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# PHRENOLOGICAL CHART.

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BY O. S. FOWLER,

PRACTICAL PHRENOLOGIST.

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## THE PRACTICAL UTILITY OF PHRENOLOGY.

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

\*Phrenology is demonstrated by such an incalculable amount of physical facts, that it is justly entitled to a rank among "the other sciences," until these facts are explained on other than phrenological principles. The *onus probandi* is thus thrown upon those who question its truth.

† From the Lutheran Observer.

### PHRENOLOGY TESTED.

We this morning witnessed a practical exhibition of the principles of Phrenology, which was exceedingly interesting, and in our view, furnished very strong evidence in favor of its claims on public confidence. It is pretty generally known that Mr. Fowler is at present engaged in delivering a course of lectures on this subject at the corner of Baltimore and Gay streets; last night his lecture was attended among others by the editor of this paper, who it may not be amiss to observe, has always been decidedly opposed to Phrenology. We were, after the lecture, introduced to Mr. Fowler, and a controversy immediately ensued. At the close of the discussion, we took the liberty to remark that we had two sons, one 15 and the other 13 years of age;—that if Mr. F. thought proper to examine their heads, and could give a correct description of their intellectual and moral character, we would yield to all moderate pretensions of phrenologists; but nothing short of facts—plain positive facts, could convince us. Mr. F. assented to this proposal, and was perfectly willing, so far as he was concerned, that the science should stand or fall by this test. Accordingly, this morning, accompanied by a few respectable and literary gentlemen of this city, we conducted our sons to Mr. F.'s room at the corner of Baltimore and South Charles streets; having previously prepared a written description of the mental qualities, dispositions, &c. of the lads, with a view to compare it with what Mr. F. should remark concerning them. Mr. F. had never before seen the boys, but immediately commenced examining their heads, and describing their characteristic traits minutely, fully, and unequivocally; when finished, his delineation was compared with that previously written for the occasion, and strange as it may appear, there was a most striking and astonishing coincidence, with but one single item of discrepancy. Although we had heretofore been not only a sceptic, but often ridiculed the pretensions of Phrenology, we were staggered and astounded; our surprise was beyond measure, and we hesitate not to declare that we are now convinced that there is indeed a most momentous reality in the matter; and contrary to our inclination, and in opposition to our deep rooted and cherished prepossessions, we are constrained to admit that Phrenology is indeed a science based upon sound and irrefragable principles, and well worthy the attention of all, and especially of teachers, ministers and others concerned in educating and meliorating the condition of men. This, we believe, is also the opinion of all the gentlemen who attended to witness the interesting scene. After the lads had been pronounced upon, we ourselves and our friend, Mr. —, sat down and were examined; and it is conceded on all hands, that Mr. F. was not less successful in our cases than in relation to the boys. The whole company departed highly gratified, and immensely astonished at the disclosures made by Phrenology. Nothing but facts, stubborn and irrefutable facts, could have produced

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 he is, and what occupation he is qualified to pursue with success. In this way, happiness and prosperity might be made to abound where poverty now maintains its iron, if not vicious, sway, and heart-rending failures be exchanged for heart-rending 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.†

the conviction and amazement which evidently possessed the minds of those present.

Mr. F. manifestly understands his favorite science, and is withal an agreeable and interesting lecturer. We now verily believe that great injustice has been done to this department of useful study, and to those who, in spite of the taunts and jests of opponents, are zealously pursuing it. Phrenology is destined to rise and become extensively useful, and as truth is mighty, and will ultimately prevail, so this branch of learning, must eventually triumph over every obstacle, and maintain a high rank in the circle of science.

*Extracts from an account of a public examination in Baltimore.*

The science of Phrenology, as promulgated in our city by Mr. Fowler, has met with not a little opposition and ridicule. To satisfy the incredulous, therefore, of its truth, as well as more firmly to establish the faith of new converts, Mr. F. proposed publicly to meet his opponents, and to put Phrenology to the most rigid and scrutinizing test; and with that intent got up a meeting in the Lecture Room of the Baltimore Lyceum, on Thursday evening last.

His first test was, to examine before the audience (which was very large), the phrenological developments of two twin brothers, and to give their characters. The twins are children, aged 5 or 6, whose education and training have been alike, but whose dispositions and talents widely differ—the sons of a highly respectable professional gentleman of our city. It being known by the testimony of their respectable parent, that Mr. F. had never seen either of the boys, nor heard one word about their respective characters, only that they differed, their presentation before the audience produced not a little anxiety and excitement; enough, at least, to evince the intense interest taken in the examination by the respective partizans who had previously declared either for, or against Phrenology. With a boldness and intrepidity which nothing but the highest confidence in his abilities, directed by true principles, could inspire, Mr. F. proceeded with the examination, describing, as he went along, in strong, plain, and unequivocal terms, not only their most prominent points of character, such as their respective dispositions, including their passions, temperaments, propensities, and the like; and, also, their respective talents and abilities, but he went even into detail, and minutely described many of the nice shades of difference in their habits and modes of thinking.

As soon as Mr. F. closed his examination, the father of the children, in an audible voice, read to the audience a minute and eloquent description of the character of each of the boys, as he had previously written it out; and by comparing his description with that given by Mr. F., it appeared that the two differed, on all the numerous points of character described, only in one slight particular, viz. Mr. F. had attributed to one, more generosity than the parent supposed him to possess.\* The victory

\*The mother, on learning my decision, remarked that I was right; and said that the lad had more Benevolence than the father gave him credit for. I had this from O. S. FOWLER.

[See third page of cover.

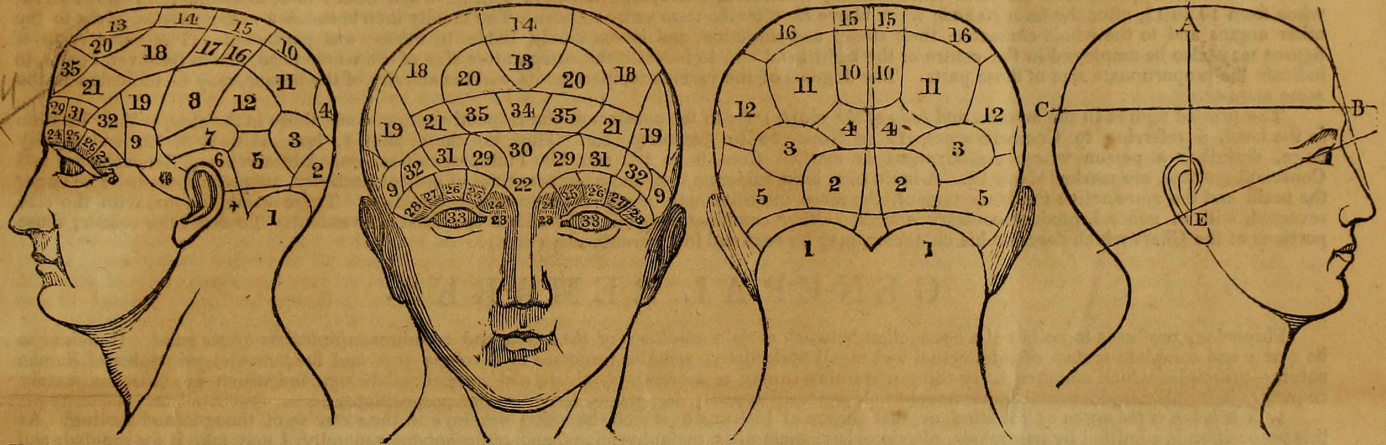
# PHRENOLOGICAL

# CHART;

4-12-32

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

By **O. S. FOWLER**, Practical Phrenologist.



## NAMES, NUMBERS, DIVISIONS, AND RELATIVE SIZE OF THE ORGANS.

### AFFECTIVE FACULTIES.

#### GENUS I.—Propensities.

1. AMATIVENESS.
2. PHILOPROGENITIVENESS.
3. ADHESIVENESS.
- † INHABITIVENESS.
4. CONCENTRATIVENESS.
5. COMBATIVENESS.
6. DESTRUCTIVENESS.
- \* ALIMENTIVENESS.
- † VITATIVENESS.
7. SECRETIVENESS.
8. ACQUISITIVENESS.
9. CONSTRUCTIVENESS.
10. SELF-ESTEEM.

11. APPROBATIVENESS.

12. CAUTIOUSNESS.

#### GENUS II.—Sentiments.

13. BENEVOLENCE.
14. VENERATION.
15. FIRMNESS.
16. CONSCIENTIOUSNESS.
17. HOPE.
18. MARVELOUSNESS.
19. IDEALITY.
20. IMITATION.
21. MIRTHFULNESS.

### INTELLECTUAL FACULTIES.

#### GENUS I.—Perceptive Faculties.

22. INDIVIDUALITY.

23. FORM.

24. SIZE.

25. WEIGHT.

26. COLORING.

27. ORDER.

28. CALCULATION.

29. LOCALITY.

#### GENUS II.—Knowing Faculties.

30. EVENTUALITY.
31. TIME.
32. TUNE.
33. LANGUAGE.

#### GENUS III.—Reflective Faculties.

34. COMPARISON.
35. CAUSALITY.

☞ The Senses of Feeling, Seeing, Hearing, Tasting, and Smelling, are also included.

BALTIMORE:  
JOHN W. WOODS, PRINTER.  
1836.

## 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 thus has 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, and thus not only save the reader's time, but also convey a more clear and tangible view of the faculties, *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 as full, as definite, as complete a view of Phrenology, as from even the large works on this subject. How far he has succeeded is left to the decision of the candid, *thinking* reader. Nearly all the combinations, which are, by far the most important part of Phrenology, are *original*!

## EXPLANATION.

Figures, ranging in a scale from 1 to 15, may be placed in the margin of the columns to indicate the proportionate size of the Phrenological organs, and consequent strength of the corresponding faculties, in the *same* head, but *not* in *different* heads. Whenever any organ is marked from 1 to 3, read its description after the term *VERY SMALL*; when from 4 to 6, after the term *SMALL*; when from 7 to 9, after the term *MODERATE*; when from 10 to 12, after the term *LARGE*; when above 12, after the term *VERY LARGE*. The faculty then becomes a *ruling passion*, gives to the other organs and to the whole character, their stamp and direction, and is extremely liable to excess and perversion. The same scale of figures may also be employed in the centre of the right hand cut, to indicate the comparative size of the whole head, and in its several parts, to indicate the proportionate size of those parts. The degrees of the various temperaments, and the activity of the organs, may be indicated in the same manner.

The printed figures in the *margin*, and *body of the chart*, refer to the *numbers* of the respective organs; and those in the *cuts*, to their location in the head, 5 referring to Combativeness, 17 to Hope, 35 to Causality, &c. Thus the clause after 1, large, with 2, 3, 13, and 16 very large, describes a person whose Amativeness is marked from 9 to 12, and his Philoprogenitiveness, Adhesiveness, Benevolence, and Conscientiousness, are marked above 12. A brain of at least moderate size, and a temperament of ordinary activity, are presupposed. The larger the brain and the more active the temperament, the more intensity may be attributed to the descriptions. These combinations, with the size reversed, will, in general, produce contrary effects. Other combinations, might be added to almost any extent. To assist the reader, those portions of the Chart which describe his character, may be enclosed in a parenthesis, (thus).

## 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 different 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, therefore, consists of innate and independent faculties, several of which can be in simultaneous action.

3. *These different faculties are possessed, originally, in different degrees of strength, by the same individual*, and also by different individuals. There is a *toto celo* difference between a Shakespeare and a Franklin, a Nero and a Howard, a Raphael and a Washington, a difference which no education could create, nor 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 12, and in the exercise of benevolence, another portion, say that under 13, he must *exercise*, and of course *increase*, that portion under 13, just as much more than that under 12, as he is more benevolent than cautious.

7. *The increase of one portion of the brain more than of 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 *minutiae* of a person's character and talents. The character of the skull may be determined by its vibrations in speaking, the tones of the voice, &c.

\*Mr. R. W. Holt "from Boston;" Mr. Ditmars, who is more noted for his waggery and vulgar witticism, than Phrenological knowledge, and Calvin H. Presto and said that after hanging about my office two weeks from the time he took from me his first lesson in Phrenology, for which he still refuses to pay, styled himself an eminent scholar of the science, in the city of New York, have each copied verbatim, a former edition of this Chart, adding scence a word from any other source—thus, FOWLER complimenting the author but disgracing themselves. Such barefaced plagiarists must eventually receive what they so richly deserve.

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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 of PHYSICAL DEMONSTRATION, by an appeal to NATURE, and to FACTS. Let it be judged at *this tribunal alone*, and stand or fall accordingly. It boldly challenges the most scrutinizing examination. Those who 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* 34 and 35; 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 2 and 22, large 1, 5, 7, &c., but no 33, 34, or 35, which exactly corresponds with the character of that animal. The crow has immense 12, very large 7, large 5, 6, 22, &c.; the fox, cat, and all animals which employ secrecy in catching their prey, possess very large 7, and large 5, 6, and 12; 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 6, and large 5, 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 5 or 6; the dog has very large 29, 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 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 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 and 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 eyes, dark skin, strong and steady pulse, hardness, force, and power, but less activity.

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 *nervous sanguine* 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 5 and 6 of a given size, say 12, with 10 very large, will employ his 5 and 6 to avenge personal injuries; promote selfish interests, &c. with 8 very large, in prosecuting money making plans, and defending property; with 13, 14, and 16, very large, in defending suffering innocence, and punishing the aggressor; in maintaining the cause of truth and justice; in driving forward moral and religious, and philanthropic causes, &c. with large intellectual organs, in pursuing intellectual enterprises with vigor; in debating with spirit, &c. with 10 small, and 3 and 13 very large, in defending friends, while he himself endures oppression. As the combinations of these 35 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 region greatly predominates over the coronal, will have great *force* and *efficiency* of character, a ready talent for business, and study, and strong passions, applied to selfish purposes, but less morality and elevation of feeling, less sentiment and depth of mind; yet with moderate 34 and 35, may conduct and effect important operations. One having the coronal region larger than the basilar, with a full frontal development, will possess goodness without greatness or force of character; morality and 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 development 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 reflecting 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 minutæ; 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 development of propensities, possess a decidedly superior intellect, and be capable of rising to *eminence*; will not only possess talents of a very high order, but also be able to use them to the best advantage, and can both devise and execute projects. One with an 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 number of the primary faculties may be determined by the following process of reasoning: 1. Every operation of the mind must be the exercise of some primary mental faculty. 2. Every primary faculty performs one, and *but one*, class of operations. Whenever, then, we ascertain that there is exercised a distinct class of mental operations, we may infer the existence of a distinct faculty which produces them, and *vice versa*. If we submit any of the faculties to this test, we shall find that the functions ascribed to 1, 5, 8, 11, 13, 17, 19, 30, 35, and all the others, form a distinct, a *sui generis* class, and are consequently the exercise of so many different, innate, and primary powers.

The faculties are divided into two Orders, AFFECTIVE and INTELLECTUAL, and these into several Genera.

## ORDER I. AFFECTIVE FACULTIES OR FEELINGS.

These produce emotions, sentiments, propensities, desires, &c. and constitute by far the largest class of the mental operations. Their action is involuntary.

GENUS I. PROPENSITIES. These are feelings common to men and animals. They stimulate the other organs, impart efficiency to the character, and are located in the posterior inferior, or back and lower portion of the head, where lies nearly all the brain of animals.

1. **AMATIVENESS.** *Origin of the attachment and love of the sexes.* It prompts many of those kind attentions and obliging manners which the sexes are accustomed to show each other; greatly increases their mutual attachment and tenderness; gives correct ideas of taste and propriety in whatever concerns the other sex, and secures a kind and genteel treatment of them—thus promoting, as much as any other faculty, general politeness, urbanity, refinement, kindness, and social happiness. The proper exercise and expression of this faculty, so far from being the least gross or indelicate, is as perfectly inoffensive as that of any other; and so far from being in the least exceptionable, is even indispensable, to a virtuous character; especially when modified by 3, 11, 13, 16, 19, 21, and 35 large. The proper intercourse of the sexes is advantageous to both, by making man civil, courteous, cleanly, humane, condescending, polished, affable, &c. and woman, agreeable, graceful, elegant, accomplished, sensible, and elevated in character, feeling, and purpose. Its influence for good or evil being prodigious, its proper regulation becomes an imperious parental duty. One having 1 MODERATE, is fond of the other sex and of their company, yet not extravagantly so, and passes tolerably well in their society, yet is not remarkable for the strength and power of this passion. One having 1 moderate, and 3, 13, and 16 very large, and 34 and 35 large, exercises more of pure love and virtuous attachment to the other sex than of the mere amative passion—of platonic affection than sexual love, and *vice versa*. This is generally the case with females. One having 1 LARGE, is very agreeable to the other sex; can easily secure their love, and thus gain an influence over them; is a favorite with them, even though possessed of disagreeable qualities, and easily kindles in them the passion of love, because so susceptible of the same passion. One having 1 large, with 3 and 19, also large, is an ardent and devoted, if not passionate lover, and with 15 large, constant, but with 15 small, inconstant; with 2, 3, 13, and 16, very large, is inclined to marriage and pre-eminently qualified to enjoy the family and social relation; is alive to the wants and woes of his family and friends, and considers no sacrifice, demanded by their happiness, too great; with 5 and 6, also large, will boldly defend them, protect their rights with spirit, and severely punish those who injure them, and yet often speak to, and perhaps punish them in a harsh severe manner: with 11 large, desires the approbation of the other sex, and is extremely sensitive to their approbation and disapprobation: with 10 small, and 7, 11, 12, 14, and 16 large, or very large, is extremely diffident if not awkward, affected, and shy in their company: with 8 moderate, and 3 and 13 large, spends money freely for their sake: with 3 and 7 large, may feel the fire of love burning fiercely within, but suppress it, or express it equivocally; but with 7 small, expresses it without reserve: with 3 and 10 large, may be deeply in love, yet be too proud to acknowledge or indulge it: with 3, 11, 19, and 21 very large, and 34 and 35 moderate, prefers the company of the beautiful, gay, fashionable, and accomplished of the other sex, and loves them best: with 3, 13, 14, and 16, very large, that of the virtuous, devout, and religious: with 2, 13, 14, 16, 19, 34, and 35, large, or very large, that of the religious, refined, well educated, and highly intellectual, and almost adores them: with 14 and 16 small, and 10 and 35 moderate, associates with the abandoned and immoral, and with 11 and 19 also large, and 8 small, is predisposed to profligacy, revelry, &c. with 19 and 21 large, delights to joke with and about the other sex, and expresses this passion in a delicate, witty manner, but with 19 and 21 small, in a coarse vulgar manner: with 16 large, is strongly tempted, yet strongly resists; may sin yet deeply repents it, and with 11 also large, is tormented with shame, but with 16 small, and 35 moderate, is extremely liable to abuse and pervert the passion. One having 1 VERY LARGE, and unrestrained by 10, 16, or 35, is strongly inclined and urged to profligacy, licentiousness, vulgar allusions, indelicate conversation and jesting, to the relation of obscene anecdotes, &c. One having 1 SMALL, is not very partial to the other sex as such, does not pay them so many attentions, nor wait on them so genteelly, nor excite their love so easily, as could be done with large 1, but is rather cold, coy, distant, unacceptable, and less inclined to marry, unless these effects are produced chiefly 3, 11, 13 or 16. One with 1 VERY SMALL, is incapable of sexual attachment or intercourse, and given to passive continence. The object of this organ is propagation, and its location in the cerebellum, between the ears, giving, when large, a thickness and breadth to this part of the head.
2. **PHILOPROGENITIVENESS.** *Parental affection and tenderness—love of offspring and children generally.* One having 2 MODERATE, is rather fond of children, yet cannot bear much from them, somewhat interested in them, yet does not like young children; may love his own yet does not fancy those of others. One with 2 moderate, and 3 large, may love children as friends rather than as children, and with 13 and 16 large, will take all needful care of them from feelings of kindness and duty, without being partial to children as such. One having 2 LARGE, is deeply interested in children; delighted with their company and sports, and even sports with them; generally notices them, and easily wins their affections, which greatly facilitates their government and education; if a parent, willingly endures parental care and toil, takes great pains with them, and considers them the richest of treasures. One having 2 large, with 3 large, experiences the most poignant grief at the loss of children, and with 4 large, pours incessantly over it; but with 4 small, feels keenly for the time being, yet is relieved by frequently changing the subject of feeling: with 1 large, experiences powerfully the reciprocal attachment of fathers and daughters, of mothers and sons, and of adults and children of different sexes: with 3, 5, 6, 13, and 16 large, punishes children that deserve it for their own good; is kind yet strict; carries a firm, steady hand with them, yet governs chiefly by mildness and affection: with 10 also large, speaks with so much authority and decision as generally to secure obedience; may sometimes be too harsh, and then too indulgent; but with 10 and 6 moderate, lets children trample upon him, and fails to secure their respect or obedience, because so familiar with them: with 3, 13, 14, and 16 very large, and 17, 34, and 35 large, will regard their religious, intellectual, and moral character as of primary importance; seek their future welfare rather than their present; their usefulness rather than their distinction, and educate them for utility rather than effect. One having 2 VERY LARGE, is passionately fond of children, has them always around him when he is where they are, and is in danger of spoiling them by overindulging and pampering them; with 3 very large, grieves almost beyond endurance at their loss, or is overcome by it, with 13 also large, is too fond and tender of them, and with 5, and 6 small, "spares the rod and spoils the child:" with 10 or 11 very large, indulges parental vanity and conceit; thinks their children every thing smarter than those of others; delights to show their attainments; makes too much of them, &c. with 10 or 11 very large, 19 large, and 16 and 35, only moderate, would educate children for show and effect, would teach them the ornamental, and fashionable, to the neglect of the substantial; the fine arts rather than principles—thus making them self-important fops, and vain and gaudy belles, rather than useful members of society: with 12 very large, indulges a multitude of groundless and foolish fears about them, and borrows a world of trouble on their account: with 3 and 13 very large, and 8 only moderate, makes them many presents, and with the intellectual organs also large, has a happy talent for instructing them, and takes great delight in it; and with 13, 14, and 16 very large, takes great delight in giving sabbath school and bible class instruction. One with 2 SMALL, takes little interest in children; fails to please them; dislikes to take care of them; gets their displeasure, and cannot bear with them. One having 2 small, with 5 and 6 large, is severe and easily vexed with them, and with 10 also large, domineering, and haughty towards them, and extremely unpopular with them. One having 2 VERY SMALL, with 5, 6, 10, and 15 very large, and 13 and 16 moderate or small, abuses and delights to torment them. To success in teaching, 2 large is indispensable, but must be accompanied with 3, 13, 16, 22, 30, and 34 large, and 5, 6, 10, 14, and 35 moderate. The object of this faculty is the preservation of the helpless infant, and the care and education of children, and its location in the middle of a line connecting the top of the ears.
3. **ADHESIVENESS.** *Inclination to love, and desire to be loved—susceptibility of attachment—propensity to associate.* Its chief office is to create those strong ties of conjugal and social affection which bind men together in families and companies, and from which flows as much happiness as perhaps from any other source. One with 3 MODERATE, is quite fond of society, yet experiences no intense and vivid emotions of delight in the exercise of friendship; may exercise some attachment to his friends, yet will sacrifice it on unimportant considerations; may have a great many acquaintances, yet no intimate and very dear friends. One having 3 moderate, with 5 and 6 large, is easily offended with friends, and breaks friendship for trifling reasons; with 13 large, gives his services, and with 8 moderate, his money more readily than his affections, and with 8, 10, 11, &c. large, takes care of himself first, making friendship subservient to selfish purposes. One having 3 LARGE, exercises strong and ardent attachment; is eminently social and affectionate; seeks every opportunity to enjoy the company of friends, and feels very unhappy when deprived of it; does and sacrifices much for their sake; sets much by them; goes far to see and help them; and makes a real, true, warm-hearted, devoted friend. One having 3 large, with 5 and 6 large, readily takes the part of friends, resents and retaliates their injuries; protects their rights, interests, character, &c. as much as his own, and with 10 moderate, even more, and yet with 10 large, often differs from them, or falls out with them: with 8 large, loves strongly and is very hospitable, yet unwilling to give his money; but

with 11 and 13 also large, is sometimes forward to discharge the social bill, yet generally more affectionate than liberal; with 11 large, is emulous to excel among friends, and cut to the heart by their reproaches; with 7 and 11 large, and 16 small, flatters them to obtain their favor; with 10 small, and 11 and 12 large, depends too much upon them, is too apt to follow their advice, and too fearful of displeasing them; but with 10 very large, puts himself forward among them, assumes the lead, and must be first or nothing: with 12 large, is very anxious about them; fears too much for their safety, even when they are not exposed, and that he shall do or say something to injure them: with 17 large, anticipates seeing them with great delight, and at their death, is consoled with the hope of meeting them in another and better world: with 5, 6, and 10 moderate, or small, and 11, 13, 16, 19, 21, and the intellectual organs large, or very large, will have many friends and few enemies: with 19 large, expresses his affection in a refined and delicate manner, and with 21 large, in a jocose, pleasing manner: with 30 large, recollects with vivid and lively emotions, by-gone scenes of social cheer and friendly intercourse: with 34 and 35 large, gives good advice to friends; lays excellent plans for them, and rightly appreciates their character. Those who have 3 VERY LARGE, or predominant, instinctively recognise it in each other; soon become mutually and strongly attached; desire to cling around the objects of their love; take more interest and delight in the exercise of friendship than in any thing else; are unwilling to think or believe ill of their friends; sympathise in their misfortunes; dread an interruption of friendship as the greatest of misfortunes, and willingly sacrifice ease, property, happiness, reputation, and sometimes even life for their sakes. Their friends may be few, but will be dear, and their attachment mutual, ardent, strong, and with 15 large, constant; their joys, hopes, fears, trials, &c. one; their social intercourse delightful beyond description; their separation painful in the extreme; their loss agonizing, almost beyond endurance, and the interruption of friendship, a frequent source of partial derangement.

One with 3 large, and 5, 6, 10, 15, and 17 large, and 7 and 11 small, is both a most ardent friend and bitter enemy; never forgets a favor nor an injury, till the one is rewarded, the other avenged, or confessed; cannot do too much good to his friends, nor evil to his foes, and makes all his acquaintance ardent friends, or bitter enemies. One with 3 large, or very large, loves those best and chooses them for his friends, who most nearly resemble himself, or gratify the largest number of his organs; with 11, 17, 19, and 21 very large, and 16 and 35 only moderate, the gay, fashionable, refined, showy, witty, &c.; with 13, 14, 16, and 17 very large, the eminently devout, benevolent, religious, &c.; with the intellectual organs large, the highly intellectual and talented, except when 5, 6, 10, 11, &c. produce jealousy; with 1 and 2 very large, sets every thing by his family or almost idolizes them, takes more delight in home and friends than in any thing if not every thing besides, cannot endure to be absent from home, is *pre-eminently domestic*, and with 13 and 16 very large, promotes their happiness by every effort, every sacrifice in his power and deeply sympathises in their distress, and with 5 and 6 moderate, regards the peace and quiet of the fireside as the greatest of pleasures, and family dissension as the worst of evils, and does every thing in his power to promote domestic peace and happiness. One with 3 SMALL, thinks and cares little about friends; takes little delight in their company; prefers to live and act alone; is cold hearted, unsocial, and selfish, has few friends, and with 5, 6, and 10 large, very many enemies. While 1 is generally much smaller, 2, 3, 13, and 16 are generally much larger, in females than in males, which qualifies the former, in a *pre-eminent degree*, to enjoy the domestic and social relations, and discharge the duties of their station. The faculties of 1, 2, and 3, and particularly the latter, have direct reference to the *marriage state*, and creates most of its duties and its pleasures. Its location is outward and upwards from 2; and its shape nearly oval.

**3. INHABITIVENESS.**—*Love of home and country, desire to locate, and remain in one spot.* One with Inhabitiveness 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; soon becomes very much attached to his office, dormitory, &c., is generally satisfied with them, and very unwilling to change them. One having Inhabitiveness LARGE, with 2, 3, 19, 22, and 29 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 10 large, has high ideas of his country, of national honor, advantages, &c.; with 5 and 6 large, is eminently patriotic and ready to sacrifice all, even life itself, in defence of his country's rights and honor, and his own fire-side: with 14 large, looks with great reverence to those departed worthies who have served and honored their country, and also to national relics of past ages. One having Inhabitiveness SMALL, is not disposed to locate, but with 17 very large, often changes his location, in hopes of bettering it: with 19 and 29 large, has an insatiable desire to travel in foreign countries; and lead a roving unsettled life: with 2 and 3 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 analysed in the chart; that Inhabitiveness is located directly above 2, and partly between the two lobes of 3, occupying the lower portion of 4, as marked in the cut; and that 4 is located directly above Adhesiveness, and Inhabitiveness.

**4. CONCENTRATIVENESS.**—*Power of continuity and concentration.*—Its object is to continue any given thing before the other faculties until they have fully acted upon it, and till the result can be fully presented. One having 4 MODERATE, can hold his mind for some time to a single thing, and also change, without difficulty, from one thing to another, as occasion requires. One having 4 LARGE, is enabled and disposed to keep his whole mind patiently fixed for a long time on a single thing; to continue the existing train of thought, feeling, &c., and to exclude every other; to impart unity and mutual dependence to propositions, arguments, paragraphs, parts of a sentence, &c.; to dwell patiently on any subject of interest, and, with large intellectual organs, to go to the bottom of subjects; investigate them thoroughly; run out processes of reasoning, and chains of thought, &c., in all their bearings and consequences; to give his whole mind to one, and but one, thing at a time; and to hold his mind to a train of thought, subject of study, piece of labor, &c., till they are entirely completed. Concentrativeness large, continues the operation of the other organs that are large. One having 4 large, with 5 and 6 large, prolongs the exercise of anger: with 12 large, of fear: with 13 large, of kindness: with 19 large, flights of imagination, &c. One having 4 VERY LARGE, is confused if several things claim attention at once, requires a long time to bring his mind to bear on one thing, or recall it; in conversation and discourse is prolix and tedious, and wears his subjects thread-bare: with 5 and 6 large, is vexed if disturbed: with 22 moderate, and 34 and 35 large, or very large, is abstract, absent mind, and so deeply buried in meditation as to be unconscious of what is passing around him, and holds subjects so long before his mind as often to distort them, and to carry them out into absurd extremes. One with 4 SMALL is able and inclined to pass rapidly and easily from one kind of study, book, conversation, thought, feeling, business, occupation, &c. to another; from point to point, in argument, without connecting or arranging them; does not sufficiently digest or lay out his subjects; fails to impart mental dependence to sentences, paragraphs, propositions, and parts of a discourse, so that many of them can be omitted without affecting the rest; throws out his thought in concise and distinct propositions rather than prolix paragraphs; stops when he has finished, and even before he has sufficiently illustrated his ideas, passes to another, and again returns; makes his anecdotes and sentences short by the omission of important particulars; drops one sentence, subject, anecdote, &c. to commence another, and forgets what he was beginning to say, marks his sentences short, laconic, sententious, and pithy; wanders in contemplation on a great variety of different or opposite subjects; throws off care and trouble easily, and keeps no organ long in connected action unless it is powerfully excited.

Concentration of style, thought, and feeling, intensity, vividness, and power of mind, are the result not of 4 large, but of 4 moderate or small, and very large 34, 35, and an active temperament. One having 4 SMALL, with 3 large, thinks of friends with vivid and intense emotions, but not long at a time: with 5 and 6 large, gets angry quick, but cannot retain his anger unless the injury is deep and intended; with 19 large, has bold and lofty flights of imagination, and raptures of fancy, which will be too vivid, intense, and rapid, to be preserved: with 21 large, brilliant scintillations of wit, which will be quick and seasonable; with the intellectual organs generally large, rather a general than critical scholar, and have a smattering of all the sciences rather than a critical or profound knowledge of any; soon gets weary with one book, study, &c., takes up another and returns, thus studying by piecemeals; prefers short pieces on various subjects to long ones on any; a newspaper to a book, &c.; with 34 and 35 large, has bold original ideas, which will make rather a striking and momentary, than lasting, impression: with 19, 20, 21, 22, 30, 33, 34, and 35 large, will make a better extempore speaker than writer, may give variety, but will never give copiousness to conversation and discourse; will lack the requisite patience to prepare his ideas for critical reading, and yet possess great versatility of talent. For the merchant, accountant, superintendent, and those who have many different persons and things to attend to, 4 moderate, or small, is indispensable, and 4 large, very inconvenient. One with 4 VERY SMALL, thirsts for variety and change of occupation, and is too restless and impatient to continue long enough at one thing to effect much. It is generally full or large in those who spend their time in doing one thing, such as factory tenders, &c. The difference between 4 and 15 is, that 15 refers to one's general plans, purposes, opinions, &c., 4 to the particular mental operations of the time being.

**5. COMBATIVENESS.**—*Courage, propensity to defend, resist, and oppose.*—This faculty exerts an immense influence and discovers itself not only in a physical, but also in moral and intellectual opposition. Its action is necessary whenever any thing whatever is to be resisted or overcome, in the execution of any projects attended with difficulty. One with 5 MODERATE, will stand up for his rights, yet contends no more than is really necessary; will not tamely allow himself or others to be imposed upon, yet never seeks a quarrel, and bears long before he shows resentment or resistance; may be irritable from the excitability of his temperament, yet is by no means contentious; preserves a happy medium

between tameness of character, and a bustling driving spirit; will not be very energetic nor yet very efficient; is generally of a peaceable, quiet disposition, and yet exercises as much resentment and indignation as the nature of the case demands. One having 5 moderate, with 11 very large, may show a great amount of the combative spirit, merely because his very large 11 so powerfully stimulates what he has, whereas the phenomenon is chiefly attributable to his 11, but for which he would experience but little resentment. The same principle holds good when 2, 3, 8, 10, 13, 14, 16, 34, and 35 are large, and 5 is moderate, these organs making the most of 5, by presenting so powerful incentives to action. One having 5 moderate, with 10 moderate or small, and 2, 3, 8, 13, 14, 16, &c., very large, will contend for children, friends, the oppressed, his religious opinions, moral principles, &c., much quicker than for himself: with 10, 15, and 17 large, maintains his opinions, pursues his plans in a quiet and yet firm and effectual manner; seeks to effect his purposes without opposition, and acts chiefly on the defensive; makes little noise or bustle, and yet perseveres till he has accomplished his purposes; takes the castle rather by siege than storm, and with the other necessary organs, will accomplish a great deal, but must have his own time for it: with 33, 34, and 35 large, or very large, will be powerful in argument when once thoroughly kindled, yet will not be easily roused so as to lay himself out; and with 1, 2, 3, 13, and the intellectual organs large, will prefer the quiet and peace of the fireside, and study, and the pursuit of literature and science to the noise and bustle of active or public life. One with 5 large, is eminently courageous, spirited, and resolute to meet and overcome difficulties; brave danger; endure hardships; contend for privileges; maintain and advocate opinions; resist encroachments; resent injuries; will defend his rights to the very last; suffer no imposition; takes hold of his plans with the spirit and determination requisite to carry them through all opposing difficulties; rather glories in opposition than shrinks from it; is always ready if not glad to act on the defensive if not offensive; very apt to call in question or oppose the opinions and proceedings of others, partly from pure love of acting on the other side; will often push his own opinions upon others, and possess energy and force of character in an eminent degree.

The direction of this organ is determined by its combination with other organs. One having 5 large, with 6 large, unites harshness with resistance, frequently shows too much spirit, and with an active temperament, is very quick tempered, and very severe and vindictive when roused, but with 4 small, is soon appeased, except when the injury is deep and intended, and perhaps feels vexed with himself that he cannot hold anger; with 6 moderate, is quick to resent and resist, and spirited in the onset, yet inflicts as little pain as possible; *will conquer*, but spares the conquered; is more courageous than cruel; more petulant than violent; more passionate than harsh; and may show anger, but does not add to it that fierceness which gives it effect, and makes it dreaded; with 6 and 10 large, protects himself and his personal privileges, and abuses those who infringe on them; with 8 large, will defend his property, and stand for every farthing that belongs to him; with 8 small, and 11 very large, will permit the injury of his property with comparative impunity, while he will fight for his injured *honor* to the very last, and preserve his character unsullied, even should it cost him his *all*; with 34 and 35 large, is extremely fond of debate, very much inclined to start objections to what is said; to argue on the opposite side of the question, even in opposition to his real belief, merely from love of argument; and with 15 large, will, though conquered, argue still. One with 5 VERY LARGE, and perverted, attacks and provokes others without sufficient cause; disputes and quarrels with those around him; crowds himself forward; pushes his opinions on others; creates disturbance; kindles strife; encourages quarrels, and engages in them, and is ruled by a quarrelsome, combative, contentious spirit. One having 5 very large, with 6 large, is terrible and desperate in the onset; fights with fierceness, and had rather die than yield; with 1, 2, and 3 large, will fight for his family, yet quarrel with them: with 8 very large, will quarrel for a farthing, &c. One with 5 SMALL, is mild, amiable, inoffensive, and rather inefficient, lacks spirit, and presence of mind in time of danger; quails too quick under opposition, or shrinks from it; loves peace and seeks it, even at a great personal sacrifice; avoids quarrelling; endeavors to reconcile the contending; surrenders rights rather than contends for them; endures oppression rather than shakes it off; takes abuse in good part; is forbearing, and generally beloved. One with 5 VERY SMALL, is passive, tame, cowardly, chicken-hearted, weak, destitute of spirit, force and energy of character, and may be abused with impunity. One having 5 small, or very small, with 12 large, is excessively timid and cowardly, does not stand his ground; never ventures; with large intellectual organs, will have talent and mental power, but nothing to stimulate it, and give it impetus; with 1, 2, and 3 also large, prefers the quiet and peace of the fire side and the study to the bustle and strife of active life; and with 13, 14, and 16 large, retires from the world and seeks his delight in literary pursuits, devotional and religious reading and exercises, and in enjoying the domestic relations.

**6. DESTRUCTIVENESS.**—*Propensity to destroy, exterminate, and inflict pain.* One with 6 MODERATE, has sufficient of harshness and severity of character to keep off and punish those who would otherwise injure him; to take the rough and tumble of life, and push his own way through it; and to destroy or subdue whatever is prejudicial to his happiness, yet is not morose or cruel; can, when driven to it, witness and inflict pain, but does it reluctantly, and causes as little suffering as he consistently can. One with 6 LARGE, possesses that sternness and severity of character which makes others fear to provoke him, and that force of character which prostrates or surmounts whatever difficulties oppose his progress; accompanies his mandate with a threat, either implied or expressed; is pointed and sarcastic if not bitter in his replies; feels strong indignation towards those that displease or injure him, and is disposed to persecute them by injuring their feelings, reputation or interests, or by treating them with entire contempt and neglect. One having 6 large, with 3 large, loves his friends dearly, yet often hurts their feelings by saying bitter things to them, which he often afterwards regrets: with 5 moderate, is slow to wrath, but bitter and vindictive when once roused, and will have satisfaction before he can be appeased; with 7 large, and 16 small, watches his opportunity to take vengeance, and stings in the dark; but with 7 small, warns before he strikes: with 13 very large, takes a harsh method of doing good; is generally kind and sympathetic, and sensitive to the sufferings of others, yet, when provoked, is harsh, severe, prolific in threatening and abuse, perhaps indulges a phreny of rage, and delights to inflict pain on the object of his displeasure: with 35 large, applies disgusting epithets to his enemies, and compares them to some most disagreeable, odious objects; is eminent for satirical comparisons, which always fit; with 19, and 35 very large, delights to imagine scenes of slaughter, and suffering,† &c. One with 6 VERY LARGE, is ruled by a vindictive, bitter, overbearing, revengeful, destructive spirit; delights to tease and tantalize; is cruel towards beasts and those in his power; is very fond of hunting, killing, destroying, witnessing public executions, and such amusements as the fighting of cocks, dogs, bulls, &c.; of tragical accounts and the representations of murder and slaughter on the stage, &c. It prompts boys to catch, torment, and destroy birds, insects, and such animals as fall into their power; causes children to stamp, strike, tear in pieces, and exhibit other signs of rage, &c. It creates a disposition to curse, rail, blackguard, call hard names, &c., to smash, break, slaughter, and tear in pieces; fight, murder, rob, &c. with 10 and 11 very large, to engage in duels, to plunder,† &c. One having 6 very large, with 13, 14, 16, and 35 moderate, and 7, 8, 10, 11, 15, and 1 large, or very large, is depraved and dangerous in the extreme, will go all lengths in gratifying his passions, pursue his enemies till he be revenged by their death; is tiger-like in his disposition; hated by all who know him; always in a broil, and the worst character imaginable, fit only for chains, the dungeon, or the gallows.

One having 6 SMALL, is so mild, and forbearing, and forgiving, that he can be even abused and trampled upon with impunity; spares what should be destroyed or punished; cannot endure to witness suffering or death, much less to cause them, and is deficient in fierceness, and force, and energy of mind and character. One having 6 small, with 13 very large, grieves incessantly and immoderately over the miseries of mankind, is overcome with sympathy, so as to discover weakness, and but poorly prepared to inhabit a world of suffering and hardships. One having 6 very small, is effeminate, chicken-hearted, tame, harmless, shows but feeble resentment, and is always being abused and trampled upon. The location of 6 is directly above and behind the ear, and when large, gives thickness to the head in that part, and sets the ears forward. It is generally larger in children and men, smaller in females, almost wanting in herbivorous animals, and very large in carnivorous.

**\* ALIMENTIVENESS.**—*Appetite for sustenance—desire for nutrition.* It creates the sensation of hunger; a relish for food, drink, &c. and renders assistance in selecting the kind of food best calculated for nourishment. One with Alimentiveness MODERATE, relishes his food well, yet is not given to the indulgence of his appetite; is not very particular about his food when in health, and relishes a simple, plain diet much better than that which is high seasoned, and very rich. One with this organ LARGE, is very fond of the good things of this life, and often eats more than nature requires; is often subject to the cravings of an unnatural appetite, and, according to his means, a good liver; partakes of food with a very keen relish, and sets a very high value on the luxuries of the palate. One with Alimentiveness VERY LARGE, gives himself up to the indulgence of his appetite for rich meats and drinks, and is emphatically an epicure, if not a glutton. One with this organ SMALL, cares little for food, and has a poor appetite. A good endowment of this organ is very necessary to health, but the faculty is so generally perverted by modern cookery, and over indulgence, from the very cradle, that the simple food of nature, which is best adapted to promote the highest development of man's corporeal, moral, and intellectual powers, is spurned as insipid, and a stimulating unnatural diet, of which *flesh* constitutes a principal part, is substituted. The effect is, that the system is thrown into a state of feverish excitement which not only stimulates the animal passions to depraved action, and thus makes man a hundred fold more the child of vice and sin while he lives, but also soon exhausts the vital powers, and causes premature death. This effect is caused by the combined operation of the following phrenological and phy-

\* Wm. Cobbett. † Example Byron. ‡ Indians when provoked.

biological principles. The nerves of the *animal functions* originate chiefly in the *base* of the brain, which is the very portion allotted to the exercise of the *animal propensities*. Stimulating meats and drinks excite these nerves, and with them the portion of brain in which they originate, which constitutes the organs of the animal propensities, and consequently over-excites the *animal nature* of man; thus making him rather a lustful, contentious, revengeful, intriguing, hoarding, vain, and haughty *animal*, than a moral and intellectual being. The intoxicated person furnishes an illustration of the operation of these principles. Ardent spirit stimulates the animal nerves, and through them, the animal passions, and these alone. These animal nerves, as they originate in the *base* of the brain, have little connection with the portion by means of which the superior sentiments and intellect are exercised. Their irritation, then, whether by meats or drinks, while it goads on his vicious passions to raging madness, does not stimulate the moral or intellectual powers. That mankind are given far more to the gratification of his mere animal passions than to the exercise of his superior sentiments and intellect, is an undeniable fact. Even his *religion* is subservient to his propensities, and his intellectual faculties are employed, and his short life consumed, chiefly in devising and executing means for their gratification. The operation of the principles stated above, is unquestionably the true cause of this phenomenon. If so, it is as utterly impossible to effect a moral or intellectual reformation, without "striking at the root of this tree of vice,"—without first removing, by means of temperate living and a natural diet, this feverish excitement of the corporeal system and nerves, and consequent irritation of the animal organs, as to quench fire by pouring on oil. What! reform the drunkard by presenting religious motives, and lessons of morality, while you excite his passions by the intoxicating cup? Just as well as to "convert men from the error of their ways," while their propensities are being constantly excited by a stimulating diet. Will not the philanthropist and the Christian labor in vain to reform and Christianize mankind, till they duly appreciate the reciprocal bearing of these principles, and give a right direction to the incalculable power they wield over the intellectual and moral destinies of mankind?

An important class of facts bearing on this point is, that carnivorous animals have 5 and 6 proportionate to their savage, destructive propensities, while herbivorous animals possess scarce the least\*—that the butcher's dog becomes ferocious in proportion to the flesh he eats—that the Roman gladiators, to whom *ferocity* was the greatest desideratum, were fed chiefly on *flesh*—that the Indian, and all those tribes of men who are notorious for their savage revengeful, and brutal dispositions, and for the predominance of their animal passions, live chiefly on *flesh*, while the Hindoos and Chinese, who scarcely taste flesh from the cradle to the grave, are comparatively mild, and, in their own way, pre-eminently religious—that intemperance in eating or drinking causes irritability, and excites the amative propensity and the other beastly passions, while they blunt the moral emotions, and drown the intellect. Of this the libertine is fully aware. The question naturally arises, does the indulgence of the appetite, and the eating of flesh, cause ferocity of disposition, and stimulate to excess the animal nature of man? This subject is of the utmost importance to those who would exercise the intellect or improve the heart—to the scholar, the philanthropist, and the Christian. My own views on diet, &c., will be found more in detail in a work entitled *Nature's Own Book*, which the candid reader will find to be truly invaluable.

**7. SECRETIVENESS.**—*Propensity to conceal and secrete.* We often think and feel what it would be very improper to express. Hence the necessity of some faculty for suppressing the expression of the mental operations till the other faculties have decided on the propriety of their expression. One having 7 MODERATE, can keep his thoughts and feelings to himself, when occasion really demands it, yet commonly expresses them freely, is generally free in conversation, yet seldom commits himself, &c., is not hypocritical or cunning, yet not remarkable for saying all he thinks, and generally governs his feelings, except when considerably excited, and then throws them out freely. One having 7 LARGE, generally keeps his thoughts, feelings, business, plans, opinions, &c. very much to himself, except when they are drawn from him; effects his purposes indirectly, and without detection; governs his feelings, and restrains the open manifestation of anger, joy, grief, &c.; can discharge from his countenance and appearance the indications of his real feelings, and with 20 large, seem to feel as he does not; suffers pain and sickness without showing or complaining much of it; is prudent about speaking; careful of what he says; reserved; slow to communicate, form attachments, make acquaintances, &c.; does not make the first advances to strangers; is not free in expressing his feelings, but does it equivocally, and by piecemeals; suspicious about the intentions of others; wary and always on the alert; generally answers questions, expresses opinions, &c., in a doubtful, ambiguous, indirect, equivocal, evasive, indefinite manner, which will bear different interpretations, so that he seldom commits himself; hesitates and re-commences his sentences as though afraid to speak out plainly just what he thinks; can employ cunning, art, management, manoeuvre, and act the double part; says but little, but thinks the more; prys into the secrets of others, yet keeps his own to himself, or at least shows others closely, and generally judges correctly of character, especially if 22, 34, and 35 are large, and so conducts himself that men generally know little of him. One having 7 large, with 3 large, may sometimes express himself freely to his nearest friends, yet seldom does this; feels more attachment than he expresses; may love strongly, yet expresses his love in a doubtful, equivocal manner; with 5 and 6 large, may restrain, for a long time, the expression of his anger, yet when he does give vent to it, boils over in good earnest; with 10 or 11 large, employs cunning and deception to advance his reputation; operates through the agency of others, and does a great many things merely for effect; with 12 large, is very careful about both what he says and what he does; drops no word, and gives no clue by means of which he can be detected, and with 16 small, contrives to throw the ignominy of his deeds upon others; with 5, 6, 10, and 11 large and 15 and 16 small, is obsequious to superiors, but domineering to inferiors; is given to backbiting and deception, tells one thing to your face, and another behind your back, with 20 also large, can carry on his villainous designs under the garb of friendship,† and with 5, 6, 10, and 15 large, possesses great fortitude, and courage.

One with 7 VERY LARGE, keeps every thing pertaining to himself wrapped up in profound secrecy within his own breast; discloses his feelings to no one; is dark, secret, and mysterious, in all his movements; never accomplishes his purposes, but in an indirect, intriguing manner; with 5 and 6 large, and 11 small, is a snake in the grass, hypocritical, deceitful, and mysterious, so that no one knows any thing of his real character.† One with 7 SMALL, acts just as he feels, and speaks just as he thinks; is frank, candid, plain-spoken, open-hearted, free from deceit and suspicion; is so plain in his manners, so blunt and direct in his expressions as often to give needless offence; speaks out his whole mind without due regard to the time, circumstances, or manners; communicates his ideas in plain terms; uses unequivocal language; prefers natural and forcible, to elegant expressions; is natural and open in his manners; lacks art, tact, prudence, management; communicates freely his feelings and concerns to his friends, and even to strangers; is so ingenuous, undisguised, and free from suspicion, as often to expose himself to imposition and deception, and cannot equivocate or deceive, except by means of his intellectual faculties. One with 7 small, and 5 and 6 large, tells men just what he thinks of them, and often speaks even more than he really intends; shows freely his hatred and his love; with 10 and 16 large, takes an open, fair, honest, honorable, dignified, high-minded course, and heartily despises every thing like low cunning or management; employs none but fair means, and does nothing behind the curtain: with 13 and 16 large, is naturally upright and honest, and open in his dealings, and thinks others equally so; is too apt to trust acquaintances; presumes too much upon the integrity of others, and relies too implicitly upon their word, so that he is extremely liable to imposition and deception: with 11 large, talks incessantly of himself, tells what he has done and can do; praises himself, and is too often the hero of his own tale; with 12 large, is very cautious about acting but very incautious about speaking; shows great care and deliberation about plans, business, &c., but is very imprudent about the expression of his feelings: with 7 and 12 both large, is careful about both what he says and does, &c. One with 7 VERY SMALL, keeps nothing back; with 5 and 6 large, and 11, 12, and 35 moderate, blows right out just all he feels, and thinks; frequently expresses much more than he really intends, and thus often gets himself into difficulty; gives away almost entirely to his feelings; and has a window in his breast so that his heart can be read by all. Its location is about an inch above the top of the ear.

**8. ACQUISITIVENESS.**—*Propensity to acquire substance and appropriate it to one's self—love of property—desire to lay up, keep, possess, &c.* It gives ideas of exclusive right, personal ownership and possession; desires property merely for its own sake, without any regard to its uses; brings within our own reach most of the comforts and conveniences of life; promotes industry, and thus prevents vice; keeps most of mankind engaged in money making pursuits, and induces men, from mere love of money, and without forethought, to lay up in health and the vigor of life, provisions for future wants—for sickness, old age, &c. One with 8 MODERATE, is somewhat saving and economical, yet spends money freely; is equidistant from prodigality and penuriousness, and will be likely to lay up enough to live comfortably, yet live well on what he has. One having 8 moderate, with 11, 13, 19, &c. large, or very large, finds it very difficult to hold on to his money, because these larger organs expend it for their gratification, so that he seems to be extravagant. One with 8 LARGE, is prompted by his love of money to use arduous self-denying efforts to obtain it; parts with it reluctantly, and, at times, discovers in his dealings a perniciousness, littleness, and closeness, unless prevented by other faculties; counts his treasures with delight, and employs a variety of means to increase them; demands every farthing that belongs to him, and both makes and saves all the money he can. His success in acquiring, and also the substances selected for acquisition, are determined by the other faculties. One having 8 large, with 2 large, lays up for children, yet spends it freely for their sake; with 9 large, tools, mechanical apparatus, &c.: with 10 large, such things as will contribute to his own aggrandizement: with 11 and 19 large, and 35 moderate, things that combine the showy with the splendid; the ornamental with the gay and gaudy, such as fine clothes, splendid houses, and rich and costly, if not glittering, fur-

\* The tiger and the lamb, the hawk and the dove, furnish examples.

† Richard the III.

niture, equipage, &c., with 13 large, things that will promote the happiness of others, and cannot endure to see waste: with 14 large, ancient coins, antique relics, old books, &c.: with 19, 22, 23, 30, 33, 34, and 35 large, minerals, natural curiosities, books, philosophical apparatus, and other assistants to intellectual pursuits. One having 8 large, with 5 and 6 large, will defend his property to the very last, and encounters with spirit obstacles in the prosecution of his acquisitive projects, and stands resolutely for every cent that belongs to him: with 7 large, keeps his plans for making it to himself, and with 16 small, is not scrupulous as to the means employed for acquiring it, and with 10 also moderate, obtains property by low cunning, intrigue, &c., is not more honest than he should be, often misrepresents to get a good bargain: with 9 large, makes property by engaging in some mechanical employment: with 12 very large, is very careful in his money concerns; makes every thing as perfectly safe as possible, takes every possible security and precaution against losses by fire, accident, &c., but with 12 small, takes little care of his property, and meets with a great many losses, with 17 large, has strong desires to acquire, and also looks at every money-making prospect through the magnifying medium of hope, and is thus induced to make bold pushes for acquiring, and to enter largely into business; is eminently enterprising; and with 12 small, fails to secure himself, speculates too largely; dives so deeply into business as to endanger a failure; ventures beyond his means, or capabilities; and with 5 and 6 large, is precipitate; drives his schemes through all opposing obstacles; prosecutes them with great vigor, and energy; makes or breaks; often loses by carelessness what he makes by enterprise; runs too great risks; is disposed to trade, and speculates injudiciously; but with 12 large, proceeds with caution, yet with energy; enters largely into business, yet secures himself, and, with large reasoning organs, and an active temperament, will doubtless be rich; but with 12 very large, desires to enter largely into business, yet fears to; deliberates too long before he acts, and thus loses many most favorable opportunities for action, yet sustains fewer losses; seldom ventures beyond his means, yet saves rather than speculates; prefers profits that are more slow and sure, to those that may be greater, but more uncertain; with 22, 28, 29, and 30 large, possesses an excellent talent for attending to the details of business, and is an excellent accountant; with 34 and 35 large, sees intuitively what means are best adapted to his ends; lays judicious plans, and makes admirable calculations, which generally succeed; anticipates what turns things will take; with 15 large, pursues one steady course for becoming rich, but with 15 moderate, often changes his plans, and pursues no one course long enough to reap much profit; with 15 large, and 12 or 17 very large, may frequently change his plans, either through fear of consequences, or in hopes of much larger profits; with large intellectual organs, will prefer to make money by some literary or intellectual pursuit; with 16 large, is very eager in his pecuniary pursuits, yet acquires property honestly; but with 16 small, and 7 large, will sometimes take the advantage if he can, and cannot safely be trusted, &c.

One with 8 VERY LARGE, regards money as the idol of his heart; taxes to the utmost all his powers to accumulate wealth; makes every sacrifice, and endures every hardship; to secure this one object; and allows nothing to divert him from it; spends money very grudgingly, except what he lays out in his business; even deprives himself of most of the comforts and all the pleasures of life; is very penurious, close-fisted, little in his dealings, covetous, miserly, and mean; sadly afflicted by losses; is never satisfied with adding field to field, house to house, &c., and cares for little else than riches.\* One having 8 very large, with 5, 6, and 7 large, and 13 and 16 small, "grinds the face of the poor," is light-fingered, disposed to extortion and usury, takes every advantage, and makes all the money he can, both by fair means and foul: with 12 very large, borrows a world of trouble, and indulges a thousand foolish and groundless fears about his money; and with 17 small, fears poverty even though immensely rich, &c. One with 8 SMALL, holds money loosely; spends it freely; regards it only for its uses; practices less economy than he should; is wasteful, or at least does not save the fragments; prefers to take the good of his money as he goes along to laying it up, &c. One having 8 small, with 5, 6, and 15 large, will spend money very freely to gratify his will, and have his way: with 3 large, spares no money to increase social enjoyment, and is forward to discharge the social bill; with 1 large, to oblige the other sex, and make them happy: with the intellectual organs large, in literary pursuits, &c. One having 8 VERY SMALL, neither knows, nor considers the value of money, and cares scarcely the least how it goes; has little if any desire to lay up property; with 11 and 19 large, and 35 moderate, is a spendthrift, will have what is gaudy and fashionable, and suits his fancy regardless of its cost. This organ is generally much smaller in females than in males, while 11 is much larger, which explains the fact that they spend money so much more freely, especially for ornamental articles.

**9. CONSTRUCTIVENESS.**—*Mechanical ingenuity and talent—propensity to construct, build, make, &c.* Since man is calculated for living in houses, wearing apparel, and employing machinery in thousands of operations, which are necessary for his well-being, he must have some faculty, by means of which to perform this class of operations. One with 9 MODERATE, possesses a respectable share of mechanical ingenuity, yet is not distinguished for it; might, with some effort, learn some of the less difficult trades, yet will never stand pre-eminent; may construct plain articles, and repair things that break, yet will prefer to employ some professed mechanic, and choose some occupation which is not mechanical. One having 9 moderate, with very large 20, and 23, may succeed well in making *after a pattern*, and with 34 and 35 also large, may improve upon inventions, yet will possess little independent, original, mechanical talent. One having 9 LARGE, is naturally expert in the use of tools, and skilful in making, building, repairing, &c. readily understands the operations of machinery, and successfully manages it; is very fond of tinkering, whittling, cutting, and the like, and with 20 large, can readily make a first-rate mechanic; is very much interested in machinery, and readily comprehends its principles. It is essential in drawing, drafting, carving, plotting, engraving, and every thing where construction is requisite. To the mechanic, large 20, 23, and 24 are as necessary as large 9. One having 9 large, with 19, 20, 22, 23, 24, 28, 29, and 34 large, or very large, is a natural artist of the first order, can copy, model, draw, imagine, and execute almost every thing he undertakes; prosecute the fine arts with great facility and success, and will impart a peculiar beauty, taste, and exquisiteness to his performances; can make fancy articles, and executes works of *taste*, finery, and ornament; and unites the useful with the beautiful and ornamental;† with 19 small, will make only coarse and useful articles; with 4 large, will dwell upon a single piece of work with great patience till it is completed; but with 4 small, will soon become weary of one piece of work, shift to another, and again return, and thus have on hand several kinds of work at the same time; and seldom entirely perfect and complete any; leave many things unfinished, can drop one piece and take up another, without any interruption, and will probably be a "Jack at all trades;" with 5 and 6 large, will delight to make articles, and then tear in pieces what does not suit him; with 17 large, will be induced to try very many mechanical experiments, and enter very largely into mechanical operations, if not speculations; spend much in endeavoring to invent, &c. with 19, 20, 21, and 34 large, can imagine and execute ludicrous pictures, and drawings, burlesque representations, caricatures, &c.; copy hand writing; draw after a pattern, &c.; and with 23 and 24 also very large, can draw and copy from memory; recollect for a long time the shape of machines and things he has seen, and make their fac-simile; and with 34 and 35 also large, improve upon them, &c.

One with 9 VERY LARGE, has literally a *passion*; and also a very remarkable *talent* for contriving, making, building, tinkering, drawing, &c. and cannot be satisfied unless engaged in some mechanical operations, which he seems to perform with intuitive facility, and extraordinary success; can make almost any thing he attempts; at once comprehends any thing mechanical; breaks away from every hindrance to indulge this passion;‡ and with 17 very large, spends his time, money, &c., in trying mechanical experiments; inventing and improving machinery; trying to invent perpetual motion, &c.; hoping, with 8 large, thus to make a fortune. One with 9 SMALL, has little mechanical tact, or talent, or inclination, dislikes every thing of the kind, and will never make a proficient mechanic or artist. One having 9 small, with 20, 23, and 35 large, can direct others how to make things; and superintend mechanical operations, but not make himself, and lays good mechanical plans, but cannot execute them. One having 9 VERY SMALL, with 20 moderate, is a real bungler with tools; can learn even the simplest trades only with the greatest difficulty, and then only as an automaton, and will make only an indifferent, if not miserable penman. The location of this organ is just above the middle of a line connecting the top of the ear, and external corner of the eye. When the intellectual organs are large and long, it extends itself laterally on the sides of the head, thus presenting but little *prominence*. This, together with the temporal muscle; which passes over it, and varies in thickness, causes an occasional mistake, except in the case of children. Many also who possess the faculty in a high degree, think they have none because they have never been thrown into circumstances where they could exercise it, and yet when occasion demands, are eminently skilful in repairing and constructing.

**10. SELF-ESTEEM**—*Self-respect and confidence—sense of character—self-importance—high-mindedness.* One with 10 moderate, holds himself on a level with others; neither assumes too much to himself, nor yields too much to others; maintains his dignity so that others will not run over him, yet is not haughty, and relies neither too little nor too much on himself. One having 10 MODERATE, with 11 moderate, pleases while he commands respect; mingles dignity with affability, which go far to make the gentleman; with 5 and 6 moderate, has enough of self-confidence and energy to carry himself forward in ordinary undertakings, and in the common walks of life; but will not effect any thing great and commanding, nor fill any important station. One with 10 LARGE, is high-minded; manly in his feelings, purposes, and character; independent; disposed to think and act for himself; thinks he knows as well as any body else; seldom follows advice; or with 11 moderate, steps aside to curry favor; never temporizes; thinks too well of himself to do a little, self-degrading, or unmanly thing; abhors meanness and shrinks

\* Example, B. Gerard, of Philadelphia. † Raphael. Sir Joshua Reynolds. Mr. Powers, of Washington. ‡ Wm. H. Brown, full length profile cutter, Philadelphia.

from it; will not be ruled; is enabled and disposed to lead—to push himself forward into notice; to trust to his unaided resources, feels at least equal to, or above others, that whatever proceeds from him must be good, if not perfect; endeavors to make others look up to him, and to command an influence; will never be content to be dependent; speaks with authority; cannot endure to be under obligations to another, will never stoop the least; disdains servility, and will be free; despises every thing degrading; feels that he desires particular notice; and aspires to something commanding and worthy of himself. One having ten large, with 5 and 6 large, protects himself and his exclusive privileges; is very indignant at the least word derogatory to his character and talents, and severely punishes the offender; guards with a jealous eye whatever belongs to him; is arbitrary, dictatorial, arrogant, and overbearing, unless prevented by large 13 and 16; claims much to himself, and is very hostile to those who do not acknowledge his pretensions; with 8 large, puts a high value on whatever he possesses, and wishes to live in such a style as will place him above others, and secure to him authority; with 34 and 35 moderate, puts a very high value on what he says, does, and possesses, and is very consequential, with 5, 6, 13, 15, 17, 19, and the perceptive faculties large, and 34 and 35 very large, accompanied with a large and active brain, will possess great *weight* of character; command a very extensive influence in the world; possess talents of a very high order, and so employ them as to cut a bold commanding figure wherever he moves; will advance himself to some commanding station, and maintain it with great ability and dignity; will place unbounded confidence in himself; attempt great things, and carry them through; will not be satisfied with ordinary attainments, but grasps at something *great*, and imposing; *aims high*; aspires to pre-eminence; is emphatically magnanimous, and yet not haughty, merely because he has too much good sense; with 5, 6, 15, 17, and 19 large, and 35 moderate, thinks he knows a great deal, when he knows very little; pushes himself forward where he is not wanted; is proud, egotistical, self-important, and thinks and talks much more of himself, than others do of him; considers himself infallible, and that whatever proceeds from him is perfect.

One with 10 VERY LARGE, and perverted, is proud, bold, forward, haughty, repulsive, domineering, self-sufficient, conceited, jealous, austere, blind to his faults, or considers them virtues; expresses himself with great gravity and solemnity, as though whatever he said was of the utmost consequence, magnifies his talents as much above what they really are, as this organ is above mediocrity; thirsts for power, and is arbitrary in its exercise; is insensible to the shafts of ridicule; thinking that he cannot surely be intended; is ambitious in the extreme, never takes an insult, and can never be made sensible of his errors. One with 10 very large, and 15 large, and 11 small, is utterly regardless of the favor and frown of men; deaf to reproof; intractable; blindly obstinate, and likely to have a great many enemies. One with 10 SMALL, looks down upon himself, and with 14 large, up to others; feels inferior and diminutive; shrinks into comparative insignificance in his own estimation; is too humble and submissive; does not possess that confidence in his own opinions and plans which is indispensable to their maintenance; too readily gives in to the judgment of others; is not sufficiently manly and independent, and elevated in character and feeling; more apt to follow than lead; too modest and diffident to appear well; undervalues himself, and is therefore undervalued; places too little confidence in himself; stoops too much; makes himself too common and familiar; fails to command respect; and will never advance to some bold, commanding position, and maintain himself in it, even though his talents may be abundantly sufficient. One having 10 small, with 7 large, and 16 small, will stoop to low cunning and base intrigue, will have no principle either of manliness or honor to keep him from mean and despicable trickery and perfect dishonesty: with 19, 21, and the intellectual organs large, will have very superior talents, yet cannot add dignity to talent, nor make others look up to him: with 15 large, may possess genuine firmness of character, but too little self-confidence to show it, or carry it into effect: with 16 large, will be always condemning himself, and feel ashamed to hold up his head, or look his fellow man in the face, &c. The location of 10 is on the back, upper, and middle portion of the head, and at an angle of about 45 degrees, with a line passing through the base of the brain. Its influence on the moral conduct is perhaps as great as that of any other faculty. It is much larger in males than females.

**11. APPROBATIVENESS.**—*Regard for the opinions, and desire for the approbation of men—ambition for distinction, promotion, popularity, fame, &c.* Certain actions are considered honorable and others disgraceful. This proves and also illustrates the faculty of 11. It is both a powerful stimulant to virtuous and praiseworthy actions, and also preventive of vice. It creates ambition for distinction, but the object of that ambition is determined by the other faculties. Thus, one having 11 large, with 5 and 6 large, and 35 moderate, will be ambitious to be considered the best boxer or pugilist, to be thought bold, daring, courageous, &c.; with 8 large, very rich: with 9 large, a great mechanic: with 13 large, eminently benevolent, and will make great show of benevolent feeling: with 14 large, devout, and eminently pious: with 16 large, perfectly upright: with 13, 14, and 16 large, will consider his *moral* and *Christian* character as the apple of his eye, endeavor to live a blameless Christian life, and be ambitious of *moral* distinction: with 19, 33, and 34 large, will seek distinction as a writer, a poet, or an orator: with 21 large, as a wit: with the intellectual organs generally large, as a scholar, a reasoner, a person of high intellectual endowments, &c. One having 11 MODERATE, will not be regardless of the praise and censure of men, yet will not turn aside from his ordinary course to secure it; will not be un-mindful of the frown and favor of men and the voice of public opinion, yet will not be governed by it, and with 5, 10, 15, 16, and 35 large, will very willingly breast it, when even duty, or intellect, or selfishness demand it, and will have sufficient independence to do as he chooses, whether he is praised or censured.

One having 11 LARGE, has an eye, in all he does, to the approbation and disapprobation of men; frequently asks himself and others what did or will people think of this or that course of conduct or performance, &c.: feels and acts as though people were narrowly watching him; is very desirous of being thought and spoken well of; noticed and commended; esteemed and praised, &c.; is very affable, courteous, condescending, polite; mindful of appearances; as fashionable in his dress and appearance as may be; and extremely sensitive on every point connected with his *character*, his *honor*, his *fame*, his *reputation*, &c.; cannot endure ridicule or reproach; is cut to the heart by the finger of scorn or derision; and withered by the frown of men. One having 11 large, with 3 large, is extremely sensitive to the approbation and disapprobation particularly of his *friends*: with 5 and 6 large, is very quickly offended by the least neglect or coldness, and too ready to construe it into dislike, will revenge his injured honor, and never allow the least stain of dishonor to attach itself to him; with 7 large, and 16 small, will do things in secret which he would not for the world have divulged; employ a multitude of ceremonies and all for effect, appearances and outside show: with 10 large, is ambitious in the extreme, and with 35 moderate, both proud and vain, extremely selfish; affected in his manners, as though 11 wished to bow, while 10 prevented it; constantly fishing for popularity, yet has not the talent requisite to secure it; and with 19 also large, is foppish, gay, dressy, pert, and a fashionable, but weak-minded, beau or belle, floating on the surface, following the wake of popularity and fashion, and, like the weathercock, ever shifting with every changing breeze of public opinion, and a perfect index of it; with 10 and 15 small, has no mind of his own; will do as others do, and because they do so; may be good company, and do good business, but will lack commanding influence and *weight* of character, and feel ashamed to ask a favor, or even his just due: with 7, 12, 14, and 16 large, and 10 moderate, or small, will desire to please, yet fear that he may not, and also consider himself inferior and unworthy, and thus be extremely diffident, tormented by excessive modesty and backwardness, if not bashfulness; fear to push himself, and be too retiring to effect much: with 5, 6, 10, 15, 19, 22, 30, 33, and 35 large, and 34 very large, will not only possess talents of a very superior order, but also have a restless ambition, which will stimulate him to do his utmost to attain pre-eminence, enable him to succeed, and make him a great man. One with 11 VERY LARGE, is excessively vain, tormented with ambition and rivalry; lives chiefly to be admired and praised; uses his utmost endeavor to *show off*; talks incessantly of himself; is generally the hero of his own tale; constantly boasting of what he has done and can do, and always holding himself up to notice. One having 11 very large, with 7 large, and 16 small, is very obsequious, and a real double-tongued hypocrite: with 12 very large, fears to be noticed lest he should be reproached, and thus shrinks from the gaze of public eye; with 12 moderate, and 17, 19, 33, and 34 large, takes the other extreme, and makes himself officious, &c.

One with 11 SMALL, thinks and cares little what will be thought or said of him; pays very little regard to the opinions entertained of his conduct, appearance, talents, &c. and with 5, 10, and 15 large, is rather too independent and austere to please the community, or be popular. One having 11 small, with a high endowment of intellect, may possess great strength of mind, and a high order of talent, yet too little ambition to call it into action, and thus not be likely ever to distinguish himself.

**12. CAUTIOUSNESS.**—*Solicitude about consequences—apprehension of danger—instinct of fear.* As mankind are constantly surrounded with dangers, they would be soon destroyed unless possessed of some faculty which, on the least intimation of danger, gives the alarm and thus saves from accident. One with 12 MODERATE, does not act without some care and forethought, yet does not consider so long as to let pass the day for action, and cannot be called rash or careless, except when rendered so by his other faculties. One having 12 moderate, with 5 and 6 large, will appear rash and precipitate, when his anger is kindled, especially if 7 is small: with 8 very large, may take good care of his property, barely from his love of it, and not from mere carefulness: with 17 very large, will not possess sufficient caution to balance 17, and thus push headlong into projects, without sufficient consideration and arrangement. Thus some persons possess more 12 than they seem to possess, and others less. One with 12 LARGE, examines carefully before action, and hesitates long before he finally decides; turns the whole matter over and over; is very often in suspense, and remains too long undecided; fully considers every chance against him; thoroughly digests and arranges every project before entering upon it, takes all necessary, and often even unnecessary, precaution; too often reconsiders, and is frequently so

doubtful, fearful, uncertain, apprehensive, &c. so irresolute and inefficient, that he is disqualified for prompt, enterprising, vigorous effort, and wastes the day of action in fruitless deliberation. One having 12 large, with 5 and 6 also large, is slow in commencing, yet when once interested in any project, pushes it with great spirit; is timid and fearful till his courage is once excited, and then is bold and fearless; may be overcome with fear, before he commences action or speaking, and where effort is unavailing, yet is full of courage, and spirit, and determination, when he has commenced action and where effort is required; combines discretion with valor; intrepidity with carefulness; prudence with determination, &c., will, in case of danger, be perfectly self-possessed, and yet have forethought enough to do just what the occasion demands; cannot be soon worked up to the sticking point, but is determined, if not desperate, when once kindled; may drive forward with some fury, but will steer clear of every thing that can upset his purposes, or obstruct his progress; and with 17 also large, will enter so largely into business, and push his projects with so much energy and zeal as to seem to be very rash and nearly destitute of caution, yet come out about right in the end; with 34 and 33 also large, will very seldom entirely fail in his projects, though he may sometimes be obliged to retrace his steps; will present seemingly contradicting points of character, sometimes appearing to be rash, at others fearful, with 17 large, and a nervous temperament, will be either "in the garret or in the cellar;" will, when circumstances are favorable, or excite his hopes, and quiet his fears, be in high hopes and spirits, and promise himself too much, but when his fears are awakened, and nothing excites his hopes, be cast down, discouraged, and extremely anxious and subject to extremes of hopes and fears; with 18 large, afraid of ghosts, evil spirits, hobgoblins, witches, &c.; of being in the dark; with 7, 34, and 33 large, careful not to commit himself in argument and expression; comes generally to a correct decision, yet takes his own time for it; acts understandingly and makes every effort tell directly on the object in view; takes hold of things judiciously and in the right place; seldom recalls his steps, changes his decisions, or undoes what he has done; is generally eminently successful, and seldom subject to accidents or disappointments; considers well all the *pros* and *cons* on both sides, and looks the whole matter in hand thoroughly through before decision or action.

One with 12 **VERY LARGE**, indulges groundless fears and unfounded apprehensions; is timid, cowardly, irresolute, easily frightened, excessively alarmed at the least appearance of danger; borrows trouble about trifles; suspects evil where there is little or no cause; is subject to constant alarm, magnifies difficulties, is easily discouraged by adversity; unwilling to run any risks, and much more alarmed by sickness and trouble than occasion requires. One having 12 very large, with 17 small, looks always on the dark side of prospects; borrows a world of trouble, even in prosperity; apprehends the worst rather than the best; puts the worst construction on every thing unfavorable; indulges gloomy, dismal, melancholy feelings, and often suffers intolerably from them; pours constantly over misfortunes; magnifies every difficulty; diminishes advantages; indulges dismal forebodings of future ills, if not despair; fears much more than hopes; does not venture or run any risk; shrinks from difficulty, and by his terror and alarm is easily overcome, so that he cannot act on occasions of danger. One having 12 **SMALL**, decides and acts without due deliberation; is imprudent, and too precipitate, fails to perfect his plans, and consequently is often obliged to undo what he has done; performs a great deal of labor without really accomplishing much, for he acts without judgment; very often meets with accidents; is subject to repeated and heavy misfortunes; is unlucky and drives forward without taking due precaution; often goes wrong; is generally unsuccessful, yet is sometimes pre-eminently so, and frequently loses by carelessness what he made by enterprising speculation. One having 12 small, with 5, 6, and 17 large, is in reality rash and headlong, and with 15 very large, headstrong, but seems to be much more so than he is; makes up his mind very quick and obstinately refuses to change it; cannot be moved the least by any representations of danger; knows no fear; is not easily frightened; plunges headlong into difficulty and danger, and meets obstacles as they rise rather than anticipates them. One with 12 **VERY SMALL**, is rash, reckless, heedless, thoughtless about consequences, very often in hot water, and generally very unlucky, unsuccessful, unfortunate, &c. The object of a person's solicitude is determined entirely by his other organs. For instance: one having 12 of a given size, say 11, with 8 small, and 2 very large, will experience very great solicitude about children, and very little about property, and another person with 12 of the same size, and 2 small, and 8 large, will feel the utmost anxiety about property, and none about children. The same is true of the combination of 12 with any other organ large or small. This explains the reason why some persons are so much more careful about some things than about others. This organ is much larger in children than in adults, and in females than in males, while 5 and 6 are much smaller. This makes them more timid and irresolute.

**GENUS II. SUPERIOR SENTIMENTS.** These are peculiar to man, and create sentimental emotions. Of these 13, 14, 16, 17, and 18 are the *moral* or *religious* faculties. These, so far as their influence extend, make the character of man akin to that attributed to angels.

**13. BENEVOLENCE.**—Desire for the happiness of others—sympathy—compassion—benignity. The expression of kind offices not only produces a reciprocation of them, but also gratifies the giver—thus doubly augmenting the happiness of mankind. One with 13 **MODERATE**, may desire to see those around him happy, yet will not sacrifice his own interests to this object, and with 5, 6, 8, 10, 11, &c. large, is cruel, and selfish, not having 13 enough to overcome these organs, and will sacrifice the interests of others to advance his own. One with 13 **LARGE**, feels a sympathy for distress and a disposition to relieve it; is kind and obliging in his manners; neighborly; tender-hearted; humane; ready to do kind offices; weeps with those that weep, and manifests that goodness and general benevolence which sacrifice personal ease and interests to relieve the misery or increase the happiness of his fellow men, and even of the brute creation. One having 13 large, with 1 large, is kind to all, but more particularly so to the other sex: with 3 large, and 8 moderate, adds liberality to friendship; is eminently hospitable; cannot do too much for those he loves; and often injures himself more than benefits his friends; and with 2 also large is very kind to the sick, poor, infirm, and needy, and ready to do those ten thousand acts of kindness which the sick bed requires: with 7 large, gives but conceals the donor: with 7 moderate and 11 large, does and gives partly "to be seen of men;" with 8 large, is more kind than liberal; gladly offers his services and shows very many acts of kindness, yet spares very little money, and that very reluctantly, unless 14, 16, 11, and a combination of circumstances powerfully excite his 13, when he may give liberally: with 8 moderate, or small, will give both his money and his services: with 8 moderate, and 14 and 16 large, will give very freely to what he considers religious and benevolent objects, so that one's 13 is not to be estimated by the dollars and cents given to charitable objects: with 5 and 6 small, cannot endure to see pain inflicted, and cannot witness the sufferings of others without equally suffering himself: but with 5 and 6 large, can even inflict pain with delight when provoked: with 12 large, is very careful not to do or say any thing which can injure the feelings of others: with 3 and 15 large, when he undertakes to help a friend, carries them through their difficulties; but with 15 moderate, often leaves them in the midst of them: with 16 large, does good both from feelings of genuine kindness and also from a sense of duty, and seeks to make men happy by first making them virtuous and good: with 19 large, does favors to others in so delicate a manner as not to injure the feelings of the recipient by making him feel dependant: with 21 large, endeavors to augment the enjoyment of those around him by his mirthful effusions, and never causes pain by them, unless when provoked: with 34 and 35 large, lays excellent plans for doing good; takes hold of benevolent enterprises in the right place; employs the best means for relieving distress, and increasing happiness: with 5, 6, 10, 14, 15, 16, 17, and 35 large, is bold and persevering, and determined in his benevolent efforts, and will be resolute and forward, if not a leader, in moral and religious enterprises.\*

One having 13 **VERY LARGE**, will have a deep fund, an overflowing fountain of sympathy and tenderness; will devote his whole self and all his powers to the advancement of human happiness, and the alleviation of human misery; is very unwilling to give another the least trouble or pain; will spend and be spent in doing good; be pre-eminently *philanthropic*, and with 14 and 16 very large, devote himself to the salvation of men from future misery; with 2 and 3 also large, is pre-eminently qualified for the duties of the sick chamber; invents a thousand means for the relief of the sick, and performs a thousand acts of kindness which nothing but an intense feeling of benevolence could suggest; is tormented and overcome by the sight of suffering; constantly injuring himself by doing for others and that from pure disinterested benevolence.\* One with 13 **SMALL**, possesses very little sympathy for distress; never disoblige himself to oblige another; cares little how much trouble he makes, pursues his own personal gratification without considering what influence this will have on any other than himself. One having 13 small, with the propensities large, will be very cruel and very selfish. This organ is generally a great deal larger in females than in males, while 5 and 10 are much smaller, which makes them so much more amiable, meek, gentle, tender-hearted, sympathetic and pre-eminent for exhibiting the "milk of human kindness," in its greatest perfection, and for those ten thousand kind attentions for which they are characterized. Its location is in the fore and upper portion of the head.

**14. VENERATION.**—Reverence for superiority, and particularly for Deity—a tendency of mind to venerate or worship what is considered above us. One having 14 **MODERATE**, is not particularly devout, though he may pay a decent respect to the Deity, and all venerable objects; may respect what he calls religion, yet is not very zealous, and if a professed Christian, will be more distinguished for attention to the *duties*, and the *principles*, than to the *ceremonies* and *worship* of his religion, and, as a general thing, will be occupied more by other things than by religion. One having 14 **LARGE**, looks with great awe and reverence, if not devotion, to the Deity, to aged men, rulers, &c.; is respectful and deferential, if not religious, and disposed to attend to the duties enjoined by his religious creed. The object of 14 is determined wholly by the other organs. Thus, one having 14 large, with the propensities large, and the reasoning organs moderate, is disposed to look upon the Deity as governed by hu-

\* Howard. Willberforce.

man propensities and passions;\* with 5 and 6 very large, and 35 moderate, adores him by offering up living, if not human, victims: with 10 large as a sovereign, dictatorial, majestic, if not authoritative being: with 5, 6, 10, and 15 moderate or large, and 13 and 16 large, or very large, as a perfectly righteous and also merciful being, and as benevolent as is consistent with his justice; as disposed to do good to his creatures, and yet severely to punish the guilty: with 13 very large, and 5 and 6 small, as too benevolent to punish the violators of his law: with 19 large, as crowned with splendor, and worships him while contemplating the beautiful, the splendid, the sublime, the grand, &c. in nature: with 34 and 35 large, as a wise and intelligent being: with 22, 23, and 29 large, as a being possessed of identity, form, locality, and other personal qualities, &c. One having 14 large, with 5 and 6 large, defends his religion with great spirit, if not enthusiasm, contends earnestly for its advancement, and is severe on its opposers: with 3 large, desires earnestly the conversion of his friends, and is extremely delighted in social worship: with 10 large, thinks his religious opinions, his sect, forms of worship, &c., better by far than any others, and is rather bigoted, austere, and disposed to denounce those who differ from him: with 15 large, holds on to one faith, but with 15 small, very frequently changes his religious opinions and connection: with 7 and 11 large, and 16 small, if he regards religion at all, makes great pretensions to piety, and puts on a fair outside show of religion, yet is hypocritical, and possesses little practical every-day religion; has the form of godliness without its power; neglects duty, disregards justice, violates moral principle, and takes shelter under the cloak of religion; but with 13 and 16 also large, is a consistent every-day Christian; and with 34 and 35 also large, delights to contemplate the character and works of Deity, and to see the advancement of religion and purity, and labors to effect it; takes great delight in religious exercises, and is an honor to the Christian name: with 4 small, is troubled with wandering thoughts in devotional performances, and is a *periodical* Christian: with 18 large, believes what is told him of Deity; but with 18 small, thinks for himself on religious subjects; with 16 and 18 small, will have very little religious veneration, and may be deistical in sentiment and feeling, and despise the Christian religion; but will have a great deference for aged men, superiority in rank and station, and for ancient customs, relics, &c.† One having 14 **VERY LARGE**, carries his religion to extremes; makes every thing subservient to it; gives himself up chiefly to religious exercises, and takes his chief delight in them; and makes the worship and service of his Creator the paramount object of his existence: with 10 and 15 large, is extremely bigoted, austere, superstitious, and with 8 small, cares little about riches or "worldly things."

One having 14 **SMALL**, is not very devout; seldom looks up to others, especially if 10 is large, and is not naturally disposed to be religious, except it be in consequence of his 13 and 16. One having 14 small, with 13 and 16 large or very large, will place his religion rather in doing justice and in loving mercy, than in religious observances: with 13 and 16 large, may be eminently pious; faithful in his attendance on religious services, and zealous in converting men to his religious opinions, and in doing good, yet will be so more from feelings of *duty* than of *devotion*; will pay comparatively little regard to religious *creeds and ceremonies*, but will be governed strictly by *moral principles*; will follow the dictates of his own conscience, even though he is obliged to forsake "the good old way" and adopt new measures; be honest, consistent in his conduct, and perform the "weightier matters of the law," yet neglect "meats and drinks;" will do right and do good, rather than go to meeting, and live a moral, virtuous life: with 16 and 18 small, will have very little regard for religion; seldom attend worship, and be inclined to deism and infidelity; never be influenced by the restraints of religion; doubt every thing connected with religious belief; be irreverent, irreligious, unprincipled, sceptical, and opposed to every thing pertaining to religion. The location of this organ is on the middle of the top of the head, and his legitimate primary object the worship of Deity. This necessarily presupposes, and consequently *proves*, the existence of a God.

**15. FIRMINESS.**—*Decision of character—fixedness of purpose—disposition to continue—unwillingness to change.* Continuance and perseverance are indispensable to success. Hence the necessity of a faculty of this kind. One with 15 **MODERATE**, would like to hold to his purposes, opinions, &c., yet is very often changed by the influence of the other and stronger faculties, especially if 11, 12, or 17, are large. One with 15 **LARGE**, is very unwilling to change his plans, opinions, &c.; is stable, determined, decided, may be relied upon; disposed to carry through whatever he undertakes, and cannot endure the thought of abandoning any thing which he adopts. This organ acts on the others that are large. Thus, one having 15 large, with 8 large and 3 small, will hold on to the very last to any money-making project, and pursue one steady course for acquiring wealth, yet readily forsake his friend: with 8 and 17 very large, has a great many new projects: with 12 very large, may change his plans from fear, and be irresolute: with 11 very large, may change to adapt himself to public opinion, &c., and yet be very firm when none of these causes operate; thus presenting opposite phases of character, appearing sometimes too firm and then too fickle, and will hold on to his *opinions*, while he may change his *plans* and *seem* to be less firm than he really is: but with 10 large; is sure and positive that he is right, and therefore *seems* to possess more firmness than he really does. If 5 and 6 be also large, and 11 and 12 moderate or small, his apparent firmness will still be increased, and the individual seem blindly obstinate, especially when his passions have been once roused. If 34 and 35 are large, he can be influenced by strong reasons and conclusive arguments, and holds his mind open to conviction; but if 34 and 35 are moderate, and 5, 6, and 10 large, he will not perceive the force of reasons urged against him, and blindly and tenaciously adheres to whatever he adopts.

One having 15 **LARGE**, with 5, 6, and 10 large, not only holds on to his opinions and purposes till the very last; but also drives forward with great energy; stops at no obstacles; fears no danger; will carry his point, regardless of consequences; is pre-eminently *persevering* and well nigh obstinate; has the utmost confidence in every thing pertaining to himself; will not be driven the least, but may be persuaded; pursues his own straight forward, high-minded, independent course, regardless of what may be said or thought of him; possesses great *fortitude and determination*; pursues one undeviating course; *will not* give over, and with large reasoning organs, is pre-eminently qualified to attempt and carry through great and important undertakings, and if possible, completes whatever he undertakes: with 12 large, is a long time in making up his mind, but very unwilling to change it; is deliberative in planning; but resolute and unchanging in executing; makes up his mind judiciously, but very seldom changes it; and may be more slow, but is more sure. One with 15 **VERY LARGE**, is stubborn, if not really obstinate; *will not* turn, *will not* give up so long as there is a *possibility* of holding on; is very little influenced by reasons; and with 10 large, or very large, is very positive, even *blindly* obstinate, or mulish, and can be turned by no amount of reasoning, unless 34 and 35 are very large. One with 15 **SMALL**, is fickle, vacillating, inconstant, subject to frequent changes; lacks stability, and decision, and perseverance; begins many things, but finishes very few, and cannot be depended upon. One having 15 small, with 3 large, may love his friends ardently for a short time, but soon becomes weary of them, and changes them for slight causes; with 5 and 6 large, may, in the prosecution of his plans, drive all before him for the time being, yet will soon change them, so that he effects but very little; will feel bold and courageous in the onset, but very soon give up, and fail to sustain his courage and execute his threats: with 10 moderate and 11 large, does just as others tell him; lacks independence; can be turned with perfect ease; is very obedient, and shifts with every current of public opinion: with 12 large, is always on the fence; always halting between two opinions; always undetermined what to do; with 17 very large, is always changing his condition in hopes of a better, and never "lets well enough alone;" with the intellectual organs large, will be a *rapid*, but not a *persevering*, scholar; have a profound knowledge of no branch of science, and allow trifles to divert him from his studies.

**16. CONSCIENTIOUSNESS.**—*Sense of justice—regard for duty, and moral obligation—disposition to judge of the right and wrong of feelings and conduct.*—Man is a moral and accountable being, governed by moral laws, placed under moral obligation, and capable of performing actions, and exercising feelings which are rewardable and punishable. Hence the necessity, and also proof, of a primary faculty, which takes cognizance of the *morality, or right and wrong*, of actions, feelings, &c. I have found this organ much larger in females and children than in men. One with 16 **MODERATE**, wishes to do right, and feels condemned when he has knowingly done wrong; acknowledges the claims of duty and recognizes his moral accountability, yet is often obliged to struggle hard against the demands of the other organs; will be honest unless the *temptation* is very strong, when he may, perhaps, yield, 16 not being sufficiently strong to maintain the ascendancy. One with 16 **LARGE**, regards the claims of duty and justice as of primary importance; will discharge them at any hazard; cannot, by any considerations, be induced to violate them; makes strenuous efforts to restrain the active exercise of the other organs, and generally maintains the ascendancy over his passions, though he may be sometimes overcome by them, and led into sin; has a keen moral eye; a quick perception of what is right and wrong in himself and others, and frequently directs his attention to this point; consults *duty* rather than *expediency*; intends to be, and generally is, perfectly honest and faithful; is by no means blind to his faults, nor unwilling to acknowledge them; often feels guilty and unworthy, if not punishable, for his actions and endeavors to lead a correct, moral, virtuous, upright, honest life. One having 16 large, with 3 and 13 large, and 5 and 6 at least moderate, will faithfully, yet mildly, reprove his friends, and with 7 small, tell them their faults in a plain and candid, yet feeling and tender, manner, so as to injure their feelings as little as possible, and yet do them the greatest amount of good; has at heart their welfare, and closely watches over their moral conduct; but with 5 and 6 large, reproves and censures the guilty in a harsh, unpleasant manner: with 5, 6, 10, and 15 large, thinks himself always in the right; assumes the prerogative of judging of the character and conduct of others; is censorious, and sets himself up as a standard of morality; with 13 very large, and 5, 6, and 15 large, has great moral courage; stands up boldly and resolutely in defence of morality and truth, and will never abandon them, let consequences be what they may; never flies from persecution in the cause of virtue or benevolence, but boldly meets and faces all opposition; never forsakes his ground; drives forward moral, and religious, and benevolent enterprises with great energy; will go all lengths, and make any sacrifices in defence of moral prin-

\* Hence Venus, Mars, &c. of ancient Mythology; and also the opinions entertained of God by Pagan nations, in whom this combination is uniformly found. † Voltaire.

principle, and in securing rights, even in matters in themselves unimportant, and with 34 and 35 also large; is qualified to distinguish himself as a moral or religious leader, to fill stations of responsibility and trust, where judgment and talents must be combined with integrity and rectitude of conduct; with strong propensities, and 15, 34 and 35 moderate, struggles hard against his easily besetting sins, yet is often overcome by them, and then experiences the most bitter repentance, and resolves on amendment, but again yields; with 12 large or very large, is afraid to act lest he should do wrong, and thus often fails to do right, and frequently trembles for fear of deserved punishment; with 14 large, has high ideas of the majesty, and justice, and holiness of God, and great fear of offending him, and with 17 small, little hope of the pardon of sin or escape from its penalty, which constitutes religious melancholy. This is more emphatically true when 12, 14, and 16 are very large, and 17 very small, and then causes the most pungent feelings of remorse, the most excruciating fears of eternal punishment, the most dismal forebodings, if not actual despair, and partial derangement. One having 16 VERY LARGE, often experiences unnecessary remorse, and is tormented by the mere suspicion of having done wrong or injured another; bitterly repents when he is apprehensive that duty has been violated or neglected, and is extremely uneasy till he feels assured that all is right; makes morality and duty the pole star of his life; would not for the world knowingly do any thing wrong, and sacrifices happiness, reputation, friends, property, and every thing else, rather than incur guilt; is even scrupulously and unnecessarily exact in all his dealings, and constantly tormented and harassed by the goading operations of a guilty conscience. Those feel the most guilty who have the largest 16, or are the least so; while those who have the least 16, or are the least restrained by conscientious scruples, are seldom sensible of their faults, especially if 10 is large. One with 16 SMALL, has little idea of right and wrong; few compunctions of conscience, even when guilty; consults expediency rather than duty; justifies himself; does not govern his conduct by moral principles; seldom thinks or cares whether his conduct is right or wrong—whether he is moral or immoral as such, and cannot see or feel the force of moral or theological inferences. One having 16 small, and 10 large, may do right because it is mean and self-degrading to do wrong; governs his conduct by principles of nobleness, and does the honorable manly thing, yet will not pay much regard to abstract duty; considers actions in the light of honor; feels ashamed of his evil deeds, but not guilty, and scorns to do wrong; but with 10 moderate, and 12 and 16 large, in the light of duty, and fears to do wrong; with 11 large may do right because it will disgrace him and tarnish his honor to do wrong; but will indulge himself whenever he thinks he can escape detection; with 13 large, will do right because to do wrong would make others unhappy; with 34 and 35 large, because reason directs his conduct, &c. True sorrow for sin springs from 16. This organ conclusively proves man's obligation to do right—that he lives under a moral government—that right action and feelings are rewardable and wrong ones punishable—that God's government is a moral government—that there is an abstract standard of right, by which man's conduct is to be tried; else why an organ that refers to this standard, and why any ideas of right and wrong; or regard for moral principle in man? Other organs influence the mind in determining this standard, while this organ tries the mental operations by that standard. Hence if two persons possess 16 of a given size, say 10, and the first has 8 very large, the other 8 small, the first will think it right to take more money on a given occasion than the second would. There may then be as many different standards of right as there are different organizations, and one may condemn what another approves. Education and circumstances also go to determine this standard of right, so that the decisions of 16 cannot be relied upon as correct. Thence the immense importance of properly educating 16.

- 17. HOPE.**—*Expectation—disposition to contemplate the future with bright anticipations of happiness and success.* This faculty expects to obtain what the others desire, and stimulates to active self-denying effort by presenting fair promises of success. One with 17 MODERATE, looks at things much as they really are; expects just about what is realized; is neither much elated by success, nor cast down by misfortune; unless this effect is produced by other organs. One having 17 moderate, with 12 large, will fear more than he hopes; and frequently be very gloomy, dispirited, &c.; but with 12 small, hope more than he fears: with 8 large, may enter largely into business, merely from love of money, and with 12, 34, and 35 large, is pre-eminently judicious; calculates with great exactness; may be sure of success, because he sees how it is to be secured; is never led astray by any favorable prospects, yet will not reap so largely as he might have done if he had only sown more largely, &c. One with 17 LARGE, is cheerful, sanguine, enterprising, in high hopes and good spirits; looks on the fairer side of prospects; promises himself more than is reasonable; calculates too largely, and is consequently subjected to frequent disappointments; yet hopes on still; bears up under trouble and adversity, hoping for better times; is prone to speculate and try experiments, which are often unsuccessful; magnifies advantages; diminishes obstacles; is stimulated to more vigorous effort by representations that the things sought are more desirable, and more easily obtained than they really are; views the future with such high anticipations of success and enjoyment that he is dissatisfied with the present, and restless for a change; calculates much on the future; lays new plans; forms new schemes; and is always on the chase after some new and desired object in prospect. One having 17 large, with 7 large, hopes to escape detection; with 8 large, to acquire wealth; with 11 large, to secure popular applause, or a great name, and with large 13, 14, and 16 added, to become eminent and distinguished as a leader of benevolent, virtuous, or religious enterprises; with 11 and the intellectual organs large, as a scholar; with 19, 20, and 34 large, as a wit, poet, &c. The operations of hope are sometimes in conjunction with those of 34 and 35, and sometimes in opposition to them. One with 17 VERY LARGE, is always on tip-toe of expectation; plans too largely for his means; makes bold and hazardous speculations; dives too deep for his resources, and thus endangering a complete failure; with 8 small, thinks that the future will take care of itself, and that plans will succeed without much effort, which predisposes to a life of ease and idleness, and with 16 small, 1 and 19 large, and the intellectual organs only moderate, of prodigality, if not of profligacy.

One with 17 SMALL, generally obtains even more than he expects; looks rather at difficulties than encouragements; considers rather the darker than the brighter shades of the picture; is often discouraged, and with 12 large, given to deep melancholy; borrows trouble even in prosperity; magnifies difficulties; diminishes advantages, and is reluctant to hazard any thing. One having 17 small, with 8 and 12 large, ardently desires to speculate but dares not; makes money by means that are more slow and sure, rather than by those that are rapid and uncertain, and, to become rich, *saves* rather than speculates. This organ, when large promotes Christian faith, looks forward to a state of future existence, and expects immortality: thus proving the fact that there is a future state. If there were none why should the Creator implant in the human breast a faculty the legitimate operation of which is to expect immortality, and, thus deceive man? Our nature teaches us to expect a future state—our nature never falsifies. Therefore we shall exist after death.

- 18. MARVELOUSNESS.**—*Credulity—wonder—disposition to believe what is not proved or accounted for.* There are things, the evidence of which, the human mind cannot penetrate—things which we must believe without either the positive knowledge of absolute demonstration, or the evidence of the senses. Hence the necessity of a faculty, through which, as through a door, truths can enter the mind, without passing through the door of reason or the senses. But for this how could children be taught? They implicitly believe what is told them until repeatedly deceived, and in them 18 is generally larger than in adults. One with 18 MODERATE, is neither very credulous, nor very incredulous; holds his mind open to conviction, and has sufficient credulity in what is presented to his mind to give it examination; and yet cannot place full confidence without additional proof. One having 18 moderate, with 14 and 16 large, believes in revelation, miracles, providential interpositions, and things connected with religion, much more readily than in other subjects, but with 14 and 16 small, takes any other class of opinions upon trust much more readily than religious opinions. One with 18 LARGE, readily places confidence in what is told him, especially if it is of a wonderful character; believes in signs, dreams, witchcraft, ghosts, marvelous stories, &c. and wonders at every thing he sees or hears; takes things for granted, and is satisfied with them without examining them for himself; gazes with surprise on magnificent objects; possesses a wondering frame of mind and pins his faith upon the sleeve of others. One having 18 large, with 34 also large, would seek for and adduce wonderful comparisons, particularly with reference to the meaning of portions of scripture; the fulfilment of its predictions, &c., with 35 large, will advance wonderful, if not improbable theories to account for curious natural phenomena: with the perceptive faculties large, is subject to optical illusions, and imagines that he sees ghosts, spectres, hideous shapes, &c., when perhaps it is only some natural object. One with 18 SMALL, requires evidences before he can believe; seldom takes an opinion upon trust; is incredulous, disbelieving, and disposed to question things till the truth is demonstrated by the evidence of the senses or of reason; is slow to believe what is told him; with 34 and 35 large, inquires into the cause and reasons of things before he admits them; never thinks by proxy, nor regards *ipse dixit*. One with 18 small, may believe in the existence of a God; in a future state of existence; in revelation and the doctrines of Christianity by means of 14, 16, 17, and even of 13; with 24 and 35 large, will believe because they seem consistent and reasonable, and not because he has been taught thus, and will think for himself. One having 18 VERY SMALL, refuses assent to every thing unsupported by demonstrative evidence; with the perceptive organs large, demands the evidence of sight; and with 34 and 35 large, of reason, before he believes, and utterly rejects uncommon things till he sees their cause and effect, or why they are so: with 14 and 16 small, questions revelation, and having no door for the reception of religious truth to the mind, is inclined to infidelity, scepticism, deism, and a rejection of all the Christian doctrines. Its location is on the two sides of 14.

- 19. IDEALITY.**—*Imagination—fancy—taste—love of the exquisite, beautiful, splendid, sublime, poetic, eloquent, &c.* This faculty does not make verses, but imparts the requisite imagination and poetic inspiration to the poet, dramatist, novelist, &c.; eloquence and felicity of expression

to the speaker and writer; gives to fiction its imagination; to poetry its inspiration, and to painting, sculpture, the fine arts, and the beauties of nature their peculiar charms. One with 19 MODERATE, is not much taken with the splendid and beautiful, though he may relish them somewhat; may show some taste, yet will be more distinguished for other qualities; may in speaking and writing, be sometimes eloquent, yet it will be the eloquence of thought rather than of diction; may relish poetry for its moral sentiment, the love it describes, the history it embodies, &c. yet not for its rapture and imagination; will prefer plainness and utility to beauty and ornament, and seem to lack taste, refinement and delicacy of feeling.

One with 19 LARGE, possesses refinement and exquisiteness of taste and feeling; a lively imagination; a brilliant fancy; an almost passionate fondness of the beautiful, the elegant, the perfect, the rich, the ornamental; for the fine arts and polite literature; for poetry, if it be of a high order, and for eloquence; gazes with intense delight on a beautiful painting, a splendid landscape, cascade, flower, &c.; delights to indulge the reveries of his fancy; experiences, when 19 is excited, glow, exaltation, rapture, and elevation of feeling; expresses himself with warmth and eloquence, and is disgusted with every thing coarse and vulgar. One with 19 very large, 34 large, and 35 moderate, will have more of refinement than solidity; of sound than sense; of rhetoric than logic; of sickly delicacy than vigorous intellect; of finely turned periods than important ideas; and overload his style with figurative expressions. One having 19 large or very large, with 5 and 6 large, throws invective into the form of poetry; with 2 large, composes hymns for children; with 1 and 3 large, breathes the passion of love into poetic, romantic, and dramatic composition, and gives delight in their perusal; with 21 large, makes laughable poetry; with 14 and 16 large, devotional poetry; with 34 large, figurative poetry, and with 35 large, sensible poetry. One with 19 VERY LARGE, possesses an imagination so exalted and glowing, a fancy so brilliant, a taste so refined and exquisite that the sober duties of real life appear insipid, that he is disgusted with them, and disqualified for their performance; considers things as they are so imperfect, that he is almost weary of life, and longs incessantly after perfection; consumes much of his time in the regions of fiction and fancy, and in the indulgence of his poetic and romantic feelings. One with 19 SMALL, is uncouth in his manners; coarse, if not indelicate in his expressions; not refined in his feelings; lacks taste; looks upon works of splendor, poetry, the fine arts, polite literature, &c. with comparative indifference; is regardless of beauty, and mindful only of utility, and prefers plainness to ornament.

**20. IMITATION.**—The faculty of imitation in general—ability to represent, copy, describe, act out, &c. 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 20 MODERATE, will seem to possess very little faculty for imitating, and manifest this power only in the every-day business of life, where it is hardly noticed. One having 20 LARGE, finds it easy and natural for him to copy, represent, &c., is admirable at description, and representation; can act out things to the life when in the humor for it; and is sometimes troubled with a disposition to imitate. One having 20 large, with 7 large, suppresses his own feelings while he imitates others, or mimics; can seem to feel what he does not: with 3, 5, 6, 8, 10, 11, 12, 13, 18, &c. large, can imitate the several passions produced by these faculties, and portray them with admirable tact and accuracy: with 5, 6, 10, and 19 large, can represent an angry, domineering, vindictive, haughty, overbearing tyrant;\* with 3 large, affection: with 8 large, the miser and thief: with 14 large, devotion, &c.: with 19, 22, 33, and 34 large, can describe and relate anecdotes to the very life; is a complete story-teller, and acts it out so perfectly that you seem to see it: with 22, 23, 29, 33, and 34 large, can recollect the appearance of the landscape, and of natural scenery, and give a perfect and admirable description of it: with 19, 21, 22, 33, 34, and 35 large, can, by his manner, attitude, gestures, the expressions of his countenance, tones of his voice, &c., make a far deeper impression than by any language, and act out just what he feels, or assumes to feel, &c. One having 20 VERY LARGE, finds it extremely difficult to keep from imitating others, and can copy or mimic almost any thing he undertakes: with 22 large, notices all the actions, gestures, and peculiarities of others, and imitates them perfectly: with 19 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 14 and 16 small, ridicules religion by imitating the peculiarities of its teachers or advocates: with 32 large, easily learns to imitate another's style of singing, to play on musical instruments, and with 3, 5, 7, 10, 15, 19, 20, 30, 33, and 35 large, or very large, is a first rate play-actor, and has a predominant passion and a remarkable talent for the stage. One having 20 SMALL, has little inclination or ability to imitate, and none to mimic; fails in his descriptions and representations; cannot copy or write well; with 34 and 35 large, is original, if not eccentric in his manner of thinking and acting, and with 7 moderate, can act and look only as he feels. This organ is located on each side of 23, forming, when large, a ridge which runs laterally, and also giving width and flatness to the upper, lateral, and frontal portion of the head.

**21. MIRTHFULNESS.**—Wit—humor—a lively perception of the ridiculous—tendency of mind to form ludicrous ideas and conceptions. One with 21 MODERATE, may enjoy a joke, and readily apprehend its meaning, yet will not make much sport; may laugh heartily at the facetiousness of others, yet will not take or turn a joke remarkably well. One having 21 moderate, with 5 and 6 large, may be sarcastic, cogent, cutting, severe, pungent, and extremely fond of teasing, pestering, &c. and very apt to twit and torment, yet his mirthful effusions will rather sting than tickle; indicate but little of the purely ludicrous, and seldom contain a witticism which is not intended to rally some one: with 34 large, may be eminent for his dry and ludicrous comparisons, which will be always in point; cause a great deal of laughter, and pass for genuine wit, with 3, 5, 6, and 34 large, may hold up the object of his displeasure to ridicule, by comparing him to some ridiculous objects, and thus be eminent as a satirist: with 17 large, may be gay, cheerful, lively, full of glee, always in high spirits, and extremely fond of hilarity and amusement, yet does not say many very funny things; with 7 and 20 large, may express what ludicrous ideas he has in a mannerso secret and funny, and act it out so admirably as to make a great deal of real sport, and gain him celebrity as a wit, while in reality he possesses but little 21, so that the amount of one's 21 cannot be determined by the amount of laughter he creates. Indeed pure humor creates less laughter than 7, 20, and 34 combined.

One having 20 LARGE, has a keen, quick, lively perception of the ridiculous, and a strong propensity to turn every singular remark or circumstance into ridicule; to manufacture fun and mirth out of every passing incident, to joke, jest, tease, &c. One having 20 large, with 3, 13, and 19 large, seldom injures the feelings of others by joking them, but rather strives to make them happy by his humor: with 5 and 6 also large, will often injure the feelings of those he dearly loves, yet with 16 large, soon regret it: with 5, 6, and 34 large, mingles the sarcastic with the ludicrous; the pungent and bitter with the purely humorous, and stings while he tickles;† with large 7, and 20 added, says a witty thing in a witty manner; mingles so much of the cunning and sly with his humor, and acts it out so to the very life that it takes admirably; can make fun of others without their seeing it; can employ insinuations, the double entendre, &c. with great effect, and without committing himself; keep others in a constant roar of laughter, and appears perfectly sober himself; delights to hoax, quiz, &c., and play his cunning pranks upon others; is emphatically quick to turn a joke, pre-eminently as a wit, and apt to carry his witticisms too far, and with 30 and 33 also large, is a complete humorist especially in relating an anecdote, with 34 and 35 large, or very large, expresses important ideas and sound sense, and embodies important moral lessons, and a world of philosophy and sense in witty sayings; is sententious, dry, pithy, and always in point in his attempts at humor;‡ with 11 large, says a witty thing and then laughs at it: with 30 and 34 large, has frequent allusions to past incidents, so calls them up as to create laughter, and sets off a humorous anecdote to admiration: with 3, 11, 13, 17, 19, 21, 30, 33 and 34 large, will make a social, obliging, cheerful, pleasant, sociable, companionable friend, who will be full of good cheer, humorous anecdote, and very entertaining in conversation: with 19 large, expresses his humorous effusions in a tasteful, polished and refined manner, and can express even a vulgar idea in a delicate manner;§ with 34 very large, is pre-eminent for his ludicrous, dry, terse, striking, appropriate comparisons, full of point and good sense, and very laughable,|| is a ready punster, and argues chiefly by the "*reductio ad absurdum*," or by applying the arguments of his opponents to something which makes them appear ridiculous: with 17 large, is both cheerful and witty, but with 17 small, makes many a witty expression when borne down with melancholy: with 7 small, may have an abundant flow of humorous ideas, yet fail entirely in their expressions; may relish a joke, yet be unable to make others laugh: with 10 small, and 11 and 12 large, or very large, will not have sufficient confidence to venture a joke, or will say it with so much fear as to spoil it: with 14 and 16 large, and a religious education, will be extremely fond of joking and strongly urged to it; annoyed with the frequent intrusion of humorous thoughts even on solemn occasions; will endeavor to banish them, and feels guilty on this account, yet these thoughts will arise: with 14 and 16 small is inclined to ridicule religion, and make fun on solemn occasions. One having 20 VERY LARGE, manufactures fun out of almost every passing incident, cannot restrain the current of humor which is constantly bursting forth; looks at almost every thing as it were through a ludicrous medium, makes fun of every singular incident, and finds it almost impossible to express himself without a mixture of facetiousness.¶ One with 20 SMALL, cannot without the aid of 5, 6, or 34, turn the joke; considers wit as either impertinent or silly; shrinks from the lash of ridicule and withers under it, especially if 11 is large; feels ashamed when joked, and cannot reply: with 10 large, feels above noticing it; is very slow to suppose that he is the one intended by it, or treats it with contempt: with 5 and 6 large, will be very angry if joked; sarcastic, but his mirthful effusions will rather sting than tickle, and displease more than please: with the moral organs large, is sedate, sober, seldom smiles and censures those who do; thinks it very wrong to say a humorous thing, and lacks vivacity and sprightliness in conversation and discourse. This faculty contributes greatly to health by causing laughter, and thus promoting circulation, digestion, respiration, &c. and augments the mental powers by imparting to them buoyancy and elasticity. Its exercise is unquestionably right, though considered wrong by many pious persons.

\* Example Mr. Booth as Richard the Third, who possesses this organization. † John Randolph. ‡ Franklin. § Sterne. || Sheridan.

## ORDER II. INTELLECTUAL FACULTIES.

*These faculties furnish knowledge in general, and take cognizance of things and their qualities and of abstract relations.*

**GENUS I.\* PERCEPTIVE FACULTIES.** *These perceive natural objects and their physical qualities, and convey a knowledge of the external world by means of the senses, particularly that of seeing.* They are located directly about the eye, and when very large, cause that portion of the forehead above the eye, to protrude, thus throwing the remaining organs of the forehead comparatively into the shade. They store the mind with individual facts, and give a general knowledge of things; enable their possessor to collect statistics; gratify his other organs that are large, &c. They assist one with 8 large, in accumulating wealth; with 9 large, in building, making, drawing, &c. with 9, 19, 20, and 34 very large, in taking correct likenesses, and prosecuting the fine arts; with 30 and 34 large, in doing a practical business with despatch and correctness; with 19, 30, and 34 large, in the successful pursuit of the natural sciences; with 5, 10, 15, 17, 19, 20, 21, 30, 33, 34, and 35 large, or very large, in public speaking, and public debate, and in laying up facts with which to build and illustrate arguments, &c.

**22. INDIVIDUALITY.**—*Faculty of observation—desire to see, and know, and to examine individual objects.* One with 22 MODERATE, is not distinguished either for his observing power or the want of it; may see what is passing directly about him, but will not be over anxious to see subjects, nor a very close observer. One having 22 moderate, with 34 and 35 large, thinks much more than he looks, and is more interested in examining the causes of things than the things themselves. One having 22 large, has an insatiable desire to see, *see, see*, whatever is to be seen; is intensely interested in the mere observation of things as such, aside from their causes and uses; notices whatever passes around; is a close and practical observer of men and things; wishes to handle and experience things for himself; imparts a clearness, definiteness, and seeming tangibility to his thoughts, descriptions, arguments, &c., by associating them with some tangible objects. One having 22 large, with 34 and 35 large, is given both to reason and observation; is a close student of human nature, and generally forms a correct opinion of persons, characters, and talents, by their appearance, physiognomy, conversation, &c., and can attend both to details and general principles, and with 30 large, sees whatever transpires around him, and recollects all he sees; possesses a rich fund of general knowledge, a ready command of facts, and a passionate fondness for study and reading.

One having 22 VERY LARGE, is so much given to gazing and observation that he has less opportunity to think; that his power of abstract thought, is weakened and often interrupted thereby; that he is unable to confine his attention to what is abstract and metaphysical, because it is so much directed to objects, &c. One with 22 SMALL, seldom observes what passes around, takes little interest in examining things as such, and with 34 and 35 large, thinks much more than observes.

**23. FORM.**—*The faculty of noticing and recollecting shape and conformation generally.* I agree with the opinion of Mr. Gibson, of Washington, that its office is simply observation and recollection of angles, while size takes cognizance of the length of the lines connecting them. One with 23 MODERATE, is not distinguished either for his recollection or forgetfulness of the countenances of persons, or the shape of things; may recollect those whom he has seen several times, yet will not recollect persons the second time, after a long interval. One having 23 LARGE, seldom forgets the expression of a countenance which he has once fairly seen; generally recollects, when he sees a person a second time that he has seen him before; and with 22 and 29 large, can generally identify and locate him, though he may be unable to name him; retains a distinct impression of the looks and shape of men, animals, machines, and things which he has once seen, and with 9 and 20 large, can copy them. One having 23 large, with 22 large, both notices and recollects the looks of individuals, and knows a great many persons; but with 22 moderate, or small, seldom notices the expressions of countenances unless his attention is particularly called to them, in which case he does not forget them. One with 23 VERY LARGE, always knows a person the second time, and never forgets the shape and aspect of things he has seen. One with 23 SMALL, must see persons several times before he can recollect them, and is often confused because unable to identify those with whom he is acquainted. One having 23 small, sees every body he meets but does not recollect them at a second meeting, but with 22 also small, neither notices or recollects persons, so that those who are quite intimate are not recognized. To the mechanic, artist, botanist, naturalist, and those in public business, this organ is indispensable.

**24. SIZE.**—*Ability to measure by the eye—calculate dimensions—determine magnitude, &c.* One with 24 MODERATE, may measure short distances with some exactness, yet cannot determine long ones, and is not distinguished either for his accuracy or inaccuracy in determining size. One having 24 LARGE, can judge correctly of the height, length, width, middle, magnitude, distance, &c. of objects; has a very exact mechanical eye, determines whether two given points are on a water level; the weight of animals and other objects by their size; the centre of a circle; magnitude of an angle; and with 9, 20, and 23 large, can draw mathematical figures by the eye with great accuracy; determine correctly on proportions, and imparts this quality to drawings, and with 24, 25, and 29 also large, is a first rate marksman. One having 24 VERY LARGE, can measure as accurately by the eye as by instruments, and determine size with perfect accuracy, where no instrument can be employed. One with 24 SMALL, is very deficient in the quality above described, is very inaccurate in his judgment of distance. To the artist 24 large, is indispensable.

**25. WEIGHT.**—*Intuitive perception of specific gravity—knowledge of equilibrium—momentum, &c.* One having 25 LARGE, can balance himself in difficult positions, and easily preserve the centre of gravity on horseback, on the ice, on skates, on a building, or timber, &c., can balance things on his finger, and perform other and similar feats with ease; sling a stone and pitch the quoit very near the mark; seldom slips or falls; naturally understands the principles of hydraulics, hydrostatics, &c., of momentum and the various mechanical powers, and with 9, 20, 23, 24, 34, and 35 large, is a great machinist. One with 35 SMALL, often loses the centre of gravity; is more easily thrown from a horse, and is the opposite of the one last described.

**26. COLORING.**—*Observation and knowledge of colors and their combinations.* One with 26 MODERATE, may from habit be able to judge correctly of colors; and mingle and apply them mechanically, yet does not recollect their minute shades, and proceeds more by rule than intuitive knowledge. One having 26 moderate, with 19 large, may delight to gaze on a splendid painting; but will be interested more in the taste and imagination than in the mere coloring of the picture; with 19 moderate, will not be partial to paintings, and is an indifferent judge of colors. One having 26 LARGE, will be delighted with colors as such; frequently notice the color of a person's eye, dress, &c.; be skilled in mingling, arranging, selecting, comparing, and judging of them, and with 19 large, not only takes great delight in painting, but also can easily learn to paint with taste and neatness. One having 26 VERY LARGE, always notices the color of objects; is passionately fond of beautiful paintings, and gazes on them with the most intense delight; is a natural original colorist; with 19 and 34 large, is a perfect judge and and critic of the propriety of colors; with 9, 19, 20, 22, 23, 24, 25, 29, and 34 large or very large, is a portrait or historical painter and artist of the first class. One with 26 SMALL, takes no interest in colors as such, seldom notices the color of a person's eye, dress, &c.; fails to recollect colors or select them; does not readily distinguish shades of color, and frequently mistakes them and is insensible to their beauty. One having 26 VERY SMALL, can form little or no idea of colors; perceives little if any difference between those of the rainbow, prism, different cloths, &c., except black and white, even though his eyesight may be perfectly good.]

**27. ORDER.**—*System—desire for physical arrangement.* It has reference not to the arrangement of ideas or facts, but exclusively to that of physical objects, and is indispensable to men of business. One having 27 MODERATE, is pleased to see things in order, but does not possess the faculty in a degree sufficiently strong to prompt to much effort to keep them arranged, so that his things are generally in disorder; may preserve order and system in his business because he finds it necessary, but not from an isolated love of order. One having 27 large, will be particular to see things in perfect order, and very much annoyed by disorder; with 29 large, will have a particular place for every thing, and every thing in its place; be systematic in his business; can readily find what he wishes, and thus despatch business; keeps his tools, clothes, papers, trunk, &c. in good order, and thus possesses an indispensable requisite for business. To overseers, large 27 is indispensable. Neatness and niceness are the result of 19 and 27 large. One with 27 VERY LARGE, is intolerably annoyed, and rendered perfectly miserable by disorder and confusion; cannot do any business while a single thing is out of place; is perfectly systematic in all he does; knows just where to lay his hand on any thing he uses, both in the dark and in the light, and in the matter of order, is what is denominated very "old maidish," and with 5 and 6 large, is

\* The five senses might with propriety be here introduced as a separate Genus.

† Fancy glass blowers. Wm. H. Brown whose organ is the largest and talent the strongest I have ever seen.

‡ Reubens, Benjamin West.

§ The author, and hundreds of others whom he has seen.

¶ Rev. Mr. Spaulding, Missionary to the Cherokees.

‡ Daughter of Mr. Gibson of Washington, who possesses a remarkable development of 27, and who showed the faculty before she was a year old.

fretful and angry when things are disarranged. One having 27 SMALL, leaves his things very much as it happens; is very much troubled to find things he wishes to use, which occasions much delay; operates without system, and thus without despatch; will, when in great haste, be in great confusion, and thus effect but little; and is not troubled by disorder. One with 27 VERY SMALL, has not the least regard for order; puts nothing in place, and has every thing around him in utter confusion.

**28. CALCULATION.**—*Intuitive perception of the relations of numbers—of proportions, &c.* One with 28 MODERATE, performs numerical and arithmetical calculations with respectable facility and correctness, yet is not *pre-eminent*; may be, from habit, a good accountant, yet does not readily discover the result of new combinations; performs his calculations mostly by the assistance of the pen, and, on the whole, dislikes figures. One having 28 MODERATE, with 22, 23, 24, 29, 34, and 35 large, or very large, may possess great fondness for geometry, surveying, astronomy, &c., and be a first rate mathematician, especially in the higher branches of mathematics, yet will not be extraordinary for arithmetic and figurative calculations merely; may be greatly delighted with the *reasonings*, and *demonstrations*, and *principles*, of the mathematics, yet not be partial to *figurative calculations as such*. One with 28 LARGE, intuitively perceives the abstract relations of numbers, even though *complicated*; readily solves difficult arithmetical problems, is an excellent accountant, performs numerical calculations with uncommon ease, facility, despatch, and correctness, even in his head, and delights in these operations; can readily cast up accounts, add and subtract two or more columns of figures, and multiply and divide several figures at a time; and with 9, 22, 23, 24, 26, 34, and 35 large, is a natural mathematician; possesses a superior talent for surveying, engineering, astronomy, geometry, and every branch of the mathematics. One having 28 VERY LARGE, can go through the most difficult and abstruse numerical calculations with perfect ease, and intuitively comprehend, and instantaneously answer any arithmetical problem which may be offered to him, yet with 34 and 35 MODERATE, will be unskilled in the higher branches of mathematics.\* One with 28 MODERATE dislikes arithmetical calculations; finds them difficult; is obliged to perform them with a pen or pencil; makes frequent mistakes; may go through a *mechanical* routine of calculations, yet will not advance far, even with hard study, in arithmetic and mathematics. One with 28 VERY SMALL, will perform even the simplest calculations in figures with extreme difficulty.

**29. LOCALITY.**—*Observation and recollection of the relative position of objects, of places, locality, &c.*—One having 29 MODERATE, will recollect, for a time, the looks of places he has seen, yet often finds some difficulty in retracing his steps because his recollection will not be very distinct, nor of long duration. One with 29 LARGE, recollects for a long time the looks and position of objects he has seen; seldom loses himself; easily retraces his steps; readily finds his way even in the dark, provided he has been there before; often recalls to mind facts by recollecting where they transpired, and also what he has read by remembering its location on the page; delights in the study of geography and makes rapid advances in it; forms correct ideas of the geography of places and countries from the map, and is very fond of travelling. One having 29 large, with Inhabitiveness large, calls to mind, with vivid emotions of delight, the aspect, mountains, dales, scenery, &c. of the place of his childhood and former residence: with 19 and 22 large, is almost *excessively* fond of travelling and visiting localities; and gazes with intense interest on the cascade, the beautiful landscape, mountain scenery, &c., and can hardly be contented without travelling in foreign countries; and with 8 small, will spend money freely for this object.

One having 29 VERY LARGE, can retain in his mind a perfect recollection of the looks of every place he has ever seen, and with 20 large, give a perfect description of them; can, years afterwards, recall to mind not only the general aspect of places he has seen, and the geography, scenery, roads, &c. of countries through which he has passed, but also the location even of insignificant objects; has a great talent and taste for pursuing the studies of geography, geology, &c., and will be likely to break away from all restraints to indulge his roving, travelling propensity. One with 29 SMALL, finds it difficult to recollect or return to places; often loses his way; finds extreme difficulty to form correct ideas of geography, and of places described to him, and is troubled when travelling to keep the points of compass.

## GENUS II. KNOWING FACULTIES. *These are connected with facts which are disconnected with physical objects.*

**30. EVENTUALITY.**—*Memory of incidents, events, occurrences, circumstances, historical facts, &c.* One having 30 MODERATE, may recollect the principal events which he has seen, heard of, and read, yet forgets the minutiae and detail. One having 30 moderate, with 34 and 35 large, or very large, can command a sufficient number of facts to substantiate and illustrate his positions, but will deal *chiefly* in general principles, and *argue* more than *narrate*. One with 30 large, has a mind well stored with historical facts, the news of the day, scientific knowledge, and general information; remember, with remarkable precision; treasures up a rich fund of anecdotes on such subjects as may be selected by the other faculties; is very fond of reading and study; notices and recollects the operation of the other faculties, and is seldom troubled with forgetfulness. One having 30 large, with 19, 22, 23, 24, 27, 29, and 34 large, or very large, has literally a *passion* for study, reading, and the pursuit of chemistry, mineralogy, geology, botany, natural history, and every thing like the acquisition of *facts*, and, for his advantages, is a very superior scholar; will allow nothing to divert or prevent him from literary and scientific pursuits; have a remarkably tenacious memory of even minute circumstances and details, and have at least a smattering knowledge of things in general, so that with 33 large, he can converse readily on all subjects; but with 35 only moderate, will be a better scholar than thinker.

One having 30 VERY LARGE, has a wonderfully retentive memory of events, and an insatiable thirst for the acquisition of general knowledge; more facts at command than he can well manage; is given quite too much to narration; makes a short story long by putting in all the little particulars; weakens his arguments by adducing too many facts; and with 35 moderate, fails to systematize or digest his knowledge; is emphatically a bookworm; confines himself too much to minutiae, and is governed chiefly by experience rather than reason. One having 30 SMALL, is very forgetful of detail and circumstances; has a poor memory of events; often fails to recollect and do important things which he intended; finds it very difficult to sum up, and cannot think of what he intended. One with 30 VERY SMALL, has a miserable memory; can recollect scarce any thing, and suffers intolerably from this cause. This organ is much larger in children than in adults, and may be illustrated by a reference to their kind of memory. In children 22 is also generally very large.

**31. TIME.**—*Knowledge of succession—dates—the lapse of time, &c.* One with 31 LARGE, can tell the time of day without a time-piece, recollect dates with correctness; awake from sleep at the time he wishes; is always punctual at the appointed time; recollects the ages of persons, and how long since certain events transpired; keeps perfect time in music, and with 28 large, has a correct knowledge of chronology. One with 31 VERY LARGE, can tell with perfect accuracy the dates of all the important events he has ever seen or read of; the ages of persons; the state of the weather on almost any given day, and is a living chronometer. One with 31 SMALL, is very forgetful of the *time when*; finds it difficult to remember the ages of person's children, and perhaps his own, and is extremely deficient in a memory of dates.

**32. TUNE.**—*Sense of musical harmony—love of melody—ability to learn tunes and detect discord.* One with 32 MODERATE, may learn tunes *mechanically*; readily read music, and be a respectable singer, yet will not easily learn them by rote; and fail to impart melody and pathos to his musical performances, so as to warm and melt the heart. One with 32 LARGE, easily catches tunes by hearing them sung; has a correct musical ear; delights to listen to *good* music but is very much annoyed with that which is indifferent or discordant. One having 32 large, with 19 large, will impart a richness, and taste, and pathos to his singing which finds its way directly to the heart: with 3 large, expresses affection: with 5 and 6 large, delights in martial music, and is kindled by it for the battle-field: with 14 large, expresses devotion, and prefers sacred music: with 17, 19, 20, and 31 large, prefers light music, dancing tunes, &c.: with 17 small, and 12, 14, 16, and 3 large, prefers plaintive airs and minor moods: with 31 large, is a perfect timist, and adds to his melody by keeping the beat correctly, but with 31 small, may have an excellent musical taste and talent, except that he will fail in time, &c.

One with 32 VERY LARGE, can learn tunes by hearing them once repeated, and will never forget them; throws his whole soul into his performances; finds his way directly to the heart; is completely carried away with good music, but as much tormented by discord, and can detect the slightest discord and its origin. One having 32 VERY LARGE, with 3, 13, 14, 17, 19, 20, 21, 31, and 34 large, or very large, is *pre-eminent* for his musical taste and talents; pours forth his *whole soul* in melting strains of melody and harmony, so as often to overcome the hearer; can compose musical pieces characterized by melody, harmony, and taste; readily learn to play on any musical instrument, and performs to admiration all kinds of music, particularly sentimental pieces, Irish and Scotch melodies and other airs of kindred sympathy and pathos.† One with 32 SMALL, may perhaps with great effort, learn to sing and play, yet will be only an automaton, mechanical, indifferent musician, and cannot make melody, nor learn tunes by the ear. One having 32 small, with 19 large, may be delighted with excellent music, and sensitive to discord: yet will with difficulty distinguish one tune from another, and be no singer. One with 32 VERY SMALL, cannot distinguish one tune or note from another, and is generally disgusted with music. The location of this organ is so much affected by the size of the surrounding organs, the temporal ridge, and other causes, that I cannot always decide correctly upon its size, except in the case of children. The same is true, in some degree of 9, 31, 26, 27, and 28, on which I *sometimes* mistake.

\* Zera Coleburne. † Dr. John A. Brevoort, of Baltimore.

**33. LANGUAGE.**—*Power of attaching to arbitrary signs a certain meaning—of connecting words and their meaning, and of communicating ideas by means of them—verbal memory.* One with 33 MODERATE, is not really deficient in power of communication and expression, yet sometimes hesitates for words; may, when excited, have a full flow of words, yet will not generally employ any more words than the sense demands; can commit to memory only with considerable effort, and will seldom exhibit copiousness of speech. One having 33 moderate, with 34 and 35 large, will have more ideas than words, more thought than language, in which to convey it, and fail to express the full force of his ideas. One with 33 LARGE, easily thinks of words in which to express his ideas; fills out his sentences, leaving but few words to be supplied by the hearer; possesses copiousness and great power of communication; has at command a multitude of words from which he can make such a selection as his other organs dictate; makes himself easily and fully understood; speaks and writes with ease and facility; gives copiousness and variety to expressions; easily connects words and their meaning; arbitrary signs and their signification, and commits to memory rapidly and seemingly without effort, and quotes with facility, especially if 22, 23, 24, and 29 are large.

One having 33 LARGE, with 5 and 6 large, can employ most severe and bitter epithets: with 7 large, may frequently hesitate for words, not so much because he cannot command them, but because he wishes to select his words, and fears he shall commit himself or say what he does not intend: with 19 large, employs chaste and eloquent language, and possesses uncommon facility, and also felicity of expression: with 22 large, employs many adjectives: with 34 and 35 large, philosophical language: with 34 large, figurative language; with 19, 20, 22, 30, and 34 large, might be truly eloquent.

One with 33 VERY LARGE, is wordy; verbose; extremely talkative; overloads his ideas with redundant and useless words; possesses remarkable copiousness of speech, and flow of words; wearies the hearer with circumlocution, and tedious repetition; expresses the same idea in many different ways; talks with perfect ease and great delight; commits to memory page after page at a second reading; has an astonishing command of language and power of expression, and is frequently guilty of *tautology*. One having 33 very large, with 19 very large, and 35 moderate, will be bombastic, and make a great show of eloquence and splendor, yet will lack the requisite eloquence of thought to give it weight; will talk a great deal about nothing, and have but little *sense* and meaning in what he says: with 19, 20, 30, 34, and 35 large, will express important ideas and strong arguments in a most happy manner; be truly eloquent, and have enough of ideas to just handsomely fill the channel through which they flow. One with 33 SMALL, finds extreme difficulty in calling to mind those words which express his meaning; employs but few words, and those generally of every-day use; frequently hesitates in speaking, and possesses very little variety and copiousness of expression. One having 33 small, with 34 and 35 large, or very large, may possess a rich fund of thought, yet will be barren in expression; will have more ideas than words; make every word answer some important end; can think better than communicate; says a great deal in few words; cannot command words enough from which to make the proper selection, and finds it extremely difficult to commit to memory. The *quality* or *kind* of language used, and also a talent for learning foreign languages depend upon other organs particularly upon 34.\* Appropriateness of expression, and also a critical knowledge of philology, synonyms and the exact signification of words depend upon 34 more than upon 33.

GENUS III. REFLECTIVE OR REASONING FACULTIES. *These form ideas—reason—superintend the operation of the other organs, and also perceive metaphysical and abstract relations.*

**34. COMPARISON.**—*Power of analysis—ability to compare things—to arrive at truths which are unknown by means of their analogy to those which are known.* Of all the intellectual organs this is the most useful. One with 34 MODERATE, may see in part the force of comparisons presented by others, yet will not readily apprehend their full force, nor be very happy in his illustrations; and possess little *versatility* of talent. One having 34 moderate, with 35 LARGE, may have good ideas, but they will be so abstract and poorly illustrated, that they can be understood only with difficulty: with 35 moderate, or small, will have but a moderate share of talent, and will not reason with clearness or strength. One with 34 LARGE, readily discovers analogies, resemblances, differences, comparisons, similes, illustrations, and discovers truth by means of them; at once classifies thoughts, phenomena, things, and whatever is presented to his mind; possesses a talent for generalizing, explaining, illustrating, reasoning from analogy; from parallel cases, &c.; employs many figurative expressions; discovers the propriety and point of arguments; makes nice discriminations and distinctions; and with 22 and 33 large, presents his ideas in a clear and tangible manner. One having 34 large, with 19 and 33 large, employs many brilliant and well sustained metaphors, with considerable brilliancy of talent, but with 19 small, and 35 large, mere *argumentative* comparisons, which are clear and exactly in point, but not glowing and of an elevated character; with 33 large, chooses appropriate expressions; discriminates clearly between the different shades of meaning attached to different words, and selects those words which exactly convey his meaning: with 14 and 16 large, draws religious instruction from natural objects; compares spiritual things to temporal; delights to receive and convey religious instruction from parables, and in the investigation of moral subjects: with the perceptive organs large, in the study of the natural sciences: with 34 large, in that of the analytical, metaphysical, and demonstrative: with 26 large, chooses his illustrations from colors: with 22 large, from individual existences: with 30 large, from facts with which the hearer is familiar, &c.: with 19, 20, 21, 22, 23, 24, 27, 28, 29, 30, and 33 large, and 35 moderate, will have a decidedly practical talent, which will appear greater than it really is: may be a first-rate business man: acquire knowledge easily, and retain it: speak and write well: pass in society for a person of superior mind, and effect much, but will not bear sounding: cannot argue with closeness and strength, and will fail to take comprehensive views of things; but with 35 also large, will combine theory with practice; be capable of doing a great business, and with 5, 10, and 15 large, of rising to eminence, if not *pre-eminence*; § is naturally a very superior, and also a *general* scholar, &c.

One with 34 VERY LARGE, grasps and at once perfectly analyzes every subject presented to his mind; instantly detects the fallacy of arguments; the misapplication of words; impropriety of expression, &c.; presents his ideas in a clear lucid manner, and so fully and perfectly illustrates them that they are apprehended with perfect ease; is constantly resorting to similar cases, and with 3, 5, 10, 15, 19, 20, 21, 22, 30, 33 and 35 large, or very large, is emphatically a great man: not only possesses extraordinary talents, but also the faculty of employing them to the best advantage, so as to command unusual attention; is seldom surpassed for scholarship or knowledge; can command the feelings of an audience at pleasure, and pour forth strains of moving melting eloquence.†

**35. CAUSALITY.**—*Tendency of mind to inquire into the reason of things and investigate their nature—to discover causes and trace out the connection between causes and effects.* The world around us proceeds in the manner of cause and effect—of antecedent, and consequent. Man alone is endowed with the faculty of perceiving these causes and governing himself accordingly. One with 35 MODERATE, may possess a respectable share of talents; will not be distinguished for any strength and power of mind; may pass respectably through life, yet will not reason clearly or closely, nor originate many important ideas, does not always select the best plans, nor make the best calculations, but is likely to pass through the usual routine of life, with ordinary success. One having 35 moderate, with strong propensities, will be easily overcome, and chiefly governed by them; with 5, 6, 10, 15, and 17 very large, and 22, 30, 33, and 34 large, may make a great noise, and by his mere force of character effect important purposes, yet will not think deeply.

One with 35 LARGE, desires to know the *why* and *wherefore* of things, and ascertain their origin, uses, and procuring cause; sees through the relations and various bearings of things; predicts the future from the past; takes comprehensive views of subjects; originates plans; discovers the means adapted to effect desired ends; has a talent for invention; draws general conclusions from classified facts; considers facts and phenomena as connected with their principles and causes; perceives self-evident truths and draws inferences from them; possesses depth, strength, and originality of mind; imparts conviction to his arguments, reasons clearly and strongly; possesses an inquiring, investigating turn of mind; good judgment, sound common sense, and a talent for presenting good ideas. One having 35 large, with the perceptive organs moderate, or small, will have more talent than he appears to have; deals chiefly in that which is abstract and metaphysical; thinks clearly and strongly, but cannot show to be what he really is, and is too abstract and logical to pass well in society.

One with 35 VERY LARGE, with a large head and an active temperament, intuitively possesses extraordinary depth, strength, power, and energy of mind; is *pre-eminent*, if not unrivalled, for judgment, originality, penetration and talent for reasoning on subjects; seldom miscalculates; goes to the very bottom of things; deals largely in principles, and bases his arguments in the strong and immutable principles of things, and is pre-eminently philosophical.‡ One with 35 SMALL, possesses but feeble intellect; fails to comprehend the bearings of things; cannot reason himself, nor perceive the force of argument; possesses little sense, or judgment, or talent, or understanding, &c. One with 35 VERY SMALL, with 24 small, is an idiot, and destitute of sense and reason. This faculty prompts children, and indeed all who have it large, to ask questions, seek an explanation for every thing. It is located in the upper and lateral portion of the forehead, and when large, gives elevation and breadth to it.

\* Critical and first-rate linguists and also good writers are frequently miserable, stammering, and barren extempore speakers. Such would be likely to have 33 small and 34 large. (See 34.)  
† Sheridan. H. Clay.  
‡ Franklin. Locke. Bacon. § Washington.

4th. 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.

## OBJECTIONS TO PHRENOLOGY ANSWERED.

1st. "But," says the objector, "Phrenology leads directly to fatalism; for if any individual has the organs which predispose to *theft*, he is thereby *forced* to steal; if those which are indicative of virtue, he must be virtuous; and no thanks to the virtuous man, no blame to the vicious, for each is *forced* to be just what he is by his organs. The Creator determines the shape of the head, and this determines the intellectual and moral character; so that God thus wrests from them all moral agency—all power of volition, all virtue and vice, and with them all liability to rewards and punishments."

1st. That certain vicious PROPENSITIES do exist, and are very strong, is an ABSOLUTE MATTER OF FACT, a fact which every where stares the observer of human nature full in the face. I have seen, you must also have seen, innumerable instances in point. It were needless to point to our prisons, and criminal courts; to cite the numberless details of cold-blooded murders, and revengeful duels, and daring robberies which blacken almost every newspaper; to enumerate the ever varying, ever multiplying crimes of mankind in confirmation, or illustration of the position that VICIOUS PROPENSITIES DO EXIST, and are VERY STRONG, for where is the individual who is not *himself* an illustration of it—that is, who does not possess some vicious propensity, some easily besetting sin? Now, sir, you are in reality urging your objection, not against one's having certain Phrenological organs, which are mere physical signs of the various propensities, but against his having the VICIOUS PROPENSITIES, THEMSELVES—not against the Phrenological explanation of these facts, but against ABSOLUTE MATTER OF FACT—against the system of nature—against the government of the *all-wise* and *holy* God. You are thus in reality guilty of the very same crime which you charge upon Phrenology, and must admit, either that your inference is groundless, or else that it reflects no less against the government of the *all-wise* and *holy* God, than against Phrenology. You have your choice.

Now since your objection is in reality urged against the existence of the vicious propensities, and since you, equally with myself, admit their existence, you admit that against which you object; and an objection is always answered when shown to lie with equal force against what the objector himself admits. If Phrenology did not decide that one man had a propensity to murder, and another to rob, it would not correspond with facts, and would not therefore be true.

"But" it is replied, "you do not answer the objection by throwing it back at me, you do not get yourself out of the snare by getting me *into* it." True, but I shut your mouth. First extricate yourself from the snare you have laid for me, and you will thus extricate me—that is, first answer your own objection, as it applies to matter of fact, and you will have answered it as it applies to Phrenology.

2d. Thus far I have admitted the objection, but will now endeavor to answer it. These organs of Acquisitiveness, Destructiveness, &c., are only instruments of the corresponding propensities, and not the propensi-

of Mr. F. was complete, as was strongly evinced by the long and loud applause of the audience—to the no small confusion and discomfiture of the obstinately sceptical, and to the high gratification of the non-committal or fence men, many of whom jumped down on the phrenological side.

It was then proposed that Mr. F. should cover his eyes, and then examine; and although it deprived him of the important assistance (to which, too, he had always been accustomed,) of sight, in connexion with touch, Mr. F. faulted not, but boldly proceeded to gratify the audience in any manner, whether reasonable or unreasonable, that they might choose; and to the utter astonishment of all, a number of characters thus rapidly hit off, leaped out from the mint so strongly and elegantly stamped, that all their acquaintances would have known them at the first glance, even had they, like the Phrenologist, been blind-folded. It seemed more like magic than any thing else. The ends of Mr. F.'s fingers operated as if they had been inspired.

But the most satisfactory case of all, was yet to come. Mr. F. had frequently desired some one to come forward, whose character was very prominent, or well known to the audience for some striking, and peculiar qualities; and was now requested to blind-fold himself again, with

5th. 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.

ties themselves. Their increase is caused by the exercise of the corresponding propensity, and their size proportioned to its strength. They are the effects of the exercise of the propensities, and not their causes. Men are not murderers, thieves, &c., because they have large 6, 8, &c., but they have large 6, 8, &c., because they possess thievish and murderous propensities. Very large 6 and 8, then, instead of compelling, or even urging, their possessors to steal or murder, are only the instruments, by means of which the thievish or revengeful passions are exercised, and their size only shows how much the subject has chosen to exercise the corresponding propensities. They are not inordinately large, unless they have been inordinately indulged, and this indulgence is the clearest, the strongest possible proof of their possessor's guilt. It follows, then, that very large 6, 8, &c., so far from excusing the murderer and thief, &c., are physical witnesses of their guilt.

Your theory of free agency is, that the strength of any depraved propensity is in proportion to its indulgence, and that the guilt is also proportionate to the same indulgence—that is, the guilt is proportionate to the strength of the depraved propensity. The Phrenological theory is precisely the same.

The same principle, reversed, applies to small organs. If Conscientiousness and Veneration are small, it proves, not that the person could not be just, or worship God, but simply that he did not, and would not do it. I admit, however, that God gives to one man more of the faculties of 6 and 8, and less of 14 and 16, and to another, the opposite organization; and also that this different distribution of the faculties, causes, in part, the endless diversity of character which is discoverable among men. But this is obviated by the following, on which I mainly rely as the conclusive reply to your objection.

3d. It is a fundamental principle of Phrenology that every faculty is originally good, and its proper exercise virtuous—that, therefore, all vice, all sin, are the excess or perversion of some good faculty. Take the case of murder which you instance. On analyzing the faculty of Destructiveness, from which it proceeds, we find it to be simply a propensity to destroy and inflict pain. Without this propensity, how could man defend himself, his family, friends, property, &c.—how fell the forests, destroy those noxious vegetables and animals which are prejudicial to his happiness, punish the guilty, and make himself feared, &c. Without this faculty he must be a tame milk-and-water sop, so passive, so chicken-hearted, that he could be abused with impunity. This same faculty, then, which, in its perverted exercise, produces murder, is so absolutely necessary, even to man's existence, and much more to his happiness, that without it, he must soon be overwhelmed. And since the proper exercise of Destructiveness is not only virtuous, but even absolutely indispensable to human happiness, no matter how strong it is, provided it is properly employed and controlled. An illustration. There lives beyond a certain marsh, which is infested with beasts of prey, a poor starving family.

the expectation of being gratified in this particular. Accordingly, a gentleman was prevailed upon to submit to examination, who is more distinguished for certain bold and strong characteristics, than any other in our city. The Phrenologist was completely successful. He gave the character in bold and graphic style, and with an accuracy that could scarcely have been equalled by any one of his numerous acquaintances present. The conviction of skill and truth on the part of the Phrenologist, went home so powerfully to the minds of the audience, that their applauses several times interrupted the examination.

But there was, at least, one sceptic who yet remained incorrigible: and this was a man who, the writer is informed, is notorious for his overweening fondness for "the root of all evil." This worshipper of Midas could not be persuaded but that Mr. F. had previous knowledge of the head just examined, and therefore desired his own to be brought in contact with the magical touchstone. But no sooner did the inspired fingers of Mr. F. play upon the golden bumps of our money-loving hero, than his acquisitive character burst forth before the audience in so strong relief, as utterly to shock the incredulity of its owner, who soon begged for "quarters," and was let off—to the great diversion of all present.

AUDITOR,

Benevolence prompts you to carry them food, to relieve their distress. But without a weapon of defence, the wild beasts will destroy the food, and you with it. There is then put into your hands a sword, which is analogous to the faculty of Destructiveness. Now, as you are not obliged, because this sword is ever so sharp, ever so destructive, to thrust it through the heart of every one you meet; so be the faculty of Destructiveness ever so powerful, you are not therefore obliged to abuse it to the injury of others. By no means. Let your sword rest in its scabbard, till circumstances demands its exercise—till your food is attacked, and then mow down those savage beasts, or still more savage men, that would rob you. And as, when the exercise of the sword is demanded, the keener and more destructive it is, the better, so the larger ones the better: *provided* he makes a *proper* use of it. Indeed it is often, if not generally, impossible to be benevolent, without the aid of Destructiveness. The happiness of society absolutely demands the punishment of those that disturb it. But you cannot punish without the exercise of 6. There is just as much virtue in punishing the guilty as in relieving the distressed—in the exercise of 6, where it is called for, as in that of 13, where it is called for.

The same is true of every other faculty, so that virtue and vice consist not in the *faculties themselves*, which God made, nor in their *relative strength*, but in their *proper or improper exercise*; and this depends on the volition of the free moral actor.

In this view of the subject, Phrenology, while it wholly exonerates Deity, throws the whole guilt of sinful actions upon the actor, and instead of excusing the moral agent, greatly enhances his guilt.

Each of the above answers, to your objection, seems to me conclusive—the first, by rolling it back upon *matters of fact*, which you admit, and thus requiring you either to answer your own objection or else to drop it—the second, by assigning to every individual, according to Phrenology, an agency in the exercise of his faculties—the third, by throwing all guilt, which can arise only from the *abuse* of the faculties, upon their voluntary *abuser*. I appeal whether Phrenology does not, instead of leading to fatalism, itself put a reply to the Deist, into the mouth of the Christian.

Suppose the following interview between a Christian, a Deist, and a Phrenologist. The Deist names the most depraved character imaginable—say that of the pirate Gibbs—who murdered 400 human subjects, ravished, and then horribly murdered those defenceless, imploring females that fell in his way; and says to the Christian, “Did not God make this wicked wretch, and make him too with all his vicious propensities?” “Yes,” must be the reply. “And does he not, according to your doctrine, punish him for his crimes?” “Certainly.” “That is, Deity creates mankind depraved, and then punishes him eternally for being depraved. Surely the licentious Jupiter of the Romans, is far preferable to the tyrannical God of the Christian. Away then with a Deity, and a doctrine so revolting to common sense, and common justice.” The Christian appeals to revelation; but this the Deist rejects. Let the Christian say what he will, it is utterly impossible to wrench this powerful weapon entirely from the hand of the Deist. But the *Phrenologist* does this effectually and completely, by saying, “True, God gave to Gibbs large Combativeness, Destructiveness, Acquisitiveness, &c. yet these organs, so far as God is concerned, were created *good*, given for a good object, and are absolutely necessary to his happiness. But he prostrated these originally good faculties, to a bad purpose; shamefully abused and perverted them, and instead of employing them as his Maker designed, in promoting his own happiness, and that of others—he so abuses them as to make himself depraved, and others most miserable. He had no right, whatever, to turn his originally good faculties to a bad account; and for doing this, he, and he alone, is guilty, and of course punishable.”

I have dwelt the more on this objection, because it is the great gun of opposition to Phrenology, and one of the most prominent arguments against it; because it seems at first, plausible and is a kind of scare-crow, which has frightened, particularly professors of Christianity from even looking at the facts and the reasonings in the case; and also, because I have never seen an answer which fully satisfied my own mind. I should like to present the subject in several aspects still more interesting, particularly to the Christian, and to lay open that beautiful theory of union of human and Divine agency; but want of room forbids. I am preparing a work on the subject of Phrenology, in which the *natural theology* of Phrenology and its bearing on religion will form one of its most interesting features.

2d. “Phrenology,” says another objector, “is a species of fortune-telling.” Now sir, a fortune-teller has to do with *events*, and professes to tell what has been, what will be. But I do not profess to have any thing to do with *events*. I only pronounce on *character*, and *disposition*, and *talents*. If you have ever in your life formed any judgment whatever of the character or talents of any individual, by his appearance, his conversation, his physiognomy, you have done just what I do. And since you and I do *precisely the same thing*—(judge of character and talents) and by *similar means*—(I by the shape of the head, you by that of the face,) it follows that if I am a fortune-teller, you are also a fortune-teller, and in *precisely the same sense of the term*. I then return the compliment, and cordially tender to you, brother fortune-teller, the right hand of fellowship. If you are not, in this sense of the term, a fortune-teller, you are sincerely to be pitied, for you are more destitute of every thing pertaining to the talents and feelings of your fellow men than even the dumb

beasts. If by fortune-telling you mean only a judgment on the character of another, (and this is all I profess,) any man of either common sense or common judgment is also a fortune-teller, and *necessarily must be*; for it is impossible even to see another without forming *some* judgment of his character. I then even glory in being called an *expert* fortune-teller, as the most enviable talent a man can possibly possess. Call me a *character-teller*, a *talent-teller*, a *disposition-teller*, and you speak properly, but call me a *fortune-teller*, and you only evince either a total ignorance of every thing pertaining to the nature of Phrenology, or too little philosophical discrimination to distinguish between fortune-telling and character-telling.

The objection is generally urged by believers in revelation, “that Phrenology favors infidelity, is anti-Christian in its tendency, and contrary to the doctrines of revelation.” The fact however is, that Phrenology, so far from leading to infidelity, is point blank against it; and so far from contradicting the fundamental principles, and general features of the Bible, and the Christian Religion, perfectly harmonizes with, and even goes far to establish them.

This position must, I think, be admitted, that every truth is consistent with every other truth, and inconsistent with every untruth. Truth cannot harmonize with error, nor error with error. The converse of this proposition also holds good, that whenever there is a harmony between any two sets of principles, this harmony proves the *truth of both*. If, then, there can be shown to be a coincidence between the general features and fundamental principles of phrenology and revelation, the truth of *both* will be thus established, and, like the kindred sciences of Chemistry and Electricity, of Mathematics and Astronomy, &c. each will strengthen and advance the other. Let us see, then, if this harmony exists:

The Bible presupposes the existence of a God. Phrenology presupposes, and even proves the same thing; and also that it is the duty of man to worship him. The argument is this. The organ of Veneration has to do *wholly* with worship, and *chiefly* with the worship of Deity. Now reason says that it is utterly inconsistent with nature, with analogy, and with facts, to suppose that there should be a faculty which inspires man with worship for Deity, unless there is a Deity to be worshipped. As an eye necessarily presupposes the existence of objects to be seen, and its being adapted to take cognizance of the qualities of objects, presupposes and *necessarily implies*, the existence of those qualities—as the stomach being adapted to the digestion of food, presupposes the existence of that food; and as the adaptation of one thing to another necessarily implies, and consequently proves the existence of the thing to which it is adapted, so the fact that a faculty is given to man for worshipping Deity, necessarily implies, and conclusively proves, the existence of Deity. Why, I ask, should a faculty, which, in its legitimate exercise, prompts and inspires a worship for Deity, form a constituent part of the human mind, unless there is a Deity to be worshipped? Do you doubt the existence of the sentiment of *Veneration*—of veneration for Deity? Take your stand in the midst of the rolling tide, the dashing waves, the raging winds, “the thunderings and the lightnings of heaven,” and say, do you—*can* you resist the strong out-breakings of Veneration? Who can sail on the bosom of the sparkling lake—who gaze upon the roaring cataract—who ascend the mountain top, or towering steeple, and survey the verdant, the beautiful, the splendid, or the sublime scene before him, without having his whole soul wrapped in pure devotion, and kindled to intensity of worship—not for the stars of heaven, nor for the objects which excite this emotion—but for some unknown something that sits enthroned among them, and displays his glory by them? Who can examine the flowers of the field, or the inimitable beauty of the works of creation, the anatomy of his own physical frame, the wonderful phenomena produced by what we call mind—who, I say, can examine nature’s works, without being filled with *worship*, as well as admiration, not for the things themselves, but for the *author* and the *cause* of all these things?

Without Phrenology, we know that there exists a *disposition* to worship, yet do not know but that it is the result of education, or habit. But Phrenology affords *PHYSICAL DEMONSTRATION*, and makes it *ABSOLUTELY CERTAIN*, that the sentiment of Veneration for Deity is a *constituent part of our nature*, an *ingredient in man’s mind*. Since, then, we derive the sentiment of Veneration from the deep and unalterable principles of human nature, and since these principles are always consistent with *matters of fact*, Phrenology makes the position, that there is a God, *ABSOLUTELY CERTAIN*, from *PHYSICAL DEMONSTRATION*. Nature, through the oracle of Phrenology, and by giving us a faculty for worshipping Deity, says that there is a God. Therefore, *there is a God*; for nature never falsifies. The same train of argument applies equally to Hope, and proves that there is a future state of existence to Conscientiousness, and proves that there are *abstract principles* of right and wrong—that man is a moral being, &c.—and thus demonstrates some fundamental principles of morality. Thus, most of the objections that are commonly urged against Phrenology, actually support it. Others might be answered, but since these are the principal, it were needless. But what have *objections* to do where *facts* are concerned? First ascertain the *truth* by means of experiment and observation, and then let objections and objectors take care of themselves. And let those, who so untringly ply their objections, remember, that *great is the truth*, and that it *must ultimately triumph* over every obstacle.