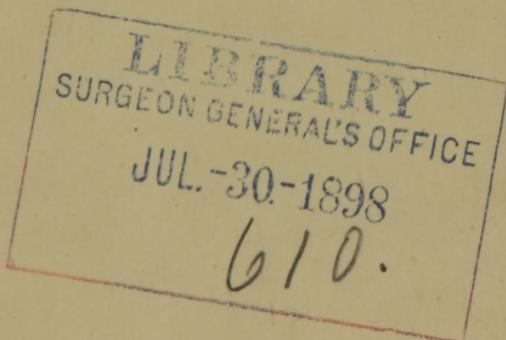
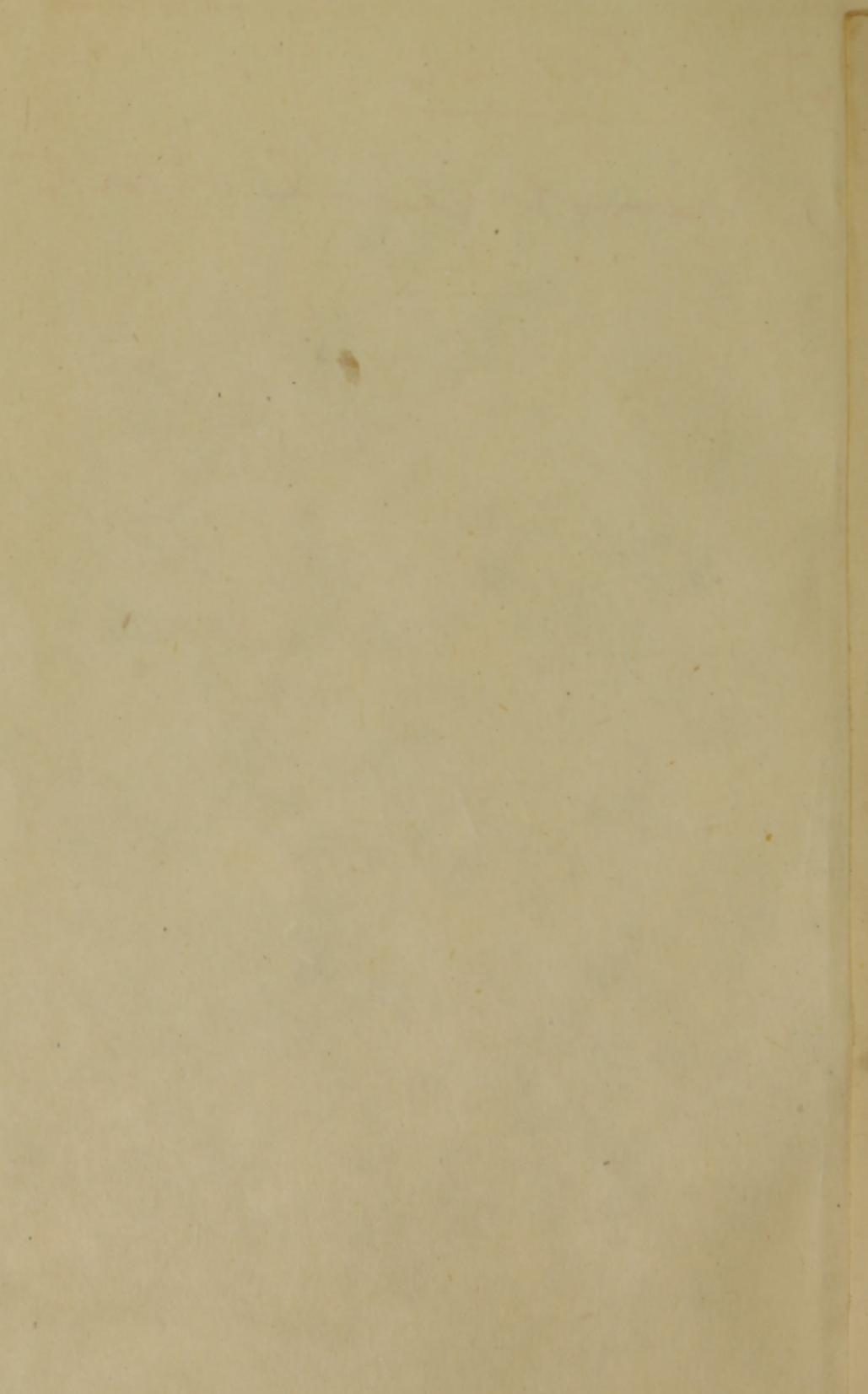


Fletcher (J.)

A phaenological chart

+++++





124
10

LIBRARY
SURGEON GENERAL'S OFFICE
JUL-30-1898
610.

A

PHRENOLOGICAL CHART,

PRESENTING

A SYNOPSIS

OF THE

SCIENCE OF PHRENOLOGY,

THE PHRENOLOGICAL ANALYSIS OF THE PRIMITIVE POWERS OF THE MIND, IN THEIR VARIOUS DEGREES OF DEVELOPEMENT, THE PHENOMENA PRODUCED BY THEIR COMBINED ACTIVITY, AND THE LOCATION OF THE CORRESPONDING ORGANS, TOGETHER WITH THE PHRENOLOGICAL CHARACTER OF

LIBRARY
SURGEON GENERAL'S OFFICE

JUL. -30-1898

610.

BY J. FLETCHER,

PRACTICAL PHRENOLOGIST.

BOSTON:

PRINTED BY CASSADY AND MARCH,

Mechanics' Hall, Wilson's Lane

PREFACE.

THIS chart is so arranged that after any individual has had the proportionate size of his Phrenological Organs correctly marked upon it by figures in the margin, he can read from it, a minute description of his own character and talents. He has thus presented to his view, as on a map, a correct classification of his own mental operations,—a perfect and most beautiful analysis of his own mind. This is an invaluable desideratum, for it enables any one to judge, *experimentally*, of the truth of Phrenology, while he is reading his own character, and determining the location and relative size of his own Phrenological Organs.

In order to condense the greatest possible amount of matter within the smallest compass, perspicuous definition has been substituted for description. As the author has described the natural character and proper exercise of the 'faculties, and also contrasted the two extremes of excess and deficiency, he flatters himself that from these few pages can be obtained almost as full and complete a view of Phrenology, as from the larger works on the subject.

The relative size of the organs is designated as follows : 1. very small, or almost wholly wanting. 2. small, feeble or inactive. 3. Moderate, or active only in a subordinate degree. 4. Full, or fair, a little above par. 5. Large or quite energetic, and having a marked influence upon the character. 6. Very large, or giving a controlling influence to the character.

GENERAL REMARKS.

PHRENOLOGY professes to point out a connection between certain *conditions of the brain*, and certain *manifestations of the mind*. It claims to be a new and complete system of intellectual and moral philosophy, and also professes to develop new and fundamental principles of human nature—principles which embrace every thing pertaining to man as a moral, physical, and intellectual being, and which are most intimately connected with his happiness and improvement. It rests for support, in part, on the following propositions.

1. *The brain is the organ of the mind*, or that corporeal instrument which the mind employs in the exercise of thought and feeling. As this proposition is admitted by naturalists, physiologists, anatomists, metaphysicians, and philosophers generally, I may take it for granted, and throw the burden of proof on those who call it in question.

2. *The mind is a plurality of innate and independent faculties*—a congregate of distinct and separate powers. This is evident from the following reasons. 1. It performs different classes of functions, or kinds of operations, such as love, hatred, fear, reason, &c. and, throughout all nature, different kinds of *operations* are performed by different *instruments*. The mind, therefore, consists of as many different *faculties* as it performs different classes of *functions*. 2. It is often doing several things *at the same time*—is often feeling and reasoning, hearing and fearing, seeing and admiring, hating one object and loving another, &c. *simultaneously*, which could not possibly be done by a single faculty. 3. If the mind were a single faculty, all minds must be *exactly alike* in their *nature*, and could differ *only* in the *strength* of their qualities and operations, which is not the case. But if different persons possessed the same faculties in different degrees of strength, they must differ accordingly, which is strikingly true. 4. If the mind were a single faculty, it could work just as well in one harness as another—could perform *all classes* of mental operations with *equal facility*, which is by no means the case. 5. If the mind were but one faculty, its derangement must *equally affect all classes* of the mental operations, yet it often affects but a *single class*. 6. If the mind consisted of several faculties, it could perform not only a greater *variety* of operations, but also a greater *number* in a given time, and thus be proportionably the more perfect. 7. Several other reasons might be adduced. 8. Since this proposition is generally admitted, it may with propriety be assumed. The mind

3. *These different faculties are possessed, originally, in different degrees of strength, by the same individual, and also by different individuals.* There is an immense difference between a Shakespeare and a Franklin, a Nero and a Howard, a Raphael and a Washington, a difference which no education could create, or even essentially modify. Diversity and variety are characteristic no less of the *feelings* and *intellects* of men than of their *countenances*, and that, both from the very first dawn of mind, and in opposition to circumstances. The Creator doubtless intended one man for one thing, another for another, and accordingly imparted to them diversity of talents and passions.

4. *The BRAIN consists of as many different ORGANS as the MIND does of FACULTIES*; for, throughout all nature, different classes of *functions* are always performed by different *instruments*. There is no example of a single organ performing more than one class of functions. Instead, then, of the *whole* brain being employed for *each class* of the mental functions, *one portion* of it is employed for the exercise of friendship, another, for that of anger, another, for that of reason, &c. The contrary supposition is as absurd, as ridiculous, as contrary to universal analogy, as that the whole body should be employed for seeing, the whole for digestion, &c. In this case also, no two organs could be in simultaneous action, which is contrary to fact.

5. Since one portion of the brain, or one phrenological organ, is allotted exclusively to the exercise of one faculty, and another, to that of another, we may infer, from analogy, the existence of a correspondence between the power of each faculty and the size of its cerebral organ; for, other conditions being equal, *size* is always the measure of *power*.

6. *The exercise of any corporeal organ, of which the brain is one, augments its size.* This is an established, and familiar principle of physiology. It follows, then, that if an individual, in the exercise of caution, calls into action one portion of the brain, say that under Caut. and in the exercise of benevolence, another portion, say that under Ben. he must *exercise*, and of course *increase*, that portion under Ben. just as much more than that under Caut. as he is more benevolent than cautious.

7. *The increase of one portion of the brain more than another, must proportionately elevate that portion of the skull above it*; for the shape of the *brain* determines the shape of the *skull*, and with few exceptions, corresponds with it. This proposition is established by the great naturalist Cuvier, and susceptible of *physical demonstration*. If then we can ascertain what portions of the brain are employed by the various faculties, and also how much larger one portion is than another, we can also ascertain even the *minutiæ* of a person's character and talents. The thickness of the skull may be determined by its vibrations in speaking, the tones of the voice, &c.

8. *The truth of Phrenology is demonstrated CHIEFLY BY A WORLD OF PHYSICAL FACTS.* The Phrenological phenomena are uniform, throughout the whole human family—throughout the whole animal kingdom. The *whole world* is challenged not only to produce a single important exception, but also to examine the *facts* in the case. This uniformity proves the existence of certain Phrenological *laws* which govern these phenomena. Phrenology then is consistent in theory and susceptible

question its truth must disprove the above propositions, and also account for the facts which support Phrenology on other than Phrenological principles. The following are some of the "world of facts" which demonstrate the truth of Phrenology. In the human head there is a large development of the coronal and frontal portions of the head, or of the moral and intellectual organs, while in the animal brain this portion is almost entirely wanting, leaving scarce the least traces of these organs. This corresponds exactly with the mental qualities of the two classes of beings. In the European head there is a much greater endowment of these organs than among any other race. Franklin, Locke, Bacon, Webster, and all powerful and profound thinkers; all deep, original reasoners, without one exception, possess truly *immense* Comp. and Caus.; men of ordinary minds, a respectable development of them; the American Indians, Hindoos, Chinese, &c., an inferior development; the African, still less, and all the lower order of animals, none, or next to none at all. The monkey possesses immense Philo. and Individ. large Ama. Comb. Secret. &c., but no Lan. Comp. or Caus. which exactly corresponds with the character of that animal. The crow has immense Caut. large Comb. Dest. Individ. &c.; the fox, cat, and all animals which employ secrecy in catching their prey, possess very large Secret. and large Comb. Dest. and Caut.; the tiger, lion, leopard, dog, cat, fox, wolf, hawk, eagle, owl, and all those animals of this class, which destroy other animals, and live on their flesh, possess, without one individual exception, immense Dest. and large Comb. while the sheep, calf, deer, dove, robin, and all those animals which eat no flesh, and are harmless in their nature, have scarce the least Comb. or Dest.; the dog has very large Local. and accordingly can chase the deer through the forest for successive days, making almost innumerable turnings and windings, and yet know which way home is. These facts might be multiplied, ad infinitum, and coincidences added to any extent, between the talents of individuals and their phrenological developments.

Other conditions being equal, the size of the brain is proportionate to the strength of the mind, and the size of each organ, to the strength of the corresponding faculty. Yet very much depends upon the *quality* and *activity* of the brain, and this upon the temperament of the subject. When that is very active, a given volume of brain indicates proportionably greater power, so that a small brain may gain in activity what it loses in size. The mental manifestations are affected far more by the temperament, health, habits, &c., than by the size. There are four temperaments.

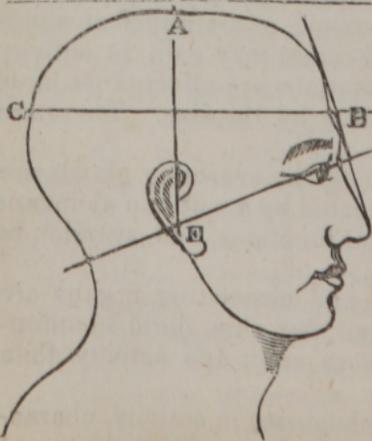
1. The *lymphatic*, or phlegmatic, in which the secreting glands are the most active portion of the system, indicated by a soft and abundant flesh, languor of the pulse, and all the vital functions, and aversion to corporeal and mental effort.

2. The *sanguine*, in which the arterial and circulating organs are most active, indicated by light, or sandy hair, fair skin, florid countenance, blue eyes, strong or rapid pulse, more ardor and activity than power, and strong animal passions.

3. The *bilious*, in which the muscles predominate in activity, characterized by an athletic form, strong bones and sinews, black hair and

4. The *nervous*, in which the brain and nerves are most active, accompanied with the highest degree of activity and excitability of the corporeal and mental powers, vividness and intensity of emotion, rapidity of thought, sprightliness of mind and body, light, fine, and thin hair, a clear and delicate skin, and more activity with less power. These temperaments are generally compounded, the *nervo sanguineous* giving the *highest degree* of activity and energy; the *nervous bilious*, activity and power; the *bilious lymphatic*, mental and corporeal weakness and indolence, &c. But as these temperaments, and other conditions, except size, are alike *in the same head*, it follows that the power and activity of each faculty is proportionate to the size of its organ. Education and circumstances may change the *direction* of the organs, may greatly modify their *manifestation*, yet will not materially affect their relative *power*, unless efforts of the *right kind* are employed; it may then be done.

The combined action of the organs has also a very great influence on the character, particularly in directing it. The principle is, that the larger organs control and direct the smaller, while the smaller modify the action of the larger. Thus, one having Comb. and Dest. of a given size, say Caut. with Self-Est. very large, will employ his Comb. and Dest. to avenge personal injuries; promote selfish interests, &c. with Acquis. very large, in prosecuting money making plans, and defending property; with Benev. Vener. and Consci. very large, in defending suffering innocence, and punishing the aggressor; in maintaining the cause of truth and justice; in driving forward moral and religions, and philanthropic causes, &c. with large intellectual organs, in pursuing intellectual enterprises with vigor; in debating with spirit, &c. with Self-Est. small, and Adhes. and Benev. very large, in defending friends, while he himself endures oppression. As the combinations of these thirty-five faculties are almost innumerable, especially when taken in connection with the different temperaments, educations, habits, &c. of different persons, there is opened the most expansive field of philosophical research imaginable; a field embracing the whole range of the mental phenomena, and also every thing pertaining to human nature.



The portion of brain lying behind the line A. E. in the open cut, is called *occipital*, that before it, *frontal*, that above the line, B. C. *coronal*, that below *basilar*. One in whom the occipital region is larger than the frontal, will have more of feeling than reason, of passion than intellect, of mental *efficiency* than strength, of propelling than directing power, of mental sail than ballast, of zeal and action than judgment, of the animal than intellectual and moral qualities. But when the frontal is larger than the occipital, the character will be reversed. One in whom the basilar

mind ; yet with moderate Comp. and Caus. may conduct and effect important operations. One having the coronal region larger than the basilar, with a full frontal developement, will possess goodness without greatness or force of character ; morality or virtue with effeminacy and want of impetus ; will have fine talents and a love of intellectual and moral pursuits, joined with so much modesty, tameness, and dependence of character, that he will not be likely to rise in the world, unless pushed forward by others, but will then sustain himself ; will be amiable and sentimental, if not eminently pious, yet effect but little. One with large organs of the propensities and sentiments, and deficient reasoning faculties, may struggle hard against the current of his propensities, yet will be often overcome by them ; may endeavor to live a virtuous christian life, but will be guilty of gross and repeated inconsistencies, take contracted views of religious subjects, and indulge alternately, both classes of organs. One with a large developement of the propensities, and very large moral and intellectual organs, will possess great strength of mind, combined with great energy of character, directed by the religious sentiments, and applied to the advancement of moral and philanthropic objects, and be a talented and useful member of society, yet have many faults. One with the propensities and intellectual organs very large, and the moral deficient, will combine great strength of mind, with great depravity of character, and never lack means for the gratification of his propensities. One with some of each class of organs large, will present seemingly contradicting phases of character, will often do what he afterwards regrets, and be subject to a constant warfare "between the spirit and the flesh." One having the perceptive organs large, and the intellectual moderate, will have a mind well stored with facts, and a desire to see and know ; a thirst for general information, and a facility for acquiring it ; an ability to attend to detail, and a popular, practical, business talent, but will lack depth, judgment, originality, and penetration of mind ; may execute well, but cannot adapt means to ends, nor superintend complicated operations ; may possess versatility of genius, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly, nor comprehend principles, nor bear sounding. One with the reflectings organs larger than the perceptive, will think more than he observes or communicates ; will have to do much more with *ideas* than with *facts* ; with the *fundamental principles* and *general bearings* of things than with their detail and minutiae ; with abstract relations, than with qualities ; with the analytical and demonstrative sciences, than with the natural, with thoughts, than things ; may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and cannot employ his powers to so good advantage, nor show what he is, except in a certain sphere, yet will wear well, have a fund of important ideas and excellent judgment, and shine in proportion as he is tried. One with the perceptive and reasoning organs both large, will have a universal talent, a mind well balanced and well furnished with both facts and principles ! will be a *general* scholar, and, with a respectable developement of propensities, possess a decidedly superior intellect.

even head, in which all the parts are respectably developed, will have few prominent traits of character, few excesses or deficiencies, will do a fair business, take his character from circumstances, and pass quietly through life. One with an uneven peculiar head will possess a *sui generis* character; will be notorious for his peculiarities of talents and disposition; for his excesses and deficiencies; his strong and weak points; will often present opposite phases of character; cut a bold and commanding figure wherever he moves, and effect something important. Each mental faculty is manifested by means of two organs, one in each hemisphere of the brain. They are conical, their apex being at the medulla oblongata, and their base at the skull. In some heads the organs are longer and sharper, in others, shorter and broader. The former denote greater *activity* and *quickness*, the latter *intensity* and *strength*.

The question is frequently asked, supposing Phrenology to be true, what practical utility can be derived from it? It will be readily conceded that whatever can be made to elevate the human character, improve the condition of mankind, or in any way augment human happiness, or diminish misery and vice, must be useful in proportion as it is capable of advancing these most important and difficult objects. This, Phrenology is capable of doing. It is therefore useful—

1st. As a STUDY. It is eminently interesting in *itself* and as a *matter of fact*, to study the flowers of the fields—to witness chemical and philosophical experiments—to explore the bowels of the earth, and examine the wonders of its surface—to contemplate those countless orbs which whirl through the immense fields of space—to examine the wonderful mechanism of the human frame—to study the works of nature wherever we find them, and to know *things as they are*, that we may adapt ourselves to them.

But the study of MAN, of his *nature*, and *particularly* of his *intellectual* and *moral* nature—of his duties, destinies, relations, &c. is incalculably more important and more useful than that of all the other sciences combined. Man is the *climax*, the *master-piece*, of all God's works, within our knowledge, and man's *mind* the master-piece of man; so that the study of *man*, and *particularly* of man's *mind*, towers in importance far above all other studies. Now Phrenology has to do *chiefly* with man's *mind*, and if true is a complete system of intellectual and moral philosophy, as well as of human nature. It gives a perfect analysis of all the mental faculties, directs to their proper exercise, and thus points out to man the true path of virtue and of happiness.

2d. KNOW THYSELF, was written on the splendid temple of Delphos as the most important maxim the wise men of Greece could hand down to unborn generations. A thorough knowledge of one's self—of his excellencies and how to make the most of them—of his defects, and how to guard against injury from them, is more intimately associated with man's happiness, and success, and virtue, than any other knowledge. This knowledge, Phrenology, if true, furnishes, with the certainty of *physical demonstration*. Every individual can place his own fingers on every feature of his character, and, whether his opinion of himself be too exalted or too humble, he can thus learn exactly what

poverty now maintains its iron, if not vicious, sway, and heart-rending failures be exchanged for heart-enchancing successes. To a *young* person, then, a knowledge of Phrenology, or at least a correct phrenological examination, might be rendered incalculably valuable.

3d. IT WILL PUT EVERY MAN INTO HIS OWN PLACE. The Creator doubtless intends and qualifies one man for one sphere of action, and another for another. Men differ no less in their talents and adaptation to certain occupations than in their looks and passions. Now, if by some magic touchstone, the natural talents of every individual could be determined—if the agriculturist could be located on the farm; the mechanic, at his bench; the artist, in his office; the statesman, in the hall of legislation; the teachers of letters and of morals, in their several places; the naturalist, in the fields of nature; the orator, on the rostrum; the poet, the author, the profound philosopher, &c., each in circumstances the most advantageous for the exercise of their several talents—if, in short, every wheel and every portion of this divinely contrived machine of human society were put into its own place, the amount of happiness which it would work out would be past all calculation. But this sublime machine is deranged, its wheels misplaced, and its product, therefore, is misery. This touchstone, which will place every man in that sphere of action in which he can be both happy and useful, is Phrenology. To parents then, a knowledge of Phrenology, or, at least of the phrenological character of their children, is of the last importance. For if they put that son into the study who is a natural mechanic, and dislikes study, and that one in the workshop, who has an insatiable desire for literary pursuits, (which is very often done,) the natures of both are crossed, their talents lost to themselves, and the world, and their happiness diminished or exchanged for misery. And not only can the talents of children be discovered, but this discovery can be made *very early*, so that *from the first* they can be trained accordingly.

4th. IT IS OF THE UTMOST IMPORTANCE IN THE EDUCATION OF CHILDREN. Some children find it difficult to take the first principles of education; appearing to their parents and preceptor, at times, dull, and at other times, the reverse. They often discover that he was possessed of knowledge superior to that which they wanted him at the time to learn: finding this they think it proceeds from obstinacy, and therefore have recourse to harsh measures, but soon find that this is not the way to proceed, for if he has Comb. Dest. Self-Est. and Firm. large, he will have his own way, and having the superior faculties large, he is capable of judging though not of explaining, that his knowledge was superior to others who were praised for their acquirements. We find in this case the perceptive faculties small, while Comp. Caus. Idea. Imi. and Benev. large.

The next class of children are those who are quick and take the first principles readily, we find here a different conformation, the perceptive faculties large, reflective small, having language large, will express themselves without difficulty. But when they come to maturity will be ordinary individuals.

The last class of children are those with all the organs well developed, they find nothing difficult, and apply themselves to any profession

5th. IT WILL BE OF INCALCULABLE ADVANTAGE TO THE CAUSE OF SCIENCE AND THE ARTS. The threshold of science is but just entered. Where a single discovery has been made, doubtless scores remain to be made. Future centuries, like those that are past, may witness clusters of new sciences unfolding new truths and new worlds of facts, by which the knowledge and happiness of mankind will be greatly augmented. There are multitudes of minds calculated to explore the fields of nature, and make scientific discoveries; but they are either wholly confined to other things, or enter so late on a literary course that they make comparatively little progress. Whereas, if their phrenological characters had been early known, and their education conducted on phrenological principles, such naturalists, such mathematicians, such artists, such mechanics, such statesmen, such poets, such orators, such divines, and such profound philosophers, would rise on our world, as would completely eclipse every thing past and present—as would incalculably improve, adorn, and bless mankind. It would also throw out from under the wheels of science, multitudes who now retard their progress, and clear the various professions of those drones which are both their bane and disgrace.

6th. IT WILL BE OF INFINITE ADVANTAGE TO THE CAUSE OF MORALITY AND TRUE RELIGION. It throws out important hints respecting the natural and moral government of the Deity. Man constitutes no unimportant part of the grand universe of God, and possesses a moral character adapted to that universe. Now since Phrenology has to do with man, and man with the universe, of which he forms a part—since it has to do with man's *mind*, and man's mind with religion, and the *moral* relations and constitution of things, it must teach man important *moral* lessons, and settle, by physical demonstration, many difficult and yet important principles of morality and virtue. Religious persons are then in duty bound to examine it, for if it is true, and religion is also true, each will strengthen the other, and together do much more for mankind than either could do alone.

A want of room forbids any thing more than a mere cursory glance at some of the leading advantages which Phrenology is capable of rendering to mankind. But even in this view its importance outweighs that of all the other sciences, and demands universal attention, but especially the attention of the *philanthropist*, of the *scholar*, and the *Christian*.

The Organs are divided into two Orders, Affective and Intellectual, and these into several Genera.

ORDER I. Affective Faculties or Feelings.

GENUS I.—PROPENSITIES. *These are feelings common to Men and Animals, and stimulate the other faculties, imparting efficiency to character.*

I.—AMATIVENESS.

Physical love. It originates and stimulates the sexual desire, and prompts those kind attentions and obliging manners which the sexes
 himself be too exalted, or too humble, benevolence, urbanity, refine-

and greatly increases their mutual attachment and tenderness. The proper intercourse of the sexes promotes the virtue of both, and benefits both by making man civil, cleanly, humane, and condescending; and woman sensible and polished. This organ, when *large* or perverted, leads to looseness, obscenity, and profligacy, causing immense mischief, of which the young should be early aware. Its influence for good or evil being prodigious, its proper regulation becomes an imperious parental duty. When *small*, the effect is passive continency; indifference if not unkindness to the other sex. Ama. full with Adh. full, creates the reciprocal attachment of the sexes and the passion of love; with Philo. and the moral organs full, a desire for marriage and great delight in the family and social relations. The expression of the organ is freed from any thing gross and offensive, and rendered delicate by Adh. Appro. Ben. Consci. and Idea. full. When large and unrestrained it seeks mere animal indulgence, but properly controlled by other organs, it gives correct ideas of propriety in all that pertains to the other sex, and secures a kind and genteel treatment of them.

2.—PHILOPROGENITIVENESS.

Parental affection and tenderness; love of offspring; fondness for children generally. It enables one easily to gain their good will; greatly facilitates their instruction and education; makes parental care and toil even delightful, and children, otherwise intolerably burdensome, the greatest of blessings. When *large*, it leads to the excessive indulgence and pampering of children, with Adh. large makes their loss insupportable. With Combat. Dest. Consci. and Caus. small, and Benev. full, it spares the rod and spoils the child; and Appro. large it occasions parental vanity; makes parents regard the dress and external appearance of their children more than their usefulness, and fosters their pride. It also creates a fondness for dolls and domestic animals. When *small*, one is indifferent if not cross to children; dislikes their prattle, and cannot please or bear with them. Philo. full with Ama. full, creates the reciprocal attachment of fathers and daughters, and of mothers and sons, as also of adults and children of different sexes; with Combat. Dest. Benev. Firm. and Consci. full, it punishes children that deserve it for their own good; with the moral organs full, it regards their religious instruction as of primary importance, and with Hope, Comp. and Caus. full, seeks their future good rather than their present. For the teacher it is indispensable in securing the affection and confidence of the pupil, but to secure success must be accompanied with Concen. Benev. Firm. Consci. Indi. Event. Lan. and Caus. full, and Self-Est. moderate. One with Combat. Dest. Self-Est. and Firm. large, and Philo. Appro. Benev. Consci. Comp. and Caus. small, is disposed to abuse children, and with Self-Est. small, unable to govern them. The organs of Philo. and Adh. are generally much larger in females than males, which eminently qualifies them for family and social duties.

3.—CONCENTRATIVENESS.

The faculty of giving continuity to all the mental operations: unity.

and feeling, and to exclude every other. When *large*, one is confused if several things claim attention at once; unable to dismiss unpleasant subjects and feelings from the mind; apt to retain for some time feelings of anger, friendship, reverence, &c. and inclined to hold on to a train of thought, subject of study, or piece of labor, till it is entirely completed. With *Indi. small* and *Caus. full*, it gives mental abstraction; makes one absent and inattentive to what is passing around. When *small*, the mind passes rapidly from one subject of thought, conversation, and feeling, to another; from painful to pleasant emotions; from point to point in argument, without connecting or arranging them; mingles inference with proposition; does not digest or lay out the subject; fails to impart mental dependance to sentences, paragraphs, propositions, and parts of a discourse, so that many of them can be omitted without affecting the rest; holds no organ long in connected action, which, while it incapacitates for protracted, patient, and thorough investigation, enables one to pass rapidly and easily from one study, business, and occupation, to another; to be doing several things at once; to turn his attention quick from thing to thing, which is an invaluable talent to merchants and overseers. Concentrativeness acts on the other organs that are full. With *Concen. large*, it continues for a long time feelings of friendship; with *Combat. or Destruc. full*, anger or revenge; with *Caut. full*, of apprehension; with *Benev. full*, of kindness; with *Comp. or Caus. full*, a process of reasoning; but *Concen. small*, with *Adh. Combat. Destruc. Cau. Benev. Consci. &c. full*, feelings of friendship, anger, revenge, fear, benevolence, &c. do not continue long at a time, and are soon succeeded by feelings of another or contrary class, thus producing constant revolution in the mental operations. One with *Concen. small*, and *Ideal. Wit*, and the intellectual faculties full, may have lofty flights of imagination, bold conceptions, and brilliant flashes of wit, which may make a vivid momentary impression, but will not be long retained. He may give variety and illustration, but will never give copiousness to conversation and discourse; will do better as an extempore speaker than as a writer; will never exhaust his subject nor follow out any idea in all its bearings, but will drop one sentence or subject to commence another, and forget what he was beginning to say. *Concen. full* is essentially requisite to the Actor, or any one who has to study, as they can devote their sole attention to the subject they are studying, without allowing their thoughts to wander off to other subjects.

* INHABITIVENESS.

Love of home and country; desire to locate and remain in one spot. One with *Inhab. large* has a very strong desire to settle in a single spot, and remain at home; leaves the place of his abode and nativity with great reluctance, and returns with the greatest delight; is unwilling to change his office, dormitory, &c. One having *Inhab. large* with *Adhes. Idea. Indiv. and Local. large* will be extravagantly fond of travelling, and yet too fond of home to stay away long, and extremely delighted with his return; will have an insatiable desire to rove in early life and then to settle; with *Self-Est. large*, has high ideas of his country of national honor &c. with *Combat. and Destruc. large*, is emi-

looks back with great reverence at those departed heroes who have served and honored their country. One having *Inhab.* small, is not disposed to settle, but with *Hope* large, often changes his location in expectation of bettering it; with *Idea.* and *Local.* large, has an insatiable desire to travel in foreign countries, and lead a roving, unsettled life; with *Philo.* and *Adhes.* large, will regard his home not for its own sake, but for the sake of family and friends, and will feel perfectly at home wherever his friends are. Between *Spurzheim* and *Combe* there exists a difference concerning this organ. I, however, am satisfied, by my own observations, that both are substantially correct; that there are two organs as analyzed in the chart; that *Inhabitiveness* is located directly above *Philo.* and partly between the two lobes of *Adhes.* occupying the lower portion of *Concen.* as marked in the cut, and that *Concen.* is located directly above *Adhes.* and *Inhab.*

4.—ADHESIVENESS.

Susceptibility of attachment; genuine affection; union of feeling; inclination to love and desire to be loved; delight in friendship; fondness for society. Those in whom this feeling predominates instinctively recognise it in each other; soon become mutually and strongly attached; desire to cling around the object of their affection; seek every opportunity to enjoy their company, and willingly sacrifice happiness, property, and sometimes even life for their sake. Their friends may be few but will be dear; their attachment mutual, warm, strong, and lasting; their separation extremely painful, and loss insupportable, sometimes causing mental aberration. When *small*, one cares little about friends; thinks of them only when they are present; takes little delight in their company, and is unsocial, cold-hearted, and selfish. *Adhesiveness* large with other organs full, generally produces love between those that have similar organs full, except when *Combat.* *Destruc.* and *Self-Est.* are large. One with *Adhes.* and *Benev.* full, and *Acquis.* moderate, is liberal to friends, but with *Adhes.* and *Acquis.* full and *Benev.* moderate, affectionate yet unwilling to give; with *Adhes.* *Appro.* *Benev.* and *Consci.* small, and *Ama.* *Combat.* *Destruc.* *Self-Est.* and *Firm.* large, is inclined to extreme selfishness, if not depravity.

5.—COMBATIVENESS.

Instinct of defence and resistance; spirit of opposition. It gives courage and inclination to defend rights; brave danger; endure hardships; contend for privileges; maintain and advocate opinions, and resist encroachments of every kind. It stimulates to action and invigorates all the other organs; imparts warmth, spirit, and earnestness to debate; vigor and energy to style, thought, and all the mental operations; kindles and excites to vivid intensity the whole mind; nerves it to meet and overcome difficulties, and contributes greatly to efficiency and perseverance. When *large* or perverted, it predisposes one to dispute every opinion, and oppose every measure, merely from love of opposition; to attack physically or in debate, all that differ from him; to push his opinions upon others; make proselytes; create disturbance; foment broils; enkindle strife; engage in quarrels; court opposition; seek litigation, and indulge fretfulness and anger. When *small*, one

than shake it off; yields readily to difficulties; shrinks from opposition; is passive, inoffensive, inefficient, unable to accomplish much, and easily overcome. Combativeness full, with Ama. Philo. and Adhes. full, defends family; with Destruc. full, unites harshness with resistance; with Destruc. and Self-Est. full, protects personal privileges, and abuses those that attack them; with Acquis. full, it defends property; with Appro. full, reputation; with Benev. full, the weak and oppressed; with Vener. full, one's religious belief, and with Destruc. and Consci. full, moral principle and those that suffer unjustly, and denounce the oppressor. One with Combat. larger than Destruc. is more courageous than cruel; more petulant than violent; more passionate than harsh. The reverse is true when the size of the organs is reversed. One with Combat. and Caut. full, is careful, yet intrepid; fearful except when excited; prudent yet courageous; with Combat. small and Caut. full, cowardly and afraid to act.

6.—DESTRUCTIVENESS.

Propensity to destroy what is hurtful; to exterminate nuisances; to witness and inflict pain, corporeal or mental; to take life in self defence and in procuring food. It imparts force, energy, and severity to the character; gives edge, keenness, and cogency to irony, and satire to repartee; a disposition to censure and punish the guilty, and to hector, pester, and rally mates. It is that which gives a relish for shooting, hunting, killing, &c.; for tragical stories, legends, and representations; for public executions, and such amusements as dog, cock, and bull fighting; which adds threats to command, and penalty to law, and executes both; which gives bitterness to invective; harshness to expression and conduct; moroseness to manners, and with Benev. small, obduracy to feeling. When *large* or perverted, it makes one harsh, vituperative, revengeful, overbearing, cruel towards beasts and those in his power; incites to the persecution of enemies by injuring their feelings, reputation, and interest; inclines to cursing, railery, and blackguardism; adds rage to passion; a disposition to inflict suffering of some kind on the object of one's wrath; an inclination to tear in pieces, smash, break, slaughter and murder; to burn, assassinate, poison, &c. and gives a passion for war and butchery. If *small*, one is unable to witness or inflict pain, is inefficient, effeminate, and puerile; spares what should be destroyed or punished, and is so very mild and forbearing that he can be abused with impunity. A good endowment of this and the preceding organ is indispensable for the protection of society; extermination of noxious plants and animals; for imparting that masculine energy and strength to plans, actions, and the whole character, which makes one feared and gives him influence; which admirably prepares him to take the vicissitudes of life, and to push his own way through it; to protect himself against any encroachments, and to destroy or subdue whatever is prejudicial to his happiness. Destructiveness full, directed by large moral and intellectual organs produces the happiest results, but by large propensities with large perceptive and small organs, it produces consequences the most disastrous; with Self-Est. and Appro. large and Benev. small, creates a delight in the carnage and glory of the battle field, and makes one emulous to excel in

† ALIMENTIVENESS.

Appetite for sustenance; instinct of nutrition. When *large*, it desires high living and rich food, and leads to gluttony.

7.—SECRETIVENESS.

Concealment; secrecy. It enables and disposes one to keep his thoughts, feelings, and plans to himself; to effect his purposes indirectly and without detection; to discharge from his countenance and appearance all indications of his real feelings; and with *Imita.* full, to seem to feel as he does not; to suffer pain and sickness without showing or complaining of it; to govern his feelings and restrain the open manifestation of anger, joy, grief, &c. It makes one reserved; prudent about speaking; suspicious about the intentions of others; wary, and always on the alert. When *large* or abused, it makes one cunning, artful, crafty, sly, designing, hypocritical, intriguing, and deceitful; inclines him to express himself in a doubtful, enigmatical manner, which will bear different interpretations; to hesitate and recommence his sentences, as if afraid to commit himself; creates a desire to discover and reveal others' secrets. With *Acquis.* Hope and *Num.* large, and *Benev.* and *Consci.* small, it may lead to gambling. If *small*, one is frank, unreserved, and open-hearted; so plain and blunt in his manners and expressions as often to give needless offence; apt to speak out his whole mind without due regard to time, circumstances, and manner; expresses his ideas in plain terms; uses unequivocal language; prefers natural and forcible to elegant expressions; is natural and unconstrained in his manners; wants tact, art, prudence, and management; communicates freely his private concerns, feelings, and circumstances even to strangers; is so ingenuous, undisguised, and free from suspicion as often to expose himself to imposition and deception. *Secretiveness* full with *Combat.* or *Destruc.* large, predisposes one to take vengeance behind the back; with *Acquis.* large, to obtain property in an intriguing, underhand way; with *Self-Est.* or *Appro.* large, to use cunning and deception in advancing one's reputation; with *Benev.* large, to give but conceal the donor; with *Idea.* large, it assists the novelist in imagining his plots; with *Wit* large, it enables one to make fun of another without his seeing it; to joke and quiz slyly, and to say a witty thing in a funny way; with *Imita.* large, to conceal his own feelings while he imitates others; to keep others laughing and appear sober himself, and deceive in any way. With *Appro.* large and *Firm.* small, it disposes one to flatter others in order to obtain their favor, and *Self-Est.* large, with small reasoning faculties, to be obsequious to superiors and domineering to inferiors. One with *Secret.* small and *Benev.* and *Consci.* full, is honest and kind himself, and thinks others equally so; presumes too much on the integrity of others; is unguarded in his remarks; gives to his feelings a natural expression, and with *Self-Est.* full, despises every thing artful; is perfectly open in all he does, and with *Won.* full, easily hoaxed.

8.—ACQUISITIVENESS.

Propensity to covet; to acquire, and to gather together, without determining either objects to be acquired, or manner of acquisition. It

Secret. and Self-Est. be *large*, and Benev. *moderate*, those will disregard the wants of others; they will partake of stolen property, or take themselves. Those who have this organ small or moderate, will think little of the accumulation of property; they will be generous, and give away, especially if Benev. is large; cares for property only as the means of obtaining the necessaries of life. Acquisitiveness large, with Appro. large, gets money for the name of being thought rich, and that which will secure praise, or make display, such as fine clothes, elegant houses, well laid out gardens, &c.; with Vener. it causes persons to collect ancient coins, &c. and respect the great, and obtain relics belonging to them; with Idea. large, collect with taste, and with the reflective organs large, forms collections of minerals and natural curiosities; with Comp. and Caus. full, books and philosophical apparatus; with Philo. large, it lays up for children; with Adhes. for friends; with Self-Est. full, for self aggrandisement; with Benev. large, for charitable purposes; with Firm. large, it pursues one steady course to become rich. One with Acquis. only moderate, and Combat. Destruc. Self-Est. and Firm. full, will spend money freely to gratify his will; with Appro. large, will spend to appear just as others; with Ama. full or large, to oblige the other sex; with Benev. and Vener. full, in promoting religion; and with the intellectual organs large, in philosophic pursuit.

9.—CONSTRUCTIVENESS.

This organ is essential to every mechanical profession—to those who wish to pursue drawing, engraving, writing, carving, sculpture, &c.—its principal function being to invent, contrive, or construct, without determining the mode of execution; that belonging to the combination of other organs. When very large, and Hope large, it causes one to improve in making experiments; to find out something new, and with Acquis. large, hopes thus to make his fortune; if Won. is large, will have visionary schemes, such as perpetual motion, &c. Children having Construc. large, with Individ. Form and Imita. large, will be always drawing objects; when Construc. is small, the person is clumsy with tools; cannot draw, and will make a very bad artist; with Construc. large, with Individ. Comp. and Num. full, and Idea. small, will make useful but not finished articles; Appro. and Idea. large, will combine ornament with utility; with Tune large, makes musical instruments; with Imita. and Wit large, a capital caricaturist. Females having Construc. large, with Idea. Form and Imita. will be very neat in their dress. Many animals have this organ large; by its aid the beaver builds his hut; the rabbit and badger burrow; birds make their nests, and the Indian carves his various ornaments.

GENUS II.—SENTIMENTS. *These combine emotion with propensity; Self Esteem, Approbativeness, and Cautiousness, being called inferior, and the rest superior, because more peculiar to man.*

10.—SELF-ESTEEM.

Sense of character; self-respect and satisfaction; self-confidence and regard. It imparts dignity to the manners; weight and influence to the character; raises one above meanness, servility, and self-degradation;

others, and that every thing proceeding from him must be good, if not perfect. When *large* and perverted, it makes one proud, bold, forward, haughty, domineering, self-sufficient, conceited, jealous, austere, repulsive, egotistical, and prone to use the emphatic *I* and *me*, as if he were something great; to speak even common things with great gravity and solemnity, as though amazingly important. He cannot be corrected, for he feels that *he* is almost infallible; is blind to his faults, or considers them virtues; cannot see it even when made the butt of ridicule; magnifies his talents as much above the reality as this organ is above par; thirsts for power and is arbitrary in its exercise; is ambitious and touchy, and never submits to an insult. If *small*, one looks down upon himself, and with Vener. full, up to others; feels inferior, diminutive, and unworthy; thinks little of himself and much of others; is humble, submissive, and willing to serve; more apt to follow than lead; cannot appear well, because so diffident; undervalues himself, and is therefore undervalued. Self-Esteem large, with Idea. Comp. or Caus. full, creates the impression that one's conceptions, reasoning, style of writing, speaking, &c., excel those of others; with Appro. small and Firm. large, makes one independent, intractable, determined in prosecuting his plans, deaf to reproof, and regardless of the frown or favor of others; Self-Est. full gives dignity, Appro. affability, Benev. benignity, and Vener. respect, which go far to make the gentleman. One with Self-Est. full and Appro. small, uses few bows or compliments; is apt to command; to feel that others ought to serve and obey him; that he deserves particular notice and exclusive privileges; but one with Self-Est. small and Appro. large, feels ashamed to ask a favor, or even his just due; uses a multitude of ceremonies; is generally governed by the opinions of others, and with Secret. full, does many things to keep up appearances.

11.—APPROBATIVENESS.

This organ makes us study how to attract the notice of others; it courts and desires approbation; love of distinction; a constant desire to please and be pleased; employs every means to excite admiration; passion for glory; to dress well and appear in fashion; makes one polite, courteous, and affable; a longing to know what the world thinks of us. A person with Appro. large, and the reflective organs small, will not be able to endure ridicule. When large, and Consci. small, the person will not care if he compromise his veracity; if Caut. is large, he will be a boaster, and talk much of his own great deeds; he will be a sycophant; a conformist. When *small*, he cares little about the opinion of others; whether he pleases or displeases; and if Firm. is large, then he is perfectly independent. Approbativeness large, with Philo. large, makes parents think that their children are the most intellectual in the world, &c. One with Appro. full, and Self-Est. and Firm. small, has no mind of his own; may be a good commercial man, but will not command respect; and with Secret. Appro. Firm. Vener. and Consci. full, and Combat. and Self-Est. small, very bashful and diffident.

12.—CAUTIOUSNESS.

seldom get into scrapes; are prudent and circumspect; discreet as to consequences; and timid in action. When Caut. is small, then the person is rash; not apprehensive as to the result of his proceedings. When Secret. is small, it produces a volatile feeling; those persons cannot keep a secret, and are imprudent in their observations. A sudden emotion of this organ produces *panic*. When Secret. is large, and Caut. full, makes one careful, and will escape detection. With Philo. large, anxiety in regard to children; Adhes. full, about friends; Acquis. large, about property; Appro. large, about reputation. This organ is large in the Chinese and Hindoos.

13.—BENEVOLENCE.

Produces kindness, benignity, clemency, equity, and urbanity; in short, to the performance of that commandment, "Love thy neighbor as thyself." When full, it gives a mildness and cheerfulness to the temper, and a charitable mode of judging of the character of others; when abused, it leads to profusion; when large, with Caut. and Secret. small, it causes one to help others, to our own detriment. Benevolence large, with Philo. and Adhes. large, kind to persons; with Acquis. large, would be kind, but not give money; close in his dealings, but liberal to charitable purposes; with Acquis. large, do good to be praised; with Concen. Combat. Destruc. and Firm. full, bold in the effort to accomplish a good deed. When Benev. is small, the person is selfish; does not care about the welfare of others, unless he is interested; seldom performs a kind action.

14.—VENERATION.

This organ, when in operation, produces respect and reverence; and when directed to the Supreme Being, leads to adoration. It venerates the aged, the parent, and all that is respectable. It gives rise to profound emotions when looking on the ruins of a palace or temple, the graves of great men, &c. When extra large, the person is a bigot; he is superstitious. When small, one feels little respect for superiors; not inclined to religious worship. Veneration full, with Consci. full, disposes to adore the Deity for his justice; with Benev. full, for his goodness; with Idea. full, for the beauty of his works; with Won. full, for natural phenomenon. With Vener. large, and Consci. small, will be a hypocrite; will observe ceremonies but disregard precepts; to neglect justice and violate moral principle, and take shelter under new religious pretences; but one with Vener. small, and Benev. and Consci. full, loves mercy and justice, though he makes no pretensions to religion. One with Benev. Vener. and Consci. full, fulfils both the practice and precepts of his religion.

15.—FIRMNESS.

Perseverance of character; he is not to be turned from his purpose; maintains composure of mind; fixed; forcible. It is necessary to the pursuit of any department of art, science, or business. It, however, gives firmness to other organs more particularly. Firmness large, with Tune large, perseveres in making music; with Caus. large, constant in abstract study; with Combat. Self-Est. Caut. and Consci. large, it gives

cannot accomplish ; undecided ; and especially if Caut. is large. When Firm. is very large, the result is obstinacy, stubbornness, wilfulness, and will not admit any thing new, more particularly if Self-Est. is large. With Caut. small, quick to form opinions, and unwilling to change them.

16.—CONSCIENTIOUSNESS.

Sense of moral obligation ; desire of being just ; the love of truth ; integrity. The person having this *large*, with Benev. large, would "do unto others as he would be done by." Such a man would rather die from want, than take that which was not his own. Always acts honestly. With Firm. full, unyielding in what is just. When very *large*, it creates remorse when there is no occasion, and makes the person think that he has always done wrong. When *small*, he will not care about lying, theft, hypocrisy, evil speaking, dissimulation, and a general want of principle ; this is particularly the case when the propensities also predominate. Other organs determine what duty is ; this organ stimulates to its performance, and causes repentance when it is neglected. If Won. is large, and Benev. and Hope full, and Vener. moderate, will respect religion, but will not be rigid himself. When Consci. and Benev. are moderate, with Secret. Acquis. Caut. and Self-Est. large, the person so organized will take means to gratify his own private ends, and resort privately and secretly to obtain the end in view, without considering the consequences, or the injury he may do.

17.—HOPE.

This faculty produces the sentiment of hope in general, and happy are those who possess it large ; to them all seems bright and fair. It keeps up our spirits in the midst of misfortune, and causes us to look for better times ; hopes for property without giving a reason. Causes men to be enterprising, and to pursue perilous undertakings for the sake of gain and admiration, especially when Secret. Acquis. and Appro. are large. Extra large, causes men to expect much more than is reasonable, yet hope on still ; even in reverse of circumstances to great expectations—to undertake projects in which the advantages are small—persons who are continually trying their luck in lotteries—"building castles in the air," &c. &c. but they are all magnified in consequence of the abuse of the organ. When Hope is small, the person is prone to despair, is always surprised when any thing occurs to their advantage ; when Hope and Caut. are small, and Destruc. large, the person is apt to commit suicide.

18.—WONDER.

Disposition to give credence to the strange, and to believe what others tell us. This organ when very large, with Benev. Consci. and Hope, produces great respect for the Deity ; persons of this description are fond of Theology, and if with Vener. large, are religious devotees. It inspires men to search into the marvellous, persons fond of being amused by fiction and all that is wonderful, surprising, mysterious, or any thing that is done by miracle ; as seeing magicians ; giving belief to astrologers, fortune tellers, ghosts, witches, &c. ; when Won. is small, the person does not believe any thing except by actual dem-

19.—IDEALITY.

Gives an idea of the beau ideal, desires something exquisitely lovely, elevates the mind to sublime ideas, it makes men graceful in what they undertake, imparts vividness and fineness to expression, gives to poetry that elegant finish, to sculpture and painting those fine touches; when it is large, the person is very figurative, romantic, indulges in splendid ideas, &c. When Idea. is small, one is uncouth, rough in his manner, not refined in any of his actions; this organ is small in barbarous nations, larger in those who have been educated, and in the inhabitants of large towns. With Idea. Comp. and Caus. large, will be philosophically inclined, and with Lan. full, be a good lecturer. One with Idea. large, Comp. moderate, and Caus. small, will be a varnished man. With Idea. small, Comp. and Caus. full, will be practical and not care about the appearance; will, with Wit large, ridicule the fine arts and be careless about his dress. With Idea. full, and Combat. and Destruc. full, sarcastic poetry; with Ama. and Adhes. full, breathes the passion of love into poetic, romantic, and dramatic composition; with Wit large, makes laughable poetry; with Vener. and Consci. large, devotional poetry; with Comp. large, figurative poetry; and with Caus. sensible poetry. It also gives disgust to any thing that is not finished or refined, and gives taste to the operation of the other organs. Large in the heads of Shakspeare, Byron, Milton, &c.

20.—WIT, GAIETY, MIRTH, OR FUN.

Gives a sense of the ridiculous, delights in jokes, &c. When the organ is large, and Combat. and Destruc. large, leads to satire, and will sacrifice any one for the sake of a joke; will not study the feelings of any one who they may wish to ridicule. When very large, with Comp. and Caus. only full, will treat solemn affairs with levity, and with Vener. and Consci. small, will ridicule religion. When small, the person so constituted cannot take a joke, and considers wit as impertinent and silly; with Combat. and Destruc. large, will be vexed and disposed to fight when ridiculed, and with Appro. full, feels ashamed, but with Wit full, turns the joke; with Wit full, and Self-Est. large, will not notice it; Secret. small, and Wit full, appreciates and has a host of funny ideas, but will not give them proper expression, and more especially when Time and Lan. are small. One with Adhes. Appro. Benev. Wit, Imita. Even. and Lan. full, and Secret. and Self-Est. small, makes a very pleasing associate. Large in Sterne, Voltaire, &c.

21.—IMITATION.

Mimicry; imitation in general; in learning to speak or write, either one's native or a foreign language; perform any kind of mechanical labor, and in innumerable actions in life imitation is absolutely indispensable. One having Imita. large, finds it easy and natural for him to copy, represent, &c.; is admirable at description and representation; can act things to the life when in the humor for it; with Secret. large, can suppress or disguise his own feelings while he imitates others, and can seem to feel what he does not; with Combat. Destruc. Secret. Self-Est. and Idea. can represent an angry, domineering, vindictive, haughty, overbearing tyrant; * with Acquis. large, the miser and thief;

with Vener. large, devotion, &c.; with Idea. Indiv. Lan. and Comp. large, can relate anecdotes to the very life. One having Imita. very large, finds it extremely difficult to keep from imitating others, and can copy and mimic almost any thing he undertakes; with Indiv. large, notices all the actions, gestures, and peculiarities of others, and imitates them perfectly; with Idea. large, can imagine the action which is appropriate to any given sentiment, carry on a dialogue in different voices, and change the expression of the countenance accordingly; with Time and Tune large, easily learns to imitate another's style of singing, or play on musical instruments, and with Concen. Combat. Secret. Self-Est. Firm. Idea. Indiv. Lan. and Caus. would make a good actor; has a predominant passion and remarkable talent for the stage. One having Imita. small, has little inclination or ability to imitate, and none to mimic; fails in his descriptions; cannot copy well; with Comp. and Caus. large, is eccentric in his manner of thinking and acting, and with Secret. moderate, can act and look only as he feels.

ORDER II. Intellectual Faculties.

GENUS 1.—*Faculties which take cognizance of the existence of external objects and their physical qualities.*

EXTERNAL SENSES.

By means of the five senses man and animals are brought into connection with the external world. They are Feeling, Taste, Smell, Hearing and Sight.

SENSE OF TOUCH.

Is caused by a set of nerves being distributed to every surface of the body, which convey impressions to the brain. This is the elementary sense, and all the others are only modifications of it, accommodated to certain properties of bodies. All that is not light, sound, smell, or flavor is appreciated by the touch, which thus instructs us in the greater part of the qualities of bodies which it concerns us to know, as their temperature, consistence, dryness, humidity, figure, size, or their distance, &c. It corrects the errors of the other senses.

SENSE OF TASTE.

No sense resembles so closely that of touch; we may judge of the quality of bodies through the medium of the tongue.

SENSE OF SMELL.

This sense is perfected by the loss of other senses; it becomes blunted by the application of strong material to the membrane on which the olfactory nerve is distributed. The shortness of the distance between the origin of the olfactory nerve in the brain, and their termination, render the transmission of impressions prompt and easy.

SENSE OF HEARING.

The organ of hearing in man consists of three distinct parts: the one placed externally intended to collect sounds, the middle portion to modify sounds, and the internal to receive them in their analyzed condition.

SENSE OF SIGHT.

The eye is a perfect optical instrument, and is composed of several parts, the cornea aqueous humor, iris, crystalline lens, vitreous humor, retina, &c. The mechanism of vision is performed in the following manner; the rays of light passing from any object to the eye are those which pass through the iris, and this iris dilates or contracts in proportion to the stimulus received; the rays admitted by the iris pass through the aqueous humor and meet with crystalline lens which powerfully refracts them from its density and lenticular shape, being brought towards the perpendicular by this body, they pass on towards the retina through the vitreous humor, which being less dense, preserves the refraction produced by the crystalline; the rays now being concentrated strike at a point on the retina, from thence the object is transmitted to the brain through the medium of the optic nerve.

GENUS II.—PERCEPTIVE FACULTIES.

22.—INDIVIDUALITY.

This organ gives the power of perceiving objects without any reference to their nature; and the person observes quick all that is within the sphere of vision. It comes into use particularly in children, who are very observant. This organ, when combined with the reflective organs large, is essential to the botanist, geologist, physician, lawyer, &c., and all who have to load their minds with particular description of detail. When *Indiv.* is very large, the person observes every thing; but with *Comp.* and *Caus.* small, are incapable of reasoning; if *Lan.* is large, then they may appear at first learned characters.

23.—FORM.

This organ is essentially useful to the artist, mechanist, and every trade giving the tact of judging of the form of objects. Some nations have this organ very large, as the French and Chinese. This organ is of great service to the painter; but to a first-rate painter, a great number of organs are necessary; as *Construc.* *Form.* *Imita.* *Color.* *Idea.* *Local.* *Comp.* *Caus.*; but we seldom find a person in whom all these organs are combined. Each painter has his favorite subject. One in whom *Local.* is large, will be fond of landscape drawings, &c. A person with *Indiv.* and *Form* large, has a great remembrance of faces; and if combined with active comparison, the person so constituted will compare his thoughts to particular objects, as death to a skeleton, innocence to a dove, &c. When *Form* is combined with *Construc.* large, it enables milliners, tailors, &c. to invent and change costumes.

24.—SIZE.

Power of measuring with the eye; gives the idea of space, or the quantity of space which an object occupies. This organ is very useful to the artist.

25.—WEIGHT.

Mechanical resistance. It gives the idea of the specific gravity of bodies. It is large in those who are adepts in archery, skating, quoits

26.—COLORING.

Communicates the perception of colors. The person having this organ large, can mix and discriminate shades of colors with accuracy. Women have this organ larger than men.

GENUS III.—*Intellectual Faculties, which perceive the relations of external objects.*

27.—LOCALITY.

Remembrance of places that we have once seen; how things were located. It gives a desire to see different places. The landscape painter ought to have this organ well developed. When combined with Even. and Indiv. large, the person has a great tendency to travel; fond of rambling. The organ is large in the heads of Columbus, Mungo Park, and Captain Cook; also, in astronomers, as Newton, Galileo, &c.

28.—NUMBER.

Power to calculate; perceive the relation of numbers. When Num. is combined with Indiv. Comp. and Caus. we have the expert mathematician. The organ was very large in Zera Colburn, George Bidder, Sir Isaac Newton, &c.

29.—ORDER.

Love of order and arrangement; fond of seeing things in their place. When the organ is very large, the person is fastidiously nice, not only in his person, but as regards his affairs. When small, the person wants neatness; is soon confused in his arrangements; and if Consci. is small, never keeps an appointment. When combined with Comp. and Caus. large, the person so formed will systematize; such was the case with Linnæus, Buffon, Cuvier, &c.

30.—EVENTUALITY.

Memory of events and phenomena. It causes to recollect historical facts and events, and if combined with Indiv. Won. and Secret. the person will be impertinently inquisitive; he wishes to know every thing, and every body's business. This organ is very useful in the statesman, the barrister, &c. Persons with this organ largely developed know all that is passing around them; and if Lan. is large, Caut. small, and Appro. large, fond of relating all they know.

31.—TIME.

The perception of the duration of time. It enables us to keep time in music or dancing; to judge of the lapse of time between given periods.

32.—TUNE, OR MELODY.

The power of appreciating harmony, and the talent to acquire music. Large in the heads of Handel, Gluck, Weber, Rossini, &c.

33.—LANGUAGE.

Memory of words and power of expression. With Lan. full, thinks of words to express his ideas; can write and talk with ease. One with Lan. small, hesitates for words to express himself; and with Comp.

GENUS IV.—REFLECTIVE FACULTIES. *The intellectual faculties which we have considered, give knowledge of objects and their qualities, and of events; those to which we now proceed, produce relation of ideas and reflection.*

34.—COMPARISON.

This organ enables us to trace resemblances and perceive analogies, similies, &c. It associates objects together; figurative language, allegories, all result from Comp. being large. It gives great power to illustrate; discovers things unknown by comparing with things known. This organ is essential to the poet, orator, preacher, and philosophical writer. When this organ is large, it leads to sophistical reasoning by artificial analogies. Comparison full, with large perceptive faculties, leads to the study of the natural sciences; with Consci. large, to the moral; with Vener. full, draws spiritual instruction from natural objects. One with perceptive full, but Caus. small, will be practical, and will appear greater than he really is; is likely to be a good commercial man, but in point of science, a complete varnished man.

35.—CAUSALITY.

It gives the idea of cause and effect; investigates into the nature of things; the desire to know the why and the wherefore; predicts the future from the past. He who has Caus. large, and Comp. large, has a good logical intellect. We never find men of this description shallow. These persons take comprehensive views of things; original in their plans and doings; draws conclusion from facts, and has to do with facts and phenomena, as connected with their principles and causes. When very large, it leads to abstract reasoning; love of logic, metaphysics, and tries to unravel things beyond human comprehension. When Caus. is small, the mind is illogical and inconsecutive; cannot think for himself; cannot trace the cause of an effect. Caus. large, and Comp. large, reasons by induction and illustration; Construc. large, sees into mechanical effects, and invents; and with Num. large, and Indiv. Size, Order, and Comp. makes the complete mathematician. With Secret. and Caus. large, and Lan. small, thinks more than he speaks; with Combat. full, fond of discussions. One with Comp. and Caus. full, and the perceptive faculties small, will have more talent than he appears to have, especially when Self-Est. is small. This is one of the most valuable of all the organs; on this depended the greatness of Bacon, Locke, Gall, Kant, Brown, Berzelius, Guy, Lussac, Gibbon, Milton, Shakespeare, Franklin, Spurzheim, Elliotson, Turner, Faraday, Voltaire, &c.

