ALPHABET

OF

PHRENOLOGY.

A SHORT SKETCH OF THAT SCIENCE,

FOR THE USE OF BEGINNERS.

BY H. T. JUDSON, M. D.

"The mind is nobler than the universe."
Channing.

New-York:
CHARLES S. FRANCIS—252 BROADWAY.
MUNROE & FRANCIS—BOSTON.

1833.

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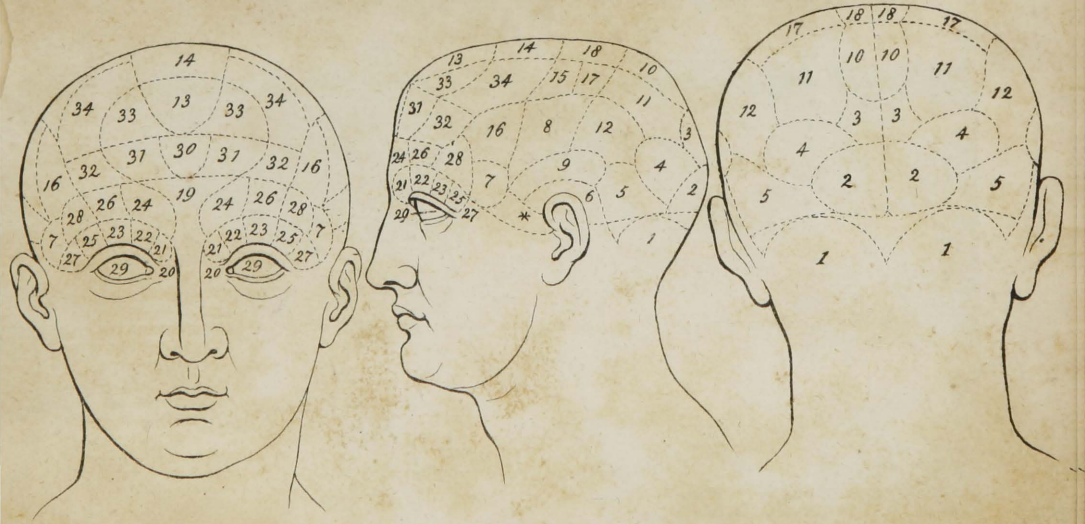
1833

Entered, according to Act of Congress, in the year 1833, by CHARLES S. FRANCIS, in the Clerk's Office of the District Court of the United States for the Southern District of New-York.

CLAYTON & VAN NORDEN, PRINTERS,
49 WILLIAM-STREET, NEW-YORK.



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EXPLANATION OF THE PLATE.

CLASS I.—PROPENSITIES.

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

* Not established, but supposed by Dr. Spurzheim to be the organ of the desire for food and drink, and called Alimentiveness.

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N. B. The organs are situated in this plate as in Dr. Spurzheim's, but they are numbered differently, to correspond with the arrangement of the present work.

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A VIEW

OF

PHRENOLOGY.

I DESIGN to present a general view of phrenology, its origin, nature, and progress.

The literal signification of the term, is—a discourse concerning the mind. By phrenology, however, is usually understood that system of mental and moral philosophy, which recognises the brain as a congeries of organs, by which the mental and moral faculties are manifested, during the connexion of the mind and the body. It makes no pretension to ascertain the nature of the mind itself, nor to determine whether it be material or immaterial, destined to immortality, or to perish with the body. Wisely does it leave these interesting inquiries to be solved by knowledge of a different kind.

As phrenology, in connexion with other branches of science, such as those of insanity, legislation, and education, may be regarded as the greatest and most important discovery of modern times, it becomes us to attend to the

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history of its origin and progress. The honour of the discovery is unquestionably due to Dr. Gall, of Vienna. Dr. Spurzheim and Mr. Combe merit the praise of having been the most successful cultivators of the science.

Dr. Gall, from an early age, was disposed to observation. He noticed the fact, that his brothers, and sisters, and schoolfellows, were each distinguished by some peculiarity of talent or disposition. He found that the scholars with whom he had the greatest difficulty in competing, were those who learned by heart with much facility; and such individuals frequently gained from him, by their repetitions, the places of honour and commendation, to which he had justly gained a title by the merit of his original compositions. His schoolfellows so gifted were observed to possess prominent eyes, and subsequently, in similar cases, he found this to be uniformly true. This fact, we are told, suggested to him the propriety of looking to the heads around him for other organs, either of intellect or of sentiment. From the first he referred the cause to the brain, and not to the bones of the head, as it has been absurdly represented by the opponents of the system.

Dr. Gall studied the metaphysical writers with but little satisfaction. Being fully convinced there was a natural difference between

individuals as to talents and dispositions, and finding those writers not acknowledging this principle, but speaking of all men as born with equal mental faculties and moral susceptibilities, and maintaining that the differences observable between them were owing either to education or to accidental circumstances, he laid aside all reliance upon their theories, and devoted himself to the study of nature. "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 developement 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." Anatomical investigations next occupied his attention, and he made several important discoveries respecting the structure of the brain and nerves. The *fibrous* constitution of the brain has by him and Dr. Spurzheim been demonstrated to the satisfaction of all anatomists, even of them who continue opposed to the peculiar doctrines of phrenology.

Dr. Gall did not, as he has been falsely represented, first map out a head and assign a fa-

culty to each part, according to his fancy or caprice; on the contrary, he remarked an agreement between certain mental faculties or moral dispositions, and certain forms of the cranium, and they were located one by one as they were presented to his observation.

Dr. G. Spurzheim began the study in 1800, as a student of Gall, and has been an indefatigable labourer in the field of phrenological investigation, and a strenuous and successful advocate of truth and humanity. He has lectured in France, Great Britain, Ireland, and the United States. He arrived in New-York in July, 1832, and proceeded to Boston, where, after lecturing several weeks, he terminated his valuable life. Worthy of all eulogium and of all regret, he sleeps in our land: but his works survive, and may be considered as a valuable bequest to the friends of wisdom and virtue. His powers of analysis were great; and much of the order and harmony of the science may be fairly attributed to him. Nor were his moral sentiments less valuable or endearing. In this country (and I am proud to mention the fact) he was received with enthusiasm, entertained with cordiality, and lamented with sincere esteem, as well as heartfelt sorrow. "*Requiescat in pace.*"

In 1816, Mr. George Combe became a convert, and he has published a treatise on phre-

nology, which is one of the best written and most interesting books in the English language. The Phrenological Journal and Miscellany has also contributed to the wide diffusion of knowledge on this increasing, and, as I firmly believe, enduring science.

Dr. Charles Caldwell, of Kentucky, and others in this country, have given it their decided approbation; and we may confidently say that the subject has received an impulse which will render its continuance perpetual, its progress certain, and its triumph complete.

When we reflect upon the capacity and energy of the mind; when we remember its boundless range and high destiny; when we carry our thoughts forward towards its nobler anticipations and glorious endowments, and at the same time realize how unsatisfactory have been the speculations of metaphysicians, and how inadequate consciousness is to reveal its nature and properties; we cannot but highly value the inestimable benefits which phrenology has bestowed upon the science of mind, and the brilliant light which it has shed over the mental, and moral, and physical constitution of man. The time of ridicule has passed away. A sneer is no shield for ignorance; and who, I inquire, is wise, that is ignorant of himself? I have never known a person disparage the value of phrenology, who was not unlearned in

its principles, or prejudiced against its truth. All the writings of metaphysical authors, however valuable they may be as testimonies of the nicety of thought and of the power of the human intellect, leave us almost in total darkness regarding the composition of the mental faculties. The perusal of these authors has, however, some advantage; and, at present, a person who has never turned his attention to subjects of this kind, can hardly be regarded as a man of knowledge and learning. Locke, in my opinion, is decidedly the best of these writers in the English language, nor am I conscious he has any superior in any other. Neither Reid nor Stewart has improved upon him on the whole, though in some particulars of no great importance it may be conceded they have brought forward some useful thoughts. Brown was a man of greater depth and reach of thought than either Reid or Stewart; but it may be doubted if he has essentially improved the cause of true knowledge. These authors have all failed in their researches, because they neglected the material organization of the brain and nervous system. They have merely drawn from the fountain of their own consciousness, and such streams can never extend to the real fertilization of the mental field. Phrenology, on the other hand, is founded upon the simple fact, now scarcely

denied or doubted, that the brain is the organ of the mind, or, more correctly, that it is a congeries of organs, each one of which is subservient to a particular function.

Phrenology does not assert that the mind is material, or that it cannot exist and act separate from the body. It only states, that, while united with the body, it employs material organs for its manifestation. It is impossible to define the nature of the soul, or to decide upon its duration by scientific research. Would we know the truth on these recondite subjects, we must consult a higher source; and by faith in divine revelation, we have our desires gratified in the most satisfactory manner.

For my own part, I believe the soul and spirit dwell in clay until the death of the material frame, and then are not found naked, but immediately are "clothed upon" with a spiritual body, or inhabit a "house not made with hands, but eternal in the heavens," there to abide, as enduring as the days of eternity, and as blessed as the beatitude of God. I speak, of course, of those who are justified, sanctified, and saved.

We may then believe that the mind uses the eye to see, the ear to hear, the hand to feel, and the brain to think; and, if so, why not one part of the brain to enjoy the pleasures of friendship, another part to raise the emotion of

benevolence, and still another to quicken the energy of resentment?

The brain is, therefore, a congeries of organs: these are numerous and multiform: phrenology collects and arranges them in three great classes. The first class embraces those organs which give rise to the animal propensities, and are nine in number. The second class contains those of the moral feelings or sentiments, nine or ten in number. The third class comprehends the intellectual organs or faculties, which are subdivided into the knowing and the reflecting organs. Generally speaking, we say, the animal propensities are situated in the lower and posterior parts of the head, the moral sentiments in the superior lateral parts, and the intellect in front. All arise from the medulla oblongata at the base of the scull, and are mostly extended to the surface of the cranium. Having indulged in these preliminary remarks, we shall now proceed to mention the various organs in their order, and shall briefly notice their functions and connexions. It should be remembered that they are all double, that is to say, that one of each name exists on either side of the brain. The brain is divided into two hemispheres by the falx, and the opposite sides are connected by commissures.

But this rather belongs to the anatomy of

the brain, of which we cannot speak particularly at present.

CLASS I.—PROPENSITIES.

No. I.—Amativeness.

This is the organ of sexual love. The cerebellum is its seat at the lower and posterior part of the head. It is very small in children, attains its full size between the ages of fourteen and twenty-four, and in old age often diminishes. It is less in females than in males. Dr. Spurzheim says, "It is impossible to unite a greater number of proofs in demonstration of any natural truth, than may be presented to determine the function of the cerebellum." This organ exerts an influence manifestly beneficial, giving rise to politeness and mutual good feeling between the sexes. Like the other faculties, it is liable to abuse. There is a connexion between this portion of the brain and the eyes, so that these sometimes convey all necessary intelligence from the lover to the beloved object.

No. II.—Philoprogenitiveness.

This long name simply imports love of offspring. The attachment of several species, in-

deed of most species, of animals to their young, is worthy of admiration. The instinct of nature, as it has been called in them, is but another name for the activity of this organ. The love of children is innate, arising, not from reason, nor from a sense of duty, but spontaneously. It is larger in females than in males, among all classes of animal existence. It was discovered and established by Dr. Gall. Sometimes it has been deranged; and women under this derangement have imagined themselves mothers, nurses, &c. Were it not for the exercise of this faculty, the condition of helpless infancy would be truly deplorable. It is situated in the posterior extremity of the cranium, above the first-mentioned organ.

No. III.—Concentrativeness or Inhabitiveness.

Dr. Spurzheim observed this part to be large in those animals and persons who seem attached to particular places, and hence named it inhabitiveness, or sense of habitation. Mr. Combe observed that some persons possess a natural facility of concentrating their thoughts and feelings, without the tendency to distraction by the intrusion of ideas, or emotions foreign

to the subject under consideration; and finding this portion large in such persons, has called it concentrativeness. Dr. Spurzheim does not admit this power of continued attention as a primitive faculty, but supposes each organ to have the power within itself of directing its own attention. The truth may be, that this organ comprises two faculties, and that one part of it is concerned in inhabitiveness, and is large in birds of several kinds, and also in animals, while another part is the source of the power of intense attention, as supposed by Mr. Combe; and if this be true, the difference can be readily reconciled. Nothing but observation can decide the question. Abstruse reasoning is not admitted as proof in our science, which is built upon induction. It lies above philoprogenitiveness and between the organs of adhesiveness.

No. IV.—Adhesiveness.

When very large, two anular protuberances will be found above philoprogenitiveness, near the lamdoidal suture. If the neighbouring organs are large, then only a general fulness will be observable. "This faculty gives rise to the instinctive feeling of attachment, and causes us to experience the greatest delight in a return of affection." It

prompts to attachment, even to inanimate things;—hence the love of the girl for her doll, and the devotion of the adult for his country and familiar institutions and manners. Patriotism is a compound emotion, and embraces benevolence, conscience, and fortitude. Morbidly acute, it produces home-sickness and country-sickness in those who are banished from their native land and the home of their youth. The soldier on the field of battle dies remembering his home, and sweet recollections of his distant country return to his mind, with mingled sweetness and regret. This organ is larger in women than in men. Those in whom it is largely developed, become mutually good friends, while those in whom it is deficient may have many acquaintance, but they will never enjoy the delights of pure friendship. In the inferior animals, as the dog, for instance, it exists oftentimes very strongly marked. It is the bond of union, and causes animals to herd together, and maintains harmony and peace.

No. V.—Combativeness.

This is the propensity that leads to combat. I think it can be better understood by viewing it in relation with destructiveness. It is placed partly behind the ear and above the mastoid process.

No. VI.—Destructiveness.

Above the orifice of the ears, giving the disposition to destroy. Combativeness inspires courage, and, when properly directed and controlled by the moral and mental powers, enables us to maintain the right and the truth. It is indispensable to the formation of an energetic character. Its undue excitement leads to war. Warlike nations have combativeness and destructiveness large. Combativeness gives resolution to meet danger unappalled, and to resist it; destructiveness renders the onset perilous and terrible. Combativeness enables us to encounter difficulty, and, having overcome it, is satisfied; destructiveness prompts us to exterminate our adversaries. Destructiveness gives energy to the will, and, if combined with firmness, results in persevering activity in the pursuit of any object.

Children frequently exhibit the possession of destructiveness and of combativeness. Their fondness for soldiers and warlike display, and their tendency to destroy their playthings, are evidences of the activity of these organs. In men, these faculties give the propensity to witness battles, either of other men, or of the inferior animals. To destructiveness must be

attributed the desire to see a fellow being suffer the extreme penalty of human law; and I am sorry to add, this desire is by no means confined to the stronger sex. This has been regarded as unaccountable. Phrenology reveals the cause of the fact, which is too notorious to be disputed. Destructiveness is large in wilful murderers, and therefore was at first called the organ of murder. Now phrenologists ask for *facts*. If the science be not true, certainly it would not be difficult to present one case in which murder had wilfully been committed by a person of comparatively small destructiveness and large benevolence, with an ordinary endowment of the mental and moral faculties. Such a case, however, never has been adduced! If we compare the head of an herbivorous animal with that of a carnivorous one, we shall at once perceive how much the head of the latter exceeds in size the head of the former at this particular part of the brain.

The pleasure taken by the ancient Romans in gladiatorial games depended upon their large destructive organs. The spectators were by no means the refuse of the people, but the intelligent and the illustrious composed no small portion of the admiring and almost enraptured assembly. Even the vestal virgins had their appropriate seats, and all classes

seemed equally to enjoy the bloody spectacle. The agony and death both of men and beasts contributed to the general excitement. Modern civilization has abolished these cruelties.

No. VII.—Constructiveness.

This is the faculty of construction. It is an essential ingredient in mechanical ingenuity. It gives birds the capacity for building nests, and beavers their wonderful instinct in constructing their convenient habitations. Combined with ideality and causality large, it bestows the taste for ornamental architecture. Neither the hand nor the employment of any tool or instrument will supply the deficiency of size in this organ. They are not the power, but simply the means by which architectural designs, originating in this faculty, are carried into execution. It seems to be altogether wanting in such animals as make no attempts at building or any kind of construction. It lies in front of destructiveness, and is covered by a considerable mass of flesh or muscle, for which due allowance should be made in estimating its size.

No. VIII.—Acquisitiveness.

At first this was denominated the organ of theft, or propensity to steal. This being only the abuse of the faculty, the name was changed to the present very appropriate appellation. The function of it is the desire to accumulate.

When properly restrained and directed by the higher faculties, it leads to frugality and well-ordered economy. When uncontrolled and of high activity, it hurries its votary into dishonesty and shame. Some persons have almost an irresistible propensity to steal, even when their circumstances and rank in life would seem to preclude all possibility of such a crime. This organ is large in misers, and is apt to increase with increase of years. For the most part, it should be repressed in children, but, unhappily, some endeavour to foster selfishness, and to smother all generous feelings in their offspring. Phrenologically speaking, such parents repress the action of benevolence, and stimulate acquisitiveness. This is the reverse of what ought to occur. There can be no danger that mankind should be too much disposed to deny themselves for the benefit of others. Selfishness will grow and spring with sufficient luxuriance, uncultivated,

and, like the poisonous upas, spread its baleful vapour on all around. This organ is found in several animals, as in the squirrel tribe, and in monkeys, and also in some birds; hence domesticated crows, &c. are often found to be arrant thieves. Drs. Gall and Spurzheim present us with many interesting anecdotes respecting the organ under consideration. It is placed somewhat behind and above constructiveness and ideality.

No. IX.—Secretiveness.

Immediately above destructiveness we find this organ, which bestows the instinctive feeling of desire to conceal our opinions, actions, and wishes. When too large, it leads to hypocrisy. It is the organ of what is commonly called cunning. It contributes to form a prudent character, and is an essential ingredient in the constitution of human nature. "It prompts," says Dr. Gall, "the general of an army to use stratagem to deceive the enemy, while it leads him to conceal his movements and enterprises, to make false attacks and counterfeit marches." Manifestations of the faculty in the insane are described by authors on that disease. The cunning shown by them in concealing their own state is often truly astonishing.

CLASS II.—SENTIMENTS.

This class corresponds to the emotions of metaphysicians. Some are common to man with the inferior animals, and others are peculiar or proper to man. These emotions or affective powers are numerous;—they do not form ideas or think, but feel; they are blind, and require to be directed by the intellect enlightened by knowledge.

No. X.—Self-esteem.

It is situated at the summit of the posterior part of the head: it inspires the feeling of self-esteem and self-satisfaction, and, when in excess, produces pride and arrogance. A due endowment produces that degree of complacency with our own character and value, which leaves the mind open to the enjoyment of the bounties of Providence, and the amenities of life. It aids in giving dignity in the eyes of others, and restrains from low and degrading vices, and thus is productive of excellent results. It is usually large in statesmen and in conquerors. In some animals, such as horses, turkey cocks, &c., it is manifestly in operation. The noble steed shares with his rider the pleasure and the pride, as

Pope says. When this part of the brain is disordered, men imagine themselves frequently to be princes, kings, &c. Some even fancy themselves angelic or superhuman beings. It was under the influence of this infatuation that Menecrates imagined himself the son of Jupiter, and requested Philip, King of Macedon, that he might receive divine honours. Philip, willing to humour him, invited him to a feast, and placed him at a table furnished with incense while the other guests were entertained with more substantial fare. At first he was highly delighted; but, growing hungry, he felt himself to be but a man, and withdrew in his right understanding. Thus Philip became a judicious physician.

No. XI.—Love of Approbation.

Placed on each side of number X., and differing from it as vanity does from pride. It bestows the desire to please and to be agreeable. It is large in females, and is an ingredient in an amiable character. If too large or too active it occasions a fidgetty anxiety to know what others will think and say of us. Combined with large secretiveness it gives origin to unmeaning compliments. It is possessed by the lower animals, and several of them evince tokens of pleasure when caressed. Children are

commonly much influenced by it, and therefore its proper direction and exercise require great attention on the part of parents and teachers. It is a powerful motive of action, and should be directed, therefore, to pursuits truly noble and beneficent. Never should it be allowed to supersede the dictates of reason or the approbation of conscience. Public applause highly gratifies this feeling in those who have it large, and some require no other reward for services rendered to the public. It is generally large in popular public speakers, and is perhaps a necessary stimulus to the orator. It affords a means of government in the education of children, and needs constant address on the part of educators, lest, on one hand, it be immoderately gratified, and be made to "grow on what it feeds on," and, on the other, lest it be too much crossed and outraged by injudicious treatment, or unmerited reproach.

No. XII.—Cautiousness.

This lays the foundation of the cardinal virtue of prudence. Sometimes it degenerates into cowardice. It is large in children; hence their timidity, which is not unfrequently aggravated by the frightful tales told them of witches, ghosts, and robbers. I am confident that I have found this portion of the brain

diseased, and giving rise to melancholy and low spirits, attended with an indefinable kind of dread or anticipation of evil. It lies partly over number V. and IX., and occupies the centre of the parietal bone.

No. XIII.—Benevolence.

Its name indicates its function. Situated at the upper part of the frontal bone, and forming the summit of the forehead. It is a source of happiness to the possessor—making him realize the "luxury of doing good." Liberality of sentiment flows from it, as from a fountain. Adhesiveness gives us individual attachments, but benevolence binds us to our species, and produces kindness towards all men. It exists in the lower animals, and, when large, renders them gentle and docile. It can be recognised in the horse, by a fulness in the centre of the forehead. Horses which are deficient in this organ will be ill-tempered and vicious. It is sometimes morbidly excited in man, and a wasteful expenditure and giving away of property is often the first symptom of insanity.

No. XIV.—Veneration.

At the middle of the coronal aspect of the head. It prompts to the feeling of reverence towards superior beings. This feeling is innate. Nations the most savage and unenlightened have some idea of a superior power, and follow some form of religious worship. "It is," as Dr. Gall observes, "an indirect proof of the existence of God." The Creator has bestowed it, and is himself the proper object of its exercise. This organ also produces the feeling of awe on viewing ancient majestic works of art. The lofty mountain, the deep valley, the yawning abyss, and the mighty cataract, call it into activity. When misdirected, it leads to superstition. It is usually largest in females.

No. XV.—Hope.

This is located on each side of firmness, and inspires delightful anticipation of the future. It gilds and adorns every prospect. Large and active in youth, its possessors spring forward with vigour in the race of life, and are only repressed by the hard lessons of experience. It has been sung by the poets, and rejoiced in by all. Deprived of this faculty life would be a blank, and existence a curse.

No. XVI.—Ideality.

This is the organ of poetry. It is on the side of the head above VII. It is found large in celebrated poets, and in many popular orators. Those in whom it is small can scarcely form any conception of its true function. It inspires enthusiasm and ardour in pursuit of the beautiful and romantic. It delights in imaginary excellence.

Wonder is in the neighbourhood of the above organ, but is not numbered in Mr. Combe's plates. Dr. Spurzheim regards it as established, calling it marvellousness, and we have numbered it XXXIV. It disposes mankind to admire, to be astonished, and to believe in ghosts and supernatural events. It lies in front of hope, and obliquely above ideality. Those who have it very large are disposed to see apparitions.

No. XVII.—Conscientiousness.

Upwards from No. XII. and backwards from No. XV. The discovery of this organ is attributed with justice to Dr. Spurzheim. It is the organ of conscience. When misdirected, it may make a conscience of unimportant matters, when very deficient, honesty and fidelity will be wanting. Philosophers

have been divided in opinion whether man has any conscience naturally, or moral sense at all. Conscientiousness requires to be enlightened and instructed. It were as absurd to suppose man destitute of a faculty to feel moral differences, and then attempt instructing him in morality, as to endeavour to impart a knowledge of the various colours of the rainbow to a person totally destitute of eyes.

No. XVIII.—Firmness.

It is at the top of the head between self-esteem and veneration. It bestows decision of character. Perseverance in enterprise and coolness in danger attend him who possesses it large. In excess, it leads to self-will and obstinacy. In deficiency, it leaves us a prey to circumstances, and renders us fickle and changeable.

Note.—The faculties of veneration, hope, ideality, with wonder and conscientiousness, have been regarded as peculiar to man, and as constituting the superiority of his moral nature. Mr. Combe says, these convolutions of the brain are entirely wanting in the inferior animals. On this subject I entertain some doubts. Do not animals exhibit firmness? and is not even "dogged obstinacy" a proverbial expression for unreasonable self-will? Does not the fear

of man arise in some degree from an obscure or rudimentary feeling of veneration towards the lord of creation, as his own pride has called him? Does not the dog hope for the approbation of his master, and the horse for rest and refreshment after his daily labour; or are these the operation simply of fear and the result of habit? Is conscientiousness, or a sense of right and wrong, altogether wanting? It seems to me that it is chiefly, if not entirely, in the possession of this last faculty that man is distinguished from the brute. I am inclined to believe that animals have much more intelligence than is usually attributed to them. But, after all, these are mere speculations, and the inquiries can be answered alone by experience.

CLASS III.—INTELLECTUAL FACULTIES.

Before I proceed to the enumeration and description of the organs which compose this class of important endowments, it will be necessary to notice the organs of the senses, as they are called. These are all external to the brain, and brought into connexion with it by means of appropriate nerves. External objects are presented to these sensitive organs, and impressions made upon them, or rather upon their nerves, are transmitted to the brain, which

forms ideas, or in other words perceives their existence and properties. The internal organs in the brain really take knowledge of these external things, and reflect, or judge of their relations—hence are subdivided into knowing and reflecting organs.

The external senses are the eye, the ear, the nostril, the tongue, and the skin. The eyes see, the ears hear, the nostrils smell, the tongue tastes, and the skin feels. Thus, we have the sense of sight—hearing—smelling—tasting—and touch, or feeling. All these are capable of improvement, and are all instruments or means by which we are brought into relation with the external world. These afford inlets for knowledge, which is received, and digested, as it were, and incorporated by the brain; and thus eternity is impressed upon knowledge. It becomes part and parcel of the soul, and is therefore more precious than rubies. "*Wisdom is the principal thing.*"

PART I. OF CLASS III.—PERCEPTIVE FACULTIES.

No. XIX.—INDIVIDUALITY.

This organ since its discovery has been divided into individuality and eventuality. When the upper portion of it, or eventuality,

is large, it gives the power to observe facts and occurrences with facility, and of remembering them long and distinctly. Individuality, the lower portion, takes cognoscence of persons and things. Together they confer a talent for minute observation—hence their importance to the natural philosopher, to the chemist and the historian. They enable the counsellor or advocate to apprehend the various topics of his argument, as well as to recollect the statements of his adversary or of the witness. These organs ought to be well developed in the physician; accurate observation of symptoms, &c. is indispensable to his success. Persons who have these organs large, and the reflecting organs deficient, may acquire much learning, but will never become profoundly wise. They may collect the thoughts of others, but will not be deep thinkers themselves. They dwell on small circumstances and minute events, but do not form broad, and enlarged, and comprehensive views. These organs are situated in the middle of the forehead, extending upwards from the root of the nose.

No. XX.—Form.

This lies between the orbits of the eyes at the root of the nose. It gives knowledge of the configuration or form of bodies. It is useful in the arts, especially in engraving,

painting, sculpture, &c. Children whose eyes are widely separated are fond of drawing, and often show a talent for these employments.

No. XXI.—Size.

It takes notice of the size and proportion of bodies, gives capacity for perspective, and informs us of the relative distance of bodies. It is a small organ.

No. XXII.—Weight.

This gives the sense of equilibrium, and forms conceptions of the gravity of things. It is affected in intoxication, and probably an irritation commenced here is the primary link in the chain of nausea or sea-sickness. With the last it is a small organ, and lies in the vicinity of the eyebrows, near the internal angle towards the nose.

No. XXIII.—Colouring.

The eyes do not conceive of colours, of their harmony or discord. This organ views the glorious spectacle produced by the variety and arrangement of colours. Some people, with no defect in their eyes, cannot discern the differences between colours. Mr.

Combe gives several cases, and I have heard of a gentleman who purchased and wore scarlet pantaloons, supposing them to be drab. "The faculty of colour is necessary to painters, enamellers, and to all who are in any way occupied with colours. It is through its agency that we are charmed with the beauty of the flower-garden, and the variously tinted landscape, and show good taste in the choice of colours for our dress, and the furniture of our houses." Its seat is about the middle of the eyebrow.

No. XXIV.—Locality.

This imparts the power of recalling places to the memory. It is large in eminent mathematicians. Where it is deficient the person is easily lost or bewildered. It is possessed by the lower animals. Sheep and dogs frequently return to their homes after having been carried a long distance. The superiority of one of Dr. Gall's companions in finding places and remembering localities first called his attention to this organ. It produces desire to travel and see distant places. It is above size, and extends to the middle of the forehead on either side. It was very large in Capt. Cook, the circumnavigator.

No. XXV.—Order.

This gives the love of arrangement. It is gratified when every thing is in its place, and suffers when confusion reigns. It is useful to authors and orators. It is essential to neatness. When too small, the affairs, the clothes, and the furniture are never as they should be—hence its importance to the female, and to the order and harmony of household arrangements. It lies next to colour, over the orbit and under the eyebrow.

No. XXVI.—Time.

The ability to conceive of time, and of remembering circumstances connected by no link but the order of succession, is the proper function of this organ. Time in music is recognised by the same faculty. The deaf and dumb frequently can keep good time in dancing, thereby proving that the hearing is not the source of this power. It is a special organ.

No. XXVII.—Numeration.

The organ of number includes whatver relates to calculation, unity and plurality, &c.

Remembrance of dates and of chronology depends upon it. Those who have it small cannot call to mind numbers, nor readily perform the operations of arithmetic. It is situated at the external angle of the eye.

No. XXVIII.—Tune.

It is large in those fond of music, especially in those skilled in the art of musical performances. The faculty of hearing in general and this faculty are distinct. Those who can hear acutely often are entirely destitute of any relish for music, and incapable of distinguishing harmony from discord.

No. XXIX.—Language.

This was the first organ discovered, and its history and location have been already given. It enables us to express our ideas in words. It confers ability to learn different languages. Those who are deficient in this organ, although men of talent and of information, make but a poor figure in the world. Those, on the contrary, having it largely developed with a good endowment of the knowing faculties, often pass for men of greater abilities than they really are. It is usually large in females. Dr. Spurzheim supposes it consists

of several portions, one of which is devoted to proper names.

PART II. OF CLASS III.—REFLECTING FACULTIES.

No. XXX.—COMPARISON.

It gives capacity for perceiving resemblances, similitudes, and analogies. It takes a wide range. It is highly useful to orators and authors, enabling them to present their subject in an attractive form, and to embellish it with beautiful or splendid illustrations, especially if ideality be large. It is situated in the upper middle part of the forehead. It is more rarely deficient than any other of the reflecting organs. The Scriptures are replete with comparisons, figures, and similitudes. It must have been large in the author of Pilgrim's Progress.

No. XXXI.—CAUSALITY.

It prompts to inquiry respecting the cause of phenomena, and thus leads us to admit a great primary Cause or Deity. The power of reasoning, and of drawing inferences, is possessed in very different degrees by different individuals. Individuality and comparison

take cognisance of things, and causality searches after the cause of their existence, relation, and dependence. It is large and active in men distinguished for great mental power. Such were Socrates, Bacon, Kant. This organ is the fountain of resources. It enables us to apply our knowledge, and confers the ability to think deeply and to argue logically. Causality, individuality, eventuality, cautiousness, and firmness, form the stamina of true wisdom.

Some, it is true, pass for wise men, in whom this organ is not very much developed; but, when strictly examined, they will be found to be men of information, having large knowing organs, rather than men of great sagacity. They are clever and useful, but never give tone to their age. They acquire information, and if language be full, they can readily communicate it to others, but are not original thinkers.

If the animal propensities are very large, while the moral sentiments are deficient, and causality large, the person so constituted probably will be a ringleader in iniquity. If the propensities are moderate, the sentiments small, and this organ full, the man will be distinguished for mental ability, but his sincerity and integrity may be questionable. If the propensities be moderate, the moral powers large, and the knowing and reflecting organs also large, the individual so endowed will, unless

circumstances be very unfavourable indeed, attain the full perfection of his nature. Moral worth is as essential to true greatness as intellectual ability. Causality lies just outside of comparison.

No. XXXII.—Wit.

"Every body," says Mr. Combe, "knows what is meant by *wit*, and yet no word presents more difficulty in its definition." The moderate size and exercise of this organ induces a current of pleasing thoughts through the mind. It was first called "gayety," and seems peculiar to man. Dr. Spurzheim regarded it as a moral feeling rather than an intellectual faculty; but the Scotch phrenologists have classed it with comparison and causality. By these gentlemen, especially by Mr. Scott, comparison is supposed to take notice of similarities and resemblances, and wit to be occupied with differences and contrasts; while causality, lying between them, judges of connexion and causation; and thus collectively the three are considered the highest manifestation of intellect. Accordingly, in the busts of celebrated statesmen and philosophers, these organs, occupying the superior portion of the forehead, are represented large. Even the statues of heroes and of the gods among the ancient Greeks and

Romans, possess this configuration. Whence did this arise? Evidently from the study of nature. Such men as were distinguished for intellectual power were observed by artists to have large foreheads, and as the gods were supposed to excel men in understanding, they likewise were represented with ample brow and expanded front.

No. XXXIII.—Imitation.

Children and the young of many animals are prone to imitation. It is important, therefore, that children should have good examples set before them. This organ is large in good mimics and actors. It is situated above causality and next to benevolence externally. When large, and benevolence also large, the upper part of the forehead will be full and handsomely rounded. This, in the monkey and some other animals, appears as a propensity rather than an intellectual faculty; and in man, perhaps, it ought not to be regarded as an attainment of the higher order of excellence.

No. XXXIV.—Wonder, see page 27.

USES OF PHRENOLOGY.

We have passed in review the several organs, and pointed out their specific functions—we have seen that man is a compound being, not only composed of body of various parts and structures, and of mind in a mysterious connexion, but also that the mind itself embraces several classes of faculties, and that each of these faculties has its appropriate seat in the brain. Such is phrenology! Some there are who are ever ready to inquire, "what is the use? where is the utility? &c." To such, and all others, phrenologists reply, that TRUTH is valuable for its own sake, and ought always to be so considered. Knowledge of truth is not only power, but happiness,—not only a means, but an end. Here we might rest our defence, but we are not without an answer of a different kind. I believe that the science is of immense importance, and I will briefly point out some of its uses.

Phrenology is of paramount importance in its influence upon medicine, law, education, and the general welfare of mankind.

In the treatment of the insane, a knowledge of phrenology is absolutely indispensable. This

is now beginning to be understood. In most forms of mania, one or more of the primitive faculties are diseased, and phrenology explains the seat of the lesion, and exhibits the nature and extent of the operation, whose result is erroneous judgment or morbid feeling. Thus it unveils the true theory of insanity. Is not this an important benefit? Who is there, having a friend, brother, parent, suffering under this dreadful malady, that could undervalue the light which phrenology sheds upon mind, in either its healthy or diseased state? Is it of no use to be put in possession of such a means of combating mental disorder, and of restoring the insane to their friends, to their usefulness, to themselves? Let the inmates of the lunatic asylum answer. Imagine an interval in their madness, in which this question should be put to them, and what think you would be the reply?

Nor is phrenology less important in a legal point of view. The question of insanity is often involved in criminal proceedings. Surely, every means of investigation, promising hope of success, where the life of man is jeoparded, should be hailed with joy, and employed with understanding and zeal. Some one faculty may be diseased, while other faculties are in healthful exercise; and we may be enabled, by an acquaintance with this subject, to determine to

what extent such partial derangement ought to be a shield from punishment for any crime committed in such circumstances. To deprive a person of life, who is a suitable inmate of a lunatic asylum, is revolting to every feeling of humanity. Here, then, our science appears the friend of the most miserable and pitiable of the human family. But this is not all. A skilful phrenologist would be able to detect, with a considerable degree of certainty, any imposition that a knave or criminal might attempt to make. Thus the ends of justice would be answered. Not only criminal legislation, but legislation of every kind, might receive much assistance from a knowledge of the true constitution of man. Political economy also draws largely upon the stores of phrenological truth, in its endeavours to promote the best outward interests of man; but I cannot dwell upon this interesting relation of two sciences.

Education will eventually owe much to phrenology. Physical education, which prepares the body for activity and usefulness, demands far more attention than it has hitherto received. The mental powers should not be too early tasked. Let the young enjoy the springtide of life. Exercise, and sport, and play, compose not merely their delight, but best good. By exercise, their forms are expanded, their

organic structure developed, and their muscles strengthened. Confinement to a sitting posture, and constant attention to books, are altogether wrong, and utterly injurious. Moral culture has not yet obtained that assiduous care which its importance demands. Phrenology, having discovered the mental and moral organs, and having ascertained that they exist in different relative proportions in different individuals, reveals the correct principle and plan of education. Every child should be educated in accordance with his physical, moral, and intellectual constitution. Some faculties require restraint, others to be urged into action. It is absurd to endeavour to qualify children for such stations in society as nature never intended they should occupy. A uniform system of education is as ridiculous as it is nugatory.

The knowing faculties should be directed to the acquisition of information, and the reflecting faculties be taught to compare, analyze, and determine. A person of great muscular power and small mental endowment, ought to be trained to hard labour. He is fitted for it. It is his proper calling by the voice of nature. He who possesses superior moral worth, or mental greatness, with less physical force, owes it to himself and to mankind to take the exalted place assigned him

in the scale of being, and to devote himself to the cultivation and improvement of his fellow creatures, in some department of usefulness or other.

The present system of education often reverses all this; it is of course absurd and detrimental. Phrenology is destined, soon or late, to revolutionize the common course of education, and to render man, physically, morally, and mentally pre-eminent in this lower world. Compared with the present, of such a consummation it may be said, that men will become wiser and better—"NON DOCTIOR, SED IMBUTUS MELIORA DOCTRINA."

In conclusion, we may say, that phrenology has unfolded to man his true character as a moral and intellectual being, and has taught him the important truth, that his highest happiness, and best interest, as well as his reputation and consciousness of rectitude, lead him to repress the animal propensities of his nature, and to cultivate those nobler faculties, which give him the dominion over the creatures, and, to a considerable extent, the events which pass before him. The Creator intended the moral sentiments and the mental powers should have the supremacy, and constituted man in such a manner as to enable him, by the exercise of these talents, to enjoy himself, whilst he benefits others. This is the true, the only true

theory, of morality; and when it is well understood, and diligently practised, the rich and glorious imaginations of the poet and the philanthropist will be literally realized. Mankind have hitherto supposed that their own interest was to be purchased at the expense of the welfare of others, and have acted accordingly. What wonder, then, that violence, and strife, and bloodshed, form so large a portion of the history of the human race! This error has been adopted by the governments of the earth, and is as mischievous in national diplomacy as in the social circle. But a brighter dawn has arisen upon the destiny of man, and he will yet become wise and virtuous, and therefore happy.

DIRECTIONS

FOR

SURVEYING

AND

MEASURING THE HEAD.

As it is believed that size bestows power in proportion to its extent, it is necessary that the relative size of the organs should be known. From the situation of the various organs, as already explained, and especially from a careful examination of the plate, the learner can readily recognise, in the heads of those whom he may wish to examine, the proportion which the animal propensities, the moral sentiments, and the intellectual faculties, bear to each other. If there is a greater quantity of brain behind the ear than in front, and if the base of the head is larger than the superior part, it may be inferred that the lower faculties or propensities predominate. If, measuring from the hole of the ear to the top of the head, the height be large, then the moral sentiments must

be well developed. If the space from the ear to the eye-brows be long, the perceptive faculties are large: and if the space from the ear, not only to the eye-brows, but to the upper portion of the forehead, is large, and the forehead broad, in this case the superior intellectual faculties,—as comparison, causality, and wit,—will be found in great power and perfection. The orifice of the ear, therefore, may be regarded as the point of departure in a general survey of the head. The absolute size of the various organs may be ascertained by means of calliper compasses, which will measure the distances of them from the *medulla oblongata*, or that part of the brain in the base, from which they all originate. The phrenologist also measures their width with a considerable degree of accuracy:—thus, if the organs of ideality, for example, measure, across the forehead, over five and a half inches, they may be considered large, or rather large.

The following expressions of size are employed,—viz. very small, small, full, rather large, large, very large, according to the size of the organs respectively.

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