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ELEMENTS

OF

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PHRENOLOGY

APPLIED TO THE

HUMAN CHARACTER,

SHOWING THE

TALENTS AND DISPOSITION,

OF

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## CLASSIFICATION OF THE ORGANS.

### DOMESTIC PROPENSITIES.

1. Amativeness.
2. Philoprogenitiveness.
3. Adhesiveness.
4. Inhabitiveness.
5. Concentrativeness.

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## ELEMENTS OF PHRENOLOGY.

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PHRENOLOGY is a system of mental philosophy, founded upon the organization of the brain, and established by observation and induction. It explains the functions of that delicate organ in the same manner that Physiology discloses to us the functions and uses of the various organs contained in the thorax and abdomen, and those that are employed in locomotion. It may, therefore, be properly termed, not only a science of mind, but the true physiology of the brain.

Its founders, Gall and Spurzheim, devoted their lives to its discovery and perfection, and pursued a mode of investigation that is infallible. They were intimately acquainted with the anatomy of the brain, and commenced their observations upon the living head. Whenever they found a person remarkable for any particular quality of mind, they examined closely the form of the cranium, and soon discovered that certain conformations of brain uniformly accompanied particular traits of character. Painters, poets, sculptors, and musicians were always found to have a form of head peculiar to each; and the same observation applied to philosophers, astronomers, and men in all the different walks of life.

The field of observation was not confined alone to the human character, but extended to the animal kingdom. After having visited the various prisons and hospitals of Europe, and attended the courts of Princes, making observations upon all grades of character, from the prince to the peasant, and from the philosopher to the idiot, they turned their attention to the study of animals. Here they found many proofs in support of their previous discoveries. Different races of animals exhibited a structure of brain in harmony with their nature, and all possessed feelings and

propensities common to man. The brain of the fox showed a large development of that part corresponding to the organ of cunning or secretiveness in the human head. The tiger, leopard and cat, possessed a similar form of brain, with more destructiveness. The lion, tiger, wolf, hyena, and all the race of ferocious animals, were broad at the base of the brain, the seat of combativeness and destructiveness ; while the hare, rabbit, sheep, and all those animals known as timid and harmless, showed a narrow head in this region.

According to phrenological observation, the forehead, or anterior lobe of the brain, is considered the seat of the intellectual faculties, but the lower animals were found comparatively deficient in this region. From the reptiles, through all the different grades of animals up to man, there appeared a successive development of brain, till in the monkey, it approaches that form found in the human head; and here is thought to be the connecting link between the animal and the human species.

Gall and Spurzheim did not rest here, but engaged extensively in dissections of the human brain. They discovered the functions of many of the nerves, and originated a mode of dissecting this organ that is continued in the medical schools to this day. They found the brains of idiots mal-formed, and deficient in that firmness of texture met with in a healthy brain ; and if we examine the works of these two distinguished philosophers, we shall find that phrenology rests upon a greater mass of facts for its support, than any other science that has stood the test of investigation.

Thus have all the phrenological organs been discovered and located ; and from this collection of materials, phrenology has been reduced to a science of mind in which we meet with a perfect analysis and classification of all the mental powers. Growing out of the system are two fundamental principles.

*First.* The brain is the organ of the mind.

*Second.* Each distinct and primary power of the mind has its own appropriate organ in the brain, or in other words, the brain consists of a plurality of organs.

The first proposition is never disputed; as all admit that the brain is the seat of all our feelings, sentiments, and intellectual powers. The second is not so generally admitted; and as with this, phrenology either stands or falls, it may be well to consider, briefly, a few of the facts upon which it rests for support. The same individuals often possess some faculties in a high degree and are deficient in others. Of this kind are all men of partial genius. One man excels as a mechanic, but fails as a poet or an orator; another excels in music, but never can learn to be skilful with tools. One is a deep thinker but has a poor memory; and another remembers one class of objects well and forgets every thing else. One man is naturally mild, amiable and generous in his feelings; another is violent, selfish and depraved.—These facts all prove that the different feelings and sentiments depend on different portions of brain, and according as one is developed more than another, so is the character various.

Another class of facts that proves the same principle, is familiar to every one. Partial insanity and partial idiocy. Men become insane on one subject and remain rational on every other. Insanity results from a diseased brain, and when the religious organs become deranged from religious excitement, the man is insane on that subject. If a man is disappointed in his affections, the portion of brain appropriated to those organs may become inflamed, and then we have insanity upon that subject. Some men have been known to imagine themselves kings, and require the submission of others to their authority; others have supposed themselves God, or Jesus Christ. This would result from diseased self-esteem and veneration. If the brain were a unit or single organ, as anti-phrenologists contend, the person should be either wholly insane, or of a sound mind.

A case was lately mentioned to me by Mr. William D.



Gallager, a merchant of Cincinnati, of a partial idiot that he knew in Kensington, Philadelphia. His name was Thomas Teese. He was entirely wanting in the reflective organs, and had no intelligence whatever—could call one or two names indistinctly, but could not talk. He was entirely incapable of taking care of himself, and a complete idiot, except in one thing. He had the organ of music, and could sing any tune he heard—not in words, but merely the tune. Sometimes he became violent, and could be soothed immediately by music. On one occasion he heard a gentleman sing, and when the person went away, sang the tune correctly. Several years afterwards that gentleman returned, and when he came in the door the idiot commenced singing the same tune, and sang it through correctly. The limits of this work will not admit of a further detail of the many facts that have been collected, of this description.

The brain completely fills the cavity of the skull, and the external form of the head is a true index of its form and shape. This language may be met with in many works on physiology, so that by examining the form of the head we can ascertain the size of the different organs. It is not true, as stated by some anti-phrenologists, that it is impossible to ascertain from the form of the head, the size and form of the brain. The thickness of the skull can be estimated from the other bones of the body, and the fineness of the temperament; and it never varies so much as to present any difficulty. Its average thickness is about three-eighths of an inch; and sometimes one person's head is two inches higher, or broader, or longer than another's. Wherever the skull varies much in thickness, it is the result of disease; and the skulls collected together by Dr. Sewall and others, and offered as objections to phrenology, were of this description. We do not judge of the character from particular elevations and depressions called "bumps," as is generally supposed, so much as from the general shape and configuration of the head, as well as from the temperament and size of the vital and muscular systems.

Neither is the character estimated by the separate organs, but from various combinations, modifying and giving a particular direction to the mind and feelings. Thus, destructiveness is the propensity to destroy, but combined with the moral organs, it gives a proper degree of severity to the character, and punishes the wrong-doer. Conscientiousness and intellect frame laws, and destructiveness adds the penalty. Death and destruction enter into the very constitution of things, and this faculty brings us in harmony with that law of our being. Combined, however, with the other animal organs, and a deficiency of the moral region, it leads to cruelty, murder, and crime. Acquisitiveness is the disposition to acquire; but one faculty must not outrage another, and therefore, if conscientiousness be large, the person will acquire honestly, and both faculties will be gratified; but if conscientiousness be deficient, the person may then be tempted to steal, unless restrained by self-esteem and approbation, or some other governing organ. Combative-ness is the propensity to attack or defend; and combined with the moral sentiments gives moral courage and force of character. If unrestrained by the higher feelings, it leads to quarreling and strife. Veneration is the tendency to adore; and when enlightened by intellect, leads to the worship of the one living and true God. If allowed to act blindly, it displays itself in superstition and fanaticism, and yields submission to the dignitaries of the Church and the authority of men in high places.

These observations are sufficient to show that we do not estimate character by any one organ taken separately. The physical constitution, embracing the temperaments—the size and form of the brain, and the combination of its various organs, are all important considerations in judging of character. No one, certainly, will dispute, that a well formed and healthy organization of brain is more favorable to the manifestation of high mental qualities than one diseased or imperfectly organized. The quality of the brain is quite as important an element in the mental consti-

ture as size, and this condition is ascertained by a knowledge of the temperaments. If the textures and fibres of the body are finely organized, indicating a nervous temperament, the quality of the brain is of the same description; and with a smaller head, such an individual will evince more mind and more intelligence than another, with a larger brain of a coarser organization. If the fibres and muscles of the body are soft and coarsely organized, the brain is of the same description, and however large, the manifestations of mind will be dull and inactive. But, where size and a fine quality of brain are both united, then we have mental power as well as talent and sprightliness. Men of small but active brains, are generally *smart* men, as they are called, and often men of learning and talent—though generally better adapted to business pursuits and a moderate sphere of life, in which they will often shine more brilliantly than men of superior minds.

Others, having large brains, are frequently dull, heavy men, because they are deficient in activity or some other necessary condition. It is only where these are all united that we find men of the highest order of minds. Webster, Clay, Calhoun, and many others, might be given as examples of this class. To such it belongs to mould public opinion, and sway the destinies of the Republic. They are of

“ The few, the immortal names,  
That were not born to die.”

A knowledge of phrenology, then, embraces more than a mere examination of the head. It requires an intimate acquaintance with those physiological conditions of the body, that modify the quality, health, and activity of the brain. These conditions are ascertained by an examination of certain classes of the bodily organs, and this arrangement has given rise to the division of the temperaments.



## EXPLANATION.

Here begins the application of this subject to the examination of the head and temperament; and for the purpose of indicating the different degrees of development, the following scale of figures will be used, and when placed opposite an organ, by the pen, will indicate its comparative size with the other organs in the same head :

1. VERY SMALL, or almost entirely absent.
2. SMALL, and very inactive.
3. MODERATE, but capable of cultivation.
4. AVERAGE, possessing but little strength, but frequently active.
5. FULL, giving a reasonable degree of strength and activity.
6. LARGE, exercising a controlling influence on the character.
7. VERY LARGE, having a marked and powerful influence, and great liability to abuse.

These different degrees will be placed opposite such combinations of organs and temperaments as are found in the person's head. When individuals compare charts together they should not be surprised to find many of the organs marked, by the phrenologist, of the same size, although they may be entirely different in their general characters. A slight difference in a few organs, or a difference of temperament, frequently changes all the combinations; and it is from these combinations that the character is formed, modified too by different circumstances. Moreover, the great mass of mankind, are much alike, having the same elements of character, yet frequently differing in some material point that gives an entirely different direction to the mind. Persons should not, therefore, simply compare the numbers on their charts, and because many are alike, infer that their phrenological characters are the same. To neglect considering the combinations, and the effect a difference in a few organs might have upon the character, shows a weakness

of mind that they should be ashamed of, instead of making it an objection to phrenology.

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## THE TEMPERAMENTS.

Upon that division in physiology, which embraces the secreting glands, the viscera, and the fleshy parts of the system, is based the

**LYMPHATIC TEMPERAMENT:**—The external indications of this temperament are easily recognized. The muscles are soft, and the person inclined to corpulency and an abundance of flesh. The complexion is of a pale inanimate color, and the eyes of a sleepy expression. They are what Shakspeare calls

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“fat,  
Sleek headed men, and such as sleep o’ nights.”

It gives an ease-seeking disposition, and an aversion to bodily or mental effort. Indolence and a good natured, happy disposition flow from this temperament. Such persons take the world at their ease, and pass down the current of life smoothly. When blended with the sanguine and nervous, the complexion is more florid, and the person more devoted to his pursuits; but has his intervals of indolence, and enjoys some situation well, that does not require hard labor. Landlords, Bankers, and Aldermen, frequently have this combination of temperaments.

**THE SANGUINE TEMPERAMENT:**—This temperament is based on that class of organs contained in the thorax, embracing the vital functions. It includes the arterial portions of the system, and gives a florid complexion, and ruddy glow of countenance. The shoulders are broad, and the chest large and expanded. This is the active business temperament, and imparts a love of physical exercise and enjoyment.

Blended with the nervous, it constitutes the perfection of

female beauty. The well defined form and rounded limbs—the swelling bust—the sparkling eye, and auburn hair, falling in rich profusion upon the neck and temples, all belong to this temperament.

Those in whom it predominates, are of a restless, impatient disposition, and are better adapted to the active pursuits of life than the study of books. If the intellectual faculties are large, they are men of general information rather than book learning; and learn much from observation and experience. Where the intellectual powers are only average, they should pursue some of the common and useful duties of life, and not aspire to be statesmen nor philosophers.

**THE BILIOUS TEMPERAMENT:**—The bones and muscles form the basis of this temperament. It constitutes the frame work of the system, and is to the human body what the timbers are to the house, giving strength and endurance. Its predominance is easily recognized by the size of the bones and muscles, and a strongly marked outline of person. The complexion is generally dark, and the hair coarse and black. The muscles are hard, and the person capable of great endurance. The effect which this temperament has on the mind and character, depends on its combination with the sanguine or nervous, and will be explained in those combinations.

**THE NERVOUS TEMPERAMENT:**—This constitutes the mental organization, and is based on the brain and nervous system. Its predominance is indicated by a light, pale, complexion, and a delicate constitution. The bones are small, and the person of a thin, spare form—often tall and slender, with rather a large brain, and the organs all sharp and pointed. The features are sharp, and all the fibres of the body fine and delicate: the hair fine, and frequently auburn, with an intellectual expression of countenance, and a clear blue, or hazel eye. This is the temperament of feeling and sentiment, and imparts fine sensibilities, and a great susceptibility to pain and pleasure.

Those in whom it predominates suffer and enjoy intensely, and are apt to have a rough voyage through life, and see many of its changes and vicissitudes. If the head be smooth, and evenly developed, the person will be of an even, uniform character and disposition, and will not be likely to experience these reverses of feeling and fortune; but this form of head is seldom found in one of a highly nervous temperament. It is generally accompanied by a large development of the organs in the upper and lateral portions of the head—ideality, the moral sentiments and intellect, and gives a flow of pure and virtuous feeling. This is the temperament of genius, and with the appropriate organs gives a talent for poetry, painting, polite literature, and the fine arts. It imparts a great amount of refinement and delicacy of feeling, and a fondness for reading and intellectual enjoyment—sometimes of a light and trifling description, or the more substantial subjects of thought and reflection, according to the ascendancy of particular organs. This was the temperament of Henry Kirk White, the Misses Davidson, and of every other precocious genius.

**SANGUINE NERVOUS:**—This combination of temperaments is frequently met with in musicians, poets and orators. It gives a great flow of feeling and sympathy, with more passion than the nervous. Its manifestations are various, according to the organization of the brain. Sometimes it is met with in business men, with a large development of those organs that make them understand their own interests well. Others, with this combination, are fond of exciting pleasures, and have the appetites and passions in a high state of activity; some are sentimental and fond of love tales, novels and light reading; and again it is found in men of learning, wisdom and ability.

**SANGUINE BILIOUS:**—This combination of temperaments gives physical power. It is more frequently met with in laboring men than elsewhere; and one having it predominant with but little of the nervous, had better follow the plough than attempt to tread the paths of literature and science.



With a large brain, the person will have strength of mind, but lack those fine sensibilities, and that refinement which is necessary to literary taste and talent. Men of this temperament make good soldiers, laborers, stage drivers, boatmen, mechanics, farmers, and constitute a large portion of our substantial citizens. It is the hard working temperament, and is unfavorable to close application and attention to books. If the animal organs greatly preponderate, the associations are low and vulgar, and the person apt to form habits of a vicious and degrading character. With a large development of the moral and intellectual organs, the individual will sustain a good character for morality, judgment, and industry; but will lack those fine feelings and sentiments that flow from the nervous temperament.

**NERVOUS BILIOUS:**—This combination is found in men of the highest order of minds. It imparts the highest degree of physical and mental energy, and with a large and well organized brain, gives its possessor a force and mental power that drives every thing before him. Such men have

“A lean and hungry look.”

Their features are prominent, and the brain and muscles densely organized. They can endure any amount of hardship, and the greater the occasion the higher their energies. They do not belong to the genteel, exquisite class of fashionable men; but they take hold of their projects with energy, and drive forward in spite of obstacles. They seldom stand about trifles, but engage in great and arduous enterprises. Such an one, cast upon the world alone, without advantages or assistance, will rise above every obstacle and every difficulty, till success has crowned his efforts, and he has reached the highest attainments. This is the temperament of John C. Calhoun, Daniel Webster, Lord Brougham, and many others remarkable for the qualities here described. It is not always indicated by a large stature, but more by the density and compactness of the brain and muscles. Aaron Burr, Alexander Hamilton, and John Quincy Adams, belong to this class.



If the brain is of moderate dimensions, and not well balanced, as is frequently the case, these high qualities of mind and body are lost; and we have a person of less mental capacity, but with a strong, enduring constitution.

**BILIOUS SANGUINE AND NERVOUS:**—When these are all combined it imparts a healthy, vigorous constitution, and renders one almost proof against disease. The person may be intellectual or otherwise, according to the direction given to his faculties by circumstances. If the brain is large and well balanced, he will possess the high mental endowments ascribed to the Nervous Bilious: if only average or moderate, he will be adapted to some moderate sphere of business, and should be careful how he embarks in too great an enterprise. This combination of temperaments gives manly beauty, and qualifies one for a large class of enjoyments. The form is well defined, the outline rounded and full; and the body moves with an ease and grace that captivates all observers.

**SIZE OF THE BRAIN:**—The size of the brain, other conditions being equal, is a measure of power.

*Combination 1.* With a fine temperament and a well balanced head, the person will possess a mind of the highest order, and attain eminence in any pursuit to which his talents are directed. A large brain with these conditions will give him momentum and power, and adapt him to great and important enterprises. Such an individual will exercise a controlling influence in a community, and attain the highest offices in the gift of the people. Military and naval commanders, statesmen and jurists, always have this combination.

*Combination 2.* A large brain with a sanguine temperament, or a combination of organs adapted to business, will enable one to conduct a large enterprise, and become eminent as a business man, a speculator, or an agriculturalist; but he will not excel in those qualities described under the first combination. John Jacob Astor and Stephen Girard, belong to this class.

*Combination 3.* A large brain, with small perceptive organs, and an inactive temperament, will render one slow, and dull of perception—incapable of shining in any sphere, and better adapted to some of the common and every day duties of life. If the perceptive organs are large, the person may see more readily what is passing and what should be done; but without an active, well organized temperament should not venture out of a plain and industrious sphere of life.

*Combination 4.* An average or full sized brain, with a fine temperament and a well balanced head, will impart sprightliness and activity of mind, with fine talents for business, and frequently a readiness in the acquisition of knowledge that surpasses those of superior minds. This combination is often met with in men of business talent, literary men, and others; and with a good intellect, self-esteem, and no marked deficiency in other respects, they frequently make a great display, and for awhile, acquire the reputation of great men; but they do not belong to that class of great minds who become the authors and founders of new systems in science and philosophy, and leave their marks upon the world.

*Combination 5.* One of an average or moderate sized brain, and an inactive temperament will be but a slight remove above idiocy; and even with a front head fairly developed, will display weakness and imbecility of mind.

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## CLASSIFICATION OF THE ORGANS.

**DOMESTIC PROPENSITIES:**—These are located together in a group, in the posterior lobe of the brain, or back part of the head. They give rise to those social feelings, which make us delight in the society of friends, and bind mankind together in families, societies, and nations.

*Combination 1.* An individual with these organs large,

and a fine temperament, with large ideality, moral sentiments, and intellect, will form his social and domestic relations among the virtuous and intelligent. His affections will be refined and elevated; and if self-esteem and approbateness are large, he will be too proud to mingle with the lower classes of society.

*Combination 2.* One with these organs large, and less of the nervous temperament and ideality, will be less particular in his associations; and with the passions and feelings strong, will be swayed by the society he keeps. If the moral sentiments and intellect are large, and self-esteem only full or average, he will be less aristocratic in his social feelings, and enjoy himself with the virtuous and good among all classes of men. He will appreciate and love the society of the intellectual, but will not despise the poor and ignorant.

*Combination 3.* Where these organs are only average or full, there will be less warmth of feeling, and more indifference to social enjoyment. If the selfish and business organs are large, the domestic relations will be subordinate to them, and business will claim more attention than family or friends.

*Combination 4.* A moderate development of these feelings renders one cold, unsocial, and indifferent to the pleasures of society or domestic life.

1. *AMATIVENESS*:—The sentiment and feeling of love proceed from this organ. It is the basis of matrimonial life, and gives rise to the amorous desires and passions.

*Combination 1.* Intellect, moral sentiment, and ideality, give a direction to this organ that renders it one of the most sacred and holy feelings of our nature. Such a combination prompts to all those little attentions, and acts of kindness, that endear the sexes to each other. It gives to love all its romance and poetry, and throws around the dear one, a charm, that is ever before us. It is an important element in giving courage and manliness to the character, and stimulates to high and noble deeds. The feeling and senti-

ment are beautifully portrayed in the following lines, written by B. Halleck.

"To love, and to be lov'd again: to feel  
 That one heart beats responsive to our own;  
 To cherish joys that words can ne'er reveal,  
 Gentle and lovely, as the dying tone  
 Of far off' music. To go strongly forth  
 On life's rough journey, girt with woman's love,  
 And woman's truth, jewels of priceless worth,  
 That sorrows dim not, trials can but prove;  
 To stand with her beside the shrines were lie  
 Our household gods; to feel her true hand press  
 Our own in silence, while within her eye  
 Glistens the tear of tenderness.  
 To listen to the voice, whose every tone,  
 Tells us that we on earth are not alone."

*Combination 2.* When this organ is large, and the temperament sanguine, with not so great a predominance of the moral and intellectual powers, there is more of the animal passion, and a greater tendency to indulge in abuses, and immoral gratifications of this feeling. The person will find it difficult to resist temptation, and be in danger of going astray from the path of virtue. With moderate conscientiousness, and concentrativeness, and large self-esteem and approbateness, this combination leads to coquetry and inconstancy.

*Combination 3.* If the base of the brain be large, with a coarse temperament, and a deficient moral region, it leads to obscene allusions, and indulgences that could not be described in a work of this description.

*Combination 4.* When the organ is only average or full, blended with ideality, moral sentiment and intellect, there will be more of the sentiment of love than the passion. The person will express his attachment in a refined and delicate manner; and manifest a pure and virtuous feeling towards the other sex. If adhesiveness be large, his affection will be lasting and constant, and he will fulfil the marriage relations with fidelity. This combination is most frequently met with in the female head.



*Combination 5.* A moderate, or small development of this organ, with ideality moderate, renders one indifferent to the charms and beauties of the other sex.

2. *PHILOPROGENITIVENESS*:—The love of offspring is the natural function of this organ. It frequently gives a fondness for pets, animals, and every young and tender thing that receives our care and attention.

*Combination 1.* When this organ is very large, and adhesiveness strong, with a mild and even temper, the person will have an excessive fondness for children, and pets, and be disposed to caress and fondle them—will bear much from them, and frequently indulge their wishes and caprices.

*Combination 2.* If combativeness and ideality be large, with a large development of this organ, the person will be fond of children, and take much interest in those that are beautiful, sprightly, and well dressed—will make a fond parent; but will have no patience with those that are cross and ill-natured, and dislike spoiled and pampered children.

*Combination 3.* An average or moderate development of this organ, with combativeness large, will lead to a general dislike of children. If a parent, the person may be fond of his own, from the relation of blood and kindred, but will have very little patience even with them, and take but little pleasure in their fondness and caresses.

3. *ADHESIVENESS*:—The ties of friendship, and the bonds of social life are formed by this organ. It gives ardor and depth of feeling, and renders one willing to sacrifice much on the altar of friendship. Its natural language is to cling to the objects of our affections, and meet them with fond caresses. The feeling is beautifully presented in the following lines from Moore:

“The heart like a tendril, accustomed to cling,  
Let it grow where it will, cannot flourish alone,  
But will lean to the nearest and loveliest thing,  
It can twine with itself, and make closely its own.”

*Combination 1.* With ideality, moral sentiment and intellect, the person will be choice in the selection of friends;



and with cautiousness and secretiveness, will make confidants of very few—will test them well first, but will love them with deep and lasting affection.

*Combination 2.* Where this organ is large, with small concentrativeness and no predominance of ideality and self-esteem, the person will be more general in his social attachments; and while in the society of his friends, exhibit the strongest marks of friendship; but when thrown into another sphere, though he may not forget his old associations, will readily form others; and with large approbateness, benevolence and mirthfulness, get along smoothly and pleasantly with all.

*Combination 3.* A moderate development of this organ, with large selfish organs, renders one cold and indifferent to the ties of friendship; and if he displays the apparent qualities of this feeling, it is from interested motives. Such persons are fond of *using* their friends, and so long as their interests are prompted by it, they seem to enjoy your society; but when you cease to benefit them, they have no further need of your acquaintance. These are the false friends, who enjoy our friendship in prosperity, but forsake us in adversity.

4. *INHABITIVENESS:*—The love of home and country, is the natural function of this organ. It is always large in that class of men who live and die in the same town and neighborhood, upon the same farm; while it is generally not so large in cities, where people do not live long enough in one place to become attached to a particular residence.

*Combination 1.* With adhesiveness large the person will grieve much on leaving home and friends, and while away, think often of returning. If all the domestic organs are large, and the perceptive faculties only full, will enjoy his meals better at home than elsewhere, and his sleep will seem more refreshing under his own roof. To him there will be no place like home.

*Combination 2.* With this organ large, and weak concentrativeness, the person may love home dearly, and re-

member, with fondness, all its pleasant associations; but if his disposition be enterprising, and his nature ambitious, flowing from hope and approbateness, he may seek other places to attain the objects of that ambition. If he possess versatility of talent, and have no family ties to connect him with a particular region of country, he may even become a wanderer, and yet not forget the home of his childhood. The author of this pamphlet is acquainted with a person of this description who has been a rambler from an early age, but recollects with peculiar fondness his early home. In all his wanderings he has indulged the hope of revisiting his native land. The smooth and flowing river; the trees that adorn his childhood's home; the hills and verdant fields; and the running brook that murmured by, are all among the most pleasing objects of his remembrance.

*Combination 3.* One with this organ average or moderate, will not be much influenced by this feeling—will be at home wherever his friends and business call him, and form no attachments to a place on its own account. If concentrativeness be weak, and locality, hope, and approbateness strong, may become a traveller and adventurer—will stay but a short time in one place, and sacrifice every other consideration to see the world.

5. **CONCENTRATIVENESS:**—This organ gives continuity of thought and feeling, and keeps the attention fixed upon one thing till it is completely finished. When large it leads to great prolixity and tediousness in giving details, and dwells upon one subject till it becomes exhausted.

*Combination 1.* With large intellectual organs it gives application to study, and is favorable to the mathematician and logician. It never leaves a point unfinished, and the mind cannot give its attention to more than one thing at once. It renders the feelings and impressions lasting, and with conscientiousness, gives constancy to the affections.

*Combination 2.* An average development, with the perceptive organs large, is more favorable to business pursuits. It gives one a love of change and variety, and renders him

attentive to all his various duties and interests at the same time. With an active temperament, it renders one impatient and restless in his disposition.

*Combination 3.* When the organ is small, there is a great tendency to do too many things at the same time, and to change rapidly from one object to another. The person becomes tired of one thing and seeks novelty and change. With a strong intellect, he will be apt to become a kind of universal genius, and possess great versatility of talent. His mind condenses rapidly, and is impatient of a long and tedious account of any thing. With large causality, will reason with point and logic, but fail to connect and carry out his ideas in detail—will prefer extemporaneous speaking to the labor of writing and committing to memory, and generally be ready and off-hand in all he says and does. This combination is frequently met with in lawyers and business men, but is not favorable to hard study. A sufficient number of studies at the same time, to afford a change and relieve the mind, is an advantage to those possessing this combination.

**SELFISH PROPENSITIES:—**These are located together in a group around the ears, and when large, give a rounded fullness to the sides of the head. They adapt us to a world where selfishness abounds, and where every one must provide for his own wants and necessities. Our bodies are so organized as to need nourishment and protection, and these faculties are necessary to our animal existence, and prompt us to seek our own enjoyment.

*Combination 1.* With large moral organs and intellect the person may be attentive to his own interests and enjoyments, and yet disposed to share it with others, and make all around him happy.

*Combination 2.* When these organs are large, and the elevating and moral sentiments moderate, the person will be strongly tempted to give way to his animal nature, and indulge in low and degrading vices.

*Combination 3.* A moderate development of this class

of organs, with a fine temperament, and the moral sentiments large, renders one too mild and inefficient for the active duties and business of life. Such have not selfishness enough to take care of their own interests, in a community where each one is struggling for his own elevation, and should have some one to aid and assist them in such a state of society.

6. **COMBATIVENESS**:—This is the propensity to oppose, defend and attack; and from it flows courage and boldness in the defence of our rights and principles. It is an important element in giving force and energy to the character.

*Combination 1.* With large moral sentiments and intellect, it imparts moral courage, and blended with firmness and destructiveness, gives force and energy of character. If cautiousness be large, and the physical powers weak, the person will possess more moral than animal courage, but will not shrink from opposition, and when aroused, will defend his rights boldly, and, perhaps, be fond of argument and debate. With an excitable temperament, he will be easily vexed, and irritated by any thing that crosses his path, and sometimes exhibit too much anger.

*Combination 2.* Where the moral organs are moderate, this propensity is sometimes restrained by cautiousness, but otherwise it gives a love of contention, and a quarrelsome disposition. The person will frequently provoke difficulties and be too ready to resent an injury.

*Combination 3.* With this organ only average or full, and large cautiousness, approbateness and self-esteem, with the moral sentiments and intellect, the person will never seek a difficulty, but if necessary will defend himself boldly. If his character is assailed, he will display more anger than on ordinary occasions, and be considered resentful. Destructiveness added to the combination, might render him revengeful, and if provoked to anger, or placed in a difficult situation, even desperate; but under ordinary circumstances, he would be a mild and peaceable citizen. With



large thinking faculties, firmness, and self-esteem, he would be fond of argument, and would contend strongly for his opinions.

*Combination 4.* With this organ moderately developed, and large cautiousness, the person is generally too timid to brave danger, and shrinks from difficulty and opposition.

7. **DESTRUCTIVENESS:**—The propensity to destroy is the proper function of this organ. Man's progress through the world is often impeded by obstacles and difficulties. The forest must be cut down to prepare a way for his habitation; and beasts of prey destroyed to secure his safety. Animal food must be provided for his sustenance, and this requires the infliction of sudden death to prepare it for his nourishment. The organ of destructiveness, then, is implanted in our nature for a useful purpose, and does not necessarily lead to cruelty, murder and crime.

*Combination 1.* When blended with benevolence and conscientiousness, the person will be opposed to the infliction of unnecessary pain; and if the temperament be nervous, will have too much sympathy to witness suffering or death; yet if necessary for the preservation of life, would not hesitate to inflict pain to attain that end. This combination renders one very indignant at any violation of justice or humanity, and gives rise to the feeling, that the guilty ought to be punished. When provoked, it gives deep-toned anger; and if firmness and intellect are added to the combination, the person will possess great force and energy of character.

*Combination 2.* A large development of this organ with a strong temperament, and not a great ascendancy of the moral sentiments, renders one severe in punishing the offender; and if self-esteem and approbateness are large, revengeful in redressing an injury. It gives the desire for satisfaction, and cannot rest contented without atonement. With large adhesiveness, the person will be a warm friend and bitter enemy; and if the preceptives are large, will be fond of hunting, gaming, and killing animals. This organ



is always found large in the heads of surgeons, butchers, and duellists; though real courage, the function of combativeness, is frequently as deficient in the latter class of persons as any other set of men. One with this combination will possess a destructive temper, that cannot be appeased without destroying or hurting something.

*Combination 3.* An average or moderate development of this organ, with benevolence, and a nervous temperament, renders its possessor mild and humane in his disposition. Unless combativeness and firmness are large, he will be too harmless and inefficient for the ordinary pursuits of life; and with the affections large, will be too effeminate and woman-like in his character and disposition, to succeed well in any great enterprise.

8. ALIMENTIVENESS:—This organ is the seat of the appetite, and prompts the intellect to secure that kind of food that is most agreeable and nourishing to the body.

*Combination 1.* With firmness, conscientiousness and intellect, the person will have a good appetite, and relish his food well, but will not indulge in excesses or intemperate habits.

*Combination 2.* A large development of this organ, with a sanguine temperament, and a predominance of the organs in the base of the brain, leads to habits of intemperance, and the indulgences of appetite.

*Combination 3.* One with a moderate degree of this organ, and a nervous temperament, will be naturally temperate in the use of food; and if the intellect be large, will frequently neglect his meals to finish what he is reading or doing. Intemperate men have been found with this organ moderately developed, but having the social organs large, and but little self-government, have yielded to the force of social habit and custom. Others have become intemperate to drown their sorrows, or to procure excitement, and do not form the habit from the force of appetite.

9. ACQUISITIVENESS:—The propensity to acquire, is the proper function of this organ. It does not, necessarily,

render one penurious or avaricious in his feelings; but seeks to acquire property, for the gratification of the other feelings and faculties, or for its own enjoyment.

*Combination 1.* With acquisitiveness large, and a well balanced head, the person will be economical, and place a high value upon property. In business, will be strict and close in his dealings, and always ready to make a good bargain. With good business talents, will be likely to acquire property and become wealthy; but if benevolence and the moral sentiments are large, will appropriate much to religious and charitable purposes.

*Combination 2.* One with this organ large, and benevolence, ideality, approbateness, and the social organs large, will be disposed to make money rapidly, but cannot keep it. His social enjoyments; his love of the beautiful; his generosity; and his desire to appear to advantage, will make such large drafts upon his acquisitiveness, that it will be exceedingly difficult for him to be economical. The same combination, with this organ moderately developed, would render him a perfect spendthrift.

*Combination 3.* A moderate development of this organ, renders one disposed to place a low estimate upon the value of money. It is to such of small consideration, compared with other things; and they require it only to supply their wants, and to secure the enjoyments of life. They may be either extravagant or economical in its use, according to other combinations, as these two qualities do not depend on this organ. One with a plain, practical mind, and large cautiousness, will be saving and frugal with moderate acquisitiveness, and often be charged with penuriousness; while another with the organ large, and ideality, approbateness, hope and benevolence predominant, will be much more extravagant in the use of money.

10. SECRETIVENESS:—This is the propensity to conceal; and enables us to suppress the different feelings and emotions of the mind till the judgment approves of giving them utterance.

*Combination 1.* Under the influence of the moral sentiments, this organ renders one discreet and prudent in all he says and does. He keeps his plans and business to himself, and makes very few confidants even among his friends.

*Combination 2.* If large, with moderate conscientiousness, it leads to evasion and deception. The person cannot be relied on, and too often disregards the truth. It makes one disposed to hide his feelings and conduct, and throw a mystery around every thing he says and does. Individuals that are sly, secretive, and cunning, have this combination.

*Combination 3.* A moderate development of this organ, with large conscientiousness, renders one candid, open-hearted, and free in the expression of his feelings. He has but few secrets of his own, and cares but little to learn the secrets of others. If anything is told him in confidence, and is thus addressed to his moral sense and intellect, he keeps it faithfully—not because he is fond of secret things, but that it would be a breach of good faith towards his friend. It is generally supposed that large secretiveness is necessary to keep a secret, but there is no greater mistake made in phrenology. One with this organ large, and small conscientiousness, is the last person in the world to place confidence in.

**ELEVATING SENTIMENTS:—**These organs are located a little back and upon the crown of the head. They give elevation and importance to the character, and are essential to a high-minded, honorable man.

*Combination 1.* One with these organs very large, blended with moral sentiment and intellect, will take a high stand among his fellow men, and render himself conspicuous in church or state. He makes character a test of merit, and esteems his own above every other consideration. With the domestic organs large, will display some family pride, and have a high regard for his ancestors and family name.

*Combination 2.* If these organs are large with a strong intellect and weak moral sentiments, the person will take

more interest in politics than religion, and will have high aspirations for fame and political distinction.

*Combination 3.* A moderate development of this class of sentiments, renders one too unassuming, and too indifferent to his political rights and privileges. He does not possess character enough, and never attains any consideration among his fellow men, because he does not desire it.

11. CAUTIOUSNESS:—The sentiment of fear, and the apprehension of danger, flow from this organ.

*Combination 1.* One with this organ large, and a well balanced head, will exhibit care and prudence in the management of his business; and with large causality, will weigh consequences well, and estimate the final result of his undertakings. With large firmness, combativeness, and intellect, he will possess great fortitude and presence of mind, and although sensible of danger, will the more successfully meet and brave it, or take the securest means of protecting himself against it.

*Combination 2.* When this organ is very large, and firmness, self-esteem, and combativeness weak, it produces indecision and instability of mind. The person hesitates, and wavers between different motives and opinions, and leans too much upon others for advice and assistance. It gives great anxiety about consequences, and disposes one to look on the dark side of things. With philoprogenitiveness or acquisitiveness, the person will be filled with apprehension if his children are in danger, or his business unsuccessful, and will be likely to avail himself of every means of safety within his power.

*Combination 3.* If the temperament is very excitable, and self-esteem, firmness and combativeness large, cautiousness will not hold its sway over the mind; and though ever so large, the person will frequently be rash and impulsive, and involve himself in difficulty—will be sensible of personal danger, but, unless causality is very large, will be imprudent and rash in many things, and see its folly afterwards. With a moderate development of this organ, the



person will lack caution, prudence and forethought, and frequently suffer from its deficiency.

12. **APPROBATIVENESS:**—The natural function of this organ is the love of praise; the desire to be esteemed, and the disposition to please; and is an important element in an amiable character. It prompts to affability and politeness in our attentions to others; and is the great motive to ambition, fame, and distinction.

*Combination 1.* One having this organ large, with a fine temperament, and large conscientiousness, will be extremely sensitive to praise and censure; will be exceedingly wounded at any reflection upon his character or honor, and regard his good name above every other consideration; will be affable and polite in his intercourse with others; and under new circumstances and responsibilities, feel a great amount of diffidence; but with a strong intellect and firmness, will overcome his bashfulness, and appear to be self-possessed. If self-esteem be deficient, and cautiousness and conscientiousness very large, will be retired, unassuming, and modest in his deportment, and shrink from responsibility and public attention.

*Combination 2.* With this organ large, blended with large combativeness and self-esteem, the person will be fond of praise, but not modest nor unassuming; will make but few efforts to obtain it, but enjoy it well when it comes to him indirectly. With secretiveness large, will appear to care very little for approbation, but enjoy it well notwithstanding; will frequently speak of himself and relate his adventures—ask what others say about him, and what they think of him, and yet apparently care nothing for their opinion. Such an individual will be too proud to seek praise directly, and yet will betray a great desire for the good opinion of others. Ideality, self-esteem and approbateness, all large, frequently display themselves in vanity, pride, egotism, and a love of display.

*Combination 3.* A moderate development of this organ with large self-esteem, renders one indifferent to praise or



censure, and very independent in his feelings. He is equally contented whether praised or not, and will move on in his own way, without regard to the frowns or smiles of any one.

13. SELF-ESTEEM:—Self-respect, independence, and self-confidence, flow from this organ. It gives weight, importance, and dignity to the character, and imparts an upright walk and attitude to the man. It is an important element to the character of a great or public man, and makes him claim for himself that consideration which his character deserves. The love of power and authority, and the disposition to rule, flow from the exercise of this organ.

*Combination 1.* With large firmness and combativeness, it renders one wilful and tenacious of his own opinions. Such individuals have strong prejudices and prepossessions, strong likes and dislikes; and are apt to feel that they are right, and require the submission of others to their authority. This combination disposes one to be arrogant and overbearing in his ways and opinions, and inclined to dictate and assume the lead. It imparts confidence and self-importance to the character, and does not regard the feelings of others sufficiently.

*Combination 2.* When the organ is full or large, with approbateness, moral sentiment and intellect, the person will evince a becoming degree of self-respect and independence of character; will esteem his own opinions and rights highly, but express himself in such a manner as not to wound the pride of others; will be high minded, honorable and proud, and look upon meanness and littleness with great contempt.

*Combination 3.* When this organ is moderately developed, with large approbateness, and the social organs, the person will be undignified, and with large mirthfulness, given to trifling and playfulness; will assume dignity and self-respect among equals, and superiors, or among strangers, but it will be unnatural; and the person will long to throw off restraint, and feel at his ease.

14. **FIRMNESS:**—Decision, stability, will, and firmness of purpose, are the natural manifestations of this organ. It imparts fortitude, resolution, and determination to the character, and is essential to the success of those who engage in great and arduous enterprises.

*Combination 1.* Those in whom this organ predominates, with large self-esteem, and destructiveness, are remarkable for force and energy of character. They are generally wilful and unbending in their purposes; and if veneration be moderate, cannot submit to others, or be led. Such men must be their own masters; and find it exceedingly difficult to yield, or act a subordinate part. This combination leads to obstinacy, and great tenacity of will and purpose; but with large conscientiousness, they can always be relied on in any emergency, and generally fulfil their obligations.

*Combination 2.* One with this organ full or large, and conscientiousness large, will not make up his mind, and form his purposes so rapidly, but will take time to consider the matter well. Having formed his judgment, however, he will be firm and unyielding in his opinion and purposes.

*Combination 3.* A moderate development of this organ, with small concentrativeness, renders one fickle and changeable in his purposes, and unfit for any situation or duty, requiring firmness, perseverance, and decision of character.

**MORAL SENTIMENTS:**—These organs are located in the upper or coronal region of the brain, and render us moral and religious beings. They adapt us to the moral laws, and upon this adaptation rests our accountability.

*Combination 1.* When these organs are large, with a good intellect, we have an upright, moral, and intellectual man. Under the influence of revealed religion, he will be a consistent and upright christian, and command the esteem and respect of those who know him. If veneration be deficient, he may pay less attention to the forms and ceremonies of the church, and place religion in virtue and natural morality; but will sustain a good character, for honesty

and integrity, among his fellow men. This combination, with small marvellousness, is found even among infidels; and there are many moral, upright men, who do not embrace revealed religion, from their want of faith and veneration.

*Combination 2.* Where these organs are only average or full, with strong propensities, there is a wavering sometimes, between vice and virtue. With large cautiousness, such men become religious from the fear of consequences, or from some other motive. They find it difficult to resist temptation, and with large acquisitiveness, notwithstanding their religion, will take the advantage in business, and be guilty of many little improprieties, not considered actually immoral.

*Combination 3.* A moderate development of these organs, with large propensities, tends strongly to vice; and unless restrained by pride and approbateness, will render one a depraved and immoral character.

15. CONSCIENTIOUSNESS:—Our sense of justice and conscientious feelings, belong to the exercise of this organ. It gives the desire to do right, because it is right, and not from the expectation of reward. It is the sense of right and wrong, and may be perverted or enlightened by intellect, according to our education.

*Combination 1.* One with this organ large, and a well balanced head, will possess a high regard for truth, honesty and justice. If firmness be large, will be immovable in all matters involving his sense of justice, and though it may be unpopular, will advocate his principles as long as he believes them to be true. With large benevolence, he will be a philanthropist, and advocate the rights of mankind.

*Combination 2.* One having this organ large, with strong propensities, and weak veneration, will yield to temptation at times, and be exceedingly penitent for it afterwards; will have his besetting sins, but have more conscientiousness, and more penitence, than people are aware of.

*Combination 3.* A moderate development of this organ, with large self-esteem, renders one disposed to justify himself, and unwilling to acknowledge his errors. He seldom feels any compunctions of conscience, and with secretiveness, will often evade or conceal the truth.

16. HOPE:—Expectations of future happiness, and the anticipation of realizing our hopes and prospects, flow from this organ. It prompts us to look on the bright side of the picture, and draw an image of the future that is pleasing to the mind.

*Combination 1.* One with this organ large, blended with approbateness, ideality, and the affections, will have many day dreams of love and fancy; will be fond of reverie, and enjoy the pleasures of hope in an eminent degree. He will almost live in the future; and form many plans and undertakings. With large reflective organs, will be visionary, and if his adhesiveness is very large, will confide to his friends many schemes and projects that he intends to carry into effect, but before the time arrives, is prevented by some other prospect. Thus he will be allured on from one object to another, till finally he rests upon something substantial, and learns from experience to become more practical. With large cautiousness and a fine temperament, he will frequently be very much elevated, and again depressed; will have his extremes of feeling, and with large firmness and self-esteem, will rise above every disappointment, and hope on still. This combination renders one ambitious, and encourages the highest aspirations for fame and distinction.

*Combination 2.* Large hope, with only full ideality, and the perceptive organs large, would render one reasonable in his expectations, and dispose him to base his hopes upon something practical and substantial. With large mirthfulness and a sanguine temperament, would possess a cheerful disposition, and look upon the world as it is, without exaggeration.

*Combination 3.* A moderate development of the organ,



with large cautiousness, renders one desponding and melancholy. He looks too much on the dark side of every thing; magnifies evil, and is too easily discouraged.

17. MARVELLOUSNESS:—The love of the new and wonderful is the natural function of this organ; and Mr. Combe calls it the organ of Wonder. It gives us a love of fiction; and leads to faith in the supernatural and extraordinary.

*Combination 1.* One with this organ large, and a strong intellect, will take pleasure in investigating marvellous subjects, and will find his feelings inclining him to believe, and his intellect checking his faith for want of proof. If secretiveness, and the perceptive organs are moderate, he will be credulous in receiving the statements of men, and be often deceived.

*Combination 2.* This organ is generally small in the American head, and with the reasoning organs large, leads to skepticism and incredulity. This combination will dispose one to reject every new and marvellous doctrine; and to believe no further than facts and arguments can establish.

18. VENERATION:—The feeling of reverence and adoration flows from the exercise of this organ. It gives the tendency to reverence whatever is old or ancient, and treats with great respect established forms and customs. There are many objects in Nature that inspire the feeling, as well as works of art. An old temple or cathedral, or the ruins of an ancient city—a grave yard, or an old battle ground, all bring up associations that awaken our reverence. It gives respect for old age, and attaches one to the forms and ceremonies of his religion. Its direction depends on the other faculties and an enlightened intellect. It may lead to the worship of idols, and heathen images, or of the true God; or it may bow in reverence to men, and yield submission to their authority. This organ is not large in the American head, and hence their republicanism and want of respect for great names.

*Combination 1.* One with this organ large will possess

the feeling of reverence in a high degree. It does not determine whether he is a christian or not, but gives him respect for the great and good. With large conscientiousness, marvellousness, and hope, he will be disposed to embrace some system of religion, and be a consistent member of the church.

*Combination 2.* A person with this organ large, and a great deficiency of marvellousness, will possess feelings of reverence, but be so deficient in faith as to render it difficult for him to give it a religious direction. He will be disposed to pay little attention to creeds and ceremonies; though he will not lack veneration for whatever is good and holy. If conscientiousness be moderate, he may be irreligious, and with large destructiveness, even profane.

*Combination 3.* An average or moderate development of this organ, with large reasoning faculties, self-esteem and firmness, renders one republican in his feelings. He will be no respecter of persons, and receive no opinions upon the authority of great names; will claim the right to think for himself, in religion, as well as politics; and with large conscientiousness, though he may be a christian, he will disregard religious creeds, forms and ceremonies. If benevolence be added to the combination, he will think religion to consist more in the practice of virtue and benevolence, than in attendance on the church and its ceremonies. If the organ be small with deficient conscientiousness and large destructiveness and combativeness, the person will be profane, wicked and irreligious.

19. **BENEVOLENCE:**—This organ is the seat of the kind and benevolent feelings. It prompts us to the exercise of charity and kindness towards our fellow beings; and gives us compassion for their frailties and afflictions. It is the source of generosity and good will, and gives the desire to make others happy.

*Combination 1.* One with benevolence and the affections large, will seek to make those he loves happy, and will display the feeling in little attentions and acts of kindness. If

acquisitiveness be large, he may not waste his money upon them, unless prompted by large approbateness and ideality; but will do many things to oblige and render them happy.

*Combination 2.* With this organ large, and a predominance of approbateness, adhesiveness, and ideality, the person will be generous to an extreme, and sacrifice his own interests and feelings, to please and make others happy. He will be lavish and extravagant in his kindness, and will find it difficult to refuse a favor; will seldom deny his family any reasonable enjoyment, and will find this organ a great disadvantage to his interests and business.

*Combination 3.* One with this organ only full, average, or moderate, and the selfish organs large, will display but little active benevolence; will confine his charity and kindness to a narrow sphere, and seldom allow it to extend beyond his own family or friends; will be penurious in many things, and will only be saved by his pride, from doing many mean and little things.

**SEMI-INTELLECTUAL FACULTIES:**—These organs are located above the temples, and around the lateral and upper portions of the forehead. They border on the region of the intellectual faculties, and come in between them and the feelings and sentiments. Hence they partake partly of the nature of both classes of organs, and are called the semi-intellectual faculties or sentiments. They seem to impart a high degree of excellence to the productions of the other faculties and aim at improvement in the arts and manufactures. The combinations of these organs will fall under the analysis of each particular organ, and hence is omitted in this place.

**20. CONSTRUCTIVENESS:**—The power of construction, and the love of the mechanical arts, is the proper function of this organ. It requires other organs in combination to make the practical mechanic.

*Combination 1.* With large perceptive organs and imitation, it imparts a great fondness for mechanical pursuits,

and a talent for inventing, building, and making improvements in machinery.

*Combination 2.* When large, but without imitation and perceptive intellect, the person will have a good idea of mechanical operations; will be able to suggest improvements, and show how he wants a thing made; but will fail in the mechanical execution himself, without great practice. Where this combination exists, the mind is frequently directed in some other channel, and the person will be unconscious of possessing the faculty. It displays itself in a fair legible hand writing; and in the female head, with imitation, gives female ingenuity.

*Combination 3.* An average or moderate development is sometimes found in practical mechanics; but it will be ascertained that they have large imitation, size and form, and work from imitation rather than constructive power. Very skilful men sometimes have this combination; but if imitation, size, and form are moderate, the person will be awkward and unskilful in the use of tools; will be slow in learning to do any thing, and lack mechanical ingenuity.

21. IDEALITY:—From this organ proceeds our sense of the beautiful. Like all other faculties, it bears an intimate relation to the surrounding world, and is delighted with those objects that inspire its activity. The beauties of nature are all addressed to this faculty. The trees, the fields, the leaves and flowers; the murmuring streams with their sweet music, and the carol of birds, all give to this sentiment its highest inspiration. It dwells with rapture on the starry heavens, and the dewy night; the moonlight scene, or the shades of evening; and in its boundless range embraces rivers and lakes, mountains and valleys, and links with them all, ideal images of the beautiful and perfect. This organ is the fruitful source of romance and poetry, and makes us delight in the pleasures of the imagination. It prompts many a day dream of love and fancy, and soars above and beyond the regions of reality.

The love of improvement proceeds from this faculty



It seems in harmony with the sentiment, that man is a progressive being; and as the arts and sciences advance towards perfection, the organ becomes more and more active. It is the source of refinement, and is found larger in the more elevated states of society, than among the rude and uncultivated nations of the earth. It has been found uniformly large in distinguished poets, painters and artists. An infidel writer has made an amusing remark on the deficiency of this faculty in the religion of the Friends, in their plainness of dress and manners, and their strict adherence to utility in every thing. Of course he does not mean that there are no exceptions in the character of that people; but he says:—

“I have always admired the religion of the quakers, for its simplicity; but have often smiled at the conceit, that if a quaker had been consulted at the creation, what a silent and drab colored creation it would have been. Not a rose would have blossomed, nor a bird have been permitted to sing.”

*Combination 1.* One with this organ large, and a fine temperament, will be refined in his manners and feelings; will be displeased with any thing low or grovelling, and aim at perfection and improvement in every thing. If language and the perceptive organs are moderate, will not be able to write poetry, but will enjoy it much, and be fond of eloquence, literature, and the fine arts. If individuality, eventuality, comparison, and language, are large, and self-esteem, approbateness, and hope, full, he will then aspire to excellence in speaking and writing, and with strong affections, will be very likely to attempt poetry; and if his mind is well disciplined and educated, can make himself a poet or an orator. If the intellectual organs are only average or full, his large ideality will lead to sickly sentimentalism; and with approbateness, a love of dress and display.

*Combination 2.* Large ideality, with a coarse temperament, will not display this refined and active manifestation

of the faculty. A fine quality of brain, which is imparted only by a fine temperament, is necessary to the highest exercise of the organ; and hence those who are deficient in this quality, though ideality may be large, will not evince much fancy nor imagination. In their own sphere of life, however, they will pay much attention to good taste, and will have an internal sense of the beautiful and perfect. With large perceptive organs, will be men of plain, practical understandings, and not fond of display.

*Combination 3.* An average or full development of this organ, with a fine temperament, and the elevating sentiments large, will impart a high degree of refinement and delicacy of feeling. With large individuality, eventuality, comparison, and language, the person will manifest much taste for poetry and literature, but will fail in producing lasting works of the imagination. The taste and fancy in such cases, is rather acquired than original.

*Combination 4.* An average or moderate organ of ideality, with a coarse temperament, will render one coarse and vulgar in his associations. His language will be commonplace and unrefined; and his manners exceedingly rough and uncultivated.

B. **SUBLIMITY:**—This organ is located between cautiousness and ideality, and seems to blend the functions of both these organs in one, producing the sentiment of sublimity. Those objects in nature, that mingle the awful with the beautiful, are addressed to this faculty; and this seems to be the best definition of the sublime. The towering cliff and mountain scene, the roaring cataract, and the distant thunder, all inspire the activity of this organ. One with it large, would dwell with rapture upon a storm at sea; and amidst all its fury, surrounded by the angry billows, and the surges of the mighty deep, would feel the inspirations of this sentiment. The combinations of this organ are the same as those of ideality.

22. **IMITATION:**—The power of imitation is the proper function of this organ. It takes its direction from the other faculties.

*Combination 1.* With mirthfulness, individuality, eventuality, and language, it gives a talent for mimicry and dramatic representations.

*Combination 2.* With ideality, form, size, locality, color and constructiveness, it gives a talent for painting, drawing, and pencilling, and is necessary to the artist and limner.

*Combination 3.* It may be large, and yet from the deficiency of language, descriptive power, and the other combinations, the person will have no talent for mimicry or painting. With constructiveness, such an individual would display it in the mechanical arts.

*Combination 4.* With a moderate or small development of this organ, and those organs that act in combination with it, small, the person will be incapable of any effort at imitation.

23. **MIRTHFULNESS:**—The love of mirth proceeds from this organ. It gives a fine perception of the ludicrous, and produces humor and wit. Its direction depends on the other organs.

*Combination 1.* With imitation and language, the person will make a great amount of fun, and see every thing in a ludicrous light; will be fond of humor, and with benevolence and the social organs large, be a good natured, jovial man.

*Combination 2.* With large destructiveness and self-esteem, the person will be sarcastic, and bitter in his attempts at wit. If causality be large, and individuality and eventuality moderate, he will not laugh much, nor excite it in others, but will perceive the point of a witticism better than many who laugh at it more heartily, but do not know what they are laughing at. When many of the faculties are agreeably affected, it produces laughter, and hence it is no evidence of wit. Many persons, with this organ large, are serious and sedate.

*Combination 3.* It may be moderately developed, and yet the person having language, imitation, and the perceptive faculties large, with an excitable temperament, will

laugh heartily and produce mirth, but will be deficient in pure and genuine wit. If small, with large causality and the perceptive organs moderate, the person will be serious and sedate; will seldom see the point of a witticism, and be given to mirth only in a moderate degree.

**INTELLECTUAL FACULTIES:**—The organs of these faculties occupy the region of the forehead, and constitute us intelligent beings. They are divided into two classes, perceptive and reflective; and the character of the intellect depends upon the predominance of one or the other of these classes, and the temperament. Their size is not judged of so much by the expansion of the forehead, as by the depth and prominence of the particular intellectual organs. The forehead is often obscured by hair, and sometimes appears larger than it is, from baldness. These things should be considered in estimating the size of the front head.

*Combination 1.* When these organs are large, with a large brain and a nervous bilious temperament, or a sanguine nervous temperament, the person will display high intellectual qualities, and attain excellence in any branch of human knowledge. If these organs are very large, he will become pre-eminent as a scholar, and a man of intellectual power.

*Combination 2.* The intellectual organs may be large, but if the temperament is sanguine or bilious, without much of the nervous; or if the mind is devoted to business instead of books, the person will be a sensible man, and learn much from observation and experience; but will not excel as a scholar, nor shine in the literary walks of life.

*Combination 3.* When the intellectual organs are full, and the temperament very active, the person will display a high degree of intelligence and frequently be talented, but will not possess depth and power of mind.

*Combination 4.* With these organs full, and a sluggish temperament, the person will be slow in his mental operations, and make but little progress in human knowledge. If they are only moderate or small, he will be imbecile or idiotic.



PERCEPTIVE FACULTIES:—The organs of these faculties are located about the eyes and lower parts of the forehead. On them we depend for our knowledge of external objects. They determine the qualities and conditions of matter, as well as record the observation of passing events. Hence they are necessary to the scholar and man of general information; and a full development, at least, is indispensable for success in any intellectual pursuit. They collect the materials from which we manufacture thought; and though a man may have the reflective organs large, without these, he will have nothing to think about.

*Combination 1.* With a fine temperament, they render one a close observer of men and things; and a person with these organs large, will possess a great amount of general information. He will exhibit a clear and accurate knowledge of things, and display a scientific mind. Large reflectives added to the combination, would give him a high order of mind, and a philosophical understanding.

*Combination 2.* With a less intellectual temperament, and small concentrativeness, the individual will manifest these organs more in business, and general observation, than in books; will possess much acquired information, but it will be more general than accurate and scientific. He will understand the value of property; and have a better memory of what he sees than what he reads. With small ideality, will have a plain matter of fact mind, and make but little display of his intellectual powers.

*Combination 3.* If these organs are only average or full, the person will not excel in a knowledge of details and minutiae, and will be likely to have a poor memory of dates, names, and particular events. With large reflective faculties, however, the person will possess a philosophical mind, and reason correctly from the facts within his knowledge. By hard study and close application, he will frequently excel those with larger percepts, but feel conscious of the labor he has performed. Such a combination is more favorable to writing than extemporaneous speaking; and unless

language is very large, the person will find it difficult to arrange his thoughts rapidly for delivery. Great practice, however, would overcome this difficulty.

A small development of these organs would render one unobserving and inattentive to any thing passing around him, and make it exceedingly difficult for him to learn from books rapidly, or acquire any kind of extensive or accurate information. In the analysis of many of the perceptive organs, the combinations will be omitted, as unnecessary to an understanding of the character.

24. **INDIVIDUALITY:**—The power of observation, and the memory of individual objects, depend on this faculty. A man, a house, or a tree, are all objects of this organ; but it does not determine the form, size, color, or any of the particular qualities of things. The knowledge of these conditions depends on the organs following this, and are located along the arch of the eyebrow, upon each side of this telescope of the mind.

When large, it gives a great desire to see and examine minutely those objects that come under our observation. When deficient, with large reflective organs, the person is absent minded, and given to reverie and abstraction.

25. **FORM:**—Form, shape, and configuration, are objects of this faculty. It enables us to remember faces, and persons, from the form of their features and the general contour of their bodies.

26. **SIZE:**—Dimension and proportion, are objects of this faculty. It gives a correct eye, and enables us to judge of distance, perspective and perpendicularity. It is large in builders, mechanics and marksmen.

27. **WEIGHT:**—The law of gravitation, and the momentum and weight of bodies, are objects of this faculty. It enables us to balance ourselves well, and walk in high and difficult positions. It is large in circus riders, tight rope dancers, sailors, and marksmen. When deficient, the person becomes dizzy in a high place, and often stumbles and falls.

28. **COLOR:**—The various colors of objects, and their delicate tints and shades, are objects of this faculty. It is large in the painter, and enables him to compare and arrange his colors with taste and skill. When deficient, the person can only judge of the plain and ordinary colors, and seldom notices the color of his friends dresses, hair, or eyes.

29. **ORDER:**—System and arrangement belong to the exercise of this faculty. With ideality, it renders one particular and fastidious; and with combativeness, easily annoyed by disorder and confusion. One with it large, and a well balanced mind, with a fine temperament, will keep his papers and business well arranged; and in a lady, it will render her neat and tidy in her dress and domestic arrangements.

30. **NUMBER:**—The relation of numbers are embraced by this organ. It gives a talent for arithmetic, and the power of computing figures. With large size, weight, locality, and causality, it constitutes the mathematician, and is found large in that class of men.

31. **LOCALITY:**—The memory of places, and the position of objects, depends on this organ. It embraces the points of the compass, and the location of countries; and gives a talent for geography. It is found large in the heads of celebrated travelers; and any one in traveling our western rivers, will see its prominence on the foreheads of the pilots and boatmen of the Ohio and Mississippi, in whom it has become developed by continual exercise. It gives a love of traveling; and those who have it large, have a vivid recollection of the roads, towns, cities, villages, rivers and mountains they pass on their journey.

32. **EVENTUALITY:**—The memory of passing events and occurrences, depends on this organ. With individuality and language large, it gives a talent for narration and description; and enables one to excel in the study of history. On this organ depends the most useful kind of memory we require, though there are as many different kinds of memo-

ry as there are intellectual organs. There is no special organ for memory, embracing every thing, but each faculty remembers for itself. This organ, then, remembers events and passing occurrences; time remembers dates; and locality remembers places. Tune remembers music; language remembers words; and causality remembers ideas and principles.

With eventuality small, the person will fail in telling an anecdote or story, and cannot give the particulars of any occurrence; will have a poor memory of details, and be obliged to depend on notes or memoranda for these things.

33. **TIME:**—This organ, as already mentioned, gives the memory of dates, and takes cognizance of the lapse of time. It is necessary to the musician in the execution of harmony and melody, and keeps the beat in music.

34. **TUNE:**—The conception of harmony and melody depends on this faculty; but alone it does not give the power of executing music. Combined with large ideality, imitation, perceptive powers, and a fine temperament, it produces the highest order of music; but there are many who play and sing well, without having the organ large, from the combination of organs necessary in performing; and hence this organ will be frequently left unmarked; or, from the difficulty of ascertaining its size, will have a note of interrogation placed opposite.

35. **LANGUAGE:**—The power of using verbal language; of expressing our ideas in words, or arbitrary signs, depends on this organ.

*Combination 1.* It may be large and the person disinclined to talk much, from diffidence, or a secretive reserve; or from a want of social feeling. Others again, with small language, talk much, because they have the social feelings, and the disposition to talk. One's conversational powers, therefore, depend on other organs as well as language. A person with large self-esteem, loves to talk to be heard; another from the activity of his intellect, and social feel-



ings, is fond of conversation. But it is simply the power of verbal communication that depends on this organ. It renders the language used, copious and abundant in words, and it flows with ease and fluency. Ideality and comparison, added to the combination, render it beautiful and flowery; and the person will express himself in a chaste and eloquent style.

*Combination 2.* One with language large, and a coarse, hard working temperament, with moderate ideality and large perceptive organs, will use plain and common-place words, and express himself in a blunt, straight-forward manner. His language will not be refined, but an abundance of it, such as it is.

*Combination 3.* When moderate or small, the person will hesitate for words, and be at a great loss to express himself. With large intellectual organs, and ideality, will write well, and may become a good critical linguist, a fine scholar, and a man of scientific acquirements; but will fail as an extemporaneous speaker, and cannot excel as an orator without great labor.

**REFLECTIVE FACULTIES:**—These organs are located in the upper region of the forehead, and when very large, render it prominent and projecting. The power of argument and logical induction depends on these faculties. They render the person thoughtful and reflective; fond of meditation, and of a philosophical turn of mind.

*Combination 1.* With these organs large, full perceptive powers, and a well balanced head, the person will display good sense and judgment in every thing he says and does; will reason well, and make high attainments as a scholar or a business man. If these organs are very large, he will be profound in his thoughts, and reason with a force and clearness that will seem to unravel every mystery. His views will be original, and his mind adapted to explore the paths of science, law, government, or morals.

*Combination 2.* One having large reflective organs, and small perceptive faculties, will reason well from general

principles, but fail in carrying out and remembering details. If his temperament be inactive, or deficient in nervous structure, he will be slow and dull in his mental operations, and be reputed a man of less intelligence than he really is.

*Combination 3.* One with moderate reflective organs, large perceptive and an active temperament, will be ready and quick in communicating his knowledge, and will seem to know more than he really does. With self-esteem large, will assume to know much, but will frequently exhibit a want of reflection and thought; will be moved by his impulses and passions more than his reason, and will talk more about what he has seen and heard than what he thinks. Such individuals are knowing men, and frequently pass for men of talent, but are really deficient in depth of thought and soundness of understanding.

36. CAUSALITY:—Upon this organ depends our ideas of cause and effect. It reasons by logical induction and necessary inference, and brings the mind to conclusions that it cannot resist. When a certain state of facts is presented to the mind, it intuitively and irresistably forms certain conclusions. This process belongs to the exercise of causality. It seeks the why and wherefore of every thing, and imparts a profound, cause discovering mind.

*Combination 1.* One with it very large, reasons from first principles, and investigates every subject that comes before him. He will not be contented with a superficial view of any thing, and must have a complete and full understanding of the matter before he can rest satisfied. It is the thinking faculty, and disposes a person to theorize and explain every thing that he meets with. With large moral organs, it gives a love of metaphysics, and moral and mental philosophy. It takes its direction sometimes in the study of government, and is large in all deep and profound reasoners. It is very large in the heads of Daniel Webster, John C. Calhoun, and others.

*Combination 2.* When full or average, the person will often think rapidly, but will not embrace a wide field of

thought; and if the perceptive organs are large, will possess a ready business talent, and an intelligent mind; will be superficial in his knowledge of many things, but pass for a man of talent.

*Combination 3.* If only full, and the perceptive average, with a temperament not very active, the person will display but moderate talents, and should select some useful sphere in life for the exercise of his faculties. With causality only moderately developed, will possess a weak mind, and a narrow understanding.

37. COMPARISON:—The power of tracing analogies, and reasoning by comparison, belongs to the exercise of this organ. It discovers differences and resemblances; gives a critical talent, and the power of analysis, and comparison.

*Combination 1.* One with the organ large, and individuality and eventuality full, with large ideality, will possess a literary mind, and excel in the study of the languages, and history; will delight in beautiful comparisons, allegories, and figures of speech, and use many hyperbolical expressions; will convince by beautiful and striking illustrations, and if individuality be very large, will relate many an appropriate anecdote in point.

*Combination 2.* Large comparison, with moderate individuality and eventuality, will render one clear and convincing in his mode of argument, but he will not have so large a stock of materials in the storehouse of his mind, as those with large individuality and eventuality; and hence will not be as ready in bringing up illustrations and cases in point; but will see when they are in point; and possess a close discriminating mind.

*Combination 3.* With comparison moderate or only full, and causality large, the person will think clearly himself, but will be unable so to arrange and classify his thoughts as to present them in a convincing light to others; will frequently fail to perceive the force of an analogy, and seldom make use of many comparisons.

## CONCLUSION.

The various organs and their functions, as they have been analysed in this work, have been spoken of in the singular number, for the sake of convenience; but they all exist in pairs in opposite hemispheres of the brain. Those upon the middle line of the head touch each other, and present but one development on the external plate of the skull; but they are divided in the brain by a fold of the membranes, that drops down along the mesial line of the head, and separates the hemispheres from each other. It sometimes happens that one of the organs on one side of the head becomes impaired by injury or disease, and the one on the opposite side of the brain, which is not affected by the injury, continues to manifest the faculty as before; in the same manner that one eye performs the office of vision when the other is destroyed. This simple fact refutes many objections that are made to phrenology, by such medical writers as Dr. Sewall, and others, respecting injuries of the brain. Phrenology has only to be understood, and it refutes all objections itself. Will these anti-phrenologists explain their own facts upon their own hypothesis that the brain is a single organ; and that yet large portions of it have been lost without impairing the mind? No well established fact has yet been produced where both organs of a faculty have been destroyed without impairing the function; but phrenologists have collected thousands, where injuries have affected the mind by deranging a double organ.

The utility of phrenology would be a fruitful theme, if our little work would admit of a discussion of that subject; but the space allotted to the analysis of the organs has already been extended, and we must content ourselves with referring to the works of Mr. Combe, on physical and mental education; and to the Asylums in the East, where phrenology has been applied so successfully to the cure of the insane. It is proved that insanity is the result of a diseased brain; and it is necessary to produce a healthy condi-



tion of that organ before the mind can be restored. It has too long been considered a disease of the mind; and remedies, that are only mental, relied on for its cure. If a musical instrument were out of tune, and its strings broken, we should think strange to see the musician altering the music, expecting the instrument to be repaired itself. But this is the way medical science has hitherto treated insanity. It will be found that when the organs of the mind are restored to a healthy condition, the person will be cured, and not till then.

Those who make the objection that phrenology leads to fatalism, should consider, that men have the propensities and passions which this system ascribes to them, whether it be true or not. Phrenology ought not, therefore, to be made responsible for what exists independent of it. That men will indulge in crime, in falsehood, avarice and pride, appeals too forcibly to our observation to be denied. Our state prisons and penitentiaries afford many lamentable proofs of incorrigible criminals; and will the objector explain these facts himself? He may say that they had the power to resist temptation; but will he not admit that in them the tendency to crime predominates, inasmuch as their conduct affords conclusive evidence of the fact? Phrenology only shows, then, that they have acted in conformity with their organization; and if it showed any thing else, it would not be in harmony with our experience and observation; and would prove itself untrue. But while it shows this, it establishes still more clearly, that this organization can be modified and improved, by a proper system of education and mental culture. In the same manner that we can strengthen our muscles by exercise, or weaken them by neglect, so the organs of the brain, and the faculties of the mind, can be improved or neglected by the same process of exercise and cultivation. The fact then, that some men are vicious and depraved in their feelings, and others virtuous and upright, leads to fatalism as much as any thing taught in phrenology, and if our explanation is not satisfactory to

the objector, we ask him, then, to answer the objection himself.

One of the objects of this little book, is to excite men to a more intimate study of themselves, that they may correct the defects of their organization in some measure, by restraining their excesses and cultivating their deficiencies. There is no principle better established in phrenology, than that the organs are susceptible of growth and cultivation, by the habitual and proper exercise of the mind. The moral sentiments and intellect are given us for the regulation and government of our animal nature; and if we neglect the cultivation of our higher powers, we are sensible of the wrong we do ourselves, and accountable to the great laws of Nature, from whose penalties we cannot escape.

Hoping these pages may prove useful in promoting mental science, and a knowledge of human nature, the author here closes his labors in this department of knowledge.