





ELEMENTS
OF
PHRENOLOGY.

BY
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LATE PRESIDENT OF THE PHRENOLOGICAL SOCIETY.

*First American Edition, with Notes, from the Second
Edinburgh,*

IMPROVED AND ENLARGED.

WITH TWO ENGRAVINGS.

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OF THE

AMERICAN EDITOR.

WE have thought a compendious account of Phrenology was much wanted in the United States; as there are many who are desirous of a knowledge of this subject, who are nevertheless unwilling or unable to withdraw from their private concerns a sufficient amount of time and attention, to study the larger work with which alone the American public has been supplied. To such this excellent little compend will be exactly suited; as it contains a very fair statement of what this science really is, within a volume not larger than can be readily perused by a man

in business. It is also well suited to those minds who do not like a subject exhausted, but wish something left for them to infer by the strength of their own understandings.

The few *alterations* which we have ventured to make, are only where we thought we could increase the facility of comprehending our author's meaning; and, in one or two instances, they are applied to what were probably errors of the press. In a subject so new and so much objected to by many as Phrenology, it is of primary importance that every thing should be rendered as clear and as little liable to misapprehension as possible. To this object all delicacy to authors should give way; and we have aimed exclusively at making the book as useful as we could.

Where we have differed in opinion from our learned author, we have expressed our doubts and conclusions in a few pages of notes, appended to the end of the volume.

Philadelphia, December, 1825.

PREFACE

TO THE

FIRST EDITION.

MANY persons desire to know something about Phrenology, who nevertheless are not prepared to bestow much either of time or money in the pursuit of it. There are others who, fully convinced of its truth and importance, wish to possess a manual to facilitate their practice of its doctrines. The present work is intended to serve both classes, by conveying a brief but comprehensive view of the science at a moderate expense.

A second edition of the essays on Phrenology will immediately be put to press; and

in them a detailed exposition of the evidence, theory, and application of the system will be given. The work will consist of at least two volumes octavo, with numerous plates.

EDINBURGH, }
8th July, 1824. }

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TO THE

SECOND EDITION.

THE sale of the First Edition of this work, consisting of 1500 copies, within ten months, affords evidence that it has met with public approbation. The rapid progress of Phrenology has rendered some additions necessary. The present edition, therefore, contains the latest discoveries in the science, references to casts which illustrate the organs, and an elucidation of some points attended with difficulty.

EDINBURGH, }
7th May, 1825. }

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Put the engraving of the head at the Title-
Page, and that of the New Craniometer at
the end.

ELEMENTS
OF
PHRENOLOGY.

INTRODUCTORY OBSERVATIONS.

PHRENOLOGY (derived from *φρην* mind, and *λογος* discourse) treats of the faculties of the Human Mind, and of the organs by means of which they manifest themselves; but it does not enable us to predict actions.

Dr. GALL, a physician of Vienna, now resident in Paris,* is the founder of the system. From an early age he was given to observation; and was struck with the fact, that each of his brothers and sisters, companions in play, and schoolfellows, was distinguished from other individuals by some peculiarity of talent or disposition. Some of his schoolmates were characterized by the beauty of

* Born at Tiefenbrunn, in Suabia, on 9th March, 1757.

their penmanship, some by their success in arithmetic, and others by their talent for acquiring a knowledge of natural history, or languages. The compositions of one were remarkable for elegance; the style of another was stiff and dry; while a third connected his reasonings in the closest manner, and clothed his argument in the most forcible language. Their dispositions were equally different; and this diversity appeared also to determine the direction of their partialities and aversions. Not a few of them manifested a capacity for employments which they were not taught; they cut figures in wood, or delineated them on paper; some devoted their leisure to painting, or the culture of a garden; while their comrades abandoned themselves to noisy games, or traversed the woods to gather flowers, seek for bird-nests, or catch butterflies. In this manner, each individual presented a character peculiar to himself, and Dr. GALL never observed, that the individual, who in one year had displayed selfish or knavish dispositions, became in the next a good and faithful friend.

The scholars with whom Dr. GALL had the greatest difficulty in competing, were

those who learned by heart with great facility; and such individuals frequently gained from him by their repetitions the places which he had obtained by the merit of his original compositions.

Some years afterwards, having changed his place of residence, he still met individuals endowed with an equally great talent of learning to repeat. He then observed, that his schoolfellows, so gifted, possessed prominent eyes, and recollected, that his rivals in the first school had been distinguished by the same peculiarity. When he entered the University he directed his attention, from the first, to the students whose eyes were of this description, and found that they all excelled in getting rapidly by heart, and giving correct recitations, although many of them were by no means distinguished in point of general talent. This observation was recognised also by the other students in the classes; and although the connexion betwixt the talent and the external sign was not at this time established upon such complete evidence as is requisite for a philosophical conclusion, Dr. GALL could not believe that the coincidence of the two circumstances was

entirely accidental. From this period, therefore, he suspected that they stood in an important relation to each other. After much reflection, he conceived, that if Memory for words was indicated by an external sign, the same might be the case with the other intellectual powers; and thereafter, all individuals distinguished by any remarkable faculty became the objects of his attention. By degrees, he conceived himself to have found external characteristics, which indicated a decided disposition for Painting, Music, and the Mechanical Arts. He became acquainted also with some individuals remarkable for the determination of their character, and he observed a particular part of their heads to be very largely developed. This fact first suggested to him the idea of looking to the head for signs of the Moral Sentiments. But in making these observations, he never conceived, for a moment, that the *skull* was the cause of the different talents, as has been erroneously represented; for, from the first, he referred the influence, whatever it was, to the Brain.

In following out, by observations, the principle which accident had thus suggested, he

for some time encountered difficulties of the greatest magnitude. Hitherto he had been altogether ignorant of the opinions of Physiologists touching the brain, and of Metaphysicians respecting the mental faculties. He had simply observed nature. When, however, he began to enlarge his knowledge of books, he found the most extraordinary conflict of opinions every where prevailing; and this, for the moment, made him hesitate about the correctness of his own observations. He found that the moral sentiments had, by an almost general consent, been consigned to the thoracic and abdominal viscera; and that while PYTHAGORAS, PLATO, GALEN, HALLER, and some other Physiologists, placed the sentient soul or intellectual faculties in the brain, ARISTOTLE placed it in the heart, VAN HELMONT in the stomach, DES CARTES and his followers in the pineal gland, and DRELINCOURT and others in the cerebellum.

He observed also, that a great number of Philosophers and Physiologists asserted, that all men are born with equal mental faculties; and that the differences observable among them are owing either to education, or to the

accidental circumstances in which they are placed. If all difference were accidental, he inferred that there could be no natural signs of predominating faculties, and consequently that the project of learning, by observation, to distinguish the functions of the different portions of the brain, must be hopeless. This difficulty he combated, by the reflection, that his brothers, sisters, and schoolfellows, had all received very nearly the same education, but that he had still observed each of them unfolding a distinct character, over which circumstances appeared to exert only a limited control. He observed also, that not unfrequently those, whose education had been conducted with the greatest care, and on whom the labours of teachers had been most freely lavished, remained far behind their companions in attainments. "Often," says Dr. GALL, "we were accused of want of will, or "deficiency in zeal; but many of us could "not, even with the most ardent desire, fol- "lowed out by the most obstinate efforts, at- "tain in some pursuits even to mediocrity; "while in some other points, some of us sur- "passed our schoolfellows without an effort, "and almost, it might be said, without per-

“ceiving it ourselves. But, in point of fact,
“our masters did not appear to attach much
“faith to the system which taught the equa-
“lity of mental faculties; for they thought
“themselves entitled to exact more from one
“scholar, and less from another. They spoke
“frequently of natural gifts, or of the gifts of
“God, and consoled their pupils in the words
“of the gospel, by assuring them that each
“would be required to render an account,
“only in proportion to the gifts which he had
“received.”*

Being convinced by these facts, that there is a natural and constitutional diversity of talents and dispositions, he encountered in books still another obstacle to his success in determining the external signs of the mental powers. He found that, instead of faculties for languages, drawing, distinguishing places, music, and mechanical arts, corresponding to the different talents which he had observed in his schoolfellows, the metaphysicians spoke only of general powers, such as perception, conception, memory, imagination, and judgment; and when he endeavoured to discover

* Preface by Dr. GALL to the “Anatomie, &c. du Cerveau;” from which other facts in this work are taken.

external signs in the head, corresponding to these general faculties, or to determine the correctness of the physiological doctrines taught by the authors already mentioned, regarding the seat of the mind, he found perplexities without end, and difficulties insurmountable.

Dr. GALL, therefore, abandoning every theory and preconceived opinion, gave himself up entirely to the observation of nature. Being a friend to Dr. NORD, Physician to a Lunatic Asylum in Vienna, he had opportunities, of which he availed himself, of making observations on the insane. He visited prisons, and resorted to schools; he was introduced to the courts of Princes, to Colleges; and the seats of Justice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head. In this manner, by an almost imperceptible induction, he conceived himself warranted in believing, that particular mental powers are indicated by particular configurations of the head.

Hitherto he had resorted only to Physiological indications, as a means of discovering the functions of the brain. On reflection,

however, he was convinced that Physiology is imperfect when separated from Anatomy. Having observed a woman of fifty-four years of age, who had been afflicted with hydrocephalus from her youth, and who, nevertheless, possessed a mind as active and intelligent as that of other individuals of her class, Dr. GALL declared his conviction, that the structure of the brain must be different from what was generally conceived,—a remark which TULPIUS also had made, on observing a hydrocephalic patient who manifested the mental faculties. He therefore felt the necessity of making anatomical researches into the structure of the brain.

In every instance, when an individual, whose head he had observed, while alive, happened to die, he used every means to be permitted to examine the brain, and frequently did so; and found as a general fact, that, on removal of the skull, the brain, covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life.

The successive steps by which Dr. GALL proceeded in his discoveries, are particularly deserving of attention. He did not, as many

have imagined, first dissect the brain, and pretend by that means to discover the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance betwixt particular talents and dispositions, and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined, that the brain was minutely dissected, and light thrown upon its structure.

At Vienna, in 1796, Dr. GALL for the first time delivered lectures on his system.

In 1800, Dr. J. G. SPURZHEIM* began the study of Phrenology under him, having in that year assisted, for the first time, at one of his lectures. In 1804 he was associated with him in his labours; and since that period has not only added many valuable discoveries to those of Dr. GALL in the anatomy

* Born at Longuich, near Trèves on the Moselle, 31st December, 1776.

and physiology of the brain, but formed the truths brought to light, by their joint observations, into a beautiful and interesting system of mental philosophy. In Britain we are chiefly indebted to his personal exertions and printed works for a knowledge of the science.

An elementary view of the result of their labours will be given in the following sheets.

Their method of investigation is free from certain insuperable difficulties, which have impeded the progress of other philosophers in establishing a true theory of mind.

1st, Dissection alone does not reveal the *functions* of any organ. No person, by dissecting the optic nerve, could predicate that its office is to minister to vision; or, by dissecting the tongue, could discover that it is the organ of taste. Anatomists, therefore, could not, by the mere practice of their art, discover the functions of the brain.*

2dly, The mind is not conscious of acting by means of organs; and hence metaphysical philosophers, who, in studying the mental phenomena, confined themselves to reflection on consciousness, could not discover the ma-

* See Note A, at the end.

terial instruments by means of which the mind performs its operations in this life, and communicates with the external world.

It is ascertained by experiment and observation, that the form of the brain can be discovered in individuals, in perfect health, and under the middle period of life, by inspecting the cranium.

The Phrenologist compares cerebral development with the manifestations of mental power, for the purpose of discovering the functions of the brain, and the organs of the mind; and this method of investigation is conformable to the principles of the inductive philosophy, and free from the objections attending the anatomical and metaphysical modes of research.

A mental organ is a material instrument, by means of which the mind, in this life, enters into particular states, active and passive.

The mind is regarded as simple, and its substance or essence is unknown. It is furnished by nature, with highly interesting susceptibilities, and a vast apparatus of mental organs, for enabling it to manifest its energies, and enter into different states. Thus, when aided by optic and auditory

nerves, the mind sees and hears; when assisted by an organ of Cautiousness, it feels fear; by an organ of Causality, it reasons. Its power of seeing depends on the perfection of the optic nerves; and in like manner its power of experiencing the emotion of beauty is in proportion to the perfection of the organ of Ideality. The optic nerve, when stimulated by light, induces the active state, called Seeing, in the mind; and the organ of Benevolence, excited by an object in distress, produces the mental state, called Compassion.

States of mind are either simple or complex. A simple state results from the action of a single organ on the mind. Seeing is a simple state arising from the activity of the optic nerves. Complex states are produced when the mind is acted upon by several organs at the same time. Thus, suppose that an insult is offered to an individual in an august assembly; Self-Esteem will produce the feeling of offended dignity, and Destructiveness will give the desire of revenge; Veneration, however, will call up the emotion of respect or awe for the personages present; and Cautiousness, and Love of Approbation, will give rise to the fear of offending them,

and all these contending emotions may co-exist. Hence, the mind, simple in itself, may, by means of a plurality of organs, exist in a state of complex relation to other objects.*

The term Faculty is retained as a convenient expression for the particular states into which the mind enters, when influenced by particular organs. It is applied to the feelings as well as to the intellect. Thus, the faculty of Benevolence means every mode of benevolent feeling induced by means of the organ of Benevolence.

The following points are conceived to be established by an extensive induction of facts.

1st, The mind manifests a plurality of faculties.

2dly, The brain is the material instrument by means of which the mind acts, and is acted, upon; and it is a congeries of organs.

3dly, The power with which each faculty is capable of manifesting itself, bears a proportion to the size of its organs. Power and activity are distinguishable, and will be explained in a subsequent part of this work.

* This doctrine was first clearly elucidated by the Rev. DAVID WELSH, in his excellent Life of the late Dr. THOMAS BROWN, Note N. p. 519.

The brain consists of two hemispheres, separated by a strong membrane called the falciform process of the dura mater. Each hemisphere is an aggregate of parts, and each part serves to manifest a particular mental faculty. The two hemispheres, in general, correspond in form and functions; and hence there are two organs for each faculty, one situated in each hemisphere. The cerebellum in man is situated below the brain. A thick membrane, named the Tentorium, separates the two; but they are both connected with the medulla oblongata, and through it with each other.

Each organ extends from the medulla oblongata, or top of the spinal marrow, to the surface of the brain or cerebellum; and every individual possesses all the organs in a greater or less degree.

The *size* of an organ is estimated by its length and its breadth. Its length is measured by the distance from the *medulla oblongata*, or top of the spinal marrow, to the outer surface of the brain. A line drawn through the head, from the opening of one ear to that of the other, would, in the middle, pass close to, but a little before, the medulla

oblongata; hence the length of an organ is measured from the line of the ear to the circumference. Its breadth is indicated by its expansion at the surface. An organ may thus be likened to an inverted cone, with its apex in the medulla, and its base at the surface of the brain; the broader the base and longer the distance betwixt it and the apex, the greater will be the size, or the quantity of matter which it will contain.

There are parts at the base of the brain, in the middle and posterior regions, the size of which cannot be discovered during life, and whose functions in consequence are still unknown. From analogy, and some pathological facts, they are supposed to be the organs of the sensations of hunger and thirst, heat and cold, and of some other mental affections, for which cerebral organs have not been discovered; but demonstrative evidence to this effect being wanting, this conjecture is merely stated to incite to farther investigation.*

The frontal sinus is an opening between the inner and outer surfaces of the frontal bone, occurring at the top of the nose. It is found

* See Note B.

in general after the age of puberty, and extends along the spaces marked $\frac{2}{19}$ and 21 on the Plate; and throws a degree of uncertainty over the development of the organs indicated by these numbers. In old age and disease it frequently becomes much larger, extending over a variety of organs; but these cases form exceptions to the general rule, and are not proper for observation. In other parts of the skull marked as pointing out the situation of organs, the outer and inner surfaces are either parallel, or the departure from perfect parallelism, where it occurs, is limited to a line, or $\frac{1}{10}$ or $\frac{1}{8}$ of an inch, according to the age and health of the individual. The difference in development between a large and a small organ, in those of the propensities and some of the sentiments, amounts to an inch and upwards; and to a quarter of an inch in the organs of intellect, which are naturally smaller than the others.*

The Phrenologists consider Man by himself, and also compare him with other animals. When the lower animals manifest the same propensities and feelings as those dis-

* See Note C.

played by man, the faculties which produce them are held to be common to both.

A faculty is admitted as primitive,

1. Which exists in one kind of animals, and not in another;

2. Which varies in the two sexes of the same species;

3. Which is not proportionate to the other faculties of the same individual:

4. Which does not manifest itself simultaneously with the other faculties; that is, which appears and disappears earlier or later in life than other faculties;

5. Which may act or rest singly;

6. Which is propagated in a distinct manner from parents to children; and,

7. Which may singly preserve its proper state of health or disease.

The history of the discovery of each faculty and its organs is stated in Dr. GALL's 4to work in 4 vols., entitled "Physiologie du Cerveau," and some of the *evidence* on which each is admitted is also there brought forward. Dr. SPURZHEIM's work, entitled "The New Physiognomical System," also contains many facts; and more cases will be found in the Transactions of the Phrenologi-

cal Society, and in the Phrenological Journal. It is impossible to repeat these in so limited a work as the present. The reader is therefore respectfully informed, that I do not here state the evidence on which Phrenology is founded; and beg to refer him to the sources of information now alluded to, and to NATURE, which is always within his reach; for self-conviction can be obtained only by self-observation.

When the two organs of a faculty are situated immediately on the sides of the middle line separating the hemispheres, they are included in one space on the busts and plates. To save circumlocution, the expression "*organ*" of a faculty will be frequently used, but both organs are thereby meant.

The Casts and Skulls, referred to in the subsequent pages, as illustrative of particular organs, are to be found in the collection of the Phrenological Society, which, by the liberality of the Society, is open to public inspection, in their Hall, Clyde Street, Edin-

burgh, every Saturday from One to Three o'clock.*

ORDER I.—FEELINGS.

Genus I.—PROPENSITIES.

The faculties falling under this genus do not form ideas; their sole function is to produce a propensity of a specific kind. These faculties are common to Man with Animals.

1st. AMATIVENESS.

The cerebellum is the organ of this propensity, and it is situated between the mastoid process on each side, and the projecting point in the middle of the transverse ridge of the occipital bone. The size is indicated during

* Duplicates of most of these casts and skulls are exhibited and sold by Mr. JAMES DE VILLE, 367, Strand, London; by Messrs. LUKE O'NEILL and SON, 125, Cannongate, Edinburgh; and by their agents, Mr. COX, Bookseller, Castle Street, Oxford Street, London; Mr. NORTON, Bookseller, Clare Street, Bristol; Mr. HADDOCK, Bookseller, Warrington; Messrs. W. and A. GALLETTI, 10, Castle Street, Liverpool; and Mr. DAVIES, Statuary, Pilgrim Street, Newcastle-on-Tyne.

life by the thickness of the neck at these parts. The faculty gives rise to the sexual feeling. In new-born children, the cerebellum is the least developed of all the cerebral parts. It is to the brain as one to thirteen, fifteen or twenty, and in adults as one to six, seven, or eight. It attains its full size from eighteen to twenty-six. It is less in females, in general, than in males. In old age it frequently diminishes. There is no constant proportion betwixt the brain and the cerebellum in all individuals, just as there is no invariable proportion betwixt the feeling and the other powers of the mind. Sometimes, however, the cerebellum is largely developed before the age of puberty. This was the case in a child of three years of age, in a boy of five, and in one of twelve; and they all manifested the feeling strongly. In the cast of the skull of Dr. HETTE, sold in the shops, the development is small, and the feeling corresponded. In the casts of MITCHELL, DEAN, MARY MACINNES, and RAPHAEL, it is very large, and the manifestations were in proportion. Farther evidence of the functions of this organ will be found in Dr. GALL's "Physiologie du Cerveau;" and

several cases are mentioned in the following works, viz. "Journal of Pathological Observations kept at the Hospital of the Ecole de Médecine, No. 108, 15th July, 1817," case of *Jean Michel Brigaud*; "Journal of the Hôtel Dieu," case of *Florat*, 19th March, 1819, and of a woman, 11th November, 1818; "WEPFERUS, *Historiæ apoplecticorum*," edit. 1724, page 487; "Philosophical Transactions," No. 228, case by Dr. TYSON; "Mémoires de Chirurgie Militaire, et Campagnes," by Baron LARREY, vol. iii. p. 262, vol. ii. p. 150; "SERRES on Apoplexy;" "RICHERAND's Elements of Physiology," pp. 379, 380, Kerrison's Translation.

M. FLOURENS, a physiologist of Paris, has lately inflicted injuries on the cerebella of the lower animals; and contends, that these experiments show that this organ serves for the regulation of muscular motion. "On removing the cerebellum," says he, "the animal loses the power of executing combined movements." MAGENDIE performed similar experiments on the cerebellum, and found that they only occasioned an *irresistible tendency in the animal to run, walk, or swim, backwards*. He performed experi-

ments, also, on the *corpora striata* and *tubercula quadrigemina*, with the following results: when one part of these was cut, the animal *rolled*; when another, it *went forward, and extended its head and extremities*; when another, it *bent all these*: so that, according to this mode of determining the cerebral functions, these parts of the brain possess an equal claim with the cerebellum, to be regarded as the regulators of motion. The fact is, that all parts of the nervous system are so intimately connected, that the infliction of injuries is not the way to determine the functions of any, even its least important parts.*—Established:

2. PHILOPROGENITIVENESS.

The organ is situated immediately above the middle part of the cerebellum, and corresponds to the protuberance of the occiput. It is generally larger in females than in males. When it is large, and No. I. moderate, it gives a drooping appearance to the hind part of the head.

The chief function of the faculty is to produce the instinctive love of offspring in gene-

* See Note D.

ral. This feeling is distinct from benevolence; for we frequently find it strong in selfish individuals, who manifest no compassionate feeling towards adults. It is equally distinct from self-love, for sometimes the most generous are passionately fond of children, and occasionally the most selfish are indifferent about them. The faculty gives rise to a certain feeling of sympathetic interest in weak and helpless objects in general. It chiefly supports the mother in her toils, and renders even delightful the cares and troubles of rearing a helpless offspring.

The natural language of the faculty is soft, tender, and sympathetic; and when the feeling is strong, the individual is delighted at the sight of children; who, on the other hand, are instinctively captivated by its natural expression, and flock around him when he makes his appearance. The organ is larger in the female in general than in the male. It is large in the Hindoo, Negro, and Charib skulls.—Established.

3. CONCENTRATIVENESS.

The organ is situated immediately above Philoprogenitiveness, and below Self-Esteem.

Observation proves that this is a distinct organ, because it is sometimes found large, when the organs of Philoprogenitiveness and Self-Esteem lying below and above it are small, and sometimes small when these are large. Dr. SPURZHEIM observed it to be large in those animals and persons who seemed attached to particular places; and he thence termed it the organ of *Inhabitiveness*. The function, however, is stated by him as only conjectural. From more enlarged observations, it now seems probable, that its function is to maintain two or more powers in simultaneous and combined activity, so that they may be directed towards one object; and it is, in consequence, named Concentrativeness.

The first step in the discovery of this last function was the observation, that certain individuals are naturally prone to sedentary habits, and find it painful to stir abroad, without a special motive, and this, too, of considerable urgency. Other persons experience equal difficulty in settling; their strongest desire is to engage in some active employment, in which their attention shall be carried, as it were, out of themselves, and occupied with external objects and occurrences. The former

were perceived to possess this organ large, the latter small. Some patients, afflicted with nervous debility, feel extreme aversion to active pursuits, in whom the organ may be found small; but these are cases of disease, and the observations now alluded to were made on individuals in the vigour of life and health.

The next step was the observation, that some persons possess a natural facility of concentrating their feelings and thoughts, without the tendency to be distracted by the intrusion of emotions or ideas foreign to the main point under consideration. Such persons possess a command over their feelings and intellectual powers, so as to be able to direct them in their whole vigour to the pursuit which forms the object of their study for the time, and hence they produce the greatest possible results from the particular endowment which nature has bestowed on them. Other individuals, on the other hand, have been observed, whose feelings do not act in combination, who find their thoughts lost in dissipation, who are unable to keep the leading idea in its situation of becoming prominence, are distracted by accessories; and, in short, experience great difficulty in combin-

ing their whole powers to a single object. These persons, even with considerable reflecting talents, fail to produce a corresponding general effect, and their mental productions are characterized by the intrusion of irrelevant emotions and ideas, and the unperceived omission of others that are important, arising from the disjointed action of their several faculties. The organ was perceived to be large in the former and small in the latter.

Probably it is by the exercise of a power resembling Concentrativeness, that animals, such as the chamois, who are fond of heights, are enabled to maintain in action all those faculties which are necessary to preserve their position while they browse in difficult or dangerous situations, and at the same time avoid the aim of the hunter. There appears, therefore, to be nothing in the limited observations of Dr. SPURZHEIM, inconsistent with the more extensive views now taken of the functions of this faculty. Concentrativeness, however, is stated as only probable; and the function is open to elucidation from farther observations.

It has been objected, that concentration of mind is an intellectual operation, and that the organ No. 3. is situated between the propen-

sities and sentiments. I doubt, however, if concentration be of an intellectual nature. All the Intellectual faculties perceive objects or relations existing independent of the mind, but Concentrativeness has no external object or relation. Its whole influence and sphere of activity, like those of Firmness and Self-Esteem, near which it is placed, arise and terminate in the mind itself. This is characteristic of a sentiment, and not of an intellectual power. Farther, Concentrativeness combines the *feelings*, and directs them in a concentrated effort, as much as it does the Intellectual faculties. The Author of Waverley speaks of "concentrated grief;" and it is sense to speak of "concentrated selfishness," or "concentrated affection;" these effects arising from this organ, combined with Cautiousness, Self-Esteem, Adhesiveness or Acquisitiveness. The organ is small in the American Indians, and larger in Negroes and Europeans.

4. ADHESIVENESS.

This organ is situated on each side of Concentrativeness, higher up than Philoprogenitiveness, and just above the lambdoidal suture.

The faculty produces the instinctive tendency to attach one's-self to surrounding objects, animate and inanimate. Those persons in whom it is very strong feel an involuntary impulse to embrace and cling to the object of their affections. It disposes to friendship and society in general, and gives ardour to the shake of the hand. In boys it frequently indicates itself by attachment to dogs, horses, rabbits, birds, and other animals. In girls it shows itself by affectionate embraces of the doll. It is stronger, and the organ is larger, in women than in men. When too strong, excessive regret at the loss of a friend, or excessive uneasiness at leaving one's country, or the disease called Nostalgia is the result. When feeble, indifference to others is the consequence, which may render a man an anchorite or hermit. The organ is large in Mrs. H. and MARY MACINNES.—Established

5. COMBATIVENESS.

The organ is situated at the inferior and mastoid angle of the parietal bone.

The faculty produces active courage, and, when energetic, the propensity to attack. A considerable endowment is indispensable

to all great and magnanimous characters. It gives that boldness to the mind which enables it to look undaunted on opposition, to meet, and, if possible, to overcome it. When very deficient, the individual cannot resist attacks, and is incapable of making his way where he must invade the prejudices or encounter the hostility of others. When too energetic, it inspires with the love of contention for its own sake; leads to a fiery and quarrelsome disposition; and pleasure may then be felt in disputation or in fighting.

Dr. REID and Mr. STEWART admit this propensity under the name of Sudden Resentment; and Dr. THOMAS BROWN speaks of a principle which gives us "additional vigour, "when assailed, and which, from the certainty of this additional vigour of resistance, "renders attack formidable to the assailant." And, again, "there is," says he, "a principle "in our mind, which is to us like a constant "protector, which may slumber, indeed, but "which slumbers only at seasons when its vigilance would be useless, which awakes, therefore, at the first appearance of unjust intention, and which becomes *more* watchful, and "*more* vigorous, in proportion to the violence

“of the attack which it has to dread.”—Vol. iii. p. 324. “Courage,” says Dr. JOHNSON, “is a quality so necessary for maintaining virtue, that it is always respected, even when it is associated with vice.” The chief difference betwixt these and the Phrenological views is, that we regard the propensity as an active impulse, exerting an habitual influence on the mind, inspiring it, when the organ is large, with constitutional boldness, and prompting it to seek opportunities and situations in which the faculty may exercise itself; and, when the organ is small, permitting a characteristic timidity and deficiency of spirit for active enterprise.

The organ is generally large in persons who have murdered from the impulse of the moment. It is large in the CHARIBS, KING ROBERT BRUCE, DAVID HAGGART, MARY MACINNES, MAXWELL; moderate in Rev. Mr. M., and small in most of the HINDOOS.—Established.

6. DESTRUCTIVENESS.

This organ is situated immediately above, and extends a little backwards and forwards from the external opening of the ear, and cor-

responds to the squamous plate of the temporal bone. In Dr. GALL's plates it extends a few lines farther back than in Dr. SPURZHEIM's. I have seen cases in nature corresponding to both, there being slight variations in the situations of the cerebral organs, as in the distributions of the blood-vessels, nerves, &c. in different individuals. A difference in the skulls of carnivorous and herbivorous animals, first suggested the existence of the organ. If we place the skull of any carnivorous animal horizontally, and trace a vertical line through the external *meatus auditorius*, a great portion of the cerebral mass is situated above and behind that line; and the more an animal is carnivorous, the larger is the quantity of brain there situated.—SPURZHEIM, p. 304.*

The faculty produces the impulse, attended with desire, to destroy in general. Combateness gives the desire to meet and overcome obstacles, and having vanquished them, the mind, under its inspiration, pursues them no farther. Destructiveness prompts us to exterminate them, so that they may never

* See Note E.

rise up to occasion fresh embarrassment. When energetic, it gives a keen and impatient tone to the mind, and adds activity and force to the whole character. Anger and rage are manifestations of it; which being analysed are threats of unpleasant consequences or vengeance to those who transgress our commands, or encroach on our rights. Hence it gives weight to injunction, by inspiring with dread of suffering in case of disobedience. It is essential to satire; and inspires authors who write cuttingly, with a view to lacerate the feelings of their opponents. When very deficient, there is a lack of fire in the constitution; the mind, as it were, wants edge, and the individual is prone to sink into passive indolence. He feels, too, and others likewise discover, that his resentment wants force, that it is feeble and impotent, and the wicked set him at defiance, or subject him with impunity to abuse. Cruelty is the result of its excessive energy, uncontrolled by Benevolence and Justice. The organ is conspicuous in the heads of cool and deliberate murderers, and in persons habitually delighting in cruelty. Cursing is the

outward expression of its fierce activity, and is another form of its abuse.

Metaphysical authors, in general, take no notice of any such propensity as this. Lord KAMES, who has been censured by Mr. STEWART, for admitting, unnecessarily, too many instinctive principles, observes, that, “there
 “is a contrivance of Nature, no less simple
 “than effectual, which engages men to bear
 “with cheerfulness the fatigues of hunting,
 “and the uncertainty of capture; and that is
 “*an appetite for hunting.*” — “It is an illustrious instance of providential care, the
 “adapting the internal constitution of man
 “to his external circumstances. The appetite for hunting, though among us little necessary for food, is to this day remarkable
 “in young men, high and low, rich and poor.
 “Natural propensities may be rendered faint
 “or obscure, but never are totally eradicated.”
 —*Sketches*, B. i. In point of fact, I have found the organ large in keen sportsmen without exception. It is also generally large in those who are fond of seeing public executions, floggings, and the infliction of pain in all its forms. When very powerful, but combined with the higher sentiments equally vi-

gorous, it renders the destruction of inanimate objects a delightful occupation. The organ is large in the busts of DEAN, MITCHELL, PALLET, THURTELL, HEAMAN, and in the skulls of BRUCE, GORDON, HUSSEY, NISBET, BELLINGHAM, BUCHANAN, ROTHERHAM, ALBERT; and small in most of the Hindoos.—Established.

7. CONSTRUCTIVENESS.

This organ is situated at that part of the frontal bone immediately above the sphenotemporal suture. Its appearance and situation vary slightly, according to the development of the neighbouring parts. Its size is less easily distinguished, if the zygomatic process is very projecting, or if the middle lobes of the brain, or the forehead in general, or the organs of Language and Order in particular, are greatly developed. The leading object is to determine the actual size of each organ, and not its mere prominence; and it is proper, therefore, in examining nature, to keep these observations in view, and also to notice, that if the base of the brain is narrow, this organ holds a situation a little higher, and there will then frequently be found a slight depression at the external angle of the eye, betwixt the

zygomatic process and the organ in question, especially when the muscles are thin. In such cases, it has sometimes appeared as high up as Tune. This slight variation from uniform situation occurs, as already mentioned, in the distribution of all the parts of the body; but the anatomist, who knows the circumstance, is not, on this account, embarrassed in his operations; for the aberration never exceeds certain limits, and he acquires, by experience, the tact of allowing for it to this extent. It has been objected, that the elevation or depression of this part of the brain depends upon the force with which the temporal muscles, which lie over it, have acted in the individual; and it is said that carnivorous animals who masticate bones, and in consequence possess those muscles in a very powerful degree, have narrow heads, and little brain in the region of this organ. The answer to this is fourfold; *1st*, Carnivorous animals do not build, and the organ in question is wanting in them. The organ being absent, their heads are narrow of course; but all this is in exact accordance with Phrenology. *2dly*, In the beaver, which cuts timber with its teeth, and in which the temporal muscles act with great

energy, the organ is large, and the head is broad; which also harmonizes with our doctrine, and contradicts that of the objectors. *3dly*, In the human race, the breadth of the head, at the region in question, which indicates the size of the organ, does not bear a proportion to the force with which mastication is performed; for some individuals, who live chiefly on slops, and chew little, have narrow heads, and weak constructive talents, while others, who eat hard viands, have broad heads, and manifest great mechanical skill; and, *4thly*, The actual breadth of the head in this quarter, from whatever cause it arises, bears a regular proportion to the actual endowment of constructive genius.

The temporal muscle differs in thickness in different persons, and the phrenologist ought to desire the individual observed to move the lower jaw, and, while he does so, to feel the muscle, and allow for its size. This uncertainty in regard to the dimensions of the temporal muscle, renders it unsafe to predicate the size of the organs of Constructiveness and Acquisitiveness from *casts* of the *head*, unless information as to the thickness of the fleshy fibres is communicated.

These organs, therefore, are best established, by examining living heads, or skulls, or casts of skulls.

In man, the faculty inspires with the tendency to construct in general, and the particular direction in which it is exerted, depends on the other predominant faculties of the individual; for example, if combined with large Combativeness and Destructiveness, it may be employed in fabricating implements of war; if joined with Veneration predominating, it may tend towards erecting places of religious worship. If united with large Form, Imitation, and Secretiveness, it may inspire with a love of portrait-painting. Its range is limited also in proportion to the degree of the reflecting organs with which it is combined; these, without it, never inspire with a genius for mechanics, but, when possessed, they extend and facilitate its exertions.* In the lower animals, it appears to be directed, in a great measure, to one special object; in the bird to a particular form of nest, in the beaver to a special fashion of a hut,—these animals being deficient in the generalizing and directing powers conferred on

* See Note F.

man. The organ is indispensable to all who follow operative mechanical professions. It is large in the beaver, field-mouse, and other animals which build. The organ is large in RAPHAEL, MILLINER of Vienna, BRUNEL, WILLIAMS, HAYDON, HERSCHEL, WILKIE, EDWARDS; and small in New Hollanders.—Established.

8. ACQUISITIVENESS.

The organ is situated at the anterior inferior angle of the parietal bone. It was, by SPURZHEIM, called Covetiveness; Sir G. S. MACKENZIE suggested the more appropriate name of Acquisitiveness.

The faculty produces the tendency to acquire, and the desire to possess in general, without reference to the uses to which the objects, when attained, may be applied. The idea of property is founded on it. It takes its direction from other faculties, and hence may lead to collecting coins, paintings, minerals, and other objects of curiosity or science, as well as money. Idiots, under its influence, are known to collect things of no intrinsic value. A person in whom it is predominant, desires to acquire for the pleasure attending

the mere act of acquisition. If he is owner of fifty acres, he will vastly delight in obtaining fifty more; if of a hundred thousand, he will still rejoice in doubling their number. His understanding may be convinced that he already possesses even superfluity, and, nevertheless, under the vivid impulses of the faculty, he may eagerly pant for more, for its gratification. This instinctive tendency to acquire and to accumulate, is the foundation of wealth, and of the conveniencies and luxuries of civilized society. If men had always provided only what they could individually enjoy, they would never have emerged from the savage condition. Persons in whom the propensity is weak, think of every thing, and pursue every object, with more avidity than wealth; there is no intense vivacity in their pursuit of gain. Its abuse leads to covetousness, dishonesty, and theft. Avarice is the result of its predominating energy.

The metaphysicians have not admitted such a propensity, but resolve the desire of acquisition into love of the objects which wealth may purchase. The Phrenological view is founded on observation, and accords better with the phenomena of actual life. Lord

KAMES, however, observes, that "Man is by nature a *hoarding animal*, having an appetite for storing up things of use; and the sense of property is bestowed on men, for securing to men what they thus store up." This author has also remarked, that the same instinct is possessed by the lower animals. "The beavers," says he, "perceive the timber they store up for food to be their property; and the bees seem to have the same perception with regard to their winter's provision of honey." He continues, "The appetite for property, in its nature a great blessing, degenerates into a great curse when it transgresses the bounds of moderation." (*Sketches*, Book i. Sk. 2.) These observations are highly phrenological. The organ is large in HEAMAN; full in Rev. Mr. M.; and moderate in K. R. BRUCE.—Established.

9. SECRETIVENESS.

The organ is situated at the inferior edge of the parietal bones, immediately above Destructiveness, or in the middle of the lateral portion of the brain.

The faculties of the human mind possess

spontaneous activity; hence various thoughts, desires, and emotions, arise involuntarily, the outward expression of which is not, in all circumstances, becoming. Secretiveness produces the instinctive tendency to conceal these, and to suppress their manifestations, till the understanding shall have decided on their propriety and probable consequences. Besides, man and animals are occasionally liable to the assaults of enemies, which may be avoided by concealment, in cases where strength is wanting to repel them by force. Nature, therefore, by means of this propensity, enables them to act with prudence, slyness, or cunning, according to the dictates of the other faculties possessed by the individual, to their other means of defence. It may be applied in a great variety of ways; and a certain portion of it is indispensable to the formation of a prudent character. It then imposes a salutary restraint on the manifestations of the other faculties, and serves as a defence against prying curiosity. Those in whom it is deficient are too open for the intercourse of general society; they are characterized by a headlong bluntness of manner, and deficiency of tact, arising from the instantaneous expres-

sion of each thought and emotion, as it flows on the mind, without regard to the delicacies required by time, place, or circumstances. Too great an endowment, on the other hand, when not regulated by strong intellect, and moral sentiments, produces abuses. The individual then mistakes cunning for prudence and ability, and conceals every purpose of his life, trifling or momentous; and he may even be led to practise lying, duplicity, and deceit. It supplies the cunning necessary to theft, and by producing an inward feeling of extreme secrecy, lessens the fear of detection, and thus indirectly prompts to the commission of crime. I have found it large in a great number of habitual thieves.

The organ has been found large in actors, and in those who excel in the imitative arts. Combined with Imitation, it gives the power of *expression*; and, in actors, it may be conceived to do this, by furnishing its possessor with the power of practising a conscious duplicity, a talent necessarily implied in the representation of a variety of characters, or by restraining the particular faculties whose influence requires to be withdrawn for the time. If we wish to deter a child from some act not

very improper in itself, but which to him might be prejudicial, we feign anger and forbid him; in this process Secretiveness probably restrains Philoprogenitiveness and Benevolence, and permits the natural language of Combativeness and Destructiveness to appear. When an actor performs Richard III. Secretiveness will suppress Benevolence, Veneration, and Conscientiousness, and allow ample scope to Combativeness, Destructiveness, Firmness, and Love of Approbation. If this theory be correct, it will be by restraining some faculties and permitting other to manifest themselves energetically, that Secretiveness will conduce to acting, as distinguished from Imitation. This power of *personation* is one of the ingredients in a talent for profound dissimulation and hypocrisy. Secretiveness is an element, along with the faculty of Wit, in a talent for *humour*, and produces the sly concealment of real character, design or sentiment, which is essential to humorous representations. In writing, it leads to irony, which is a species of humour. It gives a sidelong glance, and watchful look, to the eye; and, when energetic, inspires the individual with a desire to discover the de-

signs of others, as well as to conceal his own. Mr. W. SCOTT has thrown great light on the functions of this faculty, in his Essay, published in the Phrenological Transactions.

This propensity appears to have been unknown to the metaphysicians. Lord BACON, however, in his Essay on Cunning, describes accurately many of its abuses. The organ is large in RAPHAEL, BRUCE, LA FONTAINE, and CLARA FISHER; also in the American Indians, cunning debtors, DAVID HAGGART, Hindoos, GIBSON, MACINNES; moderate in skull with organs marked.

Genus II.—SENTIMENTS.

These faculties, like those which we have already considered, do not form specific ideas, but produce merely a SENTIMENT; that is, a propensity, joined with an emotion, or feeling of a certain kind. Several of them are common to man and the lower animals; others are peculiar to man. The former shall be first treated of.

1. *Sentiments common to Man and the lower Animals.*

10. SELF-ESTEEM.

The organ is situated at the vertex or top of the head, a little above the posterior or sagittal angle of the parietal bones.

This faculty produces the sentiment of Self-esteem or Self-love in general. A due endowment of it, like that of all other faculties, produces only good effects. It imparts that degree of satisfaction with self, which leaves the mind open to the enjoyment of the bounties of Providence, and the amenities of life, and inspires it with that degree of confidence in its own powers, which essentially contributes to their successful application. In general, it leads to esteem of the special propensities and sentiments which characterize the individual in whom it is powerful; and hence, when combined with the superior sentiments and intellect, in a state of vigour, it contributes to true dignity and greatness of mind, and the individual esteems himself for those qualities which are really worthy of the esteem of others,—in-

tellectual and moral excellence. It also aids in maintaining virtuous conduct, by communicating the feeling of self-respect. A deficiency of it produces a want of confidence, and of a proper estimate of what is due to one's self. It is only when possessed in an inordinate degree, and indulged without restraint from the higher faculties, that it produces abuses. It may, then, in children show itself in pettishness, and a wilful temper; and, in adults, in arrogance, conceit, pride, egotism, and it is an ingredient in Envy. There are persons who are exceedingly censorious, whose conversation is habitually directed to their neighbours' faults, who feel sore when others are elevated, and experience great pleasure in bringing them down;—such tendencies proceed from Self-Esteem and Destructiveness, not directed by Benevolence and Justice. The bitter and envious tone, the sententious reflections, and the ill-concealed self-complacency of such persons, all indicate an internal adulation of self, and a vivid desire of superiority, by depreciating others. Children, in hooting and pelting an idiot, gratify Self-Esteem and Destructiveness. Their chief motive is a strong sense

of their own superiority. Self-esteem corresponds, in some measure, to the Desire of Power of the metaphysicians. Dr. THOMAS BROWN calls it "Pride," and defines it as "that feeling of vivid pleasure which attends "the consciousness of our excellence," vol. iii. p. 300. When very large, the individual walks generally in an erect posture, and by his reserved and authoritative manner, induces the impression in others, that he considers himself infinitely elevated above his fellow men. It disposes to the use of the emphatic *I* in writing and conversation. Joined with Acquisitiveness, and not regulated by other sentiments, it produces "Selfishness" in the general acceptance of this term.

Nations differ in regard to the degree in which they possess this sentiment. The English have more of it than the French, and hence the manner of a genuine Englishman appears to a Frenchman cold, haughty, and supercilious. The lower animals, such as the turkey-cock, peacock, horse, &c. manifest feelings resembling pride or self-esteem. When the organ becomes excited by disease, the individual is prone to imagine himself a king, emperor, or a transcendent genius, and

some have fancied themselves even the Supreme Being. The organ is large in HAGGART, the Hindoos, DEMPSEY; moderate in Dr. HETTE, and the American Indians.—Established.

11. LOVE OF APPROBATION.

This organ is situated on each side of that of Self-Esteem, and commences about half an inch from the lambdoidal suture.

The faculty produces the love of the esteem of others, expressed in praise or approbation. A due endowment of it is indispensable to an amiable character. It induces its possessor to make active exertions to please others, and also to suppress numberless little manifestations of selfishness, and to restrain many peculiarities of temper and disposition, from the dread of incurring their disapprobation. It is the butt upon which Wit strikes, when, by means of ridicule, it drives us from our follies. To be laughed at is worse than death to a person in whom this sentiment is predominant. The direction in which gratification will be sought, depends on the other faculties with which it is combined in the individual. If the moral sentiments and intel-

lect be vigorous, it will desire an honourable fame, and hence animates and excites the poet, painter, orator, warrior, and statesman. If the lower propensities predominate, the individual may be pleased by the reputation of being the best fighter, or the greatest drinker of his circle.

When too energetic, and not regulated by the higher powers, it produces great abuses; it then gives rise to a fidgetty anxiety about what others will think of us, which is at once subversive of happiness and independence. It renders the mere dicta of the society in which the individual moves, his code of morality, religion, taste, and philosophy; and incapacitates him from upholding truth or virtue, if disowned by those whom he imagines influential or genteel. It then overwhelms the artist, author, or public speaker, with misery, if a rival is praised in the journals in higher terms than himself. A lady is then tormented at perceiving, in the possession of her acquaintance, finer dresses or equipages than her own. It excites the individual to talk of himself, his affairs, and connexions, so as to communicate to the auditor vast ideas of his greatness or goodness; in short, vanity

is one form of its abuse. "Sir," says Dr. JOHNSON, "GOLDSMITH is so much afraid of "being unnoticed, that he often talks, merely lest you should forget that he is in the "company." When not combined with Conscientiousness and Benevolence, it leads to feigned professions of respect and friendship; and many manifest it by promises and invitations, never intended to be fulfilled or accepted. It, as well as Self-Esteem, prompts to the use of the first person, but its tone is that of courteous solicitation, while the *I* of Self-Esteem is presumptuous, and full of pretension.

When, on the other hand, the organ is deficient, and the sentiment, in consequence, is feeble, the individual cares little about the opinions entertained of him by others; and provided they have not the power to punish his person, or abridge his possessions, he is capable of laughing at their censures, and contemning their applause. Persons of this sort, if endowed with the selfish propensities in a strong degree, constitute what are termed "impracticable" men; their whole feelings are concentrated in Self, and they are dead to the motives which might induce them to abate

one iota of their own pretensions to oblige others.

The disposition to oblige, conferred by this sentiment, may be distinguished from the genuine kindness which springs from Benevolence, by this, that the Love of Approbation prompts its possessor to do most for those who, from superiority in rank, wealth, power, or reputation, least require his aid; whereas Benevolence takes exactly the opposite direction. The two sentiments, when both vigorous, greatly aid each other.

The organ is larger in women in general than in men. The French are more remarkable for a larger development of it than of Self-Esteem; and on this account appear to the English, in whom the latter faculty predominates, vain, ostentatious, and absurdly complimentary. This organ is uniformly large in bashful individuals; one element of this disposition being the fear of incurring disapprobation. The metaphysicians admit the sentiment, under the name of the Desire of Esteem. It is very powerful in some of the lower animals, as the dog, horse, &c. The organ is large in BRUCE, Dr. HETTE, Ame-

rican Indians, CLARA FISHER; deficient in D. HAGGART and DEMPSEY.—Established.

12. CAUTIOUSNESS.

This organ is situated near the middle of each parietal bone, where the ossification of the bone generally commences.

The faculty produces the emotion of fear in general, and prompts its possessor to take care, and hence it is named Cautiousness. A due degree of it is essential to a prudent character. The tendency of it is, to make the individual in whom it is strong hesitate before he acts, and, from apprehending danger, to trace consequences, that he may be assured of his safety. When too powerful, it produces doubts, irresolution, and wavering. When deficient, the individual is not apprehensive about the results of his conduct, and often proceeds to act without mature deliberation. The involuntary activity, from internal causes, of this organ, in those in whom it is too powerful, produces sensations of dread and apprehension, gloomy despondency, or even despair, without an adequate external cause. A great and involuntary, but momentary activity of it, occasions a *panic*, a state

in which the mind is hurried away by an irresistible emotion of fear, disproportioned to the outward occasion. The organs are generally largely developed in children; and, in some instances, are so prominent, as to alarm mothers with the fear of disease or deformity. Such children may be safely trusted to take care of themselves; they will rarely be found in danger. When, on the other hand, the organs are small in a child, he will be a hapless infant; fifty keepers will not supply the want of the instinctive guardianship performed by adequate Cautiousness. This is another element in the formation of a bashful character, and produces the timidity essential to it. Many of the lower animals, as the hare, rook, &c., possess the organ largely developed; among them, it is generally larger in the female than in the male; and naturalists have observed, that more of the latter are snared, and taken or killed by the hunter, than of the former, even allowing for the natural difference between their original numbers. The organ is large in BRUCE, RAPHAEL, HETTE, the Mummies, and Hindoos; moderate in BELLINGHAM, MARY MACINNES, and Negroes.—Established.

13. BENEVOLENCE.

This organ is situated at the upper part of the frontal bone, in the coronal aspect, and immediately before the fontanel.

The faculty produces the desire of the Happiness of others, and disposes to compassion and active Benevolence. It communicates mildness and cheerfulness to the temper, and disposes the possessor to view charitably the actions and character of others. When abused, it leads to profusion. A small development of the organ does not produce cruelty as its proper function, but only indifference to the welfare of others; when, however, Destructiveness is large, and this organ small, cruelty may result from the uncontrolled activity and abuse of the former. The lower animals possess this organ, but the faculty in them seems to be limited, in a great degree, to the production of passive mildness of disposition. Dogs, horses, monkeys, &c. which have the corresponding part of the forehead large and elevated, are mild and pacific; those, on the other hand, in which it is small and depressed, are ill-natured. It is depressed in all the ferocious tribes of animals, and also in nations

remarkable for cruelty, as the Charibs, &c. The ancients make the top of the forehead much higher in *SENECA* than in *NERO*.

It has been objected, that Nature cannot have placed a faculty of Benevolence, and another of Destructiveness, in the same mind; but *Man* is confessedly an assemblage of contradictions. The great unknown Novelist, speaks of “the well known cases of those
“men of *undoubted benevolence* of character
“and disposition, whose *principal delight is*
“*to see a miserable criminal*, degraded alike
“by his previous crimes, and the sentence
“which he has incurred, *conclude a vicious*
“*and a wretched life, by an ignominious*
“*and cruel death.*” (St. Ronan’s Well). This indicates Benevolence coexisting in the same individual with Destructiveness. The greatest of Poets has said,—

“O thou goddess,
“Thou divine nature, how thyself thou blazon’st
“In these two princely boys! They are as *gentle*
“As zephyrs, blowing below the violet,
“Not wagging his sweet head; and yet as *rough*,
“Their royal blood enshaf’d, as the rud’st wind,
“That by the top doth take the mountain-pine,
“And make him stoop to the vale.”

Here *SHAKSPEARE* informs us, that these boys manifested much *Combativeness* and *De-*

structiveness, combined with great Benevolence. The Sword is one of the emblems of State, and what is it but the symbol of Destruction ready to fall on the heads of those who offend against the Laws?—ministering thus, in its very severity, to purposes of Benevolence and Justice. What are the implements of war but instruments of Destruction; and for what end do soldiers take the field, but to destroy their enemies? And yet, surgeons and numerous assistants attend on armies, to succour those on whom the calamities of war have fallen; the two faculties, which are deemed incompatible, being thus manifested together, with deliberate design. Without Combativeness and Destructiveness, there would be no war; and without Benevolence, if these existed, there would be neither mercy nor compassion. Instead, therefore, of the coexistence of these faculties forming an objection to the Phrenological system, it proves its harmony with Nature. The organ is large in JACOB JERVIES, HENRI QUATRE, RAPHAEL, HETTE; very small in BELLINGHAM, GRIFFITHS, and the Charibs; moderate in BRUCE, and GORDON.—Established.

II. *Sentiments proper to Man.*

Hitherto we have considered Man so far as he is animal. But, besides the organs and faculties already spoken of, common to him with the brutes, he is endowed with a variety of sentiments, which constitute the human character, and of which the lower creatures are entirely destitute; and the parts which constitute the organs of these faculties are not to be found in the brains of the latter. The faculties now to be treated of produce emotions or feelings, but do not form ideas.

14. VENERATION.

This organ is situated at the middle of the coronal aspect of the brain, at the bregma or fontanel of anatomists.

The faculty produces the sentiment of respect and reverence; and when directed to the SUPREME BEING, leads to adoration. It predisposes to religious feeling, without determining the manner in which it ought to be directed; so that if the understanding be very unenlightened, it may be gratified with the worship even of images or idols. It is the source also of the tendency to look up to and

admire superiors in rank and power; and, in this way, disposes to obedience. It gives rise to the profound emotions of respect experienced by many when looking on the ruins of a palace or temple, the graves of their forefathers, or the former habitations of men eminent for genius or virtue. It enters largely into the constitution of a devoted antiquary. It is also the chief element in filial piety. When the organ is large, and that of Self-Esteem small, humility is the result.

A deficiency of it does not produce profanity, as a positive manifestation; it only renders the mind little sensible to the respectful and reverential feelings before described, and in consequence, leaves the other faculties at liberty to act without modification by its influence. When too energetic, and not enlightened by intellect, it produces superstitious respect for objects and opinions which have nothing but their antiquity to recommend them, and renders its possessor prone to venerate every ancient absurdity, as the "wisdom of our ancestors." In this way, it often presents the most formidable obstacles to improvements attended with innovation.

The metaphysicians do not treat of this sen-

timent under the same name, nor in the same point of view as the foregoing. Dr. THOMAS BROWN, however, when writing of Pride and Humility, mentions a "tendency to look *above* rather than below," (vol. iii. p. 313.), which is one effect of veneration. Authors who have written on natural religion, say, that we perceive order, beauty, power, wisdom, and harmony, displayed in the works of creation, and hence infer, that a DEITY exists. In this view, the Phrenologists agree; but the understanding only perceives facts, and draws inferences; and, therefore, after this induction is completed, it experiences no tendency to adore the GOD whom it has discovered. In point of fact, however, the tendency to worship is a stronger principle in the human mind than the understanding itself, for the stupid and ignorant are often prone to venerate, while their reflecting faculties are incapable of directing them to an object worthy of their homage. The existence of the sentiment of Veneration, distinct from intellect, explains this anomaly. Sceptical writers, in general, appear either to have been unacquainted with it, or to have judged expedient to pass it over without notice. Its

existence shows that Religion has a foundation in nature.—The organ is large in the Negroes, RAPHAEL, BRUCE, KAPITAPOLE, MARTIN; small in Dr. HETTE.—Established.

15. HOPE.

This organ is situated on each side of that of veneration, and extends under part of the frontal and part of the parietal bones.

The faculty produces the sentiment of Hope in general, or the tendency to believe in the possibility of what the other faculties desire, but without giving the conviction of it, which depends on Reflection. It inspires with gay, fascinating, and delightful emotions, painting futurity fair and smiling as the regions of primeval bliss. It gilds and adorns every prospect with shades of enchanting excellence; while Cautiousness hangs clouds and mists over distant objects, seen by the Mind's eye. When too energetic and predominant, it disposes to Credulity, and, in mercantile men, leads to rash and inconsiderate speculation. Persons so endowed never see their own situation in its true light, but are led by their extravagant Hope to magnify ten-fold every advantage, while they are blind to every obsta-

cle and abatement. They promise largely, but rarely perform. Intentional guile, however, is frequently not their object;—they are deceived themselves, by their constitutional tendency to believe every thing possible that is future, and promise in the spirit of this credulity. Those who perceive the disposition in them, ought to make the necessary abatement in their expectations. When the organ is very deficient, and that of Cautiousness large, a gloomy despondency is apt to invade the mind.

In Religion, this faculty favours the exercise of Faith; and by producing the natural tendency to look forward to futurity with expectation, disposes to belief in a life to come. It is treated of by the metaphysicians. The discovery of the organ and sentiment is due to Dr. SPURZHEIM, for Dr. GALL has not yet admitted them. In his works, the function of the part of the brain in question is marked as unascertained. His notion is, that Hope is the attribute of every faculty; but he appears to mistake Desire for Hope. Every faculty desires, but each does not produce Hope; nay, Desire is sometimes strong, when Hope is feeble or extinct; a criminal on the

scaffold may strongly desire to live, when he has no hope of escaping death. I am convinced, by many observations, that Dr. SPURZHEIM's views are correct, and now regard the organ as established. It is large in RA-PHAEL, small in Dr. HETTE.

16. IDEALITY.

This organ is situated nearly along the lower edge of the temporal ridge of the frontal bone.

The faculty produces the feeling of exquisiteness and perfectibility, and delights in the "beau ideal." The knowing and reflecting faculties perceive qualities as they exist in nature; but this faculty desires something more exquisitely lovely, perfect, and admirable, than the scenes of reality. It tends to elevate and endow with splendid excellence every object conceived by the mind; and stimulates the other faculties to create scenes and objects invested with the qualities which it delights to contemplate, rather than with the degree of perfection which Nature usually bestows. It is this faculty which inspires with exaggeration and enthusiasm, which prompts to embellishment and splendid con-

ceptions. When powerful, it gives a manner of feeling and of thinking befitting the regions of fancy more than the abodes of men, (Phrenological Journal, vol. ii. p. 147.) It is essential to the poet, painter, sculptor, and all who cultivate the fine arts. It corresponds to the Emotion of Beauty of Dr. THOMAS BROWN, (vol. iii. p. 134.) A good endowment of it elevates and expands the other feelings and conceptions, directs them to higher objects than those which would be sufficient to gratify themselves, and thus gives a constant tendency to, and capacity for, refinement. A great deficiency of it leaves the mind in a state of homeliness or simplicity, varying its appearances according to the other faculties which predominate in the individual. The organ is larger in civilized than in savage nations; in the European, for example, than in the Negro, American Indian, and New Hollander. MILTON, SHAKSPEARE, and BYRON's poetry abound with its influence; that of CRABBE has less; and it is scarcely distinguishable in the verses of Dean SWIFT. The organ is large in RAPHAEL, VOLTAIRE, WORDSWORTH, WILKIE, BURKE, HAYDON, HENRI QUATRE, ERANÇOIS CORDONNIER;

small in New Hollanders, Mr. HUME, BELLINGHAM, HAGGART, GORDON.—Established.

WONDER.

Immediately above Ideality, a blank space appears in the busts and plates of the head; the function of this part of the brain was not ascertained when the other organs were numbered, and it therefore was left unmarked.

Dr. SPURZHEIM states, that the faculty connected with this organ produces the tendency to believe in inspirations, presentiments, phantoms, &c. In his French works he named it “Surnaturalité;” but now calls it the Sentiment of the Marvellous, or Marvellousness. I have met with persons excessively fond of news, which, if extravagant, were the more acceptable; prone to the expression of surprise and astonishment in ordinary discourse; deeply affected by tales of wonder; delighting in the Arabian Nights’ Entertainment, and the mysterious incidents abounding in the Waverley Novels; and in them I have uniformly found the part of the brain in question largely developed. When the organ predominates in an individual, there is

a peculiar and unconscious turning up of the exterior angles of the eyelashes, expressive of surprise. In other persons, I have found the part of the brain in question small, and in them it was accompanied with a staid soberness of feeling, diametrically the opposite of the manifestations above described. Such individuals were annoyed by every thing new or strange; they scarcely felt or expressed surprise, and had no taste for narratives leaving the beaten track of probability or reality, and soaring into the regions of supernatural fiction. On analysing these manifestations, they all appear to be referable to the sentiment of Wonder, an emotion which is quite distinguishable from those hitherto enumerated. This sentiment, in a state of extreme and uncontrolled energy, probably gave rise to those extraordinary feelings and disturbed imaginations which led Dr. SPURZHEIM at first to name the faculty "Surnaturalité." The name which he now uses coincides in meaning with that which I have ventured to propose; and regarding the function of the organ itself, there is no essential difference between us.

Dr. ADAM SMITH, in the history of Astro-

nomy, calls Wonder a Sentiment, and Dr. THOMAS BROWN, vol. iii. p. 59, admits it as a primitive emotion, and contends with success, that Surprise and Wonder are essentially the same feeling, only excited by different objects or occurrences. We *wonder* at a comet, from its novelty; we are *surprised* to meet a friend in Edinburgh whom we believed to be in London; but it is the novel and unexpected *situation* in which we see him that causes the surprise, and not the appearance itself. Dr. BROWN distinguishes the emotion of Wonder from those of Beauty and Grandeur, and very justly observes, “that we may be struck at the same time
“with the beauty or grandeur of a new ob-
“ject, and our mixed emotion of the *novelty*
“and *beauty combined* will obtain the name
“of *Admiration.*” P. 57.—Some men’s intellects do not easily or accurately discriminate between the possible and the impossible;—this probably arises from the predominance of Wonder over Causality and Conscientiousness.—Probable.

17. CONSCIENTIOUSNESS.

This organ is situated on the posterior and lateral parts of the coronal surface of the brain, upwards from Cautiousness, and backwards from Hope. In Dr. GALL's Plates, the function is marked as unascertained. Dr. SPURZHEIM discovered that it is connected with Conscientiousness. In his English work, published in 1815, he mentions this function as probable; but many subsequent observations authorize me to state it as ascertained.

The faculty produces the feeling of obligation, incumbency, right and wrong, for which we have no single definite expression in the English language; just as Ideality produces the sentiment of Beauty. Justice is the result of this sentiment, acting in combination with the intellectual powers. The latter investigate the motives and consequences of actions; but, after having done so, they, of themselves, experience no emotions. In surveying human conduct, however, as soon as the intellect has thoroughly penetrated into the springs from which it proceeds, a feeling of decided approval or condemnation, dis-

inct from all other sentiments, and from pure intellection, arises in the mind; and this is produced by the faculty of Conscientiousness. A large endowment of it is of the highest importance in regulating the conduct. The individual is then disposed to act justly from the love of justice; he is delighted with the observance of right, and disgusted with the doing of wrong: he is inclined to form equitable judgments of the motives and conduct of others; is scrupulous, and, when deserving of censure, is as ready to condemn himself as his neighbour. When the organ, on the other hand, is small, the power of experiencing the sentiment is feeble, and the individual, in consequence, is more prone to do an unprincipled action, if tempted by interest or inclination. He experiences a difficulty both in perceiving the quality of justice itself, and in feeling the imperious obligations of duty, arising from its dictates. Such persons, taking their own mind as types of those of the human race, imagine that the rest of the world is carrying on a solemn farce, in believing in the immutable distinction of right and wrong, and trusting in the ultimate triumph of truth and justice over insolence and

fraud; they regard as eminently weak, those individuals who adopt such views as practical maxims; and conceive themselves to have attained to an extraordinary depth of penetration, in discovering that those notions spring from senseless enthusiasm, and that selfishness, disguised occasionally by a show of generosity, is the real origin and object of human actions. To such men, Phrenologists, and all who espouse unfashionable opinions, merely because they are true, and rely on their truth for their success, appear extremely deficient in practical sense and knowledge of the world. In point of fact, however, the pretensions to superior sagacity, in such cases, are founded on a great moral imperfection; and indicate lamentable weakness in an important mental function, instead of depth and superior illumination. Remorse is a painful affection of this sentiment, occasioned by conduct in opposition to its dictates. In the *Essays on Phrenology* I stated that Gratitude probably arises from this faculty; but Sir G. S. MACKENZIE, in his *Illustrations of Phrenology*, has showed, that "Gratitude is much heightened by Benevolence,"—a view in which I now fully acquiesce.

Some metaphysical writers admit this sentiment, and others deny it, apparently just as it was strong or weak in their own minds. Dr. THOMAS BROWN maintains its existence with great eloquence and success; and his views accord, in a remarkable degree, with those brought to light by Phrenological observations. The only point in which his knowledge appears to have been defective, is, that it is possessed, in very different degrees of strength, by different individuals, according as the organ is large or small.* The organ

* I embrace this opportunity of paying a humble tribute to the talents of the late Dr. THOMAS BROWN. The acuteness, depth, and comprehensiveness of intellect displayed in his works on the Mind, place him in the highest rank of philosophical authors; and these great qualities are equalled by the purity and vividness of his moral perceptions. His powers of analysis are unrivalled, and his eloquence is frequently splendid. His "Lectures" will remain a monument of what the human mind was capable of accomplishing, in investigating its own constitution by an imperfect method. In proportion as Phrenology becomes known, the admiration of his genius will increase; for it is the highest praise to say, that, in regard to many points of great difficulty and importance in the Philosophy of mind, he has arrived, by his own reflections, at conclusions harmonizing with those obtained by Phrenological observation. Of

is large in HETTE, Mrs. H.; small in BRUCE, HAGGART, BELLINGHAM, GIBSON, and in the skulls of most of the savage tribes.

18. FIRMNESS.

This organ is situated at the posterior part of the coronal surface of the head, close upon the middle line.

It is difficult to analyze and distinguish the ultimate principle of the faculty. Its effects are sometimes mistaken for Will; because those in whom it is large are prone to use the phrase, "I will," with great emphasis, which is the natural language of determination; but this sentiment is different from proper volition. It produces determination, constancy, and perseverance. Fortitude, as distinguish-

this, his doctrine on the moral emotion discussed in the text, is a striking instance. Sometimes, indeed, his arguments are subtle, his distinctions too refined; and his style is circuitous; but the Phrenologist will pass lightly over these imperfections, for they occur only occasionally, and arise from mere excess of the faculties of Secretiveness, Comparison, Causality, and Wit; on a great endowment of which, along with Concentrativeness, his penetration and Concentrativeness depended. In fact, he possessed the organs of these powers largely developed, and they afford a key to his genius.

ed from active courage, results from it. When powerful, it gives a fixed, forcible, and emphatic manner to the gait, and a corresponding tone to the voice. It is indispensable to the attainment of excellence in any difficult department of art, science, or business. It gives, however, perseverance only in manifesting the faculties which are possessed by the individual in adequate strength. A person with great Firmness, and much Tune, may persevere in making music: diminish the Tune, so as to render him insensible to melody, and he will not persevere in that attempt; but if he have great Causality, he may then be constant in abstract study. When too energetic, and not well directed, it produces obstinacy, stubbornness, and infatuation. When weak, the individual is prone to yield to the impulses of his predominating feelings. If Benevolence assumes the sway, he is all kindness; if Combativeness and Destructiveness are forcibly excited, he falls headlong into passion, outrage, and violence. He also experiences great difficulty in steadily pursuing any line of action, and is prone to deviate from his object, when assailed either by internal fickleness or external solicitations. The metaphy-

sicians appear not to have been acquainted with this sentiment.—The organ is large in BRUCE, HAGGART, American Indians; small in Mrs. H. and GIBSON.—Established.

ORDER II.

INTELLECTUAL FACULTIES.

These faculties communicate to man and animals knowledge of their own internal sensations, and also of the external world; and their object is to know existence, and to perceive qualities and relations. They consist of three genera; the first includes the Five Senses; the second, those powers which take cognizance of external objects; named Knowing or Perceptive Faculties; and the third, the faculties which trace abstract relations, and reason, or reflect.

Genus I.—EXTERNAL SENSES.

By means of the five Senses, man and animals are brought into communication with the external world.

Each sense has two organs, but a single impression is received by the mind from affections of them. Various theories have been formed to account for this circumstance. Drs. GALL and SPURZHEIM are of opinion, that only one of the organs of a sense is active at the same time, and that they alternately act and rest. Thus, if we look through spectacles having one glass yellow and another blue, external objects will not appear green, as has been reported by philosophers, and believed by the public; but, if the glasses are equally thick, and equally transparent, they will be seen blue or yellow, according as we look fixedly with the one eye or the other. If one of the glasses is thinner or more transparent than the other, it will give its colour to the objects perceived. Another explanation may be found in the fact, that the mind has no consciousness either of the existence of the organs of sense, or of the functions performed by them. Hence, the perceptions of the mind are always directed to the objects which make the impressions, and not to the instruments by means of which they are experienced; and the mental affection partakes of the unity of the object exciting it, and not of the duplicity

of the organs through which the impression is transmitted.

The functions of every sense depend only on its peculiar organization; and hence no preceding exercise or habit is necessary, in order to acquire the special power of any sense. If the organization be perfect, the functions are perfect also; and, if the former be diseased, the latter are deranged, notwithstanding all preceding exercise. Each sense is subject to its own positive laws. For example, we see according to the laws of the refraction of light; and hence a straight rod, half plunged in water, appears crooked, although touch proves that, in this situation, it continues straight. This is a kind of rectification; but it must not be confounded with the doctrine which maintains, that one sense acquires its functions by means of another. Touch may show, that a rod, which is plunged in water, and looks crooked, is straight; but the eyes will see it crooked as before. The rectifications thus effected by the senses are mutual, and not the prerogative of one sense. In this view, the eyes may rectify the sense of touch. If, without our knowledge, a piece of thin paper be placed betwixt one of our

fingers and the thumb, we may not *feel* but we may *see* it. Even smell and taste may rectify the senses of seeing and touch. Thus, many fluids *look* like water; and it would be impossible to discover them to be different by the sense of touch; but it is easy to do so by smell and taste.

It is difficult to point out accurately the precise limits of the functions of the senses, because in every act of perception, their instrumentality is combined with that of the internal faculties. The senses themselves *do not form ideas*. For example, when an impression is made upon the hand, the organs of the touch there situated receive it, and transmit it to the brain, and a *faculty of the mind*, through the instrumentality of another organ, *perceives the object*. Hence, previously to every perception, there must be an antecedent impression on the organs of sense; and the whole functions of these organs consist in receiving and transmitting this impression to the organs of the internal faculties. The organs of sense, in a state of health, never produce the impressions which result from their activity, except when excited by an external cause. Hence, whatever perceptions or im-

pressions, received from external objects, *can be recalled*, by an act of volition, cannot depend *exclusively* upon the senses; because we cannot excite them by an act of volition. On the other hand, whatever impression we are unable to recall by an act of the Will, must depend on the senses alone; for we are able to reproduce at pleasure ideas formed by our internal and intellectual faculties.

After these general considerations, which apply to all the external senses, a few words may be added on the specific functions of each sense in particular.

FEELING OR TOUCH.

Dr. SPURZHEIM inferred from pathological facts, that the nerves of motion must be distinct from the nerves of feeling; and subsequent experiments have proved his inference to be well founded. The sense of feeling is continued, not only over the whole external surface of the body, but even over the intestinal canal. It gives rise to the sensations of pain and pleasure: of the variations of temperature; and of dryness and moisture. These cannot be recalled by the will; and I therefore consider them as depending on the sense

alone. The impressions made upon this sense serve as the means of exciting in the mind perceptions of figure, of roughness and smoothness, and numerous other classes of ideas; but the power of experiencing these perceptions, is in proportion to the perfection of certain internal faculties, and of the sense of touch jointly, and not in proportion to the perfection of this sense alone.

TASTE.

The functions of this sense are, to produce sensations of taste alone; and these cannot be recalled by the will. We may judge of the qualities of external bodies by means of the impressions made on this sense; but to form ideas of such qualities is the province of the internal faculties.

SMELL.

By means of smell, the external world acts upon man and animals from a distance. Odorous particles are conveyed from bodies, and inform sentient beings of the existence of the substances from which they emanate. The functions of smell are confined to the producing of agreeable or disagreeable sensations,

when the organ is so affected. These cannot be reproduced by an effort of the will. Various ideas are formed of the qualities of external bodies, by the impressions which they make upon this sense; but these ideas are formed by the internal faculties of the mind.

HEARING.

In new-born children this sense is not yet active; but it improves by degrees, and in proportion as the vigour of the organ increases. Its proper function is the production of the impressions called Sounds; yet it assists a great number of internal faculties. The auditory nerve has a more intimate connexion with the organs of the moral sentiments than with those of the intellectual faculties.

SIGHT.

This fifth and last of the senses, is the second of those which inform man and animals of remote objects, by means of an intermedium; and which, in this instance, is Light.

This sense has been said to acquire its functions by touch or by habit. But vision depends on the organization of the eye; and is

weak or energetic as the organization is imperfect or perfect. Some animals come into the world with perfect eyes; and these see distinctly from the first. The young chicken is guided, immediately on escaping from the shell, by the sense of sight, and the sparrow, on taking its first flight from the nest, does not strike its head against a wall, or mistake the root of a tree for its branches; and yet, previously to their first attempts, these animals can have no *experience* of distance. On the other hand, animals which come into the world with eyes in an imperfect state, distinguish size, shape, and distance only by degrees. This last is the case with new-born children. During the first six weeks after birth, their eyes are almost insensible to light; and it is only by degrees that they become fit to perform their natural functions. When the organs, however, are matured, children see, without the aid of habit or education, in the same manner, and as accurately, as the greatest philosopher. The eye only receives, modifies, and transmits the impressions of light; and internal faculties, form conceptions of the figure, colour, distance, and other attributes of external objects; and the power

of forming these conceptions is in proportion to the perfection of the eyes and the organs of the internal faculties jointly.

Genus II.—KNOWING FACULTIES.

THE faculties now to be treated of, take cognizance of the existence and qualities of external objects: They correspond, in some degree, to the Perceptive Powers of the metaphysicians; and form ideas. Their action is attended with a sensation of pleasure, but (except in the case of Tune) it is weak compared to the emotions produced by the faculties already treated of; and the higher the functions, the less vivid is the emotion attending their active state.

19. INDIVIDUALITY.

This organ is situated in the middle of the lower part of the forehead. Two places are marked with the same number, $\frac{1}{19}$ and $\frac{2}{19}$; the reason of this will be explained below.

Dr. GALL observed in society different persons, who, though not always profound, were learned, had a superficial knowledge of all

the arts and sciences, and knew enough to be capable of speaking on them with facility;—such men are deemed brilliant in society. He found that, in them, the middle of the lower part of the forehead was very prominent, and the anterior inferior part of the brain much developed. He first named the part, the organ of the *memory of things*; but having observed that persons gifted with a great memory of this kind, enjoy, in general, prompt conception, with a great facility in apprehending details; that they have a strong desire for knowledge, and are also frequently fond of teaching, he subsequently gave it the appellation of the *Sense of Things*, “*Sens d'éducabilité, de perfectibilité.*” He adds, that persons in whom this organ is large, and in whom the reflecting organs are not equally developed, are prone to adopt new theories, to embrace the opinions of others, and have a great facility in accommodating themselves to the customs, manners, and circumstances with which they are surrounded.

The faculty gives the desire, accompanied with the ability, to know facts and things, without determining the kind of knowledge, and without any view to the purposes to

which it may be subservient. It has been named by Dr. SPURZHEIM "INDIVIDUALITY." Its organ is early and largely developed in children, and the faculty is strongly manifested by them. It is of importance, not only in philosophy, but in the affairs of life. It prompts to observation (Phrenological Journal, vol. ii. p. 67.), and to investigation by experiment, and is a great element in a genius for those sciences which consist in a knowledge of specific existences. It greatly aids in producing a talent for all practical business involving details, and hence to the medical practitioner, the lawyer, and merchant, it is of essential advantage. To the orator or author, it communicates that power of observation which enables him to seize objects and incidents presented to his mind, to store them up, and to recal and apply them when required, so as to give substance to his mental productions. The minute enumeration of things and occurrences, which communicates so pleasing an interest, and an air of truth, to the fictitious narratives of LE SAGE, De FOE, Dean SWIFT, and the Author of Waverley, depends chiefly on this power. When predominant, and aided by Compari-

son, it leads to personification, and produces the metaphorical writing that distinguishes BUNYAN. If the organ is small, the individual may hear, see, or read many facts, but they make only a faint impression, and soon vanish from the mind. Such a person retains only general ideas, he feels a difficulty in becoming learned, and is not able to command his knowledge without previous preparation.—The organ is established.

This organ is possessed by the lower animals. Dr. GALL considers the faculty in them to produce the capacity for education, and he gives a scale of the heads of animals, from the crocodile and frog to the elephant, with the view of proving, that the more this part of the brain is developed in each species, the higher are its natural susceptibilities of being tamed and taught. Dr. SPURZHEIM justly remarks, that this organ does not fill the whole forehead, and that the others situated there, also contribute to the effects observed by Dr. GALL. The observation of the latter, therefore, is deficient in precision, rather than in truth; for this faculty unquestionably adds to the capacity of the lower

animals for profiting by instruction, although it is not the sole source of it.

There are strong grounds for believing, that two organs are included in No. 19. The lower portion of it including a small space between the organs of Locality, appears to be connected with the talent for knowing and remembering facts and circumstances. The upper portion, bordering on Comparison, is large in persons who are fond of natural history, and who appear to delight in the study of objects which exist.

The frontal sinus is occasionally found under the lower space, marked No. 19.; and this limits the evidence in favour of the organ to the negative kind; that is, when externally there is a depression, the brain in that part is necessarily small, and the mental power is invariably found weak; but when there is an external elevation, the power is not invariably strong, as in some individuals the swelling outwards is caused by the sinus and not the brain. The organ is large in Sir J. E. SMITH, ROSCOE, FRASER, HENRI QUATRE, SWIFT, MACINNES; moderate in VOLTAIRE and HAYDON.

20. FORM.

THE size of this organ is indicated by the width between the eyes; the different degrees of which correspond to the greater or less development of the portions of brain situated on the mesial or inner side of the orbitary plates of the frontal bone, on each side of the *crista galli*. The function of the organ is to judge of Form. It aids the mineralogist, the portrait painter, and all persons engaged in the imitative arts. It gives the power of distinguishing faces. Dr. SPURZHEIM mentions, that it is large in the Chinese whom he had seen in London, and also in the French. Children, in whom this organ, together with those of Constructiveness, Secretiveness, and Imitation are large, frequently draw, cut, or scratch the figures of men and animals for their amusement. Large in King GEORGE III., and in the Chinese skulls.—Established.

21. SIZE.

Persons are found who have an intuitive facility in estimating Size, and in whom the powers of distinguishing Form and relative position are not equally strong; and the part

of the brain under No. 21. has been observed in such individuals to be large. It gives the power of perceiving and judging of perspective. Some officers in the army, in forming their companies into line, estimate the space which the men will occupy with perfect accuracy, and others can never learn to judge correctly of this requisite; and the organ has been observed largely developed in the former. Locality also may conduce to this talent. As the frontal sinus throws a difficulty in the way of observing this organ also, the negative evidence is chiefly to be relied on; and it is stated as only *probable*. Large in BRUNEL, WILLIAMS, DOUGLAS; small in FERGUSON.

22. WEIGHT OR RESISTANCE.

There seems to be no analogy between the weight or resistance of bodies, and their other qualities. They may be of all forms, sizes, and colours, liquid or solid, and yet none of these features would necessarily imply, that one was heavier than the other. This quality, therefore, being distinct from all others, we cannot logically refer the cognizance of it to any of the faculties of the mind, which judge of the other attributes of matter; and, as the

mental power undoubtedly exists, there appears reason to conjecture, that it may be manifested by means of a special organ. Persons who excel at archery and quoits, also those who find great facility in judging of momentum and resistance in mechanics, are observed to possess the parts of the brain lying nearest to the organ of Size largely developed; and so many instances of this kind have occurred, that the situation of the organ is now marked on the plate. Mr. SIMPSON conceives the faculty to produce the instinctive power of adapting animal movements to the laws of equilibrium. In turners I have observed the organ largely developed; and it may now be stated as probable. The frontal sinus, when very large, extends to this organ, and renders its ascertainment difficult. Large in MACLACHLAN.

23. COLOURING.

Several of the metaphysicians were aware, that a person may have very acute vision, and yet be destitute of the power of distinguishing colours; but habit and attention have, as usual, been adduced to solve the difficulty. Observation shows, that those who have a

great natural power of perceiving colours, have a large development of that portion of the brain situated under the middle of the arch of the eye-brows, enclosed by the lines 23; whilst those who cannot distinguish minute shades of colour have this portion small. Dr. SPURZHEIM mentions, that a large development of it is indicated by an arched appearance in the middle of the eye-brow, and that this sign is found in the portraits of RUBENS, TITIAN, REMBRANDT, SALVATOR ROSA, CLAUDE LORRAINE, &c.; but its large size is also indicated by the projection forwards of this part of the eye-brow, without arching. It presents this appearance in the masks of the late Sir HENRY RAEBURN, WILKIE, HAYDON, and other eminent painters. In the masks of Mr. JAMES MILNE and Mr. SLOANE, and in the heads of several other gentlemen, who are unable to discriminate colours, this part of the head recedes, so that in some the eye even projects beyond it. The faculty gives the perception of colour, their shades, harmony, and discord; but the reflecting faculties adapt them to the purposes of painting. It is generally more powerful in women than in men; and, accordingly, some

women, as *colourists*, have equalled the masters among men; while, as *painters*, women in general have always been inferior to the other sex. A large endowment of this faculty renders the sight of flowers and enamelled meadows pleasing. It aids the flower-painter, enameller, dyer, and, in general, all who occupy themselves with colours. Its great energy gives a passion for colours, but not necessarily a delicate taste in them. Taste depends upon a perfect rather than a very powerful activity of the faculties. In several oriental nations, for example, the faculty appears, from their love of colours, to be strong, and, nevertheless, they display bad taste in the application of them.—The organ is now considered as established.

24. LOCALITY.

Dr. GALL, in his youth, had good eyes, but he could not recognise places where he had formerly been. One of his school-fellows, named SCHEIDLER, possessed the faculty of doing so in a high degree. Without the aid of artificial marks, he retraced in a forest, the bushes in which they had discovered nests. Dr. GALL moulded this individual's head,

and observed the part now marked as the organ of Locality largely developed. This gave him the first idea of its function, and he afterwards compared, very extensively, the size of this cerebral portion with the degree of local memory possessed by individuals, and he found them proportionate.

This faculty conduces to the desire for travelling, and constitutes a chief element in the talent for topography, geography, astronomy, and landscape painting. It gives what is called "coup d'œil," and judgment of the capabilities of ground. It is necessary to the military draughtsman; and is of great importance to a general in war. The organ is large in the heads of astronomers, as KEPLER, GALILEO, NEWTON, TYCHO BRAHE, DESCARTES; and also of landscape painters; and travellers, as Captain COOK. Dr. GALL mentions, that he had observed the organ large in distinguished players at chess; and he conceived their talent to consist in the faculty of conceiving clearly a great number of the possible positions of the men. Joined with Individuality, Size, and Comparison, it gives a genius for geometry. The lower animals possess the faculty and organ; and display great pow-

ers of retracing their way, when removed from their habitations. The instinctive tendency of several species of them to migrate at certain seasons, is inferred to be connected with the periodical excitement of this organ. The frontal sinus occurs occasionally, but not generally, at the seat of Locality. The positive evidence is strong, and the negative irresistible; the organ is therefore held to be established. It is large in the companion of GALL, WILLIAMS, STRATH, DOUGLAS; generally moderate in females.

25. ORDER.

Order supposes a plurality of objects; but one may have ideas about a number of things and other qualities, without considering them in any order whatever. Every arrangement of external articles is not equally agreeable to the mind; and the capacity of being delighted with order, and distressed by disorder, is not in proportion to the endowment of any other faculty. There are individuals who are martyrs to the love of order, who are distressed beyond measure by the sight of confusion, and highly satisfied when every thing is well arranged. These persons have the organ in

question large. The sort of arrangement, however, imposed by this faculty, is different from, although perhaps one element in, that philosophical method which is the result of the perception of the relation of things. The faculty of which we here speak, gives method and order in arranging objects, as they are physically related; but philosophical or logical inferences, the conception of systematizing or generalizing, and the idea of classifications, are formed by the reflecting faculties. Dr. SPURZHEIM mentions, that the Sauvage de l'Aveyron at Paris, though an idiot in a very high degree, cannot bear to see a chair or any other object out of its place; and as soon as any thing is deranged, he, without being excited to it, directly replaces it. He saw also in Edinburgh a girl, who in many respects was idiotic, but in whom the love of order was very active. She avoided her brother's apartment, in consequence of the confusion which prevailed in it. I have seen remarkable examples both of large développement and deficiency of the organ, attended with corresponding manifestations; and regard the function as ascertained. At the same time, as the organ is small, and the angle of the frontal

bone is contiguous, there is a difficulty in observing it; and it is by extreme cases alone that conviction will be produced. It is large in "French M. D.," in Mask named "order large," and in HUMBOLDT, the traveller.

26. TIME.

The power of conceiving time, and of remembering circumstances connected by no link, but the relation in which they stand to each other in chronology, and also the power of observing time in performing music, is very different in different individuals. We have a few observations in evidence of this organ; but the organ is stated as only probable. The special faculty seems to be the power of judging of time, and of intervals in general. By giving the perception of measured cadence, it appears to be the chief source of pleasure in dancing. It is essential to music and versification. An excellent essay on this faculty by Mr. SIMPSON, will be found in the *Phrenological Journal*, vol. ii. p. 134.

27. NUMBER.

Some individuals, remarkable for their great talent of calculating, excited the attention of

Dr. GALL. He found even children who excelled in this faculty. Thus, a boy of thirteen years of age, born at St. Poelton, not far from Vienna, excelled his school-fellows surprisingly in this respect. He learned with facility a very long series of numbers, performed the most complicated arithmetical calculations from memory, and very soon found their true result. Mr. MANTELLI, a Counsellor of the Court of Appeals, at Vienna, took a particular pleasure in the solution of arithmetical problems; and his son of five years of age resembled him in this talent. In this country, Mr. ZERAH COLBURN, and Mr. GEORGE BIDDER, lately exhibited in public a similar talent. In such individuals, the arch of the eye-brow is either much pressed downward, or there is an elevation at the external angle of the orbit. This sign is the result of a great development of the part of the brain situated behind this place. The special function of the faculty seems to be to give the conception of number and its relations. Arithmetic, algebra, and logarithms belong to it;—but the other branches of mathematics, as geometry, are not the simple results of this faculty. The organ appears large in the por-

traits of EULER, KEPLER, NAPIER, GASSENDI, LA PLACE, &c., and in JEDIDIAH BUXTON, who possessed the faculty in a surprising degree, it is very large. It is large in BIDDER, HUMBOLDT, COLBURN; small in French M. D.—It is held to be established.

It is still doubted whether the lower animals possess this organ and faculty or not.

28. TUNE.

The organ of Tune bears the same relation to the ears, as the organ of colour does to the eyes. The ear receives the impressions of sounds, and is agreeably and disagreeably affected by them; but the ear has no recollection of tones, nor does it judge of their relations; it does not perceive the harmonies of sound; and sounds, as well as colours, may be separately pleasing, though disagreeable in combination. A great development of the organ enlarges the lateral part of the forehead; but its form varies according to the direction and form of the convolutions. Dr. SPURZHEIM observes, that in GLUCK, and others, this organ had a pyramidal form; in MOZART, VIOTTI, ZUMSTEG, DUSSEK, CRESCENTINI, and others, the external cor-

ners of the forehead are enlarged, but rounded. Great practice is necessary, to be able to observe this organ successfully; and beginners should place together one person possessing a genius for music, and another who can scarcely distinguish between any two notes, and mark the difference of their heads. The superior development of the former will be perceptible at a glance. The faculty gives the perception of melody; but this is only one ingredient in a genius for music. Time is requisite to a just perception of intervals; Ideality, to give elevation and refinement; Secretiveness and Imitation to produce expression; and Constructiveness, Form, Weight, and Individuality are requisite besides, to supply the mechanical expertness, necessary to successful performance. This combination occurs in Mr. KALKBRENNER, and other eminent composers and performers. Mr. W. SCOTT has published an admirable essay on this subject, in the Phrenological Journal, vol. ii. p. 170.

Dr. SPURZHEIM mentions, that the heads and skulls of birds which sing, and of those which do not sing, and the heads of the different individuals of the same kind, which

have a greater or less disposition to sing, present a conspicuous difference at the place of this organ. The heads of males, for instance, and those of females of the same kind of singing birds, are easily distinguished by their different development. The organ is large in HAYDN, MACVICAR; small in SLOANE.—Established.

29. LANGUAGE.

A large development of this organ is indicated by the prominence and depression of the eyes; this appearance being produced by convolutions of the brain situated in the posterior and transverse part of the upper orbital plate, pressing the latter, and with it the eyes, more or less forward, downward and outward, according to the size of the convolutions. If the fibres be long, they push the eye as far forward as the eye-brows; if they are only thick, they push them towards the outer angle of the orbit, and downwards.* The special faculty of this organ is to enable us to acquire a knowledge of, and to give us

* The organ of Form produces only *distance between* the eyes; without rendering them prominent, or pushing them downward.

the power of using, artificial signs or words. Persons who have a great endowment of it abound in words. In ordinary conversation their language flows like a copious stream;—in a speech they pour out torrents. When this organ is large, and those of reflection small, the style of writing or speaking will be verbose, cumbersome, and inelegant; and when this difference is very great, the individual in ordinary conversation is prone to repeat, to the inconceivable annoyance of the hearer, the plainest sentences again and again, as if the matter were of such difficult apprehension, that one telling was not sufficient to convey the meaning. This practice appears to originate in an immoderate power and activity of the faculty of language, so great, that delight is felt in mere articulation, independent of reflection. When the organ is very small, there is a want of command of expression, a painful repetition of the same words, and a consequent poverty of style, both in writing and speaking. The style of that author is generally most agreeable in whom the organs of language and of reflection bear a just proportion to each other. If the intellectual powers be very acute and rapid, and

Language not in proportion, a stammer in speech is frequently the consequence. Individuality and Comparison greatly assist this faculty, when applied to the acquisition of foreign languages and grammar. I have observed that boys who are dux in classes for languages, generally have these two organs large, and that this endowment, with moderate language, accomplishes more, in the way of scholarship, than a large development of the latter organ, with a small endowment of the former. Such individuals have a great facility in recollecting rules, as matters of fact and detail, in tracing etymologies, and in discriminating shades of meaning; and the combination alluded to gives them great readiness in using their knowledge, whatever the extent of it may be.

The signification of words is learned by other faculties: For example, this faculty may enable us to learn and remember the word Melody; but if we do not possess the faculty of Tune, we can never appreciate the meaning attached to that word by those who possess that faculty in a high degree. The principle removes an apparent difficulty that sometimes presents itself. A person with a

moderate organ of Language will sometimes learn songs, poetry, or particular speeches by heart, with considerable facility and pleasure; but in all such cases, the passages so committed to memory will be found highly to interest his other powers, such as Ideality, Causality, Tune, Veneration, Combativeness, Adhesiveness; and that the study and recollection of pure vocables is to him difficult and disagreeable. To a person, on the other hand, in whom the organ is decidedly large, pure words are interesting, and he can learn them without caring much about their meaning. Hence, also, a person with a moderate organ of language, and good reflecting organs, may, by perseverance, learn languages, and attain to proficiency as a scholar; but he will not display copiousness, fluency, and richness of expression in his style, either in his own, or in a foreign tongue.—Large in companion of GALL, Sir J. E. SMITH, HUMBOLDT, VOLTAIRE; small in FRASER.—Established.

FUNCTIONS OF INDIVIDUALITY DISTINCT
FROM THOSE OF THE OTHER KNOWING
FACULTIES.

In the preceding pages, it is stated, that the faculty of Form perceives the forms of objects;—Colouring their colour;—Size their dimensions;—and that Individuality takes cognizance of existences and events in general. The question naturally occurs, if the minor knowing powers apprehend *all* the separate qualities of external objects, what purpose does Individuality serve in the mental economy? Its function is to form a single intellectual conception out of the different items of information communicated by the other knowing faculties. In perceiving a tree, the object apprehended by the mind is not colour, form, and size, as separate qualities; but a *single thing* or *being*, named a tree. The mind having, by means of Individuality, obtained the idea of a tree, as an individual existence, may analyse it, and resolve it into its constituent parts of form, colour, magnitude; but the contemplation of it in this manner is at once felt to be widely different from the conception attached to the

word tree as a whole. The function of Individuality, therefore, is to embody the separate elements furnished by the other knowing faculties into one, and to produce out of them conceptions of aggregate objects as a whole; which objects are afterwards viewed by the mind as individual existences, and are remembered and spoken of as such, without thinking of their constituent parts. Children early use and understand abstract terms, such as tree, man, ship; and the organ of Individuality is very prominently developed in them.

Farther, Form, Colour, and Size, furnish certain elementary conceptions, which Individuality unites and conceives, as the being called a Man. The faculty of Number called into action gives the idea of plurality; that of Order furnishes the idea of gradations of rank and arrangement. Now, Individuality, receiving the intimations of all these separate faculties, *combines* them again, and contemplates the *combination* as an *individual object*, and this is an *army*. After the idea of an army is thus formed, the mind drops the recollection of the constituent parts, and afterwards thinks of the *aggregate only*, or of the combined

conception formed by Individuality ; and regards it as a single object.

It is interesting to observe the Phrenological System, which at first sight appears rude and unphilosophical, harmonizing thus simply and beautifully with Nature. Had it been constructed by imagination or reflection alone, it is more than probable that the objection of the minor knowing faculties rendering Individuality superfluous, would have appeared so strong and unsurmountable, as to have insured the exclusion of one or other as unnecessary ; and yet, until both were discovered and admitted, the formation of such terms as those we have considered, was altogether inexplicable.

Genus III.—REFLECTING FACULTIES.

THE intellectual faculties which we have considered, give knowledge of objects and their qualities ; those to which we now proceed, produce ideas of relation, or reflect. They minister to the direction and gratification of all the other powers ; and constitute what we call Reason or Reflection.

30. COMPARISON.

Dr. GALL often conversed on philosophical subjects with a *savant*, possessing much vivacity of mind. Whenever the latter was put to difficulty in proving rigorously his positions, he had always recourse to a comparison. By this means he in a manner painted his ideas, and his opponents were defeated and carried along with him, effects which he could never produce by simple argument. As soon as Dr. GALL perceived that, in him, this was a characteristic trait of mind, he examined his head, and found an eminence of the form of a reversed pyramid in the upper and middle portion of the frontal bone. He confirmed the observation by many subsequent instances. He names it "perspicacity, sagacity, *esprit de comparaison*."

The faculty gives the power of perceiving resemblances, similitudes and analogies. Tune may compare different notes; Colour contrast different shades; but Comparison may compare a Shade and a Note, a Form and a Colour, which the other faculties by themselves could not accomplish. This faculty prompts to reasoning, but not in the line of

necessary consequence. It explains one thing by comparing it with another; but does not discriminate the points in which they differ; and hence those in whom it is predominant are in general more ready and plausible than sound in their inferences. It gives “ingenuity in discovering unexpected glimpses and superficial coincidences, in the ordinary relations of life;” and great power of illustration. It is the largest organ in the forehead of the late Right Honourable WILLIAM PITT. In popular preachers it is generally fully developed. It is more rarely deficient than any other intellectual organ; and the Scripture is addressed to it in a remarkable degree, being full of analogies and comparisons. It prompts to the invention and use of figurative language; and the speech of different nations is more or less characterized by this quality, according to the predominance of the organ. Dr. MURRAY PATTERSON mentions, that the Hindostanee language abounds in figures, and that Comparison is larger than Causality in the heads of the Hindoos in general. From giving power of illustration and command of figures, it is of great importance to the poet, and it aids Wit

also, by suggesting resemblances. It is the origin of proverbs; which, in general, convey instruction, under figurative expressions. It does not determine the kinds of comparison to be used, for every one must choose his analogies from his knowledge, or from the sphere of activity of his other faculties. He who has Locality in a high degree will thence derive his examples; while another, in whom Form predominates, will illustrate from it.—Large in RAPHAEL, ROSCOE, EDWARDS, PITT, HENRI QUATRE, BURKE, CURRAN, Mr. HUME, Hindoos; deficient in Charibs.—Established.

31. CAUSALITY.

Individuality and Comparison take cognizance of things obvious to the senses. Causality looks a little farther than these, and perceives the dependencies of phenomena. It furnishes the idea of causation, as implying something more than mere juxta-position or sequence,—and as forming an invisible bond of connexion between cause and effect. It impresses us with an irresistible conviction, that every phenomenon or change in nature is caused by something, and hence, by suc-

cessive steps, leads us to the First Cause of all. In looking at the actions of men, it leads us to consider the motives, or moving causes, from which they proceed. Individuality judges of direct evidence, or facts; Causality of circumstantial evidence, or that by inference. In a trial, a Juryman, with large Individuality and small Causality, will have great difficulty in convicting on circumstantial evidence. He in whom Causality is large will often feel that kind of proof to be irresistible. It induces us, on all occasions, to ask, Why, and wherefore, is this so? It gives deep penetration, and the perception of logical consequences in argument. It is large in persons who possess a natural genius for metaphysics, political economy, or similar sciences. When greatly larger than Individuality and Comparison, it tends to vague generalities of speculation, altogether inapplicable to the affairs of life; and hence those in whom it predominates are not calculated to shine in general society. Their sphere of thought is too abstracted to be reached by ordinary minds; they feel this, and remain silent; and hence are reputed dull, heavy, and even stupid. A great defect of the organ ren-

ders the intellect superficial; and unfits the individual for forming comprehensive and consecutive views, either in abstract science or business. Coincidence only, and not Causation, is then perceived in events. Such persons are often admirably fitted for common situations, or for executing plans devised by profounder intellects; but, if they are entrusted with the duties of legislators or directors, in any public affair embracing Causation, it is difficult to make them comprehend the natural dependencies of things, and to act according to them. Blind to remote consequences, they stigmatize as visionary all intellectual perceptions which their own minds cannot reach; they reject principle as vain theory; are captivated by expedients, and represent these as the beau ideal of practical wisdom.—The organ appears largely developed in the portraits and busts of BACON, LOCKE, FRANKLIN, KANT, VOLTAIRE, PLAYFAIR, Dr. THOMAS BROWN; and in the masks of HAYDON, FRANKLIN, BURKE, BRUNELL, WILKIE; moderate in PITT, Sir J. E. SMITH; and very deficient in Charibs and New Hollanders. It is larger in the

English and Germans in general than in the French.—Established.

32. WIT.

Every one knows what is meant by Wit, and yet no word presents more difficulties in its definition. Dr. GALL observes, that, to convey a just idea of the faculty, he could discover no better method than to describe it as the predominant intellectual feature in RABELAIS, CERVANTES, BOILEAU, RACINE, SWIFT, STERNE, VOLTAIRE. In all these authors, and in many other persons who manifest a similar talent, the anterior-superior-lateral parts of the forehead are prominent and rounded. When this development is excessively large, it is attended with a disposition, apparently irresistible, to view objects in a ludicrous light. When joined with Combative-ness and Destructiveness large, it leads to satire; and even friends will then be sacrificed for the sake of a joke. It gives the talent also for epigrams. Persons in whom this organ is small, regard wit as impertinence, and are offended by it. It is greatly aided by Comparison, which suggests analogies and resemblances.

This faculty is treated as an intellectual power in Dr. SPURZHEIM's English work; but, in his French works, subsequently printed, it is considered as a sentiment. He regards it as giving the feeling of the ludicrous, and producing the tendency to represent objects under this aspect, in the same way as Ideality gives a feeling of the beautiful, and also the tendency to elevate and adorn all the conceptions of the mind. Wit, according to this view, would consist in conceptions formed by the higher intellectual powers, imbued with the sentiment in question. Mr. WILLIAM SCOTT has suggested another view, highly ingenious, and equally capable of explaining the phenomena. The older metaphysicians have remarked, that "there are geniuses of two sorts; the one remarks easily the *differences* existing between objects, and these are the excellent geniuses. The others imagine and suppose *resemblances* between things, and these are the *superficial* minds."* Phrenological observation has shown, that the latter tendency is pro-

* MALLEBRANCHE, Rech. de la Verité, Liv. II. part. II. c. ix. See also LOCKE, Essay, B. II. c. xi. § 2.; and Lord BACON.

duced by a predominating Comparison, and that those who have this organ larger than Causality and Wit, are habitually prone to perceive resemblances, without attending to differences. At first it was inferred that Causality gives the talent for discriminating the latter; but Mr. SCOTT has been led to believe, that this depends upon the faculty of Wit; and that the primitive function of this power is to distinguish differences. Accordingly, he shows, that all instances of Wit, in the common acceptation of the word, are resolvable into perception of difference, or of congruity amid incongruity. In conformity to this view, Comparison perceives resemblances, Wit differences, and Causality, situated between the two, the necessary connexions of things: the three combined thus forming the highest endowment of a philosophical understanding. Mr. SCOTT has also given a beautiful analysis of Humour.* The talent for it is produced by Secretiveness in combination with Wit; the former giving the slyness, the latter the ludicrous colouring, which together constitute humour. Imitation greatly aids these powers in producing humorous

* Phren. Trans. p. 174.

effect.—The organ of Wit is large in STERNE, VOLTAIRE, HENRI QUATRE; and moderate in Sir J. E. SMITH, Mr. HUME, Hindoos.

33. IMITATION.

One of Dr. GALL's friends desired him to examine his head, because he had a part of it enlarged in an uncommon degree. GALL found the superior-anterior portion of the head, on the two sides of Benevolence, rising up in the form of a segment of a circle. The individual had a particular talent for imitation. Dr. GALL instantly proceeded to the Institution for the Deaf and Dumb, to examine the head of a scholar named CASTEIGNER, who, six weeks before, had been received into the establishment, and had excited attention by his prodigious powers of mimicry; and he found the same configuration of head in him. These facts suggested the notion that this talent might depend on a primitive faculty, of which this was the organ. He afterwards verified this conclusion, by a great number of additional observations. I have examined the heads of a number of distinguished artists and players, and found the organ uniformly large. The faculty gives the power of imitation in

general; and when joined with Secretiveness, it gives expression in the fine arts. It is indispensable to portrait-painters, sculptors, and engravers; and it gives the tendency, in speech and conversation, to fit the action to the words. It is generally active, and the organ large, in children. When the organ is deficient, the individual is destitute of flexibility of manner. He presents habitually the air of his predominant dispositions. When this organ and that of Benevolence are both large, the anterior portion of the coronal aspect of the head rises high above the eyes, is broad, and presents a level surface, as in CLARA FISHER; when Benevolence is large, and Imitation small, there is an elevation in the middle, with a rapid slope on each side.—The organ is large in RAPHAEL and CLARA FISHER; small in JACOB JERVIS.

MODES OF ACTIVITY OF THE FACULTIES.

All the faculties, when active in a due degree, produce actions good—proper—or necessary. It is excess of activity which produces abuses; and it is probable that Phrenology has been discovered only in consequence of some individuals, in whom particular or-

gans were very largely developed, yielding to the strongest propensities of their nature. The smallness of a particular organ is not the cause of a faculty producing abuses. Thus, though the organ of Benevolence be small, this does not produce cruelty. It may lead to the omission of duties, as it will be accompanied with indifference to the miseries of others. When one organ is small, abuses may result from another being left without proper restraint. Thus, powerful faculties of Acquisitiveness and Secretiveness, combined with a weak faculty of Conscientiousness, and weak reflecting faculties, may produce theft. Powerful faculties of Combativeness and Destructiveness, with a weak faculty of Benevolence, may produce cruel and ferocious actions.

Every faculty when in action, from whatever cause, produces the kind of feeling, or forms the kind of ideas, already explained as resulting from its natural constitution.

The faculties which produce PROPENSITIES and SENTIMENTS cannot be excited to activity by a mere act of the will. For example; we cannot conjure up the emotions of Fear, Compassion, or Veneration, by mere-

ly willing to experience them. These faculties, however, may enter into action from an internal excitement of the organs; and then the desire or emotion which each produces is experienced, whether we will to experience it or not. Thus, the cerebellum being internally active, produces the usual feeling; and this cannot be avoided if the organ be excited. We have it in our power to permit or restrain the manifestation of it in action; but we have no option, if the organ be excited, to experience, or not to experience, the feeling itself. The case is the same with the organs of Fear, Hope, Veneration, and the others. There are times when we feel involuntary emotions of fear, or hope, or awe, arising in us, for which we cannot account; and such feelings depend on the internal activity of the organs of these sentiments.

“We cannot Nature by our wishes rule,
“Nor, at our will, her warm emotions cool.”

CRABBE.

In the *second* place, these faculties may be called into action independently of the will, by the presentment of the external objects fitted by nature to excite them. When an object in distress is presented, the faculty of

Benevolence starts into activity, and produces the feelings which depend upon it. When an object threatening danger is presented, Cautiousness gives an instantaneous emotion of fear. And when stupendous objects in nature are presented, Ideality inspires with a feeling of sublimity. In all these cases, the power of acting, or of not acting, is completely dependent on the will; but the power of feeling, or of not feeling, is not so.

In the *third* place, the faculties of which we are now speaking, may be excited to activity, or repressed, *indirectly*, by an effort of the will. Thus, the knowing and reflecting faculties have the function of forming ideas. Now, if these faculties be employed to conceive internally the objects fitted by nature to excite the propensities and sentiments, the latter will start into activity in the same manner, but not in so powerful a degree, as if their appropriate objects were externally present. The vivacity of the feeling, in such cases, will be in proportion to the strength of the conception, and the energy of the propensities and sentiments together. For example, if we conceive inwardly an object in distress, and Benevolence be powerful, compassion

will be felt, and tears will sometimes flow from the emotion produced. In like manner, if we wish to repress the activity of Ideality, we cannot do so merely by willing that the sentiment be quiet; but if we conceive objects fitted to excite veneration, fear, pride, or benevolence, these faculties will then be excited, and Ideality will sink into inactivity.

Hence he who has any propensity or sentiment predominately active from internal excitement, will have his intellect filled frequently with conceptions fitted to gratify it. If Cautiousness predominate, the inward thoughts will be directed to dismal objects; if Benevolence predominate, the inward conceptions will be of plans for removing distress; if Veneration, the thoughts will be of religion; if Acquisitiveness predominate, the thoughts will be of plans for saving and accumulation; if Ideality be supreme, the thoughts will be of splendid scenes, superior to all known realities.

As the faculties of the Propensities and Sentiments do not form Ideas, and as it is impossible to excite or recal the feelings or emotions produced by them, directly, by an act of the will, it follows that these faculties have

not the attributes of Perception, Conception, Memory, Imagination. They have the attribute of Sensation alone; that is to say, when they are active a sensation or emotion is experienced. Hence Sensation is an accompaniment of the activity of all the faculties which feel, and of the nervous system in general; but sensation is no faculty in itself.

The laws of the KNOWING and REFLECTING faculties are different: These faculties form Ideas, and perceive Relations; they are subject to the will, or rather constitute will themselves; and they minister to the gratification of the other faculties which only feel.

1st, These faculties may be active from internal causes, as well as the former, and then the kinds of ideas which they are fitted to form, are presented involuntarily to the mind. The musician feels the notes flowing on him uncalled for. A man in whom Number is powerful and active, calculates by a natural impulse. He in whom Form is powerful, conceives figures by internal inspiration. He in whom Causality is powerful and active, reasons, while he thinks, without an effort. He in whom Wit is powerful and active, feels

witty conceptions flowing into his mind spontaneously, and even at times and places when he would wish them not to appear.

2dly, These faculties may be excited by the presentment of the external objects fitted to call them into activity; and,

3dly, They may be excited to activity by an act of volition.

When excited by the presentment of external objects, the objects are perceived, and this act is called PERCEPTION. Perception is the lowest degree of activity of these faculties; and, if no idea is formed when the object is presented, the individual is destitute of the power of manifesting the faculty, whose function is to perceive objects of that kind. Thus, when tones are produced, he who cannot perceive the melody of them, is destitute of the power of manifesting the faculty of Tune. When the steps of an argument are logically and distinctly stated, he who cannot perceive the relation betwixt the steps, and the necessity of the conclusion, is deficient in the power of manifesting the faculty of Causality; and so on. Thus, Perception is a mode of action of the faculties which form ideas, and implies the lowest de-

gree of activity; but perception is no separate faculty.

When these faculties are excited by an act of the Will, the ideas which they had previously formed are recalled. This act is named MEMORY; and it is the *second degree of activity* of each of these faculties, but is no faculty itself. Tune remembers music; Individuality, facts.

Dr. WATTS seems to have anticipated, by a very acute conjecture, the real philosophy of Memory. He says, "It is most probable, "that those very fibres of the brain which "assist at the first idea or perception of "an object, are the same which assist also "at the recollection of it, and then it will "follow, that the Memory has no special part "of the brain devoted to its own service, but "uses all those in general which subserve our "sensation, as well as our thinking and reasoning powers."*

Memory, in the philosophical sense, implies the notion of past time. This would be supplied by the faculty of Time, acting in combination with the particular faculties which first perceived, and which, in consequence, serve to recall the past event. Thus,

* Improvement of the Mind, p. 18.

Individuality recalling circumstances, without the notion of Time, would produce Conception only; if the idea of past time were added, it would be Memory.

When the faculties are powerfully active from internal excitement, whether by the Will, or from natural activity, the ideas they have previously formed are vividly and rapidly conceived, and the act of forming them is styled CONCEPTION or IMAGINATION. Where conceptions of absent external objects, become vivid and permanent, through disease of the organs, the individual believes in the actual presence of the objects, and is deluded by phantoms or visions. This is the explanation of the cases cited in Dr. HIBBERT'S work on Apparitions. Disease of the organ of Wonder contributes especially to this effect. The train of ideas which is constantly flowing through the mind, depends on the internal activity of the faculties and organs, and not on bonds of association betwixt particular ideas themselves. When the faculties are vigorous and active, the succession is rapid; when weak and inactive, it is slow. During profound sleep, when the organs are entirely at rest, it ceases altogether. Conception and Imagination,

therefore, are not faculties themselves, but result from the *third degree of activity* of every faculty which forms ideas.

And, lastly, JUDGMENT, in the philosophical sense, belongs to the reflecting faculties alone. The knowing faculties may be said, in one sense, to judge; as, for example, the faculty of Tune may be agreeably or disagreeably affected, and, in this way, may be said to judge of sounds; but judgment, in the proper sense of the word, is a perception of relation, or of fitness, or of the connexion betwixt means and an end; and it belongs to a class of faculties entirely separate, viz. the reflecting faculties. These faculties have perception, memory, and imagination also. He who possesses them powerfully, perceives and conceives, remembers and imagines, processes of deduction, or ideas of abstract relations, with great facility.

PRACTICAL JUDGMENT in the affairs of life depends on a harmonious combination of *all* the organs, particularly of the propensities and sentiments, in just proportions. In order to act rightly, it is as necessary to feel correctly as to reason deeply.

On these principles we are able to explain why individuals may manifest a great power

of perception, memory or imagination, and little judgment. If an individual have the power of manifesting the several *knowing* faculties vigorously, he will have those powers in an eminent degree, while, if he be deficient in the power of manifesting the faculties which reason, he will be deficient in philosophic judgment; and although he possesses a splendid intellectual development, if he be deficient in the organs of the propensities and sentiments, he will be defective in practical judgment.

ATTENTION is not a faculty of the mind, but merely consists in a vivid application of the faculties which form ideas. Unless a faculty be possessed, the objects of which it takes cognizance cannot be attended to by an effort of the will. The intellectual powers are greatly excited in producing attention by Concentrativeness and Firmness.

ASSOCIATION.--The metaphysicians conceive that our thoughts follow each other in an established order of succession, and have attempted to find out circumstances which determine the order and causes, in virtue of which one idea introduces another into the mind; in short, by reflecting on their own

consciousness, they have endeavoured to discover laws regulating the succession of ideas in mankind in general. Such an attempt appears to the phrenologist to be opposed by impossibility. If we place a number of persons on a hill-top, say Arthur Seat, overlooking a champaign country, an arm of the sea, and a great city,—one in whom Ideality predominates, will be enchanted with the beauty and magnificence of Nature; one in whom Acquisitiveness is the leading propensity, will think of the profits of the farms, and ships, or of the works whose elevated chimneys throw clouds of smoke into the air; one in whom Constructiveness prevails, will criticise the lines of the roads, and the architecture of the monuments; one in whom Benevolence and Veneration predominate, will think of the sources of enjoyment spread out before him, and feel gratitude and reverence to an all-bountiful CREATOR spontaneously arising in his soul. Now, a metaphysician, who has also visited Arthur Seat, expects, by reflecting on the ideas which the recollection of it calls up in his own mind, to discover laws of association that will enable him to judge of the ideas which will present themselves to the minds

of all the other persons here supposed, on its being mentioned in their presence. This expectation, however, is clearly vain; because, the original impressions received by each individual, differed *toto cælo* from those experienced by all the others, and when the scene is recalled, the associated feelings and ideas of each must clearly be those which his peculiar mind formed at the first aspect of the scene.

Association, therefore, expresses only the mutual influence of the faculties. Thus, although the organ of Causality is the only one which perceives the relation of necessary consequence, it may act in association, or combination, with Comparison, furnishing illustrations to render the argument clear,—with Ideality, infusing magnificence and enthusiasm into the Conceptions,—with Tune and Imitation, modulating the voice, and giving vivacity to the gestures; and the result will be the manifestation of splendid oratory. Associations may be formed, also, betwixt faculties and *signs*. For example: *Nature* has established an association betwixt the external appearance of misery and the faculty of Benevolence; so that, on the presentation of the appearance, the faculty enters into activity,

and generates the emotion of pity. She, in like manner, has connected the faculty of Tune with the impressions called Sounds, by a link of such a kind, that a certain sound produces a certain feeling and perception. She has associated the faculty of Wit with external objects; so that, on the presentation of certain circumstances, instantaneous laughter is excited. On this association natural language is founded. The sign requires only to be presented, and it is understood in all countries, and by all nations.

But mankind possess likewise the power of inventing and establishing arbitrary signs, to express particular inward feelings, or particular conceptions. For example; The words Love, Compassion and Justice, are mere conventional signs, by which we, in Britain, agree to express three different internal feelings or sentiments of the mind; but there is no natural connexion whatever betwixt the signs and the things signified.

Now, the way in which we learn the signification of these signs is this. Show us a person in a rage, and express his state of mind by the word "Rage," and afterwards, every time the term is used we understand it to mean that state of excitement of the mind.

In the same way, point out the object I now write upon, and call it a *Table*, and when the word is again mentioned, I conceive the thing signified by it. Hence, to be able to comprehend the meaning of a word, we must be able to feel the propensity or sentiment, or to form the conception, of which it is the sign. A child of three years old, is unable to conceive the meaning of the word *Abstraction*; because, at that age, he has not the power of forming the idea signified by it. But he can conceive the meaning of the word *Table*, because he is then quite able to form a conception of that piece of furniture when presented to him; while a person, who is deficient in the faculty of *Tune*, can never conceive fully what we mean by the word *Melody*.

Hence, the human mind is so constituted, that any *indifferent* object may be selected and used as the arbitrary sign of any propensity, feeling or conception whatever. I say *indifferent*; for if the object stands already in a natural relation to any faculty, it cannot be made the arbitrary sign of an emotion of any opposite faculty. For example: We might, by a mutual understanding, constitute a square figure, thus \square , the artificial sign of

the emotion termed Rage. After the agreement was understood, that figure would suggest the idea to us, just as well as the letters R,a,g,e, which are mere marks placed in a certain order. But if we were whimsical enough to make the figure of a sweet and smiling countenance, which likewise is merely a species of form, the sign of that emotion, we could never, by any efforts, come to associate the idea of rage with that figure, with facility; for it stands already in the situation of the natural sign of emotions entirely opposite. In the same way, we might associate feelings of veneration, pity, affection, or grief, with soft and slow notes of music; because these notes, which themselves excite emotions of a specific kind, may become arbitrary signs of any other feelings of *a homogeneous kind*, which we please to attach to them. But no association could ever be formed, by which soft, slow, and delicate tones could become the artificial signs of violent rage, jealousy and fury; because the *natural* character of such notes, is directly opposite to the natural character of such feelings.

The circumstance of an object being already the natural sign of a propensity, sentiment or

conception, of a certain kind, appears to be the only limit to our power of associating with it propensities and conceptions of every other description, so as to make the artificial signs suggest the feeling or conception signified, to those who are acquainted with the convention.

The rapidity or vivacity with which a feeling or conception is excited on presentation of the sign, will be in proportion to the natural perfection of the faculties, and the degree in which they have been exercised, but not in proportion to *either* of these circumstances singly.

If the foregoing views be sound, the principles of association must be sought for in the constitution of the faculties, and not in the relations of particular ideas. In using association, therefore, as an instrument of artificial memory, we ought to keep always in view, that every individual will associate, with greatest facility, ideas with things which he has the greatest natural facility in perceiving. For example: He who has Number most powerful, will associate words most easily with numbers; he who has Form most powerful, will associate words most easily with figures; he who has Locality most powerful,

will associate words most easily with space; and he who has Tune most powerful, will associate words most easily with musical notes.

Hence, also, the influence of Association on our Judgment is easily accounted for. He in whom veneration is powerful, and to whom the image of a saint has been from infancy presented as an object to be venerated, experiences an instantaneous and involuntary emotion of awe and respect, every time the image is presented to him, or a conception of it formed, because it is now a sign which excites in him that feeling, and the latter excludes the reflecting faculties from performing their functions. Hence, until we can break this association, and prevent the conception of the image from operating as a sign to excite the faculty of veneration into activity, we shall never succeed in bringing his understanding to examine the real attributes of the object itself, and to perceive its want of every quality that ought justly to be venerated. In the same way, when a person is in Love, the perception or conception of the object beloved stirs up the faculties which feel into such vivid emotion, and that emotion is so delightful, and the mind has so little consciousness

of the real source of the fascination, that it is impossible to make the lover see the object with the eyes of a disinterested spectator. If we could once break the association betwixt the object and the faculties which feel, the reflecting faculties would then perform their functions faithfully, and the object would be seen in its true colours. But, while we are unable to break this link, and to prevent this fascination, we may reason *ad sempiternum*, and our conclusions will never appear to be sound, because the premises, that is, the appearance of the object, will never be the same to the party most interested in the argument, and to us.

Thus the associations which mislead the judgment, and perpetuate prejudices, are associations of words or things with *feelings* or *sentiments*, and not associations merely of ideas with ideas. The whole classes of ideas formed by the knowing and reflecting faculties, may be associated *ad infinitum*, and if these ideas do not become linked with the propensities and sentiments, no moral prejudices will arise. Ideas of form, colour, order, and impressions of melody, may be associated in ten thousand ways, and faults in taste may

perhaps be the consequence; but unless the association embrace feelings and sentiments also, what is called the Heart, in common speech, is not misled.

PLEASURE and PAIN, and also JOY and GRIEF, are affections of the mind arising from the exercise of every faculty. Every faculty, when indulged in its natural action, feels pleasure; when disagreeably affected, feels pain; consequently the kinds of pain and pleasure are as numerous as the faculties. Hence one individual in whom Benevolence is large, delights in generously pardoning offences, and another, in whom Destructiveness and Self-Esteem predominate, feels pleasure in taking revenge. One in whom Acquisitiveness is large, is happy in the possession of riches, and another in whom Veneration and Conscientiousness predominate, glories in disdaining the vanity of mankind. Thus pain and pleasure result from, but do not generate, the faculties.

PASSION is the highest degree of activity of any faculty, and the passions are as different as the faculties: Thus a passion for glory is the result of great energy and activity of the faculty of LOVE OF APPROBATION; a pas-

sion for money, of ACQUISITIVENESS; a passion for music, of TUNE; a passion for metaphysics, of CAUSALITY. Hence there can be no such thing as *factitious* passions, although such passions are spoken of in various books. Man cannot alter his nature, and every object that he can desire, must be desired in consequence of its tending to gratify some natural faculty.

SYMPATHY is not a faculty, nor is it synonymous with moral approbation. The same notes sounded by ten instruments of the same kind harmonize, and blend softly together, to form one peal of melody. The cause of this is to be found in the similarity of the constitution and state of the strings. Each faculty of the human mind has a specific constitution; and in virtue of it, produces specific kinds of feelings, originates or suggests specific kinds of ideas; and wherever similar faculties are active in different individuals, similar feelings are experienced by each, and similarity of feeling is sympathy. Hence he who is under a strong feeling of Destructiveness, will delight to join with others in schemes of devastation. He who strongly feels Veneration, will join in adoration with the

most glowing fervour. He in whom Benevolence is very active, will join in schemes of charity with a melting soul. He who has powerful Reflecting Faculties, will seek the society of those who reason and reflect. He who has Tune in an eminent degree, will seek the company of those who will gratify it by producing pleasant sounds. He who has the Knowing Faculties most powerful, will seek the company of those who converse, but exercise little reflection; and the reason of the sympathy in each case is to be found in the similarity of the constitution of the faculties, in the particular individuals who sympathise.

But, in the human mind, the faculties proper to man bear sway over those common to man and brutes: and hence, if one of two individuals have Acquisitiveness strong, and Conscientiousness weak, while the other has Acquisitiveness strong, and Conscientiousness strong also, these two individuals may not sympathise in their modes of gratifying the inferior propensity; for Conscientiousness will produce feelings of justice in the one, which the other, from the weakness of that faculty in him, may not experience.

Sympathy is not synonymous with moral approbation. We *approve* of the actions produced by the lower faculties of others, only when these are guided by the faculties proper to man: For example, we never approve of Combativeness, when indulged for the mere pleasure of fighting; nor of Destructiveness, when gratified for the mere delight of being ferocious; nor of Acquisitiveness, when directed to the naked purpose of acquiring wealth. But we approve of the action of all these faculties when directed by justice and understanding. On the contrary, we approve of the action of the sentiments proper to man, even when unmingled with any other motive. Thus, we approve of Benevolence, from the mere glow of charity; of Veneration, from the mere inward feeling of devotion; of Justice, from the pure dictates of conscientiousness. Indeed, actions done apparently from the impulses of these faculties, lose their character of purity and excellence, in our estimation, in exact proportion to the alloy of the inferior feelings which we perceive to be mingled with them. Kindness, in which we perceive interest, is always less valued than when pure and unadulterated. Activity in

the service of the public loses its merit in our eyes, in exact proportion as we perceive the motive to be the love of approbation, unmingled with conscientiousness and true benevolence.

These facts prove the accuracy of the phrenological doctrine, that the higher faculties are made to govern the lower; and that man is conscious of feelings, necessary, no doubt, in themselves, but of the gratification of which, when undirected by the superior powers, he himself disapproves. Even the higher sentiments, however, must act conformably to the understanding to be approved of; and excess of veneration, of benevolence, or of scrupulosity, is always regarded as weakness, just as excess of any lower propensity is regarded as vice.

There are some faculties, also, which, from their constitution, do not sympathize in different individuals in whom they are equally active. Thus two individuals, under vivid impulses of Self-Esteem or Love of Approbation, do not sympathize. Two proud men, or two vain men, repel each other, like similar poles of a magnet. There is something so engrossing in these two faculties, that different

individuals, under the unrestrained influence of them, are extremely offensive to each other.

HABIT.—Next to Association, Habit makes the most conspicuous figure in the philosophy of Mr. STEWART; but in Phrenology it is viewed differently. Dr. JOHNSON defines habit as “a power in man of doing a thing acquired by frequent doing it.” Now, before it can be done at all, the faculty and organ on which it depends, must be possessed in an available degree; and the more powerful these are, the greater will be the energy with which the possessor will do the thing at first, and the ease with which he will learn to repeat it. GEORGE BIDDER, for example, the celebrated mental calculator, acquired the habit of solving in his mind, without the aid of notation, and in an incredibly short time, the most extensive and intricate questions in arithmetic and algebra. Before he could begin to do so, he required to possess a large organ of Number; and actually possessing this and the corresponding mental faculty, he made great and rapid progress in the art, and at seven years established the *habit* which strikes ordinary persons with so much sur-

prise. Other individuals are known, who, possessing a small organ of Number, have laboured for years to acquire habits of rapid and correct calculation, but without success. In like manner, a boy who acquires a habit of quarrelling and fighting at school, manifests strong faculties of Combativeness, Destructiveness, and Self-Esteem; and if these were very deficient, he would acquire such a habit with extreme difficulty, if at all. Habit, therefore, is the result of facility acquired by exercise. It is the organ which acquires activity and superior facility in performing its functions, by being properly used, just as the fingers of a musician attain increased rapidity and facility of motion by the practice of playing.

TASTE is the result of the **HARMONIOUS ACTION** of the faculties generally, in at least a moderate degree of vigour. Thus, the most beautiful poetry is that by which gratification is afforded to the higher sentiments and intellectual powers, without the introduction of any extravagance, absurdity, or incongruity to offend any one of them. If Ideality is in excess, this produces bombast; if Causality predominates too much, it introduces unin-

telligible refinements; if Wit is excessive, it runs into conceits, epigrams, and impertinences. A picture is in best taste when it delights the Knowing Faculties, Reflection and the Moral Sentiments, without offending any of them. Thus, if Colouring be too strongly or too weakly exerted, the picture will be defective in taste in its shades; if Form be weak, it may be out of drawing; if Ideality and Colouring predominate over Reflection, it may be glowing and striking, but destitute of dignity and meaning. If Language be overpowerful in an individual, his style will be redundant and verbose; if it be very deficient, it will be dry, stiff, and meagre: if Individuality be excessive, he may narrate without reflection; if Reflection be too strong, he will reason without premises or facts.

EFFECTS OF SIZE AND ACTIVITY IN THE ORGANS; AND PRACTICAL DIRECTIONS FOR OBSERVING DEVELOPMENT.

As "self-conviction can be obtained only by self-observation," every one who desires to become a Phrenologist should learn to observe. A healthy brain, at a vigorous period

of life, is the proper subject for observation; and as the fundamental principle of the science is, that the *power* or *energy* of mental manifestation bears a uniform relation, *cæteris paribus*, to the *size* of the organs, we must be careful not to confound this quality of mind with that of mere *activity* in the faculties, as size in the organ is an indication of the former, and not at all of the latter.

In physics, power is quite distinguishable from activity. The balance-wheel of a watch moves with much rapidity, but so slight is its impetus, that a hair would suffice to stop it; the beam of a steam engine travels slowly and ponderously through space, but its *power* is prodigiously great.

In muscular action, these qualities are recognised with equal facility as different. The greyhound bounds over hill and dale with animated agility; but a slight obstacle would counterbalance his momentum and arrest his progress. The elephant, on the other hand, rolls slowly and heavily along; but the impetus of his motion would sweep away an impediment sufficient to resist fifty greyhounds at the summit of their speed.

In mental manifestations (considered apart

from organization) the distinction between power and activity is equally palpable. On the stage, Mrs. SIDDONS *senior* and Mr. JOHN KEMBLE were remarkable for the solemn deliberation of their manner, both in declamation and action, and yet they were splendidly gifted in power. They carried captive at once the sympathies and understanding of the audience, and made every man feel his faculties expanding, and his whole mind becoming greater under the influence of their energies. This was a display of power. Other performers, again, are remarkable for vivacity of action and elocution, who, nevertheless, are felt to be feeble and ineffective in rousing an audience to emotion. *Activity* is their distinguishing attribute, with an absence of power. At the bar, in the pulpit, and in the senate, the same distinction prevails. Many members of the learned professions display great felicity of illustration and fluency of elocution, surprising us with the quickness of their parts, who, nevertheless, are felt to be neither impressive nor profound. They possess acuteness without power, and ingenuity without comprehensiveness and depth of understand-

ing. This also proceeds from activity with little vigour. There are other public speakers, again, who open heavily in debate, their faculties acting slowly, but deeply, like the first heave of a mountain-wave. Their words fall like minute guns upon the ear, and to the superficial they appear about to terminate ere they have begun their efforts. But even their first accent is one of power, it rouses and arrests attention; their very pauses are expressive, and indicate gathering energy to be embodied in the sentence that is to come. When fairly animated, they are impetuous as the torrent, brilliant as the lightning's beam, and overwhelm and take possession of feebler minds, by impressing them irresistibly with a feeling of gigantic power.

Upon the principle before stated, that size is a measure of power, brains may be expected to vary in their general size, in proportion to the degree of mental energy possessed. Our first object, therefore, ought to be to distinguish the size of the brain generally, so as to judge whether it be large enough to admit of manifestations of ordinary vigour; for if it be too small, idiocy is an invariable consequence.

Our second object should be to ascertain the relative proportions of the different parts, so as to determine the direction in which the power is greatest.

It is proper to begin with the observation of the more palpable differences in size. In some instances, the greater mass of the brain lies between the ear and the forehead; in others, between the ear and the occiput; and in others, above the ear in perpendicular height. Great differences in breadth are also remarkable; some being narrow throughout, and some broad. Some are narrow before, and broad behind, and *vice versa*. The busts of the Reverend Mr. M., MARY MACINNES, PALLET, and HAGGART, may be contrasted with this view. If the proportions of the parts differ, so that, in the larger head, the greatest quantity of brain lies in the lateral and posterior regions; and, in the lesser head, the preponderance is in the frontal and coronal aspects, the larger head will then, *cæteris paribus*, manifest the greatest energy in the animal propensities, and the smaller one the greatest power in the moral and intellectual faculties. *These higher qualities* may even be more vigorously mani-

fested by the smaller than by the larger head; because the former, although smaller in its general size, is, in this instance, supposed to be *the larger in these particular regions*;—but, of course, its manifestations of the animal propensities will be greatly inferior in energy to those of the larger head, the size of which is here supposed to lie principally in these organs.

It is necessary to keep in view, that large size may consist in length or breadth, or in both. The length of an organ is ascertained by the distance from the medulla oblongata to the peripheral surface. A line passing through the head from one ear to the other, would nearly touch the *medulla oblongata*, and hence the external opening of the ear is assumed as a convenient point from which to estimate length. Thus, the organs of intellect are situated in the forehead, and in proportion to the length of the line from the ear to that region, is the length of these organs. The breadth of an organ is judged of by its peripheral expansion; and it is a general law of physiology, that the breadth of any organ throughout its whole course, bears a relation to its expansion at the surface: the optic and

olfactory nerves are examples in point. Hence, if the line from the ear to the forehead is much larger than from the ear backward, and the breadth nearly the same, we infer that the intellectual organs predominate. If, on the other hand, the forehead is very narrow, as in THURTELL, and the hind-head very broad, we hold the animal organs to predominate, although the length were the same in both directions. Measurement by callipers is useful for ascertaining general size. The following are a few measurements from nature, taken promiscuously from many more in my possession.

Table of Measurements by Callipers.

Males between 25 and 50.	From Occipital Spine to Lower Indivuality.	From Occipital Spine to Ear.	From Ear to Lower Individu- ality.	From Ear to Firmness.	From Destruc- tiveness to De- structiveness.	From Cautious- ness to Cautious- ness.	From Ideality to Ideality.
1.	$7\frac{3}{8}$	$4\frac{3}{8}$	$4\frac{7}{8}$	$5\frac{7}{8}$	$5\frac{7}{8}$	$5\frac{4}{8}$	$5\frac{3}{8}$
2.	$6\frac{4}{8}$	$3\frac{4}{8}$	$4\frac{3}{8}$	$5\frac{5}{8}$	$5\frac{5}{8}$	$5\frac{6}{8}$	$4\frac{6}{8}$
3.	$8\frac{2}{8}$	$4\frac{7}{8}$	$5\frac{3}{8}$	$6\frac{4}{8}$	$6\frac{4}{8}$	$6\frac{0}{8}$	$5\frac{3}{8}$
4.	$7\frac{4}{8}$	$4\frac{0}{8}$	$5\frac{0}{8}$	$5\frac{4}{8}$	$6\frac{0}{8}$	$5\frac{4}{8}$	$5\frac{2}{8}$
5.	$8\frac{0}{8}$	$4\frac{7}{8}$	$5\frac{2}{8}$	$6\frac{3}{8}$	$6\frac{3}{8}$	$6\frac{0}{8}$	$5\frac{2}{8}$
6.	$8\frac{0}{8}$	$4\frac{6}{8}$	$4\frac{6}{8}$	$5\frac{7}{8}$	$5\frac{6}{8}$	$5\frac{6}{8}$	$5\frac{3}{8}$
7.	$7\frac{7}{8}$	$4\frac{2}{8}$	$4\frac{6}{8}$	$5\frac{1}{8}$	$6\frac{1}{8}$	$5\frac{7}{8}$	$5\frac{4}{8}$
8.	$7\frac{7}{8}$	$4\frac{2}{8}$	$4\frac{6}{8}$	$5\frac{5}{8}$	$5\frac{7}{8}$	$5\frac{4}{8}$	$5\frac{1}{8}$
9.	$7\frac{7}{8}$	$4\frac{3}{8}$	$4\frac{7}{8}$	$6\frac{0}{8}$	$5\frac{6}{8}$	$5\frac{6}{8}$	$5\frac{1}{8}$
10.	$8\frac{2}{8}$	$5\frac{0}{8}$	$5\frac{3}{8}$	$5\frac{7}{8}$	$6\frac{2}{8}$	$5\frac{4}{8}$	$5\frac{4}{8}$
11.	$7\frac{7}{8}$	$4\frac{3}{8}$	$5\frac{0}{8}$	$5\frac{7}{8}$	$5\frac{4}{8}$	$5\frac{7}{8}$	$4\frac{6}{8}$
12.	$7\frac{7}{8}$	$4\frac{3}{8}$	$5\frac{0}{8}$	$6\frac{0}{8}$	$5\frac{6}{8}$	$5\frac{7}{8}$	$4\frac{6}{8}$
13.	$7\frac{7}{8}$	$4\frac{1}{8}$	$4\frac{6}{8}$	$5\frac{6}{8}$	$5\frac{6}{8}$	$5\frac{6}{8}$	$5\frac{5}{8}$
14.	$7\frac{1}{8}$	$3\frac{7}{8}$	$4\frac{4}{8}$	$5\frac{5}{8}$	$6\frac{2}{8}$	$5\frac{6}{8}$	$5\frac{0}{8}$
15.	$7\frac{7}{8}$	$4\frac{1}{8}$	$4\frac{7}{8}$	$6\frac{1}{8}$	$6\frac{0}{8}$	$6\frac{0}{8}$	$5\frac{0}{8}$
16.	$7\frac{7}{8}$	$4\frac{3}{8}$	$5\frac{3}{8}$	$6\frac{0}{8}$	$6\frac{2}{8}$	$5\frac{3}{8}$	$5\frac{5}{8}$
17.	$7\frac{7}{8}$	$4\frac{4}{8}$	$5\frac{1}{8}$	$6\frac{4}{8}$	$6\frac{4}{8}$	$6\frac{1}{8}$	$5\frac{6}{8}$
18.	$7\frac{7}{8}$	$4\frac{1}{8}$	$5\frac{0}{8}$	$5\frac{7}{8}$	$5\frac{6}{8}$	$5\frac{8}{8}$	$4\frac{7}{8}$
19.	$8\frac{0}{8}$	$4\frac{2}{8}$	$5\frac{4}{8}$	$6\frac{1}{8}$	$6\frac{0}{8}$	$6\frac{0}{8}$	$4\frac{7}{8}$
20.	$7\frac{0}{8}$	$4\frac{1}{8}$	$4\frac{5}{8}$	$5\frac{5}{8}$	$5\frac{6}{8}$	$5\frac{2}{8}$	$4\frac{6}{8}$
	$151\frac{5}{8}$	$86\frac{3}{8}$	$99\frac{1}{8}$	$118\frac{4}{8}$	$119\frac{5}{8}$	$113\frac{7}{8}$	$103\frac{3}{8}$
Total di- vided by 20 gives average.	$7\frac{4}{8}$	$4\frac{3}{8}$	$4\frac{19}{20}$	$5\frac{18}{20}$	$5\frac{16}{20}$	$5\frac{14}{20}$	$5\frac{3}{20}$

These measurements are taken above the muscular integuments, and show the size of heads in these directions; but they are not given as indications of the absolute dimensions of any of the phrenological organs. The callipers are not suited for giving this latter information, for they do not measure from the medulla oblongata, nor do they indicate breadth of fibre. The new craniometer is preferable for ascertaining absolute length, and the breadth may be judged of by means of the hand or eye. The average of these twenty heads will be higher than that of the natives of Britain generally, because there are several large heads among them, and none small.

After becoming familiar with the general size and configuration of heads, and learning to appreciate the proportions which the general mass of the three orders of organs bears to each, the student may proceed to the *observation of individual organs*; and in studying them, the real dimensions, and not the mere prominence of each organ, should be looked for. Practice, with at least an average endowment of the organs of Form, Size, and Locality, are necessary to qualify a person to make observations with success. Individuals

whose heads are very narrow across between the eyes, and little developed at the top of the nose, where these organs are placed, experience great difficulty in distinguishing the situations and minute shades in the proportions of different organs. If one organ be much developed, and the neighbouring organ very little, the developed organ presents an elevation or protuberance; but if the neighbouring organs be developed in proportion, no protuberance can be perceived, and the surface is smooth. The student should learn from books, plates, and casts, or personal instruction (and the last is by far the best), to distinguish the *form* of each organ, and its *appearance*, when developed in different proportions to the others. The phrenological bust shows only the *situations* of the organs, and their proportions in *one* head; and it is impossible by it to communicate more information. The different appearances in all the varieties of relative size, must be discovered by inspecting *a number* of heads; and especially by contrasting instances of extreme development with others of extreme deficiency. No adequate idea of the foundation of the science can be formed until this is done. In

cases of extreme size of single organs, the form delineated in the bust is perceived distinctly standing out in nature.

When one organ is very largely developed, it sometimes pushes a neighbouring smaller organ a little out of its place. This may be distinguished by the greatest prominence being near the centre of the large organ, and the swelling extending over a portion only of the other.* The observer should learn, by inspecting a skull, to distinguish the mastoid process behind the ear, and several bony prominences which occur in every head, from elevations produced by development of brain; as also to discriminate bony excrescences sometimes formed by the sutures, when such occur.

The terms used to denote the gradations of size in the different organs, in an increasing ratio, are

Very small	Moderate	Rather large
Small	Rather full	Large
Rather small	Full	Very large

* In these cases the *shape* should be attended to; for the form of the organ is then easily recognised, and is a sure indication of the particular one which is largely developed.

Captain Ross has suggested, that numerals may be applied with advantage to the notation of development. He uses decimals; but these appear unnecessarily minute. The end in view may be attained by such a scale as the following:

1.	8. Rather small	15.
2. Idiocy	9.	16. Rather large
3.	10. Moderate	17.
4. Very small	11.	18. Large
5.	12. Rather full	19.
6. Small	13.	20. Very large
7.	14. Full	

The intermediate figures denote intermediate degrees of size, for which we have no names. The advantage of adopting numerals would be, that the values of the extremes being known, we could judge accurately of the dimensions denoted by the intermediate numbers; whereas it is difficult to apprehend precisely the degrees of magnitude indicated by the terms small, full, large, &c. except we have seen them applied by the individual who uses them.

In observing the *appearance* of individual organs, it is proper to begin with the largest, and select extreme cases. The mask of Mr.

JOSEPH HUME may be contrasted with that of Dr. CHALMERS for Ideality; the former being $5\frac{2}{8}$ inches in breadth at this organ, and the latter $6\frac{3}{8}$. The casts of the skulls of RAPHAEL and HAGGART may be compared at the same part; the differences being equally conspicuous. The cast of the Reverend Mr. M. may be contrasted with that of DEMPSEY, in the Love of Approbation; the former having this organ large, and the latter small. Self-Esteem in the latter being exceedingly large, may be compared with the same organ in the skull of Dr. HETTE, in whom Love of Approbation is much larger than Self-Esteem. The organ of Constructiveness in RAPHAEL may be compared with the same organ in the New Holland skulls. Destructiveness in BELLINGHAM may be compared with the same organ in the skulls of the Hindoos; the latter people being in general tender of life. Firmness large, and Conscientiousness deficient in King ROBERT BRUCE, may be compared with the same organs reversed in the cast of the head of a lady (Mrs. H.), which is sold as illustrative of these organs.

In observing in nature also, it is proper to

begin with the larger organs; and two persons of opposite dispositions, in the particular points to be compared, ought to be placed in juxta-position, and their heads observed. Thus, if we take the organ of Cautiousness, we should examine its development in those whom we know to be remarkable for timidity, doubts and hesitation. We should contrast the appearance of the organ in such cases with that which it presents in individuals remarkable for precipitancy, and into whose minds a doubt or fear rarely enters; or a person who is unable to distinguish one note from another, may be compared, in regard to the organ of Tune, with another who has a high natural genius for music. No error is more to be avoided, than beginning with the observation of the smaller organs, and examining these without a contrast.

It ought to be kept constantly in view, in the practical application of Phrenology, that it is the size of each organ in proportion to the others, *in the head of the individual observed*; and not their *absolute size*; or their size in reference to any standard head, that determines the predominance in him of particular talents or dispositions. Thus, in

the head of Bellingham, *Destructiveness* is very large, and the organs of the moral sentiments and intellect are small in proportion; and according to the rule, that, *cæteris paribus*, size determines energy, BELLINGHAM'S most powerful tendencies are inferred to have been towards cruelty and rage. In the skulls of several Hindoos, the organ of *Destructiveness* is small in proportion to the others, and we conclude, that the tendency of such individuals, would be weakest towards the foregoing passions. But in the head of GORDON, the murderer of the pedlar boy, the measurement from *Destructiveness* to *Destructiveness* is $5\frac{1}{8}$, and in the head of RAPHAEL it is $5\frac{5}{8}$ inches. Here the *absolute* size of the organ is greatest in RAPHAEL, and yet he was an amiable man of genius, and GORDON, an atrocious murderer. This illustrates the rule now under consideration. In GORDON, the organs of the moral sentiments and intellectual faculties are small, and that of *Destructiveness* is the largest in the brain; while in RAPHAEL, the moral and intellectual organs are large. On the foregoing principle, the most powerful manifestations of RAPHAEL'S mind ought to have been in the department

of sentiment and intellect, and those of GORDON'S mind in Destructiveness and animal passion; and their actual dispositions corresponded.*

An objection is frequently stated, that persons having large heads have "little wit," while others with small heads are "very clever." The Phrenologist never compares mental ability in general with size of brain in general; for the fundamental principle of the science is, that different parts of the brain have different functions, and that hence the *same absolute quantity* of brain, if consisting of intellectual organs, may be connected with the highest genius, while, if consisting of the animal organs, lying immediately above and behind the ears, it may indicate the most fearful energy of the lower propensities. The brains of Charibs seem to be equal in absolute size to those of average Europeans, but the chief development of the former is in the animal organs, and of the latter in the organs

* Still the dispositions of RAPHAEL would be characterized by the large size of this organ. It would communicate that warmth and vehemence of temper, which are found only when it is large, although the higher powers would restrain it from abuse.

of sentiment and intellect; and no Phrenologist would expect the one to be equal in intelligence and morality to the other, merely because their brains are equal in absolute magnitude.

If we take two heads, in sound health, and of similar ages, in each of which the several organs are similar in their proportions, but the one of which is large, and the other small, and if the preponderance of power of manifestation is not in favour of the first, then Phrenology must be abandoned as destitute of foundation.

In comparing the brains of the lower animals with the human brain, the Phrenologist looks solely for the reflected light of analogy, to guide him in his researches, and never finds a direct argument in favour of the functions of the different parts of the human brain, from any facts observed in regard to the lower animals; and the reason is, that such different genera of animals are too dissimilar in constitution and external circumstances, to authorize him to draw positive results from comparing them. Many Philosophers, being convinced that the brain is the organ of mind, and having observed that the

brain of man is larger than that of the majority of tame animals, as the horse, dog, ox, have attributed the mental superiority of man to the superiority in absolute size of his brain; but the Phrenologist does not acknowledge this conclusion, as in accordance with the principles of his science. The brain of one of the lower creatures may be very large, and, nevertheless, if it be composed of parts appropriated to the exercise of muscular energy, or the manifestation of animal propensities, its possessor may be far inferior in understanding or sagacity to another animal, having a smaller brain, but composed chiefly of parts destined to manifest intellectual power.* Whales and elephants have a larger brain than that of man, and yet their sagacity is not equal to his; but nobody pretends that the parts destined to manifest intellect are larger, in proportion to the convolutions intended to manifest propensity, in these animals than in man, and hence the superior intelligence of the human species, is no departure from the general analogy of nature.

In like manner, the brains of the monkey and dog are smaller than those of the ox, ass,

* SPURZHEIM'S Physiognomical System, chap. 4.

and hog, and yet the former approach nearer to man in regard to their intellectual faculties. To apply the principles of Phrenology to them, it would be necessary to discover what parts manifest intellect, and what propensity, in each species; and then to compare the power of manifesting each faculty with the size of its appropriate organ. If size were found not to be a measure of power, then, in that species, the rule under discussion would fail; but even this would not authorize us to conclude, that it did not hold good in regard to man; for human Phrenology is founded, not on analogy, but on positive observations. Some persons are pleased to affirm, that the brains of the lower animals consist of the same parts as the human brain, only on a smaller scale; but this is highly erroneous. If the student will procure brains of the sheep, dog, fox, calf, horse, or hog, and compare them with the human brain, or the casts of it sold in the shops, he will find a variety of parts, especially in the convolutions which form the organs of the moral sentiments and the reflecting faculties, wanting in these animals.

It is proper next to advert to certain condi-

tions which may coexist in the brain with size, and to attend to their effects. Power in the manifestations, and size in the organ, are in the general case proportionate; and when differences in size are considerable, no circumstance, consistent with health, will render the manifestations equal in power, but one brain may be more perfect in constitution than another, and, in consequence, act more vigorously, although not larger in dimensions; but these differences are slight, and their effects limited. Size, then, is not the *only* requisite to the manifestation of great mental power; the brain must possess also a healthy constitution, and that degree of activity which is the usual accompaniment of health. Now, the brain, like other parts of the body, may be affected with certain diseases which do not diminish or increase its magnitude, and yet impair its functions; and, in such cases, great size may be present, and very imperfect manifestations appear; or it may be attacked with other diseases, such as inflammation, or any of those particular affections whose nature is unknown, but to which the name of Mania is given in nosology, and which greatly exalt its action; and then very forcible manifestations may

proceed from a brain comparatively small; but it is no less true, that when a larger brain is excited to the same degree by the same causes, the manifestations become increased in energy in proportion to the increase of size. These cases, therefore, form no valid objection to Phrenology. The Phrenologist ascertains, by previous inquiry, that the brain is in a state of health. If it is not, he makes the necessary limitations in drawing his conclusions.*

Nature admits of no exceptions, and a single instance of decidedly vigorous manifestations, with a small organ, disease being absent, would overturn all previous observations in favour of that organ; but men are liable to err; and although an individual Phrenologist may have called an organ small, the manifestations of which are powerful, or *vice versa*, this is not to be precipitately charged against nature as an exception. Chemists occasionally fail in experiments, mathematicians err in demonstration, and arithmeticians are wrong in calculations; and, in like manner, Phrenolo-

* See this subject discussed at greater length in *Phrenological Journal*, No. II. p. 300.

gists may commit mistakes in observing cerebral development. The test in such cases is, to compare the organ in regard to which an apparent discrepancy has occurred, with the same organ in the head of a person whose powers of manifestation are KNOWN to be diametrically opposite. If the organs are not perceived by an ordinary eye to differ, then the exception is proved. I have seen conviction carried home to an opponent, by such an appeal to nature, when he imagined himself sure of a triumph on the score of an error committed by an observer.

If, in each of two individuals, the organs of propensity, sentiment, and intellect, are equally balanced, the general conduct of one may be vicious, and that of another moral and religious. But the question here is not one of *power*, for as much *energy* may be displayed in vice as in virtue, but it is one of *direction* merely. Now, in cases where an equal development of *all* the organs exist, *direction* depends on *external* influences, and then no Phrenologist pretends to tell to what objects the faculties have been directed, by merely observing the size of the organs.

Suppose that two individuals possess an or-

ganization exactly similar, but that one is highly educated, and the other left entirely to the impulses of nature; the former will manifest his faculties with higher *power* than the latter; and hence it is argued, that size is not in all cases a measure of energy.

Here, however, the requisite of *cæteris paribus* does not hold. An important condition is altered, and the Phrenologist uniformly allows for the effects of education, before drawing positive conclusions. See Phrenological Transactions, p. 308. The objector may perhaps push his argument farther, and maintain, that if exercise thus increases power, it is impossible to draw the line of distinction between energy derived from this cause and that which proceeds from size in the organs, and hence that the real effects of size can never be determined. In reply, it may be observed, that education may cause the faculties to manifest themselves with the highest degree of energy *which the size of the organs will permit*, but that size fixes a limit which education cannot surpass. DENNIS, we may presume, received some improvement from education, but it did not render him equal to POPE, much less to SHAKSPEARE or MIL-

TON: therefore if we take two individuals whose brains are equally healthy, but whose organs differ in size, and educate them alike, the advantages in power and attainment will be greatest in the direct ratio of the size, in favour of the largest brain. Thus the objection ends in this,—that if we compare brains in opposite conditions, we may be led into error—which is granted; but this is not in opposition to the doctrine that, *cæteris paribus*, size determines power. Finally—extreme deficiency in size produces incapacity for education, as in idiots; while extreme development, if healthy, as in SHAKSPEARE, BURNS, MOZART, anticipates its effects, so far that the individuals educate themselves.

In saying, then, that, *cæteris paribus*, size is a measure of power, Phrenologists demand no concessions which are not made to physiologists in general, among whom, in this instance, they rank themselves.

ACTIVITY means the *rapidity* with which the faculties may be manifested. The largest organs in each head have the greatest, and the smallest the least, tendency to natural activity.

This law of our constitution is of great prac-

tical importance. If an individual have large organs, they generate strong desires, sentiments, or intellectual conceptions, involuntarily. If provided with suitable objects, on which they may exert their energies, they conduce to the highest enjoyment, and lay the foundation of the greatest usefulness. If not so provided, they give rise to the most painful emotions. If Love of Approbation be large, it excites an ardent desire of applause; if no merit be possessed to command esteem, it cannot obtain gratification, and painful dissatisfaction is the consequence. Self-Esteem very large, prompts to the assumption of airs of consequence, and to exaggerated opinions of self-importance, and, when uncontrolled, exposes the possessor to countless mortifications. Combativeness and Destructiveness very large, and undirected, prompt the mind to watch for occasions of offence, and embitter every hour by furious ebullitions. A long train of diseases, in common language styled Nervous Affections, result from the mental faculties and organs being unprovided with proper objects on which their activity may be exerted. Unless the brain be very small and constitutionally inactive, occupation must

be obtained, otherwise the organs unexercised generate the most painful sensations. Education and literature, as means of occupying and directing the faculties, are of vast importance; when these are not possessed, animal pleasures, or the follies of fashionable life, are resorted to for the sake of a little temporary excitement.

A certain combination in size, namely, Combativeness, Destructiveness, Hope, Firmness, Acquisitiveness, and Love of Approbation, all large, is commonly attended with general activity; and another combination, namely, Combativeness, Destructiveness, Firmness, and Acquisitiveness, small or moderate, with Hope, Veneration, and Benevolence, all large, is frequently attended with inactivity in the mental character; but the activity of the whole brain is constitutionally greater in some individuals than in others, and this frequently depends on causes altogether unknown. It may even happen, that, in the same individual, one organ is naturally more active than another, without reference to size; just as the optic nerve is sometimes more irritable than the auditory; but this is by no means a common occurrence. Exercise

greatly increases activity; and hence arise the benefits of education.

The doctrine that size is a measure of power, is not to be held as implying, that power is the only, or even the most valuable quality, which a mind in all circumstances can possess. To drag artillery over a mountain, or a ponderous car through the streets of London, we would prefer an elephant, or a horse of great size and muscular power; while, for graceful motion, agility and nimbleness, we would select an Arabian palfrey. In like manner, to lead men in gigantic and difficult enterprises,—to command by native greatness, in perilous times when law is trampled under foot,—to call forth the energies of a people, and direct them against a tyrant at home, or an alliance of tyrants abroad,—to stamp the impress of a single mind upon an age;—to infuse strength into thoughts, and depth into feelings, which shall command the homage of enlightened men in every period of time;—in short, to be a BRUCE, BONAPARTE, LUTHER, KNOX, DEMOSTHENES, SHAKSPEARE, or MILTON, a large brain is indispensably requisite; but to display skill, enterprise, and fidelity, in the various pro-

fessions of civil life;—to cultivate, with success, the less arduous branches of philosophy;—to excel in acuteness, taste, and felicity of expression;—to acquire extensive erudition and refined manners, a brain of a moderate size is perhaps more suitable than one that is very large; for whenever the energy is intense, it is rare that delicacy, refinement, and taste, are present in an equal degree. Individuals possessing moderate-sized brains easily find their proper sphere, and enjoy in it scope for all their energy. In ordinary circumstances, they distinguish themselves; but sink when difficulties accumulate around them. Persons with large brains, on the other hand, do not readily attain their appropriate place; common occurrences do not rouse or call them forth; and, while unknown, they are not trusted with great undertakings. Often, therefore, such men pine and die in obscurity. When, however, they attain their proper element, they feel conscious greatness, and glory in the expansion of their powers. Their mental energies rise in proportion to the obstacles to be surmounted, and blaze forth in all the magnificence of genius, when feebler minds expire in despair.

Men in general obey willingly a person in authority, whose head is large and favourably proportioned; because they feel natural greatness coinciding with adventitious power. If, on the other hand, the head is small, or large only in the organs of the propensities, the individual is felt to be inferior in spite of his artificial elevation, and is opposed, despised, or hated.

BONAPARTE, Captain PARRY, and many others, present a favourable specimen of the former; while, among living men in authority, numerous examples of the latter are also to be met with.

Great general size and great activity combined, constitute the natural elements of the highest genius.

COMBINATIONS IN SIZE, OR EFFECTS OF THE
ORGANS WHEN COMBINED IN DIFFERENT
RELATIVE PROPORTIONS.

The primitive functions of each organ were *discovered*, by observing cases in which it decidedly predominated over, or fell short of, other organs, in point of size, and by similar observations, each must still be verified. After the discovery is established, its prac-

tical application deserves attention. Every individual possesses all the organs, but they are combined in different degrees of relative size in different persons; and the manifestations of each are modified in some degree by the influence of those with which it is combined.

Three rules may be laid down for estimating the effects of differences in relative size, occurring in the organs of the same brain.

RULE FIRST.—Every faculty desires gratification with a degree of energy proportionate to the size of its organ;* and those faculties will be habitually indulged, the organs of which are largest in the individual.

Examples.—If all the animal organs are large, and all the organs of the moral sentiments and intellect small, the individual will be naturally prone to animal indulgence in the highest degree, and disposed to seek gratification in the directest way, and in the lowest pursuits. The Charibs, MARY MA-

* The condition, *cæteris paribus*, is always understood, and therefore need not be repeated, in treating of the effects of size.

CINNES, and BELLINGHAM, are illustrations of this combination, and their manifestations corresponded.

If, on the other hand, the organs of the moral sentiments and intellect greatly predominate, the individual will be naturally prone to moral and intellectual pursuits; such persons are "a law unto themselves." The casts of Dr. HETTE, and the Reverend Mr. M., are examples of this combination, and they may be contrasted with the casts last mentioned.

RULE SECOND.—As there are three kinds of faculties, Animal, Moral, and Intellectual, which are not homogeneous in their nature, it may happen that several large animal organs are combined in the same individual with several moral and intellectual organs highly developed. The rule then will be, that the lower propensities will take their *direction* from the higher powers; and such a course of action will be habitually followed, as will be calculated to gratify the whole faculties whose organs are large.

Examples.—If the organs of Acquisitiveness and Conscientiousness be both large,

stealing might gratify Acquisitiveness, but it would offend Conscientiousness. According to the rule, the individual would endeavour to gratify both, by acquiring property by lawful industry. If both Combativeness and Destructiveness are large, and Benevolence and Conscientiousness as fully developed, wanton outrage and indiscriminate attack might gratify the first two faculties, but they would outrage the last two; and hence the individual would seek for situations calculated to gratify all four, and these may be found in the ranks of an army embodied for the defence of his country; or the same object may be obtained by moral and intellectual warfare against the patrons of corruption and abuse in Church and State. LUTHER, KNOX, and many other benefactors of mankind, were probably actuated by such a combination of faculties.

If, in an individual, the Cerebellum is very large, and Philoprogenitiveness, Adhesiveness, and Conscientiousness deficient, he will be prone to the directest gratifications of the animal appetite; if the latter organs are large, he will perceive that wedlock affords the

only means of pleasing the whole group of faculties.

If Benevolence, Self-Esteem, and Acquisitiveness are all large, giving charity may gratify the first; but unless the individual be very rich, the act of parting with property may be disagreeable to the two last faculties: he would therefore prefer to gratify Benevolence by personal kindness; he would sacrifice time, trouble, influence and advice, to the welfare of others, but not property. If Benevolence were *small*, with the same combination, he would not give either money or personal service.

If Love of Approbation large, is combined with large Ideality and moderate reflecting faculties, the individual will be ambitious to excel in the splendour of his equipage, style of living, dress, and rank. If, to the same combination, be added a powerful intellect and large Conscientiousness, moral and intellectual excellence will be preferred as the means of obtaining the respect of the world.

If Self-Esteem large, is combined with deficient Love of Approbation and Conscientiousness, the individual will be prone to gratify his selfish feelings, with little regard

to the good opinion, or the just claims of society. If Self-Esteem large, is combined with large Love of Approbation and Conscientiousness, the former will produce only that degree of self-respect which is essential to dignity of character, and that degree of independence of sentiment, without which even virtue cannot be maintained.

If Cautiousness large, is combined with deficient Combativeness, the individual will be extremely timid. If Combativeness be large, and Cautiousness small, reckless intrepidity will be the result. If Combativeness be equally large with Cautiousness, the individual will display courage regulated by prudence. If Cautiousness, Conscientiousness, Self-Esteem, Secretiveness, and Love of Approbation, are all large, and Combativeness moderate, bashfulness or *mauvaise honte* will be the consequence. This feeling is the result of the fear of not acquitting one's self to advantage, and thereby compromising one's personal dignity.

If Veneration and Hope are large, and Conscientiousness and Benevolence small, the individual will be naturally fond of the act of religious worship, but averse to the practice

of charity and justice. If the proportions are reversed, the result will be a natural disposition to charity and justice, with no great tendency to the exercise of devotion. If all the four organs are large, the individual will be naturally inclined to render homage to GOD, and discharge his duties to men. If Veneration large, is combined with large Acquisitiveness and Love of Approbation, the former sentiment may be directed to superiors in rank and power, as the means of gratifying the desires for wealth and influence depending on the latter faculties. If Veneration small, be combined with Self-Esteem and Firmness large, the individual will not naturally look up to superiors in rank.

The intellectual faculties will naturally tend to such employments as are calculated to gratify the predominant propensities and sentiments. If the organs which constitute a genius for painting are combined with large Acquisitiveness, the individual would paint to become rich; if combined with Acquisitiveness small, and Love of Approbation large, he would probably labour for fame, and starve while attaining it.

Talents for different intellectual pursuits depend upon the combinations of the knowing and reflecting organs in certain proportions. Form, Size, Colouring, Individuality, Ideality, Imitation and Secretiveness, large, with Locality small, will constitute a portrait, but not a landscape, painter. Diminish Form and Imitation, and increase Locality, and the result will be a talent for landscape, but not for portrait, painting. If to Individuality, Comparison, and Causality, all large, an equally well developed organ of Language is added, the result will be a talent for authorship or public debate; if the Language be small, the other faculties will be more prone to seek gratification in the business of life, or in abstract philosophy.

The principle of this rule solves cases which often appear inexplicable to superficial observers. In Quaker GEDDES, as drawn by the Author of Waverley in Redgauntlet (and many such individuals exist in nature), Combativeness and Destructiveness are kept in check by the moral sentiments and reflection, so as in no instance to be permitted to repel violence by violence. The question is frequently asked, what in such cases becomes of

the organs? The answer is, that they are present, and perform their usual functions. The individual in question is represented as full of moral intrepidity and energy of character; and this is the result of Combativeness and Destructiveness, directed by the superior faculties. If these organs were small, those of the higher powers being large, the consequence would be a deficiency in active and energetic qualities of mind. In no instance, therefore, is it a matter of indifference to the dispositions and character of the individual, whether any particular organ be large or small. To estimate the effect produced on the character by a large organ, the manifestations of which appear to be suppressed, we should consider what the result would be if that organ were small, while all the others retained their original proportions.

RULE THIRD.—Where all the organs appear in nearly equal proportions to each other, the individual, if left to himself, will exhibit opposite phases of character, according as the animal propensities or moral sentiments predominate for the time. He will pass his life in alternate sinning and repenting. If exter-

nal influence is brought to operate upon him, his conduct will be greatly modified by it; if placed, for instance, under severe discipline, and moral restraint, these will cast the balance, for the time, in favour of the higher sentiments; if exposed to the solicitation of profligate associates, the animal propensities will probably obtain triumphant sway. MAXWELL, who was executed for housebreaking and theft, is an example of this combination. In him the three orders of organs are amply developed, and, while subjected to the discipline of the army, he preserved a fair reputation; but when he fell into the company of thieves, he adopted their practices, and was hanged.

The principles now laid down remove an objection that has frequently been stated, viz. that, as different combinations modify the manner in which the faculties are manifested, and as the functions of the parts at the base of the brain are still undiscovered, no certainty can be obtained regarding the functions even of the higher parts; because, say the objectors, all the manifestations actually perceived, may be the result of the joint action of the known and unknown parts, and hence

it is impossible to determine the specific functions of each. The answer to this objection is, that the function of each organ remains invariable, whatever direction the manifestations may take, in consequence of its acting in combination with other organs. Hence, if we suppose the unknown parts at the base of the brain to be the organs of Hunger and Thirst, as several facts indicate, then Tune combined with these parts large, would be directed to Bacchanalian songs; if combined with these small, and Veneration large, hymns would become the objects of its manifestation; but, in either case, Tune would perform only its primitive function of producing melody.

COMBINATIONS IN ACTIVITY.

Where several organs are large in the same individual, they have a natural tendency to combine in activity, and to prompt him to a line of conduct calculated to gratify them all. Where, however, all or the greater part of the organs are possessed in nearly equal proportions, important practical effects may be produced, by establishing Combinations in activity among particular organs, or groups of organs. For example, if Individuality, Cau-

salinity, Comparison and Language be all large, they will naturally tend to act together, and the result of their combined activity will be a natural talent for public speaking, or literary composition. If Language be small, it will be extremely difficult to establish such a combination in activity, and the natural talent will be deficient; but if we take two individuals, in both of whom this group of organs *is of an average size*, and if we train one of them to a mechanical employment, and the other to the bar; in the latter, the reflecting organs and that of Language will be trained to act together, and the result will be an acquired facility in writing and debate; whereas, in the former individual, in consequence of the organ of Language never being accustomed to act in combination with those of intellect, this facility would be utterly wanting. On the same principle, if a person having an excellent endowment of the organs of propensity, sentiment and intellect, were introduced for the first time into higher society than that with which he had been accustomed, it might happen that he would lose for a moment the command of his faculties, and exhibit an unhappy specimen of awkwardness and embar-

rassment. This would arise from irregular and unharmonious action in the different faculties and organs; Veneration powerfully excited would prompt him to manifest profound respect; Love of Approbation would inspire him with a strong desire to exhibit a pleasing and becoming appearance; Cautiousness would produce alarm, lest he should fail in any essential of breeding; Self-Esteem would feel compromised by embarrassment stealing on the mind; and the intellect, distracted by these vivacious and conflicting emotions, would be unable to regulate the conduct, according to the rules of propriety. When familiarized with the situation, the sentiments would subside into a state of less energetic and more harmonious action; the intellect would then assume the supremacy, and regulate and direct the feelings which previously had overpowered it; and then the individual might become the idol and ornament of the circle, in which he at first made so awkward a *debut*.

It is in virtue of this principle that education produces its most important effects. If, for instance, we take two individuals, in each of whom all the organs are developed in an

average degree; and if the one of them has been educated among persons of sordid and mercenary dispositions, Acquisitiveness and Self-Esteem would then be cultivated in him into a high degree of activity, and self-interest and personal aggrandizement would be viewed as the great objects of life. If the Love of Approbation were trained into combined activity with these faculties, it would desire distinction in wealth or power; if Veneration were trained to act in concert with them, it would take the direction of admiring the rich and great; and, Conscientiousness not being predominantly vigorous, would only intimate that such pursuits were unworthy, without possessing the power by itself, of overcoming or controlling the whole combination against it. If another individual, possessing the same development, were trained amidst moral and religious society, in whose habitual conduct the practice of benevolence and justice towards men, and veneration towards GOD, was represented as the leading objects of human existence, the Love of Approbation, acting with this combination, would desire esteem for honourable and virtuous actions; and Acquisitiveness would be viewed

as the means of procuring gratification to these higher powers, but not as itself an object of paramount importance. The practical conduct of the two individuals might be very different in consequence of this difference of training.

The principle now under discussion is not inconsistent with the influence of size; because it is only in individuals in whom the organs are nearly on an equality in point of size, that so great effects can be produced by combinations in activity. In such cases the Phrenologist, in estimating the effects of size, always inquires into the education bestowed.

The doctrine of combinations in activity explains several other mental phenomena of an interesting nature. In viewing the heads of the higher and lower classes of society, we do not perceive the animal organs preponderating in point of size in the latter, and the moral sentiments in the former, in any very palpable degree. The high polish, therefore, which characterizes the upper ranks, is the result of sustained harmony in the action of the different faculties, and especially in those of the moral sentiments, induced by long cultivation; while the rudeness observable in some

of the lower orders, results from a predominating combination in activity among the lower propensities; and the awkwardness that frequently characterizes them, arises from the propensities, sentiments, and intellect, not being habituated to act together. If, however, an individual is very deficient in the higher organs, he will remain vulgar, in consequence of this defect, although he is born and educated even in the best society, and in spite of every effort to communicate refinement by training; while, on the other hand, if a very favourable development of the organs of the higher sentiments and intellect is possessed, the individual, in whatever rank he moves, will have the stamp of Nature's nobility.

Several moral phenomena also, which were complete enigmas to the older metaphysicians, are explained by this principle. Dr. ADAM SMITH, in his *Theory*, Chapter II., "On the influence of fortune upon the sentiments of mankind, with regard to the merit and demerit of actions," states the following case. A person throws a large stone over a wall into the public street, without giving warning to those who may be passing, and without regarding where it may fall; if it light upon a per-

son's head, and knock out his brains, we would punish the offender pretty severely; but if it fall upon the ground, and hurt nobody, we would be offended with the same measure of punishment, which, in the former event, we would reckon just, and yet the demerit in both cases is the same. Dr. SMITH gives no theory to account for these differences of moral determination. Phrenology explains them. If the stone falls upon an unhappy passenger, Benevolence in the spectator is outraged;—if the sufferer had a wife and family, Philoprogenitiveness and Adhesiveness are offended. Self-Esteem and Cautiousness also are excited, by the idea that we might have shared the same fate; all these rouse Destructiveness, and the whole together loudly demand a smart infliction on the transgressor to appease them. In the other event, when the stone falls to the ground, and hurts nobody, the only faculties excited are Intellect and Conscientiousness, and probably Cautiousness, and these calmly look at the motive of the offender, which probably was mere thoughtless levity, and enact a slight punishment against him. The proper sentence, in such a case, is that which would be pro-

nounced by Intellect, and the moral sentiments acting in combination, uninfluenced by the lower propensities.

In like manner, when a person becomes judge in his own cause, Self-Esteem, Acquisitiveness, and probably Combativeness and Destructiveness, roused by the conduct of the opposite party, mingle their influence with that of Conscientiousness, and the result is a determination frequently the very opposite of justice. When a neutral person is appointed as judge, Conscientiousness and Intellect alone are called into activity, and absolute justice is the result of a powerful sentiment of Conscientiousness, thoroughly enlightened by an acute and well-informed understanding. In party politics, Adhesiveness, Love of Approbation, and Benevolence, not to mention Combativeness and Destructiveness, are extremely apt to enter into vivid activity, in surveying the conduct of an individual who has distinguished himself by zealous efforts upon our own side; and our judgment of his conduct will, in consequence, be the determination of Intellect and Conscientiousness, disturbed and led astray by these inferior feelings.

ON MATERIALISM.

The objection, that Phrenology leads to materialism, has been frequently urged against the science; but it appears singularly unphilosophical, even upon the most superficial consideration. Phrenology, viewed as the assertion of certain physical facts, cannot, if unfounded, logically lead to any result, except the disgrace and mortification of its supporters. On such a supposition, it cannot overturn religion, or any other *truth*; because, by the constitution of the human intellect, error constantly tends to resolve itself into nothing, and to sink into oblivion; while truth, having a real existence, remains permanent and impregnable. In this view, then, the objection, that Phrenology leads to materialism, is absurd. If, on the other hand, the science is held to be a *true interpretation of nature*, and if it is urged, that, nevertheless, it leads fairly and logically to materialism, then the folly of the objection is equally glaring; for it resolves itself into this,—that materialism is the constitution of nature, and that Phrenology is dangerous, because it makes this constitution known.

The charge assumes a still more awkward appearance in one shape, in which it is frequently brought forward. The objector admits that the mind uses the body as an instrument of communication with external nature, and maintains, that this fact does not necessarily lead to materialism. In this I agree with him; but I cannot perceive how it should lead nearer to this result, to hold that each faculty manifests itself by a peculiar organ, than to believe that the whole mind acts on external objects by means of the whole body, or the whole brain. In short, in whatever point of view the system is regarded, whether as true or false, the objection of materialism is futile and unphilosophical; and one must regret that it should have been brought forward in the name of Religion, because every imbecile and unfounded attack against Philosophy, made in this sacred name, tends to diminish the respect with which it ought always to be invested.

The question of materialism itself, however, as a point of abstract discussion, has of late excited considerable attention; and I shall offer a few remarks upon its general merits. In entering on the subject, it is proper to take

a view of the nature and extent of the point in dispute, and of the real effect of our decision upon it. The question then is, Whether the *substance* of which the thinking principle is composed be matter or spirit? And the effect of our decision, let it be observed, is not to *alter the nature of that substance*, whatever it is, but merely to adopt an opinion consonant with, or adverse to, a fact in nature over which we have no control. Mind, with all its faculties and functions, has existed since the creation, and will exist till the human race becomes extinct, and no opinion of man, concerning the cause of its phenomena, can have the least influence over that cause itself. The mind is invested, by nature, with all its properties and essences, and these it will possess, and manifest, and maintain, let men think, and speak, and write, what they will, concerning its substance. If the Author of Nature has invested the mind with the quality of endless existence, it will, to a certainty, flourish in immortal youth in spite of every appearance of premature decay. If, on the other hand, Nature has limited its existence to this passing scene, and decreed that it shall perish forever when the animating principle

passes from the body, then all our conjectures, arguments, discussions, and assertions, respecting its immortality, will not add one day to its existence. The opinions of man, therefore, concerning the substance of the mind, can have no influence whatever in changing or modifying that substance itself; and if so, as little can these opinions undermine the constitution of the mind, or its relations to time and eternity, on which, as their foundations, morality and religion must, and do, rest as on an immutable basis. According to Phrenology, morality and natural religion originate in, and emanate from, the primitive constitution of the mental powers themselves. Innumerable observations have proved, that faculties and organs of Benevolence, Hope, Veneration, Justice, and Reflection exist. Now, our believing that the mind will die with the body will not pluck these sentiments and powers from the soul; nor will our believing the mind to be immortal, implant a single one more of them in our constitution. They would all remain the same in functions, and constitution, and render virtue amiable and vice odious, although we should believe the mind to be made of dust, just as they

would do were we to believe the mind to be a more immediate emanation from the Deity himself.

In short, therefore, this question of materialism is one of the most vain, trivial, and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical, and more truly detrimental to the interests of morality and religion, than the unfounded clamour, or cant shall I call it, which has been poured forth from the periodical journals about the dangers attending it. A manly intellect, instead of bowing before prejudice, would dissipate it, by showing that the question is altogether an illusion, and that, adopt what opinion we will, concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpeached.

But not to stop in our investigation till we have reached the goal, we may inquire, whether it be possible to discover the substance of which the mind is composed, whether it be material or immaterial? Previous to doing so, however, we ought to endeavour to ascertain what means we possess of arriving at a knowledge of the essence of the mind. All our knowledge must be derived either from

consciousness or observation. Now, by reflecting on what we feel, we discover nothing concerning the nature or essence of the thinking being. We do not feel a spiritual substance stirring about within us, and elaborating sentiment and thought; and neither do we feel a *material substance* producing these effects. We are conscious only of feelings and emotions, of friendships and attachments, of high conceptions and glorious thoughts; but whether these originate from matter or spirit; whether the first embryo substance of reflection dwelt lowly in the dust, or soared a pure ethereal essence amid the regions of boundless space, before it was constituted a part of us; whether GOD, in creating man, was pleased to invest his material organs with the property of thought, or to infuse into him a portion of immaterial fire;—on all these points consciousness gives us no information. A great deal of popular delusion, indeed, has been kept alive on this point, by the fact being overlooked, that we are not conscious of the operations of the brain. Men in general, because they are sensible only of thought and feeling, and not of the movements of any material organ performing these acts of the mind, imagine

that it is necessarily an immaterial substance which is thinking and feeling within them; but they are equally unconscious of the contraction and relaxation of the muscles, and they might as well imagine that their arms and legs are moved, not by material organs, but by the direct impulse of spirit, as entertain the supposition in question. In short, the truly philosophical conclusion is, that, by means of consciousness, we are unable to discover of what substance the thinking principle is composed.

Does observation, then, throw a stronger and steadier light upon this long-agitated question? The mental organs, while in health, and in the natural state in which their functions are most perfectly performed, are completely hid from inspection. No eye can penetrate the integuments of the head, and the tables of the skull, and the *dura mater*, and the *pia mater*, to obtain a view of the operations performed in the brain, while the thoughts run high, and the sentiments swell with emotion; and when external injury or disease removes these coverings, the mind does not then disport in all the vigour of its healthy action. Besides,

even when all these external obstacles to inspection are removed, still it is only the surface of the convolutions which is perceived, and the soul may be enthroned in the long fibres which extend from the surface to the *medulla oblongata*, or thought may be elaborated there, and still evade detection. It will be said, however, that death will solve the question, and allow the whole secrets of the soul to be disclosed; but, alas! when the pulse has ceased to beat, and the lungs no longer play, the brain presents nothing to our contemplation, but an inert mass, of a soft and fibrous texture, in which no thought can be discerned, and no sentiment can be perceived, and in which also no spirit or immaterial substance can be traced; so that from inspecting it even imagination receives no food for conjecture, as to the presence or absence of an immaterial guest, while life and health yet animated its folds.

Observation, therefore, reveals as little in regard to the substance of the mind as does reflection on consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of the question appears to be placed completely beyond his

reach. In short, to use an observation of Dr. SPURZHEIM, Nature has given man faculties fitted to observe phenomena as they at present exist, and the relations subsisting between them, but has denied to him powers fitted to discover, as a matter of direct perception, either the beginning or the end, or the essence, of any thing under the sun; and we may amuse our imaginations with conjectures, but will never arrive at truth, when we stray into these interdicted regions.

The solution of this question, therefore, is not only unimportant, but it is impossible; and this leads me to observe, that no idea can be more erroneous than that which supposes the dignity and future destiny of man as an immortal being, to depend, of necessity, on the substance of which he is made.

Let us allow to the materialist, for the sake of argument, that the brain is the mind, and that medullary matter thinks,—what then? If in fact it does so, it must be the best possible substance for thinking, just because the CREATOR selected it for the purpose, and endowed it with this property. In this argument the religious constantly forget that the same OMNIPOTENT hand made the

brain that created the mind and the universe itself, and that, in the dedication of every cerebral convulsion to its objects, be they thinking or any other process, the Divine Wisdom is as certainly exercised, as in impressing motion on the planets, or infusing light and heat into the sun. If, therefore, *de facto*, GOD has made the brain to think, we may rest assured that it is exquisitely and perfectly adapted for this purpose, and that His objects in creating man will not be defeated on account of His having chosen a *wrong substance* out of which to constitute the thinking principle. But what *are* His objects in creating man? This brings us to the jet of the question at once. Mr. LAWRENCE, it is said, founds no moral doctrine on his opinions regarding the essence of the mind; but other materialists, who make these opinions the foundation of atheism, wish us to believe that the best evidence of the Divine intention in creating the human soul, is to be found in discovering the *substance* of which it is made; and they insinuate, that if it is constituted of a very refined and dignified material, the conclusion necessarily follows, that it is intended for magnificent destinies, while, if it is composed

of a rude and vulgar stuff, it must be intended only to crawl on this filthy world. Here, however, sense and logic equally fail them; for no principle in Philosophy is more certain than that *we cannot infer* from a knowledge of the mere substance of any thing for what ends it is fitted. Exhibit to a human being every variety of imaginable essence, and if you allow him to know no more of its properties than he can discover from examining its constituent parts, he will be utterly incapable of telling whether it is calculated to endure for a day, or last to eternity. The materialist, therefore, is not entitled, even from the supposed admission that medullary matter thinks, to conclude that the human being is not immortal and responsible. The true way of discovering for what end man has been created, is to look to the *qualities* with which he has been endowed, trusting that the substance of which he is composed is perfectly suited to the objects of his creation. Now, when we inquire into the qualities, we find the thinking principle in him to differ, not only in *degree*, but in *kind*, from that of the lower animals. The latter have no faculty of Justice, to indicate to them that the

unrestrained manifestation of Destructiveness or Acquisitiveness is wrong; they have no sentiment of Veneration to prompt them to seek a GOD whom they may adore; they have no faculty of Hope, pointing out futurity as an object of ceaseless anxiety and contemplation, and leading them to desire a life beyond the grave; and, indeed, the convolutions of the brain, which in man form the organs of these sentiments, do not exist in the lower animals. Those organs also, which in man serve to manifest the faculties of reflection, are, in the lower animals, eminently deficient, and their understanding, in exact correspondence with this fact, is so limited as to be satisfied with little knowledge, and to be insensible to the comprehensive design and glories of creation. Man, then, being endowed with qualities which are denied to the lower creatures, we are entitled, by a legitimate exercise of *reflection*, the subject being beyond the region of the external senses, to conclude, on principles truly philosophic, that he is designed for another and a higher destiny than is to be allotted to them, whatever be the *essence* of his mind.

ON DIFFERENT CLASSIFICATIONS AND NUMERATIONS OF THE ORGANS.

The organs are arranged and numbered in this work, according to the order adopted in Dr. SPURZHEIM's new physiognomical system, published in 1815. The principle of that arrangement was, as far as possible, philosophical. The organs common to man and the lower animals came first, beginning with the lowest, and ascending. The organs of the moral sentiments were next treated of; and, lastly, the organs of intellect. The abrupt transition from the organ of Cautiousness to that of Benevolence, arises from the latter being found in the brains of the lower animals, and belonging to the class common to them and man; whereas the convolutions which constitute the whole intermediate organs, or those of the sentiments proper to man, viz. Veneration, Hope, Ideality, and Conscientiousness, are not found in the brutes. This arrangement, however, is not represented as perfect; and Dr. SPURZHEIM, in his French works, has altered it, as he thinks, for the better. I have preserved the old numeration, not on account of its being

preferable in itself, but because it will be impossible to arrive at a perfect classification, until the primitive faculty, or ultimate function of all the organs, is definitely ascertained. This is not at present the case; and, in consequence, every interim arrangement is in danger of being overturned by subsequent discoveries.

In the new physiognomical system, for example, Dr. SPURZHEIM places Wit and Imitation among the *intellectual* organs; while, in his French works, he considers these faculties as *sentiments*, and arranges them accordingly. If, however, Mr. SCOTT'S analysis of the functions of Wit, stated on pages 112 and 113, of this work, be correct, which appears highly probable, this organ will fall ultimately to be placed among the reflecting powers, and then Dr. SPURZHEIM'S new arrangement will be more incorrect than the old one. By adhering, till the science is farther advanced, to a particular order, and intimating that it is only temporary, the evil of such alterations is avoided, and when a change is at last made, it will be permanent. There is no difference of opinion among Phrenologists in regard to the kind of manifestations which accompany the faculties and

organs set down as established; their differences touch only the result of the metaphysical analysis of the feelings and intellectual powers.

Dr. GALL appears not to adopt any philosophical principle in his arrangement of the organs; but it is proper that his order should be known; and it is given below. Mr. DE VILLE of London numbers the organs in the Phrenological busts sold by him according to Dr. SPURZHEIM's new classification, and I shall add it also. Mr. O'NEIL of Edinburgh has just published a set of Phrenological busts (five in number) intended to elucidate the appearance of the head in different ages and sexes, and in individuals of opposite natural dispositions. One of them is a cast from the head of a girl of twelve years of age; another from the head of a boy of ten; a third from the head of a lady; a fourth from the head of a gentleman; and a fifth is a cast of JOHN PALLET, executed for the murder of JAMES MUMFORD, and it is given as a specimen of the cerebral development of the lower class of criminals. In all of these, the organs are numbered according to the classification of the present work, and their relative sizes are marked.

*Names and Order of the Organs adopted by
DR. GALL.*

<i>No.</i>	<i>French.</i>	<i>German.</i>	<i>English Names given by Dr. Spurzheim.</i>
1.	Instinct de la generation.	Zeugungstrieb.	Amativeness.
2.	Amour de la progéniture.	Jungenliebe, Kinderliebe.	Philoprogenitiveness.
3.	Attachement, amitié.		Adhesiveness.
4.	Instinct de la défense de soi-même et de sa propriété.	Muth, Raufsinn.	Combativeness.
5.	Instinct carnassier.	Wurgsinn.	Destructiveness.
6.	Ruse, finesse, savoir-faire.	List, Schlaueit, Klugheit.	Secretiveness.
7.	Sentiment de la propriété.	Eigenthumsinn.	Acquisitiveness.
8.	Orgueil, fierté, hauteur.	Stolz, Hochmuth, Herrschsucht.	Self-Esteem.
9.	Vanité, ambition, amour de la gloire.	Eitelkeit, Ruhmsucht, Ehrgeitz.	Love of Approbation.

No.	<i>French.</i>	<i>German.</i>	<i>English Names given by Dr. Spurzheim.</i>
10.	Circonspection, prévoyance.	Behutsamkeit, Vorsicht, Vorsichtigkeit.	Cautiousness.
11.	Mémoire des choses, mémoire des faits, sens des choses, éducatibilité, perfectibilité.	Sachgedächtniss, Erziehungs-Fähigkeit.	Individuality.
12.	Sens des localités, sens des rapports de l'espace.	Ortsinn, Raumsinn.	Locality.
13.	Mémoire des personnes, sens des personnes.	Personen-sinn.	Form.
14.	Sens des mots, sens des noms, mémoire des mots, mémoire verbale.	Wort-Gedächtniss.	Language.
15.	Sens de langage, de parole, talent de la philologie, &c.	Sprach-Forschungs-sinn.	Held by Dr. SPURZHEIM to be included in the last organ.
16.	Sens des rapports des couleurs, talent de la peinture.	Farben-sinn.	Colouring.
17.	Sens des rapports des tons, talent de la musique.	Ton-sinn.	Tune.

<i>No.</i>	<i>French.</i>	<i>German.</i>	<i>English Names given by Dr. Spurzheim.</i>
18.	Sens des rapports des nombres.		Number.
19.	Sens de mécanique, sens de construction, talent de l'architecture.	Kunst-sinn, Bau-sinn.	Constructiveness.
20.	Sagacité comparative.	Vergleichender scharfsinn.	Comparison.
21.	Esprit métaphysique, profondeur d'esprit.	Metaphysischer-Tiefsinn.	Causality.
22.	Esprit caustique, esprit de saillie.	Witz.	Wit.
23.	Talent poétique.	Dichter-Geist.	Ideality.
24.	Bonté, bienveillance, douceur, compassion, &c.	Gutmæthigkeit, Mitleiden, &c.	Benevolence.
25.	Faculté d'imiter, mimique.		Imitation.
26.	Sentiment religieux.		Veneration.
27.	Fermeté, constance, persévérance.		Firmness.

Dr. GALL marks as unascertained several organs admitted by other phrenologists.

Names and Orders of the Organs according to Dr. SPURZHEIM'S Classification in his "Observations sur la Phrænologie."

ORDER I.—FEELINGS.

Genus I.—PROPENSITIES.

- | | |
|--------------------------|----------------------|
| 1. Amativeness. | 6. Destructiveness. |
| 2. Philoprogenitiveness. | 7. Constructiveness. |
| 3. Inhabitiveness. | 8. Acquisitiveness. |
| 4. Adhesiveness. | 9. Secretiveness. |
| 5. Combativeness. | |

Genus II.—SENTIMENTS.

- | | |
|--------------------------|--------------------------------------|
| 10. Self-Esteem. | 16. Conscientiousness. |
| 11. Love of Approbation. | 17. Hope. |
| 12. Cautiousness. | 18. Surnaturalité (<i>Wonder</i>). |
| 13. Benevolence. | 19. Wit. |
| 14. Veneration. | 20. Ideality. |
| 15. Firmness. | 21. Imitation. |

ORDER II.—INTELLECTUAL FACULTIES.

Genus I.—EXTERNAL SENSES.

- | | |
|--------|----------|
| Touch. | Hearing. |
| Taste. | Sight. |
| Smell. | |

Genus II.—PERCEPTIVE FACULTIES.

- | | |
|--|---------------------------------------|
| 22. Individuality (Lower Individuality). | 28. Number. |
| 23. Form. | 29. Order. |
| 24. Size. | 30. Phenomènes (Upper Individuality). |
| 25. Weight. | 31. Time. |
| 26. Colouring. | 32. Tune. |
| 27. Locality. | 33. Language. |

Genus III.—REFLECTIVE FACULTIES.

- | | |
|-----------------|----------------|
| 34. Comparison. | 35. Causality. |
|-----------------|----------------|



Arrangement contained in Dr. SPURZHEIM'S "Essai Philosophique." (He omits the numbers in this work; I add them in the order in which the Organs stand.)

ORDER I.—FEELINGS (*Facultés affectives*).

Genus I.—FEELINGS COMMON TO THE LOWER ANIMALS AND MAN.

- | | |
|--------------------------|--------------------------|
| 1. Amativeness. | 7. Constructiveness. |
| 2. Philoprogenitiveness. | 8. Acquisitiveness. |
| 3. Inhabitiveness. | 9. Secretiveness. |
| 4. Adhesiveness. | 10. Cautiousness. |
| 5. Combaticiveness. | 11. Love of Approbation. |
| 6. Destructiveness. | 12. Self-Esteem. |

Genus II.—FEELINGS PROPER TO MAN.

- | | |
|------------------------|--------------------------------|
| 13. Benevolence. | 18. Feeling of the Marvellous. |
| 14. Veneration. | 19. Ideality. |
| 15. Firmness. | 20. Sense of the Ludicrous. |
| 16. Conscientiousness. | 21. Imitation. |
| 17. Hope. | |
-

ORDER II.—INTELLECTUAL FACULTIES.

Genus I.—EXTERNAL SENSES.

- | | |
|--------|----------|
| Touch. | Hearing. |
| Taste. | Sight. |
| Smell. | |

Genus II.—INTERNAL SENSES, WHICH GIVE A KNOWLEDGE OF EXTERNAL OBJECTS, AND THEIR QUALITIES.

- | | |
|--------------------|----------------------------|
| 22. Individuality. | 25. Consistence and Weight |
| 23. Size. | (probable). |
| 24. Form. | 26. Colour. |

Genus III.—INTERNAL SENSES, WHICH GIVE A KNOWLEDGE OF THE RELATIONS OF OBJECTS.

- | | |
|---------------------------------------|---------------|
| 27. Locality. | 31. Time. |
| 28. Number. | 32. Tune. |
| 29. Order. | 33. Language. |
| 30. Phenomena (Higher Individuality). | |

Genus IV.—REFLECTING FACULTIES.

- | | |
|-----------------|----------------|
| 34. Comparison. | 35. Causality. |
|-----------------|----------------|

DESCRIPTION OF THE CALLIPERS AND CRANIOMETER.

Figure 1st represents a pair of Callipers. The numerals on the scale indicate the width from point to point, when they are open. They are useful for ascertaining the general size of the head as mentioned in p. 148. The legs are made to unscrew at AA, and fitted with hinges at BB, and the instrument can then be put into a small case, and carried in the pocket. The ball C is for inserting into the orifice of the ear, in taking measurements from it to different points of the head.

Figure 2d, represents a Craniometer invented by Mr. ROBERT ELLIS and Mr. WILLIAM GRAY, and approved of, in its present form, by the Phrenological Society. The object of it is to measure the length from the *medulla oblongata*, or top of the spinal marrow, where each organ originates, to the point where it reaches the surface of the brain. The rods BB are moveable, and the balls (made of ivory or brass,) on the inner ends of them, go into the external openings of the ear. The point A is the middle of the

axis which would be formed by the prolongation of these rods; and it coincides, not exactly, but pretty nearly, with the middle of the *medulla oblongata*. The rods must be inserted to equal depths into the ears, otherwise the centre A would not coincide with the middle of the axis in the head. The rods are graduated, to secure accuracy in this respect. C, C, C, is an exact semicircle, (made of steel, or double plates of tin) of which A is the centre. DE is an index, intended to measure distances from A. To construct it accurately, make the end D touch A, and the other end coincide with every part of the circumference of the semicircle. When drawn out, the end E rises as far above the circumference as the end D recedes from the point A. The index is graduated, beginning at the top, and the lengths are read off as they appear on the projecting part.

Figure 3d, represents the craniometer applied. The semicircle moves backwards and forwards on the axis B, B, and the index may be moved from right to left along the circumference. To keep the index always pointing to A, it is made to slide in a piece of wood, F, Figure 4., the sides of the groove of which

form a segment of a circle, coinciding with, and applied to, the circumference of the semi-circle.

This instrument measures only the length of the organs. Their breadth is judged of by their expansion at the surface; and the two dimensions give their absolute size.

Mr. HENRY THOMPSON has favoured me with a drawing and relative explanation, calculated to represent the effects of a number of the most frequent combinations in size in a tabular form; but the limits of this work prevent me laying it before the Public.

NOTES.

NOTE A—p. 11.

The statement in the text is strictly correct, only when applied to the different parts of the *nervous system*. The functions of various organs of the body, can be fairly ascertained and demonstrated by dissection, when employed with the lights of which we are at present possessed. Such are the heart, the arteries, the eye, the ear, &c. But, on the other hand, and this is the true bearing of our author's reasoning, the dissection of no part of the *nervous system*, including the brain, has ever exhibited its function. All is here entire darkness and doubt; until elucidated by external observation and experiment. As this is an argument which has been frequently employed by our author, it is important to have a correct understanding of it.

NOTE B—p. 16.

Of the Unknown Parts of the Brain.

Hunger and thirst, and the impressions of heat and cold, equally with sight and hearing, are but sensations; and are situated in those parts of the body where

they are felt or perceived. Hence we have still the less reason to presume upon the allotment of organs given to them in the text. It is there correctly stated as purely *conjectural*. The lower and posterior portion of the brain, will be included within the large organs of Combativeness and Love of Offspring; and will, of course, be subject to all the observations made relative to the volume of these last. If the deeper portion be really any separate organ, the only mode in which its size can be ascertained, is by its protruding the whole hind-head upwards; an effect liable to be confused with great bulk of the upper organs of that part. We know of no way in which these two conditions can be distinguished, but by comparing this dimension with the length of the latter organs measured from the centre of the brain, as with the craniometer.

The parts situated on the inner and adjoining sides of the two hemispheres of the brain are included in the narrow and longitudinal organs marked immediately over them on the skull, and the space which they fill becomes very small at all points anterior to Concentrativeness, and does not afford room for divisions at all comparable in size with those adjacent. Should any independent organ exist in the space immediately anterior to Philoprogenitiveness, and between the two posterior lobes of the brain, the difficulty of judging of its size would be great. It would increase the width of the head, at Combativeness and Adhesiveness. The length of these latter from the centre of the brain might then be ascertained by the craniometer, and compared with their lateral divergency, in order to judge of the existence of any uncommon separation or approximation of the two hemispheres on that part.

The middle lobes of the brain, the part chiefly alluded to in the text, are a true *terra incognita*. We have inquired into the means of examining the *posterior* lobes; and the *anterior* lobes are immediately over the eyes, and form, (at least the anterior part of them,) Spurzheim's organ of Language. But the space between those of Destructiveness and Constructiveness, below Acquisitiveness, and extending from that to the medullary parts in the middle line of the base of the brain, are apparently absolutely incapable of even a tolerable estimate as to size. They are effectually concealed from inspection by the bony and muscular parts employed in moving the lower jaw, and can only be examined after death. They form, perhaps, about one-fifteenth of the surface of the brain.



NOTE C— p. 17.

Of the Variations in the Thickness of the Skull.

The absurdity of supposing that an organ of uncommon size can be concealed within the thickness of the skull, is obvious from the text; and will be confirmed by a reference to the table in p. 148. There is however one source of error to which our author has not adverted:—the extreme variation of thickness in the portion of skull covering Philoprogenitiveness. This extends to $\frac{3}{8}$ ths of an inch in different heads; and the additional thickness which this implies to exist appears to be a provision of nature against falls, and to protect the brain from injury or concussion in lying upon the back. It is, however, exceeded by the difference of size of *strongly marked* organs.

The skull is thinnest at Constructiveness, Acquisitiveness, the lower part of Ideality and the upper part of the terra incognita of which we have spoken.

The natural projections at the middle of Cautiousness, and the inner part of Wit, or Sense of Ludicrous, are *centres of ossification*, and must be borne in mind, not to be confused with unusual size of the organ. With these remarks, in addition to those in the text, we believe that comparisons between different heads may be made with great accuracy.

NOTE D—p. 23.

It must be borne in mind that it is impossible to remove the cerebellum or corpus striatum of an animal without inflicting injury on either the *medulla oblongata*, or the fibres of connexion which longitudinally continue it. It is to be presumed that *loss of blood*, as well as concussion or compression must be produced on these parts in either of the above experiments. Of consequence, as the medulla oblongata is the means of connexion between the brain and the nerves and muscles of voluntary motion, it is natural to suppose, that derangements would under these circumstances, take place in the performance of that last function. Hence, according to Mr. Flourens, the animals reeled, staggered, and fell; preserving the appearance of voluntariness, but resembling a drunken man incapable of executing the voluntary motion he designed, for want of a more perfect command of the necessary organs.

The results obtained by M. Magendie are not understood, as the true offices of most of the fibres of the me-

dulla oblongata are still unknown. They do not prove, however, as is clearly shown by the above observations, that the power of regulating, or rather of *transmitting the volition of* muscular motion, lies in the parts which were removed; as it is left highly probable that this power may reside in the fibres of the medulla which run in the vicinity, and must inevitably be weakened and disordered in the operation. They do not therefore at all clash with the positive evidence derived from other sources, that the functions of the *cerebellum* and the *corpora striata* are really different.

The still later experiments of M. Bellingeri differ from those of Magendie.

NOTE F.—p. 32.

The writer of these notes has often felt surprise, that the inconsequence of this statement should never have struck either Dr. Spurzheim, or the author of these "Elements."

In the account in the text, and in the part of the work referred to, there is a manifest confusion of two very distinct propositions; the one relating to the quantity of brain *behind* a certain line, and the other, to that which is situated *above* it. Now the latter proposition, as it is stated, involves an absurdity; for if we trace a line *vertically* from the orifice of the ear, so as to separate the portions situated before and behind it, how can any portion be situated *above* it? The organ of Destructiveness is situated *above the orifice of the ear*; and this organ, by examination of numerous individuals of the tribe of mammalia, we have always found strongly marked in carnivorous quadrupeds, and not at all so, in animals of

other habits. The common cat, exemplifies this organ in a very striking degree; and we have found it in dogs, foxes, wolves, the tiger, and the tiger-cat, of Bengal. In various herbivorous animals, examined, no such form was discoverable. A *terrier* had secretiveness, and a lap-dog, cautiousness indicated; but both had the organ in question.

With regard to the relative amount of brain *behind* the line alluded to, we believe that both our learned authors are mistaken. Were this position correct, it would not prove the predominance of an organ of Destructiveness, but of those of Philoprogenitiveness, Combative-ness, Adhesiveness, Concentrativeness, &c., which are situated posterior to that line. Now, these are not the general and common characters for which we look in carnivorous animals. The fact is, that, of all the animals we have examined, man is that one which possesses the largest mass of brain, posterior to the vertical line mentioned above; and it corresponds extremely well to the great amount of the above passions, with which he is known to be affected. Next to man are the four-handed animals; and some monkeys are remarkable for the size of their organs of Philoprogenitiveness. The carnivora follow, among others, and at a great distance.

Among many of the animals farther removed from man, nearly, or quite the whole brain, lies anterior to the ears. In these tribes, however, the light of analogy, always dubious among the inferior animals, fails, perhaps, entirely. The difficulties of judging are always great, owing to our not being able to determine what organs are omitted, and being thence liable to mistake one for the other: but when we proceed further, the convolutions are left out, the contents of the skull degenerate into a string of gangliform knots, the nervous system is

arranged upon different principles, and we are left altogether in the dark.

NOTE F—p. 58.

In this point we must be allowed to differ from our author. The *power* of comprehending mechanics is produced by Form, Size, Weight, Order, Number, and Causality. Constructiveness is only the *propensity* to this particular employment of faculties which are also suited for other purposes. We have been led to this distinction by observation.

The references to the following notes, were, by an oversight, omitted; and the error discovered too late to be corrected. We have preferred, however, inserting them here, with references to the pages, on which they comment.

PAGE 65—Article IDEALITY.

We have met with erroneous impressions among the curious, from the use of the word Ideality. As it is the *ideal beauty* of objects which this sense perceives, and not the fact that they are *ideal*, we should prefer a term which expressed it; and propose to call it the *sense of ideal beauty*, after Dr. Spurzheim.

PAGE 81—SIGHT.

We conceive it fully proved, from a variety of experiments and observations, that the *accuracy* of our eyesight, is, to a great extent, the result of education, and of comparison with the other senses. We shall not, however, here enter into a discussion of it; as it may be found fully explained in works on physiology. We would, however, remark, that the *internal senses* are as intimately connected with the operations of the mind, and form as properly a part of phrenology as the external ones. We enumerate as internal senses, hunger, thirst, the sensation which prompts respiration, and several other feelings which exist by the course of nature, in a state of health. We have no desire, however, to enlarge upon them; and, indeed, we think the whole subject of the senses were as well omitted; at least as a separate section. They are, unquestionably, comprised within the legitimate bounds of the science; but they are so frequently treated of in other works, that it is hardly necessary to include them in a work written to facilitate a new course of scientific inquiry.

PAGE 96—MATHEMATICS.

We do not think our author clear with regard to the faculties which give a genius for mathematics. These are pre-eminently reasoning sciences; and, of course, causality will be the function most frequently called into action. The process of reasoning is more constantly employed and kept on the stretch, in these sciences

than in political economy, metaphysics, or any other pursuit. In the latter, the propositions are far apart, and surrounded with copious illustration;—the former consist of pure reasoning alone. After causality, comes *order*; in geometry, *form* and *size*; in arithmetic and some parts of the higher branches, *number*. *Concentrativeness*, if the faculty be acknowledged, is highly important; but with individuality the mathematics have little to do. To us they appear to require its absolute quiescence. *Comparison* may occasionally find some employment; but it is a faculty peculiarly dangerous in these stricter sciences. *Locality* is occasionally exercised.

We are thus particular, from reflecting on the particular importance of an erroneous application of phrenology to nature.

Zerah Colburn was a native of Vermont, and the same who was exhibited in several of the Atlantic cities of the United States, previous to his going to England.

PAGE 99—ORGAN OF TUNE IN THE HEADS OF BIRDS.

There is great difficulty in examining birds; from the different arrangement of their brain from that of our own species. The large protuberance which appears to form the lateral parts of the forehead, is, in reality, the whole of the hemisphere;—a congeries of *all* their phrenological organs, except that of *Amativeness*.

PAGE 106—line 20—COMPARISON.

We should have said “Tune may apprehend different notes, and colour different shades; but Comparison may

compare not only a note with a note, and a shade with a shade, but a note with a shade—a form with a colour; which the other faculties by themselves could not accomplish.”—Comparison appears to act principally upon complex ideas, in association with Individuality and Causality.

PAGE 121—WIT.

Wit is a term of so ambiguous use in the English language, that we have often felt surprise that it was employed by phrenologists. The term “Sense of the Ludicrous,” would have exactly expressed the simple idea meant to be conveyed, and would have avoided any “difficulty” in the definition.

PAGE 131—OF WILL, AND OF FATALISM.

Our author but slightly alludes to the subject of Will; and this is of some importance, as the accusation of leading to Fatalism has been so frequently made against phrenology. According to our author, it is “constituted by the knowing and reflecting faculties.” According to Dr. Spurzheim, Will arises from these latter faculties combined with the sentiments. It may as fairly be attributed to all the faculties.

To our mind, phrenology leaves the question of Fatalism, as it does that of Materialism, precisely where it was before. Men grant that their characters are different; and universally undertake to judge what will be the conduct of any given acquaintance in any given fa-

miliar circumstances.—“He cannot but choose to do it:” “It is impossible for a man of his character to act otherwise:” are phrases of frequent application. Yet, at the same time, those who use this language, both assume to themselves, and concede to others, an entire liberty of choice. They are compelled to acknowledge this, for they are internally conscious of its truth. I am free to choose in actions, what part I please; but *what I shall please* is a compound problem, depending for its solution, in part, on the natural disposition which it is proved I possess, and partly upon various other causes, which man, at least the author of this note, can neither enumerate nor comprehend—It appears to him that this forms one of the innumerable instances in which we encounter the boundaries of human understanding.

FINIS.



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ANALYSIS
of the
PHRENOLOGICAL ORGANS
referring to the figures indicating their
RELATIVE POSITON.

I. Propensities.

1. Amativeness
2. Philoprogenitiveness
3. Concentrativeness
4. Adhesiveness
5. Combaticiveness
6. Destructiveness
7. Constructiveness
8. Acquisitiveness
9. Secretiveness

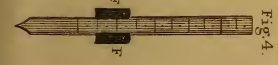
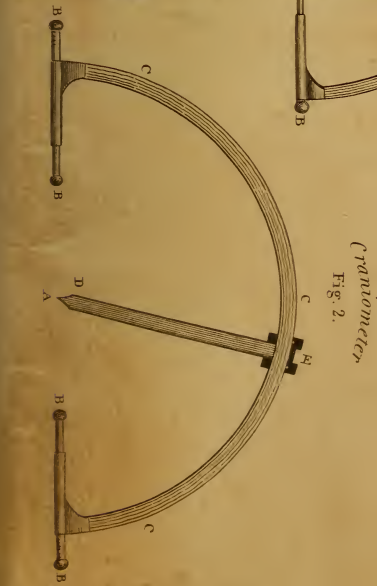
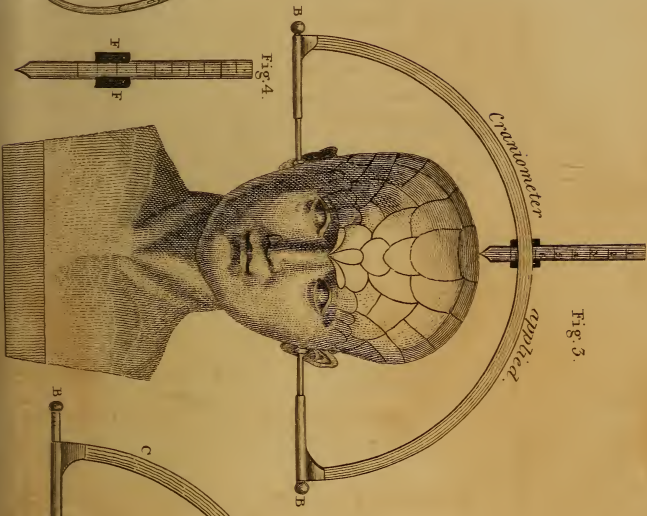
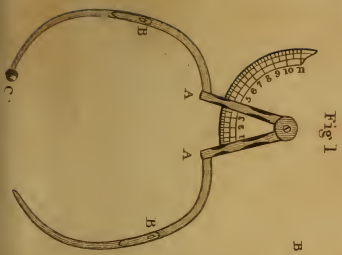
II. Sentiments.

10. Self-esteem
11. Love of approbation
12. Cautiousness
13. Benevolence
14. Veneration
15. Hope
16. Ideality
Wonder
17. Conscientiousness
18. Firmness

III. Intellect.


19. Individuality } 1 - or higher
2 - or lower
20. Form
21. Size
22. Weight
23. Colouring
24. Locality
25. Order
26. Time
27. Number
28. Tone
29. Language
30. Comparison
31. Causality
32. Wit
33. Imitation





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