence of man, are grouped together, and occupy the *highest* portion of the brain.

Again, the organs of the intellectual faculties are located together in the *anterior* portion of the head, or in the *fore-head*—a portion better fitted for the abode of the intellectual organs than any other. And not only so, but the arrangement of the several *classes* of the intellectual organs, is most wonderful and systematick. The eye forms one great medium of communication with the external world, and is almost the *only* instrument which the perceptive faculties employ in the performance of their appropriate functions. Accordingly, all the organs which take cognizance of *physical* objects and their qualities, are grouped *together*, and located *about the eye*—their principal and most obedient servant.

The reasoning organs, again, are located between the perceptive organs upon the one hand, and the moral upon the other, being thus prepared to reason, either upon the natural facts and phenomena which may be observed and collected by the perceptive faculties, or upon moral and theological subjects presented by the moral organs.

The beauty and perfection of this arrangement, are displayed in a manner no less striking when considered with respect to the *individual* organs. The organs of all the faculties, for example, which are directly concerned in performing any of the *domestick* functions, are clustered into one neighbourhood in the lower portion of the hind head.

Amat., which takes the lead in the animal economy, is located in the lowest portion of the brain, and philopro., which comes next, and greatly assists in carrying out the designs of amat., is located by its side. Adhes., which, in its nature and object, is closely allied to the two preceding organs, we find located in the same group; and inhab. completes both this group of organs and this class of functions. Thus we have presented to us the interesting picture of all the social and domestick organs grouped together in, as it were, a family circle.

The organs of the selfish propensities are likewise found linked together, with secret. in their midst, as if for concealing and scheming, and occupying the central portion of the side head. Combat. and destruct., twin-brothers in character and co-equals as heroes, are seen marching up side by side. Moreover, one important object of destruct. is to supply aliment. with food. Hunger greatly increases the action of destruct., but, when aliment. is fully satiated, even beasts of prey, except when provoked, will seldom exercise this organ. Accordingly, infinite wisdom has placed these organs side by side, and thus greatly facilitated their reciprocal intercourse. If secret. had been located among the moral or intellectual organs, which seldom, if ever, require its aid, it would have been out of place, but, instead of this, it is found among the propensities, which frequently and *mainly* require its action. And is there nothing superhuman in all this? Cautious., like a faithful sentinel, takes its appropriate stand between the domestick, animal, and moral organs—a most advantageous post, from which to overlook them all, and warn them of approaching danger. Between the functions of approbat. and self-e., and, also, between those of self-e. and firm., there exists, at least, a family resemblance, and, accordingly, we find approbat. and self-e. located side by side, and self-e. and firm. adjoining each other; and, moreover, the location of firm. near the *moral* organs, which so frequently demand its action, is certainly an admirable arrangement.

See the moral organs, also, all grouped together like a band of brothers, illustrating the principle, that "union is strength," constituting a great moral phalanx, and occupying a position between the selfish organs upon the one hand, and the intellectual upon the other, in order that they may purify and sanctify the action of both.

Construct., which often demands the assistance of the per-

ceptive and of the reasoning faculties, and is itself, in part, intellectual, is accordingly located near its kindred, the intellectual organs. The same is true of ideal. Mirth., also, which assists reason in detecting error, is located next to the reasoning organs. Event., again, the reservoir or great intellectual warehouse of the facts collected by the perceptive faculties, and upon which the reflective organs are obliged to make frequent and copious draughts, is located between the reflective and the perceptive faculties; and, last of all, compar. and caus., torch-bearers of all the other mental faculties, occupy a position most advantageous for the performance of their appropriate functions.

Now, it must be recollected, that one organ was discovered in one portion of the head, and another, in another portion, and at periods widely different, but, on examination, each propensity is found to be in the group of the propensities, each sentiment among its kindred sentiments, and all the intellectual faculties *together* in the forehead, and, in fact, not a single organ straggling abroad at random. If acquis., for example, had been found among the moral organs, conscient. among the propensities, any of the intellectual organs among the animal or selfish organs, or amat. in the forehead, this irregularity would have shown a radical defect in the system, and proved its origin to be human; but, as it is, we find all its parts perfectly arranged, and uniting in a perfect whole, affording a new proof of the truth, and illustration of the principles, of this sublime science, and evincing that it is the handiwork of infinite wisdom.

DIRECTIONS TO EXAMINERS.

IN ascertaining the character of individuals from their phrenological developments, the *general* size of the *whole head* should first be observed, and then, the *relative* size of *its several parts*, according to the classification adopted in this work. The *temperament*, health, habits, education, &c., of the individual, should be next attended to. After these, the *relative size of each organ* may be observed; and then the effect of the *combinations* as described in this volume. This last point is of paramount importance.

In applying the fingers to the head, the *balls* should be used instead of the *ends*.

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PHRENOLOGICAL

CONTROVERSY.

ANSWER TO VINDEK,

BY O. S. FOWLER,

WITH OTHER PHRENOLOGICAL MATTER.

MY POLE-STAR IS TRUTH.

BALTIMORE:
PRINTED BY JOHN W. WOODS,
No. 1, Light street.
1835.

PREFACE.

When the following "answers to Vindex" were first written, the author had no distant idea of presenting them in a pamphlet form. He derived his first suggestion of the kind, from the following editorial article in the **SATURDAY MORNING VISITOR**.

PHRENOLOGY.—The discussion on this subject by Vindex and Mr. Fowler, through the medium of the Chronicle, seems to have excited a good deal of attention in other cities, and as the articles are pretty generally copied, it is a proof that the subject is one which the public are desirous of investigating—we agree with the following remarks of the Telegraph, as to the mode by which such investigation is most likely to be fairly made. "We are surprised that Mr. F. does not see the suspicions which the communications of **VINDEX** are calculated to excite. Many persons will believe—mistakenly we are certain, that **VINDEX** writes in collision with Mr. Fowler, and that his objections are purposely made in such a form that they may be easily answered. We say to Mr. Fowler, let us have a pamphlet on each side: they will instruct and amuse. They will sell well; for the intelligent part of the community are interested in the subject. The large books on the subject are too expensive for extensive diffusion."

The discussion, thus hastily prepared, is accordingly published, with the hope that it may remove some of the oft-repeated objections made against one of the most sublime and useful sciences ever discovered.

The editor of the Telegraph is right in supposing that Vindex writes as he thinks—that he is *really*, and not seemingly, opposed to Phrenology. It is to be regretted, however, that he did not better embody, and more clearly present, the objections and arguments of anti-phrenologists.

Instead of presenting the discussion as it at first appeared in the Chronicle, the author has, for the sake of unity, placed together all the paragraphs that appeared on a single subject, though some of them appeared in different numbers. Some of the replies to Vindex have been enlarged, and other points taken up that were not noticed in the Chronicle. Miscellaneous matter has also been added.

To mere literary merit, and elegance of style, the author makes no pretensions. His *chief* effort is to present **STRONG ARGUMENTS** in a **PERSPICUOUS MANNER**.

Particular attention is invited to the objections so generally urged against Phrenology, on the ground that it leads to fatalism, destroys moral responsibility, favors materialism, and is anti-christian in its tendency.

The author lays no claim to perfection, and hopes his comparative youth and inexperience will account for most of his errors. He will be thankful for any valuable suggestions by way of criticism.

Baltimore, July 15th, 1835.

Phrenological Controversy.

FOR THE CHRONICLE.

PROPOSAL FOR A PHRENOLOGICAL DISCUSSION.

Mr. Barnes—As Phrenology has many enthusiastic votaries, and also violent opposers, and is sharing largely the attention of all classes, a properly conducted discussion on this subject may, perhaps, furnish some very interesting matter for your paper. If you feel disposed to open your columns to such a discussion, the pole-star of which shall be **TRUTH**, rather than *victory*, please to give the following an insertion.

There are those that see many, and very strong, reasons for believing that Phrenology is true, who yet stumble at some seemingly insurmountable objections to it. There are others, especially among professors of religion, who, fearing that its tendency is to infidelity and fatalism, and being apprehensive that its influence is immoral and irreligious, have honest and deep-rooted prejudices against it. There are others, again, who ridicule and scout the very idea, as "the hallucination of a moon-struck imagination."* Now, if any one, or more than one, of either, or of all the abovenamed classes, or of any other class of objectors or opposers to Phrenology, will state their objections to it, in as strong, yet concise, terms, as they please, through the columns of the Chronicle, they will be answered through the same medium by the subscriber.

O. S. FOWLER.

P. S. As for those fun-lovers, who propagate their humorous anecdotes, at the expense of Phrenology, merely from their love of jokes—why, do let them enjoy their frolic, as we indulge other sportive, but harmless insects. And let those who endeavor to put down Phrenology by ridicule, instead of argument, proceed; for they thus merely betray the weakness of their cause, inasmuch as ridicule is the last resort of a weak and vanquished opponent.

O. S. F.

PHRENOLOGICAL DISCUSSION.—It will be seen by a communication in to-day's paper, that *Mr. O. S. Fowler* challenges the opponents of Phrenology to a fair and temperate discussion

* Dr. Annan, before the Medical Faculty of Maryland.

of this science. To such a discussion our columns shall be freely opened—for, if there be no truth in the science, it should be at once exposed and put down as an imposition—whilst, on the contrary, if its advocates shall be able to demonstrate that it is founded on truth, it should receive that credit and support to which it will be entitled from its importance. At all events, the discussion may afford amusement, if not instruction, to our readers. We therefore invite both sides to make use of our columns.—[*Ed. Ch.*]

REPLY OF VINDEK.

Mr. Editor—In your paper of yesterday, a challenge was given to Anti-phrenologists to maintain their opinions through your columns. This challenge I am willing to accept, provided I can understand Mr. Fowler's opinions on certain points. As each Phrenologist has a system of his own, I would like to understand what Mr. F's. system is, and for that purpose I propound the following questions:

Is there an organ for each faculty of the mind?

Are there as many nerves leading from the junction of the spinal marrow and brain to the surface of the brain, as there are organs appointed by Phrenologists, or are there more?

Is not the skull liable to bony excrescences, and may they not be mistaken for phrenological organs?

Can a Phrenologist, by examining the cranium, pronounce decisively, whether a man is a liar, a thief, or a murderer, without reference to Physiognomy?

Is an organ increased in size by constant activity, and can that increase be observed by examining the cranium?

As conscience is a faculty of the mind, according to Phrenologists, and as I have near me the autobiography of several criminals of both sexes, who observe that the first step in crime was taken with great reluctance; that their minds were troubled for some time afterwards; but, that in time their conscience ceased to trouble them: did their organ of conscientiousness diminish in size as they progressed in crime?

As soon as an answer is made to these questions, I shall have some foundation on which to commence a series of arguments against the system.

VINDEK.

ANSWER TO VINDEK.

SIR.—In asserting that each Phrenologist has a system of his own, you presuppose what is not true; for in the *fundamental*

principles of Phrenology, there is perfect unanimity, except on points that are considered by *all* as not yet fully settled. It is *not* true that "each Phrenologist has a system of his own," any more than it is true that each physician has a medical system, each theologian a theological system, and each botanist a botanical system, of his own—although, it *is* true, that different phrenologists have different methods of explaining the same thing, and that some carry out points farther than others, because, perhaps, they have more extensively examined them. In the *naming* and *numbering* of some of the organs, and in their *analysis* of some of the faculties, Phrenologists differ somewhat; but in the *facts* and the *fundamental principles* of Phrenology, there is at the present time, greater unanimity among them than among the teachers of any other doctrine or science within my knowledge. Yours, &c. O. S. FOWLER.

REPLY OF VINDEK.

Mr. Editor,—Much as I admire Mr. Fowler's *tact* in answering questions propounded to him, I am not yet disposed to consider his answers satisfactory.

My assertion that each Phrenologist has a system of his own, was not a mere supposition. In Spurzheim's works on Phrenology and Physiognomy, he distinctly admits that there was a difference of opinion between Dr. Gall and himself on certain material points, which led to their separation. In Combe's Phrenology, we find several pages taken up in opposition to Spurzheim, on the organ of Inhabitiveness, and on other points, which Mr. F. can ascertain on perusing those works. The only *fundamental principle* Phrenologists agree upon with "great unanimity" is, that the brain is the seat of feeling and of thought—a principle, which few of their opponents will dispute.

I am not disposed to dwell any longer on the disagreement of Phrenologists. To do that effectually it will be necessary to state what are the *fundamental principles*, and wherein the different writers are at issue. But it will take up too much of your columns, without advancing the object of these papers. I have conversed with many Phrenologists and I find that few will admit as a fundamental principle "that the vigorous exercise of any particular faculty causes a protuberance in a particular part of the brain" [cranium?] I suppose Mr. F. will not call any man a Phrenologist, unless he believes every thing that Gall, Spurzheim and Combe have written on the subject.

VINDEX.

ANSWER TO VINDEK.

Allow me a word more about the alleged difference among Phrenologists. True, Drs. Gall and Spurzheim *did* differ; but not about *fundamental principles*. But I repeat, and without fear of contradiction, that this difference was in the *naming* and *numbering* of the organs, their *analysis*, or some similar point, which was not *fundamental*. In every case of their disagreement with which I am acquainted, the points in dispute were considered by *both* as unsettled. You mention the difference between Combe and Spurzheim on Inhabitiveness. The discovery of that organ is comparatively recent, and considered by all as doubtful. One has one *opinion*, another, another. Now, sir, I believe they may both be right—that there may be two organs, the one that of Spurzheim, the other that of Combe. By the way, this is the only instance of the kind, you could have cited from these two authors.

You also assert, that between Combe and Spurzheim there are differences “on other points” than the organ of Inhabitiveness. Combe himself says, “To the best of my knowledge, there is no material point of doctrine on which Spurzheim and I differ, except concerning the organ of Inhabitiveness.” (Preface to Combe’s System of Phrenology—which I take pleasure in recommending.) Whether Combe or you are right, I leave to the decision of those who peruse the works of Combe and Spurzheim. The *probability* is, that Combe knows as much about this subject, at least, as yourself, and that he would not, knowingly, misrepresent it.

You say “the only *fundamental principle* that Phrenologists agree upon is, that the brain is the seat of feeling and thought—a principle which few of their opponents will dispute.” Now, sir, I do not say that your *assertion* is not true, but merely ask you, do not *all* Phrenologists agree; and that with “*great unanimity*,” not only that the brain is the organ of the mind, but, that the mind is a congregate of faculties—that each faculty is exercised by means of, not the whole brain, but a certain part of it—that the vigorous exercise of any particular faculty, causes a corresponding exercise of its organ, and that this exercise of the organ causes its enlargement—that, consequently, traits of character and peculiarities of disposition and talent, are accompanied and indicated by certain protuberances of the brain, and of course of the skull, so that a man’s character, talents, &c. can be discovered by the size and shape of his head? And are not these *fundamental principles*—as much so as the

one you mention? If you answer in the affirmative, you contradict yourself; if in the negative, the concurring testimony of all Phrenologists, and of all acquainted with these points, contradicts you. Answer it as you will, the *fact* is *indisputable* that Phrenologists *do* agree in other fundamental principles than the one you mention. Ergo, your statement is erroneous.

I have yet to learn, that between Dr. Spurzheim and all succeeding Phrenologists, there exists the least opposition on any fundamental, or even *material* point. On the contrary, the utmost unanimity prevails, not only in their objects, and feelings, but also even in the most *minute details* of Phrenology.

True, as the science is advancing with unparalleled rapidity, some suppose they have made improvements, which others, not having made sufficient observations, are not prepared, either to admit or deny. This explains almost every point of difference between Gall and Spurzheim. But in all this there is no *opposition* of views. Gall *originated* the science, Spurzheim *improved* it. When these improvements were first suggested by the latter, they were questioned by the former, but before his death, Gall fell in with many of the views suggested by Spurzheim. A single illustration on this point will suffice. Dr. Gall observed that a particular portion of the head was large in haughty individuals, and called it the organ of haughtiness. Spurzheim observed that sometimes one part of that region was small, and the other large, that when the upper part was large, and the lower part small, the individual had a feeling of highmindedness, superiority, and self-respect, and no love of home, and that when the other part was large, and this small, there was a propensity to locate, and a strong attachment to home. He accordingly called the upper part Self-Esteem, and the lower, Inhabitiveness. My own observation convinces me that the same is true of the difference between Combe and Spurzheim on Inhabitiveness, though I have hardly sufficient confidence in my own observations even to venture the suggestion.

The same is true of Acquisitiveness and Secretiveness. Dr. Gall found that a certain part of the head was very large in inveterate thieves, and, as was perfectly natural, named it the organ of theft. Dr. Spurzheim discovered that in this region two organs were located, that when one part was large and the other small, there was a propensity to acquire and hoard up, but no propensity to conceal, and *vica versa*. He therefore named one Acquisitiveness, and the other Secretiveness. Both are necessary to adroit thieves, yet persons are often found with one

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large, and the other small. This discrepancy was covered by a new discovery, and does not *at all* invalidate the Phrenology. The same is true of every material discrepancy between the two authors, with which I am acquainted; that about the analysis and naming of the organs. Spurzheim covered the organs when in excess, and consequently saved them from their abuse, and as his chief attention was directed to the *discovery* of organs, and the observation of facts, he paid little regard to the *analysis* of the organs. Having collected a great abundance of materials, and thus laid a deep and unimperishable foundation for the most beautiful and stupendous of the sciences, Spurzheim enters the field, and makes a few valuable discoveries, and by his extraordinary power of discrimination, *analyses the faculties*, and erects a magnificent superstructure, which is destined to be the admiration of coming ages, as the richest boon ever yet bequeathed to man to his fellow men. In doing this, it was necessary to change the *names* of some of the organs. To this Gall was natural, at first objected, but gradually yielded point after point, till, at his death, there was much less disagreement than had formerly been.

This is the amount of the difference among Phrenologists. The assertion, then, that "each Phrenologist has a system of his own," has no foundation in fact. I however regret that I had not yourself stated *wherein* Phrenologists disagree. Our readers might be sure that the best anti-phrenological instruction might be put upon it that *could* be.

I closed my remarks on this point, with this question: "I understand you to urge this as an objection against Phrenology? If so, I will meet you on that ground, where you have stated your argument." You have never answered the question. Had you answered it in the affirmative, I should have replied, then why adduce it? If in the negative, I should have said, if your argument proves *any thing*, it proves *much*; for it would *equally* prove that the sciences of Mathematics, of Chymistry, of Botany, of Mineralogy, of Mechanics, of Electricity, of mental and moral Philosophy, and even of Mathematics and Astronomy, are *all* untrue. The most eminent mathematicians dispute, to this day, whether or not the circle can be completely squared; even though this is one of the *most* and one of the *demonstrative* sciences. But does this prove that the sublime principles of astronomy are untrue—then one and two do not make four? Just as much as a difference

as occasion renologists disproves Phrenology. Between Franklin and the truth of Fay there was a *fundamental* difference about electricity,—a difference of former maintaining that there were two electric fluids; the latter, exactly, that there was but one. But does *this* prove that there is no such thing as an electric fluid, or even that its supposed powers are merely “the hallucination of a moon-struck imagination?” Most certainly; if your argument is sound. Your argument, however, if it proves any thing, applies with a *thousand-fold* force, to the science of Medicine. It is proverbial that scarce two Doctors can agree, in a single case, either in regard to the disease or its remedy. And not only do *individuals* disagree, but the schools and backbite each other, but there are conflicting *systems*, diametrically opposed to each other. The difference is *fundamental*—is *heaven wide*? And yet is there *no* agreement *at all* in any part of the healing art? Not a bit, if your argument has the *least* weight. But enough. With this argument, stated in the form of your much praised syllogism, I can tell you that there is no *God*, no *future state*, no *science*, no any thing; for, different men take different views of almost every thing. If all men thought just alike, no new discoveries would be made. This argument is certainly too weak to be admitted, especially in a cause so strong as that of Anti-phrenology. You ask, “Are there as many nerves leading from the junction of the spinal marrow and brain, to the surface of the brain, as there are organs appointed* by Phrenologists, or are there *no* nerves?” I answer, no such nerves have, to my knowledge, yet been discovered; but this no more proves that such nerves do not exist, than ignorance of the laws of chemistry, of astronomy, or of physiology, prove that these laws do not exist. Nor is it a material point; for we *never* rely on the *dissection* of an organ for a discovery, or even *proof*, of its *function*. My knowledge of the anatomy of the brain, agree entirely with those of Gall, and of Ferrius, who, by the unanimous consent of all the first anatomists in the world, made most valuable discoveries relating to the anatomy of the brain, and, at his death, knew more of the anatomy of the brain, so far from disproving Phrenology, than any other man. This conclusively proves that Phrenology is greatly indebted to it.

I shall discuss the anatomy of the brain no farther than is necessary to answer those objections which may be urged against Phrenology, on anatomical principles; for very few of our readers would take the least interest in such a discussion.

* Phrenologists have never “appointed,” but merely discovered, organs.

They are chiefly *practical* men, and would care little about *theory*, especially the theory of the brain, which, without the aid of Phrenology, is little understood, even by its ablest teachers.

Yours, &c.

O. S. FOWLER.

REPLY OF VINDEK.

Mr. F. is more willing to give up the consideration of the anatomy of the brain, than I am. As our readers are *practical* men, they can easily learn what has been observed by *practical* anatomists. If there be any *theory* in considering the subject, it is on the part of Mr. F., who argues that the fact of none of the nerves of the different organs, having, to his knowledge, been discovered, is no proof that such nerves do not exist. Now, when an affirmative is stated, it must be proved by *facts*, otherwise it is only a *theory*. It is not incumbent on us* to prove that such nerves do *not* exist—that they have not been discovered is sufficient proof of that fact. We all know that the nerves of the organs of seeing, hearing, smelling, &c., have been discovered, and their course has been traced to various portions of the brain.

It is well known that nerves have been discovered of the organs of seeing, hearing, smelling, &c. These are *corporeal* organs. Mr. F. calls all the organs, as laid down by Phrenology, corporeal organs. Now, if that be true, why have not nerves been discovered leading from each organ to the brain? Mr. F. in his second number, says—"No nerves have, to my knowledge, yet been discovered." Have they not been discovered? would not such a statement, prove the fundamental principles of Phrenology but mere conjecture? Are the nerves so small as not to be discovered by a microscope? They must be small indeed, these Lyonet has detected not less than four thousand and six the nerves in the mere larve or caterpillar of a cossus, or those approaching to a butterfly.

VINDEK

ANSWER TO VINDEK.

You charge me with *assuming* the existence of the nerves of the organs, from their *non-discovery*—with arguing on that assumption, and with calling on you to disprove it. Now, sir, I neither *assume* nor *deny* their existence, nor do I predicate any argument whatever on it. I simply say, that the point is not

* Us! It seems, then, that "VINDEK" is in the plural number; of which this is the only evidence.

material, and assign the reason. Your argument is this. No such nerves have been discovered; therefore, no such nerves exist—therefore Phrenology is not true. This syllogism lacks foundation. You must *first* prove, that these nerves are a *sine qua non*—an indispensable requisite to the truth of Phrenology. You assume this: I deny it. Your whole argument has not the weight of a feather, till you prove this point; for it is an *essential* one. After you have proved this (which you will find a very difficult task,) you will be obliged to prove that the non-discovery of such organs, establishes their non-existence; which you certainly cannot do. They may exist, and yet not be discoverable; not from their smallness, but from the nature of their *substance* and *texture*. The “nerves of the larve,” you mention, are nerves of *motion*; and, as the function of these nerves differ so widely from the function of the nerves of the organs, (on supposition that such nerves exist,) it is *prima facie* evident, that their *nature* and *texture* as widely differ. Their discovery, then, may be, and might be *expected* to be, altogether impossible by human instrumentality, inasmuch as their *function* is so subtle. If you had only stated your argument in that syllogistic form, which you so highly recommend,* you might have saved me, and the reader, all this trouble.

You plainly intimate that I am afraid to discuss the anatomy of the brain—that Phrenology is lame here—that I wish to cover this lameness under the plea that our readers will take no interest in the discussion of its theories. In this, sir, you are greatly mistaken. Do I not state that I am ready “to answer all objections that may be urged against Phrenology on its principles?” Why then charge me with being unwilling to give up the anatomy of the brain than your- No, sir, Phrenology, so far from being lame here, is at home, and perfectly invulnerable; and, so far from being to evade this point, I am even *anxious* to take it up. I will answer your anatomical objections, and see if I leave them unanswered. It is not for *me* to prove that anatomy does *not* conflict with Phrenology, but for *you* to prove that it *does*. When you do this, you will do what no other man has ever yet done. If I mistake, or yours will be emphatically a herculean task, to point out any discrepance between the anatomy of the brain and Phrenology. Almost every expert anatomist adopts that mode of dissecting the brain which was discovered by the discoverers of Phrenology, and along with it. Medical schools and medical authors, are universally adopting the phrenologi-

real anatomy of the brain; and the best dissections of the brain are those that proceed on phrenological principles. I was informed not three days since, by a former anatomical dissector in the Medical College of Maryland, that Phrenology had thrown more light on the anatomy of the brain, than had ever been thrown on it before. Horner, a standard medical author, says, on the 76th page of his anatomy: "Theirs (Drs. Gall and Spurzheim's) is a very improved and simplified method of studying the anatomy of the brain, and of the nervous system." "It is an obvious matter of fact, and, for the most part, as susceptible of demonstration as the contents of the thorax." *The whole world* have long since been challenged to shew any contradiction between Anatomy and Phrenology. The ablest anatomists of christendom have tried it, and failed. If you try it, *you* will also fail. The fact is that anatomy is *nature*—Phrenology is also nature, and each will support the other. This is evident from the fact, that the only clear and rational anatomy of the brain, is that which was discovered by *Phrenologists*, by means of Phrenology, and *along with it*, thereby proving that they are the twin sisters of truth and nature. If you attempt to disprove Phrenology by anatomy, you will only spit in the wind, and of course, in your own face.

I really thought, by your manner of broaching this subject, that you intended something more than mere bravado. You say "as our readers are *practical* men, they can easily learn what has been observed by *practical* anatomists;" and yet not proceed to state the observations of these practical anatomists, nor show how these observations clash with phrenological principles. True, you say, unfortunately for your argument, "It is known that the nerves of the organs of seeing, hearing, smelling, &c. have been discovered, and their course has been traced to various parts of the brain." It is *also* known that these nerves have been traced EXCLUSIVELY (am I not right?) to the BASE of the brain—the very part allotted by Phrenology to those functions which are common to men and animals. This part of the brain, as well as these nerves, is common to men and animals. The base of the brain, or that part to which these nerves have been traced, is the same part to which Phrenology has assigned the organs of the animal functions, and comprehends the whole of the animal brain. The organs of the sentiments peculiar to man, together with the *reasoning* organs are chiefly wanting in the *animal* brain, but occupy a large portion of the *human* brain. To this portion of the human brain, none of the nerves of the animal functions have been traced. This fact, so far from disproving Phrenology, is totally *inex-*

applicable on any other than phrenological principles, and goes far to establish these principles. Unless Phrenology is true, *why is it* that the *animal portion of the brain*, in animals, according to Phrenology, is alone developed? Unless Phrenology is true, *why is it* that the nerves of the animal functions originate in the animal portion of the brain? Unless Phrenology is true, *why is it* that in the part of the human brain, allotted by Phrenology to the moral and reasoning organs, where such nerves, not only are not necessary, but would be out of place, no such nerves are to be found? I put these questions home to you, and ask how they *can* be satisfactorily answered, only by admitting that between anatomy and Phrenology there exists a striking coincidence. The only statement, then, which you have made respecting the anatomy of the brain, bears strongly, if not *conclusively* against you, and as conclusively in favor of Phrenology. So it is with *every* anatomical argument which Anti-phrenological anatomists have yet adduced, or, I venture to say, *can* adduce.

EXCRESCENCES.

To your third question, "whether the skull is not liable to bony excrescences, which may be mistaken for phrenological organs," I answer no—and certainly not by any *expert* Phrenologist. True the skull is liable to bony excrescences, such as the mastoid process, the occipital bone, the frontal sinuses, and, perhaps, some others. But these seldom need be mistaken for phrenological organs; for we know their location and shape, and can ascertain their size by their shape. And since they seldom cover the *whole* of any organ, we can calculate the size of that organ, by the part that is unaffected by them. No, sir, an *expert* Phrenologist will mistake an excrescence, for an organ, more seldom than an *equally* expert physician will mistake a disordered stomach for an affection of the liver. A quack may mistake in both cases. Yours, &c. O. S. FOWLER.

REPLY OF VINDEK.

The writer of this has seen bony excrescences in parts of the skull, where "Cautiousness," "Firmness," "Hope," and "Ideality," are located. In some cases there were cavities of three quarters of an inch and as broad as any phrenological organ. Yet no Phrenologist, however *expert*, could, have discovered that they were mere excrescences.

ANSWER TO VINDEK.

You and all other Anti-phrenologists carp a great deal about

the "*bony excrescences*," as though because the skull is liable to an occasional excrescence, there could be no truth in phrenological principles. Suppose the skull were *wholly covered* with these excrescences, the phrenological organs might exist, and perform their functions, just as well with as without them. If, then, your argument were stronger by a hundred fold than it now is, it would not *at all* invalidate the truth of the principles of Phrenology: and *this* is the point we are discussing. On the supposition that such excrescences were numerous, they would throw in the way of correct phrenological observations, a difficulty proportionate to their size and number. This is the most your argument can claim.

But so far from these excrescences being numerous, not one occurs on an average, in fifty heads, or in 3,500 organs, (there being 35 organs on each side of the head.) And even when an excrescence does occur, it is at least fifty chances to one, if it cover the *whole* of one organ, but generally a *part* of several: and a hundred more chances to one if its *shape* corresponded exactly with that of the organ: and then still another hundred, if it be just as large. So that the necessary chance of error is as one to 1,750,000,000. Have I underrated this difficulty? And suppose it is a million times greater than my estimate, the necessary chance for mistaking an excrescence for an organ is as thousands to one. And *even then*, it is hardly supposable that two excrescences should occur on *precisely opposite sides of the same head*, so that one side would correct the other. Why then should I waste words on so diminutive an argument?

You say "no Phrenologist, however *expert*, could have discovered that they were mere excrescences." On what ground do you hazard this assertion? On the failure of an expert Phrenologist? or do you say of yourself, that no Phrenologist, however *expert*, could have discovered what you could not discover? I appeal whether such a declaration does not indicate a high developement of self-esteem. Whether there is the corresponding organ, is open for further observation.

The same general remarks apply to the "*cavities*," only, these are still more easily detected. In my public examinations in this city I have detected three cavities, occasioned by blows on the head, in New York, at least two; in Albany and Troy, several; one in Brattleboro', Vt., and a number in other places. I now know of but a single mistake, in all my examinations, occasioned by cavities, and that was in this city. By a subsequent examination, the error was at once detected.

That these excrescences occasionally throw some difficulty

in the way, especially of the unpractised Phrenologist, I admit; but their shape is so irregular, and their knotty appearance differs so widely from the regular swell of the phrenological organs, that the Phrenologist must be comparatively a tyro in observation, whatever he may be in theory, who mistakes the one for the other. The difficulty seems to be far greater in theory than it really is in practice, especially to those who look at it, through the magnifying glass of prejudice.

But knowing Phrenologists are influenced far less by "excrescences" and "cavities" than by the general fullness of the head in the parts observed. Take a familiar instance from the busts of Franklin and Washington. In the latter, the organs located just above the eyes, are very large. Individuality, Form, Size, Order, Eventuality, Locality, and Comparison, are immensely large, while Causality is comparatively retiring. According to Phrenology, these organs would make their possessor just what Washington actually was—a matter-of-fact man, would give a popular, business talent, discrimination, observation and great tact. In Franklin, these organs were relatively much smaller, and while Causality and Mirthfulness were enormously large, making him, according to Phrenology, what he in fact was—a most profound thinker—an eminent philosopher. His large Mirthfulness would dispose and enable him to express his profound philosophical deductions in a humorous manner. Contrast the American with the Indian head—the English with the Hindoo—the African with the European—indeed contrast almost any two heads you see, and you cannot fail to discover an astonishing difference, *not* so much in their "*protuberances*" and "*cavities*" as in their *general conformation*, and their *outlines*. Some heads are round and smooth; others, very uneven. In some, the mass of brain lies in the bassilar region, in others in the coronal, in others still, in the frontal. Some heads are long and narrow, others, shorter and broader. Look at the head of Aurelia Chase, the colored wretch that was executed in Baltimore in 1834, after having murdered seven individuals. The phrenological developement of the whole animal region, especially of Destructiveness, Combativeness, Secretiveness, Firmness, Self-esteem, and Amativeness are as large as almost any I have ever seen, whilst Benevolence and the reasoning organs, are comparatively mere pigmies. She met death with all the imaginable haughtiness and fortitude of a hardened wretch, regretting only that she could not glut her still greedy thirst for blood, and wreak her vengeance on others who were obnoxious to her displeasure. Contrast her head, phrenologically, and her char-

acter too, with those of Lord Bacon, No
any other great personage, and their phr
great as that of their characters, and co

Now, for every effect there is some cau
this difference in the shape of heads.
single organ, analogy proves that its sha
all heads. The eye, the ear, the nose, th
the liver, &c. unless distorted by diseas
SHAPE in different individuals. But scarce
the same shaped *brain*. Now WHY is th
tion that the brain is a single organ, this
inexplicable—is contrary to the *unifor*
And the fact that a certain shape of the he
ces and cavities excepted, is *invariably* acc
tain developements of the mind, makes the a
conclusive. It amounts to a PHYSICAL DEM
truth of Phrenology. Yours, &c. O.

MEMORY.

You ask, "Is there an organ for each facu y of
I answer, yes, so far as these faculties have, as y
covered. You then say, as "Mr. F. admits, tha ther
for each faculty of the mind, will he state where th
memory is located; and what name Phrenologists
to it?"

Pray, sir, what am I to understand by the faculty
I deny that there is such a separate faculty. One
remembers a friend, (Adhesiveness large,) but soon
enemy; another always remembers an enemy, (Des
large,) but soon forgets a friend; and some never fo
One remembers his debtors, (Acquisitiveness larg
his creditors, (Conscientiousness large.) In listening
er, one can repeat whole speeches, almost verbatim,
large,) but retains scarce a single idea; another will
ry important idea, (Causality large,) but cannot re
gle sentence. One can commit whole pages of men
characters, from which he gets not a single idea,
reading it only twice; another might read a page
times, without being able to repeat it. But let him
monstrations, or the *idea*, and he will never forget

I appeal to each reader, if he does not find it as
member some things as it is difficult to remember c
his partner remembers what he forgets, and forgets
members. One never forgets a principle, but ne
facts, dates, words, faces, places, figures, &c., wh

con, *Newton, Hume*, sets these; but never retains principles. There are
 their phrenological names many different kinds of memory as there are different
 and corresponds with those kinds of memory differ as much from each
 one cause. Something the head does from the foot—as much as reason does
 heads. If the braining. I repeat it—*What do you mean by “the faculty*
its shape must be unity?”—Memory of WHAT?—of faces, places, ideas, sto-
nose, the stomach, friends, enemies, size, words?—memory of WHAT? Just de-
disease, all have the kind of memory you mean, and I will describe its
scarce any two persons and name. Till then I cannot.
 is this? On the phenomena of memory is not the product of a sin-
 n, this phenomena separate faculty, is demonstrated by the fact that there
 uniform laws of many kinds of it. If it were a single faculty, it could
 the head, mere as well in one harness as another—could remember
 ly accompanied places, words, ideas, &c. all equally well. This is not
 s the argument at all. Memory then, is not a single, separate faculty.
 L. DEMONSTRATION—There are there as many different faculties of memory as
 O. S. FOWLER are different kinds of it.

What then is Memory? Simply the reminiscence of the op-
 erations of the faculties. One faculty has to do with words,
 another with ideas and principles, a third with facts, &c.; and
 each faculty recollects those things with which it has to do. If
 one's faculty which has to do with principles, (Causality,) is
 stronger than that which has to do with incidents, (Eventual-
 ity,) he will remember principles as much better than he does
 facts as his Causality is stronger than his Eventuality. So of
 every other faculty.

Do you not see, sir, that you put your question too soon?
 I should have first demonstrated, that the phenomena of
 memory was the product of a distinct mental faculty, and then
 I should have given the phrenological name and location of that faculty.
 I repeat—describe the kind of memory you mean, and I
 will tell you its name and location; or bring me a child, and I
 will tell you what kind of memory it possesses, and where the
 different kinds are located. But ask me, “where (in the head)
 the faculty of memory is located?” and I must answer you as the
 Yankee answered the question, where he was born. “Why,”
 said he, “at Barnstable, Cape Cod, and all along shore.” Mem-
 ory of something is located, at least all over the forehead. Un-
 derstand me to introduce the yankee answer, not because I
 wish to ridicule you, or your question; for it is put to me daily,
 and is proper enough—but because it is too indefinite to admit
 of a definite answer. The same is true of every other faculty
 of every other system of mental philosophy. This very point
 shows both the weakness and obscurity of every other system

of mental philosophy, and the inimitable beauty, clearness, and naturalness of Phrenology.

I will go with you into the family where you are most familiar, and ask you, "Has that child a good memory?" You say yes—no child has a better one. I say to the mother, "can this child remember the countenances and dress of those that he saw at meeting?" "No, sir, but he can remember the whole of the sermon." I ask you if the second has a good memory? You say no. I ask the mother if she cannot recollect, with remarkable accuracy, the faces and dress of those she saw at meeting? "Yes," says the mother, "but she cannot recollect a word of the sermon." Now, sir, you were both right, and also wrong, in both your answers. A third child can remember only the *substance* of the sermon; a fourth, neither the substance of the sermon, nor its expression, nor the dress of those that were there, but can sing, with perfect accuracy, all the tunes she heard there, and will never forget them. But you ask me if this or that child has a good memory, and I will tell you in *every instance*, and with *unerring certainty*, just what *kind* of memory the child possesses.* I will do the same by every other faculty the child possesses. If you wish *ocular demonstration* instead of my assertion, choose your time, place, children, witnesses, scribe, &c. with the understanding that the result is to be published. Let the true character of the children be previously written, and their physiognomy covered. Invite Dr. Annan, and let us see whether Phrenology be "the hallucination of a moon-struck imagination." Since I appeal to *such* a test, my declaration must be admitted till it is disproved.

Yours, &c.

O. S. FOWLER.

It is fortunate that I proposed the question about memory. Many will learn what they never conceived of before. Contrary to the universally received opinion, memory is not to be called a faculty of the mind. Because Phrenologists cannot find a bump for it to repose on; they have thrown it out of the fraternity of faculties. They deny that it is a faculty because it manifests itself in a variety of ways. One man remembers persons, another colors, another friends, another enemies and therefore memory is not a faculty. Let us place this in the form of a syllogism.

Major—That is not a faculty which does not manifest itself in the same way in every person;

* See the account of the examination of two brothers, recently published in the *Chronicle*, and also as editorial in the *Lutheran Observer*. See Appendix, A.

Minor—Memory manifests itself in one person, and he remembers colors; in another, and he remembers friends; in another, and he remembers enemies: which manifestation not being alike in all three, therefore:

Conclusion—Memory is not a faculty.

Now let us see how this will apply to some of the faculties which belong to Phrenology. In Mr. F's. chart we find "Destructiveness" a faculty of the mind. Mr. F. defines it thus: "Propensity to destroy what is hurtful, to exterminate nuisances; to witness and inflict pain, corporeal and mental." According to the above syllogism, based on Mr. F's. arguments, "Destructiveness" is not a faculty, because, like memory, it is manifested differently in different persons. One person will "exterminate nuisances," and another will "witness and inflict pain, corporeal and mental." I might, by a like process, prove that every organ laid down in Mr. F's. chart, is no faculty of the mind.

Mr. F's. illustration of the operations of memory is a little amusing; "one man always remembers a friend, (Adhesiveness large,) but soon forgets an enemy; another always remembers an enemy (Destructiveness large,) but soon forgets a friend, and some never forget either. One remembers his debtors, (Acquisitiveness large,) another his creditors, (Conscientiousness large,)"—I have referred to Mr. F's. chart but cannot find that these are the functions of "Adhesiveness," "Destructiveness," "Acquisitiveness," and "Conscientiousness."—It seems that large organs not only cause memory but they cause forgetfulness.* If one have large "adhesiveness," he will remember friends but forget enemies. A man must have large "Conscientiousness" to remember his creditors. Some men remember their creditors though they do not pay their debts. Others remember creditors because they fear a prosecution—others contract debts and pay the bills when presented, yet they do not keep their creditors in mind. Again, the function of Destructiveness is to destroy, yet it causes destructive men to remember enemies and forget friends.* A man who sends in his bill to his debtor, has large "Acquisitiveness," and consequently, according to Mr. F's. chart, is predisposed "to avarice, covetousness, stinginess, cheating, fraud, theft, &c." What a blessing it would be to debtors if Phrenology be established! No man will then become a *dun* for fear of being thought a cheat, or a thief.

VINDEX.

ANSWER TO VINDEX.

Sir,—Your fourth number seems to me entirely unworthy of

* I nowhere give the least data for such an inference.

notice. Your syllogistic, scholastic method of reasoning^a belonged to the dark ages, and has long ago been scouted, by all correct logicians. By it can be proved directly opposites. Your criticisms on my chart really seem to me silly—like a child jingling the rattle. If a thinking community judge them strong, manly, conclusive, and calculated to overthrow Phrenology, I greatly mistake.

If Phrenology is not true, it is CONTRARY TO NATURE—to the WHOLE SYSTEM of things—contrary to ALL THE SCIENCES contrary to REVELATION, on supposition that revelation is true—contrary, in short, to *every thing*. It can then be opposed on the GRAND AND FUNDAMENTAL PRINCIPLES of things—those principles which regulate all things, and which all admit. Why then do you attack Phrenology with *mere quibbles*? Why, if yours is the strong side, do you not take *broad ground*, and argue on GENERAL PRINCIPLES? It must be, either because you are incapable of grasping and presenting those principles, or else because they are against you—because Phrenology is *true*, is *nature*, and therefore consistent, in its *general principles*, with the *nature* of things, and with *facts*. It can be attacked by unsound syllogisms, by sophistry, by ridicule, by mere quibbles, but sir, *by nothing else*. Thus far you have not yet presented a *single general principle*, neither an anatomical, physiological, pathological, nor any other principle. Why do we hear no more about the anatomy of the brain, about which you affect to worry me so much? And let us hear no more about memory, till you have put me to the test I proposed. *That test will completely answer your syllogism.*

Yours, &c.

O. S. FOWLER,

REPLY OF VINDEK.

Mr. F. is in error when he states that syllogisms are scouted by all correct logicians. He has not mentioned one who has scouted it. I am not disposed at this time to defend syllogisms. Though they may not discover truth, they will detect sophistry, and for that purpose I used one. If Mr. F. will analyse his own mind, when he attempts to reason, he will find that he uses the syllogistic process, though not the *form*. It is related of an eminent English barrister, afterward a distinguished judge, that, on one occasion he was completely puzzled by an argument adduced by his opponent in an important case, and that he did not detect the fallacy till he went home and put it in the *form of a syllogism*.

VINDEK.

ANSWER TO VINDEK.

As you still insist on the validity of your syllogism, I will show its fallacy. My argument is *not* that "that is not a faculty which does not manifest itself in the same way in every person,"—but that that cannot be a single faculty which produces *different kinds of manifestations*. Now a "propensity to destroy what is hurtful—to witness and inflict pain," &c. are only *different manifestations* of the same *primitive feeling* or propensity; whereas, to recollect a *tune*, and a *mathematical theorem*, are as *toto celo* different manifestations of memory, as a tune is from a mathematical problem. The "destroying what is hurtful, witnessing and inflicting pain," &c., show themselves in the *same person*, and, other conditions being equal, with *equal strength*; whereas, memory of *tunes*, and memory of *thoughts*, do not appear with equal strength, other things being equal, in the *same person*, but appear in *different persons*. And their strength is always proportionate to the size of certain parts of the brain. There are not *different kinds* of Destructiveness, of Combativeness, of Acquisitiveness, &c. as there are different kinds of memory; although the same primitive function is exercised in reference to different objects. The following illustration will convey my idea. The organ of color recollects green, red, orange, violet, &c. and the innumerable shades and tinges produced by their combination. This is exactly analogous to the organ of Destructiveness, "destroying what is hurtful, exterminating nuisances," &c., but is *not* analogous to a single faculty remembering a *thought* and a *tune*. Having thus overthrown your major premise, your whole syllogism falls.

One faculty has to do with thoughts, and another with colors. It is *natural*—it is an *a priori inference*, that the faculty which has to do with thoughts, should *remember* thoughts; and that which has to do with colors, should remember *colors*. This theory is also perfectly coincident with facts. I challenged you to settle this point by an appeal to *facts*. *One fact* is better than a thousand syllogisms. Why do you not accept this challenge? Are you afraid of this test? Or do you think the point unworthy your notice? You make a great noise about Memory, and then either dare not test it, or consider it unworthy of testing.

I was *not* in error when I stated that syllogisms, *as such*—syllogisms in a *syllogistic form*, are scouted by all correct logicians—that they belonged to the dark ages. Where do we see the *syllogistic form* employed, the "major" and "minor"?

terms, the "conclusion," the "sequiter" the "non-sequiter?" They are a thousand times more likely to "puzzle" than to puzzle, the inquirer after truth,—to fortify, than "detect phistry." Yours, &c. O. S. FOWLER

I here insert a collateral discussion between an author sig C., a coadjutor of "Vindex," and myself.

FOR THE CHRONICLE.

Mr. Editor—I have been very much amused by the doubling and twisting exhibited by your phrenological controversy. There is one point in Mr. Fowler's communication of yesterday morning, that I wish to have a little better understanding of. I allude to his observations on Memory. For instance, he says "What, then, is Memory? Simply the reminiscence of the operations of the other faculties."

Here Memory is designated as the "*faculty*"* that simply calls up the reminiscence of the *other faculties*. Now, if this means, and only means, that by Memory the mind retains in a great degree the results of past mental operations—to my view, it is in consonance with the principles of sound philosophy. In this paragraph, Memory is held up with truth, as a distinct operation of the mind—by the exercise of *one of its faculties*. But how am I to reconcile this doctrine with that contained in the rest of the paragraph which reads thus:

"One faculty has to do with words, another with ideas and principles, a third with facts, &c.; and each faculty recollects those things with which it has to do. If, then, one's faculty which has to do with principles, (Causality,) is stronger than that which has to do with incidents, (Eventuality,) he will remember principles as much better than he does facts, as his Causality is stronger than his Eventuality. So of any other faculty."

Here, from Memory's being one faculty that "simply calls up the reminiscence of *other faculties*," it would seem that each principle of the mind keeps a distinct chronicle of its own deeds—and thus instead of there being one only, there is at least thirty-three faculties for Memory. Memory at best is but a negative operation of the mind, and yet for it there are 33 faculties,—while Reason and Imagination, from whence originate those scintillations of greatness that ennoble our race, have but one poor faculty apiece been allotted to them! How is this? there is something rotten in Denmark, or this would not be. Mr. Editor, my object is not controversy; far from it. If Phre-

* Incorrect.

Phrenology be true, all men ought to believe in it;—if false, it is only what thousands of equally plausible schemes have been before. I have quoted Mr. Fowler correctly, and have endeavored to draw honest conclusions therefrom, and if they have been unfavorable to Phrenology, I am not to blame;—only he and other Phrenologists must not be surprised if we will not give up the philosophy of our fathers, for whose promulgation so many mighty geniuses have lived and died,—for his, merely because it is the latest fashion, and without due investigation.

C.

FOR THE CHRONICLE.

PHRENOLOGY.

Mr. Editor—In your paper of the 18th inst. there appeared a good *verbal* criticism on one of my former numbers, signed C. It was, however, *merely* verbal, and founded *wholly* on my use of the term "*other* faculties," instead of *mental* faculties. Except this mere *verbal* mistake, occasioned by a reference to the old theory of Memory, I make no allusion whatever to Memory as a distinct faculty, nor do I any where "designate Memory as the faculty that calls up the reminiscence of the other faculties." Here C. misquoted. Mere verbal criticism is comparatively an easy task, and, in this instance, is substituted for *logical* criticism. He commits as great a verbal blunder in the phrase "and only means," as I do in the phrase "other faculties." Here, "only," qualifies means, when it should qualify the following phrase.

His criticism would have been more just—more conclusive against Phrenology, had he picked in pieces my *analysis* of Memory, or overthrown my *argument* on that point, instead of "doubling and twisting" to show that the *lapsus linguae* of the term "other faculties," was inconsistent with my principle, that Memory is not a faculty.

Allow me a word about the phenomena called Memory. If it be the product of a single faculty, that faculty must of necessity be just as strong when exercised in reference to one class of facts, as when exercised in reference to another; and consequently, every one could remember every thing equally well. Is not this a fair inference? The hand is just as strong to raise a pound of wood, as a pound of lead; and why should not Memory, if it be a separate faculty, be just as strong to retain one class of facts or things, as another? But this is seldom or never the case. Almost every individual is a living witness to the contrary. Now, if Memory be a *single* faculty, there could

not be different *kinds*—could not be different *degrees* of Memory; which is not the case. But if it be the product of *several* faculties, each remembering its particular operations, there could, and naturally would, be as many different kinds of Memory as there were different faculties, and their degree of strength would correspond with the strength of the faculties, and consequently with the size of the phrenological organs. This is uniformly the case. Now, how happens it that the man who has one phrenological organ large, can recollect one class of facts, and the one who has that organ small, *cannot* remember that class of facts. If C. doubts that this is the case, I stand ready to demonstrate its truth or falsity. Let him put me himself to the test I offered to “Vindex,” in the number he criticised. *That test* is my argument, and will be worth more than all the philosophical theories about Memory, ever broached since the days of Aristotle. I repeat—*put me to the test of actual experiment*. Let us have *positive facts*, rather than vague and old theories. If C. will not meet me on *this* ground, I shall not notice the point further—if he will, let him settle preliminaries, call a meeting, if he pleases, and let my success or failure be as public as possible. Is not this fair, honorable, *conclusive* argument? Will C. meet me, or give up the point, that Memory is a single faculty? for one he *must* do.

O. S. FOWLER.

VINDEX'S CRITICISM ON THE CHART.

In Mr. F's. printed chart, we find that “Acquisitiveness,” when large, “predisposes to avarice, covetousness, stinginess, cheating, fraud, theft, &c.” All these traits of character belong to one organ.—But were are we to draw the line. A man may be avaricious, or covetous, or stingy, without resorting to cheating, fraud, or thieving. We may take two individuals, each having large “Acquisitiveness,” and yet their characters will be different—one will be avaricious, and the other will be a thief or a cheat. If Phrenology can come no nearer a man's character, than to say, he is either a thief, or an avaricious man, the system is of no value at all.

“No. 1—Amativeness—physical love. It originates and stimulates the sexual desire and prompts those kind attentions and obliging manners which the sexes show to each other; thus greatly promoting politeness, urbanity, refinement and social happiness.” This is a faculty common to animals of every class. Naturalists inform us that many animals have their season of love. According to Phrenology, the organ must be larger at those seasons than at others. From Mr. F's. defi-

nition we find that the same faculty, which has led soldiers to commit outrages upon the unprotected females of their enemies, is the faculty that "prompts those kind attentions and obliging manners which the sexes show to each other." Probably Romulus thought, when he permitted the outrage on the Sabine women, that he was "thus greatly promoting politeness, urbanity, refinement, and social happiness."

No. 2—Philoprogenitiveness. Love of offspring, fondness for children generally. It also creates a fondness for dolls and domestic animals, generally much larger in females than in males. Thus we learn that the same faculty which makes a mother love her offspring, makes her also love domestic animals. Perhaps that is the reason why females of a certain age, are fond of cats. As the organ is larger in females than in males, the former ought to be more fond of domestic animals than the latter. As a general rule, men are more fond of horses and dogs than women. These inconsistencies appear to be irreconcilable.

Upon looking at Mr. F's. chart, I find that though each organ is distinct from the rest, and occupies a separate portion of the brain, yet they act in companies—for example he says, "Concentrativeness, with Adhesiveness large, continues for a long time, feelings of friendship; with Combaticiveness or Destructiveness, full of anger or revenge; with Cautiousness, full of apprehension; with Benevolence, full of kindness, and with Comparison or Causality full, a process of reasoning." Destructiveness is a propensity to destroy—Benevolence makes one charitable. Suppose these two organs were of a size, how can a Phrenologist tell which will predominate? Organs of an equal size are not at the same time in activity. Destructiveness may be more active than Benevolence, and lead to murder—yet Mr. F. cannot say, beforehand, that a man with such a conformation will be a murderer. Acquisitiveness and Conscientiousness may be of the same size; the former may be more active than the latter, and lead to stealing—yet Mr. F. could not detect the thief beforehand. It is the same with many other organs, and yet Mr. F. says that a Phrenologist can "pronounce decisively whether a man is a murderer, a thief, or a liar."*

Mr. F. says, my "criticisms on my chart seem to me silly—like a child jingling the rattle." I am not disposed to jingle with the *rattle* any more. I have pointed out the mode, and any one with the disposition can take up the *rattle*, examine it and find out inconsistencies enough in every organ to sa-

* Untrue,

tisfy himself, that Phrenology, as laid down by Mr. F., is the most uncertain of all systems.

VINDEX.

ANSWER TO VINDEX.

You say, "If Phrenology can come no nearer a man's character than to say he is either avaricious or a thief, the system is of no value at all." I ask what is an avaricious feeling, but a desire for property, and what is a thievish disposition but a desire for property? One is a certain desire expressed in act; the other, the same desire suppressed. The two can hardly exist separately. Now I can tell you how strong a man's *love of property is*, and is *this* of no value? Phrenology goes deeper than *mere acts*. It goes into the *secret recesses* of the soul, and measures the depth and strength, of the very *springs* of human thought and feeling. It discovers the relative strength and power of the *faculties themselves*—of the *fountains* of emotion and action. This is the peculiar prerogative—the inimitable beauty of Phrenology.

That it is the same primitive impulse which makes man kind to woman, and which leads to licentiousness, is perfectly evident—the former being the proper, the latter the perverted exercise of the faculties. It requires no great power of analysis to show that the same faculty can be exercised on the child, the doll, (its representative,) the lap dog, and the kitten. Of these animals, as well as of children, females are more fond than males. Men love their horses rather as associates than as pets. You carp about the "phrenological organs acting in companies." Who walks without using, at the same time, his feet, legs, toes, eyes, lungs and even hands—without calling into action almost every organ and nerve belonging to the body. Innumerable instances might be adduced of a like character. Indeed we perform scarce an act of our lives without the co-operation of several organs. Is it strange, then, that the *phrenological* organs should "act in companies?" It would be *very* strange, would be contrary to the *whole analogy of nature*, if these organs did not "act in companies."

On supposition that the seemingly opposite organs of Destructiveness and Benevolence are equally large, you ask, which will predominate? I answer, the one which circumstances excite most. When there is nothing to excite the former, and much to excite the latter, kindness is the result, but when injustice, or personal abuse excites Destructiveness, severity, and sometimes rage, are the consequences. *This alone*, will explain the character of those who are generally kind, obliging,

sympathetic, &c.: but who, when thoroughly provoked, are *terrible*—are truly fiendlike, and entirely beside themselves. It is thus that Phrenology, and Phrenology *alone*, analyzes, most perfectly and beautifully, those characters, and mental phenomena, which can be explained in *no other way*—which no other system of mental philosophy can explain.

The chart, which you effect to criticise, has been pronounced, by competent judges, “the best abstract of Phrenology extant,” and described as “having an uncommon share of mathematical precision, clearness, and definiteness,” as “embodying an immense amount of thought in a condensed form, and in a perspicuous manner,” as conveying a more clear, and definite idea of the phrenological organs, than can be any where else found, except in the large works on Phrenology. Except yourself, not a single person has, to my knowledge, said a single word against it, and a great number have recommended it in the highest terms. *It speaks for itself.* Take this chart in one hand, and any biography you please in the other, and I hazard the assertion that not a single act in the individual’s life, nor trait of his character, can be found which cannot be properly classed under one or more of the organs as described in the chart. I am aware that it has its defects, and am now preparing one altogether its superior. It was not *designed* as a system of mental philosophy, but merely to enable me to indicate on it, by means of figures in the margin, the stronger traits of character, to save the labor of writing them.

DISAGREEMENT IN MY EXAMINATIONS.

You say, “I have known Phrenologists, and *expert* ones too, who, with all their expertness, speak with considerable hesitation on some points of the system. I am not disposed to allow Mr. F. the monopoly of expertness. There is an individual in this city, who had his head examined by Mr. F. in New York, and received a chart with the relative size of the organs marked upon it. When Mr. F. came to Baltimore, the same gentleman had his head re-examined, and received a new chart from Mr. F. On comparing the two together, it was found that they agreed only in four or five organs, some of the organs were marked four and six numbers different on the two charts. Surely Mr. F. cannot be considered an exact Phrenologist, if he differ so widely within a month. Mr. F. has an *expert* assistant here. I know a gentleman who was examined by Mr. F. Yet, I will venture to assert that his assistant cannot give a chart in which the size of the organs will agree in one case out of three. This proves that the system cannot be practically sustained.”

This objection will doubtless make a stronger impression than any thing you have yet said. But let us examine it.

The only object of the figures I place in the margin of my chart, is to indicate, as nearly as may be, the *relative* size of the organs. The figures in one chart may be higher than those in another, and yet the *proportionate* size remain much the same. If I mark one organ 12, another 14, &c. and again mark the first organ 14, the second 16, &c. their *proportionate* size is the same, and *this* is all that my chart *professes* to give, (see explanation.) In order to present the strong points of character in more bold relief, I mark the high organs higher, and the low ones lower, here than in New York.

On the organs of Constructiveness, Coloring, Tune, and Calculation, I sometimes make mistakes, except in the case of children, where I seldom or never fail. This I have said publicly, and of course, any mistake occurring on these organs have no weight. I then propose two questions. Were not the chief mistakes on one or other of these organs? and were not those organs that were marked high in New York, marked higher here? and those that were marked low there, marked lower here? If you answer these questions in the affirmative your argument has no weight; if in the negative, why I have made a *single* mistake. That is all.

You invite me to let my assistant try the head of a friend of yours. If he were here, I would do so, with all the readiness and confidence imaginable. When in Albany I described publicly the character of an individual, in the absence of my partner. He then described the same head, before the same audience. Our descriptions were, in all respects, *precisely* alike, except that he touched on a single point more than I did.

While my partner was in Richmond, two gentlemen staked \$40 that his second examination, would differ three figures in one of the organs from his first. He was blindfolded before the individual was introduced. *Every figure on the second chart corresponded exactly with every figure on the first*, except that one organ was marked one figure higher on the one chart than on the other. It would be impossible to conceive of much greater exactness.

You doubt whether I can describe the same character twice alike. Try me. I propose this evening to examine, publicly, a number of heads. I give you the privilege of producing any person you please, whose head I have already examined, and let him say before the audience, whether the two descriptions of character agree. If you do not choose to leave the curtain, you can act through an agent; only the audience must under-

* I have since learned that both are very generally true of the two charts.

stand that you choose the subject. If you will not try me, you must give up your ground.*

My examinations in New York were much more cursory, and of course less perfect, than here. I have also materially improved. I have been tested in this way hundreds of times, and am willing to be hundreds more. I always give the *same description of character*, the second time, that I did the first, and, in general, nearly the same *members*. While reading your last, a gentleman, whose name I can give, entered my office, whom I had examined three weeks ago. I gave him a new chart, and on dividing the sum total of the two charts by the total difference, the difference was only as one to fifty. A gentleman of Baltimore lost his chart, and after giving him the second, he declared, in the presence of a distinguished author of this city, that *every number of the second chart agreed with every number of the first*, with but one exception. The difference between them was as 1 to 125. A Mr. S. Smith, merchant in Troy, staked the price of an examination, that the difference between the first and second examinations, would be as one to eight. It was as 1 to 85. All the numbers, except five, were alike in both charts. How much more accurately is surveying done by mathematical instruments?

Now, if disagreement in *one* case goes to disprove Phrenology, this agreement in four cases goes four times as far in proof of it.

Allow me now, to try *your* "expertness." Take promiscuously from the stream, 35 pebbles, and give me, by the senses of seeing and feeling, their relative size, in a scale of numbers from 1 to 20. Do the same one hour, or three months, afterwards, as was the case in the instance you cite, and if your numbers do not differ *ten times* as much as mine, I will own—not that Phrenology is not true—but simply, that I am not *ten times* as "expert" as you are. Will you try it, or acknowledge, without trying, that your argument is weak? though you have the advantage of ten to one..

As the numbering of the organs is no necessary part of Phrenology, I may give two descriptions of character, both perfect, and precisely alike, and yet not put down *the same numbers* in both cases. It is much easier to describe the character than to transfer it accurately to the chart. Yet the chart is very useful for preserving, as nearly as may be, the result of the description given. Ask your friend—not whether the *numbers*

* At the meeting mentioned I was thoroughly tried, both with and without my eyes covered, and in the fifty or a hundred organs that I remembered, there was no material difference except in one organ. In every case, but two, the size of the organ was the same, or did not differ over two-twentieths from that previously given.

on the two charts agreed, but whether the two descriptions of character agree; for this is the *only* thing with which *Phrenology*, as such, has to do. I venture this assertion, that between the two descriptions of character there is a striking, not to say perfect, similarity. *Is it not so?* If I should differ in this, which I seldom or never do, it would prove only that I was not so expert the first time as the second, or that I was more expert the second time than the first,* but it would scarcely touch the great question we are arguing—viz. whether *Phrenology* is true or false.

A physician often prescribes different, and sometimes opposite, remedies, to the same patient, under similar circumstances. Now your argument, if it proves any thing, prove that, if *ever* a single physician, has, at different times, prescribed different remedies to the same patient, in similar circumstances, *the whole science of medicine is false*—a position which no physician will admit, for scarce a single practitioner has not done the like. I doubt whether a single man of common sense would ever admit, much less *adduce*, such an argument in disproof of medicine, not to say *Phrenology*. Now the two cases are parallel. If they are not, please to show wherein the parallelism fails.

INCREASE OF THE ORGANS BY EXERCISE.

You ask, "Is an organ increased in size by constant activity, and can that increase be observed by an examination of heads?" I answer yes, to both parts of the question, and this increase can be measured by instruments, or seen on busts taken at different periods of life. And this theory is in perfect accordance with the whole process of nature, and with the fundamental principles of physiology. I should like to see the position, that the exercise of any corporeal organ, does not increase its size, questioned.

You also ask, whether, in the case of those criminals you mention, whose consciences tormented them at their first entrance on a course of crime, but afterwards ceased to trouble them, their organs of Conscientiousness diminished as they progressed in crime? I answer, unquestionably; and on precisely the same physiological principle, that the arm, when it is swung up, diminishes, both in size and strength. *Every* corporeal organ is increased by exercise, and diminished by inaction.

Yours, &c.

O. S. FOWLER.

REPLY OF VINDEX.

Again, Mr. F. states that an organ is increased in size by activity, and the increase can be observed by examination; and

* "Strange that such a difference that there should be,
"Twixt tweedle-dum and tweedle-de."

then in continuation, says: "I should like to see the position, that the exercise of any corporeal organ does not increase its size, questioned." Does Mr. F. mean that the mental organs are corporeal? If so, then the activity of the brain causes activity of the mind, and hence we have a reason why some parents shake their children for stupidity, instead of whipping them. By the latter mode they excite the *feeling*; by the former, the *mind*! Violent passions of the mind certainly do affect the body, and quicken or retard the circulation; yet we do not find that the veins and arteries are increased or diminished in size. But it is not true that a violent action of the body increases the activity of the mind; or if it be true, then we must look for a great activity of the mind in those whose whole time is spent at the treading mill. Mr. F. says his "theory is in perfect accordance with the whole process of nature, and with the fundamental principles of physiology." Comparisons drawn from *material* objects, to prove the principles which govern the immaterial mind, cannot be relied upon. It is not a principle of physiology, that the strength of an organ depends upon its size. An organ that is small, may be more powerful than one that is large. We know that by exercise, continued for a long time, the muscles of a blacksmith's arm, are first hardened and then increased in size; but this is the work of years, and the increase in size is assisted by the weight of the hammer. But the brain, which is composed of a substance different from the muscles of the arm, is not proved to be susceptible of violent motion, neither is it assisted by an external agent like the blacksmith's hammer. The brain is a soft substance which can produce but little, if any, change in the cranium, which is a hard bone. It is computed that the body undergoes an entire change once in seven years, therefore an organ must be in constant activity the whole of that period, or it will make no change in the scull.

VINDEX.

ANSWER TO VINDEX.

You ask, if I "mean that the mental organs are corporeal?" The *brain* is *certainly* a *corporeal* organ. Corporeal means, belonging to the body. The brain belongs to the body, and is therefore a corporeal organ, and of course governed by the same laws of increase and decrease that govern *other* corporeal organs. It is also the mental organ, or the organ of the mind. You say it is not true that the violent action of the *body*, increases the action of the *mind*—that exercise does not increase, nor inactivity diminish, the size of the veins and arteries. I say it is true, and appeal both to the personal experience and ob-

servation of each reader, whether, when his *body* is vigorous and active, his *mind* is not *proportionably* so; and whether, when his *body* is sluggish or drowsy, his *mind* *also* is not *equally* so; and whether the shaking of a drowsy child does not quicken his *mental*, as well as corporeal action? Never give a child any exercise, and see how fast his veins and arteries will grow. You say "the muscles of a blacksmith's arm are first hardened, and then increased. I say the two processes of hardening and increasing are *simultaneous*. You say that "comparisons drawn from *material* objects do not apply to the *immaterial* mind." I say that the brain, about which we argue, is just as much material, as the blacksmith's arm, and is governed by the same laws, one of which is, that its exercise causes its increase. It is for *you* to prove either that the powerful action of the mind does not produce a corresponding action of its corporeal organ, the brain, or else that exercise, while it increases the size of every other organ of the body, does *not* increase the size of the brain. All analogy is point blank against you, and with me.

You say, "that a mental organ is increased in size by constant activity, and that it* can be observed by examination, requires to be proved. Assertion alone is not sufficient. There is not a single case recorded by Phrenologists, of a head having undergone any change so as to prove that one organ has increased or diminished in size, compared with the other organs in the same head. It is now forty years since Gall first unfolded his theory to the world; and if any change had taken place in the relative size of the organs, we would have been informed of it long before this."

It is a universal *principle of nature*, that *every* "organ is increased in size by constant activity, and this increase of the brain can be determined just as well as that of any other corporeal organ. If "assertion alone is not sufficient," *analogy* and *physical demonstration* are *all* sufficient. *Your* "assertion alone is not sufficient" against *such* evidence. A certain hatter, in London, observed that educated and literary men generally required hats a size larger than those of laboring men. But the *bodies* of such men are generally *smaller* than those of laborers. *Why* this difference? We know that the exercise of any organ increases it—that thinking men exercise the brain, or mental organ, proportionably more than laborers; and that laborers exercise the body proportionably more than the mind, and of course, than the brain. The fact could not be otherwise, unless nature's laws should vary. It would require but a little Causality to demonstrate, that since the exercise of *all* the men-

* "It." What "size" or "mental organ?"

tal faculties causes the exercise, and of course enlargement, of the *whole* brain, the exercise of a *single* faculty, must cause an enlargement of that particular *part* of it by means of which it is exercised.

You say that Phrenologists have never recorded the case of a single organ having increased or diminished in size, compared with other organs in the same head, though they have had the observation of forty, (nearer sixty,) years. This "*mere assertion*" is both gratuitous and incorrect. Phrenological works abound with cases exactly in point. I take the following from the many "recorded" in the Phrenological Journal. The Causality of an eminent English astronomer, within five years after he commenced his astronomical observations, increased nearly half an inch in length, and proportionately in breadth, more than the surrounding organs. Another English gentleman had a cast of his head taken, annually, for five successive years. Meanwhile he stimulated some of the phrenological faculties, and avoided exercising others. Every successive cast showed an increase of those organs that were exercised, and a decrease of those that were restrained. The first and last casts differed so much that they would not have been recognized as casts of the same head. I had this fact from a gentleman, (an editor) who examined the busts alluded to, to whom I can refer you. Numbers more might be quoted. And yet you say Phrenologists have never recorded a case of the kind. If you have not read all the phrenological works, why do you make this "assertion?" if you have, why misrepresent them in this manner? This proves, to a demonstration, that you know comparatively nothing of the doctrine you oppose. Ignorance of this subject is, however, common to all Anti-phrenologists.

Several instances, both of increase and decrease, have fallen under my own observation. While examining the head of a gentleman in *Philadelphia*, I noticed that the organs on one side of it were larger than those on the other. He then stated that, for two years, that side of the head on which the organs were smaller, had not perspired, while the other, perspired very freely. This proves that the organs on that side which had not perspired, had not been active, and that those on the other side, had been. It follows then, either that the smaller organs became so in consequence of their inactivity, or else, that the larger ones had, in consequence of their activity, out-grown them. Either supposition proves that a mental organ is increased by constant activity, and decreased by inaction. An eminent Phrenologist examined the head of a distinguished

female editor, whose whole life had been chiefly occupied with books, and severe application to the abstract sciences. In course, her phrenological organs of Causality, Comparison, Mirthfulness, Ideality, Language, and Eventuality, were very large, and her observing organs, very small. She was advised to leave her abstract studies, and take up Botany, Mineralogy, Phrenology, &c. in order to exercise a new class of faculties, the organs of which are located about the eye. This she accordingly did with all her might, and in *three months* there was a perceptible increase of the organs thus exercised. I have references for the last two cases. I am also perfectly certain that since I commenced the practice of Phrenology, several of my own organs, which have thereby been called into "constant activity," have very perceptibly increased, while others, that are now exercised comparatively less than before, are comparatively smaller. This point, then, is fully settled, both by *analogy*, and by *PHYSICAL DEMONSTRATION*, that the *exercise of a particular mental faculty, causes the exercise, and consequently enlargement, of the brain*, and of course of the skull above it, so that the *strength of any faculty* can be determined by the *size of its cerebral organ*, and the size of the cerebral organ, by the external shape of the skull. Phrenology is therefore true. If this is so, of what *momentous* importance—what *immense* utility a knowledge of Phrenology might be to parents and teachers. They might cultivate or restrain—might stimulate or allay such organs as the case demanded, and thus make their children what they chose. Not, however, that the *nature* of children could thus be changed, but *excess* could be prevented, and the hand of the parent directed to the identical point of excess or defect. Yes, sir, Phrenology is destined to be of greater practical utility to mankind than *any*—than EVERY other science—greater than any mind can imagine. And yet you oppose it! But you are pardonable; for as has been shown, you do it *ignorantly*.

Yours, &c.

O. S. FOWLER

PHRENOLOGY DEPENDENT ON PHYSIOGNOMY.

You ask, "can a Phrenologist by examining the cranium, pronounce decisively whether a man is a liar, a thief, or a murderer, without reference to physiognomy?" I answer, just as well without physiognomy as with it. I will also refer you to the certificates given by the keepers of most of the prisons in Europe, which affirm that Drs. Gall and Spurzheim, in every attempt, classified the prisoners with perfect accuracy, according to their crimes. If you wish it, I will publish a few facts on this subject, or you may put me to the test, by accompanying me to a prison.

You reply, that Gall could easily determine that persons were rogues, when he saw them in prison. True—but he could not thereby determine the *class* of their crimes—whether they were sent there for stealing, for assault and battery, for murder, &c. and *this* is what Dr. Gall did. You intimate that Phrenologists determine character by the physiognomy. You know that from the time I first came to Baltimore, to this day, I have challenged disbelievers to cover the physiognomy of the subject. I have, in this city, repeatedly examined subjects before large audiences, with my eyes blindfolded, and according to the testimony of the subjects themselves, according to the testimony of all who knew them, there was a *perfect* coincidence of my description of the character, and of the character itself. One gentleman, to whom I gave large Constructiveness, stated that I had missed him there, but his wife said that this was the most correct part of the description, and he said that he had collected a great number and variety of tools, and was distinguished for his ability to draw, draught, &c. This coincides with the definition of Constructiveness given in my chart. I re-examined, blindfolded, before the Baltimore Lyceum, the head of the editor of the Chronicle. He then stated that it corresponded, *in every point*, with that previously given before an audience, at my first lecture. The first time, he was a perfect stranger to me, and the second, I knew nothing whom I was describing. And yet it is a matter of public notoriety, a fact substantiated, by the public testimony of Mr. Barnes himself, that the two descriptions agreed *in every respect*, both with each other, and with his true character. After the lecture, a gentleman produced a little boy. I said he was a thief—was cunning, deceitful, lying, haughty, stubborn, proud, ungovernable, &c. The gentleman said, “your description is perfectly accurate. Till now I have been a skeptic.” You see that *I* can detect a rogue as well in a church as in a prison. While discussing, before the Baltimore Lyceum, the question “whether Phrenology ought to be ranked among the exact sciences,” my opponent, after adducing precisely the same objections that you adduce, and in the same style, wrote the character of a Mr. Wolf, in the form of answers to questions. These questions he put to me. My answers were recorded, and compared with his, before the audience. The two agreed *perfectly*, except that he said Mr. W. had no imitation at all; I said he had it large. A gentleman who had been intimate with for him fifteen years, said he had it large. Appeal was then made to Mr. W. who said, that though he was no mimic, yet he could draw, sketch, draught, take profiles, &c. with much more than ordinary facility. I did not say he could *mimic*, for

he had but little Secretiveness. The cheering was tremendous, and the Lyceum decided, not only that Phrenology was one of the sciences, but that it was one even of the *exact* sciences. I can detail thousands of cases in which I have not only corrected person's opinions of each other, but even of themselves. I gave to a certain gentleman in this city, small Eventuality, and large Ideality, telling him that he could write poetry. He said that though he loved poetry, he had no talent at all for writing it. He however, tried it. His effort was completely successful, and his poem full of poetic fire. He remarked that this was his first effort, but a friend of his youth reminded him, that while young, he had written several pieces, which were copied and admired throughout the neighborhood. His small Eventuality had let the incident slip from his mind. I have his certificate that I described the character of his nephew, who is living with him, as well as, or even better than, he himself could have done.

I have said it publicly, and often repeated it, and here again repeat it, that I had even rather the physiognomy of the subject would be covered; and am perfectly willing to examine even with my own eyes blindfolded. So that, even if I do tell by the physiognomy, the *argument* that I do, has no weight; because I challenge you to remove *all possibility* of my determining character except by Phrenology.

FATALISM.

You charge me with saying, that "a Phrenologist could pronounce decisively whether a man is a liar, a thief, or a murderer;" and hence argue, that if Phrenology is true, Deity is not benevolent,—that moral accountability is destroyed,—that a child is a murderer, liar, thief, &c. before he can lift a table knife, &c. I have never made such a statement. If I have, quote the passage, *and the context*. Your whole argument, then, about Phrenology militating against the goodness of Deity,—destroying moral responsibility,—a child's being a murderer while yet in the cradle—falls; for its foundation is removed.

The paragraph of "VINDEK," on this subject, is the only one I do not quote entire. I omit it only because the objection he professes to state, is not stated in so strong and tangible a manner as I hope to be able to state it myself. See if I do not do it ample justice.

Phrenology, says the objector, necessarily destroys all free agency, and with it all moral and religious accountability. The leading doctrine of this science is, that moral action and conduct are the result of, or at least conform and agree with, the physical form of the cranium. This conformity, then, must be

the relation of *cause* and *effect*—*necessary* and not accidental. Therefore every moral agent must be ruled by this relation, and has no power whatever of deviating from it, which amounts to a full denial of free agency.

The objection, illustrated, amounts to this:—If God created one man with those organs very large, which, when large, lead to stealing, lying, quarreling, fighting, licentiousness, murdering, or vice of any kind, he is thereby forced to commit the corresponding crimes. He is not, therefore, blameable for his vices, and consequently not punishable for them, since he cannot help himself. If God created another with the moral, or intellectual organs large, no thanks to him, that he is kind, liberal, just, virtuous, intelligent, &c. for he is made so by the *shape of his head*, and not by his own free choice. The blood-thirsty Nero, and the philanthropic Howard, are alike virtuous, alike vicious, since each acted in conformity with the physical formation of his head—as God designed and created him to act. If another is created destitute of the organs of Veneration and Conscientiousness, how can he worship his Creator, or deal justly, or resist temptation, without these organs? and how can he be blamed for not doing what he cannot do? Therefore, Phrenology, if true, destroys all free agency, destroys all power of voluntary choice, and with them all accountability, all virtue, all vice, all future rewards and punishments, all morality; for Deity created the organs, and the organs produce the actions, so that sinful man is *forced* to do just what he does do. Deity is, therefore, the author of all sin.

To this objection, it is answered—

1st. It is a MATTER OF FACT, that one man *is* a Nero, and another a Howard—that one *has* a strong propensity to steal, another to deceive, another to murder, and another to give. One is timid, another quarrelsome—one talented, another foolish, one inclined to virtue, another prone to vice, and others again are pre-eminent, both for their virtues and their vices. That certain vicious propensities *do exist*, and are *very strong* is an ABSOLUTE MATTER OF FACT—a fact that every where stares every observer of human nature, *full in the face*. Almost every newspaper is blackened with the horrid detail of some cold-blooded murder—of some fatal duel, or a manslaughter, or a robbery, or a rape, or some other shocking, or disgusting crime. A gentleman recently entered my office, desiring me to tell him the *whole* truth. At the close, he remarked that the description was perfect, only that one *marked*, one *predominant* trait of character had been omitted. “And I can tell you what that is, sir,” said I, “you have a very strong propensity to steal.”

"You are right, sir," replied he, "yet you and I are the **only** persons that know it. Notwithstanding all my efforts to rid myself of it, the propensity still exists, and is well nigh irresistible." A lad was recently brought me, whom I described as a lump of wickedness, yet talented. His uncle remarked, that he never saw his equal, either for depravity or talent. I have seen—every observer of human nature must also have seen, similar cases in abundance. Indeed, is there a single individual who is not himself an instance—that is, who has not some vicious propensity—some "easily besetting sin?" I repeat that the objection lies against **ABSOLUTE MATTERS OF FACT**. Now what difference does it make whether a certain vicious propensity is, or is not, always accompanied with a certain prominence on the head, and another virtuous or vicious propensity, accompanied with another prominence on another part of it. The objection lies, *not* against one's having the *phrenological organs*, which are mere *physical signs* of the propensities but against his having the **VICIOUS PROPENSITIES THEMSELVES**—*not* against the *phrenological explanation* of these facts, but against the **FACTS THEMSELVES**—against the *system of nature*—against the *government of God*. Since then your objection *really* lies against the *existence of vicious propensities*, and since daily observation, if not personal experience, forces you to admit the existence of these propensities; you are obliged to admit the very thing to which you object. And since you admit, equally with myself, the very thing to which you object, it belongs to you to answer your own objection, rather than to me. But further. If Phrenology did *not* decide that one man is a liar, another a thief, a third virtuous, a fourth talented, &c., it would not correspond with facts, and therefore could not be true. This correspondence with facts, rather proves than disproves, Phrenology.

How man came by these propensities, how far he is depraved, in what the essence of depravity consists, &c. are theological rather than phrenological questions. I say nothing about them.

2d. Divine agency either does or does not influence human actions—either *is* or *is not* concerned in bringing about events. If this is *not* the case, Deity does not rule, and has no hand at all in any thing that transpires among men. But if Deity *does* rule,—if *Divine* agency is efficient in forming human character and bringing about events, just so far as this is the case, so far *human* agency cannot be efficient. That is, so far as *God* rules, so far *man* cannot rule; so far as *Divine* agency forms human character, and influences human conduct, so far, *free* agency cannot do it. So far, then, as your objection lies at all

against Phrenology, it *also* lies, and with *equal weight*, against Deity's having *any hand at all* in *any thing* that concerns human character and conduct. It makes not the least difference whether Deity forms human character, and influences human conduct by direct supernatural agency, by circumstances, or by means of phrenological organs. Your objection lies against Deity's having *any hand at all*, *either in forming human character, or in influencing human conduct*, or in bringing about events.

What, then! Mr. objector, do you really design wholly to reject Divine agency in the formation of human character, and in the management of human concerns? and, by denying that God gives any bias whatever to human character, *virtually* deny that he *rules*? If you answer no, drop your objection at once; if you say yes, it is horrid blasphemy, and downright atheism. One of these you must do. Choose for yourself. But if you admit free agency, which your objection presupposes; and also that God rules, which you must do or be an atheist, then answer your own objection: for it lies just as much against what you admit, as it does against Phrenology; and an objection is always considered as fully answered, when shown to lie against what the objector himself admits.

"But," you reply, "you do not answer the objection by throwing it back at *me*—you do not get yourself *out* of the snare by getting *me into it*." True, sir, but I thereby shut *your* mouth. First get out of your own snare, which you have laid for me, and you will thus get me out of it. That is, answer your own objection as it applies to *matters of fact*,—to the *superintendence of Deity*, and you will have answered it as it applies to Phrenology. Till you *do* thus answer it, it belongs to you to drop it, since by urging it at all, you virtually urge it also against the works and the government of God, and may settle your difficulty with your Maker. But read on, and see how handsomely Phrenology will help us *both* out of the snare.

3. These phrenological organs are only the *corporeal instruments* by means of which the mind exercises various mental functions. As the brain is the *general* organ of the mind;—so these several portions of the brain are the *particular* organs of the several faculties. These organs grow and increase by exercise, just as the hand, and every other corporeal organ does. The right hand is generally larger than the left, only because it is exercised more. And, as by seeing how much the right hand is larger than the left, you can determine how much more it has been exercised; so by seeing how much the organ of Benevolence is larger than the organ of Cautiousness, you can determine how much more the organ, and of course the

faculty of Benevolence, has been exercised more than the organ, and consequently faculty, of Cautiousness. These organs, then, are only EFFECTS of the exercise of certain mental faculties, and not their *causes*—and the size of each organ is only a physical index, showing how much the free agent has chosen to exercise the corresponding faculty or propensity. Large Acquisitiveness, instead of *forcing* its possessor to steal, is only an external sign, showing how much the subject has chosen to exercise a thievish propensity. Large Destructiveness, instead of compelling, or even urging, its possessor to murder and revenge, only shows the strength of his murderous revengeful feeling. The *size of any organ*, then, is itself determined by the *strength of the corresponding faculty*, instead of the strength of the faculty being determined by the size of the organ.

True, if an organ is very large, its corresponding faculty or propensity is proportionably and spontaneously more active, and often well nigh uncontrollable. But the subject had no right whatever to indulge it, and thus increase its strength. In *this chiefly* lies his guilt. The strength of the depraved propensities is in proportion to their indulgence. His guilt is also in proportion to the same indulgence—that is, his guilt is in proportion to the strength of his depraved propensities. Are the desires of the libertine, the thief, the murderer, &c. the less criminal because they have been stimulated, and indulged, and thus increased, till they are now too clamorous, too powerful to be controlled? By no means; but the stronger these depraved desires, the greater their possessor's guilt. So it is with the phrenological organs. They are not inordinately large unless the corresponding faculties have been inordinately indulged, and this indulgence is the clearest, the *strongest possible* proof, of the subject's guilt. It follows then, that very large Destructiveness, Acquisitiveness, Secretiveness, Amativeness, &c. so far from excusing the murderer, the thief, the hypocrite, the libertine, &c. are only PHYSICAL WITNESSES of *their guilt*.

If an individual wishes to reduce the size of an organ, let him cease exercising the corresponding faculty, and it is done. Swing up your arm, which you have made large and strong by exercise, and it will soon become small and feeble, by inaction. So, swing up any organ, that is, cease to exercise the corresponding faculty, and the pressure of the air on the skull, which equals fifteen pounds to the square inch, will soon remove the protuberance. This is not all theory. It is proved by *actual experiment*, by *physical demonstration*. One of the facts stated on page 35, is in point. It is a matter of fact, that as old age advances, the feeling of Amativeness generally decreases, and disappears sooner than the other faculties. The same

is also true of the phrenological organ. Both the function, and also the organ, appear later, and disappear sooner, than those of the other faculties, and their appearance, strength, and departure, keep pace with each other.

And if an organ is small, say that of Conscientiousness, or Veneration, this deficiency only proves, *not* that the free agent *could* not be just, or worship his Maker, but simply that he *did* not and *would* not do it. Every individual has more or less of every organ given him. He can then, by exercising what Conscientiousness and Veneration he has, obtain more—can, by “occupying one talent,” increase it to “five talents.” But if he neglects to exercise what Conscientiousness and Veneration he has—if he “buries his one talent in the earth,” “even what he has, will be taken from him,” and he, for his guilty misimprovement of the one talent, be justly “cast out into outer darkness.” True if he has but small Veneration, and another has the organ large, he cannot worship his Creator with all the fervor, and heart-felt devotion that the other can. Nor is this required of him; for “to whom much is given, of him much will be required.”

Every individual, then, is guilty, *not* for any excess or deficiency of his phrenological *organs*, but the excess or deficiency of the corresponding *propensities*; and of course, for the over indulgence or neglect of those propensities. As the organs grow by exercise, and are the *effects* rather than causes, of the exercise of their corresponding faculties and propensities, an individual is just as guilty for having depraved propensities, and with them large corresponding phrenological organs, which are mere physical signs, showing how much he has chosen to indulge these depraved propensities, as for having these depraved propensities, *without* the corresponding organs. So far as Phrenology is concerned, he is left just as free to act with organs as without them—to cultivate one organ, or class of organs as another; and perfectly free to cultivate any organ to any extent. What greater scope can the most strenuous advocate of free agency desire? This corresponds exactly with your own favorite doctrine of free agency, since it leaves every man free to determine his own character, and puts into his hands the power of giving, to a greater or less extent, just such a shape to his head as he chooses. I entirely mistake, or this objection is fairly stated and fully answered.

“But,” continues the objector, “did not God originally impart to one individual more of one faculty and less of another, so that the exercise of those faculties in that proportion in which it was originally given, caused, in one, a large development of the organ of Benevolence, and a small development of the or-

gan of Destructiveness; and in another the contrary organization? Did not the Creator, for instance, originally impart to the pirate Gibbs, a large measure of the faculties of Destructiveness and Acquisitiveness? to Howard, of Benevolence? to Newton, of Causality and Observation? so that each became what he was, and had the corresponding phrenological organization, in consequence of exercising his faculties in that proportion in which they were originally given? You thus only throw the objection still farther back than the exercise of the faculties, but do not yet fully meet it."

How much more of the faculties of Destructiveness and Acquisitiveness were originally given to Gibbs,—of Benevolence to Howard,—of Causality and Observation to Newton, &c., Phrenology does not pretend to decide; as it nowhere attempts to account for the *origin* of phenomena, but only to explain them. That there exists among men a heaven-wide difference, and that this difference embraces every conceivable variety of character, disposition, and talent, is an *absolute matter of fact*. Now this difference *must* be either inherent in our nature, and the original design and creation of the Deity himself, or else the product of circumstances. If you admit that in the creation of man, *God* makes this difference, you urge, against the works of Deity, the very difficulty which you urge against Phrenology, and may therefore settle it with your Maker. But if you say that it is the product of circumstances, you must allow that these circumstances are under the control of the Deity: so that, say what you will, it must be allowed that this difference among men—this endless diversity of character, is the product, either directly, or through the medium of circumstances, at least in part, of Divine agency—that, either at the original creation of the faculties, or by circumstances,—by means of phrenological organs, or in some other way, God gives more or less bias to human character. To urge this objection, then, is to quarrel with the government of God. You may urge it, then, as much as you please. But if this difference were all the product of circumstances, similar circumstances would always produce similar characters; and opposite circumstances, opposite characters—on the principle, that like causes produce like effects. Yet the reverse is often true. Similar circumstances often produce opposite characters and talents, and opposite circumstances similar characters. You must then admit that this difference is made under the superintending direction of Deity. And if you admit this, you admit the very theory to which you object. So far as Deity has any hand at all, either directly or through the medium of circumstances, in producing this difference, so far Divine agency foregoes and

cramps human agency, and so far your objection lies, but no farther. That is, just so far as God rules; so far your objection lies against his ruling, but no farther, and against nothing else. So far, then, as you urge this objection, so far you "charge God foolishly," and may settle it with your Maker. And mark this, that your objection lies with as much weight against Deity's making this difference by means of circumstances, as by means of developments on the cranium. *It lies against Deity's making ANY difference among men—against his giving ANY bias in any way to human character—against his having any influence at all among men—that is, against his ruling.*

That there should be an original difference among men, is perfectly coincident with the whole system of nature. Do you ever see two faces, or even features precisely alike? Search throughout the immense foliage of the forest, the waving fields—indeed, search throughout all nature, and can you find in it two leaves, two twigs, or *any* two substances exactly and precisely alike? Diversity and variety, characterise all nature. And is *man* an exception? By no means. His features, his talents, his inclinations—indeed all things pertaining to him, show both an original difference, as well as similarity, in the formation of his mind. If there were no difference among men—if all were cast in the same mould, and disposed to think alike, and act alike, and talk alike, and do every thing alike, what a stagnant sea, life would be! No variety! no diversity of character! That must be a most unenviable world in which there was no variety, against which your objection did not lie!

4. "But," you say, "since we see every shade of character, and every degree of depravity; and vastly more of virtue than vice—of wickedness than purity—and since Deity made all this difference; the conclusion is inevitable that he, at least, laid the foundation of all the wickedness that exists; that he made all the difference between a Howard and a Gibbs, and as he made this difference, there is no more virtue, no more vice, in the one than in the other. Thus far you have only admitted the objection, and that in all its bearings. You admit that which destroys free agency, and moral accountability."

And so do you, Mr. objector, that is, if I do. According to the rules of debate, it is your duty, since you urged the objection, and admit what you urge it against, to answer it. My next reply will however, help us both entirely out of the fog.

5. I rely *chiefly* on the following, as the conclusive reply to this objection. It is a fundamental principle of Phrenology, that **EVERY FACULTY IS ORIGINALLY GOOD, and its PROPER EXERCISE, VIRTUOUS.** Then all vice, and all sin, are the *excess* or

perversion of some good faculty. I will instance the case that can be found. The faculty of Destructiveness, when perverted, leads to murder. On analysing it, we find to be simply a propensity to destroy, and inflict pain. With this propensity, man could never fell the forests, destroy the plants and animals that are prejudicial to his happiness, extirpate nuisances, punish the guilty, make himself feared, and defend himself. Without this, he would be a tame milk-water sop, so tame, so chicken-hearted, that he could be abused with impunity. But this organ, so useful, so absolutely necessary, even to man's *existence*, degenerates, when perverted, into sternness, harshness, violence of temper, rage, revenge, murder, &c. Yet these are the *abuses*, and not the legitimate of the faculty. Now, no matter how strong the propensity *provided it is properly employed and controlled.*

An illustration. There lives beyond a certain marsh, which is infested with beasts of prey, a poor starving family. Benevolence prompts you to carry them food, to relieve their distress. But without a weapon of defence, the wild beasts destroy the food, and you with it. There is then put into your hands a sword, which is analagous to the organ of Destructiveness. Now, as you are not obliged, because this sword is so sharp, ever so destructive, to thrust it through the heart of every one you meet; so be the faculty of Destructiveness so powerful, you are not therefore obliged to abuse it to the injury of others. By no means. Let your sword rest in its scabbard, till circumstances demand its exercise—till your food is attacked, and then mow down those savage beasts, or still more savage men, that would rob you. And as, when the exercise of the sword is demanded, the keener and more destructive it is the better; so the more powerful the organ of Destructiveness the better: provided you make a proper use of it. Indeed it is often, if not *generally* impossible to be benevolent without the aid of Destructiveness. The happiness of society absolutely *demand*s the punishment of those that disturb it. But you cannot punish without the exercise of Destructiveness. There is just as much virtue in punishing the guilty, as in relieving the distressed—in the exercise of Destructiveness, where it is called for, as in that of Benevolence, where it is called for.

So of Acquisitiveness, which desires property. Without this desire, who would lay up in health, for sickness; in the vigor of life, for old age? Who would build cities, enclose and cultivate fields, engage in commerce, make books, or accumulate property of any kind? It is this organ that brings within our reach most of the comforts, and even luxuries, of life. It is more from *pure instinct*, than reason, that man lays up the

property which enables him to feed the poor, relieve distress, spread religion, and promote human happiness in ten thousand ways. But this same propensity to acquire, also leads to stealing, covetousness, and, with large Destructiveness, to oppression. Yet these are the *abuses* of a faculty, the proper exercise of which is both highly beneficial, and even *absolutely necessary*, to the well being, and even *existence*, of society. The same is true of every other organ; so that virtue and vice consist, *not* in the faculties themselves, which God made, nor in their relative strength, but in their *proper* or *improper* exercise, and this depends on the volition of the free moral agent.

And not only is every faculty originally good, but every faculty can be turned, either to a good or to a bad account, according to the volition of the subject; and one organ just as well as another. Any small organ can be abused, any large one perverted, and *vice versa*, according to the volition of the subject. Small or large reasoning organs can be employed to prove Infidelity, or Christianity—in the nobler pursuits of science, or in gratifying mere sensual appetites. Veneration can be employed as well in Pagan, as in Christian worship, and produces both bigotry and sincere devotion. Benevolence, Conscientiousness, and every other organ, can be perverted, and then its exercise, becomes vice. A good endowment of the propensities, is a *sine qua non*—an indispensable requisite to a virtuous character. One without them is so effeminate, so puerile, that he cannot be efficient or energetic, though possessed of high intellectual and moral endowments. A man may be as virtuous in the exercise of the propensities, as in that of the moral faculties or intellect. True, the virtue arising from the proper exercise of the propensities, may not be so elevated in its character, yet is virtue still. The proper exercise of love, be it ever so strong, is equally as virtuous, as that of devotion, almsgiving, or any logical investigation. Who does not admire the strength and tenderness of woman's love, as the most virtuous in her character? As even more so than kindness or intellect? In this view of the subject, Deity never did make, and, till the signature of the faculties are changed, never *can* make a bad man, or create a bad man. Phrenology, then, while it wholly exonerates Deity, throws the whole guilt of sin upon the committer of it, and, instead of excusing the moral agent, weighs him down with immeasurable responsibility. Instead of diminishing, it greatly *enhances* the guilt of the sinner. He takes good organs and makes a bad use of them; and is therefore hundredfold the more guilty. He has no right to pervert his nature, and prostitute heaven's richest gifts. Let him act as Deity made him to act, and he is perfect, be his head of any

shape whatever. In this view of the subject, Phrenology not only does not diminish moral responsibility, and the guilt of sinful actions—not only does not lead to fatality, but even furnishes an answer to those that urge this objection against the Christian religion. Suppose the following interview between a Christian, an Infidel, and a Phrenologist.

The Deist names the most depraved character imaginable—say that of the pirate Gibbs—who murdered 400 human subjects, ravished, and then horribly murdered, those defenceless imploring females that fell in his way;—and says to the Christian, “Did not God make this wicked wretch, and make him too, with all his vicious propensities?” “Yes,” must be the reply. “And does he not, according to your doctrine, punish him for his crimes?” “Certainly.” “That is, Deity creates mankind depraved, and then punishes him eternally for being depraved. Surely the licentious Jupiter of the Romans, is far preferable to the tyrannical God of the Christian. Away with a Deity and a doctrine so revolting to common sense and common justice.” The Christian appeals to revelation; but the Deist rejects. Let the Christian say what he will, it is utterly impossible to wrench this powerful weapon entirely from the hands of the Deist. But the *Phrenologist* does this effectually and completely, by saying, “True, God gave to Gibbs large Combativeness, Destructiveness, Acquisitiveness, &c.; yet these organs, so far as God is concerned, were created good, given for a good object, and are absolutely necessary to his happiness. If he prostrated these originally good faculties, to a bad purpose, shamefully abused and perverted them, and instead of employing them as his Maker designed, in promoting his own happiness, and that of others—he so abuses them as to make himself depraved, and others most miserable. He had no right, whatever, to turn his originally good faculties, to a bad account; and in doing this, he, and he alone, is guilty, and of course punishable.”

The objector may now carp as much as he pleases; but let him remember, that either of the above answers completely shuts his mouth. Let him remember, that his objection lies not only against *matters of fact*, but against one having the *depraved PROPENSITY*, or rather against any man having *ANY* propensity whatever, either good or bad—that so far as it lies at all, it lies against God’s ruling; against his having any agency at all in forming human character, and that because he has the agency—that every man is perfectly free to give to his heart any shape he pleases,—and that every organ is good, and in proper exercise, virtuous. Now if Phrenology’s leading to fatalism, would prove it untrue—its leading from fatalism, prove IT TRUE. The objection is then favorable to its truth.

Yours, &c. O. S. FOWLER.