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SYNOPSIS
OF
PHRENOLOGY:
PRESENTING
GENERAL PRINCIPLES OF THE SCIENCE,
A BRIEF DESCRIPTION OF
THE MENTAL ORGANS,
AND
THEIR LOCATION;
ALSO,
A COMBINATION,
SHOWING THE MANNER IN WHICH THEY ASSIST
OR COUNTERACT EACH OTHER.

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"WHOEVER WISHES FOR TRUTH IS A PHILOSOPHER."—*Spurzheim*.

THIRD EDITION

BOSTON:

PRINTED BY A. J. WRIGHT, 3 WATER STREET.

1844.

Phil 5924.1

1866, Apr. 2.
Gift of
Samuel A. Green, M.D.
(died 1851.)



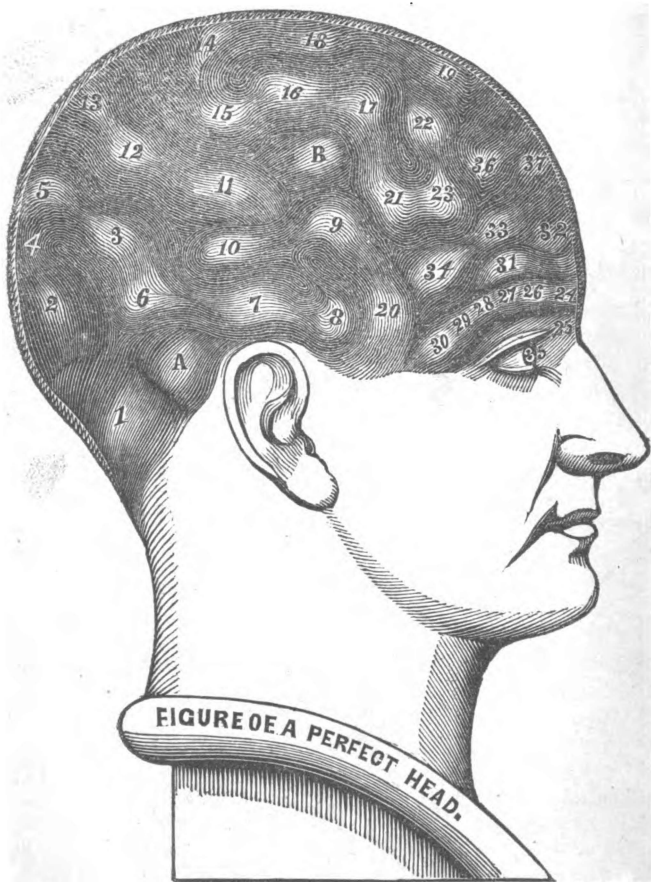
WASHINGTON.



JEFFERSON.



HARRISON.



EXPLANATION OF THE ENGRAVING.

THE figure on the opposite page presents a view of the convolutions of the brain after the skull is removed. The figures correspond with the following numbers, and show the location of the corresponding organs.

- | | |
|--------------------------|-----------------------|
| 1. Amativeness. | 20. Constructiveness. |
| 2. Philoprogenitiveness. | 21. Ideality. |
| 3. Adhesiveness. | B. Sublimity. |
| 4. Inhabitiveness. | 22. Imitation. |
| 5. Concentrativeness. | 23. Mirthfulness. |
| 6. Combativeness. | 24. Individuality. |
| A. Vitativeness. | 25. Form. |
| 7. Destructiveness. | 26. Size. |
| 8. Alimentiveness. | 27. Weight. |
| 9. Acquisitiveness. | 28. Color. |
| 10. Secretiveness. | 29. Order. |
| 11. Cautiousness. | 30. Number. |
| 12. Approbateness. | 31. Locality. |
| 13. Self-Esteem. | 32. Eventuality. |
| 14. Firmness. | 33. Time. |
| 15. Conscientiousness. | 34. Tune. |
| 16. Hope. | 35. Language. |
| 17. Marvellousness. | 36. Casualty. |
| 18. Reverence. | 37. Comparison. |
| 19. Benevolence. | |

PHRENOLOGY.—ITS USES.

PHRENOLOGY is a system of the philosophy of man, as a physical, intellectual, and moral being. The natural sciences treat of natural objects, their nature, their use, and the relation they sustain to each other; in like manner this science treats of man, his nature and the relation he sustains to the world and to his fellow man.

It is useful to all, however, high or low rich or poor:—*First*, to individuals—in showing for what they are best calculated in the various *pursuits* of life, and who are their most suitable companions, partners and associates in the different *relations* of life: *Second*, to parents and teachers—in unfolding the *peculiar* talents and dispositions of the children and youths under their care, by which they will be enabled to educate and train them for the pursuits for which Providence designed them, and in which alone they can be successful and truly happy: *Third*, to the physician in his treatment of the insane, in a rational and successful manner: *Fourth*, to clergymen—in unfolding the peculiar dispositions and tastes of their hearers, it will enable them to adapt their discourses and labors with singular success to all: *Fifth*, to legislators—in making laws that will protect the innocent in the enjoyment of their rights, and, at the same time, so punish crime as to reclaim the unhappy offenders and restore them to the paths of virtue and honor: And *Sixthly*, to the world—in showing the relation that subsists between the different races of men—what part each is to act in the great work of human improvement that is now going on, how the ignorant can have their understandings enlightened and the depraved their thoughts humanized and elevated.

A CHART,

EXHIBITING THE PHRENOLOGICAL CHARACTER OF

As given by _____

Temperament,
Size of Head,

Size of the Organs of the

DOMESTIC PROPENSITIES.

- | | |
|---------------------------|--------------------|
| 1. Amativeness ; | 3. Adhesiveness ; |
| 2. Philoprogenitiveness ; | 4. Inhabitiveness. |

OF THE SELFISH PROPENSITIES.

- | | |
|------------------------|----------------------|
| 5. Concentrativeness ; | 8. Alimentiveness ; |
| 6. Combativeness ; | 9. Acquisitiveness ; |
| 7. Destructiveness ; | 10. Secretiveness. |

OF THE SELFISH SENTIMENTS.

- | | |
|---------------------|-------------------|
| 11. Cautiousness ; | 13. Self-Esteem ; |
| 12. Approbateness ; | 14. Firmness. |

OF THE MORAL AND RELIGIOUS SENTIMENTS.

- | | |
|-------------------------|------------------|
| 15. Conscientiousness ; | 18. Veneration ; |
| 16. Hope ; | 19. Benevolence. |
| 17. Marvellousness ; | |

OF THE SEMI-INTELLECTUAL SENTIMENTS.

- | | |
|------------------------|-------------------|
| 20. Constructiveness ; | 22. Imitation ; |
| 21. Ideality ; | 23. Mirthfulness. |
| B. Sublimity ; | |

OF THE PERCEPTIVE INTELLECT.

- | | |
|---------------------|-------------------|
| 24. Individuality ; | 30. Number ; |
| 25. Form ; | 31. Locality ; |
| 26. Size ; | 32. Eventuality ; |
| 27. Weight ; | 33. Time ; |
| 28. Color ; | 34. Tune ; |
| 29. Order ; | 35. Language. |

OF THE REFLECTIVE INTELLECT.

- | | |
|-----------------|-----------------|
| 36. Casuality ; | 37. Comparison. |
|-----------------|-----------------|

P R E F A C E .

FROM the experience the Author has had in Phrenology he is aware that much remains to be done before the science will be applied to the high purposes it is destined to accomplish; hence any work, however humble, which will diffuse useful information among the body of the people, will be the means of increasing the sum of human happiness.

If the readers of the following pages are able to collect some useful hints, or are induced to examine the subject and learn their own powers of mind, and are thereby led to discharge more faithfully the important duties of life, the hours spent in preparing them would not be mis-spent.

OUTLINES OF PHRENOLOGY.

PHRENOLOGY is the science of mind. It treats of the several mental faculties and traces them to their respective organs—the convolutions of the brain. The relation existing between the mind and its material organ, the brain, belongs to that class of truths, which though coeval with mind itself, yet were left for man to discover by his own research.

The revolution of the planets around the sun has doubtless continued since their existence, yet it was left for Copernicus and others to search out and reveal this now simple truth.

The laws which regulate the planetary systems have ever operated as at present, yet these were unknown until Newton was raised up to trace them.

The blood in the human frame has circulated in the same way ever since man was brought into existence, yet this was a hidden mystery until Harvey, by his superior penetration brought the whole to light.

So of Phrenology. The brain has ever been the organ of the mind; and upon its development, shape, and quality, the mind has always depended; yet no man could understand, much less explain this, until Joseph Francis Gall, of Vienna, with a mind constituted for the express purpose, became the instrument to discover and present the important truth. To accomplish this was not the work of a moment, but of years of close application and untiring research. The incident which turned his mind into this channel was the following:—When a child, he observed that his playmate learned more rapidly than himself and yet he bestowed less attention upon his studies. At school, he observed a boy who could commit to memory easily, and noticed that his eyes were prominent, and set far apart in his head. While at the University, he noticed that those students who excelled in this particular had a similar appearance. Taking a hint from this, he was led to believe that the ability to commit to memory easily depended upon the fullness and width between the eyes.

Thus he had discovered a fact which every day's observation substantiated. Upon analyzing this, it resulted in the discovery of the organs of form and language, which were situated between the back of the eyes. His attention was now directed to the anatomy of the brain, and at length concluded that the different powers of the mind depended upon the differences in this organ. To prove this he constantly observed the phenomena of mind. While physician to a widow of irreproachable character, but who was subject to violent nervous affections, during which

she was thrown into violent paroxysms; he was one day called to support her head, and noticed a remarkable development of the cerebellum or little brain. Knowing her strong attachment to the other sex, it occurred to him that the cerebellum might be the organ of physical love—and, following out the hint, he found that all those persons who were remarkable for strong attachment to the opposite sex, possessed this organ large. Hence he called it the organ of "Amativeness or Physical Love."

He afterwards met a distinguished traveler, and noticed two *prominences* above the internal angle of the brow, where Locality is now situated. He was led to suppose that this was the organ that prompted him to travel and remember places, roads, &c. Observation confirmed his supposition, and he called it the organ of Locality. He afterwards noticed a difference between the males and females of certain species of animals in the region of the brain, directly above the occipital spine, the females being more prominent. This was noticed particularly in monkeys. The question occurred, what trait of character do they manifest in accordance with this development? He could think of nothing unless it were attachment for young. He then compared those species which were remarkable for this attachment, with those almost destitute; also observed those *persons* remarkable for the same trait, and found that this was the function of that part of the brain. He called it Philoprogenitiveness. Those who are large in this region have it in proportion to the size of the organ. In this way he discovered several organs, and was led to believe than an organ might be found for every faculty. To prove this, he devoted several years of close application, and succeeded in locating twenty-six organs by a process similar to the one described. Although we ascribe to Dr. Gall the honor of discovering the science, yet we are greatly indebted to Dr. Spurzheim for the assistance he rendered by reducing it to a system; while Combe, Caldwell, Fowler and others, have done much to bring it into practical utility.

Man is a two-fold being, composed of mind and body. The mind is the principal or substantial part: the part that hears, sees, tastes, smells, loves, hates, thinks, reasons, wills and understands; but it is entirely dependent on the body for its ability to do those things in this material world, as is evident from the fact, that, without the eye of the body, the mind cannot see the sun nor any thing in the world, neither can it hear without ears or feel without nerves and so on. Hence the necessity of noticing the body in its various conditions as the first step in investigating mental phenomena. By this mode of investigation, we have established by a great number of facts, the following principles:—

I. *The brain is the organ of the mind.* Phrenology does not

attempt to describe the *nature* of mind, but simply asserts that the brain is the material organ by or through which it acts, leaving the metaphysician to define its nature according to his own ability. The first proposition is proved by the fact, that where there is no brain there are no mental manifestations,—also by the fact that idiots possess very little brain compared with other men. This will be readily seen by comparing the heads of Washington, Franklin, Bacon, Byron, Napoleon, and other distinguished men with idiots; also by comparing those nations who have large heads with others having small ones, the former will be found to rule the latter. The English and Hindoos are in point, where a few hundreds rule as many thousands.

It is proved also by the following facts:—

Injuries upon the head affect the mind, while the same injury upon other parts will leave it unimpaired;

The mental faculties appear and disappear at the time of the development, maturity and decay of the brain:

Disease upon the brain produces insanity;

Mechanical pressure upon the brain destroys all mental power.

II. *As the mind cannot be a unit, or single faculty, but a combination of faculties, its instrument, the brain, must consist of as many organs as there are faculties.* This is in accordance to the law which assigns to every member a separate duty. As the eye and ear have separate duties, and can never discharge the duties of each other, so the different convolutions of the brain have their separate functions and can only perform them. Thus one convolution is the organ of benevolence, another the organ of Firmness; other parts constitute the intellectual organs, and different parts are the organs of the propensities. But it must not be supposed that the convolutions correspond with the boundaries of the organs, as marked upon the drawings and busts—but simply that those convolutions which occupy different parts of the skull, are adapted to receive impressions from the qualities of mind and matter, in precisely the same manner as the optic nerve receives impressions from the rays of light, and the auditory from the vibrations of air.

By examining the structure of the brain, it will be perceived that the convolutions do not correspond with the shape of the organs, but different parts of the same convolutions perform very different offices, in precisely the same way that the nerves, which resemble each other, and have the same origin, yet possess very different powers and qualities.

It must be borne in mind that, although the several organs which constitute the brain are connected at the base, yet they act independently, and oftentimes in direct opposition to each other.

For instance: Acquisitiveness prompts us to acquire and lay up property, while Benevolence would bid us distribute it to feed.

the hungry and relieve the suffering. Destructiveness gives energy, makes us hasty and passionate, while Cautiousness would make us prudent and careful. Self-Esteem tends to pride, while Reverence leads to humility. Thus the organs acting in their respective capacities, combining in various ways, give the endless variety of character observable among men.

That there is a large number of faculties with the corresponding organs, is proved by the different talents which different men possess. If the mind were a *single* faculty, or unit, then the man who could do one thing well, could do any thing else equally well, which is not the fact. One man could write good poetry, but can never learn to sing well. Another is a good mechanic, but would never be a good reasoner; a third can reason well, but cannot excel in figures.—Thus, men who are equally strong, with equally large heads, cannot do the same work. Now, on the supposition that there are as many organs as faculties, then it is plain that some of these organs may be large while others are small; and when one organ or set of organs is well developed, then the faculties which depend upon them will be active and strong. If, for instance, Time and Tune be large, there will be power to sing; or if Constructiveness, Imitation, Size, Weight, &c. be large, the person may be a good mechanic, but a poor scholar or a bad reasoner, unless Causality and Comparison are also well developed.

Again, it is proved by our ability to do several things at the same time. When walking with a friend, for instance, we converse about the conduct of some vicious person, and illustrate by calling to mind past events; thus we walk, talk, gesticulate, remember, reason, love and hate at the same time.

The plurality of the faculties is also proved by dreams where some organs are asleep, while others are awake, hence the incoherency of dreams. Let, for instance, Caution be active while the reasoning powers are asleep, and we have the most frightful dreams imaginable; every danger is magnified an hundred fold, and Causality is not awake to point out the inconsistency. On the other hand, when Caution is asleep, all danger is out of the way; what we so much dread when awake is no longer an object of fear. We know no fear.

The same is proved by monomania, or partial insanity. In these cases one organ, or one set of organs is diseased, while all others are perfectly healthy. As in the case of the individual who imagines himself the true God, and will threaten to call out his army to destroy all who will not acknowledge his supremacy. Here the organ of Self-Esteem is not only very large, but is also diseased. Now, although he is so insane on this point, he is perfectly rational on all other subjects, because the other organs are sound. Other individuals are insane on love affairs, and sound on everything else. Here Adhesiveness is

diseased. Philoprogenitiveness is often diseased, and the individual will be insane on matters of children, and sane on other subjects. If the mind were a single organ, a man if insane on *one* thing would be equally so in *every* thing, which is seldom the case.

If we admit that the mind is composed of several faculties, and admit that the brain is the organ of the mind as a whole; then we must also admit that different parts are the organs of the different faculties.

No phrenologist pretends that the *functions* of those different parts can be ascertained by anatomy or physiology. It would be as difficult to decide this matter by inspection, as to decide upon the function of any particular nerve, when separated from the system. Still, the nerves of motion and sensation, though similar in appearance, perform very different offices in the system. It is the same with those bundles of nerves which constitute the convolutions of the brain. The only way to decide upon the office of any part of the brain, is the way which has been taken, —this is to observe a similar trait of character in different persons, and then find wherein their heads are alike. In this way Dr. Gall was enabled to locate the different organs.

Further proof of the fact that different parts of the brain perform different offices, may be drawn from the effect which injuries upon the brain produce. Thus, when a part of the skull has been broken in, so as to press upon the brain, the organ which is pressed loses its power, and on removing the pressure the mental power returns. When the skull has been removed from the organ of Firmness, pressure upon this part of the brain destroyed the balance of mind. In another case, the skull was removed from the organs of Language and Individuality, and when the finger was pressed upon the brain, the lady could not call by name her most intimate friends. On removing the pressure her memory returned.

III. *The size of the brain and of the several organs will be a measure of their power when all other conditions are equal.*

This universal law of matter, that size is a measure of power, will apply to the brain as well as to other parts of the system. It is this law which enables the phrenologists to judge of the character of the person by the size and shape of the head. A large and well developed form is admitted by all to be an indication of physical power; so a large and healthy brain is equally an index of a powerful mind. And by the same principle, as a large and well formed hand is more powerful than a slight and delicate one, so any mental organ will be strong in proportion to its size.

Applying this law to the brain as a whole, we find that Bacon, Washington, Franklin, Gall, Buonaparte, Brougham, and the

distinguished men of all ages have possessed large heads, and not an instance can be found where a decidedly great man has possessed a *small* head. Applying it to distinct parts we find that those men who have manifested *extraordinary* faculties, have always possessed the respective organs in a corresponding degree of development.

But a large head is not a sure sign of great intellectual power, for we often find men with a medium sized head who possess more intellect than others who have much larger heads. In such cases the other conditions are not equal. In order, therefore, to judge of the power of any person by the size of his head, we must attend to the following conditions :

First. The location of the brain.

The brain is divided into hemispheres or lobes by a membrane called the falciform, which passes from the middle line of the forehead to the back part of the head. Each hemisphere is divided into three lobes, called the anterior lobe or forehead, the middle lobe, and the posterior lobe or back head. The anterior lobe, which is situated in the forehead, is the seat of the intellect ; the upper part of the middle lobe, called the coronal region, is the seat of the moral powers, while the lower part of it and the whole of the posterior robe is devoted to the propensities.

Now, either of these lobes may be small, while others are large. In such a case, there will be a deficiency in some of the mental manifestations. If, for instance, the base of the brain and the posterior lobe be very large, and the anterior lobe be decidedly small, although the head as a whole, may be large, there will be a lack of intellect. In such a head there will be much more animal than intellectual, more physical than mental power.

On the other hand, when the forehead or anterior lobe is very large, and the other parts small, there may be intellectual power, but not force enough to use it to good advantage. The person will lack energy.

Again, if the intellectual organs and propensities be large, and the coronal region or the moral organs be small, then there will be power, both physical and mental, but it will not be directed into proper channels ; hence he will be a dangerous man in a community. If either division be very small, there will be a deficiency in intellect, morals, or energy. In order, therefore, to have a good head, each part must be full.

One of the conditions under which size is said to be a measure of power, is the *location of the principal mass of brain*.

There are three general divisions of the brain. A line drawn from the most prominent part of the zygomatic arch to the back part of the organ of Casuality, will separate the intellectual faculties from other parts of the brain. Another line drawn from Eventuality to Inhabitiveness, divides what is called the coronal region from the propensities. The moral faculties are

located in the part of the brain above the latter line, and most of the propensities are below it.

As stated in a previous page, either of these divisions may be large while the others are small. If, by examination, the brain in the frontal region of the head be well developed, if the fibres are long—measuring from the zygomatic arch upwards and forwards—we may justly conclude that the intellectual organs are large; but if the forehead retreats rapidly, and the space before the above line is narrow, the intellect will be small.

In the space above the line called the coronal region are located the moral faculties. If this portion of brain be small compared with that below it, the moral organs will be weak and not sufficient to govern the stronger propensities, as in the case of Pope Alexander the VI.

But on the other hand, if the coronal region be greater than the basilar and occipital, as in Melancthon, the moral faculties will hold the ascendancy.

But it must not be thought desirable to have small propensities; the larger these are the more energy will the person possess; and if the moral faculties are sufficient to govern them, the more useful will the person become. In Melancthon all the portions are large. Although he possessed strong propensities, yet he was one of the most moral men ever living; and as the intellectual faculties were large he was able to turn his powers to the best account. But in Pope Alexander the VI. the propensities were very large and the moral organs very small, with the perceptive intellect large and reflective only full. With this organization, we might expect a monster of wickedness like himself.

Nero had brain enough, but it was not in the right place; the propensities were very large, the intellect full, and the moral powers were very small.—Look, then, to the location of the principal mass of the brain.

Second. The *health* of the brain must be taken into consideration. It is not unfrequently the case, that disease has made such havoc in the brain, that the natural tone is entirely lost. Certain vices have such an influence upon it, that it becomes inactive and gradually loses its power, until imbecility, insanity, or entire idiocy is the result.

In other instances the digestive apparatus is so feeble, that it is not able to manufacture a sufficient quantity of blood, to supply the brain with its proper stimulus or nourishment; hence there will be a sluggishness in the mental operations, causing an appearance of stupidity approaching to idiocy. Such cases are exceptions to the general rule of size being a measure of power, because their conditions are not equal.

The third condition is the *quality* of the brain.

There is as much difference in the quality of the brain, as

there is in bones or other parts of the body. But how, it will be asked, can we discover the difference? We answer, by the signs which indicate the temperament. In infancy the brain is soft, having but little consistency. It resembles a fluid almost as much as a solid. At this period the mental faculties are weak. But as the brain approaches to maturity it gradually becomes more compact, has more tenacity, and the powers of mind are found to keep pace with this gradual change. When the brain is not subjected to improper influences, it continues to increase in size and weight until the age of thirty or forty years. Then, and not till then, the brain arrives at maturity, and not till then is the mind mature. This condition of the brain may be advanced or retarded by various influences: continued exercise of mind in childhood, if too severe, tends to its maturity, but it is that precocious maturity which seldom arrives to that degree of perfection which is found in those who are not thus forced along. It has generally been observed that precocious children are not long lived. They arrive at maturity earlier, but seldom endure as long as others. They are the plants of the torrid zone. In such persons the brain at an early period attains its maturity, but does not continue its growth so long. It has also been observed that those minds remarkable for strength and endurance, belong to individuals who in youth were not remarkably promising. In these cases, in early life, the vital powers were taken up by the body, in laying a good foundation; when this was accomplished, and the body arrived at maturity, the vital energy was concentrated upon the brain. In this way, although of a later growth, yet there will be soundness of mind, connected with a constitution capable of great endurance; consequently the mind, well sustained by blood, will retain its powers long after precocious intellect has failed.

It is frequently the case that the brain, even in adults, is little advanced of the ordinary condition of the brain in youth. It still retains the fluid-like form found in childhood. Hence in such cases we shall find the powers of mind to correspond with the state of the brain.

It is highly important to consider this condition, as two heads may be found of the same size and shape, in one of which the quality of the brain is fine and compact, the other coarse and watery. Now, such persons would have very different characters. In order to learn the quality of the brain, we must attend to the following description of the temperaments.

TEMPERAMENTS.

“We are not ourselves,
When Nature, being oppressed, commands the mind
To suffer with the body.”—*Shakspeare*.

The first great and fundamental principle of Phrenology,

namely, that, "other conditions being the same," the size of the brain and of its organs is the measure of their power of function, receives important modifications from these "other conditions," the most important of which is the physiology, or the *organization and condition of the body*, which embraces the temperament, the parentage, health, physical habits, diet, exercise, excitement, education, sleep, medicine, &c.

The Temperaments are four, namely—The Sanguine, the Nervous, the Bilious, and the Lymphatic. These designate the classes of the organs of which body is composed—their predominance or deficiency indicating the relative vigor with which these functions are performed. Thus the Lymphatic or Phlegmatic temperament produces dullness and laziness; the sanguine or arterial, love of physical action, with powerful passions; the bilious or fibrous gives great strength and endurance; and the nervous, intense feelings and delicate sensibilities. But these terms are often misunderstood. Sanguine is mistaken for buoyancy of spirits; bilious for tendency to bilious diseases, and nervous for a derangement of the nervous system. Individuals, therefore, should guard against these prevalent errors by carefully studying the nature and philosophy of the Temperaments and their combinations, which they will find both highly interesting and useful.

SANGUINE TEMPERAMENT.

This temperament may be known by a florid and animated countenance, blue eyes, fair skin, well-defined form, moderate fullness of flesh, light or chesnut hair, a strong and frequent pulse, and well-developed chest. In this temperament the arterial system predominates. The heart is large—the lungs are strong, and keep the blood in good condition. This temperament is decidedly more favorable for physical than intellectual effort. It spurns confinement.

NERVOUS TEMPERAMENT.

This temperament will be recognized by a skin of fine texture, fibres of the brain long, organs sharp and pointed, body somewhat emaciated, small muscles, thin hair, dark eyes, sharp features, delicate health, the nervous system large and very excitable,—the nerves predominate.

BILIOUS, OR MUSCULAR TEMPERAMENT.

Signs of this temperament are large muscles, strong, well built frame, with large joints, hair generally coarse and black, dark or brown skin, harshly expressed features, dark eyes, and great locomotive power. This temperature is more favorable for hard lifting work than for remarkable activity. It gives

endurance whether of body or mind. In this temperament the bones and muscles predominate.

LYMPHATIC TEMPERAMENT.

This temperament may be known by the following signs. The skin presents a white or milk-like appearance. The form is round, which is occasioned by the superabundance of flesh, which is soft and inert. The hair is fair, the pulse slow and feeble. The movement of body and mind slow and languid. In short the whole appearance indicates weakness and aversion to action of any kind.

In this temperament, the glands or secreting organs predominate.

COMBINATIONS OF THE TEMPERAMENTS.

The temperaments will seldom be found single, but combined in various ways, as the nervous with the bilious or sanguine, as the nervous-bilious or nervous-sanguine. The most favorable temperament for physical labor, is the sanguine bilious; for intellectual effort, the nervous-bilious, combined with a share of the sanguine. The nervous, however, is called the intellectual temperament.

Size is a measure of power only when the temperaments are alike—and when all the other conditions named are equal; hence in deciding by this rule, judgment must be exercised, or we are liable to make gross mistakes. To sum up this proposition, size is a measure of mental power, when the brain is healthy, when the divisions of the brain are perfectly balanced, and when the quality of the brain is the same, or in other words, when the temperaments are alike, and other conditions are equal.

PECULIARITIES OF THE MALE AND FEMALE HEAD.

The Creator has evidently marked out the different spheres in which man and woman are best adapted to move, and their heads are found to correspond with those spheres.

Man, possessing by nature a larger frame, with a temperament and physiology adapted to bear the burdens of life, has also a configuration of the head which distinctly marks out his sphere of action. In his head we find the organs which give energy and physical power larger than in the female, particularly Destructiveness, Combativeness, Amativeness, Self-Esteem and Firmness. His intellectual organs are larger, hence the width of his forehead; we find his head much broader, but not so long, higher in the region of Firmness and Self-Esteem, but not so full in the moral and social organs.

In the female head, we find larger Benevolence, Reverence, Conscientiousness, Inhabitiveness, Approbativeness, Adhesive-

ness and Philoprogenitiveness. This gives the fullness in the coronal, and causes the elongation every where observable. The head is long from the forehead back to Philoprogenitiveness, but much narrower from ear to ear.

Now these differences in their organization correspond with the differences in their character. Man, with his strong intellectual and physical powers, is fitted to encounter the hardships, the dangers, the rude tempests, and severe struggles which he must pass in wending his way through life. He needs sternness, courage, perseverance, self-confidence, and those qualities which fit him for a protector and shield for the more delicate and feeble companion, woman. But woman's influence arises from a different combination of organs. Her reign is the reign of love. She conquers by mildness, where man fails by force—she is at home in the social circle, where man is ill at ease—she is the advocate of morality and virtue, and wins by her gentle eloquence, where the stern nature of man would fail to convince. Her strong Adhesiveness and Philoprogenitiveness qualify her for the arduous duties of the wife, the mother, and the confiding friend.

In deciding upon the size of the organs, these differences between the sexes should be borne in mind.

The question may be asked, what shall be done with heads where the propensities predominate? Others may ask, does not phrenology lead to fatality? or are we to be blamed for the shape of our heads? An answer to these questions will be found in the following statement. We have the ability to alter the shape of our heads. This point is now well settled.—Thousands of instances might be cited where long continued exercise has caused certain organs to grow, even after the person had arrived at the age of thirty years. Spurzheim mentions a case of a gentleman in England, who, to test the truth of this statement, had a cast of his head taken, and then directed his attention to some new pursuit; and at the end of a year had another cast taken, and thus on until he had five different casts, and by comparing found that the first and last differed so materially that one would hardly believe they ever belonged to the same individual.

Whilst stationed at Brooklyn, N. Y., soon after my arrival from the South Sea Exploring Expedition, a gentleman who had been a class mate of mine in boyhood, at the Latin Academy in Andover, called to see me. When we had separated several years before this period, the organ of Eventuality was so deficient in him as to cause a hollow place in the centre of his forehead. Although his features were handsome, still this indentation was a great detriment to his countenance. I then advised him to cultivate it by reading history in regular course, and thus storing his mind with historical events of all countries and

ages. The organ of Eventuality being thus constantly exercised, there would be a greater rush of blood to that region of the head, which would nourish and enlarge the organs and strengthen the faculty. The muscles of the blacksmith's arm are increased both in size and strength by constant exercise, because nature supplies them with a larger quantity of blood to keep them from exhaustion; but let the same arm be slung in a handkerchief for three months, and the muscles would diminish in size and become feeble. In this instance Nature withdraws the extra supply of blood because the arm is deprived of its wonted exercise. Thus also is the brain increased by mental exercise and the size of particular organs by the exercise of those particular faculties of which they are the instruments.

The skull presents no barrier to the growth of the organs of the brain for the brain gives shape to the skull and not the skull to the brain. In the infant the brain is first formed, and the bony deposition of the skull takes place afterwards, and it is not until sometime after birth the skull is perfectly formed. In the adult the skull as well as the brain has its nourishing blood vessels, and both receive their growth simultaneously.

Although my friend was at first somewhat skeptical, still for experiment-sake he followed my advice. The result was that at the end of four years the cavity in his forehead was completely filled up, his memory of historical events powerfully strengthened and his personal appearance greatly improved. His appearance was so changed that when he visited me at the Navy Yard, in Brooklyn, I could scarcely recognize him.

Let not individuals be discouraged because the growth of the organs is slow and almost imperceptible: they cannot be altered in a day nor in a month, but years are sometimes necessary to bring about a material change. The hour-hand of a watch moves, but its progress is so slow that we can scarcely detect it, yet at the end of an hour its progress becomes obvious to all. So it is with the developments of the mental organs.

Upon the same principle, if we suffer our mental faculties to remain dormant, they are generally weakened until complete degeneracy is produced through want of exercise. The mind of man is never at rest—it is either rising higher and higher, to the highest state of mental elevation, or else sinking lower and lower, to the lowest grade of the brute creation. Be not, therefore, like the slothful servant who laid his talent up in a napkin, but exert it for the glory of God and the benefit of the world in general.

Another individual assures me that since he was thirty years old, his Constructiveness has so increased as to make it measure a half inch more in diameter than at the above-mentioned age. He is a house-builder, thirty-seven years of age. Many similar cases might be adduced, but these are sufficient.

If, then, we may alter the shape of our heads, are we not culpable if this be neglected? That such an alteration can be effected is only applying a general rule, viz. exercise gives power and increases the size of any organ; the same law which increases the muscles of the blacksmith's arm, and which makes our right arm stronger and larger than our left. By this rule, that organ of the brain which we exercise most will grow most and be most powerful.

KEY TO THE CHART.

The following scale is used in marking the temperaments, size of the head and the respective organs.

Figure 1 denotes the organ very small, or idiotic.

" 2 Small—influenced by other organs.

" 3 Moderate, exerting some influence.

" 4 Average, exerting a fair influence.

" 5 Full, exerting some control over other organs.

" 6 Large, capable of a powerful effort.

" 7 Very large, a controlling influence over other organs.

Analysis and Classification of the Faculties.

Order 1.—PROPENSITIES.

The propensities are innate and are not acquired by education or external circumstances; they must be felt, or, which is the same, excited to action in order to be understood; in themselves they are blind and act without understanding; they are common to man and animals.

DOMESTIC PROPENSITIES.

1.—AMATIVENESS.

Physical love or propensity for the opposite sex.—Located in the cerebellum or little brain, back of the mastoid processes, and below the occipital ridge which separates it from Philoprogenitiveness.

When large or very large, it renders the possessor alive to the charms of the other sex, very attentive to their wants, regardful of their comfort, polite, affable and free in their company, successful in gaining their confidence, courageous in their defence. With average or moderate Self-Esteem, Approbativeness and Conscientiousness, and large Alimentiveness, will be profligate, prone to make vulgar allusions, sing amorous songs, or easily overcome by temptation; but with large Adhesiveness, Firmness and Consciousness, will be an agreeable associate, an ardent lover, and a constant and faithful partner for life.

With very large Ideality, will be romantic, will look for *perfection* in the object of regard—expect an *angel* rather than mortal—will be liable to be disappointed when the angel proves to be only human. With Amativeness average or full, a person will possess a fair share of the above-mentioned qualities—but will be more under the influence of other circumstances. At times will be polite, attentive, &c.—will be more easily diverted from the object of his attention—will be temperate in expressions of regard—chaste, yet not destitute of those feelings which soften and win the heart.

With Amativeness moderate or small, the person will have little regard for the other sex, care little for their society, be nearly insensible to their charms, lack ease and grace in their company, will not be a decided favorite, although many good traits may command respect—will be greatly annoyed by any thing approaching to vulgarity—would be easily persuaded to live a life of single blessedness. This organ is larger in males than in females. When properly controlled, it adds much to our enjoyment; when abused, the consequences are most direful. A large development of this organ gives physical energy. It is one of the propelling powers.

2.—PHILOPROGENITIVENESS.

Love of offspring, attachment to children, pets, or any object on which we bestow our care and attention.—Located in the back part of the head, directly above Amativeness, and above the bony process called the occipital ridge. When large or very large, the head will be greatly elongated in this region.

This organ makes delightful the task of rearing and training children, even in tender infancy, when Adhesiveness could not assist us. When large, or very large, there will be a decided fondness for children, amounting almost to idolatry, often leading to excessive indulgence and pampering, which ends in their ruin, thus killing with kindness. If Cautiousness also be large and the intellectual organs moderate, there will be a continual anxiety on the part of the possessor, every possible danger will be imagined, and children will be spoiled; if Approbativeness and Self-Esteem be large, the person will be vain of children, and boast of their superiority over others; with Adhesiveness large, will grieve immoderately at their loss, but with large Firmness, Conscientiousness, and intellectual powers, will love and cherish them as their greatest earthly treasure, but will correct and even punish them when their good requires it. With Philoprogenitiveness average or full, a person will like his own children, but care little for others; will take no especial pains to gain their favor; will not be likely to idolize or spoil them from indulgence, but will feel an interest in their welfare

and education ; will succeed as a teacher and manage them with prudence and discretion.

If this organ be moderate or small, children will be looked upon as a burden, their noise and childish sports will be a trouble, they will exercise little patience towards them, they will be neglected and treated with cruel indifference ; and if Destructiveness be very large, and the moral powers very small, they will be destroyed to avoid the trouble of rearing and clothing them : this organ has been found very small in most infanticides. It is larger in females than in males.

3.—ADHESIVENESS.

Friendship, attachment in general, the bond of brotherhood, the foundation of social intercourse.—Located on each side of and above Philoprogenitiveness.

A person having this organ large, or very large will be distinguished for strength of attachment, ardent friendship, a strong fraternal feeling amounting to a passion ; will not forsake a friend in adversity ; with large Benevolence, will do much for friends—often sacrifice self for their good ; with large Combativeness will love sincerely, and at the same time be liable to quarrel : this combination, with small reasoning faculties, is the cause of frequent quarrels and difficulties between husbands and wives. Combativeness will not let them live happily together, and Adhesiveness makes them unhappy when separate.

When Adhesiveness is average or full, the possessor will manifest a fair share of attachment to friends, but will not be blinded to their faults ; with Firmness, Conscientiousness and intellectual organs large, will form a correct estimate of their worth, will reprove without severity, will be a faithful friend and companion, will be careful not to excite expectations which will not be realized, will pretend to no false attachment, will seldom be carried away by false protestations of love and friendship.

With Adhesiveness moderate or small, a person will think and care little for friends ; will often sacrifice friendship on the altar of the baser passions ; shun social intercourse, and support social institutions only from interest or policy ; be inclined to misanthropy. Small or very small in hermits. It is generally larger in females than in males ; hence the strength and durability of their love : it becomes an essential part of woman's nature.

4.—INHABITIVENESS.

Love of home and country, attachment to particular localities, desire to dwell upon the same spot.—Located immediately above Philoprogenitiveness, in the middle line of the head.

A person possessing large or very large Inhabitiveness, will feel strong attachment to his native place; will be unwilling to leave it, even if a good offer from abroad is made; if obliged to leave, will often think of it, will dream of it, and absence will make it still more dear. It will be "Home, sweet Home," let other conditions be what they may. Combined with large Adhesiveness and Philoprogenitiveness, he will be liable to be homesick if absent even for a short time; combined with large or very large Locality and Individuality, will have a strong desire to travel, but will finally settle and become a permanent inhabitant.

With this organ average, or full, a person will possess a fair attachment to any place of residence, but it will be in subjection to his reason—will be able to go where interest or duty prompts, and will soon form attachments to new places, will seldom be homesick, will think more of friends and associations than of the place itself, will possess a proper regard to town, state and country, but will not be blind to their imperfections.

When small, or moderate, there will be very little regard for home. All places will have equal charms. There will be an inclination to move often, disposition to rove, seldom content to stop long in a place.

5.—CONCENTRATIVENESS.

Ability to fix the attention for a length of time upon any subject; continuity of mental action.—Located above Inhabitiveness and Adhesiveness, between them and Self-Esteem.

One having Concentrativeness large, or very large, will be able to attend to but one thing at a time, put the whole attention upon it, and cannot be easily diverted; will patiently follow out a long course of reasoning—will completely exhaust the subject; sometimes become prosy and tedious, will with difficulty fix the attention, but when fixed, if interrupted, will be impatient or fretful; will be liable to be absent-minded, especially if Causality and Comparison are large. Combined with large Combativeness and Destructiveness, the person will be passionate, and will not easily forget an injury; with large Adhesiveness, will dwell long on the loss of friends; with very large Caution and small Hope, will look on the dark side of the picture, and dwell upon it continually.

With this organ average, or full, one is able to fix his attention readily upon any object, and can change pursuits if interest require—will be able to avoid eccentricities in this respect.

If the organ be moderate or small, the individual will lack continuity of action, will be constantly changing subjects and pursuits, will seldom follow any business long enough to become master of it, in argument will pass rapidly from point to point, is not likely to present his subject so clearly, will lack point,

hasten to a conclusion, leaving out particulars to be supplied afterwards. This organ is generally moderate or small in Americans, hence the ease with which they change employments and carry on several different and distinct kinds of business at the same time.

SELFISH PROPENSITIES.

6.—COMBATIVENESS.

Propensity to oppose, attack ; the source of courage.—Located about an inch and a half behind the top of the ear. This faculty or disposition to oppose, will take its direction from the other organs. If the intellect be large, it will tend to intellectual combat, or controversy. If the moral sentiments govern, there will be moral courage to oppose and punish vice ; but if the propensities predominate, there will be physical courage. A person having large or very large Combativeness, with Cautiousness full, or average, will be bold to attack ; fond of opposition of some kind, will have high temper, easily provoked, but when engaged will seldom give up ; with large Firmness and small Causality will be obstinate and willful ; with Destructiveness also large and Benevolence small, will be harsh, severe, revengeful, irritable—will with much difficulty govern his temper ; but if Benevolence, Causality and Conscientiousness be large, will possess true courage to defend himself, will be prompt to punish the vicious, will have strong temper, yet will generally govern it ; if Adhesiveness be added to this combination, he will defend his friends to the last, will be more bold in their defence than in his own ; with Combativeness, Amativeness, and Secretiveness large, or very large, and the moral organs small, will be inclined to be suspicious in love affairs : add to these large Alimentiveness, and very large Acquisitiveness, with small Self-Esteem and Approbativeness, he will be vulgar, profligate, quarrelsome and beastly—will often be in the law, will quarrel with all who deal with him.

When this organ is full, or average, the individual will possess courage to meet danger, but will not seek it—will possess energy to overcome obstacles, but will not seek opposition merely for the sake of it—will have temper, but will readily govern it—will generally avoid quarreling and strife, yet will not shrink from duty.

One with Combativeness moderate, or small, will avoid contention unless absolutely forced into it—will be mild, amiable ; with the nervous temperament, may be somewhat irritable, but will generally cool down as danger approaches ; with Destructiveness very large, will often boast of his courage, and be severe

where there is no danger—is liable to be cruel to animals ; with Language and Self-Esteem large, will talk more than fight ; combined with large Approbativeness, may sometimes fight, lest he should be thought a coward, but will nevertheless, be destitute of true courage.

A.—VITATIVENESS.

Love of life ; desire to live, even under the most unfavorable circumstances.—Located beneath and back of the mastoid process, forward of Amativeness. It must be apparent to every one that there is a vast difference in the feelings of men in this respect. Some will cling to life as the most precious boon of earth ; others seem to care less about it, and will throw it away under the most foolish circumstances. This has led Phrenologists to suspect that there must be an organ whose duty it is to make life in itself desirable. It is pretty generally believed to be located as above described, but there is more uncertainty about its location than most other organs.

A person having this organ large, or very large, will have a strong desire to live, without being able to assign any special reason. Life itself is sweet under the most painful circumstances. Nothing will be so dreaded as death ; and the least symptom of its approach will strike a terror through the mind which no other circumstance can equal. With large Adhesiveness and Philoprogenitiveness, a person will fear the death of his friends and children, and will often make himself miserable from this source.

With Vitativeness average or full, a person will place a fair value upon life, but with large moral organs would not desire to live if it must be in infamy—would sooner consign children to the grave than see them grow up in guilt and shame.

With this organ moderate or small, a person will value life in proportion to the amount of happiness it affords ; and if Combativeness be small, he will sooner give up his existence than pass through a long series of difficulties and troubles.

7.—DESTRUCTIVENESS.

Organ of passion—giving energy, force, severity, sternness.—Abuse : revenge, cruelty, bloodshed, murder.—Located in the middle lobe of the brain, between the top of the ears.

One having this organ large, or very large, with large Combativeness and Self-Esteem, will be energetic in the discharge of duty, will be stern, rigid, and uncompromising in what opposes his progress, will sometimes be severe, passionate, sarcastic, and unfeeling towards his enemies, will call to his aid means

which his better judgment will afterward condemn, will sometimes take awful revenge ; but if Benevolence, Adhesiveness and Conscientiousness be large, or very large, these traits will be modified. With this combination the person will be energetic in his course, but will be more considerate of the feelings of others, may at times be rash, but will suffer much from reflection, and will be willing to make reparation, will be severe where justice or duty demands ; with full or large Approbateness, will be fond of warlike operations, and will excel as an officer or soldier.

One having Destructiveness average or full, Combativeness and Amativeness about the same, will possess a fair share of energy, but will be temperate in his passions, will be influenced by reason, will generally govern his temper without difficulty, will be severe only when obliged to be so, will generally be mild ; with very large Adhesiveness, will sooner defend his friends than himself ; with large Philoprogenitiveness, will defend his children with much energy, may even be too severe in revenging their injuries.

One having Destructiveness moderate or small, will lack force to carry through any difficult enterprize ; with moderate, or small Combativeness, will be too effeminate, chicken-hearted—cannot witness bloody scenes without shuddering, will be cowardly and inefficient, may possess an amiable disposition, but will often be made the dupe of others, through want of force or moral courage.

8.—ALIMENTIVENESS.

Love of food, drink, &c.—appetite.—Located before and a little below the top of the ear.

With Alimentiveness very large, and the moral and intellectual faculties moderate or small, a person will be inclined to gluttony and drunkenness, will have a strong appetite for stimulating food or drink, will “live only to eat and drink.” With the organ large, will be particular about food, desire the good things ; with large Ideality, must have food cooked in the best style, will not be easily satisfied, must have a variety of dishes ; with small Cautiousness and Acquisitiveness will be in danger of profligacy, penury and vice.

A person having Alimentiveness full or average, will have a good appetite, but will think less of the luxuries than of the substantial fare, will not be difficult about food if properly cooked, will easily govern his appetite, will be able to regulate his food or drink in accordance with his reason.

When this organ is moderate or small, there will be little regard to the quality of food—any thing which can be digested

will answer the purpose ; with Acquisitiveness large, will often go without regular meals, or take the most indifferent fare to save expense.

9.—ACQUISITIVENESS.

Propensity to acquire, to amass wealth ; love of property, without regard to the end or uses to which it may be applied.—Located above Alimentiveness, forward of a line passing over from ear to ear.

This organ is held in common with the brute creation, many species of which have their separate possessions, and will fight to maintain them. It is indispensable to the welfare of a community. It bids us provide in Autumn a store for Winter ; but when it becomes a ruling principle it defeats its own ends. Abuses—theft, forgery, covetousness and fraud.

One having Acquisitiveness very large, with Benevolence moderate, will bend every power to the accumulation of wealth, will grasp it with a miserly hand ; and if Conscientiousness be small, will use any means, however unjust, to accomplish this object ; with moderate Cautiousness, large Hope, and moderate Perceptives, will rush into wild speculations, and end in bankruptcy and ruin.

With this organ large, the person will have strong desires to be rich ; will desire some business that will make him rich speedily,—will be fond of speculations. With large Perceptives and fair Comparison, will be a good judge of property ; with good Cautiousness, will be likely to become wealthy ; and with large Benevolence, will make good use of his property ; will be charitable, but will be careful to bestow judiciously,—add to these large, or very large Approbativeness, and he will give where it will make display, and will be pretty careful to receive his meed of praise in the public journals.

One having this organ average, or full, will not place too high a value upon wealth ; will think only of its uses ; will be economical ; but not penurious ; will value a competence more than overgrown wealth ; will spend freely, if by so doing he can add to his social enjoyments.

One having Acquisitiveness moderate, or small, will think little of property,—having slight desires to be rich ; with Cautiousness, Adhesiveness and Philoprogenitiveness large, will desire it only as a means of increasing the happiness of friends and children ; but if Cautiousness be small, spend readily what he acquires,—will have little regard for the future,—will live from hand to mouth ; and with Benevolence added, will be profligate in spending property which falls to him. Poverty will probably be his lot.

This organ is generally larger in males than females.

10.—SECRETIVENESS.

Disposition to conceal; to work in secret; to disguise one's feelings, plans, &c.—Located above Destructiveness, being about an inch above the top of the ears.

The proper use of this organ seems to be to make us prudent in the management of our private affairs. The abuse is deceit, hypocrisy, fraud, lying, and those assumed forms among mankind, which merely go to make up appearances.

One having Secretiveness large, or very large, will be remarkable for keeping his affairs to himself; will make private bargains; will seldom divulge his plans; will be silent, more disposed to listen than talk; will, however, be desirous to know all about his neighbor's affairs; will be the first to hear news. With Combativeness, Self-Esteem and Firmness large, will easily conceal his own feelings; and with large Imitation will assume the character of others; with small Conscientiousness, will dissemble, lie, cheat, and deceive in every possible way; will accomplish his designs in an indirect and underhand manner, stoop to low cunning and intrigue, be engaged in secret plots; will be a snake in the grass. This being a selfish feeling merely, does not dispose us to keep the secret of others, only our own.

One having Secretiveness average, or full, will be able to keep a secret, but will have less to keep than many,—will deal above board, seldom be known to stoop to artifice or intrigue; will be reserved when necessary, but generally frank and open-hearted.

With this organ moderate or small, a person will be apt to divulge matters which should be kept secret; will be frank to a failing, oftentimes injured by trusting to others; being without deception himself, will not suspect others; hence, will sometimes be imposed upon.

Order 2.—SENTIMENTS.

The sentiments, like the propensities, are innate, but they are a higher order of feelings; they belong to what metaphysicians term emotions. They never form ideas, but produce a propensity to act joined with an emotion of feeling of a certain kind. Some of them are common to man and animals, others are peculiar to man; the first, which will now be defined are termed

SELFISH SENTIMENTS.

11.—CAUTIOUSNESS.

Sense of fear, apprehension of danger, anxiety about consequences, care, solicitude.—Located back of a perpendicular line

drawn from the opening of the ear, above Secretiveness and Combativeness.

The use of this organ is to point out danger, to put us upon our guard, to lead us to avoid the dangerous precipices, the shoals and quicksands of life.

One having this organ very large, will be inclined to doubt, will be irresolute, undecided, lack promptness, with small hope will look upon the dark side continually, be inclined to melancholy, indulge and cherish groundless fears. When large, the possessor will be careful, guarded, count well the cost before engaging in any enterprise; sometimes lack decision, seem over anxious about particulars. When large Destructiveness, Combativeness and Amativeness, will present very different traits of character; will sometimes seem rash and careless, and at others, unnecessarily careful; will sometimes use rash or violent measures, but will generally come out right; will generally be careful about his expressions, seldom commit himself.

One having the organ full or average, will be prudent, yet not over anxious; will look before he leaps, but will act promptly; if the propelling organs be very large, may sometimes act too hastily, but will generally take a medium ground, and will not be remarkable for prudence or for recklessness.

One having the organ moderate or small, will lack forethought, will act precipitately, often rashly; with moderate or small Acquisitiveness, will be imprudent and unfortunate in money matters; with large Destructiveness and Combativeness, will be exposed to many accidents, drive furiously, labor to great disadvantage, often defeat his own plans by carelessness,—will seldom succeed in any important undertaking.

12.—APPROBATIVENESS.

Love of praise and approbation,—desire of popular applause, distinction or fame,—anxiety to please.—Located between Cautiousness and Self-Esteem.

Use,—to make us affable, to raise the standard of character, to encourage proper emulation.

Abuse,—vanity, affection, servility to fashion.

One having Approbativeness large, or very large, with Causality moderate, will be a servant of fashion,—will be sensitive to praise or censure,—will be too desirous of distinction; will sacrifice ease and comfort for its attainment; with Destructiveness and Combativeness, only average, will be easily overcome by scorn or ridicule; cannot receive a practical joke; with very large Ideality, will be inclined to affectation, and spend much for the sake of appearances; and with small Firmness, will be non-committal; standing on the fence, will always be ready to

jump upon the popular side; much inclined to assent to every proposition; but with the reasoning and propelling organs large, will be desirous of fame, but will be more judicious in gaining it; will be very affable and easy in company; successful in gaining the good feelings of others; will be popular.

One having this organ average, or full, will be desirous of distinction, but will not sacrifice other objects for its attainment; will be desirous of appearing respectable in the eyes of others, but will take no special pains to render himself so; will think more of real worth than affected appearances; with large intellectual organs, will form just judgment in regard to the actions of men.

With this organ moderate or small, will care little for the good opinion of others; seldom make any sacrifice to gain it; will be nearly indifferent to praise or censure; with large Self-Esteem, will be too independent, often gaining enemies by careless remarks; with Order and Ideality moderate, will be negligent about dress and appearances.

This organ is generally larger in females than in males.

13.—SELF-ESTEEM.

Self-respect, independence, confidence in one's own powers,—self-love, pride.—Located back of Firmness, near the crown of the head.

One having Self-esteem large, or very large, will place a high value upon self; will be inclined to talk about and praise his own actions; with large Firmness and Combateness, will be independent, dogmatical, make a free use of the pronoun I; inclined to domineer; will sooner command than obey; will think highly of his own knowledge, and will speak diminutively of others; will set himself up as a standard; treat his equals with disrespect, be blind to his own faults, will have many enemies, and few friends; with large Acquisitiveness, will be inclined to say, *my horse, my farm, &c.*

One having this organ full, or average, will respect himself, will be dignified, yet not haughty, will easily maintain command over himself or others, yet will not be deemed proud or conceited; will command respect by real worth, rather than assumed; will make no false pretensions.

One having Self-esteem moderate or small, will lack dignity; place too low an estimate upon his own talent; have little confidence in his own powers; will lack independence; will readily associate with his inferiors, and sink himself to their level; will be afraid to hold up his head; is not fitted to take the lead; will often follow advice which his better judgment might condemn. Larger in man than woman.

14.—FIRMNESS.

Decision of character,—stability,—independence.—Located on the top of the head, back of a line passing over from ear to ear.

One having very large Firmness, will be decided, determined, stable in his opinions,—with large Self-esteem and Combative-ness, will be decidedly stubborn and willful,—will not be driven a particle,—will be very unwilling to admit an error in himself, when apparent to all others. His will is law,—and is often paramount to all other considerations. He will sacrifice friends, interest, happiness, and all other consideration, to maintain it,—will profess to be candid, yet never admit that he is in the wrong; with this organ large, a person will be decided and independent, seldom move from the position assumed,—with large Destructiveness and Combativeness, and large Self-esteem, will be persevering, and not easily diverted from his object—inclined to be set in his way,—will be positive in his assertions, and not easily convinced,—with small intellectual powers, will be blind to arguments, and will seem the more obstinate in view of them.

One having Firmness average, or full, will possess stability and decision of character without obstinacy,—will yield to evidence,—will change his position when other organs dictate,—with large, or very large Cautiousness, may sometimes be undecided and wavering,—with large Conscientiousness, will hesitate between the paths of duty,—but when Conscientiousness decides which is right, will be firm.

One having moderate or small Firmness, will be unstable and fickle-minded,—have no opinion of his own,—say one thing to-day, and another to-morrow,—be superficial in all his matters,—seldom finish what he undertakes.

MORAL AND RELIGIOUS SENTIMENTS.

These are situated in the coronal region. They remind man of his duty to God, &c., to his fellow creatures upon earth. He endows man with the moral law of conscience. They cheer him in adversity with the genial rays of hope; and present to his view a brighter and a more glorious existence in eternity. They teach us to be kind and merciful; to assist the poor and the needy, to help and protect the young, the feeble and the sick, and to respect the grey hairs of the aged.

Upon the proper exercise of these higher and nobler faculties depend the happiness of man. Intellect alone is insufficient to make either happy, good, or great. Lord Bacon was an instance of this kind. His intellectual faculties were powerfully developed, but the moral regions were deficient. He was a giant in intellect, but a wretch in morality. He was the greatest, and yet the meanest of mankind.

15.—CONSCIENTIOUSNESS.

Moral principle, sense of right and wrong, Conscience. That faculty which says, "do right." The still small voice which approves or condemns our actions.—Located on each side of Firmness. The use of this organ is not to decide in all cases what is right or wrong, but to urge us to pursue the right and shun the evil; it is the monitor—that "still small voice"—which ever bids us avoid that which the intellectual and moral faculties declare to be wrong.

One having large, or very large Conscientiousness, will be careful to discharge every duty,—will value a clear conscience higher than earthly treasures,—will sooner suffer wrong than do wrong,—will often be miserable through fear of not discharging his whole duty,—with moderate Firmness and Combativeness, will sometimes shrink from responsibility, lest he do wrong, and then suffer the upbraidings of Conscience, even for his inactivity,—will be very ready to make amends for all injuries or accidents which he may cause,—will strive to be governed by the Golden Rule.

When the organ is average, or full, the possessor will deal fairly, be honest,—but will not have those conscientious scruples which many feel; will feel condemned when he has done wrong, and will strive to lead a moral life,—if Acquisitiveness be very large, will not feel condemned if he take the best end of the bargain, but will strive to get it honestly.

One having Conscientiousness moderate or small, will think little of right or wrong,—seldom be disturbed by the still small voice,—interest or policy will constitute his moral code,—will easily find excuses for any neglect of duty,—will sooner ask, Is it gentlemanly? than, Is it right?—will pretend to be very honest, but may be at heart a black hypocrite. If Acquisitiveness be large, will be likely to take unjust means to gratify it,—will be prone to slander, cheat and deceive.

16.—HOPE.

Ardent expectations,—fond anticipation,—tendency to look upon the bright side.—Located forward of Conscientiousness, on each side of Firmness and Reverence. The use of this organ is to cheer us in the dark hours of gloom and sorrow,—to bid us look beyond the misery of to-day, and hail a bright to-morrow,—it is opposed to despondency, and makes cheerful the heart. One having hope large, or very large, will be very sanguine in his expectations,—always disposed to look on the most favorable side. With average or full Cautiousness, will anticipate much more than will be realized,—feel sure of success in every under-

taking,—will be blind to chances of failure, and will magnify the chances of success. If Acquisitiveness be large, and Causality only full or moderate, will be ready to engage in wild speculations, and will always expect to do better next week or next year,—hence the spirits will not droop,—but with large intellectual organs, and large Cautiousness, may be sanguine, but, governed by reason, will be likely to realize his hopes. One having very large Hope and Benevolence, with moderate or small Cautiousness, Acquisitiveness, and reflective faculties, will be in danger of profligacy.

One having Hope average, or full, will be sanguine in his expectations, but will expect only what is reasonable,—will avoid those wild chimeras which exist only in the brain, and regulated by reason, will look for those things which are promised, and carefully take measures to bring them about,—will generally be cheerful, not suddenly elated, nor easily depressed, but will move on in the even tenor of his way, unmolested.

One having Hope moderate, or small, will be inclined to look upon the dark side,—will borrow trouble,—will be melancholy and desponding,—with large Cautiousness, will fear all possible evils and will have little confidence in man,—apt to doubt the best authenticated facts.

17.—MARVELLOUSNESS.

Delight in the wonderful, credulity, tendency to superstition.—Located on the side of Reverence, generally forward of a direct line passing over from ear to ear.

One having large or very large Marvellousness, will be ready to believe new and novel doctrines without thorough investigation; with Reverence large, Causality moderate, and only full perceptive, will readily believe in miracles, wonders, supernatural agencies, signs, dreams and omens, will be easily hoaxed, and made to credit wonderful stories of sea-serpents, ghosts, &c., will place implicit confidence in religious teachers, will believe just as they dictate, will never call in question the truth of established creeds, however absurd. Large or very large in Sir Walter Scott, hence the description of ghosts and supernatural appearances which abound in his works.

One having Marvellousness average or full will have sufficient credulity to believe what is fairly proved, will be candid and open to conviction respecting any new doctrine; with large Cautiousness, will not give assent too readily, and with large Causality, will thoroughly investigate every thing presented.

One having Marvellousness moderate or small, with moderate or small Hope and Reverence, and large Cautiousness and

Causality, will doubt every thing new which is presented, will not yield assent until the last stone is turned, will be skeptical on many points generally admitted—consider religion fanaticism, and every thing sacred as superstitious—will require tangible evidence before he can believe anything.

This organ is generally moderate or small in Americans, large, or very large in Roman Catholics and certain orders of Protestants.

18.—REVERENCE.

Sentiment of respect or adoration for superiority, worship for the Deity, respect for age, &c.—Located in the middle of the top of the head.

One having large or very large Reverence, will manifest proper respect for the object of his religious belief, whether God, nature or an idol—will speak and act respectfully to the aged—to men in superior stations, will be pained by the sight of mockery or scoffing at sacred subjects; combined with large or very large Adhesiveness and Conscientiousness, will almost worship his friends and associates—will prefer their honor to his own, will strive for their religious improvement, will be fervent and sincere in prayer for them; with large Philoprogenitiveness added, will be anxious about children, and will strive for their conversion to his religious views; but if Conscientiousness be moderate or average, and Secretiveness and Acquisitiveness large, or very large; the person will often assume religion as a cloak for the vilest purposes; will, under this cloak, rob the widow and the orphan, will lie and deceive in accomplishing what he calls the service of God, will be like the whited sepulchre.

One having this organ average, or full, will be respectful to all who are *worthy* of respect, will not bestow it indiscriminately, will be sincere in his religious professions, but will not be remarkably enthusiastic in his devotional exercises, will think more of the reality, of right feeling, of the performance of duty, than of the rites and ceremonies which constitute the external forms of religion.

One having this organ moderate or small, will care little about religion, unless Cautiousness or some other organ influence him, will be almost a stranger to devotion; with large Benevolence, may be thankful for favors received, but will be likely to scoff at the forms of religion, and consider the whole as useless, with small Hope and Marvellousness, will be inclined to skepticism.

19.—BENEVOLENCE.

Generosity, mercy, good-will, sympathy, comparison, kindness, love, desire to make others happy.—Located forward of Rever-

ence, before the union of the coronal sutures. When large it gives height in its region of the head.

One having this organ large, or very large, will possess a good share of good feeling; with only average or full Acquisitiveness, will delight in binding up the broken hearted, in relieving the distressed, will act the part of the Good Samaritan, will feel that "it is more blessed to give than receive;" with only full Destructiveness, will be liberal in sentiment, charitable toward those of an opposite faith; with large Acquisitiveness, will seldom give money, but will be ready to assist by advice or neighborly kindness; with large Adhesiveness will be attentive to the wants of friends, attentive to the sick; combined with large Approbativeness, will be liberal in any public enterprise, and with moderate Caution will be in danger of poverty through his liberality, which will incline to prodigality; but with Caution and Conscientiousness large, will be careful and discreet in giving, will give where it will promote virtue and morality.

With Benevolence average, or full, the above traits will be manifested only in a degree, the person will be influenced more by other organs, may at times be charitable, kind, &c.; but with large Acquisitiveness will seldom be liberal, will give only where interest or love of approbation may dictate.

With Benevolence moderate, or small, a person will seldom feel a generous emotion, be a stranger to the joys of benevolence; with large Acquisitiveness, will be penurious, niggardly, selfish in the extreme; with large Combativeness and Destructiveness, will rejoice in the misery of others, will be cruel and revengeful, will manifest little kindness and show little mercy.

SEMI-INTELLECTUAL SENTIMENTS.

These faculties give a taste for the arts, improvements, polite literature, and refinements and elegancies of life, and are the source of our most exquisite earthly enjoyments.

20.—CONSTRUCTIVENESS.

Talent for making, building, planning, or constructing.—Located forward of the top of the ears, between them and the corner of the eye.

Constructiveness in the beaver, the bee, and various kinds of birds is apparent—the same is found in man. The power is innate; it may be assisted, but cannot be formed by education.

One having large, or very large Constructiveness, will have a tendency to build, plan, contrive, mend, &c.—with large or very large Imitation and Comparison, and the perceptive organs, Size, Weight, &c., will be fond of mechanical operations; can excel as an artist or a mechanic—will be able to do what he sees done; with large Ideality added, will put a finish upon every thing done which few can equal; with large locality and moral organs

added, will make a good Director, Surveyor, Engineer, or agent of mechanical operations.

One having full or average Constructiveness, will possess a fair talent for constructing; with large Imitation, Size and Weight, will readily work after a pattern, but will seldom mark out any thing new by his own Constructiveness; with large Comparison and Causality, may apply principles in such a way as to make some useful inventions.

With moderate, or small Constructiveness, and small Imitation, a person will have little mechanical skill, will be awkward with tools, will seldom do any mechanical business to advantage, will take the hardest way to accomplish his ends.

21.—IDEALITY.

Imagination, taste, refinement, love of the fine arts,—the soul of poetry and oratory.—Located above Constructiveness, between it and Marvellousness.

One having this organ large, or very large, will possess a glowing fancy, which spreads itself over every object of attention,—will possess refinement and taste in the fine arts, will be fascinated by the exquisite, the truly beautiful,—will have poetic taste, and will delight to roam in the regions of romance,—will be disgusted with any thing approximating the coarse or vulgar; with large Adhesiveness, will be choice in the selection of friends, but will think them almost angelic,—will be apt to expect those romantic scenes and feelings which exist only in the imagination, and hence, will hardly appreciate true and genuine friendship,—is in danger of shipwreck when brought to encounter the sober realities of life;—domestic difficulties will ensue, if the moral faculties do not predominate;—with the nervous temperament, will be sensitive,—will not appreciate simple unadorned worth.

One having Ideality average, or full, will possess a fair share, of refinement and taste in the fine arts,—will decide impassionately, but will not lose his balance in search of perfection,—will have good taste in every situation of life, and is better fitted for the active duties of life, than the individual who possesses it very large.

With this organ moderate, or small, the individual will lack taste and refinement,—will be common-place, and satisfied with the most ordinary productions,—will sacrifice taste and beauty to bare utility,—will often be coarse and vulgar,—will lack judgment respecting the wants and wishes of others,—will be unpopular with those who possess a correct taste.

B. SUBLIMITY.

Supposed to be located between Ideality and Caution.

Respecting this faculty, there has been some little controversy—some have supposed that the organ of Ideality may, in connection with other organs, perform what is by others attributed to this supposed organ. Mr. Combe suggested the idea of there being such an organ, and others have observed, until it is now pretty generally believed to be well substantiated, and is supposed to be located as above described. The Messrs. Fowler have given the subject considerable attention, and are well satisfied that it should take its rank among the organs.

This organ makes us delight to view those sublime scenes through which we are often called to pass;—it differs from Ideality, in that it takes in those awful scenes where there can be little which can be called beautiful. The tempest, in its awful grandeur, would afford pleasure to a person with very large sublimity.

22.—IMITATION.

Ability to copy, describe, mimic, work after a pattern, imitate. Located on each side of Benevolence, forward of Marvelousness.

One having Imitation large, or very large, will be inclined to copy and imitate whatever is seen.—with large, or very large Language, will easily mimic the tones and gestures of others,—with large Form and Size, will easily learn to write, draw, &c., with large Constructiveness, Size, Weight, Firmness and Ideality, will make a good artist or mechanic; with good intellectual organs and large Secretiveness, will succeed as a play-actor, be able to conceal his own feelings, and assume the character of others.

With this organ only full or average, a person will seldom succeed remarkably well in mimicry, but will be able to copy, learn a trade, or perform what others do with considerable success—will be much indebted to perseverance for success.

One having Imitation moderate or small, will seldom attempt to mimic; with good Constructiveness, will much sooner strike put some new course than imitate others—will often be original and even eccentric, cannot relate what he hears with a good grace—will often spoil a good anecdote in the relation—will succeed better in some other business than as a mechanic.

23.—MIRTHFULNESS.

Love of fun, wit, disposition to joke, to look at things in a facetious or ludicrous light.—Located in the upper range of organs, in the forehead, on the outside of Causality.

One having this organ large, or very large, will possess a happy talent of looking at every thing in a gay and cheerful light; will be inclined to turn every thing into pleasantry; will joke upon any occasion, possess a keen sense of the ridiculous,

or absurd, and enjoy a hearty laugh; with Imitation and Comparison large, will be fond of mimicry and drollery, with Comparativeness and Destructiveness added, will be noted for dry and cutting jokes; with large Secretiveness also, will be able to conceal his feelings to such an extent as to be able to carry out a secret joke or practical trick, and yet seem honest and ignorant of the whole matter; with Eventuality and Individuality added, will relate an anecdote with the happiest effect.

With Mirthfulness only full or average, the individual will possess a fair share of wit; but will manifest it only on proper occasions—it will not seem to be a prominent trait of character; will be fond of pleasantry and humor, but will easily govern the propensity as other organs may dictate; will be fond of amusements, but will look upon them as secondary to other matters.

With this organ moderate or small, there will be little relish for fun or humor; the individual will seldom be heard to joke or laugh, will look upon wit as impertinent; and, if Reverence, Caution, and Marvelousness be very large, will think it a sin to be lively and engage in any of the amusements of the day.

Order 3.—FACULTIES.

These faculties make us acquainted with individual objects and their physical qualities, also the relation that subsists between them. They are the source of all our knowledge—all our philosophy and all our ability to apply means to ends—to improve our condition by the counsels of experience. They are divided into Perceptive or knowing, and Reflective or Reasoning.

Perceptive or Knowing Faculties.

24.—INDIVIDUALITY.

Memory of particulars, of individuals, of distinct existences, power of analyzing and retaining the separate points or individualities, disposition to observe.—Located at the base of the anterior-lobe, above the root of the nose.

One having Individuality large or very large, will be noted for his close observation, not a particular will escape his notice, will remember what he observes; with large Eventuality will not only retain all the principal events witnessed, but will describe every particular, and in relating, will be prone to be so minute as to become tedious and prosy; in argument will be clear and precise, taking one point at a time—will always be very anxious to see everything and every body, hence will be apt to gaze and stare; as a Scholar, with large Causality, will be sound and ready to communicate, give vivid ideas of his subject—will be a close observer of men as well as things.

One having Individuality only full or average, will be observing about those objects particularly interesting, but not so much as to be marked in this respect; will generally base his arguments on facts which he has observed, but will not have so distinct a recollection of the particulars.

One having this organ moderate or small, will not observe little matters, will form general conclusions, but cannot particularize, will have confused ideas—cannot describe well—in argument will make general assertions, but cannot descend to detail—will be apt to leave a confused impression on the mind of the hearer; will not be an observer of men or things.

25.—FORM.

Power of judging of the shape or configuration of objects.—Located between the eyes, the size of the organ being in proportion to the width between them.

One having large or very large Form, easily retains the appearance of objects, observes any peculiarity in the form of the countenance, retains the features of every person seen; with very large Individuality, Locality, Size, Weight, Color and Ideality, will excel in portrait painting, will be able to paint from recollection, will be fond of drawing, surveying, and with large Language, will easily learn to read or spell—will detect an error in spelling by the appearance of the word; will be successful in shaping any article of dress, architecture, &c.

With the organ average or full, a person will possess the above traits in a fair degree; with large or very large Individuality, will find little trouble in remembering countenances—generally able to recognize those with whom he has ever associated; with Eventuality large, will be able to remember them by recalling the circumstances under which they were seen.

One having this organ moderate or small, will with much difficulty retain the forms of objects—will be exceedingly troubled to remember faces—will often forget those with whom he has frequently dealt—will scarcely recognize his own animals much less those of his neighbors; will make a miserable tailor.

26.—SIZE.

Ability to judge of magnitude, distance, height, weight, dimensions, &c.—Located in or beneath the brow, next to the nose.

One having this organ large or very large, will readily perceive a difference in the dimensions of different objects; will judge correctly of the weight of animals by their size; will be able to judge of the length of a road or the height of an object; as a mechanic, will be able to decide upon the dimensions of timber, &c. by the eye; will readily judge of the proportion of different objects; with large Locality, will easily trace upon paper, the plan of any building, land, &c; with large Weight, will detect any deviation from a perpendicular or horizontal line in a building, or other object.

One having this organ average or full, will have a respectable judgment of the above particulars; will be able, by care and attention, to form a correct estimate of size in the objects with which he is familiar; but will not be able to decide with that certainty which a large organ will give.

One having this organ moderate or small will be liable to err in the size of every object; will sometimes form a most erroneous judgment respecting the weight of animals, distances, &c.; will not be able to trust the eye for a measure but must apply the rule; will fail in most mechanical pursuits.

27.—WEIGHT.

“Sense of resistance,”—Ability to support the centre of gravity, and judge of the resistance of bodies.—Located beneath the brow, being the second organ from the internal angle of the eye.*

A person having this organ large or very large, will be able to balance himself in any position; will seldom trip or stumble; will be able to judge of the weight of those bodies which he can lift; will seldom be dizzy upon a frame or eminence; will delight in those feats of balancing, swinging, &c., which others with small weight, would not dare attempt; will excel in running, jumping, skating, riding, &c. With Imitation, Size and Comparison large, will be able to excel as a machinist.

With this organ average or full, a person will learn to balance and adapt himself to the laws of equilibrium without much difficulty, but will not be so fond of such feats as many; will easily learn to ride, skate, &c., but will not have that confidence in his own powers which the individual feels who possesses it large or very large.

With this organ moderate or small, a person will be deficient in the above particulars; will easily be thrown from a horse; will be dizzy upon a frame, tree or height; will be unable to walk upon a pole over running water; will not excel as a skater or marksman.

Form, Size and Weight are highly essential to the limner, engraver and draftsman; in geometry and trigonometry, and in practical mechanics generally. Indeed, no one can excel in those branches without a full or large development of these organs.

28.—COLOR.

Perception of Colors, ability to distinguish the different colors and to recollect them—Located in the middle of the brow.

A person having this organ large or very large, will notice the color of every object, and easily retain it; will be a good judge of the harmony of colors—can easily match them by the eye; with large Ideality, Size, Locality, and Form, will be delighted with beautiful paintings; and with large Imitation, will be able to execute them.

One having this organ average or full, will be able to decide on the color of different objects, but will not be much inclined to observe them; will sometimes notice the color of the dress and eyes of friends.

With this organ moderate or small, will seldom notice color unless there be something remarkable; will not be able to remember a color; must have a sample if required to buy goods of any particular shade.

When very small, the person cannot distinguish one color from another. Several instances have occurred under my observation where the individuals were unable to perceive the difference between a strawberry and a leaf; could nor perceive the different colors of the rainbow, and yet could see a minute object at a great distance, and readily perceive the different shades of bodies.

29.—ORDER.

System; ability to judge of the fitness and propriety of any arrangement; desire to have a place for every thing and every thing in its place.—Located next to the organ of color, being near the outer angle of the brow.

A person with large or very large Order, will be particular about the arrangement of physical affairs; with large Locality, will have a system about every thing, and a place for every article, however minute—will be able to place the hand upon it in the night; with large Ideality, may be more nice than wise; will be precise in language, dress, &c.; will be much annoyed if tools or articles of dress are moved by others; will be unable to bear, with any degree of patience, carelessness in this respect on the part of servants; will often think more of the appearances than of the real worth.

With this organ full or average, and good Ideality, a person will love arrangement, will generally be systematic, but will not sacrifice ease and comfort to obtain it; will not make every body else unhappy by continual croaking about order.

With this organ moderate or small, persons will lack system, will be careless about appearances, and often offend by neglecting to attend to such matters; will be inclined to leave tools where last used, and often be obliged to look and inquire for them; will seldom know where to find their articles of dress, &c.; will lack neatness, be inclined to delay, and seldom meet their promises at the proper time.

30.—NUMBER.

Ability to judge of the relation of numbers—power to reckon in the head, to excel in mental arithmetic.—Located on the outside of Order, at the external angle of the brow; when very large it gives the brow an arched or over-hanging appearance.

A person having this organ very large, will be able to solve almost any question proposed, without the aid of figures; will carry in his mind a long train of numbers, and be able to combine them in various ways; combined with large Individuality and reasoning organs, will be able to excel as a mathematician; will seldom need instruction; will care little for rules—will make a rule to suit his purpose.

One having the organ large, will be able to judge of the relation of numbers, and will easily understand mathematical problems; will generally be correct in his calculations; will be decidedly fond of numbers.

One having the organ full, or average, will make fair proficiency in numbers; will, by the aid of rules, be able to solve difficult problems, but will generally work by rule rather than contrive a new method; with large Combativeness and Firmness, will seldom give up a point until mastered; hence, will often take the lead of those who have larger Number, but lack perseverance; with practice, will not only be correct, but may even be expert in the rules of arithmetic.

A person with Number moderate, or small, will not be fond of figures, will learn the multiplication table with difficulty, and will much sooner use a slate than attempt to carry on mental operations; will seldom be inclined to engage in solving arithmetical questions; will generally avoid figures.

31.—LOCALITY.

Memory of the relative position of objects,—of roads and places—fondness for Geography.—Located over the organs of Size and Weight, and on each side of Eventuality.

A person having this organ large, or very large, will possess a good memory of every place he has ever seen; will easily describe the roads upon which he has traveled; will be clear and precise in directing travelers; will seldom lose the points of compass; will easily learn the streets in cities; will seldom lose his direction, will have a strong desire to travel, and, if not confined by insurmountable difficulties, will

not settle until he has seen other places; with large **Form and Individuality**, will be inclined to notice every object, however minute; with large **Size** also, will form a correct estimate of the distance from place to place; hence, he will be successful in drawing maps, charts, &c.; will be delighted with the description of voyages, travels, &c.; with large **Language and Ideality**, will succeed as a writer in this species of composition.

A person having full or average **Locality**, will easily retain the appearance of those places which he visits, but will not be as observing and as correct in his description; will be able to retain the points of compass under ordinary circumstances, but may at times seem turned round; will be able, by close attention, to retrace his steps in a strange city; will possess a fair share of geographical knowledge, but will not be as partial to geography as many other studies.

One possessing **Locality** moderate, or small, will dislike geographical descriptions; will seldom be able to give a correct description of the roads and places he has seen; will often be confused in his ideas of places; will often get lost; will with much difficulty, remember the different streets in a city; will form no definite idea of places by reading.

32—EVENTUALITY.

Power of recalling facts,—memory of circumstances, anecdotes, incidents, historical facts, &c.—Located in the middle of the forehead above **Individuality**.

A person having this organ large, or very large, will possess a retentive memory of what he sees, hears or reads; will have a mind well stored with the transactions of men; with good **Language and Individuality**, will remember not the principal events alone, but all the particulars, and will relate them with much distinctness; will not fail to make a vivid impression upon the mind of the hearer,—add to these large **Locality, Comparison and Causality**, and he will be particularly fond of study, will store his mind with an abundance of geographical, historical, and scientific facts; will be a good linguist, and sometimes inclined to be tedious in his accurate and minute relation of past occurrences.

With **Eventuality** average, or full, a person will have a fair memory of events and incidents, but will not be remarkable for retaining them; will easily retain those connected with his own business, but will not have so distinct a memory of general matters; with large, or very large **Causality and Comparison**, and small **Perceptives**, will make a better philosopher than narrator; will retain the general principles, but will fail in the particulars; with large **Language**, will easily relate past events and incidents; with large **Mirthfulness and Imitation**, will be decidedly fond of joking; will be full of amusing anecdotes and laughable incidents; but if **Language** be small, will be more inclined to laugh at other's jokes than to make them himself.

With **Eventuality** only moderate, or small, a person will complain of a treacherous memory; will relate events and incidents in a confused and broken manner; with small, or moderate **Language**, will be much troubled to relate what he witnessed; will spoil an anecdote in relating; will, with difficulty, retain what he reads or hears, hence he will dwell much more upon general principles than particulars; will be obliged to express himself in his own, rather than the language of the author; will not get credit for the information which he actually possesses.

33—TIME.

Cognizance of passing moments—ability to measure time—to remember the length of time between given events.—Located above the middle of the brow, beside **Locality**.

A person having this organ large, or very large, will readily remember the time when any remarkable event took place; when relating an anecdote or incident, will be able to tell precisely the month and day, and even the hour of the day; will keep in the mind a regular chronology of all the affairs which he has witnessed; will remember the ages of persons; will readily tell what occurred during any given year, and if very large, as in some instances, will tell what occurred on any given day within several years—where he was, and what he was doing; will be able to keep time in music,—in marching or dancing, cannot be out of time, without pain; will readily tell the time of day,—tell how long since any given point, without any watch or clock—will be able to wake at any given hour of the night.

Persons having time average, or full, will be able to remember times and dates with tolerable accuracy; will easily retain the dates of those events connected with their own affairs, or of such as may be for their interest to retain. When they charge themselves to remember any particular time, will find little difficulty in so doing, but will sooner commit times and dates to paper, than attempt to remember them,—will, in general, be punctual in their affairs, regular at their meals, &c.

A person having Time moderate, or small, will have a bad memory of dates, seldom be able to name the day on which any event occurred, unless there is something remarkable connected with it,—will with difficulty, remember the age of brothers and sisters,—will seldom be able to give the precise order in which past events occurred, often confounding their dates; will be in danger of forgetting his own age; will not be able to remember the day of the month, often obliged to inquire the day of the week, &c.

34.—TUNE.

Sense of harmony, or concord in music,—ability to learn and remember tunes.—Located between the outer angle of the eye, and the organ of Ideality.

That there is a distinct faculty which enables the possessor to distinguish in this particular kind of sounds, and which does not depend entirely upon the sense of hearing, is proved by the fact that some individuals, who have the sense of hearing remarkably acute, cannot perceive the difference between harmony and discord. But in the location of this organ, there is more irregularity than in most other organs, as it is not unfrequently pressed aside when the adjoining organs are very large. There is also a difficulty in deciding upon the size of it, in consequence of the muscle which passes over it.

A person having large, or very large Tune, will readily learn tunes upon hearing them performed,—with a good voice and large Time, will easily learn to sing or play,—and with large Ideality, will perform music in good taste,—will be in pain if it is not well performed,—will readily perceive a discord, or any failure in time, and be much annoyed by them.

With Tune average, or full, a person will be able to appreciate good music, but will not be so passionately fond of it,—with large Ideality, will like only the best, and will seldom attempt to learn, unless under favorable circumstances,—will be able to make fair proficiency in music, but will need more practice than those having it large,—will oftentimes be mechanical in its performance,—will need the assistance of notes.

With this organ moderate, or small, a person will have little taste for music,—will seldom attempt to perform it, or if the attempt be made, will often fail,—will succeed only by long-continued perseverance,—will be mechanical in the operation, yet, if Imitation be large, will be able to succeed in playing or singing by note.

35.—LANGUAGE.

Memory of words, or arbitrary signs,—ability to retain the language of another.—Located back of the eye, and will be recognized by the fullness of the eye, or by the swollen appearance above or below the eye.

A person possessing large, or very large Language, will readily find words to express his ideas. With large Form, will easily commit to memory, and retain it for a long time. With large Ideality, will be choice in the selection of words, will have an easy flow of words, and will be able to clothe his ideas in a chaste and eloquent style; with large Individuality and Comparison, will become a good linguist; combined with large Self-Esteem, will become a rapid and easy speaker, can speak with little premeditation, and speak to the point; with very large Approbativeness and Caution, and small Self-Esteem, will be timid and afraid to speak, lest he shall say too much; but when excited, will be an easy extemporaneous speaker; nay, at times, be inclined to use a multitude of words—to express the same idea in a variety of forms; hence, he may become tedious and uninteresting.

A person having full, or average Language, will possess a fair talent at expression, will readily communicate his ideas in a plain direct manner; will seldom use any superfluities in expression; with large Comparison, will be a fair linguist, but will be obliged to bestow more time and attention upon the languages, than one possessing this organ large, or very large.

One having Language moderate, or small, will often lack words to express his ideas; will, with long continued practice, be able to acquire a fluency which is passable, but will need to be excited in order to speak easily; will commit to memory with much difficulty; will seldom repeat the language of an author, but will present the ideas in his own language.

Reflective or Reasoning Faculties.

36.—CAUSALITY.

Disposition to search out the cause of every effect—to investigate, to reason from first principles, to ask the why and wherefore of every thing.—Located in the upper part of the forehead, on the outside of Comparison.

A person having this organ large, or very large, will be inclined to look into the reason of things, must know the cause of every effect; will be inclined to doubt the truth of every proposition, until it is made plain; every thing must be traced to general principles; with large percepts, will readily detect errors in propositions or in business; will thoroughly investigate whatever comes before him; as a scholar, will not be satisfied until the whole is perfectly understood; will be likely to be a sound and practical man; as a mechanic, with large Constructiveness, will be inclined to act only from principles, and will often be led to make original plans for accomplishing work in some more expeditious or easy manner; in reasoning, with large Comparison, will be logical and clear in explanation, and sound in principles; with small percepts, may be inclined to theorize too much; will be fond of metaphysical and abstruse questions.

With Causality average, or full, a person will be disposed to look into the causes of those affairs with which he is connected, but will not extend his inquiries beyond the bounds of interest; with large Comparison and perceptive organs, will be a practical man, possessing a good share of practical talent; will easily comprehend the reasoning upon any subject, and will be able to read the character of his neighbors so as not often to be imposed upon by false pretences.

With this organ small, or moderate, a person will be inclined to superficial examination of a subject; will not be close or critical in his in-

vestigation will be liable to be imposed upon by false pretences; will sometimes lack what is generally called "common sense;" will sometimes be shrewd, and at others, make wild calculations.

With this organ very small, there will be a lack of judgment in every thing.

37.—COMPARISON.

Ability to compare and judge of the quality of different things—to discover resemblances—trace analogies—perceive differences.—Located in the upper part of the forehead, between the organs of Causality.

A person having this organ large, or very large, will be inclined to compare the qualities of different objects; and with large perceptive, will be a good judge of property; with large Causality, will be thorough in his pursuits; as a scholar, will be critical in investigating, and happy in illustrating; will have the ability to make a good general scholar; with large language, will be an easy and fluent writer or speaker; be much inclined to illustrate by figures, similes, &c.; and with large Individuality, will be practical in his comparisons; with large Eventuality, will be full of anecdotes and incidents, by which he will illustrate every subject; with Causality moderate, or small, will often make comparisons which seem to be out of place; will lack judgment in applying his figures; hence, he will not be close in argument, although he may be popular among the undiscerning or superficial.

A person with Comparison average or full, will possess a fair talent for perceiving resemblances or differences; will form a correct judgment about his own affairs, but will not possess that general judgment about other's affairs; will be able to illustrate his subject by a fair show of figures, &c., but will not abound in them.

With this organ moderate, or small, and Causality the same, a person will lack judgment about his affairs; will be dull to perceive resemblances or differences; and with small, or moderate perceptive, will be weak in his perceptions of right and wrong; will be easily made the tool of designing men, and influenced by improper motives,—with large Firmness and Combativeness, will be obstinate and willful, not easily convinced by an appeal to his reason.

The organs of Causality and Comparison, embrace the superior portion of the forehead. Without them, a man would be incapable of becoming a profound philosopher. Comparison enables us to judge from analogy, and to draw convincing arguments from the same. It is the basis of the oriental mode of arguing, by strong metaphors and parables; and it generally increases our critical acumen.

Causality investigates and searches first principles, and lays the broad foundation of metaphysics.

General Remarks.

THE difference that exists among persons, in talents and disposition, is not owing to one having more faculties than another, or a different kind, for every human being possesses *all* the faculties, the combination of which compose the mind, but different individuals have them in different degrees of relative strength; *thus* producing the almost endless variety of manifestation which we see. The *character* of an individual is formed by the various influences the stronger faculties have in *directing* and *controlling* the weaker, while the latter *modify* the action of the former. Thus, one having Combativeness and Destructiveness large, with large, or very large Self-Esteem, will employ the former to avenge personal injury; promote selfish interests; domineer over others, &c.: but with Self-Esteem only full, Benevolence and Conscientiousness large, or 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 philanthropic plans; with very large Acquisitiveness, will employ these organs in defending his property, and in prosecuting with energy his money making projects; with large, or very large intellectual organs, will manifest them in the vigorous pursuit of intellectual acquirements, in spirited debate, or fearless declaration of opinions; with Self-Esteem moderate, large, or very large Adhesiveness and Benevolence, will exert himself in the defence of friends, while he himself patiently endures oppression. In judging of the general character, therefore, all the faculties must be taken into account, as they all have some influence; hence for two individuals to compare their charts to see which has the *most* of any particular organ, affords no criterion for judging, as the combination in which it is found may be very different. For instance, one may have Combativeness full and Cautiousness moderate, in which case more courage would be displayed than would be by the other with large Combativeness and very large Cautiousness. Small Acquisitiveness, also, with large Caution, will give more prudence and often more closeness in money matters, than full or large Acquisitiveness with moderate Caution.

The relative proportion of the different regions of the head is of great importance in giving individual character.

One in whom the propensities and perceptive faculties predominate will possess great force of character, joined with a ready talent for business or study, but not depth of thought or elevation of feeling; strong passions applied to selfish purposes, unrestrained by the moral principles. Many men distinguished in history have been thus organized.

One in whom the moral and reflective faculties predominate, will be well disposed and reasoning, but will want efficiency of character; will have great love for intellectual and moral pursuits, joined with so much modesty, dependence, if not real tameness, as to prevent rising in the world; will have depth of thought and ability to plan, but want tact in the common affairs of life, and have too much elevation of thought and feeling to get along well in the world.

One having the propensities and sentiments predominating, will be alternately base and elevated in feeling, desire and action; will be a real mixture of good and bad; will think much of religion, but have to struggle hard to obey its requirements, and will, indeed, do really bad acts, if tempted.

One with the intellect and propensities large, and the moral sentiments moderate, will combine great power and energy of mind, with great depravity of character, and will seldom lack means for the gratification of the propensities; add to this a large development of the selfish sentiments, and we have the really dangerous person—proud, ambitious, cautious, secretive, energetic, and knowing, but selfish in the last degree. Such were Lord Bacon, Benedict Arnold, and Aaron Burr.

One in whom the perceptive faculties predominate over the reflective, will be observing, noticing, and as a scholar varied in knowledge, and capable of attending to details in business admirably; will be a real practical person, but will want depth of thought, and strength of judgment—ability to apply means to ends, conduct large and complicated business. On the other hand, one with whom the reflective predominates, will be more for thinking than observing, more profound than varied in knowledge, will have to do more with *ideas* than facts, will have great talent for planning business, but will lack versatility of talent and practical ability.

One with the perceptive and reasoning organs both large, and a large and active brain, will have a universal talent, 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 and sentiments,

possesses a decidedly superior mind, 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 faculties are respectably developed, will have few prominent traits of character, few excesses or deficiencies, will do a fair business, take his character from circumstances, and pass quietly through life.

One with an uneven, peculiar head, will be remarkable for his peculiarities of talents and disposition; for his excesses and deficiencies; his strong and weak points; will often present opposite phases of character, cut a peculiar figure wherever he moves, and effect something noticeable if not important.

Every faculty is good in itself, but all are liable to abuse. Their operations are right only when they act in harmony with each other, enlightened intellect and moral sentiment holding the supremacy. Hence, right conduct is *that which is approved of by the whole moral and intellectual faculties, fully enlightened and acting in harmonious combination.*

The Science of Phrenology never foretells what a person *will* be, but what he *can* and *should* be; its discoveries reach no further than to declare the innate power, but not the province of its exertion. It knows the part for which one is fitted, but not always that in which circumstances have placed him, and its most salutary aim is *Self-knowledge*.

Utility of Phrenology.

1. Phrenology is a powerful support to morality and religion.
2. It is the only true philosophy.
3. It is the foundation of a sound doctrine on insanity.
4. It guides our judgment in social intercourse.
5. It is the true basis of education.
6. Its principles and practice are invaluable in jurisprudence, civil and criminal.
7. It not only teaches us to know ourselves, but it goes a step further, and teaches us to know others also.
8. By demonstrating the natural variety of human dispositions and the innateness of our strongest motives, it loudly urges us to judge charitably of the actions of others, and to make allowance for their imperfections—to lay upon no individual more than he is able to bear, and to desist from the mad attempts which have so often been made to assimilate to one common standard the opinions of the whole community.
9. It explains the true philosophy of dreams.
10. It teaches us the most correct method of forming matrimonial alliances.
11. It explains hereditary laws, whereby the good and evil qualities of parents are transmitted to their progeny; verifying the declaration of God, that he will visit the sins of the fathers, upon the children unto the third and fourth generations of those that violate his imperative laws, and that his blessings extend to thousands of those who love him and obey his commandments.
12. It analyzes the true philosophy of drunkenness, and the effects of all narcotics upon the organs of the brain.
13. It teaches shipmasters how to select their crews, and merchants and others, their clerks and servants.
14. It teaches man the true nature of all animals, and furnishes him with a key to their qualities both good and bad—thus increasing his power over them.