

THE BRAIN BOOK

AND HOW TO READ IT

*Being an Exposition of Phrenology in Theory
and Practice*

BY

H. C. DONOVAN

SECOND EDITION

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PREFACE TO THE SECOND EDITION.

IN offering to the public a new edition of this comprehensive text-book on the Science of Phrenology, it has been suggested to the author that a few lines in explanation of the scope of the work, and the practical value of Phrenology to the average man and woman of to-day, would be desirable as an introduction of the subject to the wider public, to which it is its aim to appeal, and to whom the utility of the Science may not be immediately apparent.

The Science of Phrenology, both in its theory and practice, is the result of long continued tests and records on the part of many observant persons. The science is founded on the early recorded observations of Dr. George Francis Gall, of Vienna. It reveals to the careful observer the whole of the natural impulses, desires and wants (which Phrenologists term *faculties*), and, therefore, does not confine the attention of the investigator to what are commonly spoken of as the higher faculties, or moral impulses, but to the study of all those forces which are common to the animal kingdom, and also and in a higher degree to the human race.

By a simple and unaffected set of terms and designations, Phrenology brings the subject of Mental Science within the province of everyone, and makes the study of human nature a household recreation. It thus throws light on those natural functions of the brain which all previous mental philosophy has ignored.

The practical applications of Phrenology are numerous, and of the utmost importance to the ordinary affairs of every-day life, but these are still almost neglected. It is

PREFACE.

only necessary to mention a few subjects the application of Phrenology to which would create vast changes. There is, for instance, the selection previous to marriage; the education of children and youth; the decision as to suitable occupation, in accordance with the mental capacity of each individual.

In the various forms of insurance Phrenological advice may be of great value to parents and guardians in the contemplation of insurance, and also to adults. We refer the reader to the chapters dealing with Vitality, Caution, and the Faculties of Observation.

Phrenology answers these and a great many other important questions, and the present work is put forward as a practical guide to a great and fascinating subject.

March, 1914.

AUTHOR'S PREFACE TO FIRST EDITION.

IN presenting the public with a work on the science of Brain reading, the author is under the impression that he is doing something towards supplying that which he has long known to be a desideratum, namely, an arranged series of instructions embracing the theory and practice of Phrenology. By the aid thus afforded the student may forthwith set out on his tour of observation, and be able to refer to this guide for a solution of many of the difficulties he may meet with in his endeavour to study his fellow-man by the aid of that science which naturally evolved from Dr. Gall's discoveries.

The author, in preparing this work, has had the advantage of being in possession of the manuscripts and note-books of his father, the late Dr. C. Donovan, who commenced his study of Phrenology under Dr. Spurzheim, whose lectures in London he attended.

In one of his note-books, he writes :

“After fourteen years, of what may be called flirtation with Phrenology, I ventured to attempt the public practice of the science, as a lecturer and manipulator of heads—a process by which only could general confidence in the truth of the principles and application of the science be hoped for. I have earnestly and constantly pursued the study of this great theory, and the practice of its art. Phrenology is based on a theory, not to be fully comprehended without long and earnest attention, and much reading of a psychological kind, such as the works of both ancient and modern metaphysical writers afford.”

Dr. Donovan was the author of several works on Phrenology, chief amongst which are "The Handbook of Phrenology"; "The Ethnological Society and Phrenology;" "Reply to Sir Benjamin Brodie's attack on Phrenology," etc.

The Phrenological character sketches which have been added as a further explanation to some of the faculties, are selected from copies of papers which Dr. Donovan wrote on cases that had come under his professional observation.

In the opinions of many they add greatly to the instructive value of this work, for the reason that he found it necessary, not only to point out and dwell upon the leading mental features in any particular individual whose cerebral organisation he had to describe; but also, at the same time, to explain the nature and functions of the faculties he wished to emphasise.

The frequent reference, in some of his written characters, to education and diet, especially those on children and youth, was, in his opinion, of the utmost necessity. In his day the heavy feeding of the children of the well-to-do was advocated both by doctors and parents, and was therefore fashionable.

He sometimes deemed it necessary to warn those who consulted him as to certain errors in diet. He was under the impression that he could perceive from external indications the evil effects of both excessive meat and bread eating. Whilst the former had the tendency to over stimulate the brain in general, and some of the animal faculties in particular; the latter form of diet, though least suspected, had a tendency to the production of the early ossification of the sutures of the skull. Not that either class of food was to be universally condemned; but that with certain constitutions they were liable to be injurious to both mental and bodily health.

The subject of Temperament, that is, bodily texture and conditions, which enters so largely into the considerations of all Phrenologists, has not been separately dealt with on this occasion, for various reasons; chief amongst which is that this matter has been so fully dealt with in Dr. Donovan's book.

The author therefore deems it advisable to refer students to this work rather than reprint the matter here.

From numerous and careful observations Dr. Donovan was induced to form certain conclusions as to the cerebral seats, or rather the head indications, of the innate strength or weakness of some of the bodily organs. They relate chiefly to—

The Circulation of the Blood ;
The Digestive System ;
The Diaphragm ;
The Lungs ;
The Liver ; and
The Seat of Vitality.

The chapter on this last subject is simply a reprint of what has already appeared in "The Handbook of Phrenology."

To the faculties that have been discovered since Gall's time, viz., Concentrativeness, Independence, Intuition or Human Nature, he had devoted much attention, and was quite satisfied that their existence, as separate and independent faculties, had been fully established.

The following new faculties he claimed to have discovered, and localised their external indication in the head, and, presumably, their corresponding seat in the brain. They are as follow:—Generosity ; Communicativeness ; Communal, or Outer Adhesiveness ; Walking Energy, or Locomotion ; Retrospection ; and Upper Causality, or the Prophetic Instinct.

The above, of course, cannot be said to be fully established ; but they are, nevertheless, the result of long and continued observation and careful investigation, and should therefore be accepted as fruitful sources of further research.

The author has thrown out suggestions as to another faculty, viz.—Digital Activity, or Fingercraft.

These suggested faculties above referred to must be either confirmed or rejected only by the inductive method of research ; for whatever is claimed to be founded upon observation can never be satisfactorily accepted or rejected by any other intellectual process.

The object of the illustrations is to demonstrate by the aid of photography Dr. Donovan's system of manipulation.

In the proper education of the young, and in the selection of suitable occupations for youth, a knowledge of Phrenology cannot fail to be of the utmost importance.

Children are at present educated as if every child were of the same mental calibre; whilst the occupations for youth are but too often left to chance, or frequently selected from mere whim or fancy.

In the process now adopted for selecting from candidates for positions in the Civil Service and the Army, a most unfair and unreasonable system of examination is enforced; the consequences are, that whilst many of the most suitable are rejected, those who are often totally unfitted to occupy with credit executive positions in either service easily obtain entrance by the aid of mental gifts which will be of little or no use in the performance of their duties.

It was the wish of the author's father that a work on Phrenology, selected from his papers and manuscripts, should be written and published under the title which he suggested, for, he said, that "Every man carries his character more or less plainly written in the size and form of his brain. Not to be able to read the Brain Book is to labour under ignorance of the worst kind."

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PHRENOLOGY AS A SCIENCE

Empiricism and Science

Pre-Phrenological Mode of Studying Mind

The Coming of Gall

Knowledge of Theory to precede Practice

The Mental Faculties

What is Phrenology?

Manipulation

THE BRAIN BOOK.

EMPIRICISM AND SCIENCE.

CAN there be a Science of Man?

The mere proposal of this question is tantamount to the assertion that there does not exist a recognised established science of man mentally considered; that he, the most highly endowed of all beings on this planet, who has acquired exact, scientific, practicable, and communicable knowledge of every object, living or inert, however minute or vast, within his sphere of inquiry—that he remains in ignorance of his own mental system, and therefore of himself, as a feeling and knowing creature.

When it is said that man is ignorant of his mental nature, ignorance in the scientific sense of the word is meant—that is, the sense in which a person devoid of the science of chemistry may be truly said to have no precise knowledge of matter; or, in which one, ignorant of reading and writing, not to say grammar, has no scientific knowledge of language, though he may speak his Mother Tongue correctly; such knowledge is limited, imperfect, and therefore empirical.

The fact that, as is admitted on all hands, no satisfactory and established system of Mental Science does exist, may be taken in support of the conclusion that the mental constitution of man is of so peculiar and exceptionable a nature as to defy an analysis of its elementary components; that whilst all other living things, including even plants and minerals, are brought within the jurisdiction of science—

in the strict sense of the word knowledge—man must ever remain in a state of mystification and doubt and uncertainty as regards himself. In support of this assumption, the Philosopher may show that, although many of the wisest and most learned men of ancient times, including the Sages of Greece and Rome, devoted themselves to the study of man, in order to make such study a science, they utterly failed in their efforts.

Every art which the absolute wants of man, or his desire of knowledge, has urged him to practice, must first be attempted in an empirical and a non-scientific manner. The art of cultivating the soil and producing its fruits, the structural and mechanical arts, the art of preparing food, the arts of navigation, of surgery and medicine; in fact, every art that can be named, has had its long period of empiricism, during which it made but little progress; for in the absence of knowledge of first principles, or law, art is trammelled, and consequently lies stationary. This observation applies to the more recondite sciences of Astronomy, Chemistry, Geology, Botany and Physiology. Irrepressible impulses compel man to the practice of the life-sustaining arts, anterior to all scientific knowledge. These being practised in order to ensure existence and its more immediate comforts, the many are satisfied; and a long stationary period ensues ere the higher wants, appetites and instincts, manifest themselves.

Among these, none could have exhibited itself as an irrepressible instinct more strongly than that which may be termed the Physiognomic, or mental diagnostic. The face has been styled "The great medium of recognition between man and man;" "The appointed badge of distinction, and the sole proof of identity, which is instantaneous." By the face chiefly do we know individuals from each other, be their height, age, dress, ever so much alike. "The countenance" has been defined as "the title-page which

announces the contents of the human volume ; but like all title-pages it sometimes puzzles, often misleads, and as often says nothing to the purpose." The writer quoted considers physiognomy only as applicable to the human face, or countenance ; whereas it applies to the whole person—to the size and form of each member of the body individually and to the collective whole, as also to attitude, gait, expression, and so on. This writer errs in saying that the title-page of a book announces its contents. The contents are disclosed by an index and the heading of chapters. The face has been called the index of the mind, also the dial plate ; and from a very early period, efforts have been made to reduce what were deemed the mental indices to a practical system of character-reading.

Among the Greeks, Aristotle and Xenocrates are known to have laboured in this vain attempt. Lord Bacon says that efforts of this nature should be persevered in. The fact that some few individuals have been known to possess, in a remarkable degree, the power of estimating mental character from even partial physiognomic indication, favours the belief that there is a special mental faculty, which may be termed the physiognomic ; though, like the literary and the poetic powers, which are combinations of faculties, it is found in high activity and strength only in a few.

Like all theories, that of Physiognomy (for now it is seen to be a practical science—no longer unappropriated and empirical) has long been vaguely apprehended, though unreduced to form and system, and incapable of being proved by experiment. Such was the fate of Astronomy, Geology, Chemistry, and in fact, of every science—each having a long childhood and nonage—sometimes abandoned and frequently derided as an unavailable idea, until by some happy combination of circumstances, by accident, or by the genius of some favoured individual, it stands.

forward as a great and irrefragable truth of incalculable benefit to society at large.

The physiognomy of every object is its size, form, colour, and proportion. Everything in nature has its physiognomy. It would not be extravagant, though unusual, to speak of the physiognomy of a horse, or a ship, *i.e.* its outward aspect, whether agreeable or disagreeable, to behold. Every animal has its physiognomy; and we judge them all physiognomically. A like observation applies to every *special part* of every animal or plant.

Popular Physiognomy, as applied to the human face, must necessarily be fallacious, and therefore dangerous, as an index to mental character; for none of the features, or organs of the face, as it is commonly considered—*i.e.* from the eyebrow to the chin—has any mental function. Hence the proper development of the facial organs indicates no more, from a scientific point of view, than the capability of performing their several functions in a proper manner. Hence persons of great beauty of face have not infrequently been known to be very evil-minded, and *vice versâ*. The Countess Brinvilliers, the famous poisoner, was eminently beautiful. Even mental imbecility, or what is termed silliness, has been associated with great beauty, particularly in the female sex.

The reign of empiricism has been a very long one; and, in relation to many arts, has existed up to a comparatively late period. As regards some, it still prevails. Empiricism is despotic, and is greatly averse to constitutional restriction and direction. To dissent from its mode of faith is heresy, to destroy it, or to introduce new ways and ideas, is rebellion. It hates what is called new-fangled notions and ways. When beaten in one quarter it takes its stand in another; when prevented from searing limbs—the stump of the amputated leg or arm with hot irons, and from pouring boiling oil into wounds—it stands up boldly for its

rights against other innovations; and, up to this hour, its champions, though often defeated, are still in arms.

However quiescent the spirit of empiricism may appear to be for some time after a defeat, it always acquires new force and courage when a new truth presents itself in a scientific form. Then is seen how numerous its adherents still are. The surgeon, who would draw back in horror at the idea of searing the stumps of amputated limbs with hot irons, was not so long ago found boldly contending, lancet in hand, against the innovator who presumed to question the orthodoxy and efficiency of the then universal practice of tapping the life-blood from nearly every patient; and the great Abernethy would doubtless have denounced, in his choicest epithets, the heretic who would have dared to say that the reign of the blue pill and black draught was drawing to a close.

All arts have their practical origin in an inborn impulse or instinct. The Botanist, the Mineralogist, the Physiologist, the Physician, the Architect, the Mechanic, the Artist, the Orator; all are, like the Poet, born, not made. Every urgent determination and capacity in relation to a particular kind of knowledge is imparted to but few. Homer, Shakespeare, Archimedes, Newton, Hippocrates, Galen, Cicero, and Mozart, though great in their several inspirations, were superior only in degree to their contemporaries.

All men, more or less, are physiognomists, in the same sense as all men are musicians, but the physiognomic impulse or instinct, though imparted in a high degree to but few, is as certain a forerunner (empirical though it has been for ages, and to the million still is) of scientific physiognomy, as the crudest efforts of the earliest astronomers, chemists, mechanics, architects, surgeons, musicians, were to these sciences in their present state.

Practice or Art is of two kinds. The Art empirical, or handicraft, such as is seen in the uneducated artizan, the

bricklayer, mason, carpenter, who proceed mechanically, on a uniform plan from which they would find it difficult to depart, and who are in many cases, under the direction of superiors.

All persons who play on musical instruments from ear, in ignorance of the theory of music, come under the designation of empirics ; as do those who speak their own, or any other language, in ignorance of its grammar. The term empiric, or quack, has been applied chiefly to unqualified and uneducated persons who administer drugs, or make other efforts to cure disease. All such persons are limited within narrow bounds. They have no knowledge of the foundation and laws of the arts they practice ; and in the case of medical quacks in particular, are certain to do a vast amount of mischief.

Art scientific is founded on and guided by knowledge of first principles—knowledge of Theory—which is law and rule. Art of this kind cannot be acquired in an unregulated, unsystematised, hap-hazard manner.

Scientific art demands for its attainment long and often laborious effort, much patience, much consideration. Science means both theoretic knowledge and practical dexterity combined—power to know, and power to do. He who understands a Theory only, or an Art only, as in the case of a singer or player by ear, has not scientific knowledge. The man of science knows beforehand what should be done. In sciences (such as architecture) which are directed by duly qualified masters, such directors are not supposed to be able to perform the actual manual operations ; but they know how they should be done and whether they are well or ill performed. Certain arts there are which, though founded on natural laws, cannot be laid down on Theoretic forms, such as riding, fencing, and such like dexterous performances, which depend greatly on natural aptitudes and practice ; but even in these, the

thoughtful and educated man has many advantages over the less cultivated person.

Therefore, neither Theory of itself, nor Art of itself, is science ; for science is the bond that unites both and causes them to work together in harmony.

The scientific Phrenologist is he who thoroughly comprehends the reflective or theoretic part—*i.e.* the laws in nature, the right understanding of which renders the science possible—the number and functions of the several Mental Faculties, and their effects on character in the various degrees of their organic development, viewed not only singly, but in their combined action ; the laws of size and form which govern these organs ; the right mode of manipulating the head, for the purpose of estimating the position and size of the various organs of the Mental Faculties ; and the extent to which it may be safe to rely on his estimates in the delicate operation of deducing personal character from such observations.

To what extent may the best qualified Phrenologist go in judging character from organisation of Brain ?

From the very outset, the study of Phrenology, properly conducted, is the source of much enjoyment. It is the “Divine Philosophy,” that of the Human Mind, which Milton truly says is

“ A perpetual feast of nectar'd sweets,
Where no crude surfeit cloy.”

But it is a grievous error to think that to become a Phrenologist is the work of much will and little effort. No one expects to be speedily converted into an astronomer, a geologist, a chemist, a musician, in the “*veni, vidi, vici*” fashion.

Certainly it is not so easy to play on the human brain, as Hamlet says, “As to play on a little pipe.” If the student would be satisfied to proceed regularly ; then, in time, easy

tunes may soon be learned on the pipe, or on the mind organ ; but it rarely happens that adults are satisfied to advance in a slow and sure mode. They would do much in a little time, and with little effort ; and the consequence is that they end in defeat, disappointment, and possibly in disgust.

PRE-PHRENOLOGICAL MODE OF STUDYING MIND.

IN laying down any doctrine which assumes to replace some other doctrine, it is well to show the relations between them and their distinctive and opposing principles. This observation applies with particular force to Phrenology, to the new method of studying the human mind which it introduces, as worthy of superseding all other modes, and to the fundamental principles which it lays down as the basis of a new, rational, consistent and demonstrable science of the human mind.

The following brief exposition of the relative doctrines and merits, of what may be termed the old systems of "Metaphysics" and "Psychology," and the new, known by the wide-spread title of "Phrenology," is not given with the view of undervaluing the former, or of disparaging the labours of the great minds that have been exerted in the field of mental science, in the only modes then possible ; but with the design of showing that, as in other departments of science, great progress has been made in this science ; truths brought to light ; and practicality introduced into a department, in which practicality had never before been aimed at, nor indeed, believed to be possible. Among the points of difference referred to, the following demand particular attention.

The total ignorance of the functions of the Brain, which prevailed in all countries up to the commencement of the last century, prevented the recognition of any direct organic

conditions as immediately connected with and effecting the mental faculties.

The organic conditions of the external senses could not, of course, have escaped detection ; but the *independence* of the assumed entity, Mind, upon material conditions, was from the earliest period deemed to be not only an incontrovertible but a sacred principle in mental science. That mind did not depend upon matter was the essential part of the pre-phrenological mode of studying mind.

Mind is, by some writers on mental science, used as a name signifying the sum or totality of the constituent, original faculties which compose the mental nature of man. Used in this sense, the term *Mind* ranks with the term *Body*, which signifies the various organs indispensable to physical existence. Properly speaking, Sight, Hearing, and Speech are not bodily, but mental principles or faculties ; for they are not indispensable to Physical existence, as is seen in the case of people born blind, deaf, and dumb.

Some writers on Mental Science use the term *Mind* as implying some active principle, some existence, some entity which contains within itself all those powers, or faculties, which constitute man a feeling and thinking creature.

It is as an immaterial agent, in, but not of the body, that poets and theologians have usually spoken of mind. The following passages from the works of Martin F. Tupper, entitled, "Proverbial Philosophy," afford an apt illustration of this theory.

"Mind is like a volatile essence, flitting hither and thither."

"A solitary sentinel of the fortress body, to show himself everywhere by turns."

"That it doeth it doeth quickly, but the whole mind doeth it."

"An active versatile agent uniting in the principle of energy."

“Nor space, nor time, nor rest, nor toil can effect the tenant of the Brain.”

“His dwelling may verily be shattered and the furniture thereof disarranged, but the particle of Deity slumbereth not, neither can it be wearied.”

Another specimen, of what may be termed the poetic mode of viewing the mind, will assist the reader to form a just conception of the interpretation of “mind” prevailing among the disciples of the systems which have preceded the Phrenological system. It is extracted from the writings of Isaac Taylor, author of “Physical Theory of Another Life.”

“We are accustomed to say that the mind acts mechanically only by exerting muscular irritability, and the tension of the fibres. But is not this assumption altogether gratuitous? Our consciousness does not suggest any such belief. In rapidly and forcibly moving the hand, in striking a blow, we know nothing of contractilities, nor of muscles, nor of circuitous dispatching of orders from the Mind to the Brain, along the nervous chords to each and such muscles as the case may demand. *The mind is in the hand, and there it originates the motion.* It is not, if our consciousness speak true, in the Anatomical or Physiological mechanism. This complex apparatus (the hand) performs its part at the moment when called upon with as little of our control, or interference, as do the heart, the intestines, and the liver perform their constant offices. It is the Mind that moves the hand and arm, that is the actual power.”

Here we have the Tupper and Taylor notions of mind, as a unit, a volatile essence, flitting hither and thither, now in the hand and arm of the boxer, now in the lower limbs of the dancer, and performing untiringly all its functions regardless of those contemptible things—muscles, nerves, and brain!

The first object of all those who have made researches concerning the human mind has ever been the ascertainment of its separate and self-existing powers ; or, as they are more correctly termed by phrenologists, those Faculties which compose the feeling, thinking being, and constitute the mental man. Unless things, composite in their nature, be known in their parts, they cannot be properly understood in their totality. No students of the mind, of any period in the history of literature, have ever differed as to the object in view—namely, the ascertainment of the individual members of the mental council ; but no two of these psychologists or metaphysicians have ever agreed, in the report of their analysis, either as to the number of these members, or their offices. The manner in which the analyses were conducted rendered such differences inevitable. Each inquirer studied himself ; looked within for information—sought for nothing outside of himself—in fact, consulted his own consciousness. But as no two men are, as regards degree of strength in each mental faculty, constituted alike, and as even very slight differences in this respect may seriously affect the theory of mind which each person would deduce from his inner consciousness, diversity must arise even between minds of a nearly similar type. How much wider will such disagreement be when men of variously constituted minds come to report upon that of which their consciousness alone informs them ?

The Mental Faculties are essentially the same in all men, as are the various organs and kinds of matter that compose the human body ; nevertheless, minds differ from each other in animal and moral feelings, in intellectual capacity, quite as much as human bodies differ in size, height, activity, and strength. A philosophy of mind drawn from such a source must be as confused and inaccurate as would be a philosophy of diet, or theory of food, deduced from the reports of a large number of people whose appetites

and powers of digestion exhibited the differences that are sure to occur in such cases.

Even in the external world, questions of opinion, and often of fact, are sure to exist. How often is it seen that men of great abilities, and sincere lovers of truth, differ widely from each other, and not infrequently are in direct opposition ?

Consciousness informs us only of sensations, and affords us no information as to the source of such sensations. Consciousness in fact means knowledge. Before Harvey's time, consciousness did not inform anyone of what his heart was really doing, further than that under excitement its beating was felt. Consciousness will inform us, to a certain extent, of bodily disease ; but it gives us no information of the structure and functions of the bodily organs, or of the cause of such ailments. These have to be inquired into by a far different and more complex process than reflection on consciousness.

In like manner we become conscious of certain states of our mind—of a particular feeling, as that of anger, love, desire of society, of inclination towards certain kinds of knowledge, of capacity or incapacity for music, drawing, arithmetic, history. But consciousness gives us no aid in tracing such traits of mind to their sources, any more than hunger informs us of the organisation within us whose office it is to originate hunger and to convert animal and vegetable matter into the various liquids and solids of the body. Consciousness is ignorant of all that has been demonstrated by the intellect ; nay more, consciousness, previous to positive knowledge, is the least reliable guide that one can have. It has never made any discovery ; for it is, if it receive the truth, the result of discovery. Consciousness, then, could no more guide man to the knowledge of his mental anatomy and physiology than it could guide him to the knowledge of his corporeal anatomy and physiology.

The consciousness of A and B must suggest to each a different theory of mind and morals. One would deem honesty a matter of policy, another of duty; one would make religion a set of opinions and ideas, to be learned as a lesson or task, or to consist only of a number of observances and church ceremonies; whilst another would recognise in it an internal revelation. One would describe man as "The glory of the world, and the paragon of animals;" the other, as all weakness, corruption, and wickedness.

Knowledge of man is the great object of all psychological research. Internal consciousness must assert itself in the solutions of all mental problems, but consciousness does not tell us that mental organs exist, nor still less, does it tell us of the different conditions of the mental organs, or of the laws which govern their functional power, or of the influence of such laws upon mental action. Some recent writers on mental science even go so far as to actually declare that their greatest source of information has been from their Inner Consciousness. The following is a fair specimen: George Harris, "Treatise on Man," Preface, p. xi. :

"From the study of mankind he has obtained a great deal. But most of all, he has gained from the study of himself, from looking inwardly. It is in his soul that the choicest treasures are to be found. In the recesses of his own mind lie the richest material for mental labour. This is the mine, after all, which is at once the most profound, and the most precious; as it is also the one that is the most difficult to explore."

The philosophy of mind which took consciousness for its basis had many impediments, apart from the fact that, as regards the human mind, no man can properly take himself as a model, nor consequently can he form a theory of the abstract mental constitution of man. Dr. Young

justly condemns the philosophy of consciousness in these lines :

“ Themselves men make the mirror of their kind,
And think naught is but what they find at home.”

As well may a man, probably ill-made, take his own figure to be that of the most perfect physical man, as assume that his mental state, according to his own consciousness, is that of the highest order, or family of mankind. Consciousness, then, cannot be sufficient for the scientific study of mankind.

To establish this, resource must be had to observation, and not to consciousness with its inturnd eye. Internal consciousness is all very well when the intellect has been enlightened on all matter affecting the question by means of careful and extended observation. This is consciousness, established upon a widely different basis than by a process of self-inspection ; upon a knowledge, not alone of the mental emotions, as manifested in ourselves and others ; but upon a thorough knowledge of the physical dependence of the mental powers, based upon the general and particular anatomy and physiology of the whole corporeal system, and of the Brain in particular.

The speculations and theories of mental philosophers of the consciousness school are, many of them, worthy of all respect and admiration ; and form a most valuable repository of mental analysis and illustration. But when we shall come to review even a few of the facts that were utterly unknown to all mental investigators before Gall's time, we shall see how important were the facts yet concealed from their consciousness : and we shall then place philosophers of this class, however we may respect them and their contributions to mental science, in the same category as we place all medical inquirers when the anatomy and the physiology of the frame and its various organs were

as a sealed book. Here, then, are the relative positions of what may be called the pre-phrenological school of mental philosophers on the one hand; and of the phrenological school on the other.

Phrenology has taken the study of the mind of man out of the hands of a class of inquirers who never could gain a scientific knowledge still more complex and more difficult to analyse than all hitherto known matter. And, when we consider how long it took a succession of experimental and speculative investigators to arrive at anything like a clear conception of the elements of the visible and tangible things which are capable of being dealt with by means of chemical analysis or by tests of every sort, it can be no cause of surprise that the elementary components and attributes of the mental system which are hidden from sight, hidden even from the being in whom, all unknown to him, they operate, concealed from consciousness with its inturned eye, have, up to this time been a mystery and a puzzle to all but the few who have taken up the mode of Dr. Gall; to all but those who have pursued, like him, a course of patient observation and reflection, in place of the wondering and guessing practice by which knowledge of mind had so long been sought for in vain.

We can now have a notion of the cause of the failure of the metaphysicians and theologians of that time to arrive at a sound theory of the mental system. It is this. The metaphysicians directed their attention too much to the higher intellectual powers of man, to memory, judgment, and imagination, and too little to what are called the lower, or animal, part of the system; whilst the theologians pursued the contrary course, and assigned to man his carnal appetites only, the lusts of the flesh: giving him no credit for the higher emotions of reverence, morality, sympathy, generosity, integrity, feelings which were one and all assumed to be occasionally imparted to man from on high,

under certain conditions, forming thus no part of his mental constitution.

The eminent Archdeacon Paley denied that man has any moral idiosyncrasy. Virtue, according to this theologian, is doing good for the sake of a reward of everlasting happiness, not in obedience to any desire to do good, nor from the happiness derived from beneficence. The metaphysicians were right so far as they went; but they did not go low enough—they aimed too high, and over-shot the mark. The theologians were right in ascribing the greater part of men's vices to the over-indulgence of their animal appetites; but they erroneously debited all mankind with the evils that result from the intemperance of individuals unfavourably circumstanced, and took not into account the social and economic causes which have been, and are now, more or less unfavourable to most individuals. Whilst the theologians ignored man's moral nature, they made his chance of doing right all the less, by adding to his supposed innate disposition to evil, the constant persuasion and excitement of a ubiquitous, invisible, implacable, insatiable enemy of mankind. Either the innate depravity bias, or the devil, would be hard enough to overcome singly, but united it is no wonder that they prove irresistible.

The late Rev. C. H. Spurgeon, in recounting an episode of his life and his conversion, says:—

“In the early days of my Christian career, I was much troubled with wicked and blasphemous thoughts, which would force themselves into my mind when I fancied myself most ardently struggling with God in prayer. To such a degree was I under the influence of these horrible suggestions, that, when they made an effort to rush to my lips, I was obliged to put my hand to my mouth to prevent myself from giving utterance to them. So greatly affected was I in this manner, that I consulted a most venerable Christian friend respecting these wicked thoughts. He

asked me whether they came into my mind in any consecutive form, or only by fits and starts. I replied that they came quite suddenly, and had nothing consecutive about them. 'Oh, then,' said the Christian friend, 'care nothing for these thoughts. I know where they come from. Treat them as in Old England we used to treat vagrants. Flog them well at the cart's tail, and send them home to their parish. These thoughts are suggested by Satan, who says to himself: "I am likely to lose this man, and I will make a desperate effort to keep him within my power." Flog them, I repeat, well, and send them home.' I did," continued Mr. Spurgeon, "what my dear Christian counsellor advised, and conquered the enemy."

Had Mr. Spurgeon consulted a medical, instead of, what he termed, a Christian friend, he would not have been recommended to flog his thoughts. How the process was carried on we are not told. He ought to have described the mode. Did he flog himself, mortify the flesh, fast, or pray? He might have told us how long the contest took; whether or not the diabolic vagrant suffered himself to be quietly tied to a cart's tail and flogged, and then trundled into the cart and sent back to his snug parish.

Such an account might be useful to many similarly affected, and would be edifying to all.

The question between the Phrenological and both the Metaphysical and Theological modes of considering the human mind, its physiology, ethics, or moral laws, and its political, social, and intellectual relations, is merely one of physical conditions, and of the causes of the various states and qualities of the mind seen in different individuals.

Upon this last question all mental theories but those promulgated by Dr. Gall (Phrenology) are silent. They enter not upon this question. So that a man may study mental philosophy, may read every writer on the subject, from the most ancient to the latest, and have all their

notions and theories at his finger-ends ; yet when he comes to look in the face of an individual human being, of the child on his knee, the acquaintance before him, the woman of his choice, great as his knowledge of man may be in the abstract, of the concrete, actual human being before him he knows little or nothing. No one author he has read professes to give him any means whatsoever of judging whether that particular individual be above or below the ordinary standard of humanity, or what position he holds in the graduated scale of human beings—a scale including the Scientist and the Politician, the highest mind that ever made the glory of mankind and the lowest that ever degraded it.

Thus, whatever may be the merits of any mode of studying the human mind, whether we view it as a substance or an entity, one and homogeneous, capable of various modifications or states which rapidly succeed each other, giving rise to the phenomena of thought and feeling, just as a trumpet without keys is made to run through the several notes it is capable of uttering by being put into various states of vibration ; or whether, with the phrenologist, we view the mind as intimately associated with material conditions, or organs not single and homogeneous, not a trumpet without keys, but a far more complex and mysterious instrument, it is a study that will amply reward us.

The Phrenologist is not at all at issue with mental philosophers of any other school as regards either the social, the moral, the religious, or the intellectual nature of man, nor as to his duties in this life towards society, his individual fellow-creatures, or towards himself.

The grounds which Phrenology occupies are grounds which no other system of mental philosophy, or mental history, attempts to claim as its own. We invade no one's territory. We do not even make war upon a partially

occupied territory, claimed by a few natives, known to a few explorers. We have discovered a totally unoccupied quarter of the mental world, discovered it, as it were, at the Antipodes of the mental science of the known world of mind.

We have found it a fertile land, full of treasures never before presented to man, full of springs from which issue copious streams of knowledge which are destined to form one mighty river, upon which man will be conducted to realms of safety, of happiness, of moral and intellectual elevation, such as he has never before occupied or enjoyed.

The existence of such a moral Antipodes is doubted by the world in general, as was the geographical Antipodes a few centuries back. We had then a theory of the Earth, founded, as we were taught to believe, by Divine Revelation itself.

Our Earth was a plane surface, over which was an aerial dome, the abodes of the blessed, and underneath were the realms of Satan and the souls of the accursed.

THE COMING OF GALL.

WE in this day think the Earth very old ; and that the late Dr. Cumming was right when he proclaimed that it is hastening to the close of the fifth act of the drama. But, if we are to judge of the world's age by the degree of knowledge man has of his own nature, it is doubtful if we should not see cause to believe that the world is just beginning to burst into blossom—is in its Spring-time only.

To discover why men are as they are—some more or less good, some more or less bad—causing a long list of so-called villains, scoundrels, rascals, reprobates—let us turn to the subject of signs external, meeting eye and ear, and of internal dispositions and tempers.

That in all classes of society there are persons persistently and constantly vicious is too true. Education cannot be debited for such facts, any more than it should be altogether credited for facts of the opposite kind ; though it must be admitted by all thinking men that evil dispositions are aggravated, to a great extent, by our present economic conditions. But for all this, is it possible to study men anteriorly to experience of them, so as to estimate their moral and intellectual value, as some doctors can judge of their corporeal qualities ? Is there such an art as physiognomy ?

On this question much difference of opinion has existed, and still exists. *Nulla fronte fides* is an old classic maxim.

Shakespeare makes someone say, "There is no art to find the mind's complexion in the face." "Appearances are deceitful" is a common proverb. We know that people are continually deceived, swindled, cheated, by persons whom they do not even suspect. Aggregations of men do not seem to be more discerning than individuals. Not so very long ago Marylebone elected a man to be her Member of Parliament by a majority of 3,687, who afterwards had to resign his seat and fly from justice. Lambeth committed a like error. And yet we hear people not infrequently say, "I believe in physiognomy."

This surely is a blind belief, and at least an ignorant one. For our own part, we believe in physiognomy. We believe that the outer surface of man, like the outer surface of most creatures and things, indicates to the erudite eye so much of the moral dispositions and the intellectual capacities of individuals of all races, and of nearly all ages, as to warrant the opinion that a sound, practical science of physiognomy will yet be recognised generally, as it is now known by the few, as the greatest boon that science has ever bestowed on man; and as the basis of the only sound, satisfactory, and consistent system of mental philosophy that the world has yet seen, and that it will form the basis of general and particular education, of legislation, of criminal jurisprudence, and even of medical science, which, like education, seems to be looking round for some natural support, some arbitrator to end all educational and medical warfare.

There is a desire in the mind which has ever impelled men, some more urgently than others, to endeavour to reduce the physiognomic instinct to the guidance of the intellect, *i.e.* to bring it to a scientific state. Hitherto this instinct has been allowed to seek exercise without such guidance, just as for ages the medical, the mechanical, the musical, the astronomical, the botanical, and other impulses

were allowed to run wild, and to give rise to false theories and mischievous practices.

The unsystematised, partial, undissected, imperfect observations, dignified most unworthily by the title Physiognomy, have hitherto been a curse to society, as ignorance and error in the place of knowledge and truth must ever be.

Empirical physiognomy has caused more infelicitous marriages, more ruinous friendships and associations, more errors in education, more ill-founded likings and dislikings, more selections of bad men, more rejections of good men, more self-blindness, more errors—even as between parents and children, and in the common affairs of life—than all other causes combined. Thinking thus, we deem a true system of physiognomy, such as is looming in the near future, to be as direct a blessing to the art of men living together happily, as the mariner's compass was to the art of navigation.

Lavater, the best writer on physiognomy, was an able and a singularly sincere and virtuous man. He had in a high degree the power to catch expression of countenance, a power which even children have been known to possess, with singular sagacity.

In Gilchrist's "Life of Blake" it is related of that artist—who, it must be admitted, was an extreme, visionary, and consequently not a healthy-minded man—that when he was thirteen years old his father, wishing to apprentice him to an engraver, took him to see one Ryland, then a person of some note as an artist of this class, with a view of binding the boy to this man. After a brief colloquy, the father and son left.

"I don't like that man," said the boy.

"Why not?" asked the father.

"His face," said the youth, "looks as if he will yet be hanged."

Twelve years later Ryland was hanged for forging bank-note plates.

Lavater had the physiognomic instinct in a high state of sensitiveness. Not only did he feel and see the expression of the face as a whole, but he saw, what appeared to him, the expression of each feature. Of the ear he gives forty-seven drawings, each differing in size and form from the other, and all, he maintains, more or less indicative of character. "I am fully convinced," he said, "that the ear, as well as other parts of the body, has its determinate signification, that it admits not of the smallest disguise, and has a particular analogy to the individual to whom it belongs."

As regards its exhibiting indications of bodily constitution we fully subscribe, for we have long been able to discern the gouty constitution from the shape of the ear.

"Of the teeth," continues Lavater, "there is nothing more positive, more striking, more convincing than the characteristic signification of the teeth, not only with respect to their form, but to the manner in which they present themselves to view."

He speaks of short, long, wide, narrow teeth and their respective significations. Of the mouth he gives forty drawings, and calls it the representative and expositor of the mind. Of the hands he gives thirty-three drawings, which, he says, are as eloquent as mouths, telling everything. He leaves hardly any part of the body unnoticed. To attitude and gait he ascribes much. The hair and beard he speaks of most truly as indications of temperament, that is, of bodily constitution. "Examine," he says, "the whole kingdom of nature, and if you can produce a single being destitute of a physiognomy corresponding with its nature, I will admit that man may have none."

Lavater admitted the great difficulty of acquiring skill in this art, and said that none but persons of rare qualities of mind are capable of becoming good physiognomists.

“Physiognomy,” he asserted, “is true in every line of the face; and if one line says so much, what must be the expressive power of a thousand meeting in the face?”

What, indeed! and who could read them?

According to this author, physiognomy would seem to be a fond impossibility—an art, given, like poetry, to one in a million, and beyond the reach of all but such a genius as appears but once, if even that, in a century. Incommunicable, unsystematised, and therefore totally inapplicable to the ordinary purposes of everyday life; yet we hear it said that everyone is a physiognomist.

Of particular parts of the face Lavater speaks in this manner: “Noses of this sort are an insurmountable barrier in the way of understanding”

The truth is, that Lavater was the precursor and prophet of a greater than himself; of one who, when but a mere child, was unconsciously and in play, laying hold of the key which dropped from Lavater’s hand, and with which the door of the treasury of mental and physiognomic science was soon to be opened for the benefit, not of a chosen few, but of all mankind.

We have called Lavater the precursor and prophet of a greater than himself, one who, when Lavater died, was a child.

Lavater must have seen how complex, imperfect, and therefore inapplicable was that which he tried to mould into a system. He must have seen how much folly and wickedness there may be under the blandishment of beauty. How perfect may be the eyes, nose, and mouth, yet how false may be the indwelling mind, looking like the innocent flower, but having the serpent under it. He must have seen how much evil

“Man may within him hide,
Tho’ angel on the outside.”

He got a glance at the promised land, though another was to enter and possess it.

In his thirteenth lecture Lavater speaks thus:—

“The able and intelligent physiognomist should bend his whole attention to the form of the head. He should study the heads of infants in order to observe the changes they undergo. He ought to perfect himself in this study so as to be able to say at the sight of the head of a newly-born infant, or one of six months or two years old, ‘this bony system will assume such and such a form.’ He should be sufficiently acquainted with individual forms to foresee in the infant what the youth will be, and in the youth the full-grown man. He ought, and the time will come when he will, be able to do this. Then physiognomy will be supported by *its true basis*.” (The italics are ours.) “Then it will take deep root and become a tree under which the wisest and best of men come to repose and to worship. Ye who adore the infinite wisdom which forms and endows all things, oh, stop and contemplate with me the skull of man! We discover in that skull, stripped of its covering, the varieties of form which exhibit themselves in the whole exterior of man. The sequel will show proofs of this, and will prove that if physiognomy is to be anything more than an amusement, if it is to become a benefit to society, men will become convinced that the inspection of the bones of the skull, of their forms and contour, tell, if not everything, much more than all the rest.”

After several just observations on heads, he concludes thus:—

“I leave to the researches of men of genius, like Mr. Camper, a subject still involved in much obscurity. I want the leisure, opportunity, and ability necessary to the elucidation of it by new and important discoveries.”

Now let your mind's eye bring before you a little Austrian child, nine years of age, seated in a school, contemplating the faces of some of his class-fellows, who, unlike him, have good verbal memories, and who excel him in power to remember their common lessons. He is fixing on the fact that in such boys there is a prominence of eye distinguishable from the eyes of the less clever competitors. This very little boy, not the industrious Camper, verified and fulfilled in his person Lavater's prediction, giving the world more knowledge of the mind of man, more insight into the causes of individual character, more just views of human nature, more power to justify the laws of nature to man, and to clear away the accumulated rubbish of ages, than did all the philosophers, ancient and modern, all the metaphysicians, psychologists, and moralists that ever existed.

He brought to light more long hidden causes, more direct information concerning human conduct, concerning the dispositions, moral principles, intellectual capacities, the vices and virtues, the talents and defects that appertain to man's nature than did any or all the thinkers, orators, and poets that had ever applied themselves to the fullest study of mankind. In brief, he brought to light a system of man's own, long unknown, long misconceived, misrepresented and misgoverned mental constitution.

In a word, that Austrian boy has given the world what it never had before: a Psychology and a Physiognomy which have altogether revolutionised not only the existing theories of the mind, but to a great extent the theory and practice of medicine.

"When the question arises," said Dr. Gall, "of the structure and functions of the brain, it is with unshaken confidence that I consider myself in advance of all my predecessors and contemporaries. I claim to be the first who has laid down sound principles according to which

the brain ought to be studied; the first who has passed the barrier which false philosophy and superstition opposed to the physiology of the brain; the first who has distinguished general mental attributes from the fundamental faculties of the mind; the first who has carried these researches through the whole animal kingdom, who has studied thousands of animals in common with their instincts and known capacities, in relation to the configuration of their brains, in both species and individuals. No one before me has discovered and pointed out the means of discovering the sources of each instinct, propensity, sensation, and intellectual faculty. I claim to be the discoverer of these seats, and the first who has demonstrated them on incontrovertible facts, physiological and pathological, and by numerous researches into the comparative anatomy and physiology of all the animal tribes."

The fact that Dr. Gall received valuable aid in his progress from his associate, Dr. Spurzheim, detracts in no respect from his right as above stated; nor are his merits the less on account of the perfection of his discoveries by the ascertainment of mental faculties unrecognised by him, any more than the merits of Copernicus and Galileo are affected by the advancement of astronomy since their time, and the subsequent discovery of planets unknown to these fathers of modern astronomy.

KNOWLEDGE OF THEORY TO PRECEDE PRACTICE.

PHRENOLOGY is the Science of the Human Mind based on the functions and metric laws of the brain, an organ whose office was but very vaguely and imperfectly known previously to the researches of Dr. Francois Joseph Gall, which commenced during his boyhood, at the end of the seventeenth century. It is an extraordinary fact that this organ, by far the most important of the body, and as regards its size and shape the most exposed to view and touch, should have remained for ages unknown.

Phrenology is not only the science of the mind, as common to all beings; but the science by means of which the individual character may be ascertained, with certain conditions and modifications, and the position which each person holds relatively to the normal standard of human nature, to be seen in the highest race of the Caucasians. That nature does not bestow with an equal hand to all the power of manifestation of the various faculties which compose the human mind is an acknowledged truth. Phrenology affords a standard by which the normal state of mind, and the physical conditions upon which it is based, may be ascertained, together with the mode of finding the position of each individual relatively to such standard.

Phrenology demonstrates the physical conditions from which such inequality results; shows why men differ so widely from each other in moral and intellectual character;

and affords rules by means of which each person's mental stature may be scientifically studied, both by himself and by others.

This, then, is the great Art for which men have been searching ever since the dawn of thought; and to the search for which they have doubtless been incited, not alone by the need which man has to know his fellow-man, but by an inward impulse, originating doubtless, as every impulse originates, in a special faculty of the mind. This is the great moral chemistry, without which man still continues in relation to man, and all that relates to his government, education, and improvement, in pretty much the same state as he remained with regard to matter, organic and inorganic, previous to the light thrown on the subject by modern chemistry. Ignorance cannot recognise itself. In those days men dealt with matter, as they thought, skilfully. They knew not the laws and the facts that time would unfold; and they rested in the complacent and ignorant belief that they knew all that could be known.

In like manner, men have for ages deemed that they had discovered all that was to be learned of human nature, and have regarded man as an impenetrable mystery, even to himself, as expressed in the words of Wordsworth:

“Men do differ
In the constitution of their souls
By causes not to be explained.”

It is much to be regretted that Phrenology has, by the great majority of persons, been viewed and studied as an empirical art, and not sufficiently in its scientific aspect. The Science of Phrenology can never be learned without a careful study of its theory, and as an excellent science—the most excellent—it forms no exception to the rule: “Whatever is excellent is difficult.”

Phrenology is a science which no one can afford to do

without ; and to know, even as much of it as shall enable one to form an intelligent faith in the truth of its principles, is no mean attainment.

Moreover, Phrenology is a science of which no one can acquire a little and then stop. The elementary principles once properly comprehended, together with the power to make a few observations correctly—this once attained, external influences force one on. It becomes as impossible not to see certain facts, and their consequences on the internal organisations of individuals, as it is to hear certain words in a language, of which a little is known elementarily, without associating these words with cognate ones to the stock previously learned.

The great impediment to the acquirement of all art is deficiency of knowledge of first principles of theory, law, and rule. It is in the neglect of theory that most persons err. Everyone wishes to practice ; and practice without knowledge of theory can never lead to a successful result.

“ All like the pleasure ; few the price will pay.”

Attempted practice is delightful ; the study of theory is difficult. It is delightful to speak, to converse ; painful and troublesome to study grammar and syntax. It is most pleasing to elicit sound from a musical instrument ; but to study the theory of music is uphill work, slow and laborious. It is charming to study heads, to tell points of character, to shine on easy terms as a great phrenologist ; but to commit to memory the fundamental propositions of the science, to learn the classifications of the faculties, and their functions, and to form a clear comprehension of the various terms used ; to learn the exact seat of all the organs, the measurements, the relative proportions of the regions of the head, etc., to learn thus, as a little child, is more than the adult mind cares to undertake. But before the elements of science all must bow, for they are Nature's

laws; and without an intimate knowledge of these, anything like a successful progress in any science, properly so called, is an impossibility. To the empirical student, the guardian of the temple of knowledge denies admission.

Be the science what it may, medicine or music, chemistry or phrenology, if knowledge of theory is not to accompany action, defeat and ultimate failure must be the result.

THE MENTAL FACULTIES.

IN all scientific teaching it is indispensable that every technical term, and every term of doubtful import, be clearly explained at the outset, or the learner cannot make that progress possible only to those who begin at the very beginning of the subject, and who never leave behind them a vaguely conceived expression, nor an imperfectly comprehended statement of doctrine.

It frequently occurs that writers on science assume that terms with which they are familiar need little explanation, and that adult students are satisfied with an inaccurate notion of the import of technical words. As this work is designed for the instruction of students of all ages, and various degrees of education, no apology need be made for conducting it on the principle that every one who takes it as a guide is ignorant of the science of which it is designed to be the Brain-book, as well as a Hand-book.

In some sciences, such as Anatomy, Chemistry, Geology, Botany, etc., the technical terms are Greek and Latin words, or words compounded of these, and "veiled in the obscurity of a learned language," the meanings are not clearly apparent.

Happily, the science of Phrenology is free from this obstruction. The greater part of its terminology, and all its propositions, are expressed in English, and can in fact be as easily expressed in any other European language; but, as many of these terms and expressions have in

Phrenology a meaning different from that in which they are used in general discourse, it becomes indispensable that the technical or particular meaning be clearly distinguished from their ordinary import.

For instance, the first of the propositions, or statement of natural laws, on which Phrenology is based, calls for some explanation on account of the dubious import of the term "Faculty"—Mental Faculty. It runs thus, "The Faculties of the mind are innate." Few readers would stop to consider critically the meaning of the word Faculties—Mental Faculties—but would be satisfied with a general notion of what it meant; yet in the case of the great majority of readers, this omission would prevent a right understanding of the whole theory of the science. In fact, it has been the root of all the opposition Phrenology has met with from its more educated and generally well-informed adversaries.

It may be dry work to pause in the career of inquiry in order to acquire a right understanding of one word, especially when that word be English; yet in this case it is as necessary to do so as if it were written in Hebrew.

In general discourse, Faculty—Mental Faculty—implies any capability, acquirement, accomplishment, talent; or some power, the result of education. Interpreted in this way, the use of the term in Phrenology would lead, and has led, to much misconception. It was the erroneous interpretation of this term that caused the late Sir Benjamin Brodie to make a very feeble attack on the science in his "Psychological Inquiries." He misunderstood and mis-stated the term Faculty; and necessarily got deeper in his error the further he proceeded. The following extracts show how the term Faculty is ordinarily interpreted. These are not given as errors on the part of the distinguished authors quoted. They use the word

correctly, in their sense of it ; but this is not the sense in which it is applied in Phrenology :—

“I make so bold as to believe that the faculty, or the habit, of clearly and carefully observing the characters of men is a rare one.”—*Charles Dickens*, “*Dombey and Son.*”

Here Faculty means a capability resulting from the exercise of nearly all the powers of the intellect.

In a work of the late Sir John Mackintosh, a like instance occurs :—

“Aristotle was raised above his fellows by his prodigious faculty of laying aside his extraordinary reflective endowments and devoting himself to natural history.”

Two more of the numerous specimens that may be given of the general mode of employing the term in question may well suffice :—

“Some men have a great faculty for adopting ideas which are pleasant, and look favourably at an object which they wish to accomplish.”—*John Bright*.

“Gentlemen opposite have the faculty of wrapping themselves up in a self-content of that nature.”—*W. E. Gladstone*.

In each of these cases there are several words which may be put in the place of *Faculty* without altering the sense.

In every form of mental science, ancient and modern, the term is used to designate an original, natural, independent (as to its functions) member of the mental system, which can no more be taken from this system, without more or less damaging the working of the whole, than one of the wheels could be abstracted from a watch without destroying its value as a timepiece. An individual person may live and be generally competent, though practically devoid of certain of the Mental Faculties ; but if any one of them could be abstracted from the

mental system, the mental nature of man would be altogether disorganised and deflected from its present condition.

For instance, "Constructiveness," the building and making faculty, is so indispensable to man, that, without its due use, the human race could not exist in a civilised condition. This is seen in the aborigines of Australia, who lived in an unhoused and unclothed condition, and necessarily in a state of utter barbarism. In a cold country such a race could not exist at all. The same may be said of each of the true mental faculties of each class, the animal, moral and intellectual. Every one is as indispensable as each nerve and muscle of the bodily system; and these can neither be increased nor lessened in number, though they may be strengthened by exercise, and are found more or less vigorous in individuals and in races.

It may be asked if both ancient and modern cultivators of mental science have endeavoured to discover the Faculties of which the mental system consists. Is it possible that they, each and all, failed in this design? They certainly did, as they also failed to discover the properties and character of a mental faculty, properly so-called.

It would be tedious to the young student of the phrenological system of mental science to listen to a detailed explanation of the causes of such failure. The chief one was that of positiveness in the interpretation of the word Faculty. In the language of chemistry, Element has but one meaning, though in ordinary discourse the word has several applications.

In Phrenology, Faculty, like Element in Chemistry, has but one meaning—namely, an internal and original ordination or command of Nature, in obedience to which certain irresistible volitions, or moving impulses, must arise

in her creatures, in order to produce definite action, having some ultimate object.

Every Faculty, in every animal, man included, is—for such animal, and, in most cases, for society—good.

However difficult it may be to discern it, the ferocity of the lion, tiger, wolf, etc., the poisonous qualities of certain snakes, the stinging power of certain insects, all are endowments of these creatures for wise ends—for so many warnings to man against inhabiting places in which such things abide, or because of the necessity of removing the conditions favourable to these animals.

Every Faculty of the human mind is positively good, right, necessary and indispensable. Society exists in its most civilized state only in virtue of the innate powers termed Faculties. Everything done in obedience to these springs of action is, in itself, absolutely good. The passions (so-called), vices and follies exhibited by individuals—pride, envy, covetousness, violence—have no inherence in the human mind. If they had, they would be exhibited in all persons, just as ferocity is exhibited in all tigers. So long, then, as the vices possible to man, under certain adverse conditions, were viewed as inherent to his nature—necessarily attached to it, not abnormalities, excrescences, diseases of the mind, things that need not be, incongruities, in a word, violations of the law written in his mind—so long could there be no consistent, rational, practical theory of the human mind, the human nature of man.

The term “innate” means inborn—ingenerate—being the product solely of nature.

The import of the first proposition in Phrenology, that—“The mental faculties are innate,” and the necessity of expressing it in clear and definite terms, must now be apparent, as also the reason why the technical meaning of the word “Faculty” has been thus explained,

WHAT IS PHRENOLOGY ?

PHRENOLOGY is the system of mental science which brings the subject of mind within the comprehension of the unlearned and the young. Its theoretical principles are easily understood ; its technical terms have a close relation to the usual phrases, and are soon learned. It may, in its elements at least, be taught as a branch of ordinary education, and in an ordinary school. In this respect, it is much more easy of comprehension than several subjects, which are, even to this date, embraced in the studies of the young. It is far more easy than the grammar of a child's native language ; not to speak of the foreign, or of the dead languages, whilst in value it surpasses all other subjects.

“The fittest study of mankind is Man.”

The world in general seems to think that Music is the right and proper study for girls, independently of the natural aptitudes which some girls may or may not possess ; and that Latin, Greek, and one modern language are the necessary and right studies for boys. Even so ; and something in the way of real knowledge in relation to the Mental Constitution of Man may be advantageously blended even with what are called the necessary studies.

“Nothing,” says Pascal, “is so important to man as his own condition. We ought not to misconceive our own nature.”

“This knowledge,” he adds, “should recognise the

greatness, as well as the meanness of man, together with their relative causes."

Phrenology, by laying down a natural and consistent exposition of the mental faculties common to all, and an equally natural and consistent exposition of the causes why these faculties are found in such various degrees of strength in individual men, recognises, first, the greatness of human nature, and secondly, the departure from perfection of the inferior specimens of that nature: as these are seen in so large a number of human beings. Of the value of knowledge, such as Phrenology affords in relation to the highest subject of thought, the same eminently pious and learned man thus speaks—

"Whoever understands the principles of religion should be able to account for it by the nature of man in particular."

In what part, it may be asked, of ordinary education is such knowledge communicated?

Phrenology is at once the science of the human mind and of the human brain.

It is the science of the human mind, inasmuch as it affords a correct exposition of the fundamental powers or faculties, which in their totality constitute the mental nature of man.

It is the science of the human brain, so far as it explains the functions of this long unknown organ and the laws of form and size, and other material conditions to which it is subjected, whether as a whole or in its parts.

It is at once the science of the mind, and of the brain, because it demonstrates the connection and interdependence of both, and the causes of mental adaptation, of mental superiority, inferiority, and peculiarity; as well as of mental disease and decrepitude in all their various forms.

It is the boast of Phrenology that it has invented no technical terms. All its terms were adopted from ordinary

language. It was possible, if not necessitated, by the fact that all the faculties of the mind have, from the earliest history of man, been exercising their functions and influencing human thought and action, and, in fact, giving rise to the various modes of speech. Man is endowed with a faculty of speech, or powers of verbal expression, verbal resource, or "Language."

But this faculty does not create ideas, it only gives the power to express them; and all ideas, using the term in its most extended sense, and all modes of expression, spring from the fundamental sources of feeling, and of thought; or, in other words, from the faculties of the mind. Consequently there was no occasion to make designation for these faculties. They had long since established their own names, and synonyms, in all languages. Some of these principles or faculties man possesses in common with all creatures that have, or ever have had, a complex brain; whilst some faculties have been so developed in man as to distinguish him from, and place him immeasurably above, all living things, and to make him "the paragon of animals."

What then, it may be asked, has Phrenology done since the fundamental powers of the mind have ever existed, and have been exercising their functions since the first appearance of man in his present mental state? Where is the discovery? In what consists the achievements?

The reply is, that no science can do more than recognise objects and laws that have ever existed, and the means which nature has established whereby such objects and such laws may be rendered beneficial to man, either by supplying his wants and needs, or by directing him to the knowledge of all things.

The objects and laws with which Chemistry, Geology, Astronomy, and all sciences deal have existed for countless ages. It is in the discovery of such objects and laws, and

the direction of this knowledge to the material and moral improvement of mankind, that the achievement of all science consists.

And in what respect, it may again be inquired, is the Phrenological mode of studying the mind of man superior to all other modes ; and why should it supersede them ?

This short question requires, in order to answer it fully, more space than the nature of this work admits of, particularly in an introductory chapter. It must here suffice to reply :

Firstly. That Phrenology is the result of long and continued observation on the part of many persons, though originating with one ; and not the offspring of any preconceived theory, or older system.

Secondly. That it embraces the whole of the principal impulses, desires, wants and faculties ; and does not confine itself only to the higher attributes of man.

Thirdly. That it explains the nature of the connection of these faculties with the material part of man ; that is, of the union between mind and body, and their interdependence.

Fourthly. That by a simple and natural set of terms and designations it brings the subject of mental science within the province of the ordinary, and even the juvenile mind ; and makes the fittest study of mankind practicable to all men.

Fifthly. That it brings to light the functions of the brain, a subject on which all previous theories of mind are necessarily silent, and throws a flood of light upon the sources and causes of individual character and conduct. A subject long supposed to lie beyond all human research.

Sixthly. That it substitutes things for words, facts for ideas, and demonstrable laws for the vague, indeterminate, arbitrary, and ever varying speculations of school men ;

and, in fact, it does for the study of mind what modern chemistry has done for the study of matter.

Phrenology owes nothing to speculation. Its theory is the offspring of well ascertained facts, and not of preconceived notions. Nature reveals her truths to observers only. It is strictly a science, because its theoretical statements can be practically applied to a useful purpose.

According to this science, the mental faculties are as dependent on material conditions or organs for the power to exercise their functions as are the bodily faculties of sight, hearing, breathing, digesting, circulating the blood, etc.

This doctrine may be thus expressed, "The mind has organs;" or thus, "The mental functions result from the action of organised matter."

Phrenology proceeds further than this always half obvious truth, and maintains that the brain of man is composed chiefly of the organised matter by means of which the mental faculties have practical existence. What the portions of brain matter, not ascertained to be engaged in the specially mental process, are doing, is a question that will have to be investigated by future observers. According, then, to the phrenological doctrine, the heart, liver, breast, lungs, and other bodily organs, so frequently mentioned as being primarily concerned in mental operations, have no mental functions, however liable they may be to be affected by some mental emotions.

In this respect, these organs are comparable to the hand when it trembles, or to the lower limbs when they totter under the influence of certain feelings. The heart may beat with unusual rapidity, *from* love, or anger, or fear; but it does not beat *with* these affections, which can originate solely in the brain. Phrenology draws still more largely on credence in holding that the brain does not act as a single organ influenced by the varied operations of the

whole, of the various fundamental faculties, and the various operations and states of mind of which man is made conscious; but that each fundamental, primary, and original mental faculty has its own proper, special organ, or portion of brain matter, and that the brain is composed and made up of these organs.

These are the theoretical doctrines of Phrenology, and they may be thus expressed in the form of propositions:—

First. The faculties of the mind are innate.

Second. The mental faculties manifest their functions by means of organised matter.

Third. The brain alone is the organised matter by means of which the mental functions are manifested.

Fourth. The brain is not a single organ, but is made up chiefly of the organs of the mental faculties.

Granting these principles to be demonstrable, the mental powers are the results of certain action of the brain, just as digestion, circulation, sight, hearing, are the results of a certain action in the organs proper to these operations.

Of any substance, entity or existence called Mind, phrenology does not treat. It recognises only faculty, function or office, and organ.

It neither affirms nor denies anything respecting *mind* as a cause of the brain's functional power.

Phrenology has brought to light several other interesting acts respecting the brain, as regards the law of size affecting it as a whole, and also the size of its various organs. That these laws of dimension have remained so long unrecognised is a subject of astonishment, and a proof of the present boyhood of man on the score of knowledge of his own mental constitution.

Phrenology demonstrates:—

Firstly. That the ordinary circumference of the brain, as measured from the greatest circumference of the living head, is about twenty-two inches for the adult

male European, and twenty-one inches for the adult female.

Secondly. That the maximum circumference for a healthy and well proportioned head is rarely more than twenty-four inches, and never, except in a state of disease, exceeds twenty-six inches in circumference.

Thirdly. That an adult male, with a head measuring only nineteen inches in circumference, is, *de facto*, incapacitated for the pursuit of any trade or profession.

Fourthly. That as the brain, as measured from the head, declines to eighteen, seventeen, and sixteen inches in circumference, so does the mental condition descend nearer and nearer to total idiocy, until the circumference falls to fifteen or fourteen inches, when mature existence, physical as well as mental, becomes impossible.

Assuming these indisputable premises, it appears very probable that the organs of which the brain is made up are subjected also to a law of size. So that, as a very small head will cause idiocy, a very small development of an organ will cause defective functional power in the corresponding faculty ; and that a full development of an organ will produce a corresponding manifestation of its proper function. There is, however, the difficulty in proving this part of the doctrine, namely, that whilst the brain, as a whole, may be fairly accurately measured as regards its circumference, width and height, in the living head, an organ, or a particular portion of the brain, has to be estimated by a less exact process. In this respect, however, the brain is like the bodily structure generally, which can be accurately measured as a whole, whilst its parts cannot be subjected to an instrumental measurement, but have to be estimated by educated observation.

The perceptive faculties being duly educated in relation to any class of objects, whether felt or seen, partially or wholly, produce estimative knowledge sufficiently exact for

all practical purposes. The part seen suggests the measurement of the whole. In other words, peripheral expansion decides the whole expansion. It is by superficial observation that the muscular condition of a man, a horse, or any other animal, is estimated, the state of the unseen or unfelt part being determined by that part which is seen or felt.

That the mental faculties are not equally powerful in all persons need not be argued. Nature, it is truly said, does not impart her gifts alike to us all. It is common to hear of "naturally strong minds," "naturally weak minds." A like observation applies to the faculties or component parts of the mind. One person has a talent for one art, another for an art of a different nature. One has a mild disposition; another a violent temper. One is affectionate and friendly; another cold, distant, and reserved.

Such observations relate not to subjects in which either children or adults are specially educated, but to what are familiarly termed the natural inclinations, and these are discernible in children at very early periods.

How does the non-phrenological world account for these things? Thus:—A, has a hard heart; B, a soft or tender heart; C, has a warm heart; D, a cold heart; E, has a light heart; F, a heavy heart. Or by expressions such as the following: "These things are not to be accounted for." "They are beyond the province of human knowledge."

Can man be said to possess anything like a scientific knowledge of the human mind when so much concerning the state of the mind in individuals is thus disposed of. Again, as regards the individual mind, in no one person is an equally vigorous condition found in all the faculties common to man. Man, it is said, is an imperfect being. There is some redundancy or defect, some master passion, some peculiarity—some "mole of nature" even in the best constituted minds. How, it may be repeated, does

unphrenological reasoning account for these things? They are explicable only on the theory which assigns to each mental faculty its proper organ in the brain; and which shows that, in like manner as deficient size in the whole brain is invariably accompanied by deficient general functional power, even to the production of the lowest state of idiotcy, so in regard to the separate organs of the brain, if one or more be defective in size, there will be weakness in the corresponding faculty or faculties, even to the production of what may be termed idiotcy of a faculty, or part of the mind, such as is seen in persons who are incapable of recognising musical sounds produced by a number of trained instrumental musicians, or a tune from a most melodious instrument or human voice, when such person has the most acute hearing; and perfect power to discriminate shapes, dimensions, colours, and all other attributes of external things. If we are forced by facts to accept this theory of the causes of certain inborn intellectual defects, upon what pretence can we reject it in relation to moral defects or redundances? And, if we are compelled to go thus far into the sources of the natural moral manifestations of character, we arrive at the Q.E.D. of Phrenology; and the soundness of its theory of the functions of the brain and the sources of human character and mental capabilities is established.

It may here be well to mention that the brain partakes of the educable quality of the muscular system, and is capable of having its organs or particular parts increased in size and power by the proper exercise which will stimulate these organs.

The brain as a whole will be found larger in the educated than in the uneducated classes; such increase, however, has its limits and, as in the muscular system, will depend on original inborn strength. No amount of muscular exercise will make a naturally feeble person athletic; and

no amount of education will make an originally small and feeble brain large and sound. The same may be said of weak organs, or parts of the brain.

From the foregoing observations it appears :—

Firstly. That the brain is exclusively the organ of the whole mental constitution of man, including every feeling, passion, sentiment, or intellectual power with which man is endowed.

Secondly. That the brain, as measured from the living



MEASUREMENT—CIRCUMFERENCE.

head, is subjected to a law of size, of which law a circumference varying between twenty inches as a minimum, and twenty-five inches as a maximum (the normal medium circumference being from 21 in. to 24 in.) is rendered indispensable to mental efficiency.

Thirdly. That, when the adult male head measures in circumference less than twenty inches, mental inferiority, proportionate to the defect, is the invariable consequence

till we gradually descend to the lowest state of idiocy compatible with physical existence.

Fourthly. That as deficiency in size affects the brain as a whole, so does deficiency of size affect its several organs or component parts, producing in these more or less defect of functional power, according to the defect in size, until, in the descending ratio, total loss of functional power supervenes.



MEASUREMENT OF HEIGHT FROM OPENING OF
EAR TO FIRMNESS.

Phrenology demonstrates that the brain, as measured from the living head, is subjected to a law of form or shape and relative proportion, as well as to a law of size. In these respects also there is a close analogy between this organ and the other organs of the body, as well as to the whole body ; all of which are amenable to a law of form within certain limits. The law of form affecting the head, and therefore the brain, may be thus expressed :—

Firstly. The general shape of the head must be curvilinear and oval,

Secondly. The shape of a well-formed adult head is never round in form, but is longer than it is wide by about one-third of its width; neither should it have any flatness of surface or depression.

Thirdly. The length of a well-formed male adult head, as measured with calipers, from its base, determined by the orifice of the ear to its apex in a vertical line from the orifice of the ear, is from $5\frac{3}{4}$ to 6 inches. Stated



MEASUREMENT OF WIDTH.

phrenologically, the height, measuring from the orifice of the ear to Firmness, should be the same as the width, measuring from Destructiveness to Destructiveness. The width of a well-developed brain, as measured from the living head, should range from $5\frac{3}{4}$ to 6 inches; that is to say, that the greatest height should not exceed the greatest width. Or, stated phrenologically, the height of a head measured from the orifice of the ear as a base, to Firmness as the apex, should not exceed the width as measured from

the centre of Aggressive Energy or Destructiveness, on one side, to the centre of this faculty on the other side, caliper measurement.

The length of a male adult brain, as measured from the living head, by calipers, should range from seven and a third to eight inches, measuring from the centre of Philoprogenitiveness to Individuality. Deviations from these measurements in heads of the highest type vary but slightly.



MEASUREMENT OF LENGTH.

Fourthly. That the brain is subjected to a law of colour has been clearly demonstrated from anatomical research.

Fifthly. That the brain is subjected also to a law of weight has been proved also by the same means.

Thus we find the brain is subjected to laws of size, shape, weight, and colour within certain limits; and that all violations of these laws will invariably be found to affect proportionately the mental state of individuals, so that

conformity to any particular law, or laws affecting the brain and mind, will not compensate for the violation of any other such.

For example, form or shape, size and weight of brain may conform to the law, whilst anything causing preternatural redness of the grey matter of the brain wherein the mental functions reside, will cause more or less mental derangement.



HEAD MODELLED FROM IDEAL MEASUREMENTS.

It would be easy to show that the brain is amenable to laws of order, number, place or position of parts, together with tone and quality of fibre ; but enough, it is presumed, has been said to show the soundness of the foregoing propositions upon which the phrenological theory of the functions of the brain, and of the mind's entire dependence on this organ, is founded.

If these statements be demonstrably true, and all attempts to disprove them have been signal failures, it must be concluded :—

Firstly. That nature has established these laws for wise and beneficent purposes ; though, like other laws, they may have long remained undiscovered, to the great suffering of innumerable individuals, and to the injury of society at large.

Secondly. That the innate natural character of individual human beings is, to a certain extent, determined by the shape, and size, and other attributes of the head and brain.

Thirdly. That the head assumes a variety of types, or general forms, in each of which this general and particular development of the brain gives aptitudes, likings, and capacities, adapting the individual for some particular pursuit or occupation rather than for any other.

The following character of a youth written by the late Dr. Donovan, will be instructive at this point :—

“The fact of this young man’s head being only twenty inches in circumference renders his ever becoming what may be called a full-minded man out of the question. He will never be fit to marry, or to conduct a business, or perform a man’s part in any calling, trade, handicraft, or position whatever.

“He is not an idiot, but he is not sound-minded. He hangs between the one state and the other, and there he will remain all his life. But it does not follow that he will not improve, though the boundary beyond which he cannot advance is limited. A man in prison is none the less confined, though he may have a large yard or garden to exercise in. If the yard can be enlarged still more, so much the better for him. The boundary within which this youth’s mental exercise may be allowed to extend must ever be circumscribed, but it may be enlarged. This may be done—not by means of what is called education—but by inducing him to work at some handicraft in ever so simple or humble a way at first. Thus he may be made to saw

old boards in pieces of the length of household firewood, and to split them and tie them in bundles. After a while he may be taught to plane boards, and ultimately to nail them together so as to make boxes or cases of the simplest sort. This much done, he may be led on to still further handiness, having his attention and time usefully engaged, though his ever becoming a tolerable carpenter is not to be expected. Employment, occupation of his hands—kindness above all things—are his needs. He has no vices—is not animalised—will never do wrong. There is no danger on this score. He is not a fool, but, as I have said, he falls short of efficiency from want of brain development.”

MANIPULATION.

IF we desire to trace backwards the march of mental science we must study the writings of such of the ancients—as well as the less remote—who have treated of this subject. In order to appreciate that which now exists on the subject, we should be able to compare it with what has been done.

The science of the mind must ever be prescribed within certain limits. It never can be an exact science, though there is much in it that comes very near to exactness.

It is no longer a purely Metaphysical subject, but has to be studied in conjunction with the material conditions of mind, *i.e.* the Brain in particular, and the laws which govern this complex and recondite organ. But with all the assistance afforded in this department, even the adept in Phrenology must proceed with caution.

Firstly. Because the present knowledge of the Faculties, their number, sub-divisions, classification, and functions is still incomplete.

Secondly. Because each person should distrust his own skill in estimating the size of the organs and the type of the head as a whole. Because education, direct and indirect, and external circumstances have much to do with present modes and degrees of feeling and thinking; also, the secondary signs of mental inborn character are numerous and difficult to know. These, however, relate to the general physical constitution, which Phrenologists are in the habit of referring to as Temperament.

So much, and no more, can be known in every science, particularly such as demand for their cultivation and practical application much natural and acquired educated powers of observation and reflection, as well as right-mindedness and experience in the particular subject and in its cognate branches of knowledge.

There are two points of view in which practical Phrenology has to be considered :—

Firstly. As regards the truth of the soundness of the theory of the Brain as the mental organ.

Secondly. As an art of character reading. A person not much acquainted with the science, or versed in the study of heads, may be able to point out certain characteristics in others, quite sufficient to be able to discern an excess of "Caution," "Firmness," etc., which always accompanies the very full development of those particular parts of the head where the external signs of these organs are situated. But it would be a great error to conclude that this amount of discrimination guarantees the skill to enable a smatterer or student to decide the often difficult question of mental fitness, whether moral or intellectual, for such and such a calling, or position of confidence; and particularly in the cases of young and untried persons, in whom the present organisation is not what it will be. It is most unwise and unfair in these cases to throw even the professional phrenologist altogether on his unassisted skill in organology. Consultations of this kind should be conducted in a like manner with medical ones, in which the patient gives the doctor all possible information, in the hope that his knowledge, thus assisted, will effect the object in view. But in most cases the reverse course is followed; the mental doctor is kept in the dark, and is expected to solve every question.

The object of what is called practical phrenology is the ascertainment of the several degrees of development of

the cerebral organs, so as to deduce from the facts thus established certain inferences concerning, at least, the leading mental dispositions, determinations, and intellectual capabilities of individual persons from childhood upwards.

In order to conduct this process in a scientific and effectual way it is indispensable—

Firstly. That the theoretical principles upon which phrenology is based be familiarly understood and ever kept in view.

Secondly. The number, functions, and classifications of the several mental Faculties.

Thirdly. The laws of circumference, width, length, height, and general type or shape that govern the head or brain.

In the work of estimating the development of the mental organs :—

Firstly. Their situations should be known with all possible exactness.

Secondly. The handling or manipulation of the organs should be performed with the utmost care and systematic regularity, so that the size of each may be duly estimated.

Now this sort of feeling or manipulation being altogether new and different from any manual or digital operation previously practised for any scientific purpose, and the objects to be estimated as to their functional vigour and activity being also new, and not comparable with any ordinary objects, so as to establish an analogy with other objects submitted to a sense of feeling with a like view, it must be obvious that the sense of feeling and the instruments of feeling, *i.e.* the fingers, require to be educated for this specific purpose. The necessity of such education will be apparent when the difficulty felt by beginners in any new mode of handling is considered. As in the case of fingering the strings of a violin, or in

striking the keys of a piano, or in using properly any instrument to which one is unaccustomed, the novice evinces much awkwardness; and, if undirected, would surely adopt a wrong method, to the detriment of future operations and dexterity. The credit of amateur phrenologists has suffered greatly from the habit, usually followed by beginners, of commencing to feel the head, and estimate the size of the organs in ignorance, or comparative ignorance, of that which should be learned previously to any attempt at practice.

Head manipulation would not be difficult if the cerebral organs, when well developed, were indicated by sensible prominences, and, when ill-developed, by unmistakable hollows. That such is the case is often the opinion of the uninitiated; but it is not so, save in very few cases. In the best developed and consequently the evenly proportioned heads there are no hills and hollows, no "bumps," as the vulgar term is.

Unduly large organs are as unfavourable to an evenly balanced mind as unduly small ones. In the cerebral system, as in all things, too great a development tends as much to eccentricity as too little. Real manipulatory skill comes into operation where the organs are neither very fully nor very feebly developed. These need as careful estimation as any, and it is in dealing with these that the novice is ever at a disadvantage. Accuracy in cerebral manipulation can be expected only from persons with well-developed perceptive faculties and of favourable temperaments and general organisation. The lymphatic, the ossific (bony), the bilious or dermaceous, the rustic sanguine, the nerveless nervous, the small perceived, of whatever constitution, never can make good manipulators in any art, least of all in Phrenology.

Be the natural qualifications what they may, no young student of Phrenology should handle a living head except

with the object of learning how to handle it; how to ascertain the exact seats of the organs; and, this done, how to measure or estimate the several degrees of development. All this requires modest patience and perseverance, and the conviction that as the art aimed at is the most excellent and valuable that man can acquire, so is it among the most difficult in which to become an adept.

Dr. Donovan was not long engaged in the public practice of Phrenology, both as a teacher and an expert, before he became aware of the necessity of devising and adopting a systematised method of manipulating the head, and he looked in vain for a work of direction. He found that each person who examined a head handled it after a fashion of his own, and that almost everybody used the tips of the fingers, as if he were feeling for some small and sharply defined prominences. There was no way for accounting for this erroneous mode, unless it arose from the fact that the great majority of those who begin the study of Phrenology labour under the misconception that the organs are really small protuberances on the surface of the skull, which can be best felt with the tips of the fingers. That such is the opinion of those who know nothing of Phrenology is certain; and, though a little experience must remove the error, it but too often happens that a bad habit contracted in the early attempts to practice any manipulatory art, if continued long after the art has been partially achieved, must ultimately impede progress towards perfection.

In most works that have been written on Phrenology there is an abundance of heads of various types; adding to this the numerous badly shaped and badly marked busts and casts that are exposed for sale, it would appear to the beginner that nothing more was wanted. But we must consider that practical phrenology has to deal with

the living head, and that this is, in a great measure, and in a considerable majority of cases, concealed from the visual inspection. It therefore becomes necessary that the sense of feeling in the most sensitive parts of the fingers should be cultivated to the greatest possible perfection.

Before offering any instructions on the art of manipulation, it is necessary here to point out that many phrenologists, who are in the habit of lecturing on this science, have found it convenient, in their endeavours to make their lectures as entertaining as possible, both to examine heads and make remarks thereon by way of demonstration; and in order to do this with a certain amount of theatrical display, the person operated on sits in a chair whilst the examiner stands behind: thus both face the audience. Though such relative positions of manipulator and subject may be suitable to a lecture, yet a person examining a head under such conditions is placed at a great disadvantage, and is in consequence often liable to make serious errors in manipulation, and thereby to form incorrect estimates. Unfortunately, when such lecturers undertake to instruct others in the art of manipulation, they are apt to look upon this method as the best, and teach others to adopt the same process.

The system of manipulation hereinafter described will be seen to be altogether opposed to the unscientific method above referred to, which is unreliable and much to be condemned.

To begin with, there are certain points to bear in mind when commencing to acquire the manual dexterity most essential to this art.

Firstly. That the hand or hands when placed on the head should be entirely free from all muscular rigidity, that is to say, that the muscular system of the entire hand or hands must be placid, free, and in a state of complete

rest. When in such a condition the nerves of feeling or of touch, which are principally located in the tactile corpuscles of the terminal bones, are in their most sensitive condition.

Secondly. That the fleshy parts of the terminals, and not the tips of the fingers—as in scratching the head, or even those parts of the tops of the fingers which are employed when striking the keys of a piano or such-like operations, but the flat of these parts should only be used as in patting, not as in tapping.

Thirdly. The fingers and thumbs should only lightly touch the head, as lightly and as tenderly as a doctor or nurse should handle a newly-born baby; as cautiously and carefully as one would search on a mantelpiece amidst fragile articles, in the dark, for a box of matches.

Fourthly. When those parts of the fingers before mentioned are touching the position or positions of the faculty to be examined, the remaining portions of the hand or hands should be allowed, if possible, to rest gently on the head, and thus the tendency to unconsciously impart muscular rigidity into the hands is avoided. Much assistance in estimating developments will be derived from gently circulating the terminals over the parts which are being examined.

One lesson, but not necessarily the first, in manipulation should be confined to estimating the size or development of those faculties which are situated in the central line of the top of the head, from where the hair usually commences on the forehead to that part of the centre of the head directly over the opening of the ears, where is situated the organ of Firmness, which should be the apex of a well-formed head.

The manipulator and subject should stand face to face. By placing that part of the palm of either hand which is usually about 1 inch to 1.5 from the commencement

of the wrist upon that part of the head where the hair commences on the forehead, and then, by allowing the hand to gently fall on the head in a straight line with the length of the head, the terminal parts of the three fingers will be found to cover that portion of the head where the region of Firmness is located. Then, by circulating these parts of the fingers in the least degree, a correct estimate of the amount of development of this faculty will be ascertained.

Veneration is the next faculty for manipulation. By the operator allowing his hand to remain in the same placid condition, by gently drawing the feeling portions of the top joints of the fingers from Firmness towards himself, about one inch for a child or youth to a half more for an adult, the feelers will rest upon the seat of Veneration. By again drawing his hand in the same direction, about the same distance as from Firmness to Veneration, the feelers will cover the region of Sympathy. The landmark both for Veneration and Sympathy is the coronal suture. Sympathy in front, Veneration just beyond.

These three operations should be repeated at every favourable opportunity. Phrenological busts and casts should not be used, only the living head, and preferably on children and youth. They are the best subjects, as most of us are naturally inclined to act tenderly towards them; and in consequence the operator will be less liable to impart muscular rigidity into the hands. Furthermore, they never interrupt the experimenter with such questions as would probably lead to argument or contradiction. The difficulty that the manipulator must guard against with children is, that they are inclined to bend their neck so that the head becomes out of the upright position, either forward from shyness, or backward in their effort to look into the face of the experimenter.

The manipulator should remain in the same position with regard to his subject and repeat the same operation as with Firmness, Veneration, and Sympathy, but with this difference, both hands must now be employed. He should place the sensitive portion of the first finger of each hand on Firmness, then the middle and third fingers of each hand will be able to estimate the formation of the top part of the primary arch of the head, and, at the same time, to gauge the size of the organs of Conscientiousness, which are situated on each side of Firmness. This faculty of Firmness holds the same position on the top of the head as the keystone does to an architectural arch. By the manipulator drawing both hands towards himself in a straight line about one inch the positions of Hope will be felt, one inch more in the same direction will bring the fingers over the regions of Faith, and so on with Imitation, and a faculty under observation which we are inclined to call Manual Industry.

Whilst one hand only is needed for estimating Firmness, Veneration, and Sympathy, both hands must be employed in estimating the size of Conscientiousness, Hope, Faith, Imitation, and the supposed seat of our new faculty, which, for the want of a better term, we must still name Manual Industry, or perhaps the term Handicraft would be better. Conscientiousness each side of Firmness; Hope and Faith each side of Veneration; Imitation and the new faculty each side of Sympathy.

The manipulator and subject still maintaining the same position as regards one another, a further important exercise will be found in obtaining the exact positions of some of those Faculties which are situated on the sides of the head, the chief amongst which will be those that constitute the Protective group, namely Combativeness, Destructiveness, and Secretiveness, together with the size of the Mastoid process.

Still keeping the hands in the same placid condition, place them in a straight line with the length of the head, but on each side of the head, as in boxing the ears. But, to be more particular, the last joint bones of the first and third fingers of each hand should touch the outer rim of the ears, whilst the little fingers should rest on the centre of the mastoid bones; then the three main fingers, providing they touch one another, will rest on the region of Defensive Energy or Combativeness. By raising the hands and drawing them forward, so that the terminal joint of the third finger rests on the top of the ear inside the flap, the little finger in front of the ear, the feeling portion of the three fingers will cover the regions of Aggressive Energy or Destructiveness, a flatness indicating a small development, a feeling of full roundness indicating a good development. By raising the hands so that the little fingers rest on the positions previously occupied by the third or ring fingers, the position of Secretiveness will be felt. This is the most difficult of all organs to estimate. The head should widen from the front as far as this organ; and, where there is too much widening, it indicates large Secretiveness; but where the terminal portion of the fingers have a tendency to fall in, then Secretiveness may be said to be small.

The manipulator and the subject still remaining in the same positions, the next three or four organs which constitute the Provident group—namely, Acquisitiveness, Alimentiveness, Constructiveness, and the region of the Liver, should now be estimated. When the hands are in the position to manipulate, *i.e.* to estimate the size of the faculty of Secretiveness, let the manipulator gently draw his hands towards himself about an inch and a half, the sensitive part of the fingers will rest on the faculty or the region of Acquisitiveness. Then by drawing the hands in the same direction towards the

forehead about an inch the fingers will rest on the region of Constructiveness. Returning now to the region of Acquisitiveness, and turning the hands at right angles, wrists downwards, and lowering the hands, so that the first joints rest on the Maxillary arch, this will cover the region of Alimentiveness. An inch forward immediately behind the temporal ridge will be the region of the Liver.

There is no special mode of manipulation required in order to estimate the organ of Vitality. The operator must depend entirely upon his sight in this matter, and the ears should be looked at both from the front of the head and the back. When the ears stand out well from the head, the organs may be said to be large. But when, on the contrary, the roots of the ears are apparently more or less embedded in the skull, this faculty may be said to be weak in accordance, with the amount of such embedding.

The next, and very important lesson, will be in estimating the sizes of those organs which are situated in the back of the head, or more correctly speaking, whose position in the posterior lobes of the brain affect the external shape of the back of the head. The following four faculties will be Philoprogenitiveness, Concentrativeness, Independence, and Self-Esteem.

The manipulator must now change his position. He will have to stand facing the side of the subject's head, as a surgeon would do in looking into the ear of his patient.

If the manipulator stands on the left side of his subject, he should place his left hand on the primary arch of the subject's head, the hand being in the position of gently spanning, and at the same time gently resting on the head in order to keep his subject's head from shifting. With the right hand he must search on the back of the head

for that landmark known to Anatomists as the Inion or Occipital Protuberance. When this is found, let the tip of the little finger rest on it, and allow the other fingers of the hand to gently clasp the head, maintaining always the tip of the little finger on the point indicated, then the organ of Philoprogenitiveness will thus be localised and the development estimated. When there is felt a homely fulness the faculty of Philoprogenitiveness may be said to be properly developed. The strength of this faculty will be in proportion to such fulness. But where there is, on the contrary, a flatness, the organ may be judged to be weak in accordance with such flatness.

The position of the manipulating hand must now be altered, but the manipulator must not alter his position as he stands to the subject. The hand must now be turned at right angles, when the first joints of the first and third fingers should rest on the Lambdoid suture, then the sensitive parts of the three will rest on the region of the head where is situated the faculty of Concentrativeness. A very marked and sensible depression will be indicative of a want of concentrative power, and the weakness of this faculty will increase in proportion to such depression. An absence of any sensible depression will indicate good concentrative power. There will never be found a very marked fulness or bump.

Still maintaining the hand in this position by moving it up towards Firmness about an inch, the fingers will rest on Independence. When this faculty is large, a sensible prominence will be felt; an absence of prominence would mean a weak condition of this faculty. Now by shifting the hand up so that the top of the middle finger will just touch the other hand which is resting on and gently clasping the arch formed by Firmness and Conscientiousness, the position of Self-Esteem will be arrived at. In this place a fulness or depression indicates

the strength or weakness of this faculty. Here, then, we have indicated what we are pleased to think the correct method of estimating Philoprogenitiveness, Concentrativeness, Independence, and Self-Esteem.

The next lesson would be how to localise and estimate the strength or weakness of the faculties of Love of Approbation, Inner Adhesiveness or Personal Friendship, Outer Adhesiveness or otherwise Communal or Collective Friendship.

When the position of Self-Esteem has been ascertained, that is, when the fingers are resting on the organ of Self-Esteem, alter the position of the hand so as to span on each side of this faculty, then the fingers on one side and the thumb on the other will be on each of the organs of Love of Approbation. When the fingers are on the faculty of Independence, a span, in the like manner, will place the fingers and the thumb on each organ of Inner Adhesiveness or Personal Friendship; a more extensive span will enable the manipulator to estimate the strength or weakness of Outer Adhesiveness, meaning Communal or Collective Friendship.

The next, and, for the present, the last, lesson will be confined exclusively to the faculty or faculties of Amativeness, as there are probably several faculties all included under the term Amativeness. When the fingers and thumb are resting on the faculties of Inner Adhesiveness, that is, Personal Friendship, gently and softly draw them down to the neck. The fingers and thumb will then pass over Amativeness, which is below, but well on each side of, the landmark before mentioned, called the Inion or Occipital protuberance. Another method would be to so span the hand that the thumb on one side and the middle finger on the other will rest on the centre of the mastoid bones, and by then drawing the thumb and fingers together they will also pass over the region of Amativeness.

With regard to the manipulation of the intellectual faculties, those students who fortunately possess good perceptive power will soon be able to localise all the known faculties which are situated in the frontal lobes of the brain, which in their development give shape to the forehead. When, then, such faculties are localised, their development can be estimated at sight.

INTRODUCTION TO THE ANIMAL
FACULTIES :
THE SOCIAL GROUP.

Amativeness

Philoprogenitiveness

Generosity

Concentrativeness or Inhabitiveness

Adhesiveness—Personal

Adhesiveness—Collective or Communal

Communicativeness

Independence

INTRODUCTION TO THE ANIMAL FACULTIES.

THE legitimate use of all the animal faculties is requisite to the mind as well as to the body. A man engaged in any pursuit which requires the healthy action of most of the animal faculties is naturally contented, and therefore happy, for he is in high spirits ; but when no useful object is to be contended for, nothing accomplished, nothing done, his spirits flag, and he is liable to sink into indolence, languor, and other vices. To prevent such a condition he is provided by nature with faculties which impel him to action ; the motive power for such action springing from within is productive of vigour of mind and body.

Where men have formed themselves into communities or have been drilled by others so as to shut out the natural working of some of the most important of the animal faculties, viz., Defensive Energy or Combativeness, Aggressive Energy or Destructiveness, Acquisitiveness, Independence, and sometimes even Amativeness, the failure and break-up of such bodies of men and women have always been the result. Were man only a social, religious, and an intellectual being, he would soon fall into a lethargic state, and would resemble a sensitive plant. A uniform life of serenity and tranquillity would not be long relished. The constant recurrence of the same pleasures would render even a Golden Age tasteless. The famous Republic of the Jesuits in Paraguay was a good intentioned attempt to make men happy and contented, minus some of

the animal faculties. It was divided into parishes, over each of which a Jesuit presided—as priest, prophet, and king.

The natives were not suffered to exercise Acquisitiveness, Independence, etc. They laboured incessantly for their daily food, which was dealt out to them from an official centre. The men were employed simply as machine labourers in agricultural pursuits, the women in such house industries as spinning, etc. Precise hours were allotted for labour, for food, for prayer, and for sleep. They sank into such a listless state of mind as to have no desire for a contentious life, and no regret when disease threatened to deprive them of it. Such was the indifference they felt about what might befall them, that when in 1767 the Spaniards attacked them, though they adored the Jesuits, they made no resistance, and this falsely called Republic was soon abolished. No subject in this community dared keep even an ounce of commodity under pain of twelve lashes, in honour of the twelve Apostles, besides fasting for three days in honour of the Trinity. As with the Jesuits, so with the Communists, Collectivists, Socialists, etc. In their attempts to form themselves into communities all have failed; and the failure has been due, in all cases, to the ignorance of the constitution of the human mind. When Phrenology is even but a little understood, such good intentioned, but ignorant men, instead of endeavouring to make the world perfect by vainly attempting to suppress the action of some of the natural faculties in those they presume to direct, will, of all things, acknowledge the necessity of themselves leading natural lives and of leaving others to do likewise.

In time, no doubt, Communities will spring up, and, by their own united efforts, show the world how to produce wealth, and how to distribute and exchange it, without inflicting injustice or injury on anyone, because their know-

ledge of Phrenology will prevent them from repeating the serious errors of past communities ; such, for instance, as attempting to interfere with the natural working of the animal, moral, and intellectual faculties in others.

It is only recently that a number of people from Australia settled in a district of Paraguay, in order to practically realise their ideas in a communal society. Apart from the unsuitability of the climate, their failure and dispersal was considerably hastened by rules and regulations which had for their object the restriction of one or more of the animal faculties. Not, in the first place, understanding the true nature of man, they collectively agreed to laws which individually they were not prepared to accept, when put to the test of practice.

In some religious communities, the novitiates have to take the vow of poverty before they are accepted into the order. That is, they undertake to suppress in themselves the action of "Acquisitiveness." But such a vow, under the circumstances, is a sham and, of course, a farce. It is only necessary to know that these communities are immensely rich ; and, while they play at poverty amongst themselves, they do not hesitate to take a share in the profits derived from the unjust exploitation of the toiling masses, as their counting house books and documents will only too clearly prove.

The animal propensities give rise to the natural wants of man ; they are adapted to his various powers, and they are designed to call into activity both his moral and intellectual nature.

The term "Animal," as applied to one class of the mental faculties, is open to the objection that it is apt to convey the idea of something derogatory to human dignity, implying that we are subject to certain emotions in common with the brutes, who neither feel nor know anything beyond the region of mere gratification. Hence persons of even

ordinary refinement are apt to shudder at the term "Animal," on the plea that the desires thus characterised are lowering to true humanity, and that they should be as much as possible repudiated and excommunicated.

It is because of this notion that the class of faculties referred to has been stigmatised as "lusts of the flesh," which virtue and religion should make all possible effort to modify or even eradicate. This is false philosophy. However superior the true human animal, or however degraded those so-called humans who are but half human, to neither is given an appetite, desire, instinct—in a word, faculty—which is not in itself good, and even indispensable to animal existence.

Thus conjugal love could not exist without the amatory principle, nor could Philoprogenitiveness, the child-loving instinct; and so on with all the other truly animal faculties, which thus combine to form the social affections, life's greatest blessings. In the lower creatures these instincts are not sublimed by the associated influences of morality and duty, which include all secondary motive influences, but manifest themselves, nevertheless, in ways that are far from contemptible, even in the inferior animals:—

"The cubless tiger in the jungle raging
Is dread to the shepherd and the flock."

Dreadful from her motherly grief, her motherly courage and determination to recover her children, or to punish the real or supposed despoiler. Human mothers there are who, similarly bereaved, would experience not less violent emotions, and fierce desire for revenge. All the faculties that man shares with the lower creatures are the inlets to many virtues, and are vicious only when they rebel against the modifying and directing influences of morality, reason, and true religion, which demand, not the eradication

of these instincts, but their proper control and direction. "Where virtue is they make more virtuous," but where these instincts predominate in man, whether nationally, as they do to an immense extent, or individually in our so-called civilised state of society, they drag some men down to a state of degradation to which none of the lower animals can descend. The lower animals can violate no moral principles, can neither feel nor know beyond their natural and necessary desires ; but our economic conditions tend to dehumanise men by the evil effects of idleness and luxury on the one side, and by the injurious results of excessive toil and poverty on the other.

The term "Animal," therefore, must be accepted as a designation of a class of instinctive and natural impulses, of special feelings and desires, which, in one form or another, influence all members of the animal kingdom, and which, in man, should become inlets to many of the highest pleasures. Tenderness to children and the aged, friendship, defensive and aggressive energies, prudent and constructive aptitudes, the desire for food, itself an irresistible incentive to the cultivation of the food-giving soil, and other remunerative pursuits; all these are the basis of the highest class of enjoyments.

The term "propensity" applied to this class of faculties is not strictly correct, for propensity implies an inclination, or proneness, rather than a necessary instinct implanted by nature for specific purposes. The greater number of the phrenological terms were first devised in the German tongue, and were translated into English by Dr. Spurzheim, whom we may thank for the fact of their not being clothed in classical obscurity, and for their near approach to our native language, and whom we may well forgive for any inexactness that may be critically discerned.

AMATIVENESS.

THE term Amativeness, as at present used by some phrenologists, and also by many who vainly attempt to study the human mind without the aid of our science, requires a certain amount of analysis in order to distinguish its true function from the different attributes included in the



AMATIVENESS.

broad meaning of the term. This word is derived from the Latin verb—I love—and therefore cannot specify as to the nature of the love. The term then will be seen to have too wide an application to convey to the student of

Phrenology its true import ; though, it must be admitted, we are forced by custom to associate it with sexual love, that is to say, with the instinct which prompts to the sexual desire, or that love which is supposed to induce to marriage.

On close attention to this term it would seem to include several distinct faculties of the mind, and even combination of faculties, viz :

First. The faculty in which originates the erotic desire or passion.

Second. Conjuality or Cohabitiveness, the desire to live in union with one of the opposite sex.

Third. The reproductive desire, which in all probability may be distinct both from Amativeness and Cohabitiveness.

Now the first definition or attribute seems to be the best description of that faculty which Dr. Gall discovered and has named "Amativeness." The second attribute is believed by many phrenologists to be entirely distinct from Amativeness as defined by Gall ; and the third instinct, the Reproductive desire, is, we are inclined to accept, of itself a distinct mental faculty. We are much inclined to regard the connubial instinct as the result of a mental condition produced by the harmonious combination of many faculties, amongst which would naturally be, not only those previously mentioned, but also that faculty which we call *personal friendship* or *individual adhesiveness*. In support of this analysis numerous cases must be apparent to all careful observers where one or the other of these separate and distinct faculties has existed in strength, while, at the same time, there has been a marked deficiency in the development of one or other of the supposed associated faculties. When such is the case, there must always be exhibited in the character of such people an amount of social eccentricity in accordance with the departure from normal development.

In treating of the faculty now under consideration it must be considered as the *erotic desire*, though we may for many reasons be compelled to retain the original term, viz., Amativeness. It is not desirable here to dwell on the positive phase of this faculty. We would refer those who wish to make further study in this direction to the works of Drs. Gall and Spurzheim, Mr. George Combe, and other phrenological writers.

Dr. Gall, especially, devoted much time and attention to the investigation of this subject. A portion of his great work, entitled "The Functions of the Cerebellum," translated by Mr. Combe, contains information of the highest value. This book has long been out of print; yet copies are often to be obtained, and it is still to be met with in some public libraries. Besides the above, there are numerous medical books on this subject, including those on medical jurisprudence, always within the reach of the student of mental science, from which much enlightenment may be obtained as to the *abnormal aspect* of the faculty in question.

Most of the phrenological writers have dwelt too much on the characteristics of this faculty when much above the normal, showing many plates and drawings from busts, casts, and portraits, including those of Emperors, Kings, Popes, Prelates, Courtiers, Statesmen, Philosophers, Poets, and others known to history as being too much under the influence of large Amativeness. Apart from the low moral organisation of these examples, the conditions under which they were, by circumstance, compelled to live were altogether unfavourable to them as regards the controlling influences of their moral faculties. They all lived, physically speaking, idle lives, taking no part in the various forms of physical labour, which would have tended to draw blood away from this animal region of the brain, and to circulate it equally throughout the whole of the cerebral

system. As long as physical labour, when applied to the production of wealth, is looked upon as degrading and unworthy of the thoughts and energies of the so-called cultivated classes, idleness, with all its concomitant evils, will ever beset the path of the rich and the so-called noble. These remarks are to warn the student of Phrenology, when estimating the effects on character of large Amativeness in any individual, to fully consider all surrounding circumstances, for unless such be properly taken into account, many errors as to judgment of character, in this respect, will most certainly be made.

A proper development of Amativeness is essential to all. Where it is deficient there will be noticeable an absence of that nobleness of bearing which is so marked a feature in those who possess an evenly balanced mind. In fact, a proper share of Amativeness may be said to be essential to perfection. It imparts as much nobleness to one sex as it does to the other. We all of us know and admire manly-mannered men as we do womanly-mannered women, also manly-voiced men and womanly-voiced women. With other conditions of character equal, the men with a fair share of Amativeness are sure to have a more correct sense of true modesty than those who are deficient in this quality; and the same remark applies with equal force to women, for a proper development of it imparts to both an innate ever-consciousness of sex, which induces to modesty of manner and thought in mixed society. This nobleness of manner, this richness of voice, and this innate sense of modesty may be said, to a great extent, to depend upon Amativeness, as essential attributes of those who have the good fortune to inherit properly proportioned brains; and, in such brains, Amativeness must be as well developed as any other of the mental faculties.

As we have previously said, most of what has been written by Phrenologists, in relation to this faculty, has

been confined to illustration of human character when the faculty in question has been too largely developed, or in an abnormal condition, due to causes previously stated, or to certain forms of cerebral disease. Phrenological writers have devoted more attention to this phase of the subject than was actually necessary ; whilst its opposite condition, with its effects on human character, has been passed over as being of little importance. Yet the study of small Amativeness in relation to character is of as much interest to all phrenological inquirers as large Amativeness. The effects of small Amativeness can explain many of the inconsistencies in some phases of human character hitherto inexplicable.

It will be frequently pointed out, when dealing with the other faculties of the mind, that extremes, either in over development or in under development, are ever productive of eccentricity and consequently of evil. So it is with this faculty, the true nature of which we are endeavouring to explain. Assuming, for instance, that the moral organisations of two persons of the male sex are in an equally weak condition, the one with small Amativeness can be of as much annoyance in society as the other who has it large. We all of us dislike the womanly-mannered man as we do the manly-mannered woman. Effeminacy in men, and masculinity in women, may be said, to a great extent, to be due to an under development of Amativeness.

There can be no doubt that true modesty of manner is more likely to be found with large Amativeness than when this faculty is deficient. Many persons, judged solely by their speech and behaviour, are assumed to be Amative, when their unguardedness, or apparent rudeness of conversation, is due to a want of judgment as to the subject to be spoken about when in mixed society, and arises, not from amorous desires and inclinations, but from sheer obtuseness. It is this obtuseness, often due to small

Amativeness, that has frequently caused amateur phrenologists to misjudge character, and in some cases, even to cast doubt on the discoveries of Dr. Gall; and this absence of a proper consciousness of sex has often led to much misunderstanding.

In the early days of our science there was an impression amongst those who, though somewhat ignorant of the phrenological theory of mind, yet, at the same time, felt kindly disposed towards the discovery, which led them to imagine that Amativeness was a bad faculty, and consequently the less one had of it the better. Mr. George Combe, and subsequent writers on the subject, have done much to dispel this erroneous idea; though, even to this day, there is still great misconception on the subject. Consequently there is much to be done in order to make anyone clearly understand that either excess or deficiency in any of the faculties, especially those classed as animal, is equally undesirable.

The character of a man with small Amativeness, in combination with large Self-Esteem, together with small Conscientiousness and Concentrativeness, is excellently portrayed by Tourguéniéff in one of his novels. The hero, "Demitri Roudin," whispers into the ear of a young, incautious girl, who no doubt had large Amativeness, a confusing mixture of sentiment and philosophy, which the young lady, so far as Demitri Roudin was concerned, had entirely misunderstood. When at last she offers to run away with him, he gives shambling advice as to her filial duty, whereupon the heroine calls him a contemptible coward, and leaves him in disgust. Such characters as Roudin's, in various forms of modification, are to be met with in all grades of society. They unconsciously mislead and disappoint. They are prone to hang about young women until some one asks their intentions, when they usually say they have no intentions, etc., etc., quite sur-

prised that their friendly feelings towards the family in general, and the lady in particular, should have been so misunderstood, and they slink off to seek fresh fields and pastures new. There is no positive danger in them, but they often cause a great deal of trouble and annoyance.

“Indeed, my lord, you made me believe so,” is what a certain young lady is reported to have said to a certain young gentleman who must have had small Amativeness. He was the cause of a great deal of trouble in her family.

As there are unconscientious men with small Amativeness who cause a great deal of social annoyance and trouble, so there are young women exhibiting the same phase of character, only Love of Approbation is often the leading feature with them. They want to please, to attract attention, and by this means sometimes place themselves in compromising situations. Should they unfortunately meet with the bold low-moralled manly man, he mistakes the tricks and efforts to attract attention, arising from excited Love of Approbation, for amatory invitation. Then, of course, newspapers and society are all on the side of the virtuous maiden, who prefers even death to dishonour. Any modest woman with properly developed Amativeness would never mislead by false encouragement; for she naturally has the true amatory conscience, a true sense of modesty, and always a proper sense of reserve; and this is the true friend of “young sensibility.”

Some time ago there appeared a number of articles in one of the periodicals on what was termed “The Fast Girl.” She was described as being too flippant and familiar with all men, assuming mannish ways and modes of dressing, as being what is called “Loud,” calling her male acquaintances by their Christian or surnames only, or even calling them by their nicknames, shortly after her introduction to them; and, in general, as being guilty of throwing off all womanly reserve. This conduct in young women was falsely

ascribed to large Amativeness, whereas, it is the woman with a *small* share of this faculty, and other adverse conditions, such as a want of Caution and Conscientiousness, together with a little too much Love of Approbation, who is prompted to commit unwittingly such innocent indiscretions as these.

Women are occasionally to be met with, who, by a certain *gaucherie*, lead—or rather mislead—men to presume; or who go far enough to create trouble and jealousy, and then express surprise and disgust that they have been so cruelly misunderstood; or, again, who are continually crying “off.” Such characters have frequently been described in novels; but the novelists, being ignorant of the true nature of Amativeness, have often made mistakes. They have commenced their work by aptly describing such a female character; but afterwards, in order to finish off their novel in what they think a satisfactory manner, have had to create a new heroine altogether. Such, however, is not only unnatural, but false to Art. The proper finish up to such a character is often the neglected old maid.

Said a barrister to a young lady, who through her own incautious stupidity had found herself a co-respondent in a divorce suit, “Do you think it was a modest and discreet thing of you to do so and so?” The answer was, “I see now that it was not a wise thing to do, but the impropriety of it did not occur to me at the time.”

A person well acquainted with Phrenology was asked on one occasion if he thought that a certain young lady was implicated. “No, not at all,” was his reply. “Her conduct has, no doubt, been very foolish and incautious, but it was entirely through her own obtuseness—small Amativeness. No innocent young woman with a proper development of Amativeness would have allowed herself to have acted so foolishly.”

The religious aspect of this faculty is one upon which a great deal of discussion and enlightenment is needed. There are certain points in it which phrenologists must investigate by the aid of this science.

Although there must appear to the Phrenological thinker much that is unreasonable in the Roman Catholic Church doctrine as to Amativeness, yet it will be seen, after due consideration, that the indulgence of this desire may be under certain conditions, if not sinful, yet immoral—that is, unconscientious. For instance, it would be morally a sin for a single woman, in the present conditions of society, whilst living under the care of, and being dependent upon, either parents or guardians, to incur the risk of causing inconvenience, displeasure, and other forms of mental annoyance to her protectors. It should be considered a sin for a woman who is predisposed to any hereditary disease, or having any physical malformation of a serious nature, to marry a man who is a victim to a similar disease or malformation of a similar description. In the same way it would be a sin on the part of a woman, clearly knowing her family to be suffering from a certain brain disease, to marry a man with the full knowledge that his family history proved similar mental taints to be present.

It ought now to be considered a sin for a woman of pure European descent to incur the risk of motherhood from a Negro, a Malay, a Hindu, etc., because she would be likely to produce a degenerate offspring. It is the confirmed conviction of many that in a vast multitude of cases wrecked happiness, peace, morality, and health of offspring follow from connubial ignorance; that often disease marries disease, folly folly, stupidity stupidity, insanity insanity, malformation malformation—that, in short, much of the evils of a physical and mental nature that are inflicted on society arise from the result of that enforced and popular ignorance in which a great many marriages are formed.

It would seem to be the established opinion that whilst love is acknowledged to be not only blind, but also to cause blindness to the powers whose special office it is to see and know, this blind influence is to be allowed to lead us where it will; that it would be unsentimental, worldly, and shocking to endeavour to place it at all under the guidance of science; not to speak of ordinary reason. But what, let us consider, are the practical results of this doctrine? Does it work well? Are the marriages made under the guidance of this Royal Blindness, Cupid, so very happy and prosperous, for either parents or offspring?

The men of the past and the present who have formed and do form the governing bodies of the great religious communities, hiding their individuality under the name of "The Church," have made and enforced many restrictions with regard to matrimonial unions; but no laws have been made which have for their object the prevention of unhealthy, incongruous and therefore sinful marriages, such as to endeavour to prevent unhappiness or the production of a degenerate offspring. Providing that the parties to be married have fulfilled certain religious obligations, and have promised to comply with others, these leaders of society have ever been ready to perform the religious ceremony which establishes the marriage and blesses the union.

PHILOPROGENITIVENESS.

ALL who are unacquainted with the Phrenological system of the mind are inclined to assume that the love of offspring—Philoprogenitiveness, as it is termed by Phrenologists—is not a purely animal desire or impulse, but a feeling that can be created in the mind of any parent who is gifted with a proper moral sense of duty, or that it can be originated



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through the mere process of reasoning, whenever occasion arises. Such a conclusion is altogether erroneous, for the faculty under consideration is a purely animal instinct, and is common, if not to all animals, at least to all mammals.

Yet before the nature of this faculty can be clearly understood, in its relation to human beings, the term "child" needs some qualification. It means a child during the helpless and dependent stages of its existence—that is, from birth until it is able to walk alone and feed itself.

The muscular manifestation of this faculty is exhibited towards a helpless infant in such acts as clasping, fondling, pressing closely, supporting, and carrying. A woman with large Philoprogenitiveness takes pleasure in all these forms of exertion towards all infants, but especially in tending her own. The latter is, of course, only natural.

In some mothers this clasping and fondling are carried to such excess that many other duties of housekeeper, wife and mother suffer considerably; and so all-absorbing and intoxicating is the pleasurable exercise of this faculty, when in excess, that personal appearance, and even her own food and sleep, are neglected. It is a disadvantage to have too much of this very admirable domestic quality; but any desire, however useful and noble, when manifested in excess loses its charm. On the other hand, the mother who has not a fair share of this faculty is mentally crippled, and deprived of the capacity for great usefulness and self-sacrificing pleasure and happiness in this special direction. To some the sight of a child is disagreeable, and the children of such get scant attention, so far as fondling and special attention are concerned.

The fact is, they have not always the arm strength. Philoprogenitiveness being deficient in the brain, the mental stimulus for that part of the muscular system which is employed in the clasping, fondling, and holding of helpless infants is relatively lacking; and if such mothers are compelled by circumstances to nurture their little ones, they soon tire of the exertion, and are, unconsciously, ever willing to invent all manner of excuses to avoid such work. Universal and sweeping charges as to general character are

often made, especially by women, and in most disparaging terms, regarding those of their own sex who happen to be deficient in this love of offspring. To infer that a woman is bad in all other respects because she is weak in one animal faculty in particular, is to display great ignorance of the human mind.

Women who are weak in the love of clasping and fondling children will seldom admit the failing, often declaring a fondness for children, but with this reservation, "I like them when they are able to run about and play," *i.e.* when they cease to be infants. The love the mother exhibits under such conditions towards her independent offspring partakes rather of the nature of Friendship, *i.e.* Adhesiveness, for her children are then regarded as little friends and companions. Such a lady, who professed to have strong Socialistic inclinations, thus attempted to explain how the baby question would be dealt with in the time of (what she considered) Socialism. When the little stranger made its appearance, a notice would be placed in the window, such as we now do in the London suburbs when we have a parcel to dispatch by carrier. This notice would, in due course, attract the attention of the proper authorities, when an ambulance, constructed on the most approved principles, and fitted with a duly qualified and skilfully trained nurse, would call for the living parcel and take it to a suitable establishment, where it would be scientifically clothed and fed. There the mother could go and see it whenever inclination and circumstances permitted. By this system, women, according to this lady, would have time to devote their attention to more important and agreeable occupations than what this lady considered the daily drudgery and continuous care which little children require. Being asked what were the occupations more preferable to women than nursing babies, she replied that they were too numerous to enumerate; but she thought

reading, attending lectures, paying calls of friendship, etc., would be some of them. This lady had Philoprogenitiveness so small that the back of her head had a most ugly appearance to an observant person, even though he might be entirely unacquainted with Phrenology. She positively detested the sight of children, and her behaviour in the presence of children was quite offensive. She absolutely shrank from them, drawing her arms away from the direction of any child who might happen to be in a room with her. Besides her small love of children she had small Sympathy. She was married, but fortunately childless. She never thoroughly forgave her nephews and nieces when they had grown up for having once been children.

This lady arranged the baby question for the future from the examination of her own consciousness, and thereby fell into the error which most present day Socialists, ignorant of Phrenology, fall into, namely, studying mankind and arranging their hopes and aspirations from the examination of their own likes and dislikes. For instance, a man who does not like physical labour thinks that in the time of Socialism all that requires physical labour now will then be done by machinery, and we shall have nothing more to do than to press buttons, turn handles, and put over levers, the rest of the time being devoted to literature, argument, and criticism. But to return to our Socialist lady. She, after all, was only one of a type, though her case was an extreme one, it will be admitted; but numbers of such women, in a modified form, exist.

Now, in an improved condition of society, provision will naturally be made for those who will be glad to delegate to others duties for which they are mentally unfitted, and only too willing to shirk. And as there always will be more baby-loving women in the world than there are babies to love and nurture, there will always be plenty of women

willing to help for the mere love of such occupations. So there is, after all is said and done, just a germ of sense in the ideas of the lady with small Philoprogenitiveness, because there are some women who are so mentally constituted as to consider the duties of motherhood a burden, and who would be ever ready and willing to pass on such duties to those in whom they had confidence; and furthermore, there are a still greater number of women who would consider it a pleasure to care for and be in the society of children.

The proper development of this faculty, and its corresponding brain organ in either sex, is essential to the proportionate shape of the back part of the head, bestowing upon it a beautiful longitudinal roundness, which, when seen in profile, has a graceful curve. This curve should be more pronounced in the female head than in the male; but where there is small Philoprogenitiveness, this curvilinear appearance is somewhat deficient, and consequently manifests a greater or lesser degree of apparent flatness in the posterior cranial area, which to the experienced student of Phrenology is a mark of ugliness, not only because of its mental indication, but also when considered from an artistic point of view. The following quotation is here presented as an example of this statement;—

“In some cases, indeed, the Frenchwoman’s hair will disappear entirely underneath the hat, while a large cluster of flowers will take away the flat appearance engendered by its absence.”—*Daily News*, March 16th, 1896.

The flatness above referred to is more common with some Continental women than with their Anglo-Saxon sisters, and it is well known that some of the former are not so addicted to much baby-clasping love; in fact, it is evident that many of them are ever ready to pass on such duties to others, or else to avoid maternal responsibilities altogether.

Not so very long ago the fashion in vogue with the fair sex was to wear the hair short. During this period the back formation of the head was well exposed to view; a style, though suited to most British and Irish women, appeared very unbecoming to the few, for the simple reason that the curve before mentioned was conspicuous by its absence, the formation of the back of the head consequently presenting an ugly contour.

This fashion aroused delight in the minds of Phrenologists, for they could, by this means, perceive at a glance where beauty of brain development was apparent. To them the harmonious conformation of the social region of the head is as pleasing as a similar condition of the moral and intellectual regions, as indicated by the shape of the top of the head and the forehead. And as Phrenological knowledge advances, all women, and young women especially, will also appreciate this curved conformation. The mode of head decoration will then be revolutionised, and the tyranny of fashion, which now condemns the majority of women to methods of coiffurage without regard to the contour of the head, must pass away.

It is most interesting and instructive in the study of this faculty to notice how the strength and weakness of Philoprogenitiveness often betrays itself in the minds of those who write works of fiction. Whether such works are written for the stage or the circulating library, it is all the same. The author who does not like children manages to arrange his plot without them; or else, if children have to appear on the scene, they are very soon made to disappear most effectually. One dramatic author, who had written some remarkable plays, makes one of his heroines desert her children for independence. In another of his plays a child, we are led to infer, is drowned in order to point a moral and adorn a tale.

One popular novelist seldom bothers her readers with

children, although her works teem with Amativeness. But when, on certain occasions, children have to be dealt with in some way, Death the reaper reaps them away from off her MS. In one novel, the death of the children is difficult to account for. The heroine, a fine, powerful, healthy woman, a splendid specimen of humanity, marries the hero, who is an equally fine specimen of the human race. The lady is rich, and well able to afford her offspring all the comforts of life, but the children die. They were in the way, so they had to go; and being, we suppose, too young to run away, they had to die. What they died of we are not told.

Now with those writers of fiction who are so mentally gifted as to have large Philoprogenitiveness, the death of children is never made to occur in order to clear the atmosphere or get rid of awkward conditions. Their heroines usually marry, and the readers are led to infer that children are the reward that follows in due course. But where, in such cases, the heroine has offspring and no marriage, the writers of such plays and novels delight in making their heroines nurture and rear their children, in spite of the hardships, insults, and privations which they are liable always to receive from the hands of society in general, and their own sex in particular.

GENEROSITY.

DR. DONOVAN was of the opinion that there is a separate and independent faculty of the mind whose function is to produce the desire of giving, that is, making presents, either in money or kind ; and furthermore, that this desire of giving is not in the nature of a moral qualification, but purely social and animal.

We cannot always attribute the tendency to give to benevolent or sympathetic motives ; and therefore, in many cases, it is in no way concerned with charity.

Plutarch, in his "Moral Essays," notices this impulse of generosity and quotes an epigram upon a certain spendthrift :

"Thou art not liberal, it is a disease of vanity which doth thee possess. It's all to please thyself that thou doth give ; and therefore they never thank thee that doth receive."

That the activity of this assumed faculty does not arise from negative conditions is certain, that is to say, it does not arise from either small Secretiveness or Acquisitiveness.

It does not emanate from such positive conditions as large Sympathy, or from the benevolent feelings arising from the sight or knowledge of the suffering of the indigent or of those in ill-health. It is very often the case that those who receive the most gifts are in no way in need of them.

This desire to give is an impulse indulged in, as an

animal gratification, and often in an active state in those whose sense of duty is most certainly in a weak condition. Hence we often hear the expression, "Be just before you are generous."

In the chapter on Manipulation the supposed position of the faculty is shewn on each side of Philoprogenitiveness, and its mode of manipulation is given.

CONCENTRATIVENESS OR INHABITIVENESS.

THERE is in most creatures, if not in all, a place loving affection, a sense of attachment to a particular spot, a sense of enjoyment when in such place, a feeling of uneasiness when away from it. This fact is illustrated very obviously in several of the lower animals, some of which cling to



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their homes with marvellous tenacity, and return to the beloved haunt from great distances, and through many dangers and difficulties. To such creatures, as to man, "there is no place like home;" and animals of this

inhabitive class are the most easily domesticated, and made directly useful to man.

In countries unsuited to the cultivation of the soil, such as parts of Arabia, cattle can subsist only if they have an extensive range of pasture; and the owners of such property are obliged to rove about with their stock in search of pasture. In the course of time the inhabitive instinct would have diminished in such people; and consequently they could never settle down in a fixed and civilised state, nor acquire social or political importance. The same may be said of the almost homeless races in America and in Africa who live by killing animals hardly more wild and untamable than themselves. It is only where man can cultivate the soil and settle down to agricultural industry in particular, exercising his social affections, his moral feelings, and his intellectual capacities within a limited sphere, that the feeling of inhabitiveness can be duly gratified, and its importance as a civilising power fully manifested. Inhabitiveness then may be said to be the keystone of the arch of primary civilisation, the chief condition without which fixed communities cannot exist. In like manner as the nomadic or wandering tribes can never arrive at a prosperous or truly civilised state, so individual persons, little influenced by the inhabitive affection, are likely to lead an unsettled life. They rove from place to place in search of some imaginary and better locality, or, if they fancy they have found the desired domicile, its charms fade in a short time and the search is renewed. Such persons feel the pleasures of hope, and of change of place; but such pleasures are brief and usually costly.

New colonies owe much to this changing spirit; and thus "the soul of good in things evil" is in many cases made apparent. The non-inhabitive tendency, however, is seldom beneficial, while it often affords illustration of these lines of some old poet:

“ I never knew an oft removed tree,
Nor yet an oft removed family,
To thrive so well as those that settled be.”

In some book of anecdotes the following rather amusing illustration of the effect of the non-inhabitive disposition is narrated:—“ Francis the First would never remain more than three days in the same place. The Preacher of his funeral sermon declared that the king had gone directly to Heaven. Certain Divines did not agree with this dictum, but insisted that Francis would be obliged to sojourn for some time in Purgatory. ‘ Possibly,’ rejoined the eulogist, ‘ the king may have stayed a day or two, or even three, in that place ; but I know him too well to believe that he could have been prevailed upon to stay longer anywhere. Depend on it, His Majesty is now in Paradise.’ ”

The unsettled state of mind, here referred to, must not be confounded with the true love of travelling for the acquirement of knowledge of strange countries, their inhabitants and institutions. Great travellers are very likely to feel little attachment to any particular place ; they have intellectual objects in view ; and they indicate positive attributes, not the merely negative characteristics of a restless unsettledness. On slight consideration it may seem that the degree of strength of the inhabitive feeling is not an important item in the character of an individual. A sailor or a soldier, or a traveller from necessity or from choice, may be none the worse for the absence of the place-loving disposition ; but as this feeling is one of the basis of love of country, and of domestic attachment, the degree to which it influences a person, and particularly one of the stronger and freer sex, cannot be thought of little importance as regards home life and its associations, not to mention its influence from an industrial and patriotic point of view.

In order to convey clear notions concerning the inhabitive faculty, it is necessary to explain a question of doubt which has for some time existed among well-informed phrenologists. This doubt is whether or not it may go by two names of the same import, or is one of a closely associated pair of faculties and organs—whether or not there is a faculty of Inhabitiveness, distinct from a faculty which was named Concentrativeness by the late Mr. George Combe, whose opinion on such a question is entitled to all respect.

In the consideration of the question at issue, the following idea demands attention.

The organ of Inhabitiveness is established, and its seat is believed to be low down in the posterior lobe of the brain, which has, like the anterior or intellectual lobe, an under part or surface composed of convoluted brain matter, identical with all parts of the brain in structure and appearance. In this respect the posterior and the anterior lobes are alike. Each has an upper and an under surface of convoluted brain matter. The organs in the under surface of the anterior lobes are known with sufficient accuracy to establish their functions in at least a generally correct manner. Not so the organs of the under surface of the posterior lobes. These remain unknown; and from their position defying observation, it is probable that they must remain for the present as subjects of speculation and conjecture.

Now the upper surface of the posterior lobe or any of its organs, such as Inhabitiveness and Adhesiveness in each brain hemisphere, may appear to be fully developed, or the reverse, in consequence of the degree of development of the organs on the underlying parts of the lobes. And thus there may be two distinct organs affecting in their development the same part of the upper surface of the posterior lobe.

Dr. Donovan's experience was certainly in favour of the

doctrine that a poor development of the part of the brain in which the organ (*i.e.* organs) of Inhabitiveness has hitherto been believed to be situated, is unfavourable to the capacity which Mr. Combe called Concentrativeness—namely the power to keep the attention fixed at will on a subject of either observation or reflection, or any emotion, moral, religious, or otherwise, that may address itself to consciousness.

With regard to these Faculties much may be learned from the actions of some of the lower creatures. The cat, a very inhabitive animal, can concentrate its attention on a suspected mouse-hole, and remain unmoved for a long time bent on its purpose. It is believed also that the cat can fascinate a bird in a tree by a fixed gaze, so as to cause its prey to drop into its mouth, so to speak. A similar power exists in the pointer when it finds game. A staunch dog has been known to remain several hours on a point ; and cases are recorded in which birds have been found dead—not from wounds—within a short distance of one of these steady dogs.

Some men, like some pointers, are incapable of this sort of concentration of mind. They can find subjects (game) ; but they cannot staunchly stick to them. Like a child at a feast, they must ramble off to new attractions. It is a question, too, whether constancy of purpose, of domestic and social affection, and even matrimonial attachment, have not much to do with the state of this faculty : of the inhabitive or settling down feeling. The striking of one's mental roots in a given place, native or not, is a concentrating operation. It causes not only a mere animal attachment to a particular locality, but it tends to make one wish to improve, ornament, and benefit that spot, and to feel more than ordinary benevolence to the fellow inhabitants or natives of such place.

Happily this organ is seldom found too fully developed.

In the great majority of cases the opposite state prevails and many persons are "to one thing constant never," changeable as the wind, incapable of steady application, beginning many things, finishing only a few. And be it remembered that the rover as regards things and places is also likely to be of a roving disposition in respect to persons. To this state there is a most undesirable reverse, especially when the character is in other respects not a well-balanced one. The ordinary condition is that of being able to attend to a subject of contemplation or to an occupation—artistic, mechanical, or financial at free will, so long as may be necessary; and then to turn to something else, or to enjoy the pleasing relaxation of trifling or doing nothing—the *dolce far niente*. But it happens to some few persons to be utterly unable to dismiss a train of thought, such as a particular, or an indefinite fear, or in some cases a trivial recollection, conceit, or idea. So that this lodger of the brain cannot be made to quit, but insists on occupying its holding, sometimes to the great injury of the house owner. To the mathematician, the artist, the mechanic, the engineer, the accountant, the business man, or the author, an extra power of attention and concentration may be of great value so long as it does not produce undue brain weariness.

Everyone knows the story of Archimedes who bored into some mechanical problem unconscious of the fact that his own room had been bored into by some homicidal hero, who made an end of this concentrative engineer. And of Renalus, King of Sicily, who was so deeply engaged in painting a partridge that he was disposed of by the besieging foe in the Archimedean fashion.

Attention of this absorbing kind to an intellectual subject, if carried on too long, can hardly fail to be injurious, by overworking a few organs, and disturbing the mental balance. But when the subject of contemplation happens to be of a painful nature; some painful regret, some deep sorrow,

some unavailing repentance, keeping itself ever present, the effect may be calamitous and prove fatal to peace of mind and even to sanity. Unfortunately, such cases occur more frequently than come under public notice. The tendency to keep the attention fixed on some particular emotion, idea or subject of thought, tends to intensify and keep in action whatever feeling or sentiment may happen to predominate ; *e.g.* should Self-Esteem be a besetting sin—no uncommon case in the male sex—large Concentrativeness would tend to keep self-regarding feelings ever in action ; the beloved “I” never being out of sight. Lord Byron must have had large Concentrativeness, in addition to his ample self-preferring disposition.

Authors who are deficient in Concentrativeness never write long pieces. Their forte is in short poems, odes, elegies, short tales, essays, and scraps readily thrown off. In writers thus constituted, one idea is not long pursued ere another starts up ; and, as an ill-trained hound leaves the game of which he is on the scent to pursue a new temptation, so does the non-concentrative mind fly after any new idea that starts upon its path.

Thus whether we view Inhabitiveness or Concentrativeness merely as an animal instinct, a home-loving institution, or as an influence acting on the intellect, and fixing the attention on either an inward emotion or sensation, or an outward object of observation or deliberation—whether we consider both as the function of one organ or as proceeding each from its special organ, we must see how important a part in the mental system is assigned to the faculty or faculties here treated.

ADHESIVENESS—PERSONAL.

IN all previous works on Phrenology, the faculty of Adhesiveness has been credited with being the seat of personal or individual friendship, and also with the gregarious instinct—that is, communal friendship; but in Dr. Donovan's papers and manuscripts there is frequent mention as to these two instincts arising from distinct faculties.

The seat of Adhesiveness is well known; it is just on each side of the organs of Concentrativeness and Independence. It is in this faculty of Adhesiveness that arises the love of individuals—that is, personal friendship.

The student must always bear in mind the fact that, whilst the exercise of a fully developed mental faculty, no matter of what class, is a cause of enjoyment, a contrary feeling results from the same faculty in a deficient state of development. There have been misanthropists—haters of men and women, individually considered. Nay more, not a few cases have been known, in which brotherly hatred between members of a large family of brothers has been a hereditary characteristic. The state of fraternal dislike and passive avoidance is not uncommon. This may proceed from small "Inner Adhesiveness," that is, personal friendship; but fraternal malignity must have some actively aggravating cause, and can exist only in ill-constituted and discordant minds.

It is justly remarked by Cicero that "friendship does

not derive its origin from the indigence of human nature, but from a distinct principle implanted in the breast of man—from a certain instinctive tendency which draws congenial minds into union, not from a cool calculation of the advantages of which it is pregnant.”

In a general way this is true, but Cicero, from not knowing the mental system scientifically, did not get to the precise faculty in question.

“ Poor is the friendless master of the world.”

Inner Adhesiveness, or personal friendship, is more marked with some nations and peoples than others. It has had full swing in British society for a long time. The English, with their exclusive clubs and cliques, have been most noticeable in this respect. They take a pleasure in excluding from their charmed circle those who are not recommended by, or related to, some personal friend; and do not hesitate to inflict pain and humiliation on others, in order that they, as they imagine, may keep their club, or circle of friends, few in number and *select*. Their standard of selection is in the highest degree absurd and of course unscientific. There are now growing signs that a better feeling is taking possession of the British mind; a change due partly to the educational effects of foreign travel, and partly to the mixture of Continental blood in the Anglo-Saxon race. Many European nations, such as the French, Germans, Italians, Swiss, and the Russians, have not this individual friendship so characteristically strong as the British. Numbers of the latter would willingly put up with great inconveniences, increased expense, and even loss of comfort, in order to gratify this feeling of personal regard, often preferring to go to small hotels and uncomfortable boarding houses simply because they have a sort of patronising friendship for the proprietors, the waiters, or

servants. In boarding houses, this false and absurd idea is particularly fostered. The proprietor and proprietress sit at the head of the table and treat all the boarders as personal friends; grace being said before the family of paying guests in order to keep up the idea of personal friendship. We have, on several occasions, questioned proprietors of some of these old-fashioned boarding houses as to why they endeavour to maintain the state of mimic friendship with those who frequent their establishments. Their usual answer is that the female portion of their customers expect it and like it.

A more serious example of the evils of excessive personal adhesiveness amongst us is the too long established practice of inviting confidence by letters of introduction, or on the strength of acquaintance with a third party. This often becomes an inconvenience and a danger when it takes this form, or when, for instance, "A" will introduce himself to "B" on the strength of his friendship with "C," who is also a friend of "A's." In the matter of written introductions, "A" will write to "B" thus: "The bearer of this letter is the son, or nephew, of an old friend of mine; if you will do so and so for him, you will greatly oblige me." Or, "I have much pleasure in bringing to your notice my friend 'Mr. C.' He is of such and such occupation. If you can put any business in his way, or recommend him to your friends, I shall esteem it a great favour." Or a gentleman will call on another and say, "Mr. So-and-so has given me your name as a reference." "Oh, yes, Mr. So-and-so. Why, he is a brother of an old friend of mine." That is considered a sufficient reference, and confidence is at once established.

To trust a man, or recommend him to others simply on the plea of either first or second-hand friendship, or because he is related to someone, is wrong. It is unphrenological and therefore unscientific.

Friendship is no guarantee of character ; and yet, how often is it made so. "Save me from my friends !" is a saying we often hear expressed by a man who is repenting of some purchase. "I bought it of a friend," they say. Or, "A friend advised me to buy it."

Friendship is one of the joys of life ; but, at the same time, it is no guarantee of personal honour or business capacity.

This Inner Adhesiveness can manifest itself even between two people of the opposite sex ; and, whatever may be said to the contrary, an attachment or friendship can exist which is entirely independent of Amativeness and Conjugality. What is called platonic affection is quite possible, and has existed, even though both parties are separately married, and live in a state of conjugal purity with their husband or wife respectively. Of course, such friendships are apt to cause misunderstandings and are a fruitful source of scandal ; but at the same time they are quite natural, though rare.

A person with this organ large knows everybody and everybody knows him. When both states of this faculty are largely developed, as often happens, you get the love of individuals and also the love of communities. But strange cases are on record where a man has shown an utter want of personal friendship, even deserting his nearest relations, yet at the same time being publicly known as a philanthropist. These remarkable cases used to perplex the world ; but the light of Phrenology explains all.

Lord Abercrombie speaks of personal friendship thus :—

"If there can be anything that can compensate for the unavoidable evils with which life is attended, and the numberless calamities to which mankind is subject, it is the pleasure arising from those we love and esteem. Friendship is the cordial of life. Without it, who would wish to exist an hour ? But everyone who arrives at extreme old

age must make his account with surviving the greater part. He must see them fall from him by degrees, whilst he is left alone, single and unsupported, like a leafless trunk exposed to every storm, and shrinking from every blast."

Lord Abercrombie, having Inner Adhesiveness largely developed, wrote of his own personal feelings, thinking all others were like him ; or rather, that he was like all others. This is the great error that all men, ignorant of Phrenology, fall into when writing about human character.

It is quite possible for a man utterly independent of all personal friendship to be contented and happy. When the feeling is weak, the desire for friendship is also weak ; and therefore the absence of friends is not felt keenly. His lordship's last idea is also false. The old man is not incapable of forming new friendships, though his capability is certainly lessened. The pleasures which the old man may enjoy, if he has been well educated, are numerous. Men who follow one or more of the scientific pursuits soon contract a strong sympathy for it, if not an actual friendship with all connected with it ; and the old man who loves science, and who enjoys passable health, can on this basis form new associations almost at will.

Doubtless the mere gabbling and egotistical old man is a bore, and will ever be avoided ; but not so the old man of scientific attainments. For he is a teacher every time he speaks on such subjects.

"How sweet, how passing sweet is solitude ;
But grant me still a friend in my retreat,
To whom I may whisper solitude is sweet."

Alfieri, in his autobiography, speaks of himself as having the utmost antipathy to new acquaintances. "A disposition wholly irreconcilable with my mania for incessant travelling. Strange contradiction ! I long to be with the same persons and to find them in different places."

ADHESIVENESS—COLLECTIVE OR COMMUNAL.

DR. GALL says: "I do not believe what some naturalists imagine, that it is weakness and need of mutual succour which cause certain species of animals to enter into a state of society, while so many powerless insects bring



OUTER ADHESIVENESS OR COMMUNAL
FRIENDSHIP.

forth and live by themselves. Why do gnats, bees, ants, and wasps live together by thousands? The fox is more feeble than the wolf, but we never see the fox associated, like the wolf, with numbers of its kind. The mocking-

bird, the nightingale, isolated in our groves, charm us by their melodies ; while the babbling rooks, assembled in their hundreds, deafen us with their unceasing noise. What advantage do the linnets and the sheep derive from their union, when a single hawk can disperse the one, a single dog the other? Thus it is with the human race. Man is destined to live in society ; at no period has he lived alone."

The following is taken from one of the late Dr. Donovan's note-books :—

"About the month of February, 1845, when at Leamington, I first conceived the idea of the probable existence of an organ hitherto unspoken of and, so far as I know, unsurmised. The probability of such an organ as I shall describe was suggested to me by the discovery of a person who assured me that, though he acknowledged his sense of friendship towards his relatives to be very weak, he was yet in no way deficient in kindness of feeling and a desire to associate with strangers, but on the contrary formed a ready intimacy with fellow-travellers and persons into whose society he was occasionally thrown. I found the organ of Adhesiveness very poorly developed in his head, but immediately outside what I knew to be the true position of this faculty, the brain was very fully developed. Subsequent observations on other individuals have tended to strengthen my suspicion that the faculty which gives the love of kindred, or the fraternal feeling, is not identical with that which is productive of love for mankind in general ; or, in other words, that love of individuals is not the same feeling as love for the species. Reflection on this point has tended to confirm this belief, for I have known families in which fraternal hatred existed between all of the brothers, whilst each one of these was remarkable for hospitality to strangers, and for a desire to make new acquaintances. On the other hand, I have

known those who were remarkable for social attachment, and yet who rarely formed intimacies with strangers, or with common acquaintances.

“Instances of this nature are numerous, even within the circle of my own immediate relatives, and many persons with whom I have conversed on the subject have cited similar cases. Another consideration of importance is that the region of my conceived organ is in reality unappropriated. I am strongly disposed to believe that the faculty which gives love for individuals within the social circle is not identical with that which is productive of what may be called the political, the gregarious, or communal feeling, and that the latter has an organ outside the former, occupying the space bounded by Concentrativeness, Communicativeness, Love of Approbation, and Adhesiveness.

“This gregarious or communal feeling prevails among various animals which do not evince strong individual friendship—if I may so use the term—its function seeming to produce only the congregating propensity. I discount altogether the notion that philanthropy is the consequence of the faculty called by some phrenologists Benevolence, Sympathy being a much better term. It is to this outer Adhesiveness, this communal or gregarious feeling, that I assign philanthropy or love of the genus man. I am more disposed to believe I am right, seeing that all the loves of a social nature have their organs in the posterior part of the brain.”

In most Continental races this communal instinct, or group friendship, has ever been more pronounced than with the Anglo-Saxon; but that the desire that impels to group or communal friendship is gradually developing in the brains of the British race there is every evidence to show. To this we owe much to the foreign element which has gradually invaded our shores and is becoming part of the

British race. Under such influences it is not unreasonable to suppose exclusive clubs and cliques will gradually disappear by a process of neglect.

In Russia this is even a more marked characteristic than with the French, Germans, and Italians. For Peter Krapotkin says in "Co-operation: A Reply to Herbert Spencer":—

"As soon as five, six, ten, or twenty peasants come to St. Petersburg, or Moscow, or Odessa, to work in a factory or elsewhere, they hire lodgings in company, take their meals in common, and, if their trade allows it, they try to get work for the *artel*, not individually. Even the convicts, on their way to Siberia and in hard labour, live in an *artel*, whose elected 'elder' is the officially recognised representative of the convict *artel* in its relation with the authorities, food of the *artel*, conflicts with the authorities, work, and so on.

"That racial characteristics would be of no value to explain these facts Spencer will see at once, and he will understand, on the contrary, the importance of communal institutions which exist in Russia for the maintenance of that spirit. The more so, as we also see in France that the peasants have been permitted to constitute the *syndicats agricoles*. Not only do they largely use that right for a variety of purposes, but facts are known of their treating their individually owned plots of land as common property (for grazing and the like). To use the words of a recent official report, facts multiply of their putting their plots in common in order to redistribute them (*remuniements collectifs*)."

This feeling of collective friendship, or communal association, exists also among the Chinese coolies who work in the Strait Settlements, Java, and some parts of Australia. Any gang of labourers will select one of their number who will provide the meals, and all will feed in

common. They prefer this to the independent method so common with the working classes of this country. No doubt the desire for collective provender has existed amongst them in their own country from time immemorial.

Amongst the British working classes, in Southern England especially, this communal feeling is not strong; there is not the slightest trace of any attempt at, or desire for, co-operation and mutual aid, as regards living in common, though conditions favourable to its development exist. This feeling, so common as it appears to be on the Continent, is sacrificed amongst the British to false feelings as to personal liberty and independence.

In many of the manufacturing districts of England thousands of people all having the same domestic habits, desires, and tastes, and all being compelled by circumstances to take their meals at certain hours, viz., breakfast at 8 a.m., dinner between 1 and 2 p.m., supper at 6 p.m., and all more or less consuming the same sort of food, make no attempt to combine. They are contented and satisfied with their own inefficient and uncomfortable mode of preparing and eating their meals, although it cannot be said that they are happy. Thousands of little fires in thousands of little rooms, thousands of women enslaved in order that each little family may be "independent" of the other! The bare suggestion that families living in the same house should combine their meals is, to them, repulsive. And when such schemes are placed before them by well-intentioned people who lecture on the importance of mutual aid, they are met with the most absurd objections, for which it is almost difficult to find a reply.

In the Northern parts of England Co-operation is certainly making great strides, but this is merely a shop co-operation and cannot be truly called mutual aid, as it in no way lessens the daily wear and tear which goes

on where each family cooks and eats quite independently. Mutual aid is stifled by a desire for individual friendship, and also a false sense of independence or liberty. Independence it is not, neither is it liberty, for these can only be obtained by the proper exercise of Collective or Communal Friendship.

COMMUNICATIVENESS.

THE faculty of Language has had more gifts ascribed to it than at least accord with *our* observation.

Language, that is, verbal fluency—the power of expressing ideas and feelings through the medium of speech, a ready recourse to and control of words, is a purely intellectual gift, and has its well-known seat in the frontal lobes of the brain. But the desire to communicate, the love of conversing, the love of giving information to others, are not intellectual qualities, but must emanate from a social feeling, which in all probability has its seat in the posterior lobes.

There are people who are born teachers, who have this love of imparting information to such a degree, that their greatest pleasure consists in communicating with others.

The want of the power to secrete, hide, or conceal is not a *positive* gift, but simply a negative mental state, arising from the feeble development of a positive quality, well known to phrenologists as “Secretiveness.”

The communicative desire may, however, exist in people more or less secretive, who can hide, conceal, and restrain all mental and physical emotions at will; and yet who are communicative, good conversationalists and relaters of anecdotes, fond of teaching and imparting information.

On the other hand, there are non-secretive persons who betray their want of power to restrain, conceal, or hide; but who are not prone to give information, to teach or

communicate with others, and who take no pleasure in conversation.

This suspected faculty, which we think it worth while for the student of Phrenology to investigate, does not arise from the intellectual gift of Language, or from the absence of a proper development of the organ of Secretiveness. It appears to be a distinct mental faculty belonging to the social group, and the position where we expect its external indication to be found is behind Secretiveness.

We have met with some remarkable cases of people with this supposed organ large who possessed a well developed sign in the position above stated. We have also met with persons who might be classed as professional lecturers, who could read a book through once, and then, without apparent effort, lecture on it, not as critics, but simply communicating the gist of the contents.

Mesmeric or hypnotic power appears also to be coincident with this faculty, and the communication of will to susceptible subjects to be a function of this same faculty.

It must be admitted that this idea is at present purely an assumption, a deduction, in fact, to be received with the greatest caution; but, for all that, we have never met persons gifted with this so-called mesmeric power who were not of a highly communicative nature, and at the same time good lecturers, teachers, and conversationalists.

Communicative people are born teachers, they love teaching for the pleasure of communicating, and are in consequence most useful members of society. But there is a shady side to these ardent communicators. When Caution and Conscientiousness are weak, they are apt to communicate too much; to give themselves and their business friends away; and, as it were, to fetch and carry from one circle or house to another. Such persons may be truthful and accurate in what they relate; but they often do

that which cautious and conscientious people, either from fear or a sense of duty, would refrain from doing.

Again, this communicative desire would frequently prompt to lying, when the perceptive faculties and Conscientiousness are weak. Communicate these persons must ; and as they do not observe, they are apt to imagine.

The position of this suspected faculty will be found in the posterior portion of the head behind Secretiveness and below outer Adhesiveness or Communal Friendship.

The process of manipulation would be conducted as in Secretiveness. By moving the hands forward in a straight line, about one inch, towards the posterior lobes, the sensitive portions of the three middle fingers will rest upon the seats of this faculty.

INDEPENDENCE.

THERE is a mental faculty the function of which is to give a feeling of independence, a pleasure in the consciousness of independence, the sense of, and desire for liberty ; and, on the other hand, a feeling of grief when in a state of dependence, or when deprived of freedom in any way.



INDEPENDENCE.

The existence in the human mind of this feeling of love of independence has been admitted by some metaphysicians, whilst others have been inclined to deny its existence. This difference of opinion among metaphysicians is probably accounted for by the fact that those inquirers who were

themselves gifted with a good share of this faculty have, from a process of introspection, admitted its existence; whilst, on the contrary, those in whose brains it was not well developed were naturally inclined to reject or ignore it as an elementary principle. Plato was one of the latter class, for he deemed that slavery was essential to a well-ordered society. Peter Krapotkin, who is no mean authority on the subject, was on one occasion heard to say that the whole of Plato's Republic was simply an apology for slavery.

The innateness of the faculty is admitted. The external indication is localised, and has been accepted by many phrenologists after long, repeated, and careful observations.

Its position on the head is immediately above Concentrativeness, and below Self Esteem, and in estimating its development by manipulation, the same process must be adopted as in the two faculties above mentioned, viz., with one hand only.

Many have searched in vain to account for this feeling of independence, its almost entire absence in some races and individuals, and its predominance in others.

This love of, and indifference to, independence, cannot be accounted for by the varying conditions of such a faculty as Self Esteem, for there are so many cases on record where both men and women have had quite an absence of the feeling, and, at the same time, have shown no small share of the sense of dignity—that is, of Self Esteem. Dr. Gall's proud beggar was a case in point. This beggar was not ashamed to lead a life of absolute dependence on others, he readily accepted charity, but was ever mindful of his own dignity.

It will thus be seen that this peculiar phase of character is, to a certain extent, natural, inasmuch as it can be accounted for phrenologically.

There are cases in which the exactly opposite state of

mind has existed. Many persons from various causes have fallen in the social scale from affluence to extreme poverty, and yet have maintained their independence, and have avoided those who would have been willing to help them. They preferred independence.

A peculiar case came under the notice of the late Dr. Donovan. Mr. A——, living in a provincial town near London, had, in virtue of a certain amount of verbal memory, taken his B.A. degree at Oxford, but had not been ordained. His wife had been a schoolmistress, but had, in consequence of her injudicious marriage, failed to retain her position, and earned a precarious living by hawking note paper and writing accessories from door to door. Mr. A—— was contented to live on what his wife earned. On several occasions employment was offered him, but he declined it on the ground that the work offered was, in his opinion, *infra dig.* Apart from this peculiar phase of character, he was in other respects a poor specimen of humanity—a small-brained man.

Cases of this love of independence must be familiar to all of us. There are, no doubt, numerous instances in our memories where even aged and infirm people have suffered privation and physical torture rather than sacrifice what they consider their independence by going into a Work-house. Half the dislike which the generality of poor people have for these parish prisons is due to the petty and unnecessary interference with the *personal liberty* of the inmates, which the so-called "Guardians of the Poor" delight to inflict on those they profess to guard and protect.

This faculty, when properly developed, is, as a rule, much admired in single women. It is considered one of the virtues until they enter into the bonds of matrimony. Then independence ceases to be a virtue, and is but too often looked upon as a vice. It is the cause of much misunderstanding between husband and wife. Fortunately

for the generality of women, this faculty is not so well developed in them as in the opposite sex, but there are women who are well gifted in this respect. If such a woman marries the right sort of man, all well and good; but if, on the other hand, she is by chance married to the wrong sort of man—a man, for instance, with large Self Esteem and small Sympathy, and ignorant of Phrenology, then there are all the elements of combustion.

It must be very hard for a woman with large Independence and a fair share of Self Esteem to be expected to be continually appealing to her lord and master as to whether she may do this or do that. Some men expect this continual appeal to their authority.

Ibsen tries to depict one of these independent women in his play, *The Doll's House*. In the first part of the play he introduces the lady in question. Nora Helmar is the wife of a man who would be described by Phrenologists as having large Self Esteem and small Sympathy. To him she has been married some years. Up to a certain point Ibsen depicts Mrs. Helmar as having small Independence, small Self Esteem, small Conscientiousness, large Love of Approbation, and a good share of Sympathy, not to speak of Philoprogenitiveness and other social faculties.

For many years she has been content to lead a life of cringing, coaxing servitude, even having recourse to dishonourable actions (all for a good cause, it must be admitted) when something occurs. Then, hey presto! the heroine changes the relative conditions of her mental faculties, for in the final act it will be seen that Independence at once becomes large; so also does Self Esteem, whilst Philoprogenitiveness and other social faculties immediately become small. She walks on to the stage fully dressed for travelling, and dramatically concludes a long lecture to her husband by taking off her wedding ring, returning it to him, together with her housekeeping books and keys; and

practically informs him she is now going to desert him, children, home, and friends, all for the sake of her independence. Thereupon she makes her exit, the door slams, and the curtain falls. All this works out very nicely on the stage, and is probably entertaining to an audience, but it is not real life, and could not possibly occur off the stage, for such a character as Nora's is unphrenological, and therefore unnatural.

If the heroine had been capable of exhibiting throughout her life that amount of independence she displayed in the last act of the drama, the circumstances described in the previous acts could not have occurred. Moreover, two such characters as Mr. and Mrs. Helmar would have quarrelled, if not during the period of courtship, certainly very soon after they had entered the bonds of matrimony.

There is no doubt Ibsen must have been personally acquainted with such a woman as he portrays in the first part of his drama; but Nora Helmar of the last act was of Ibsen's own creation. It was Ibsen disguised as Nora Helmar who finishes the play in order to make it, what he considered, dramatic.

A good share of Independence in anyone, especially in the female mind, is sure to assert its presence on every occasion, not only in married life, but in childhood, in youth, and even during the period of courtship. Some women, however, do not object to a life of dependence. Many such women actually glory in it, and are not only content with absolute dependence upon their better halves, but they even hand over their inner conscience to the keeping of a priest, calling him "The Church," and find mental consolation in this system of moral and intellectual slavery.

Independence, like all other mental faculties, is innate, and its strength or weakness cannot be *created* in the character of anyone by what is called a process of reasoning,

by accident, or by any combination of circumstances. A person who is not gifted with a strong feeling of independence may say, "Now I am going to be independent;" but his or her effort will end in failure, because he or she will not know how to proceed.

There are races of men, as well as individuals, who have exhibited this love of independence as a strong natural characteristic; whilst others have revealed, if not its reverse, at least a comparative indifference to it.

The Red Indian of North America has ever manifested this faculty in an active state; whilst, on the other hand, the imported negroes have ever shown an indifference to this feeling of independence. The latter, during the period of their chattel slavery in America, made but little effort to regain their liberty. There were brilliant individual exceptions, but the majority were of a mind that did not feel the chains of dependence. It has been freely admitted by American historians and anthropologists that had the emancipation of these people been left to their own efforts, they would in all probability have remained, even to this day, in a condition of chattel slavery.

It was the uncomfortable feeling produced in the minds of those who were not commercially interested in the negro as property, and therefore were able to look upon the ethical side of slavery, that raised the question of abolition from an individual agitation to a political cry, and from thence to one of the most dreadful wars that the world has ever seen.

Perhaps, after all, the lower class negro as a wage-earner is no better off, and has no more freedom, than he had when in the condition of a chattel slave; but, to the general mind, he is a free man, because the politicians think he is.

The following is an extract from a letter written by a gentleman who had this faculty largely developed:—

"It certainly seems to me that 'Independence' must be

an innate faculty. I remember how in my own case, when quite a small boy, this unconscious habit of independence in thought and action was a source of great trouble to me, and I tried in vain to do as other boys did when taunted with being 'different from everybody else.' I looked upon it as a terrible accusation, and was quite ashamed of any proof of its being well founded. I have never tried to cultivate the faculty, indeed, I was not aware of it until past forty years of age. I think that in some ways it is not a useful characteristic—at least, not for success in life—as it tends to make a man ignore public opinion and popular prejudices."

This may be so where Love of Approbation is in any way below par.

ANIMAL FACULTIES:
THE PROTECTIVE GROUP.

Defensive Energy or Combativeness

Walking Energy or Locomotion

Aggressive Energy or Destructiveness

Vitality

Secretiveness

Aggressive Energy Considered in Relation to Sports,
Games, Pastimes, and Useful Work

DEFENSIVE ENERGY, HITHERTO KNOWN
AS "COMBATIVENESS."

THE term Combat means a fight between two opposing animals, irrespective of numbers, and therefore needs, as occasions may require, both aggressive and defensive energies ; but Defensive Energy is that force which is called



COMBATIVENESS.

forth in warding off any act of aggression, and therefore means to defend, to oppose, to offer resistance to the aggressor. As an illustration of this, artillery and the rifle represent the aggressive principle in modern warfare. The

fort, the earthworks, etc., would represent the defensive principle. In the now obsolete sword and bayonet warfare there were distinct actions for aggression and defence.

Every competition may therefore be said to require more or less the use of both energies. Games of most kinds, more especially such sports as cricket, derive their chief interest from the manner in which these two faculties are exercised, the intellectual side of the question being another thing altogether.

Man, in common with most other animals, is a defensive being.

Many of life's pleasures result from successful defence, and oppositions to such things as may be legitimately opposed. It were well if such only were the objects of opposition and contention, but Defensive Energy like other Mental Faculties, is liable to be wrongly directed—to be so much called into action as to make the lovers of peace and quietness look upon it as in itself a great evil.

One sect of Christians—The “Friends”—(decidedly the most advanced in morals) set themselves against all the popular abuses of the combating principle—against war, personal quarrels, litigation, and all sorts of violence and uncharitableness. They opposed Destructiveness, and became in all things peaceful. They combated many evils to which society was habituated, and they gained numerous and important victories. All honour to these greatest moral reformers! Great has been their reward; but, as regards public estimation, not at all proportionate to their merits, and not half so great as their services to mankind justly warrant.

But the Mental System is, as a system, perfect. From it nothing can be taken, nor can anything be added to it. The object of the Friends was unquestionably benevolent, good, and right; but they went too far. True, they lessened the force of the contentious and warring principles—

Combativeness and Destructiveness—but they had to compensate the mental system, as a whole, by proportionate additions to near neighbours, Secretiveness, Acquisitiveness, and Caution. They sought for gain, not glory; and attained their ends by stratagem rather than by bold and direct opposition. Still, as a section of the community, and a sect of religion, be their mistakes what they may, they were right in principle, and deserving of entire respect. They were in their way courageous warriors, fighting against a host of man's worst foes, his evil habits, and the abuse of his mental faculties.

The Phrenological meaning of Combativeness is the will and power to oppose, by means of a system of defence for self-protection, whether in a physical or moral sense. It means, if not absolute courage, certainly one of the animal conditions of courage. It does not mean what is familiarly known as moral courage, though this demands proper opposition, resistance, counteraction, and antagonism, whether against physical or moral evils. In order to enable man to deal with such evils, he is endowed with a correlative quality befitting his nature and position in the scale of life. He is a self-defending creature, not in a passive way merely, like the armadillo and the hedgehog, or the fish that retires within its shelly house, but in an active and counter-active way.

By itself the function of Combativeness seems to be merely defensive—not aggressive. When called into operation it rarely fails to excite and engage its close ally, the aggressive principle known as Destructiveness. This is very marked in fencing, where each combatant, standing on the defensive, invites his opponent to assume the aggressive; that is, to make an attack which must be defended successfully before the defender can assume the aggressive—an opportunity sure to be offered to him after an unsuccessful attack on the part of the aggressor.

Good illustration of the functions of Defensive and Aggressive energies is also shown in the game of cricket. The bowler is the Destructive principle ; and the batsman, as he stands prepared to defend his wicket against the aggressive efforts of the bowler, is the Combative or Defensive principle. It is only after the ball has been delivered that the batsman may see his opportunity to lay aside his defence, and assume the aggressive by driving the ball, in order that he and his partner may score. Immediately the ball has been stopped, his power of aggression is over, and he is again back on his defence. The action of these two faculties can also be analysed in many other games, such as Hockey, Association and Rugby football, and in other sports of a like nature, where the attack and defence rapidly pass from one side to the other ; whilst, on the other hand, there are games where the players are not actually attacking or defending, such, for instance, as Billiards and Golf, etc. Here the competitors play alternately. At the same time the effect of Defensive Energy can be detected by the manner and style an opponent will play under adverse conditions. There are some men who will play a losing game badly. This is in a great measure due to small Defensive Energy (Combative-ness), affected, of course, by other faculties, which need not be dwelt upon here.

It has already been said that a fully developed organ gives the individual not only power to exercise its proper functions, but an actual pleasure in so doing—a love for the work. Accordingly, there are many persons to whom a life of total peace and quietness would be intensely irksome—like a waveless sea, a windless atmosphere, a dead level plain, a school without games, a Parliament without opposition, an army in perpetual peace. Even the pacific creatures of land and water have their amiable contests, competitions, and mimic fights, as when horses voluntarily

race with one another. And what are our Courts of Law but intellectual and moral cock-pits; or rather rings in which parties attack and defend by deputies.

A very full development of the organ in question gives love of contending, of sailing in rough water, of opposing and being opposed. The eminent Lord Bolingbroke is described as being formed by nature to delight in struggling with obstacles, and as having spent his happiest hours in the conflict of politics, and battling with storms of his own raising.

Persons with moderate Combativeness when found fault with, or charged with anything, do not enter into a defence of themselves with that zeal and courage that is usually seen. If they have large Aggressive Energy they at once attack, *i.e.* carry the war into the enemy's camp and establish a quarrel.

A case known to the late Dr. Donovan was that of a lady with small Combativeness, small Self-Esteem, but large Love of Approbation and Destructiveness. Her defence was ever a kind of attack, or retort, for up came Aggressive Energy to compensate for insufficient Defensive Energy. This is quite natural. He who is within a fortress can simply defend; he who is on a plain must, in defence, attack—that is, fight. Persons who have enough of Combativeness are pleased when defending themselves and foiling an adversary by disproving the charge. This point should be well inquired into and understood by phrenologists. When this faculty is active, defence precedes attack. The person accused or blamed will first discuss the truth of the charge, and then, in most cases, be satisfied by showing it to be groundless, or by making a good defence. If, however, the attack be made maliciously, or with some unjustifiable cause, then Aggressive Energy is apt to come in, and finish the matter with a few sharp sarcasms; but only after the charge has been fairly met. Much depends,

of course, on the moral and intellectual conditions of the minds in question.

John Bright, the politician, had both Defensive and Aggressive Energies well developed. When attacked, he defended himself with force, but without irritation. After the defence was over, or the charge disproved, he then assumed the aggressive, and usually punished his opponents.

In warfare, whether the army is aggressing or defending, the aggressor must always be prepared for a defence; and, on the other hand, the defending force must always be prepared to assume the aggressive at any moment. Defence alone will not do. This was most noticeable in the Russo-Turkish war. Osman Pasha put himself into a strong defensive position at Plevna, compelling the Russians to take aggressive action. The Pasha then represented the faculty of Defensiveness, while the Russian Commander represented Aggressiveness. The Russian attack was a failure, consequently the defence was a success. After such a crushing defeat, Osman Pasha should have assumed the aggressive, when the conditions would have been reversed. But no; he did nothing. He simply remained on the defensive, and waited for another attack. He ably defended the second aggression on the part of the Russians, who were again defeated, and for some days in a state of disorganisation. Then again was the time for the successful defender to become the aggressor; but again he failed in his duty as a warrior.

What was the result? The defender was ultimately starved out. As in fencing, boxing, cricket, and all such games of attack and defence, defence when successful must always be followed by aggression, the original aggressor laying himself open for attack, defence being only part of the art of warfare.

WALKING ENERGY OR LOCOMOTION,

THE little fingers of the hands manipulating Defensive Energy or Combativeness rests on the Mastoid process.

In some of the late Dr. Donovan's notes and manuscript books there are many remarks relating to the coincidence between walking energy and the prominence of those bones of the skull known to anatomists as the Mastoid processes. We cull the following from his recorded observations.

From one of his note-books, dated 1866 :—

“In several cases I have found that young men, by no means robust, are excellent walkers, and love walking for walking's sake. In all these cases there has been a very prominent state of these bones in the skull, just behind the ears, called the Mastoid Bones. It is in these that the Sternomastoid muscles are inserted. The prominence of this bone results mainly from a full development of certain parts of the brain, and I think it likely that the desire and power referred to results from a special organ in the base of the brain. I don't think that it is owing (this prominence) to a large cerebellum.”

From another book dated 1868 :—

“Mastoid Bones. This bony prominence in the skull is situated immediately behind the ears. It takes its name from the nipple shaped appearance of the bones, and differ in size and prominence in various persons. I am not aware that any phrenologist has attached importance to the condition of these bones, or to the degree of width of the

space between the pair of bones. But I have for some time considered these bones, their size, prominence, and interspace as worthy of careful attention in several respects. I have found that even delicate and slight and nervous persons, whether male or female, in whom these bones are more than usually prominent have more than an ordinary power of walking, and take a special interest in it. Of this fact I have seen numerous proofs. Also fulness and width, as above mentioned, indicate much vital stamina: hence I pay attention to these indications, and deem them worthy of careful notice."

In another book he refers to cases which came under his notice of even delicate people who were great walkers, and who would walk miles for the mere pleasure of walking. In all these cases the bones in question were most prominent.

Here then is a field of observation which is fairly open to all investigators. Our own observations, together with those we have put on the track, fully confirm the extraordinary coincidence between walking energy and the prominence of these bones. Some men and women take excessive walking exercise for pleasure, whilst there are some who positively dislike the exercise.

It should here be pointed out that that portion of the Mastoid process, from which it derives its name, as being like unto a nipple, is entirely hidden from such an amount of observation as would be given to it by a phrenologist unskilled in anatomy. All that the phrenological student can be expected to estimate is from observing or feeling that part of the skull which is in a line with but immediately behind the ear-hole. This position is somewhat above the nipple-shaped part of the bone; and perhaps the term Mastoid process would not be, strictly speaking, its true description. The part Dr. Donovan evidently referred to is immediately below the well-known locality of Combative-ness; and this would be in a line with, but immediately

behind the ear-hole, and which, when largely developed, can, in men, be easily seen, or in women it can readily be gauged by manipulation. The mode of procedure would be the same as that described in estimating Combativeness. By lowering the hand about half an inch, after manipulating Combativeness, the sensitive parts of the fingers cover that portion of the skull known to us as the Mastoid process.

AGGRESSIVE ENERGY, HITHERTO KNOWN
AS DESTRUCTIVENESS.

THE term Destructiveness as applied to this faculty is, to a very considerable extent, misleading, as it does not fairly convey to the student the true nature of its function. Consequently as long as the word Destructiveness is



AGGRESSIVE ENERGY OR DESTRUCTIVENESS.

retained by phrenologists solely in relation to this faculty, more explanation and apology for its use will be necessary than for most of the phrenological names of the other mental faculties now employed. But whatever name may

ultimately be given to this faculty at present we prefer Aggressive Energy to the term Destructiveness.

The action of this faculty may reasonably be compared to Electrical Energy, that which is now so well known as Electro-motive Force, and may with equal reason also be compared to that force which is produced by combustion, because the amount of the development of this faculty is, or may be, indicative of the amount of oxygen consumed by any individual.

More carbon is to a certain extent ignited ; more heat is generated ; more force is produced and expended, by a person with large Aggressive Energy than by another of equal size, both as regards body and brain, but who has a less development of this faculty. The amount of energy produced is in direct proportion to the quantity of oxygen expended and carbon consumed ; and it must always be borne in mind that this force, how or wherever it may be generated, can only be manifested through the medium of the muscular system. The function of this faculty is to produce that special mental energy which in its manifestation may either force aside, overcome, break down, disable, injure, destroy, kill or exterminate, by the direct application of physical force. Speaking and singing being as much an indication of muscular energy as any other form of exertion, the motive force must in the first place emanate from the brain, and the muscular system can be its only medium.

This energy then is not necessarily destructive, for many of life's pleasures are obtained from its exercise, where there is no desire either to injure, disable, or kill, but merely the desire to overcome, to force aside ; and, by so doing, to enter into harmless conflict with others. This is well exemplified in such recreations as cricket, baseball, football, hockey, and numerous other games.

In all these intellectual and healthy means of recreation and contention, which in their nature partake of war,

much energy, force, vigour, dash, are expended; and yet nothing is destroyed, nor is there any desire to injure, inflict pain, or kill. And yet the so-called faculties of Destructiveness and Combativeness, acting in combination with other faculties, such as Secretiveness and Caution, form the animal part of all these games. They are truly ennobling and honourable; exercising the intellectual and animal faculties without in any way offending the moral faculties.

It is quite true that many notable characters of both ancient and comparatively modern history who have been murderers, assassins, and even torturers from choice, have found delight and recreation in either witnessing or even in personally inflicting pain, torture and distress upon their victims. But a large development of the faculty of Aggressive Energy, *i.e.* Destructiveness, will not alone account for these abnormal tastes. To simply point to the fact that Nero had a large development of this faculty will not alone explain or account for many of the debasing recreations of that Emperor. Again, to account for the restless energy and warlike tastes of a certain monarch, it must not be sufficient for the investigating phrenologist to have pointed out to him the excessive development of the faculty of Aggressive Energy, so noticeable in the case of Frederick the Great. The phrenologist must always fully consider the conditions existing at the times these people lived.

In the case of the Roman Emperors, custom entirely prevented them from partaking in any form of muscular exercise in which Aggressive Energy or Destructiveness and Defensive Energy or Combativeness, could be actively employed in an innocent and harmless manner through the medium of their own muscular systems, guided by their intellectual faculties. In fact, there were no reasonable means at their disposal upon which they could

expend their aggressive energies other than those afforded by the morbid sights of destructive and brutal cruelty ; or, as an alternative and indirect stimulus to their animal faculties, generally they had recourse to the excessive indulgence of Alimentiveness or Amativeness.

A misdirection of nearly all the animal desires was one of the many curses which chattel slavery inflicted on both slaves and masters.

Even in comparatively modern times such men, for instance, as Frederick the Great, with their unbounded energies, were placed almost at a like disadvantage by universal ignorance and bad economic conditions, rendering useful labour dishonourable and unworthy of the energies of the better classes.

In the boyhood and youth of the Prussian King there were no legitimate means upon which he could expend his aggressive energies ; no out-door games of contention, where he could mix, on terms of equality, with other youths and there find interesting and exciting means of exercising aggressive and defensive energies ; and, at the same time, of exercising and therefore strengthening many of his intellectual faculties. Nothing of the nature of cricket, football, golf, hockey, and no running or rowing. Nothing to relieve the desire for aggressive action but ceremonial hunting, military drill, and rigid discipline. With the longing desire for some aggressive action, can we wonder that in his manhood (after spending his boyhood and youth in a mental strait-jacket) when he found himself in command of all the means of destruction, he should have caused so much harm simply to provide himself with occupation and exercise for a faculty which he had never been allowed properly and sensibly to utilise during his boyhood and youth ?

Children and youths who are brought up under the influence of those who teach them that soldiering and other

orms of butchery are the only fit occupations for gentlemen, grow up misguided and therefore to a certain extent badly educated men, and are to be excused when viewed in the light of Phrenological Philosophy.

The following extract from the late Dr. Donovan's notebook, dated 1856, is here inserted, as it has an important bearing on the function of this faculty :—

“For several years I have learned to associate the degree of size in the organ of Destructiveness with the degree of power in the circulation of the blood. When I find those regions of the head in which are located the faculties of Destructiveness flat—that is, when the organs are to the phrenologist small—I have found weakness in the circulatory system, coldness of feet and hands, and a tendency to what is called heart disease, such as result from insufficient force in the circulatory system. On the other hand, I see reason to infer that Hypertrophy, in some of its various forms and effects is likely to supervene in persons with large Destructiveness: the larger the organs, the greater the liability.

“Whether or not there is in the base of the brain (it is there if anywhere) an organ special to the circulation of the blood, governing its action, rendering it, according to the state of the hypothesised organ, strong or weak, is more than I can venture to assert. This point will have to be decided by wiser heads than mine. That there is such an organ, I think very likely. For I think there are special organs, with their external indications on the surface of the skull for the liver, the lungs, the stomach, and the sexual system, and furthermore, perhaps some of the larger ganglia. My observations as to the force which circulates the blood are quite empirical, but I have seen quite enough to assure me that they merit attention.

“When the organ of Destructiveness is large the heart's action is correspondingly strong, and what is called heart

disease of a certain nature, not noticeable in the early years of life, unfailingly accompanies such abnormal development. This excessive mental energy may be due to the rapidity with which the blood rushes to the brain, stimulating the muscular system to action; the danger being, in such cases, that the blood circulates in the brain faster than the muscular system can correspond to the sudden pressure, and may account for death during violent fits of anger.

“On the other hand, when the faculty of Destructiveness is so small as to present to the manipulator a flattened appearance, the energy which impels the blood in its course is correspondingly weak, the circulation of the blood to and through the brain lacks force and energy, and there will probably be a tendency in later years to such failings of the circulation of an opposite nature to that which would be coincident with the very large Destructiveness. When Destructiveness is abnormally large there is almost an egg-shaped prominence felt by the careful manipulator.

“It is much to be regretted that the great majority of medical men have hitherto paid so little attention to the intimate connection between the brain and many of the internal bodily organs.”

Phrenologists must not allow this subject of energy, aggressive force, or destructiveness to rest simply with the knowledge of the external indication of its strength or weakness as indicated on the surface of the skull and of the mental function of the faculty, together with its relation to the circulation of the blood. They must likewise never cease to draw public attention to the question of energy, how to generate it, and how to utilise it, and why it is wrong to waste it. These are questions which must naturally emanate from the study of this faculty. It surely has a higher office to fulfil than to incite to recreations and games of contention. These recreations and games are part of the education of childhood and youth, whilst useful

work is for adults. Those who go through life leading merely a useless existence cannot lead other than immoral lives. Immoral because in proportion as one class avoid all work of a productive and distributive nature they must throw an unfair amount of labour upon those who work and thereby degrade the labourers to the level of slaves and themselves to the condition of parasites.

This phrenological character written of a lady with large Aggressive Energy or Destructiveness will be found instructive :—

“In this case the amount of nervous energy is what may be termed inconveniently great. A like amount in a man would find means of exercise and exhaustion, *i.e.* escape. ‘But what can a lassie do wi’ *surplus energy?*’ If she can mount her hunter and follow the hounds; if she can shoot, row, run, play cricket, and so on, well and good, so far as escape of energy is concerned. But when such safety-valves cannot be availed of, surplus energy is an evil, for strength suppressed is ever liable to produce explosion or violence of some kind; that which is ill being ever productive of still more evil.

“This same extra energy is all the more likely to do mischief where, as in this case, the watchman or sentinel, Caution, is prone to sleep at his post. It is only by a skilful mode of diet and suitable occupation that so much volcanic influence can be modified. To what extent this object can be effected by any other means, I do not pretend to know. Impulsive, unguarded, impatient of opposition or hindrance in any form, this lady is sure to be. She needs occupation, but not sedentary occupation, and what else can she have recourse to is the question? Really the case is a difficult one. All I can do is to indicate its difficulties.

“The brain goes too fast, and the blood circulates

through it too vigorously and copiously to permit of escape of energy by reading or such slow work. Conversation is exciting, for it is likely to run in directions that rouse the less harmonious feelings, and yet suppression by silence and abstinence from society cannot work well.

“Talk this lady must, for speech is the only valve by which her energy can escape and is a spile to a cask. I can think of nothing equal to works of charity for cooling down the brain. A couple of hours daily in a hospital would do this lady no end of good. I doubt if she would not find it an admirable antidote, if not a perfect cure.

“In such an occupation the thoughts would be withdrawn from herself, and she would ‘learn the luxury of doing good.’ In this way the safety-valve would be opened. Her intellectual organisation is of the kind most apt to throw the Reflectives back upon the feelings for occupation, hence, attraction outwards, and powerful attraction, too, is all the more necessary.

“Some persons can walk about and find themselves forgotten by themselves, as it were, from the attraction of even shop-windows; whilst some can escape from self-consideration in a museum, a library, a theatre, and so on. But when these fail, there is no resource, but in positive service, active service, of one’s afflicted fellow-creatures. All sermonising, Bible reading and praying, are nothing compared with active sympathy and beneficence. Not looking on this as a normal case, but really one for medical Phrenological advice, I refrain from the application of Phrenology as regards delineation of character. As well may one expatiate on the internal condition of a house just taking fire, or likely to take fire, as dilate on the particular mental characteristics of this lady. That she cannot be of a calm temper, however amiable her disposition, is certain; and it is equally certain that she cannot have had

patience to overcome the difficulties in education, such as music, drawing, etc., for which much quiet study is necessary."

The following is also descriptive of this faculty:—

"Energy not properly exercised, surplus nerve power for which there is not the safety-valve of occupation, is ever dangerous. It is like a suppressed spring, which strives to get free and do its designed work or remain unrelaxed.

"I am afraid that this lady's strong mental mainspring does not get sufficient work and ease. For though it be mental, yet physical exercise is indispensable to its relaxation. Hers is an active brain.

"If it get not sufficient occupation in the outer world it will exercise its force inwardly, will cause more impatience of inoccupation, more wear and tear, more suppression of the appetites than can be good for either physical or mental health and comfort.

"Companionship is most needful to such a mind as this, because it should be as little as possible thrown back on itself. Conversation is one of the safety-valves, for it is action.

"Nothing could please the phrenological eye more than this head, the only exceptional fact connected with it is the excitability of the temperament, *i.e.* of the nervous system in general. This gives strength to every sentiment, and makes every disagreeable feeling all the more harassing. Anger in such a mind must be very disturbing, and should be avoided as much as possible."

Another character, equally instructive:—

"This is a head of great general power. It indicates no end of energy—universal and particular. How can she employ it? How find a safety-valve when the steam gets up very high?"

“The ‘Lords of Creation’ can dispose of any amount of surplus force, even when it endangers, or is endangered, by the noble passion, anger. They can walk it off—can scold their wives, servants, etc., and so prevent themselves from bursting. But a lady—a very, very energetic lady—even though she do not wear stays, what can she do to prevent a volcanic eruption, an earthquake or the like under excited feelings? Hysterics and fainting are out of fashion, more’s the pity; they were so dramatic and led to so many reconciliations. She cannot decently rush into the garden and dig a rood or two—cannot cry ‘A horse, a horse!’ and Mazeppa it over hill and dale.

“Great energy seems to be a superfluity in a lady, even though it be under the surveillance, as in this case, of the best moral disposition, and a decidedly powerful intellect. That nevertheless, this lady is very emotional is certain, for so much energy as she has cannot be bottled and wired down like champagne—vent it must get. As a girl she romped about (out of stays, let us hope) like, and I hope with, the boys. Didn’t she run, tumble, shout, tear her clothes, and sometimes fight with a few of her playfellows? And if it were her good fortune to have a pony, did she not make it go? Caution, not to say timidity, never marked her character. She climbed trees and stared danger in the face, many a time and oft. The governess declared her to be ungovernable. Her mother said it was a pity she was not a boy, she replying: ‘I wish I were.’

“Impulsive, ardent, and open, prompt to act and to decide, this lady naturally is. How far her early training and circumstances tended to restrain or encourage her warm and rather impetuous and vehement disposition, I, of course, know not. I speak only of natural inborn tendencies.

“It may well be said that in her there is no gentle guile, no two-facedness. She is but too much undisguised, too

direct, unsuspecting, confiding, believing, ingenuous, unselfish, generous, open-minded, and open-handed. Perhaps she married the right sort of man to prevent these 'too muches' from being very much too much. Again I say, I speak only of inward original, inborn dispositions. All these open-handed people are nevertheless warm in temper. Out comes the flash of pain, not of real anger, and silence soon follows the explosion. All is cool again."

VITALITY.

THE existence of a Faculty, and therefore an Organ, producing as its function the Love of Life, was believed in by Dr. Spurzheim, and has been treated of by several writers on Phrenology. Mr. George Combe argues for the existence of such a Faculty on the plea that Love of Life,



VITALITY.

to a remarkable extent, has been evinced by persons whose circumstances were by no means such as to make life sweet; and he cites a case that came under Dr. Combe's notice of "a lady above sixty years old, who ever evinced a more than ordinary degree of anxiety

about her life and her fear of death. At her decease her Brain was examined, when the enormous development of one convolution at the base of the middle lobe of the brain—the function of which convolution is not known—was too striking not to arrest attention. It was lying towards the mesial line, on the basilar and inner side of the middle lobe, and consequently on the inner side of Destructiveness. The corresponding part of the skull showed a very deep and distinctly moulded cavity, or bed, running longitudinally, with high and prominent sides, presenting altogether an appearance much more striking than any skull I had ever seen. From the situation of this convolution its development cannot be ascertained during life, and hence its functions remain unknown. Whether it may have any connection with the Love of Life is a fact which may be determined by further observations. All that we can at present say is that the Love of Life seems to be a feeling *sui generis*, and not proportioned to any Faculty or combination of Faculties yet known—that in the subject of this notice it was one of the most permanently active which this lady possessed—that in her the convolution alluded to was of very unusual magnitude; but how far the coincidence was fortuitous we leave to observation to determine.” Dr. Spurzheim deemed this Faculty to be highly probable an instinct common to all animals. He deemed its organ to be at the base of the brain, between the posterior and the middle lobes inside Combativeness. He gave it the name of “Vitativeness.”

Dr. Combe, in his work on “Phrenology,” vol. i., p. 294, mentions that a physician in Philadelphia, Dr. George McLellan, saw reason to believe that tenacity of life bears some relation to the development of this organ. Patients of his in whom it was large were known to live several days longer than was thought probable, whilst

some in whom this part of the Brain was narrow died sooner than was expected, and suddenly, before any ordinary cause had been discerned.

Here, contrary to what Mr. Combe states, we find an indication of the degree of development of the organ in question. But what constitutes narrowness or width in this region only an experienced manipulator can decide.

Our experience is in favour of Dr. McLellan's notion that the condition of the skull as to width in the basilar region (about the ears) and corresponding vitality is correct. This organ, according to Mr. Combe, "lies inside that of Destructiveness," that is, nearer to the centre of the Brain at its base, so that the apparent width of Destructiveness cannot be taken as indicative of the degree of development of the Love of Life organ alone.

The question of more or less tenacity of life seems to stand apart from that of Love of Life; though, as Dr. McLellan infers, there may be some relation between the two. The questions to be dealt with as regards this Faculty are these:—

Does the degree of vitality, of life retaining power, correspond with the Love of Life? Does the love of existence cause tenacity of existence; or does that cat-like clinging to life depend on some other principle co-operating with the assumed Cerebral Organ in which the mental emotion of Love of Life and enjoyment of existence arise? Mr. Combe thought that the degree of development of this organ cannot during life be ascertained.

The late Dr. Donovan's experience was to the contrary. He did not assert that a strong Love of Life may not so buoy up a person as to give vigour to all the vital functions, and thus keep the lamp of Life burning longer than it would where no such reluctance to vacate the tenement of clay

exists ; but he thought that constitutional vitality depended on other conditions than mere reluctance to die, and that he could throw some light on these conditions.

His opinion was, that though a strong Love of Life may buoy up a delicate or dying person, the physical principle of vitality is owing to the size of what may be termed the root of the Brain—the “*medulla oblongata*.” This composite root is described in medical works as the medullary or marrowlike substance that lies within the cranium upon the basilar process of the occipital bone. This body is composed of the “*crura cerebri*” and the “*crura cerebelli*,” and terminates below in the spinal marrow.

The “*medulla oblongata*” has several eminences, such as the “*Pons Varolii*,” the “*Corpora pyramidalia*” (the olivary and the pyramidal bodies). From these bodies there arise several pairs of nerves connected with the eyes, ears, and face. It is with the tenth pair, the “*Vagi*,” which are extensively distributed over the heart, lungs, and stomach, that vitality is mainly concerned. It is on the size of the “*medulla oblongata*,” and principally of the part where this tenth pair of nerves originates, as also on the size of the “*Pons Varolii*,” that vitality depends. These parts being largely developed, push out the bony case of the auditory apparatus, and give a special degree of prominence to the ear, and such prominence of the ear indicates a greater or less degree of vitality.

On the size of the Brain root, the “*medulla oblongata*,” and on the size of the spinal column in general—for this will ever quadrate with the “*medulla oblongata*,” the degree of vital power and tenacity of life, apart from the Love of Life, depends. The foramen, or round hole through which the spinal column enters the skull, will be large or small in accordance with the size of the Brain root. That this foramen varies in size in different skulls is obvious. To come to the external indication of the size of the Brain

root, we have to refer to the root of the ear. This in some persons is in a hollow or pit, as if a tablespoonful of matter had been taken out to let the root of the ear be implanted, whilst in others the ear stands out on a level with, or even beyond, the skull. In order to the better understanding of this important point, let it be supposed that a modeller, in forming the human head, had omitted to place the ear in its proper position. Let it be supposed that in supplying this omission he were to scoop out about



VITALITY (LARGE).

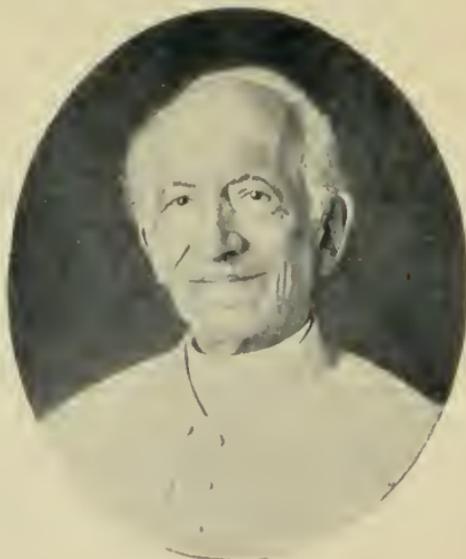
a tablespoonful of clay in the side of the head, and place the ear in the hollow thus made. This would give the ear a narrower space from side to side, and would give it a *pitted appearance*. Take the reverse case, and let the modeller, instead of making a hollow to plant the ear in, place *it on the even surface*, or even on a slight eminence, so as to cause it to protrude a little. In the first case the pitted ear would indicate a low state of vitality, whilst the second would represent an active and vigorous state of

vital power. Dr. Donovan's attention was drawn to these



VITALITY (LARGE).

two states of the ear when he noticed the deeply-pitted ear of a man named Lees, who was executed at Newgate for



VITALITY (VERY LARGE).

the murder of his wife, a dissolute woman. Lees went to the Giltspur Street Compter, on the day he committed this act, and gave himself up. He pleaded guilty, and actually longed for death. Like most of the pitted-ear men, Lees drank freely, for low vitality is prone to borrow from the bottle loans of excitement. Observation thus raised was directed to living heads, and this theory is based on a large number of cases. The pitted ear is usually found in full-bodied, corpulent, and short-necked men. Such



VITALITY (RATHER SMALL).

men usually turn out their feet more than is common, and are rather in-kneed and flat-footed and wide-hipped. Rarely are they found among natural abstainers from intoxicating liquors, and moderate eaters. They usually are full feeders, and are kindly disposed towards cigars and bitter or other beer. At an early period of manhood they become abdominally enlarged, and are sloping shouldered. Their weight is usually over twelve stone—often fifteen or sixteen. Being low in vitality they can

badly bear intellectual or other labour. Among successful lawyers, physicians, and men of science the pitted ear is never seen. Early baldness is a usual accompaniment of the pitted ear. These men rarely live long. They become obese, dropsical, apoplectic, and go off—often rather suddenly.

“What! doctor, only one chop and one pint of porter for dinner?”

“No more,” said the doctor, “or you will soon be a dead man.”

“Then,” said the patient, “life is not worth having on such conditions.”

He went home, had three mutton-chops and three pints of porter for dinner, and was buried in a month.

Granting the soundness of the pitted ear theory, it would appear that in the study of mental character the size of the “medulla oblongata,” *in which the cerebral nerves are rooted*, and the degree of prominence of the ear caused by such size, is a question of great importance as regards both physical and mental vigour. In a medical point of view this question is of very great consequence. Persons with low vitality when in good health are obliged to eat frequently, because they cannot effectively *extract due nutriment from their food*. When the appetite fails they have recourse to fluids to sustain them. If, when ill, they are kept on low diet, they are apt to slip through the doctor’s fingers. All the long-lived have the ears well out on the head. Many delicate persons, even with unsound lungs, bad digestion, and generally sickly, hold on for many years, are always dying, but never die. All these are out-eared, and have their life-roots deep in the soil. They survive no end of doctoring, for they are spare feeders. That the thick life-root and prominent ear have much to do in generating heat of body is most likely. In winter the pitted ears revel in coats and mufflers

for the neck. They lie under no end of blankets, and must have something warm going to bed. The out-eared, thin and bony, do with little more clothes in winter than in summer. The inherent constitutional stamina—the life force—results, in all probability, from the cause which has here been mentioned. This may be called vegetative life. But the Mental Love of Life must proceed from a like source in the Brain, as does every mental emotion, *i.e.* from purely Brain matter. And as this portion of Brain matter has its seat, according to Mr. Combe's opinion, close to the "medulla oblongata," the probability is that this organ also, as well as the Brain root, tends, when it is fully developed, to give that prominence to the ear which has been described.

The existence of an inherent Life-Loving Faculty and Organ is rendered the more probable by many well-established facts, such as the great reluctance to die by blood-stained criminals and by persons doomed to life-long imprisonment and toil. Surely no hope of future good can cause such persons to cling tenaciously to life. On the other hand, how often does it happen that persons for whom life ought to have many charms endure rather than enjoy existence, and in not a few cases rid themselves of life, or fly to alcoholic aid in order to help themselves "To make the bitter draught of life go down!"

To the manipulator of heads the position of the ear presents a most important study as a guide in estimating the vital stamina so necessary to the vigorous action of the whole Brain.

Like each of the Mental Faculties, the Love of Life has its moral aspect, in which it operates as a check to such indulgences as may be injurious to the individual and to society.

Persons in whom the Love of Life is strong are all the less disposed to do anything that may endanger existence,

whether by the undue gratification of any appetite or by such violation of law as may incur the penalty of death, or in any way detract from the pleasure of existence. Hence the Love of Life assumes the semblance of self-love, with which it is by no means identical. To the want of due Love of Life may probably be traced those self-destroying habits which so soon wear out life—habits pursued recklessly by those whose maxim is “A short life and a merry one.” Among the lower classes recklessness of life is likely to aggravate the tendency to violent deeds, and to give that disregard of consequences, that “What do I care?” turn of mind, which ignores all consideration of even the most fatal results. “They can do no more than hang me,” has often been the cry of one who either purposes or has committed some desperate act. On the other hand, it is but reasonable to believe that Love of Life has assisted to turn many a one from the paths of vice.

The disregard of life among the generality of the natives of India was thus commented on by the Duke of Wellington during his residence there:—“There are two circumstances in this country which must occasion falsehood, deceit, cruelty, occasioned by some of the tenets of their religion. First there is contempt for death, which contempt makes the punishment of death a joke, and, I may say, an honour, compared to what it is in our country.” We have seen several casts of heads of murderers, by no means of a very low type, but all marked by small Love of Life. Their crimes were executed on the spur of the moment, and on females.

The pitted ear is not often seen in the fair sex. Where it is, the lady when young is small-waisted, small-boned, fat-handed, taper-fingered, and cannot get on without her stout and wine, and, usually, meat suppers. But when

married she expands from a handful to an armful, and becomes a very hearty feeder.

In small and slight persons the pitted ear is seldom seen. Hence these, as a rule, are the most healthy and the longest lived. 'Tis the great, burly, abdominal man that soon succumbs to disease.

SECRETIVENESS.

THIS term implies the power of Concealment and Secrecy, which seems to be more or less common to most animals, each according to its needs.

In man this power exhibits itself in relation to mental, as well as to physical, objects and purposes.



SECRETIVENESS.

Secretiveness is of two kinds, the active and the passive. Animals of prey such as the tiger, fox, etc., which go stealthily, noiselessly, and artfully towards their object, exhibit this faculty in its active or aggressive state ; whilst such animals as have no need for aggressive action in

search of food, but who hide, or crouch, or retire into nooks or holes to avoid danger, exercise Secretiveness in its passive or defensive form. To state the case Phrenologically, Active Secretiveness is when this faculty is acting under the influence of Aggressive Energy or Destructiveness; whilst it would be said to be in its passive state when acting in conjunction with Defensive Energy or Combativeness.

In the art of war Secretiveness has always been in requisition, originating ambuscades, mines, masked batteries, etc. In fact every form of deception of a secretive nature has been justified when resorted to, and has become part of recognised tactics.

In civil life, Secretiveness forms an essential component of prudence; and is, in many cases, indispensable to safety, as well as to success. "Open not thy heart (mind) to every man" is a wise injunction.

The prudent and commendable exercise of Secretiveness is capitally illustrated in Fenelon's well known work, in which Telemachus is described as having the power of keeping a secret without falsehood, and without appearing to have a secret to keep, by the reserved air which generally belongs to the close-minded. He said all that might be safely said with the utmost freedom and unconcern.

Secretiveness is the Protean capacity, and is practical in an endless variety of ways, whether for good or evil objects.

Mdme. de Stael describes the first Napoleon as having the power, when he thought he was being scrutinised, of taking away all expression from his face, as if it had been turned to marble; and occasionally of assuming a vague smile, so as to baffle those who might wish to discover what was passing within. There was an air of vagueness and want of thought in his physiognomy; and his looks expressed only what became him to show.

Similar testimonies of this phase of Napoleon's character are afforded by other writers.

Goethe admits his secretive tendency in some of his letters to Schiller.

The reader will understand that this faculty of Secretiveness gives only the disposition to conceal, and that it is usually productive of the power to suppress external manifestation either of feeling or design. It possesses no intellectual capacity ; but, when it is active, enlists more or less all or any of the intellectual capacities into its services, whether for a good or evil purpose.

Only in inferior minds does Secretiveness generate cunning, doublefacedness, deceitfulness, artful manœuvring, and falsehood.

It is here again necessary to mention that Secretiveness, whether it be the function of one or of two organs, is the keeping, concealing, putting away, or holding faculty, not only as regards mental things, but as regards objects in every form, the representatives of property, such as deeds, paper, and money in particular.

Some Phrenologists have suggested that the instinct of hoarding has its existence in a separate faculty. Acquisitiveness, to which we shall presently come, is only the getting, acquiring faculty ; but Secretiveness is essentially the keeping and hiding faculty.

Hence it is that many persons have very little commercial industry, they care not for buying or selling, yet have the saving tendency very strong. Numerous cases there are of men and women who have led a life of poverty and wretchedness ; who have begged, and yet have hoarded and secreted considerable sums of money.

Miserliness, in all its forms, is the result in the first place of active Secretiveness, which gives delight in hoarding. There are other conditions which are necessary to the miser ; but Secretiveness is the leading feature.

Self-hiding, shutting one's-self up—ever at home, but never at “home,” is not a very uncommon peculiarity; and not unfrequently arises from actual insanity. Unusual silence has often preceded suicidal, as well as homicidal, mania.

The medical man who is ignorant of the elementary members of the mental system, and of mental organology in particular, is ignorant of what he should be most assured.

To the Phrenologist, the natural language—that is, the habits, manners, and modes of action of the really secretive—form an interesting and often an amusing study. Such persons usually move about noiselessly, silently, stealthily. Their voices are soft and low, and they are prone to speak in whispers, or nearly so, even when a third person is not present. They seldom answer more than the question put to them, and rarely volunteer any information on their affairs. The following dialogue gives a good idea of the mode in which a secretive woman replied to questions put to her of a personal nature :—

“ Are you married ? ”

“ Yes.”

“ Is your husband living ? ”

“ Yes.”

“ Do you live with your husband ? ”

“ Yes.”

“ Have you children ? ”

“ Yes.”

“ How many ? ”

“ Four.”

“ Sons and daughters ? ”

“ Yes.”

“ How many sons ? ”

“ Three ? ”

“ And of course but one daughter ? ”

“ Only one.”

It is important to understand the effect of a large or a small development of this faculty in children. The fact that it comes into play at a very early age, especially when the faculty is innately large, and exhibits itself in a variety of ways, renders it unnecessary to offer an apology for dwelling upon it in this place. The cunning little ways of some secretive children are often viewed as amusing and harmless, and as promises of cleverness. It happens often that falsehoods are acted long before they can be spoken. Sometimes children are designedly trained to conceal the truth, and to adopt other means of deception, even by well-meaning mothers and nurses. This is a subject that would admit of a long essay.

As a specimen of pure and harmless Secretiveness in a youth, the following is hard to beat :—

“ What have you done with your white mice,” said an anxious parent to his son, a boy of nine, who had very large Secretiveness of which the father was well aware.

“ I gave them away,” was the reply.

“ To whom ? ”

“ To a boy.”

“ What boy ? ”

“ Oh, ah, to a boy at our school.”

“ What is his name ? ”

“ Charley.”

“ Charley—what else ? ”

“ Charley Dawson.”

“ Did you sell, or give them to him ? ”

“ Neither.”

“ Then on what terms did you part with them ? ”

“ He promised to give me something in exchange.”

“ What did he promise you ? ”

“ A bird.”

“ What sort of a bird ? ”

“ A linnet.”

It will here be noticed that, in this case, the boy's large share of Secretiveness was, to a certain extent, compatible with truthfulness ; for whatever the boy said in reply to questions put to him was correct, but all had to be forced from him.

A case came before Dr. Donovan of a boy aged nine. He had large Secretiveness, Self-Esteem, and Firmness, and a fair share of Intellect. When found fault with or addressed on a subject he did not wish to enlarge upon, he at once turned the subject of the conversation ; and introduced some other subject calculated to direct the speaker's attention from the topic in hand. This talent is never found unaccompanied by a considerable share of Secretiveness.

Parents, teachers, and others who have much to do with children and youth often make great mistakes in associating the effects of small Secretiveness in a child or youth with honesty ; and will often be heard saying something to this effect.

“ Oh, he is such an open-minded, straightforward, outspoken boy—he blurts out everything he hears or thinks.”

Now all this blurting out arises from a mental weakness, and not from any strength of character ; and is no more an indication of honesty than reticence is indicative of dishonesty.

In Miss Brecknell's “ Life in the Tuilleries,” the author, in describing the Empress Eugene, made a similar mistake in saying “ she,” the Empress, “ was extremely good-natured, thoroughly natural, devoid of haughtiness (a great merit in such a position), but impulsive, and hot-tempered ; too sincere, too straightforward to conceal her varying impressions.”

Miss Brecknell evidently associated this weakness, due to

a want of a sufficient power of Secretiveness, with a certain strength of mind closely allied with Conscientiousness, which is, of course, a mistake.

As undue Secretiveness is often the cause of much evil, a marked want of it is likely to cause evils of another class. A person who is but poorly furnished with the power of concealment, who is open-mouthed and open handed, free spoken, above all disguise, who says whatever comes uppermost, is well described by Alex. Pope as one

“Who tells whatever you think, whatever you say—
And if they lie not, must at least betray.”

Such persons may be honest in their way, and very well intentioned, for they rarely are really truthful, and though often generous, are seldom just.

The simplest and most needed office of this faculty is purely negative, as in silence; and in the non-introduction of matters that should not be brought forward.

In order to appreciate the advantages of well regulated Secretiveness, we need only consider the ill effects likely to accrue from undue Communicativeness, or proneness to express feelings, opinions, and facts without due consideration. Directness, Candour, Truthfulness are commendable only when justice and propriety call for them; and incalculable mischief often results from the unguarded blurting out of matters which, however truly narrated, had much better be concealed. A person without sufficient Secretiveness is like a leaky vessel, which lets the liquid it is designed to hold leak away. It is well observed by some writers, that whilst thought is free, such freedom would be a calamity did there exist an obligation to disclose thoughts when called on to do so, or as soon as they were conceived.

An extraordinary case of small Secretiveness came under the notice of Dr. Donovan. A gentleman consulted him

who said that he came incognito for a purpose. Yet in less than three minutes he told Dr. Donovan, what he was, and who, and what his parents were. That he had put off the Roman Catholic priest's cravat in order that he should not be known; and that he had been a charity boy. In short, he seemed unable to conceal anything about his own affairs.

In his organisation Secretiveness was very small. He was certainly a confessor.

Of all people, perhaps the Southern Irish are most noted for their want of Secretiveness. This has ever been one of their weak points in all their noble attempts to free themselves from their conquerors. Ever ready for rebellion, and with this object in view ever ready to join "Secret Societies," ever ready to take oaths of secrecy; and yet, actuated by principles of pure patriotism, have often been the indirect means of having their plans frustrated by their incapacity to observe a reasonable amount of secrecy, to which they had pledged themselves. Their failures have mostly been due not to direct betrayal on the part of those who had thrown in their lot with their fellow-countrymen, but to characteristic indiscretions in indiscriminately confiding their secrets to others; and this would most probably be a fair type of their unconscious betrayals.

"Whist now, and I'll tell ye a secret, and you'll promise me, on your sacred honour, not to breathe a word of it to any one in the world." It is thus that the non-secretive pass the secret from one to another until it ultimately gets to the ears of a detective.

Both Secretive and Non-secretive people are never at a loss for reasons why they are so.

AGGRESSIVE ENERGY CONSIDERED IN RELATION TO SPORTS, GAMES, PASTIMES, AND WORK.

It must not be supposed that the morbid desire for the perpetration of cruelty by personal violence on others, or the pleasure to be derived in passively witnessing the infliction of torture can arise solely in the faculty which has hitherto been known as Destructiveness. It is but the seat of aggressive energy, which can only manifest itself through the medium of the muscular system. It does not necessarily incite to the infliction of pain and death, but to that display of energy which is called forth in nearly all the useful purposes of every day life. It is quite true that violent and ferocious men and women who are occasionally to be found in and out of prisons and lunatic asylums have large Destructiveness; but their uncontrollable and misapplied violence is due more to the low state of their moral and controlling faculties, or, perhaps, to diseased cerebral conditions, aggravated by unfavourable economic conditions and environment.

It was the examination of such specimens that at first induced Dr. Gall to name this part of the head as the seat of the desire for murder—a term which he afterwards changed for Destructiveness; and which we in turn are at present inclined to speak of as Aggressive Energy. Had Dr. Gall confined his observations as to the nature of this faculty to men and women of known goodness, that is, to

the normal and not the abnormal, he would have found that it is a faculty, the legitimate use of which is a natural pleasure, and of course a necessity to the well-being of the human race.

However unconventional it may appear to condemn that which the fashionable call "Sport," yet no Phrenologist will, when it entails the brutal destruction of a number of defenceless creatures, be prepared to uphold such a means of recreation. Phrenologists are therefore forced to admit that those so-called sportsmen who can find no other source of recreation than the wholesale slaughter of harmless animals, when there are so many useful and healthy modes of getting rid of pent up energies, are, decidedly, of a low type—mentally speaking. Their pleasure consists only in slaughter. They want amusement; but at the same time they have no desire to find and pursue that which they want to kill; for such exertion would entail an amount of energy which they care not to exercise. Poor indeed must be the moral organisation of the man who is content to take his stand at some favoured corner in a game-packed covert, and there slaughter partially tamed animals with a gun he has even been too indolent to load and re-load. Men of this type are not only indifferent to the sight of cruelty from an inert state of some of the moral faculties, but it will be seen that they have not even a large development of Aggressive Energy or Destructiveness. For men fairly organised, as regards their moral feelings, and yet endowed with plenty of aggressive energy, do certainly find pleasure in killing game; but such sport, in order to be a source of pleasure to them, must also be accompanied by a considerable amount of intellectual activity and muscular exertion. Such men naturally prefer to walk up their game, to find and pursue with their own brain and muscle, for without mental and bodily exertion, the mere act of killing would, to them, have no charm,

In the study of this faculty, in connection with all forms of sport, due attention must be given to games of contention such as billiards, baseball, chess, croquet, cricket, football, together with many other similar forms of sport recreation. They are of the greatest educational value, as they exercise, in the highest degree, many of the intellectual faculties which in the ordinary course of schoolroom and academic studies have no chance of pleasurable stimulation ; and also in the daily routine of business life find no chance of employment.

Compare the energy expended by the bowler or batsman at cricket, the energy of the footballer, or even of the golfer, with the amount of physical energy exerted by the bird or ground game slaughterers in merely pointing a gun and pulling a trigger. Yet society is very much disposed to ascribe, through thoughtless ignorance, we admit, more manliness to the work of the death-dealing sportmen, than to the cricketers, the footballers, the golfers, and other true sportsman. It must be considered also that the energy expended in impelling either shot or ball from a metal tube is generated from the sudden combustion of a manufactured material, whilst the energetic force with which a cricketer delivers, hits, or pursues, with which a footballer kicks, or the golfer drives a ball, originates in the brains of these players, and then manifests itself through the medium of their muscular systems. It will then be seen that the real sportsman is he who gratifies his sporting instincts by the true and legitimate pleasure derived from the proper exercise of this faculty.

All the various forms of hunting are intimately associated with this faculty, because men who engage in these forms of recreation are supposed to pursue and kill the victim through the exercise of their own brains and muscles. The true hunter is he who actually takes an active part in the finding, pursuing, and killing of the game hunted, on foot,

with or without the assistance of dogs. This would be admirably represented by otter hunting and the like ; together with fly-fishing, as in the latter sport everything depends upon the skill and muscular exertion of the man who casts the fly. On the other hand, we have the sham hunters. Fox hunting would be an admirable illustration of this mode of recreation. Here the men who take part in the sport do not find, do not pursue, and do not kill. All this is done for them by trained dogs. If these so-called hunters followed on foot they would have plenty of opportunity of letting off their energy ; but this, as is well known, they do not do. This amount of energy is expended by the horses they ride. The men are merely mounted sightseers, that is all. The same remarks apply with greater force to tame deer hunting. The fact that the so-called sportsmen in this case wear uniforms, and blow trumpets, does not elevate their method of killing time to the level of true sport. Whatever sport is to be found in both fox and deer hunting, rests with the horses and dogs, not to speak of the fox or the tame deer. Apart from the dogs and their victims, the energy of pursuit is provided by the horses, though these animals get no credit. A huntsman will say, "I was in at the death ;" no mention of the horse. In another case the rider will say, "I had a misfortune, the horse stumbled and threw me, I missed the hunt." Here the blame is thrown upon the horse.

When these false sportsmen keep up with the dogs they praise themselves. When they lag behind they blame their mounts.

The bull-fight is another example of this vicarious sport. Here the sightseers take no part in the combat. They remain passive but excited spectators, while the actual sport of the whole affair rests with the bull and his torturers.

To the sightseers a form of brain stimulant is obtained ; but beyond the frantic yells and shouts of applause, the

muscular systems of those interested remain passive, and valuable energy is lost.

The true sportsman is one who directly generates his own energy and then expends it through the medium of his own muscular system ; and independent of the utility of the effort, the result is always beneficial to himself. On the other hand, the false sportsman wants all the muscular energy done for him, whilst he remains a useless but excited spectator, and thus a distinction is drawn between the participating sportsman and the mere sightseeing sportsman, between the active and the passive.

But there is in relation to many of the animal faculties in general, and this faculty in particular, a serious problem to be solved, requiring the thought and attention of those who are so mentally gifted as to be able to reason a little beyond the wants and desires affecting the present moment. It is this : Are those classes who are so circumstanced as to be outside the necessity of manual toil never to get beyond sports, games, and pastimes, when they want to exercise brain and muscle in order to expend some of their pent up energies ? Is the work of adding wealth to the community always to be confined to a despised class, who are degraded by over-work, robbed of the greater part of the wealth they produce, and thereby deprived of their fair share of rest and recreation ?

Is play honourable and productive work dishonourable ? Games and harmless sports after all partake of the nature of the kindergarten. They are excellent means to the education of childhood and youth ; but as serious work for adults they have the disadvantage of being utterly useless, because they entail the expenditure of valuable energy, which might, in the case of adults, be more honourably and profitably employed in the production and distribution of wealth. This work might either be of an agricultural nature, such as would entail labour in the open air, in the

mine, workshop or factory : but, to be enjoyable, the work must be collective, regardless of sex, where all could expend their energies in doing good, not only to their own brains and muscles, but also in adding wealth to the community. Is the healthy perspiration of the tennis-players, the cricketers, the footballers, the hockey players, the golfers, etc., honourable? Whilst that which pours down the face of the labourer when at work with spade, rake, hoe, pick, etc., dishonourable? At present the answer to both questions is, Yes ; because one is the work of a pleasure-seeker, the other is the work of a slave of the wheel of labour, who is "stolid and stunned, a brother to the ox."

A moderate amount of useful physical labour should be degrading to no one of mature years ; and would be far more beneficial, both mentally and physically, than in the execution of many of the games and pastimes, which now so much engross the serious attention of so many grown-up people. Why could there not be formed labour clubs, pleasure-farms, without sex distinction, where young men and women could expend some of their surplus energies in taking part in the organised production of wealth, and make such work a wholesome pleasure and a source of healthy recreation. Such clubs could be managed on the lines of those which already exist.

There could be afternoon teas, evening meals with pleasant conversation, together with an occasional concert or dance, as is now the custom with other clubs. It would appear that we have yet to learn how to live, how to enjoy life, how to utilise our energies, how to convert into profitable energy the food we eat. We have only lately learned how to extract a little energy from the combustion of coal, and how to utilise such energy. But with regard to ourselves, energy with some classes of the community would appear to be a waste product. This is not so with the

majority of the working classes, who at present have to expend more energy than the food they consume and the rest they take can fairly produce ; with the result that the human machine is worn out before its time.

Society may at present be divided into two classes, those who are over-fed and are prevented from properly expending the surplus energy produced in a useful manner ; and those who are overworked and underfed, and are prevented, from economic causes, from recovering by proper food, rest, and recreation, the energies they expend during their excessive hours of dreary toil.

An increased knowledge of Phrenology will do a great deal in enabling us to reason correctly, especially on this subject of energy, how to generate it, and how to expend it usefully.

If such clubs as have been but too faintly referred to were started, it would be the first step to the ennoblement of labour, and probably the commencement of the much-talked-of social revolution. It would be strange if this change were to emanate from the action of the leisured and educated class, and not by an upheaval from those who are at present the leisureless and therefore uneducated class.

ANIMAL FACULTIES:
THE PROVIDENT GROUP.

Acquisitiveness

Constructiveness

Digestive Energy and Alimentiveness

The Organ of the Liver

ACQUISITIVENESS: ITS POSITION BEING BETWEEN CONSTRUCTIVENESS AND SECRETIVENESS.

IN this faculty, the first of the provident group, originates the impulse to get, obtain, acquire, in one manner or another, such kinds of property as are required for the specific needs and purposes of the acquirer. It forms the basis of the commercial disposition, inasmuch as it gives the desire to obtain things valuable and useful.

It has already been remarked that fully developed organs, when excited, bestow proportionate energy for the performance of their functions. If a tired labourer be offered a more than ordinary reward for renewed exertion, he must be very much fatigued if he does not find himself more or less invigorated according to the reward offered. So it is with the real commercial mind in which the acquiring spirit is strong. "The stimulus to cupidity," says some author, "has often overcome the tendency to sloth and effeminacy which habits of indulgence would otherwise have fostered, and toil and danger are incurred with an ardour calculated to surprise an observer not aware of the forces of motives."

It is quite true that lazy and indolent people, when possessed of inherited capital, can, through the medium of agents, lawyers, banks, etc., accumulate property and become burdened with riches without any acquisitive effort on their part. This must be placed to the credit of our laws and institutions. Whether such are beneficial to

the welfare of mankind at large cannot now be discussed. We have only to consider the innateness of the faculty in question.

It is a law of nature that men should strive to provide for future wants, and even to accumulate certain kinds of property. Some men are so constituted that obedience to this law of future security forms their main enjoyment, whilst others feel most pleasure in distributing what other people in the past have hoarded for them. Thus we see that an admirable provision is made for the circulation and application, as well as for the accumulation, of things valuable and useful to man. Persons with only a moderate development of Acquisitiveness are rarely, if ever, fond of what is termed business, or successful in business pursuits. The true merchant, like the poet and every genius, is born rather than made. Some men have a positive talent for money-making, which causes them to succeed in whatever kind of commerce they may undertake; their whole thoughts and anxieties centre in the one darling object, and "all they touch turns to gold." A most singular specimen of this form of Acquisitiveness is recorded in Dr. Arbuthnot's epitaph on the infamous Colonel Chartris, who, "without trade or profession, without trust of public money, and without bribeworthy service, acquired—or, more properly, created—a ministerial estate; who was the only person of his time who could cheat without the mask of honesty, and retain his primeval manners when possessed of £10,000 a year."

Few subjects have been more commented on by both religious and moral writers, in prose and in poetry, than the desire of gain, which is really distinct from the love of money for its own sake; but until the discovery of mental organology, no rational attempt was ever made to account for the various degrees of strength in the commercial desire and talent exhibited by individuals, or to explain why some

men hoarded what others value only for its uses. The phrenological clue once discovered, this and numerous other puzzles, once deemed inscrutable mysteries, may be solved. Moreover, human nature is relieved of an obloquy which was thought to attach to it under the name of avarice and other opprobrious epithets.

The true commercial instinct may exist, and often does, in minds of a very high order. Men of this stamp are not rare in all great cities. They are merchants, and even much more; often scholars and philosophers; true men, merchant princes, or rather princely merchants; fond of commerce, but not fond of hoarding the medium of exchange; good as acquirers, equally good as givers. But Acquisitiveness, unchecked by Secretiveness and Caution, and unrestrained by the moral feelings, makes the mere grasper, the would-be millionaire on any terms, and not seldom the bankrupt. Very strong Acquisitiveness often defeats its object. The getter thus urged on never has enough. Too much of any one thing is bad for many reasons. The would-be rich man who is *only* a money-maker is justly called miserable, even though he may not be dishonest. The unprincipled acquisitive man seldom fails to over-reach himself.

Again, there is a marked difference between the type of head possessed by a *money-getter*, and that on the shoulders of a *money-keeper*, the man who becomes rich, not so much by large gains, as by small expenditure. The acquisitive man will often risk ten thousand pounds in the hope of making twenty thousand; but the keeper closes his hands on what comes in, and nothing but the promise of immediate gain will cause him to open them. Secretiveness and Selfishness are his masters, and he is a mere slave.

One interesting fact which has frequently come under our notice is this. We have known some few covetous and miserly persons, but never one who had not bright, active, and, for the most part, dark eyes. We do not, by any

means, assert that all persons with such eyes are misers ; neither do we imply that no misers have dull, commonplace eyes, but that we have not seen such. We think that a large development of Acquisitiveness gives brightness and quickness to the eye, an eye to and for business. Watch the eyes of a person when getting and gaining. The eye that accompanies the abnormally acquisitive person is what may be descriptively termed the dark, beady eye.

It is the faculties of Aggressive Energy, Secretiveness, and Acquisitiveness, when well developed, that give width to the head—a wide head without due coronal elevation is a bad inheritance.

The following is a character, written from phrenological observations, of the head of a gentleman with large Acquisitiveness, and exhibiting other mental indications of having descended from the money-making class :—

“When for several generations the money-making industry has been the chief occupation and care, the higher faculties of the mind can hardly fail to have been unexercised. Consequently, their organs lose in development, and therefore in influence, and the mind becomes a mere property-acquiring machine. This state cannot continue very long. It is clearly contrary to Nature’s designs. The wealth thus accumulated finds its way ultimately into the hands of some fool, some Wellesley Pole or Wyndham,* who in a very few years scatters it, and his own health and character, ‘to the winds,’ and the gold which in the gathering took generations of industry, frugality, perhaps miserliness and scheming dishonesty, becomes circulated in the most ruinous ways.

“The pursuing of what is called industry, and particularly

* Notable spendthrifts,

commercial and mechanical industry, is called in the Bible 'mammon worship.' Like other good things, money-making industry may go to the 'too-much-of-one-thing' state, and then it becomes a great evil. But what is the industrious man to do? His education, his ideas, his circumstances, make such industry his chief pleasure. This question is not easily answered. He cannot cease to manage his business, cannot let his factory cease working. He is part of the machinery which must be kept going day by day, as it has gone on for generations. As the bee must make honey, no matter who, or what eats it, so must the human bee, accustomed to make money, go on making it, let who will spend it. In a sense this is right. For money builds schools, churches, hospitals, even though it also may go in debauchery, vice, etc.

"The human bee, like the insect, often gets smothered and robbed—smothered with disease, and robbed of health. He eats too much, or unwisely. His stomach fails, his skull hardens, and its sutures get ossified. Then, of course, his spirits sink, and after the freshness of youth has faded, life for him has little pleasure. Then comes the doctor with his pills and draughts, and the patient gets killed in the regular way. These ideas are suggested by the case before me.

"It is that of a large-brained man, inheriting several fine points of mental organisation, but suffering from the cause alluded to, viz., partial mental cultivation and occupation, which, with unscientific dietetic habits and monotony of life, have produced some thickening—over-thickening—of the bones of the skull, a meagre development of the coronal region of the brain, and a corresponding inertness in some of the highest mental faculties. The depression of spirits from which he sometimes suffers results from injudicious food—principally too frequent bread eating—too much flesh of the worst sort, and only one kind, or a little more

than one kind, of intellectual occupation. Mind organs lose power when they are not duly exercised. Each one is made for a practical purpose, as is each organ of the bodily system, and like these, the muscles, for not to use is to lose."

Extracts from a character written of a gentleman with small Acquisitiveness, Secretiveness, and little Aggressive Energy, constituting what Phrenologists call a flat-sided head, combined in this case with moderate Concentrativeness:—

"I find that persons with 'flat-sided heads' will never have much commercial industry, nor inclination for labour of any kind, whether physical or mental. They usually have, at least, active intellects and good moral dispositions, but they are deficient in purpose, in definite objects, as they do not desire to gain property by hard work, however willing they may be to receive and spend it. It is difficult to keep them from notionizing, and to get them to settle to any definite pursuit. They soon tire of work, and see charms in every sort of occupation save that which they are engaged in.

"Such, I fear, is this gentleman's case. He has little of the mercantile element in his mental composition—this makes industry a bore—and he cannot keep his attention fixed for any time on business affairs. That he ever will settle down to steady work demanding attention to matters of profit and loss, and to necessary details and routine of buying and selling, I greatly doubt. In short, he has not the business type of brain, and it is doubtful if even 'a wife and six' could keep his mind in that state which alone admits of the successful pursuit of business.

"Apart from the shape of his head, I question if the temperament and quality of his brain will admit of any kind of sedentary and thoughtful occupation. He has an inborn

peculiarity of constitution that will not bear much wear and tear. The best thing he could do is to travel for a while with a steady friend and increase his knowledge of languages.

“He is naturally temperate, unsensual, moral, benevolent, cautious, conscientious. His intellectual capacities are very good. It is probable that he was taken from school much too early for the cultivation of literary tastes. Forced attention to business will, at present, not work well.”

Character of a lady with large Acquisitiveness, Secretiveness, and much Aggressive Energy:—

“This head is a little too wide at the sides, in the region of Destructiveness, Secretiveness, and Acquisitiveness. Persons of a very calm temper, of a very open disposition, and caring little about filthy lucre, never have heads of this type. I do not say that this lady is violent in temper, nor that she is very close minded and cunning, nor that she is anxious to get and to keep. I only say that persons that are the contrary to all these are not organised as she is.

“This lady ought to be occupied in business matters, such as would give employment to her energy of feeling, prevent it acting inwardly, and afford a legitimate sphere of exercise for her large Secretiveness and Acquisitiveness. If her occupation be sedentary, and she be obliged to use ingenious devices to get through the twelve hours, the real source of feeling which she possesses will act internally, and wear her out long before her time.

“Self Esteem is moderate here. If it were active, it would be no joke to deal with her large Destructiveness; but happily for herself and her friends, she is not proud, or self-willed, or overbearing, or contemptuous, or bad, from a personal point of view.

“The only thing that rouses her anger, and her anger is, to herself, very painful, is carping criticism, or unmerited blame. These she cannot endure. Under any irritating or afflicting circumstances, I fear she is disposed to retire within herself and grieve in silence. This is a very bad habit, and one that is deeply hostile to mental and bodily health. Therefore it should be by no means indulged in. Circumspect, discreet, economical, this lady is. In her hand property will not diminish rapidly. She will be the most economical of wives.”

CONSTRUCTIVENESS.

THIS faculty is more intimately allied to the intellect than any other of the animal propensities or desires, for in its operations it more frequently requires the assistance of both the perceptive and reflective faculties than do any of the other faculties which are classed as animal. It is



CONSTRUCTIVENESS.

essentially the putting together, the building and constructive instinct. Its power varies in different races of men, and it is possessed by some of the lower animals to a marked degree.

There are many things that are made which cannot be

said to be constructed, that is, made up of parts put together. Anything formed either for use or for ornament, from a solid mass of matter such as clay, rock, metal, or wood, cannot be said to have been constructed, as far as the Phrenological sense of the term Constructiveness is concerned. For instance, the Egyptian Sphinx, if made from a solid mass, was not constructed; it was formed out of a block of granite by a process of hammering, chipping, and scraping until the required shape was obtained. Now its neighbours, the Pyramids, may be said to have been constructed, as they were made up of separate parts put together in order to produce that which had been planned and designed. But the blocks of stone with which these Pyramids were built were not constructed; as they were cut into the required shapes from the solid rock. A Grecian statue, when carved from one solid block of stone, was not constructed, inasmuch as it was not made up of parts fitted together; but the Grecian temples were constructed, as they were distinctly made up of parts put together with a definite object, the size or the material of such parts not in any way affecting the illustration.

The primitive canoe, sometimes called a dug-out, was not constructed, as it was formed from one solid block of wood; but the birch-bark canoe of the North American Indians was constructed, as it was made up of selected parts shaped and fitted together.

In many respects the drawing and painting of pictures requires the exercise of Constructiveness.

The generality of pictures, whether executed with pencil or brush, and with or without colours, are made up of lines; and the most skilled artist is he who can convey his ideas to others by the aid of the least number of lines put together correctly. Constructiveness, then, is essential to many branches of descriptive art.

There is a branch of art, apparently a departure, but perhaps a revival, called Monotones. A flat surface is equally covered with a soft paint, the picture is obtained by a process of partly or entirely rubbing away this paint; and then the result is transferred to paper by pressure. This rubbing away in order to execute a design is not constructive; neither is modelling in clay, as it is done by a process of scratching, scraping, or rubbing away until a certain shape has been obtained. In all art of this nature Constructiveness is not by any means a leading feature. Individuality, Form, Size, and Weight would appear, in such art, to be more essential than the faculty whose office it is to put together. But it is not denied by phrenologists that any artist who pursues such art is all the better for a fair gift of the faculty of Constructiveness.

Two distinct branches of the constructive art have come to us from the remote past. On the one hand we have the Pyramids, temples, bridges, etc., and on the other the water-wheel, the wind-mill, and other primitive means of utilising the natural forces. The Architectural Science may, then, be said to be the natural development of the former; whilst the Science of Mechanics, now called Engineering, may be said to be the natural evolution of the latter. Constructiveness must be the leading feature of both professions; but certain intellectual faculties, not required in architecture, will be seen to be necessary to all branches of mechanical engineering. These intellectual faculties are Eventuality, or the perception or sense of mobility; and Time, the perception or sense of duration and interval. It is *movement*, then, which divides Constructiveness into two distinct branches—the architectural and the mechanical.

It will thus be seen that the engineer stands on a higher intellectual plane than the architect, as in the execution of mechanical work more intellectual faculties

are called into play than in architecture. It must be admitted that the necessities of our present requirements have blended the two professions, and have split up both professions into many branches; for we have not only the architectural engineer, but the chemical, the electrical, the agricultural, the sanitary, the naval, the military, and other engineers, who all require the special application of the constructive faculty in the execution of their work.

The development of the constructive ability in the human mind, up to the present time, has not been in consequence of the creation of any new faculty. Circumstances and altered conditions have simply developed the original powers of the brain; so that the oft-used quotation as to necessity being the *mother* of invention is wrong. Necessity is the stimulant to invention; Ideality is its father; but Constructiveness would more correctly be spoken of as the mother of invention. Without the aid of this faculty the inventor, however fertile his Ideality or Imagination may be, could not give to the world the visible and tangible results of his brain efforts in this direction.

Slavery, the subservient condition, and the superabundance of the wealth-producing classes, have been, in the past, the chief causes which have retarded, and in some cases prevented, the natural development of Constructiveness in utilising the natural forces to labour-saving purposes. In countries where labour is comparatively dear and scarce, there will be found the greatest development of Constructiveness and all the intellectual faculties which it calls to its aid. Society could exist in happiness and comfort without priests, lawyers, and soldiers; but no community of men could exist without the continual aid of those who are gifted with constructive power, that is to say, the architect and the engineer, the builder and the mechanic.

In surveying the various branches of the architectural and engineering professions, it is quite possible to conceive that there are many men who, though they may not be gifted, to any noticeable extent, with the constructive power, yet, in spite of that, may be able to fulfil many useful positions both in architectural and engineering undertakings. Such men, though having all the advantages of good intellectual abilities, are, in consequence, well able to execute the work of other men's brains. When given plans, drawings, estimates, quantities of required materials, etc., they are able to proceed with the work ; but, after all, those gifted with little more than the average powers of design and construction are ever at an advantage. On the other hand, there are constructive and imaginative geniuses who, through lack of certain powers necessary to executive ability, are quite unable to execute the work which they have planned and designed. In all professions of a constructive nature there are the theorists and the practitioners. Happy is he who is so mentally constituted that he can find himself well capable of both mental efforts.

The faculty of Constructiveness enters largely into many professions, and is in constant use in nearly every branch of industry, but not to such an extent as to render only a moderate gift of constructive ability an insurmountable difficulty. But when parents or guardians desire such professions as the various branches of architecture or engineering for a youth, very serious consideration is necessary before deciding whether or not they shall select any one of the many branches of these callings for him to follow, because, in the first place, a comparatively long term of service as a learner in an established firm is necessary, and very often much expense is incurred. Instead of those responsible for a youth's future career consulting their own desires ; or, still worse, the whims

and wishes of the inexperienced youth, a duly qualified Phrenologist should be consulted. It is very certain that if any youth has not the brain gift of more than an average amount of Constructiveness, together with a good perceptive intellect, not all the fond desires of a parent, or the whims and wishes of an ardent youth, together with the training at any technical school or college that ever existed, or ever can exist, will make him a useful member of any profession of an architectural or engineering nature. It is not here asserted that the time a youth may spend in a technical college, in the office of an architect, the yard of a builder, or the workshops of any of the numerous branches of engineering enterprise, may not improve his intellect—far from it. Such work, if properly pursued, will improve the intellect of any youth of either sex, and have more beneficial effects than working for honours at a college or university. But the period in which a youth has to learn, in order to earn, is so short, that there is no time to expend on such costly experiments in order to ascertain the mental aptitude of a youth. With a view to avoid serious waste of precious time and to ensure success, a youth must, in the first place, adopt a profession or calling in accordance with his natural gifts.

It must be borne in mind that the practical education of a youth seldom commences until he or she is said to have done book schooling. For the ordinary schools are, after all, little more than verbal memory training establishments, where a greater part of the learner's time is occupied in temporarily committing to memory much useless matter. As an instance of this may be mentioned the venerable and well-established lies of ancient and mediæval history, most of which had better not have been learned at all. The period, then, left to practical education is that time when a youth's guardians decide

to put him under training for an occupation, in order that an income can be earned when the period of instruction is over. This time is rarely more than seven years. The question naturally arises how to lengthen the days of practical education. The answer to this is, shorten the days of useless book learning.

This advice applies essentially to all youths who are mentally capable of entering either the architectural or engineering professions. As soon as a youth has learned all that is worth remembering in a schoolroom—viz., reading, writing, and the elements of mathematics, which could all be acquired by most youths, if properly trained, by the age of twelve—then a technical college is the most suitable place until the age of fifteen, when he should be put as a learner into the practical establishment of an architect, builder, engineer, or mechanic; but only if there be natural ability. The mistake often made by parents, guardians, and professors is that they regard a technical college or school as an institution for the manufacture of any youth into an architect, an engineer, or a mechanic in accordance with the wishes of those who pay the fees, whereas none of these establishments can either create, or raise to strength, that which is practically absent.

Apart from the premiated pupils, most youths commence their career as working apprentices, or as boys, and such are usually selected from the sons of esteemed employees; and as they are therefore bred from those who have had to practically use their constructive and perceptive powers, it is presumably more natural that these youths and boys should make, with proper instruction, good and efficient mechanics. But this, unfortunately, is not always the case. Many youths who enter as apprentices are enabled to complete their time of probation by good behaviour and strict attention to

rules and regulations ; but these qualifications will not of themselves produce good efficient mechanics if such youths are without good intellectual gifts.

In some trades boys enter shops, as their presence there is necessary for doing odd jobs of an unskilled nature, when, if in course of time they show only the least aptitude for better sorts of work, they gradually get to the bench, and ultimately are accepted into the trade. In both cases the merely passable can, by joining Unions, claim the right to rank equally with those who by natural gifts are really good mechanics. This every phrenologist must recognise to be a weak point in Trades Unions, as at present constituted. The inefficient claim equal rights with the proficient.

In the case of premiumed pupils who purchase their right to enter the shops of skilled mechanical labour, the managers and foremen are hampered by having given certain guarantees. By such means a young man claims the right to remain on in the office, yard, shop, or factory until a certain period has expired. At the end of this term those young men who, unfortunately for all concerned, entered on such a career devoid of any marked natural gifts of a constructive or executive nature, awake to find themselves mislocated. The most precious time of their lives has been spent in a wrong direction. Then to retrace their steps and find out their right path is a very serious matter indeed—so serious a matter that the baneful effects of such errors can never be remedied.

If a youth enters on his practical education with a silver spoon in his mouth, the time served with an architect, a builder, an engineer, or a mechanic, has been most profitably employed ; and very likely his brain has been better exercised than it would otherwise have been in the dull and dismal precincts of the Temple, the solicitor's office, the Church, or in the vain search of a bubble reputation.

But, for those who will have to depend upon their own brains, when that period has expired during which they were justified in depending upon parental support, the selection of suitable callings is of the most vital importance, and particularly is this so with regard to the callings of a Constructive nature, where the faculty of Constructiveness must ever be the leading feature.

DIGESTIVE ENERGY AND ALIMENTIVENESS.

It is very interesting to trace the succession of the Faculties ; one following another, both mentally, as to their functions, and physically as regards position. The mental antecedence and sequence conform to logical succession. Each group is in its own region ; and the individual organs succeed each other, as the muscles designed for joint



ALIMENTIVENESS.

action, or as regularly as the co-operative parts of a machine.

The harmonious arrangement of the faculties becomes apparent only after the functions of the respective organs

are clearly comprehended. At first, the student cannot see the relation of each to each, and of each one to the whole community of mental members.

The passage from confused to clear notions concerning such inter-relations is well conveyed by an extract from a lecture on Phrenology, delivered by the eminent surgeon, Mr. Abernethy, to the Court of Assistants of the College of Surgeons, in 1821. On looking over Dr. Gall's arrangement of the Faculties to try if he could reconcile it to reason and analogy, he could at first perceive neither order nor succession. "The whole," he said, "presented a rude appearance quite different, as I then thought, from what is commonly found in nature. However, after a more attentive consideration, light began to dawn on me; and considering the Faculties in a certain way, and grouping them in a certain order, the whole gradually formed themselves into a system of surprising symmetry; and, like the disjointed parts of an anamorphosis, when seen from the proper point of view, collecting themselves under one elegant design, delighted me with the appearance of that very order and beauty which I beforehand would have expected to find in the mental system."

The following is from Boswell's "Life of Johnson":

"At supper to-night he talked of good eating with uncommon satisfaction. 'Some people,' said he, 'have a foolish way of not minding, or pretending not to mind, what they eat. For my part I mind my food very studiously, and very carefully, for I look upon it that he who does not mind his food will hardly mind anything else.'"

Such were the ideas of a man who, if we are to place any reliance on artists, had Alimentiveness very largely developed; and he showed it on many occasions. He argued, like other men, from his own feelings on the matter. Most mental philosophers who have been ignorant of, or

who have discarded Phrenology, have fallen into the same error.

At first the student of Phrenology is likely to think of Alimentiveness or the food-desiring appetite as hardly worthy of a place in the list of the mental powers. Yet it may safely be said that this appetite is not only the most imperative of all the animal impulses, but that it is also, in a variety of ways, the most influential. For one or other of them may be partially inoperative in an individual; and yet leave him many sources of enjoyment—whether of a moral, an animal, or an intellectual kind. But life itself depends on the efficiency of this instinct; and proper health is incompatible with the faculty in an abnormal condition, whether in excess or deficiency.

Moreover, the degree of influence which the desire for food or drink exercises in any person forms a most important item in his moral and intellectual characteristics—not to speak of its effect on the corporeal system—and amply justifies what has been said of the vast importance of this Alimentive principle. For its gratification, the fruits of the field and the garden are bestowed; and all the edible things that live on land and in water. It employs more labour and skill in its service than any other demand, or all the other demands combined. For Alimentiveness, Nature herself is the caterer, and her first command to all creatures is, “Thou shalt eat;” and on this follows the next, “Thou shalt acquire by labour the multifarious kinds of food designed for thy sustenance, and placed within thy reach.” And what should excite more gratitude for Nature’s benefits than the contemplation of her vast provisions, not alone of the necessaries of life, called into existence, and compounded with infinite skill, but the delicacies that present themselves ripe and luxuriant on plant and tree, delighting the sense of taste, as flowers delight the senses of sight and smell? The necessity for food, the pleasure felt in partaking

of it, the pain resulting from the want of it, the fatal result of deprivation of it, form, singly and collectively, the most imperative incentives to industry that can be conceived.

Compared with hunger, how weak are all the other moving influences?

The Faculty in question demands the best attention of the student of Mental Science, both in its aspect as a mental constituent, and in the influence of the condition of its organ on individual conduct and character; also as the source of the most fatal errors and vices.

The early Phrenologists ascribed to this faculty of Alimentiveness simply the love of eating and drinking, considering it purely as the mental desire for aliment. But this is not enough. Why is it that this part of the head, when having the appearance of being fully developed, gives not only the desire, but also the capacity for much eating and drinking? It is from the fact that the part of the brain immediately underlying this portion of the skull is the brain seat of the digestive system. Hence it would be more correct for Phrenologists to say that the digestive energy is strong or weak, quick or slow, in accordance with the size of the faculty. If large, the digestion is vigorous, and the food eaten, is soon disposed of; all meals being taken with pleasure. When, however, the appetite is not properly controlled, the faculty gives a false desire for food. On the other hand, if this faculty be small, the digestive system lacks energy; and is therefore slow, sluggish, or weak. In such cases, frequent meals are not looked upon with much pleasure; and when taken from habit or for fashion's sake, often lead to the various and numerous break-downs, all of which can be traced to the digestive system.

This only shows how false it is to lay down a general system of diet, and the number of meals to be taken during the day, irrespective of each particular individual's capacity for disposing of the same. In many medical works there are

given tabular statements of the time different classes of food take to digest. All this is false when applied generally ; as the amount of time different classes of food take to digest will differ in different individuals, and will depend entirely on the digestive vigour of each individual.

There are persons with large Alimentiveness who can, in the vigour of their life, take four or five meals a day without suffering any perceptible loss of health. On the other hand, those who have small Alimentiveness would be all the better if they limited their meals to two, or even one, a day. Their digestive systems lack energy, and consequently require long intervals between each meal.

With regard to alcoholic stimulants, the questions which must ever arise as to their use and abuse need very careful consideration on the part of Phrenologists when studying the nature of Alimentiveness. They must not be studied from the particular likes and dislikes of any individual practitioner or student of this science ; as he is sure to be more or less unconsciously biassed by his own mental and physical constitution. They must be viewed purely from the light of Phrenological observation, and not from a process of reflection on consciousness. Phrenologists will be met with who are spare eaters and drinkers, due to a moderate development of Alimentiveness in their own brains ; and where this is the case they are apt to place too much importance on the rigid avoidance of all forms of alcoholic stimulants, without duly considering all the mental and bodily conditions of those who consult them. Abstinence from alcohol is their hobby, and they consider it as the only means to social, economic, and hygienic reform.

It is a fact that all persons that have Alimentiveness well developed do not need any form of stimulants, because their digestive energies are so vigorous that they can easily turn to nutriment any form of food that comes their way,

the danger with them being that they are apt to over indulge at every meal, not in the so-called good things of the table, but in that form of food from which they least suspect evil, namely, bread and potatoes, together with other forms of cereal and root starches; the result often being excessive fattening, which ultimately induces to one or other of the various complaints which lead the way to premature decay. This tendency to fatten on any starch is aggravated if stimulants be taken, either during or between meals, as they stimulate where stimulation is unnecessary. Total abstinence from alcohol is, to people with large Alimentiveness, both a mental and physical necessity, because they are possibly injurious. On the other hand, in cases where Alimentiveness is either moderately developed or small, the digestive energies are correspondingly sluggish, if not absolutely weak. The advice which hobby riders, whether phrenologists or medical men, give in such cases is not always the wisest.

Small Alimentiveness often induces to an indifference to food, and people so endowed are strongly inclined to satisfy their hunger on what is always close at hand during meal times say, bread, potatoes, rice, etc. Their appetites are soon appeased; they are easily satisfied; and anything that will allay the feelings of hunger contents them. Their internal economy becomes often clogged with undigested starch. They are usually thin, suffering from all manner of complaints, continually taking medicines, but never suspecting the cause of their trouble, because, as they say, they eat such *plain food*. Malnutrition is their complaint; and this has its numerous symptoms. There is no fear of most people with small Alimentiveness becoming drunkards, the only fear is that they may become discontented, miserable invalids. Such people seldom or never eat and drink as a recreation or a kill time. That is the danger of the idle folk who have large Alimentiveness.

The question, however, should always be studied in connection with the faculty of "Vitality." The subject of starch as an article of diet requires to be better understood. According to most people starch is starch. But this material varies greatly as an article of diet for human beings. There are the starches that more rapidly change during the process of digestion than some others. It is only necessary to compare the starch of the potato with that of the unripe banana. Both chemically, as far as laboratory tests are concerned, are identical; but, subject both to a temperature even of 70° Fah., and one will remain a starch a long time, whilst the banana will rapidly turn to a most wholesome form of sugar. This fact ought to be enough to open the eyes of all who are willing to learn. These starches may, as far as Alimentiveness is concerned, be divided into two distinct classes—the refractory and the amenable. The starches of cereals and roots represent the former, whilst those of fruits and nuts represent the latter.

Then it follows that persons who are gifted with large Alimentiveness can readily convert both to sugar in the process of digestion and assimilate them; whilst those who have weak digestive powers, due to small Alimentiveness, use up a great deal of nervous energy in digesting those refractory starches, and consequently, when the nature of their diet is limited, suffer from all the evils of malnutrition. Hence the failure of many of these so-called vegetarians who have attempted a reform in their diet in ignorance of the true nature of food.

A phrenological observer once made the following remark to a young lady, a relation, concerning a mutual acquaintance:—

"She is unnaturally fat. I suppose she eats a great deal of bread and potatoes?"

"I suppose she eats what is put before her," was the

reply to the relative, who showed by her manner that the subject must not be further discussed.

One of the objects of education should be the right direction and modification of the animal faculties, in their desires, passions, or propensities. Each of these has its proper object in the external world, and in its proper exercise the chief pleasure of life consists.

These faculties have not in themselves any self-directing power, as regards external objects, as they have no power to tell or decide when, where, or under what rule of time, quantity, or moral law their functions should be performed; but they are under the guidance of the intellect in all these respects. It is obvious, therefore, that the intellect should be so educated as to enable it to perform, in the best manner, its directional office, in relation to each one of the animal faculties.

Consider what, according to this theory, would be the order in which knowledge should be imparted to the young mind. We will suppose mere childhood to have passed, and to have been well employed for the health, happiness, and preliminary education of the child.

The observing faculties are the first to become active and educible in children. These should be directed to such objects as are of the greatest importance to man to have knowledge of. What are these objects? They are obviously the component organs of his own frame, upon the knowledge of the functions of these, and of the laws that govern their exercise, health and happiness, present and future, in a great measure depend.

By means of diagrams, models, and preserved specimens a large amount of the most valuable and agreeable information will be acquired, without any sense of tedium and weariness, with the most valuable results to the observing faculties, the understanding, the moral feelings, and to the health, happiness, and practical wisdom of the young pupils.

Moreover, a large amount of such knowledge may be acquired in one-hundredth part of the time that is devoted to efforts often ill-timed and fruitless—to learn “by heart” abstract rules of Latin or of Greek Grammar, rules that to the great majority of boys are not only most difficult to learn, but are often committed to memory only to be forgotten, or if remembered, to be of little use in after life. We maintain that the acquisition of real knowledge is at all ages delightful, that it may be made a pleasure to children and to youth, as it is to adults.

To what good end, it may be asked, would the knowledge of the structure and function of the leading organs of the body be to the young who are not designed for the medical profession?

This question may be dealt with in various ways. Before noticing any of these we would ask, To what good end does ignorance on these points tend? It would be easy to show that to ignorance on these matters, the early death, the loss of health, the mental insanity, nay the moral depravity of many a child may be traced.

In order to illustrate this position, we will take the very first and most imperative faculty that comes into operation in youth, that of Alimentiveness, or desire of food. This faculty calls into operation the functions of the stomach, though it originates and has its seat in the brain. In some children it has too much functional power, in some too little. In all cases its education demands early and skilful attention. Unfortunately for Society, but very few of those who are of necessity the first educators of children—namely, mothers and nurses—have received themselves anything worthy of the name of education on this all-important subject of the diet of children and of adults. The consequence is, that, in a large number of cases, where children are not actually injured by the results of this ignorance of mothers and nurses, they are sent to school with ill-

educated or already damaged digestive systems. They are poisoned at the dinner-table ; for burned stomachs, like burned saucepans, will require tinkering. So by the time they are handed over to the school-master, many youths' stomachs, livers, and general systems, their brains included, have been educated all in the wrong direction, and their tastes, desires, and opinions have been more or less depraved.

Now, if at this period they were to begin to see and hear something about the structure and functions of their inner selves ; if they were to learn something of their digestive systems ; if the lining membrane of their mouths, the mucus coat, the gold leaf, that they have been scalding, scorching, and otherwise irritating ; the glands that contain the very elements of digestion were explained to them ; and if, at the same time, they were to hear something of the chemistry of food, is it not likely that instead of being or wishing to be gluttons, eaters of everything eatable they see, no matter of what quality and in what quantity, they would come to reflect in the grammar of digestion and diet which they had thus learned to decline and conjugate ?

If, then, we would war with gluttony, drunkenness, disease, premature death, dissipation, and all its fearful accompaniments and results, we should teach, and not merely tell the young that they are fearfully and wonderfully made. Wisdom, morality, religion, safety, and happiness consist in the proper direction of our animal faculties.

Character written from Phrenological observations of the head of a delicate boy, in which Dr. Donovan dwells upon the necessity of attention to diet and recreation to the neglect of book study:—

“ I am not at all sure about this case. Sometimes boys' heads assume their destined type at an early age ; sometimes they remain in an amorphous state till nearly manhood.

What most demands attention now is in the state of those parts of the brain which are intimately connected with the digestive system. The external local indications on the head of these regions are from just above the opening of the ears to close upon the outer angles of the eyebrows. That the development of these parts of the head indicate the condition of the digestive system, at least, to me it is certain.

“‘Action, Action, Action,’” said Demosthenes, “‘is the soul of eloquence.’” (He meant not action of the hands, but things done, deeds, not words.) “It may well be said that Diet, Diet, Diet, is the great question in early education. For, to a certain extent, it determines the quality of the fibres of the whole system, as well as of the brain. That this boy’s digestive system, the liver included (for the front parts of the regions of the head above-mentioned indicate also the condition of the liver) are prone to congestion, there is to me no doubt.

“This state involves the health of the mental, as well as of the vital and vegetative organs. It will not be advisable now to force the blood to the brain by such mental exertion as book study, for this kind of work tends to keep an excessive amount there too long, to detain it there often to the damage of the general circulation. Hence the cold feet and other undesirable symptoms experienced by some students, together with their frequent delicacy. I should advise a long and amusing vacation for this youth. He had better handle the fishing-rod than the book, and roam in fields and by the riverside than mope and fret in a schoolroom.

“It will be quite time enough to discuss the question of his aptitude for any particular calling or pursuit when the educational question shall have been decided. The so-called Phrenologist who pronounces on the intellectual aptitudes of delicate boys of this age, is, very likely, a conceited and

ignorant pretender. A great number of boys have no particular and decided talents. Genius is given to but few, and these are seldom happily constituted in their general mind. The best mentally organised boy or man is he who has a generally good development of the organs of all, or nearly all, the mental faculties ; and also, therefore, has not genius, but ability to learn in general and not in limited capacities. The Brunells had genius for construction, *i.e.* for inventive engineering ; but not having well-developed perceptive faculties, their greatest designs and constructions were magnificent failures.

“Let the fitness of any particular pursuit or profession be, in this case, postponed until the time comes for necessitating its decision. It is brain nursing and brain strengthening that is needed now. All other questions must stand aside for the present. The boy must lead a happy life ; must be doing things that are at once healthful to his body and agreeable to his mind. Working in a garden, attending to chickens, rabbits, or pigeons, and fishing ; and such like active pleasures are the best brain ripeners in this particular case.

“Meanwhile, something may be done for the development of the intellect every day without causing mental strain.

“Little bits of geology, botany, and chemistry, together with carpentry, will do him much good. Homeopathic doses of instructive observations will prepare the way for his serious education.”

The following is a character sketch illustrative of large Alimentiveness in a young girl:—

“The generality of English people, of the middle class in particular, think eating and drinking the chief pleasure, and consider that they cannot have too much of it. Hence they cram themselves three or four times a day with the

most stimulating and nourishing things, and do likewise with their children. The calamitous consequences are numerous. They keep shoals of doctors at work curing or killing them, or neither.

“On the young the cramming effects are perpetuated in various forms, even when they themselves are not crammed. Perhaps one of the worst effects, on young females in particular, is the production of unduly early womanhood and its concomitant emotions and desires. Hardly a greater evil can befall a girl. Its consequences are often deplorable. These remarks are suggested by the case before me. Here I see forced ripeness, superinduced womanhood, not alone inherited, but aggravated by this young lady’s love of what is falsely called ‘good living.’

“Thus the fire is continually fed, and will be so until it is blown into a blaze that will probably burn the tenement in which it will rage. I fear the worst, for notwithstanding what I have said, the aggravating influence will doubtless continue, and the cramming go on as it has done hitherto. In her the animal parts of our mental nature are in great force; whilst some of the higher faculties are defective, or more correctly speaking, inactive. Well—*i.e.* full—fed, little-worked, educated only in the accomplishments, in the *man-trap* fashion—how is the girl-woman, the adult in passion, the child in experience, to steer through the rocks and shoals of early life? Cautious this young lady is; not a little deep; and very desirous of admiration. She has a clever intellect in many respects, but not, I think, as regards the accomplishments. When she leaves school and gets to novel reading and company keeping, the danger is that she will hurry into love-making, and, I hope, marry and not burn. Hard work only and simple diet will save her.”

THE ORGAN OF THE LIVER.

THE late Dr. Donovan felt assured that he had, to a great extent, discovered the seat in the brain, and the external indications in the head, of that nervous force which controls and regulates the action of the Liver.



ACTION OF LIVER WITH TEMPLES.

The external indications he found to be situated in each temple, somewhat behind the outer angles of the eyebrows and in front of the positions which Dr. Gall had discovered to be the seats of the faculty of Alimentiveness.

In the above figure, reproduced from a photograph of a living head, the sensitive part of the middle finger of the

manipulator rests on this supposed position of the brain seat of the Liver.

The amount of development of this part, in both temples, indicates the innate strength or weakness of that cerebral force which commands the Liver's action. When these positions in the temples present no sign of depression, being what is called *full*, the nervous force in charge of this internal bodily organ may be judged as being either normal, strong, or too active in accordance with such development. When, on the other hand, these particular parts of the temples, in any person, have a depressed, collapsed, or sunken appearance, indications are thus afforded to the observer that there exists a constitutional weakness of the Liver, due, it may be presumed, to a want of nervous force in the brain, and therefore an absence of sufficient governing power over the Liver, thus rendering this organ sluggish, weak, or inactive, in accordance with the amount of such depression or hollowness in those parts of the skull above referred to.

To the majority of the uninitiated there would appear to be only one term for two distinct affections of the Liver, known as *biliousness*, though this state of ill health may arise from opposite causes.

There are those who may be described as the *over* bilious, whose Livers are too active, performing their duties with too much vigour; so there are those, on the contrary, who may be classed as the *under* bilious, whose Livers are inactive, lacking in sufficient brain or nerve force to keep this organ in good working condition.

As the complaints to which the former are more or less liable may be roughly classed as *biliousness*, the latter should therefore have their ailments of the Liver described as *biliouslessness*—the active, and the inert.

The nervous temperament, so frequently mentioned by Phrenologists, has nothing to do with the nerve force which

controls the Liver ; as it is quite possible for a person to be of a highly nervous *temperament*, and yet suffer from a lack of nervous force in the Liver.

As regards the bilious temperament, Phrenologists must admit that the innate strength of the Liver is not considered. The term bilious is therefore misapplied. The correct expression to use in describing such bodily conditions should be the *dermatic*, as indicative of the conditions or quality of the skin, hair, nails, and teeth—the negro, for instance, being an extreme specimen of the *dermatic*, or what has hitherto been known as the bilious temperament.

It should ever be kept in view that these observations, even if supported by subsequent observers, can have no pretensions as yet to be called a discovery.

The pursuit must be followed up by every phrenological observer. He must not allow himself to be drawn off the scent by any forms of argument or criticism whatsoever.

If after much inductive research the above observations become fully established, the uses of phrenology are still further increased ; for it must also be remembered that deductions from phrenological observations are often liable to error if the innate conditions of the bodily organs are ignored.

THE MORAL FACULTIES.

Self Esteem

The Love of Approbation

Firmness

Conscientiousness

Caution

Retrospection

Veneration

Hope

Faith

Sympathy

Imitation

Ideality

SELF ESTEEM.

WHOEVER would acquire knowledge of the primitive and foundational members of the mental system, *i.e.* of the true Mental Faculties, may derive much assistance from the consideration, on the one hand of the extremes to which some persons run in the indulgence of certain emotions, and on the other hand of the absence of such emotions, or the moderate degree in which they are manifested by other people. The mean conditions of such emotions lies between the two extremes, and is the most favourable to moral virtue and self-respect.

“The pathway of prudence lies in the mean,
A vice at each end, and a virtue between.”

Take, for instance, the vice of pride, which is immoderate self-love, self-approval, self-preference; in a word, selfishness in its numerous modes of action—as self-exaltation, haughtiness, contemptuousness, arrogance, imperiousness, desire to govern, etc. How hateful such a condition of mind! Take, on the contrary, want of pride or of a proper sense of self-respect, a want of self-regard, a lack of self-reliance; and it will be obvious how such a state of feeling renders a person likely to descend in the social and moral scale; to fall into lowering habits of thought and action. In a person duly influenced by the sense of human elevation and dignity, by the sense of self-respect, by contempt for all that is degrading, unworthy, unmanly or

unwomanly, all the attendant virtues of proper and well-regulated pride will appear to be the very first terms of moral uprightness and strength.

Moralists and Religionists are apt to lose sight of the virtues of pride in their condemnation of its contingent evils.

The functions and effects of the faculty of Self Esteem, in its various degrees, and under various combinations, demand the closest attention, particularly from persons in whom the faculty is in an active state.



SELF ESTEEM.

Were man not endowed with some principle to counteract the effects of Adhesiveness and Love of Approbation, were he not rendered, in some measure, sufficient to himself, he would be like a parasitical plant, would require some more exalted nature than his own round which to cling for support, pleasure, and protection. But man has been endowed with a principle of self-support, his own

commendation. Society and individual friendship are dear to him, for the desire for them is written by Nature's own unerring finger on the tablet of his mental constitution. But he has also a principle within him which, to a certain extent, renders him capable of existing, with some degree of comfort and self-recognition, when praise is withheld and society and friendship are denied. Man, nevertheless, clings to society; and in society the principles of self-recognition and respect are important elements of happiness.

However one may be influenced by hereditary effects of dependence on what is called religion, still one must possess that amount of self-strength without which ethics, society, and individual friendship can yield but a portion of their complacency and sustenance. When either of these principles or faculties is disproportionately strong in an individual, the character leans in the direction of strength. Thus, some are too dependent on friendship, some on praise, some on religion, some on self. Here we have a solution of this enigma of character which Phrenology alone can unravel. In people where the principle of self-sufficiency is too strong, the balance of the mind is disturbed, the elements are not blended in just proportion; and Self Esteem stands forth as the leader of the mental parliament.

From the foregoing observations on the faculties, it will be obvious that whilst Adhesiveness and Love of Approbation act as attractive influences between human beings, Self Esteem has that repulsive influence which prevents too near an approach; so that between attraction and repulsion, individuals are kept in their proper tracts, all working together, but like the various parts of a complicated machine, without interfering with the functions of each other.

Among mankind, jarring collisions often take place, but these serve only to illustrate the principle of attraction and

repulsion, and to show that the well-being of the whole is dependent on the due observation of this principle. The fact that mankind has not yet discerned the necessity for observing the track marked out by science for nations—as well as for individuals—to revolve in, causes nation to clash with nation when they might with ease and advantage preserve harmony. Hence, wars and the long train of attendant evils when the principle of self is too strong in one nation, or perhaps both.

Of all nations England possesses the most Self Esteem. consequently she is not loved by her sister nations. While nearly all the other organs are in a desirable state—Sympathy, Veneration, Conscientiousness, etc.—her large Self Esteem causes her to excite and exhibit too much of the principle of repulsion.

“ I see the lords of human kind pass by,
Pride in their heart, defiance in their eye.”

Here the poet recognises the national fault, and again

“ That independence Britons hold so high
Keeps man from man, and breaks the social tie ;
The self-dependent lordling stands alone
All ties that bind and sweeten life are gone.”

A correspondent in the *Weekly Sun*, June 26th, 1898, gives an extract from a letter of Burne-Jones :—

“ I wish the Irish were self-governed with all my heart. I hate the principle of ruling people against their will, even for their good. It does no good ; the good must come from within, and is worth nothing unless it does !”

He goes on further to say :—

“ I do not love the English even, I admire and respect them, often more than any other nation now existing, but they don't touch my heart a bit, and I often really hate

them ; and though the Irish disappoint, vex, and confuse me, they touch me and melt my heart often and often."

Here Burne-Jones uses the word heart in the same sense that Phrenologists use their term Sympathy. The English, owing to their large Self Esteem and moderate Love of Approbation, excite or induce a repelling influence ; whilst the Irish, whose Love of Approbation takes the lead in their mental character, have a contrary effect upon others.

The best antidote to Self Esteem is scientific knowledge, for, according as the sciences are studied, that region of the brain in which the intellectual faculties are located may by degrees become more developed, and as a natural consequence, that part of the brain in which is situated Self Esteem may in time become a trifle less prominent, individually, and therefore nationally. And furthermore, the advancement in our scientific knowledge of man, must of necessity have a true democratic effect on all men, even on Kings and Emperors, notwithstanding their claim to divine right and their political and social privileges.

Self Esteem, when too active, tends to make a man one-sided, over-satisfied with his religion, his politics, his view of every question. In this respect it narrows the mind—prevents broad views ; and, as Goldsmith said of Burke, causes one "to give to party what was meant for mankind," and self is that party. The self-esteeming man is ever right : all who differ from him are wrong.

Persons with the moral faculties well developed, together with large Self Esteem, are apt to be very exacting and severely critical concerning the conduct of others, and to despise all whom they consider evil-doers. Perhaps such a state of mind may be also indicative of small Sympathy in combination with large Self Esteem. But when Self Esteem is low in such persons, their refined sense of right is apt to make them dissatisfied with themselves. We knew such a

man, one who called himself "a contemptible wretch," and such like terms.

It must be borne in mind that an *abnormally* high development of the coronal organs (religious and moral) is usually, if not invariably, the result of serofulous action in the brain. It is worthy of remark that two of our greatest moral critics and satirists, Alexander Pope and Douglas Jerrold, came under the class *deformed*.

The attention of Phrenologists should be directed to the inquiry whether or not such spinal affections produce a more, than usual development of Self Esteem. Our own opinion is that no man is ever a satirist who has not this faculty large, together with a nervous temperament.

However much some moralists and religionists may declaim against what they are pleased to call the vices of arrogance and pride, this is certain, that no man who is not possessed of a more than an average amount of Self Esteem can expect to hold and maintain, by his own individual efforts, a leading position amongst any class of men with whom he may be temporarily or permanently associated. Without this important qualification, he will always fail to command obedience and respect, however much he may be personally liked as regards his other qualifications.¹

The following remark is taken from a prominent weekly journal in an article on the prospects of a political party which the editor supported. In writing of the leader of this party, he says :—

"Their only complaint of him is that he does not assert himself sufficiently, and either bring his lieutenants to heel, or bow them civilly out of the councils of the party. They feel that it is intolerable that a great party should be stalemated because a few of its lieutenants decline to fall in line, and are perpetually intriguing to acquire control over it, and to force their views on it."

Now, this want of commanding, governing, and leading power is very typical of the effects of moderate Self Esteem.

In such services as the Army and the Navy, there is a sort of cast-iron law in support of discipline, by which an officer is protected against any serious inroads on his authority. In these services, a man in a certain position cannot be ignored. His word is the law for his subordinates, who are compelled by the rules of the services to outwardly respect and obey their superior officer, and to see that all under them do the same, and so the artificial or regulation respect is carried out. But for all that, a man in a commanding position in either of these services can have his way and maintain better discipline with less effort and with less friction by having a suitable amount of Self Esteem. But in business and politics, where every man is for himself, and where there are no royal regulations to compel respect, the man who has not the power to maintain his own position and to assert his authority by the sheer force of his mind, must ultimately stand aside and allow some other more self-assertive man to take his place. A man with large Self Esteem carries an influence with him, however he may be personally disliked; whilst, on the contrary, the man with small Self Esteem, however he may be liked by others, will always lack that power of influence which is so essential in either leading, commanding, or in any way controlling others.

There is an unfortunate tendency on the part of some uncultured men, who are themselves gifted with an extra amount of Self Esteem, and at the same time are lacking in Sympathy, to look down upon those with whom they are associated, in business or social affairs, who may be deficient in Self Esteem, and they will speak of them in terms of contemptuous pity. Whilst, on the other hand, those who very much lack this important faculty, are apt to

dislike and avoid those who are gifted with a large share of it. This mutual misunderstanding is entirely due to an ignorance of human character. They both labour under the impression that people can make themselves what they choose. Both sides are inclined to point the finger of scorn at their opposites. All this ignorance of human character will be dispelled when men are able to think phrenologically, not only in judging other people, but in judging themselves. At the same time, a man with small Self Esteem, however well he may understand the functions of the brain in general, and this faculty in particular, will not, by any process of reasoning, be able to make himself capable of occupying a position with credit to himself and to others where good Self Esteem is essential to success.

The following characters by the late Dr. Donovan will illustrate the action of this organ on the human mind in its various degrees of development:—

Written of a gentleman with small Self Esteem:—

“Much Self Esteem dewomanizes woman, and little Self Esteem demanizes man.

“My lady with plenty of this feeling is sure to play my lord; while my lord, with little, is content to be second person of the duality. I do not know that any combination of faculties can supply the place of Self Esteem. It seems to be the *sine quâ non* to making head-way in anything. In this case it is below par. The brain, too, is not of the battling type, nor is the temperament such as to make toil a pleasure, or, rather, a necessity. The Self-Esteeming man is a born conqueror; at least he strives to be. He loves power, and his motto is ‘I will not serve.’ The non-Self-Esteeming man seeks peace—cares not for contention and conquest. He is content if he can be *well*, to let others be *better*. If he enters life with a moderate competency, he is likely to think himself well off and to

take the world easily. The organisation before me suggests these ideas. It is not that of an ambitious, power-loving, Derby-winning man.

“To such an organisation as this, trouble is not a pleasure, nor power the ambition prized. When this gentleman, in early days, read Pope’s lines, ‘Happy the man,’ etc., he fully sympathised with the young philosopher, who, in after years, was by no means content to ‘Live unseen, unknown.’

“Such sentiments are very nice on paper ; acted out, they are nonsense. Man is not constituted a cryptogamic creature. His faculties fit him to be seen and known, heard and felt, and, in a measure, feared.

“Hard, concentrated, continued study never suited this gentleman. Life amid law books, solitary confinement and hard labour, even with the big wig in view in the distance, he would leave to such as preferred pleasure in prospect to pleasure present. He loves mental action, but not continued digging for mental nuggets. Moreover, he never had much faith in his own power, and never was deeply in love with himself. He loved to learn, and could learn ; but where knowledge lay very deep, he loved not to dig, and delve, and live for it.

“He has ever been satisfied with a not extensive sphere of action, and cared not to raise his voice in St. Stephen’s Chapel.”

Male head with Self Esteem (large).

“This gentleman has a very good intellect, and is in no way impeded by want of either Perceptive or Reflective power ; on the contrary, he possesses great powers of observation, has a tenacious memory, and a practical, if not a profound, understanding. Therefore, he learns quickly, has a fluency of speech, and an abundance of power for any of the ordinary pursuits of life.

“Had he time to devote his attention to the higher subjects of intellectual research, he might become an accomplished and a learned man.

“The only unfavourable feature in his character results from his large Self Esteem.

“There is much likelihood that a good deal of pride, and its almost invariable consequences—peremptoriness in commanding, impatience of disobedience, and similar characteristics not calculated to conciliate affection—mark his conduct.

“A certain amount of pride is necessary to give self-reliance, without which no man can successfully cope with difficulties.

“In this respect this gentleman is well fortified ; but, as I have said, I think it would be better if he had less Self Esteem, however well it may work in giving him the power to rise in the world.

“His Veneration is by no means an active feeling. I never knew a man with small Veneration and large Self Esteem who possessed either much patience or much resignation. Neither have I known a person with large Self Esteem and large Caution—and this gentleman has both—who was not very liable to be suspicious.

“Where this gentleman takes, he can be conscientious, kind, and sympathising ; but whoever offends or puts him out is not likely to be restored to favour.

“He is a very ambitious man, and whatever stands in his way he will put out of it with very little scruple.”

Self Esteem (small).

“The defect in this otherwise good organisation consists in the too moderate development of the organ of Self Esteem. When this faculty is inactive, there always is a want in the character of self-reliance, and of that kind of courage which is incompatible with a very humble opinion

of one's self. It would be only misleading a person to say that great accession of strength can be produced in this faculty, unless very skilful efforts were made to invigorate it in early life. It unfortunately happens that most parents and educators think it best to discourage young persons as much as possible by making them think humbly of themselves. This may do no harm where Self Esteem is innately very active, but where it is innately weak, the evil effects of rendering it still weaker by what may be called the *depressing* system are incalculable. This gentleman has a very good intellect. I know of no study to which he may not advantageously direct his attention. Probably, his best talent is for language, but as he has the constituents of a quick and practical intellect, I see no reason why he may not direct his attention to any subject that circumstances may favour.

“When a man knows that he lacks self-reliance and stability under certain circumstances, he must regulate his conduct accordingly, and must not count on the help of these qualities in forming his plans, etc. We must cut our coat according to our cloth. This metaphor applied to self study expresses the maxim that we must regulate our actions according to the state of our mental faculties, just as we should regulate our diet and our exercise in accordance with our bodily constitution. I do not say that a man's Self Esteem may not be stimulated and invigorated somewhat. I think it may, and I think that the very consciousness of the defect of this faculty, as in others, does much towards enabling a person to combat with this tendency to undervalue his own powers.”

LOVE OF APPROBATION.

“LOVE of Approbation” is correlated with some sort of approval on the part of others. Self Esteem suffices for itself, and is content with its own estimate and approval, but Love of Approbation appeals to others. “Give me this pleasant thing.” To what principle does this appeal?



LOVE OF APPROBATION.

Evidently to the approving principle or faculty. What is it, and where is its organ? Is it a single or a composite principle of the human mind? In our opinion,

it is a simple faculty, as pure and as simple to the phrenologist as gold, iron, carbon, and oxygen are simple to the chemist.

The organ is situated on each side of Self Esteem, and is one of the organs which compose the personal group, being, to a great extent, a self-reflecting feeling. We speak of politeness of manner and superficial politeness. Sterne calls it the "sweeter virtue of life;" and justly adds, "makes the highway of life smooth." Politeness such as distinguishes the French, in relation to women in particular, and also the well-known politeness and geniality of the Irish, have their root in Love of Approbation.

He who desires approval makes a mirror of other people's eyes, dresses himself by this mirror, as it were, tries to see himself as others see him, and to say and do that which will gain him goodwill and praise. Of course he is anxious to avoid blame, which is to him as a festering wound. Such considerations do not influence the man with little desire for approval, for he cares for nobody, and does that which best pleases himself.

There are few defects more likely to render a man disagreeable and generally unpopular in private life than a disregard of the feelings and opinions of others, a defect which seems to be the outcome of little regard for the approval or disapproval of others. There is no correlation between such a man and those with whom he associates, no wish to please, no desire to praise or be praised.

Yet, under certain conditions, a great activity of this faculty often proves an impediment to action. An author, for instance, who calculates anxiously what opinion the critics will form of his work, cannot proceed in that spirit of easy confidence in which alone the brain acts freely, and in which alone much pen-work can be got through. In no manner is Love of Approbation more clearly dis-

played than in regard to the value placed upon Titles, Orders, and such-like decorations, even when they bring no accession of wealth.

When a Sovereign or Viceroy lays the sword across the shoulders of some favoured individual, Sir John and My Lady become new creatures.

We shall one day look back with a certain amount of pity and contempt on those who now appear among their unadorned fellow-men bedecked with ribbons and metal ornaments as marks of distinction. Were titles and decorations bestowed only for merit, there would be some excuse for them, but even then their hereditary descent would be absurd.

True Love of Approbation urges us to gain the esteem of others. Self Esteem makes us desirous of our own approval. We may gain the former by the *appearance* of a virtue. We can gain the latter only by its *reality*. Others see us according to the light that we are in towards them. We see ourselves in the dark. We should study with the greatest care, and with the most scientific and philosophic regularity, the legitimate means of rendering ourselves agreeable to each other.

No peculiarity, either of habit, manner, dress, or action, should in any way be practised so as to displease our friends and neighbours, or even total strangers. This should not, of course, be our sole study, any more than we should direct all our efforts towards one branch of science or art; but, as first appearances are often very important, dress, attitude, tone of voice, and deportment should be regulated with a view to conciliate, and to produce favourable impressions. Good opinions produce good wishes, which latter stimulate to good actions, and consequently to the pleasure and advantage of the object of them.

Large Love of Approbation, when accompanied by

moderate Conscientiousness, is often a cause of lying, mostly through fear of shame, or desire to avoid shame.

J. J. R. thus endeavoured to excuse himself for having accused a fellow-servant of a theft, which he himself had committed.

“I did not fear punishment, but I dreaded shame. I dreaded it more than death, more than the crime, more than all the world. I would have buried myself in the centre of the earth. Invincible shame bore down every other sentiment. Shame alone caused all my imprudence, and in proportion as I became a criminal, the fear of shame rendered me intrepid. I felt no dread but that of being detected, of being publicly and to my face declared thief, liar, calumniator. An unconquerable fear of this overcame every other sensation.”

The author of “The Moor of Venice” well illustrated the feeling of wounded Love of Approbation:—

Iago : “What, are you hurt, Lieutenant?”

Cassio : “Aye, past all surgery.”

Iago : “Marry, Heaven forbid!”

Cassio : “Reputation, Reputation, Reputation! Oh, I have lost my reputation! I have lost the immortal part, sir, of myself, and what remains is mere bestial. My reputation. Iago, my reputation!”

There are some persons with very large Love of Approbation who cannot do without frequent meals of praise, and are often found to keep a flatterer, whom they generally despise and ill-treat, but who is necessary to them when the supply of praise from out-of-door sources falls short. We have met several cases of this kind, and one lately in a reverend gentleman—a Welshman, residing in ——. He may be said to breathe no air but flattery, his case being altogether an extreme one. Every look, attitude, word, article of dress, is for effect; and when the delicious food comes not fast enough, he begins his own laudation. His

eyes are ever upon yours, as on a mirror in which he hopes to see his merits duly reflected. His praise-feeder is a poor Welshman who plays his part with great zeal : skill is not required. The largest trowel could not lay on the plaster too thickly.

“Flattery,” says Cervantes, “is pleasing, even from the lips of a madman.”

In studying the nature of this faculty, we are too apt to look at its extremes. The medium, the happy medium, must also be considered. Praise is the chief reward of merit, and should be freely bestowed. It is one of life's joys. People with small Love of Approbation are apt to neglect the praising of others ; not wanting praise themselves, they deem it unnecessary for others, hence they often neglect to say pleasant things at the right and proper time. There are some parents who are under the impression that it is wrong to praise their children to their faces. There is no greater mistake, for most children need it. A child who has gained applause should receive it with a free hand.

Sydney Smith, in speaking of this desire for praise, not in a phrenological sense, for he was not aware that it was an innate faculty of the mind, says :—

“The effect of this feeling entertained in a rational and moderate degree, is to render men dependent on each other's judgment, and to lay the basis of that decorum and propriety upon which the pleasure and happiness of our intercourse is founded. In good society the dread of being ridiculous models every word and gesture into propriety, and produces an exquisite attention to the feelings and opinions of others. It is the greatest curb of extravagance, folly, and impertinence. It restrains the sallies of eccentricity, and recalls the feelings of mankind to a uniform standard of reason and common sense.”

The following phrenological character was written of a lady who had large Aggressive Energy, large Love of Approbation, and small Self Esteem, with a nervous temperament:—

“A good temperament is half the battle. If the temperament be inactive, a large and well-formed brain will do but little work unless under strong pressure. In this case the temperament tends to keep the brain in a state of activity, even probably when it ought to be at rest. I can tell ugly people their faults without difficulty, but to the anti-ugly I feel greatly disposed to be very indulgent. This is not right; and I will now try and resist the impulse to notice only the sunny side of the character. I will not say that this lady has a bad temper, for no unselfish person, and such she is, can have a really bad temper. But she is too easily pained and humbled, and consequently irritated when she is found fault with, satirised, or ridiculed. For her Self Esteem is small and her Love of Approbation large. When this latter feeling is wounded, her Aggressive Energy is sure to jump up like an infuriated terrier, which if it does not bite, barks as if it meant to bite.

“Even in her childhood severity and depreciating language were sure to paralyse her intellect. She could do nothing when discouraged. It is the same now. Blame and fault-finding quite upset her.

“Her Self Esteem is too small to enable her to defend herself, or to treat her passions with contempt.

“Probably she has learned to struggle against her liability, ‘to lean for all pleasure on another’s breast,’ and to suffer the arrows of disapprobation to wound her too deeply. My observation refers to original disposition and innate tendencies rather than to present states.

“The liability here mentioned forms the only apparent weak point. There is, however, another defect of which I must speak. It is this: the ear is too much open to what

the Americans call *soft sawder*, and the Irish, *blarney*. This, in the female mind, can hardly be deemed a fault, for it is by words alone that a woman should be swayed.

“This lady’s energy is untiring, no amount of exertion deters her, when she has what she believes to be a good object in view.

“She is entirely free from craftiness, deceitfulness, selfishness, and all excessive irritableness.

“She is ever ready to forego what is commonly called selfish gratification, because her nature is such that she prefers to serve or oblige her friends. If she be married to a deserving man she is a model wife, that is, if he is not a carping critic as many men, otherwise good, are sometimes disposed to be. I wish she had more Veneration and more Hope in order that she may not sink, as she is apt to do when there is anything to apprehend, and in order that when trials do come she may manifest more submission and resignation. Cautious, firm, and conscientious this lady is ; timid in trifling matters, but courageous in real dangers, particularly when she has anyone besides herself to care for. I allude to the closer members of the social circle.

“She is much pleased by trifling presents bestowed with sincerity, but she never lays out money unnecessarily upon herself.

“She is a most agreeable companion, and when her Hope is not depressed is full of wit and mirthfulness.”

A phrenological character written of a lady with a large brain, together with a Bilious Lymphatic temperament, small Adhesiveness and Love of Approbation being her great defects:—

“This is, for a female head, decidedly too large (23 in. in circumference). It is of a fine type, and has no coarseness or malformation.

“The probable result of this large size of brain will be that the ordinary subjects which occupy most female minds will possess no interest for its owner, and that most female associates will be felt to be weak, trifling, and quite uninteresting. Another effect of so large a brain is a rather inert temperament; and this is a great evil, for it is hard to set these large machines going when the temperament is not active. This lady requires a much more than ordinary share of muscular exercise. Moreover, she ought to take a cold sponge bath every morning, summer and winter. She is right not to drink wine.

“What I said about female society is more likely to be true, because her sense of Adhesiveness is not such as to demand much companionship of any kind. There is some danger that the charms of society, that is of conversation on ordinary and everyday matters, will not be experienced, and that the world as regards the great majority of its inhabitants will not be interesting. ‘Men delight me not, nor women neither,’ says the moody Hamlet. When her brain is fairly set going this young lady can exhibit great strength of character. But in her strength there is no violence.

“She is ‘strong without rage, without o’erflowing, full.’ She is the least affected person that can be, and the least prone to practice trickery of any kind. She never departs, nor finds occasion to depart, from simple truth. Whenever she finds she is wrong she confesses her error without either pain or prevarication.

“I am afraid she is rather careless whether or not she pleases people, and she is not much moved either by approbation or disapprobation of a personal nature. Immobility of this kind is not desirable in a woman, who ought to be moved by approbation or disapprobation as the helm influences a ship. Alexander Pope’s reasonable woman who, when all the world conspired to praise her, would not hear, does not strike me as so likely to be

socially lovable as the woman who would blush if you praised her, or sigh if you blamed.

“There is no small share of pride in her mind. It shows itself in independence of spirit—in the love of being as free as possible even from the ordinary wants of life. ‘Fashion’ in dress is little cared for, and even food would be dispensed with in all its more governing forms.

“Hope is not active. This is the great drawback from the pleasures of existence. This young lady ought to have something to do, some great object to effect. But what can a woman find to do in the present state of society unless she be very much given to religious exercises, and so selfish that she can find satisfaction in the consideration of how she shall get to heaven, and in the pleasing consciousness that few besides herself, and the few who believe only what she believes, will ever get there?”

Character of a lady who had large Love of Approbation, small Self Esteem, and large Aggressive Energy, with a Nervous temperament:

“There is an excess of ‘vis nervosa,’ of brain force, of mental steam, that is, mental energy.

“This is heightened and intensified by the state of that part of the brain immediately connected with the nutritive system (Alimentiveness). In the male sex this state gets modified—relieved by the active muscular exertion which boys and young men resort to—such as running, rowing, cricketing and all open-air exercises. These let off the surplus mind force and let the Alimentive furnace cool down.

“But for the young girl laced up in stays, prevented from exercising her muscular system as nature demands, there is comparatively little running, rowing, no cricketing, no wrestling, no football, no tumbling about, no wholesome exhaustion. Her energy is bottled up, wired down; she has

been treated pretty much as women's feet are dealt with in the Celestial Empire. How in such cases is any surplus or even a normal amount of 'vis nervosa,' brain force, mind steam, to be let off?

"Often it explodes in one way or another. The doctors who prescribe high feeding are adding fuel to fire, as if one were to try to extinguish a fire by throwing dry chips or turpentine on it.

"The unfavourable peculiarity in her vigorous constitution of body and mind (brain) is that too much energy is generated in certain of the cerebral organs. This energy may partake of the nature of electricity, it may be actual electricity. Whatever the force may be, it is more than is desirable. By judicious diet, exercise, and out-door occupation the evil may be checked.

"A new profession, that of dietists, is sorely needed. The scientific dietist would be, in relation to the curer of disease, what a proper arbitrator or equity judge would be to the attorney and his wigged brothers. If first referred to in disputed cases he would spoil the greater part of the lawyers' trade.

"As regards the lady's organisation, as affecting her personal character, it has too much lateral width to admit of sufficient repose of feeling, the neither hot nor cold state which gives rest to the feelings, 'gives cool suspense from pleasure and from pain,' and keeps the mind from gushes of emotion whether painful or pleasurable. Her very low Self Esteem aggravates this liability, and places her peace of mind too much in the power of circumstances and the opinion of those amongst whom she lives.

"That brute, Dean Swift, gives a vivid description of the effect on Stella of small Self Esteem and large Love of Approbation :

‘ Resolved to mortify your pride,
 I’ll here expose your weaker side ;
 Roused by the slightest touch of blame
 Your spirits kindle to a flame,
 And when a friend in kindness tries
 To show you where your error lies,
 Conviction does not more incense
 Perversion in your own defence.’

Alas ! for poor Stella in the hands of such a ‘ friend.’ Her virtue was characterised as a vice, her constant earnest desire to please and to avoid blame was most falsely called ‘ pride.’

“ Had she had sufficient ‘ pride ’ (Self Esteem) she never would have been the brutal Dean’s slave and victim.

“ Until Phrenology came in to substitute light for darkness, order for chaos, the human mind was among the great unknowns : a sort of a dark cavern which imagination tenanted with spirits, a few good, but many evil.

“ It is no doubt a loss not to have some Self Esteem, but look at the compensating results, among which are unselfishness, diffidence, humility, gentleness, absence of pride, envy, caprice, haughtiness, self-sufficiency—these mothers of vice, great and small !

“ Such must be this lady’s character. Far from her are all the selfish vices. She never is obtrusively egotistic, never tries to lead, govern, conquer, supersede, put down—nor in any way give pain—injury, etc.

“ If an unkind word gives her pain, a kind one soon alleviates it. She is ever ready to forgive, and to admit that the fault is on her side. And then her anxious desire is to please, to ‘ scatter bliss around,’ to confer happiness by kind words and deeds, to be approved, commended.

“ This very great social virtue has its ‘ weaker side,’ for it exposes one to various kinds of pain, and puts one too

much (Self Esteem being low) in others' power to depress, wound, and mortify.

“ Thus it is with all virtues. Humility is but too often despised, but too often outraged. Desire to be approved is too often reprovèd ; desire to serve called officiousness, and so on. But virtue is ever its own reward, whilst the wounds to which it exposes one are never very deep and are soon healed. In this lady's case they smart exceedingly at first, but never fester. The smart is of the smartingest sort, and the pain of the painfullest ; so that it rouses her anger, which is the worst of pains, for it is volcanic and burns inwardly all the more for not eruptionising. Then comes wear and tear of brain.

“ It is in or about this same Self Esteem organ that the indwelling myself—*moi*, the *I*, resides. Alas for poor *I*, the tenant of the brain, when his organ-loft is of narrow dimensions and low ceiling !* In such a case he or she cannot stand up for himself or herself, cannot develop into normal proportions, cannot walk abroad in native majesty, cannot burst his or her fetters and feel relieved, regenerated and disenthralled by the irresistible genius of universal *I* manifestations !

“ Poor *I*, living in a low-ceiled attic, feels very small, and is by no means a self-reliant, defiant giant, and yet large Self Esteem never fails to deprive woman of some of her most lovable and indeed powerful attributes.

“ This lady's brain works all the better in the cause of health and goodness for having Self Esteem under par (though too much so), and so she need not murmur. If there be loss in one respect there is gain in many ways.

“ I would raise its attic storey about a quarter of an inch with the view of securing more freedom from gushes of

* Implying that the head wanted coronal height.

feeling, of giving more equanimity, repose, rest. This being out of my power, I would let down, as I have said, the 'vis nervosa.'

"Small Self Esteem causes want of self-relying courage, want of power to disregard opinion, reproof, and to rely on *self*, on the indwelling *myself*, the sustaining *I*. In this respect I would wish that this lady's Self Esteem were not so very low."

FIRMNESS.

“Thou hast seen Mount Atlas,
While storms and tempest thunder on its brow,
And ocean breaks its billows at its feet ;
It stands unmoved, and glories in its height.
Such is that haughty man.”

FIRMNESS may be called the pillar of the mind. It is not of itself a virtue ; but where it is not, virtue often fails.

Firmness, being situated at the apex of a well-formed head, is often described by Phrenologists as the key-stone of the moral arch, the faculty of Conscientiousness being situated on each side, and Caution on each side of Conscientiousness, but below it, forming the corner-stone of the arch.

This faculty gives determination, coolness, and steadiness to the mind—it may be in a wrong or a right cause—and its necessity in the mental system is obvious. Firm people are rarely violent ; their nay is nay ; they have perfect control over their temper ; “don’t boil over.” This want of control over one’s temper generally arises from want of Firmness.

The Scotch may be described as a firm race ; they are cool and collected. The Irish, on the contrary, may fairly be said to lack Firmness. They are, as a nation, more liable to lose their mental balance when subjected to violent emotion than either the English or the Scotch.

This faculty, in combination with large Veneration, is well exemplified in the character of Charles XII., of

Sweden. Voltaire relates that, on one occasion, when this king realised that he had been beaten by the Turks in some battle, the violence of his temper, and the fury that such a long and desperate fight must have naturally inspired, gave place at once to a mild and gentle behaviour; not one word of impatience dropped from his lips, not one angry look was to be seen on his face. Even to the janissaries who carried him off the field he presented a smiling countenance, while they, uttering loud cries of "Alla!" attended him with a mixture of respect and indignation.



FIRMNESS.

Somerville, a soldier in the Scots Greys, referring in his autobiography to a punishment he received for a comparatively light offence, says:

"He (the executioner) gave me some dreadful cuts about the ribs, first on one side, then on the other. Someone bade him hit higher up. He then gave them on the blistered or swollen places. I could have cried out, and, I doubt not, would have taken less harm from the punish-

ment had that *firmness*, which phrenologists say is strongly developed in my cranium, permitted me to break my resolution. I had resolved that I would die before I would utter a complaint or a groan. I detected myself once giving something like a groan, and to prevent its utterance I again put my tongue between my teeth, and held it there, and bit it almost in two. What with the blood from my tongue and my lips, which I had also bitten, and the blood from my lungs, or some other internal part, ruptured by the writhing agony, I was almost choked, and became black in the face."

This self-possession, due to large Firmness, is well illustrated by some author thus :

"When the ship in which Lord Collingwood (second in command) was about to open its fire on the enemy, and the men were lying to their guns ready for the word 'fire,' Lord Collingwood was pacing the deck, the enemy's guns firing the while on his ship. Perceiving that a heavy mainsail had been rigged, he said to the first lieutenant, 'Cooke, you did wrong to rig this new mainsail, it will be torn to pieces. The old one would have done as well.'"

The varying effects of this faculty in forming the human mind will be better illustrated by the following character-sketches from the pen of the late Dr. Donovan, on subjects that came under his professional notice :—

This character describes the combined action of large Firmness, Caution, and Secretiveness.

"It is not by the undue strength of his animal faculties alone that man is liable to fall into error. Even the moral and religious faculties may be too active.

" 'For virtue's self may too much zeal be had,
The worst of madmen is a saint run mad.'

"In other words, any organ of the brain may be too

large. In the case before me, Firmness preponderates ; and therefore, though the general organisation is of a very superior class, both in intellect and moral feeling, as much obstinacy will mark the character as is possible with so good an organisation.

“Another leader in this organisation is Caution. Now, as Self Esteem is active, it is extremely probable that suspicion is easily excited, and by no means easily removed. This is more likely, as this gentleman is prone to keep his mind to himself, and thus to lessen the chances of having his suspicions tested by the light of intellect.

“In general, I fear he is too silent, too reserved, too close-minded ; and, in a word, too much under the influence of what must be called the shady side of the general character of the ‘Friends.’

“No one entertains a higher respect for this Society than the writer of this paper. They have done great things for the cause of mankind ; but they have a good deal more to do in order to elevate the human character in themselves, and in others, by their example.

“They exercise the faculties of Secretiveness, Acquisitiveness, and Caution, if not of Firmness also, a great deal too much ; whilst they keep many of the intellectual faculties in solitary confinement.

“In common with the rest of society, they have no sound theory of the human mind, and therefore are obliged to take up with the popular Mythology as a means of accounting for human feelings and actions.”

Another character, though not relating especially to Firmness, yet treats of most of the animal and moral faculties which have hitherto been dealt with, and will therefore be instructive at this stage:—

“This head is of extraordinary power, and, for a female head, of a very uncommon type.

“It has a larger development of Combativeness, Destructiveness, Self Esteem, and Firmness, and less Veneration than is compatible with that gentleness, placidness, diffidence and retiringness, yieldingness, obedience, and patience, which society expects from its female members; or, I would add, than is calculated to work well in the female mind. For it rarely happens that a woman can find legitimate sphere and object for the due exercise of so much energy, ‘Spirit,’ Self-Reliance and Firmness as this young lady seems to possess.

“Perhaps these powers do and will lie unroused and undisplayed, unless some rare occasion call them forth. Be this as it may, there they are; and so great appears their organic vigour, that it is too much to expect that they have hitherto remained in a passive condition, giving no sign of their innate strength.

“In a fitting place, such a head as this on female shoulders may make a heroine, a historical character, a Catherine, or an Elizabeth. But places and times fitted to display such mental characteristics as I believe this young lady to have in store, seldom exist or happen; and so their power may work unfavourably, giving a character calculated to excite wonder, and, in some respects, distant admiration, rather than love and approval.

“For my own part, as a tolerably experienced connoisseur in heads, this is not the kind of one I should like to hook on to till death might please to part us. I fear that King Death would be spared the trouble of affecting the separation. But let us not undervalue great powers of mind because they may happen to be in excess.

“I do highly value this young lady’s vigour, energy, courage, firmness, and her large grasp of intellect, though I do think that less of each would work better for all purposes.

“I would wish to see the central perceptive region more

fully developed, in order to give more power to minute attention to details. As to this young lady's social affections, and her moral dispositions, they seem to be equally strong and equally favourable.

“No doubt all the feelings are very strong, so that when one class contends with any other class, the issue must ever be doubtful. Hence it cannot be said that where all the emotions are strong, the abstract right will, in all cases, be chosen.

“But in this case I see every reason to expect that Right and Reason would, as a general rule, predominate.

“I have begun by pointing out what I deem to be disadvantageous points in the organisation. To write a balance and show that it will ever be on the credit side, is more than I can be called upon to do, or can venture to do. Error besets the path of all persons. Whoever obeys the will of God, speaking from within as well as from without, has the only safe adviser to appeal to.”

Character of a Youth with large Firmness and Self Esteem.

“When a certain characteristic is in a family, every member looks on such characteristics as ‘quite natural,’ a matter of course, and, as such, quite right and proper, and such as everyone ought to have. In this youth's family there cannot fail to be no small share of Firmness, with some of its good, and, no doubt, some of its ill effects. Among the good effects of large Firmness may be reckoned calmness, quiet, stability, perseverance, absence of violence of temper on ordinary occasions, and of changeableness, fitfulness, etc., etc. So far, so good! But vice treads on the heels of virtue; and very firm people are very apt to stand still when they should move, to remain rigid when they should yield, and to be so constituted as to be inconveniently unchangeable, obstinate, unprogressive—in short, cast-iron people—good, perhaps, but most difficult to

deal with if asked to give way, bend, comply against their will and their rigid convictions. Firmness itself has no moral function ; it may be made to support a bad cause as well as a good.

“In this youth’s organisation, Firmness and Self Esteem are in full development, and these must influence his character in marked ways ; and, taking other tendencies into account, make him in many respects unlike the generality of youths.

“He has a fine intellect and much quiet energy, much desire to get money, power, distinction ; but it is hard to get him to say what he most desires to be and to do. His mechanical and artistic abilities ought to be excellent. He is very independent, self-relying. He likes not to be commanded. Yet I doubt his power of cautiously selecting a pursuit.”

Character of a Boy with large Firmness, Self Esteem, and Aggressive Energy.

“This is a case in which much skill, forbearance, coolness, firmness, patience and kindness are needed in dealing with it. Some people think it right to keep continually watching, checking, scolding, slapping, or, as they call it, correcting children. Such persons are not fit to deal with children. For the best thing is to leave them alone, to keep never minding them, to provide fit places and fit occupations, and leave them to themselves as the hen leaves her chickens.

“No doubt this boy is unlike most other boys. He is self-willed, obstinate, unmanageable, and, in a sense, stupid. But should we not try to conquer his obstinacy, subdue his self-will, remedy his stupidity? Yes, I reply, yes!

“The question is, How to do these things. How? there’s the rub! The nursemaid would give him a good

whipping; the poor, dear, nursery governess would only scold him, call him 'naughty boy,' and so on. This would be striving to wash the Red Indian white. What the boy is, he is; and neither scolding nor whipping will do him any good, but much the contrary. Self-willed, obstinate, hard to deal with, he will ever be. Gentle firmness only will do any good with him; as, for the present, severity will make things worse. As to ordinary schooling, it is totally unsuited to such a child. His verbal power and memory are at present very much under par. Ordinary A B C-ing will only disgust him. He needs to be among more docile children, whom in time he will come to imitate and sympathise (co-feel) with.

"At present he must be let alone as to drilling and correcting. He must be hindered from doing mischief; but this can be effectually done only by finding him work to do. In this respect he must not be left to Satan, who is said to be so kind as to find work for idle hands to do.

"Let us save this imaginary old gentleman the trouble, and ourselves find work for hands and head both; for when the hands are at work the head also is at work. But Satan himself could not invent worse treatment for these oddly-constituted children than beating and continually watching and scolding them. Again, I say, let the boy have prudent liberty—let him alone! By-and-by he will make a capital sailor, the only thing that I think will suit him. So let him be sent in due time to a naval school, and be made a Nelson; who, apart from his sailorship, was not much to speak of. As to home rearing and Civil Service, or one of the learned professions—Never!

"He is a peculiar boy, and needs peculiar treatment.

"To deal with him as with boys in general, and to expect him to be what is called *good*, would be absurd. Nevertheless, he may come to be a good man—as good as a self-willed, proud, self-gratifying, and not very intellectual

man can be. Such a man may have virtues, and may be tamed down by the right sort of hard work. Again I say,

‘The sea, the sea, the open sea.’”

Character of a Girl with large Firmness, Self Esteem, and Secretiveness: showing how such a child should be educated, or rather, trained.

“This girl has a troublesome, but by no means a bad organisation. She is inclined to be self-willed and firm, that is, obstinate; and she is not naturally obedient. She is also capable of being violent and cunning, and of endeavouring to free herself from blame by artful evasions. But, I repeat, hers is not such an organisation as would alarm me if I were her father.

“It is her Self Esteem and Firmness that I should be most vigilant about. The former, particularly, I would keep a very close eye upon. As she is cautious and cunning, she will be very likely to avoid blame in a very ingenious manner, and so to throw dust in her mother’s eyes, and to cast blame upon the servants whenever she has had an encounter with them.

“The first thing to be attended to is her diet. If she eat much meat it will be bad for her health and temper, and her mind in general. Fermented liquors in any shape are poisonous to her. If her doctor order her meat, beer, etc., she will often want the doctor; and not only the medical, but the moral doctor.

“I cannot here enter into any details on the subject or education, whether moral or intellectual. All I can recommend is enough of outdoor exercise, little or no meat, a great proportion of fruit as food, and a skilful management of Firmness, Self Esteem, and Secretiveness. Such a child as this ought to be continually under the eye of a very firm, calm person, who would defeat her in her

efforts to effect anything by cunning, and who would give her Firmness and Self Esteem fitting employment.

“I am no friend to what may be called the suppressing system. There is a legitimate sphere of exercise for every faculty, whether animal, moral, or intellectual ; and it is in discovering this sphere that the skill of the educator consists.

“Energetic and lively children ought not to be made to sit down and keep still. This would be the suppressing system, the worst of all systems.

“This child, like all energetic children with strong passions, ought to have a good deal of running about amongst children of her own age, and ought to partake freely of those sports and exercises which children know so well how to devise for themselves.

“She is just the child to be ruined by unfavourable external influences ; for, as I have said, she has within her a considerable share of the elements of cunning, violence, pride, and obstinacy. That all these elements may be turned to a good account I can have no doubt, for my opinion is quite favourable to her ultimate character ; the more so as she is the child of healthy and well-organised parents.

“There is no malformation of brain, nor anything to create apprehensions beyond what I have mentioned. Her intellect will be good enough. What she wants now is to be made habitually obedient and truthful, and not allowed to get the upper hand of the servants. She wants no bookish drilling for the present, but she may receive much benefit from oral instructions, particularly in relation to natural objects. In George Combe’s ‘Lectures on Popular Education,’ many useful suggestions may be found.

“In such papers as this, I can give little more than an outline, and a few suggestions. In a case of this kind, where there is no malformation, and where there are no

serious deficiencies or redundancies, my office is an easy one compared with some that come before me. For the present, all I can say is, that her intellectual organisation is very good."

Character of a Young Lady with large Firmness.

"Among the difficulties in this young lady's organisation, the very marked development of the organ of Firmness is the most serious. Firmness is a kind of mental faculty which may come into operation for evil as well as for good. Like a barrister, it may be retained for either side, and may support the wrong or the right.

"It is the mental pillar. On its top may be a saint or a sinner.

"In this case, its organ is too fully developed, for large organs are sure to cause lack of development in one or more of the adjacent organs. Hence, in this case, neither Veneration nor Hope is well developed.

"I certainly apprehend that this young lady's character is even already marked by what may be termed a quiet, cool unyieldingness; not necessarily showing itself in very positive, annoying, or obstinate ways, but making its existence manifest in several forms, and of which the acute eye only is likely to take due note.

"Firmness of itself is a needful power. It is *per se* a virtue, not a vice. A very yielding disposition is a weakness, but, beyond a certain point, Firmness is hostile to many nice social qualities.

"Women usually gain more influence by a certain amount of yieldingness than by unbending stability. Alexander Pope has this idea, and describes a woman who

“ ‘ Charms by consenting, by submitting sways ;
And has her humour most when she obeys.’ ”

“Certain cases will arise, no doubt, in which no one can be too firm ; but these are exceptional.

“Firmness usually gives rise to a calm manner, to quietness of deportment. The same Pope describes another lady thus :

“‘No ass more meek, no ass more obstinate.’

“This young lady has just as much Self Esteem as makes it the more likely that she can be inconveniently firm, and her Secretiveness and Caution are active enough to add to this probability.

“A person may be very good, though close-minded, cautious, and firm ; nevertheless, the direct, ingenuous, unsuspecting person is ever the more lovable.

“Veneration is low here. This fact is unfavourable to alacrity in obeying, yielding, etc.

“Here arise the questions, How is obedience to be cultivated ? How is a mother, in particular, to deal with a child not disposed to do that which is at all against its grain ? Certainly force won't produce the desired result.

“The Quaker in his gig, who when his horse would stand still, took out a book and commenced reading it, showed much wisdom. The horse's organ of Firmness got time to spin itself down—to cool—and doubtless locomotion soon became agreeable.

“As to fighting with Firmness, it never should be done ; by letting it have its way it is conquered.

“The great difficulty in dealing wisely with others is dealing wisely with ourselves.

“The cool Firmness that says, ‘I won't !’ should be met with the cool Firmness that says, ‘Then don't !’ To say, ‘I must insist on your complying !’ is a mistake.

“No rule can be laid down as to how such and such

mental difficulties should be dealt with; they all require great skill, and often are not to be conquered. 'Like cures like' is a sound principle in other things beside medicine.

"No one who has not a cool temper can be a successful educator."

CONSCIENTIOUSNESS.

THAT part of the brain in which originates the feeling, the emotion, or the desire of duty was located by Dr. Spurzheim, who had long thought that such a feeling was of itself a distinct and independent faculty of the mind.

The external indications of this faculty on the surface of the head are to be found on each side of Firmness, and must therefore be essential features in the formation of what some phrenologists are inclined to describe as the primary arch of the head.

The keystone of this arch being Firmness, Conscientiousness has its positions on each side of it, and should maintain its curving appearance until on each side it reaches Caution, which may properly be described as the curving stones of this arch. Here, then, the top of the arch should naturally terminate. Secretiveness being somewhat underneath Caution, may be compared to the upper supporting stones, which in turn would, to a certain extent, rest on the lower supporting stones Destructiveness, or as we prefer to call this faculty, Aggressive Energy.

The roots of the ears are the foundation stones. The development of the parts last mentioned are indicative of Vitality. The formation of the primary arch of a well-formed head should roughly include—but not in architectural exactitude—all the faculties above mentioned, viz., Vitality, Aggressive Energy, Secretiveness, Caution, Conscientiousness, and Firmness.

The degree of development of Conscientiousness in the generality of heads is somewhat difficult to estimate, on account of its position, for those parts of the skull under which the organ lies should slope away from each side of Firmness. When there is proper development, these parts of the arch should retain a full and rounded appearance. They should, in fact, slope from Firmness in the same manner as a Norman arch curves from its keystone.



CONSCIENTIOUSNESS.

In the almost extinct phrenological collection of casts, there were some remarkable developments of this faculty. In one cast, of a lady known as "Mrs. H.," these organs were so prominently developed as to give the appearance on her head of Firmness being in a valley. A book resting across the head from Conscientiousness to Conscientiousness, showed the remarkable valley-like space occupied by Firmness.

Another case, quite in the opposite direction as regards

the development of Conscientiousness, was that of the cast of Lord Eldon. The spaces assigned to Conscientiousness were remarkable for the shrunken and shrivelled appearance. In this case there was also small Firmness. Consequently the formation of this part of the head in no way suggested a Norman arch. The primary arch of the head, in this case, was distorted; Veneration instead of Firmness being the highest point on the head.

Mistakes are often made in estimating the strength or weakness of Conscientiousness, when the brain in front of the ears (called by anatomists the anterior lobes), is abnormally large. In such cases it would appear that the spaces occupied by this faculty are small, and somewhat behind the primary arch. It has been frequently noticed that these large frontal lobed brains are too much under the guidance of the reasoning faculties. The moral faculties, and most especially Conscientiousness, assert little influence over the intellect.

Persons with heads so balanced seem to be unscrupulous, when under the influence of other motives. This needs great attention and careful observation.

In the *Phrenological Journal* there will not be found much reference to the function of Conscientiousness. The general opinion of those who have there written on the subject, was that its office appeared to be intimately connected with the sense of justice. This may be so as regards one's self; but in the administration of justice in Courts of Law the *intellect* of the judge plays the important part, due to the action of Congruity and other reflective and perceptive faculties.

The student of Phrenology must be careful not to ascribe any intellectual power to this faculty. It fulfils no intellectual office. It suggests only the consideration of duty; and in doing so tends to give some of the other moral faculties, Self Esteem and Love of Approbation

in particular, *time to assert their influence* over the other parts of the brain.

In exerting its influence as a check to contemplated action, it thereby also allows the reflective faculties time to consider how far the gratification of any particular animal desire is consistent with duty towards one's self, and to others.

The action of Conscientiousness is necessary in restraining large faculties from all rash gratifications. It therefore may be said, when properly developed, to keep Amativeness from Sensuality; Combativeness and Destructiveness from unfair defensive and aggressive actions; Secretiveness from falsehood, and other forms of unfair concealment; Acquisitiveness from Covetousness; Alimentiveness from gluttony; Self Esteem from Arrogance; and Love of Approbation from Vanity and Ostentation; all of which are incentives to some form of extravagance.

In acting as a restraint on the animal desires, it enables us to refrain from doing that which is wrong from impersonal motives. We refrain from wrong doing simply because we feel it to be wrong. What may be called personal motives are such as emanate from fear and superstitious influences. These are secondary; are indicative of a low form of selfishness; and are therefore less noble than pure Conscientiousness.

A person with this faculty properly developed will always experience some sort of restraint and reproach, even at the contemplation of a dishonourable action. The question, *Is it right, honourable, just?* immediately suggests itself; when the phase of mind which prompted the evil thoughts soon passes away. With the faculty only moderately developed, the remorse, resulting from the admonitions of this inward monitor, would, in all probability, immediately follow the execution of the deed. But, when it is small, there is no remorse whatsoever; or, if such

a feeling ever takes possession of the brain, it influences such a person only long after the dishonest or immoral action has taken place and when it is mostly *too late for restitution or compensation* ; when contrition and repentance are of no avail to the injured one.

Count Tolstoi, in his work entitled "The Kingdom of God," p. 472, conveys the effect of Conscientiousness in its action over the rest of the mind, according to its varying degrees of strength ; or, as we call it, development. He says : "So that men sometimes come to their senses long before perpetrating the suggested crime ; sometimes at the very moment before perpetrating it ; sometimes afterwards." And he should have said, *sometimes never*.

There are a thousand ways, apart from positively and legally dishonest acts, in which want of Conscientiousness is manifested. Not only are things done which ought not to be done ; but things are left undone—absolute duties left unperformed—by both men and women too, who claim to be honest and honourable, without their ever experiencing the slightest twinge of remorse.

Conscientiousness of one's own character, particularly as regards the less favourable qualities, is hard to arrive at. The innately dishonest man does not say to himself when contemplating any particular piece of craftiness, "Now I will act a dishonest part, now I will be cunning for choice ;" nor does he call his mode of proceeding crafty or cunning. He is under the impression that what he does is the best way of doing it ; or rather, he has no other mode of acting ; and furthermore, he does not know that his method is at all dishonourable, *i.e.* cunning, false, or treacherous.

It cannot be denied that the reasoning powers, the higher branches of the intellectual faculties, have an important part to play in all moral questions ; but the

action of Conscientiousness on the rest of the brain cannot be ascribed to a process of reasoning. The actual mental pain of shame, remorse, and other forms of unhappiness, cannot arise from a process of reasoning.

Such feelings as we have mentioned are not the result of any action of the intellectual faculties. Processes of reasoning do not act upon the circulation of the blood, so as to call up the blush of shame, or inflict the pain of remorse. It is not by a process of reasoning that a person who has, more or less recently, committed an evil deed, is unable to eat, sleep, or enjoy a moment's peace; so that he voluntarily surrenders himself to the police, and thus finds more repose as a captive within a prison cell than when at liberty.

It would be somewhat misleading to expect, under all circumstances, that in virtue of good Conscientiousness, a person must of necessity be unflinchingly upright, honest, and truthful. This faculty requires the support of Self Esteem, and Firmness in particular; for without such assistance there cannot be that requisite strength of moral courage, under all circumstances, to *hold fast to that which conscience dictates to be done*. Caution, too, and even Love of Approbation, are needed to keep off things hurtful or dangerous; such as temptations arising from all evil habits and associations.

Morality, therefore, in some characters, depends not on the assistance of one faculty only, but on many.

There is reason to believe that a large development of this organ is essential to the possession of a really open and ingenuous mind. The man with but poorly developed Conscientiousness is ever ready to yield to any pressure from within or from without; and he soon loses, if he ever possessed it, that bold, frank, and—what may be called—innocent and artless deportment, which can really belong only to the practically honest man.

It must be admitted, at the same time, that the apparent absence of a very ingenuous manner is no proof of the absence of honesty. Large Caution and Secretiveness will often produce certain manner and deportment, which are liable to be mistaken for deceitfulness and want of honesty of purpose. Therefore, there are other causes besides that of conscious guiltiness which may give rise to a sly and reserved manner. A person with large Caution and Secretiveness may possess a sly and reserved manner; and, at the same time, may be perfectly Conscientious.

At one time in Russian society too much attention was paid to such qualities as tact, manner, politeness; and anyone who did not fail to place these qualities in front of Conscientiousness, was considered ill-mannered, tactless, boorish, etc.

But subsequently a feeling of Conscientiousness was cultivated amongst some of the younger members of society.

So much was this faculty cultivated that it became a form of affection; and such advocates of this tactless truth were known as a sect called "Nihilists." The English speaking races have misused this term, inasmuch as they considered a Nihilist was anyone who advocated violence, as a means of striking terror into the minds of the individual members of the Russian Government in general, and the autocratic head in particular.

But according to Prince Kropotkin this was wrong: such were known as "Terrorists." The true Nihilist was any man or woman who endeavoured to cultivate the faculty of Conscientiousness. But, in consequence of their ignorance of the phrenological system of mind—or, in other words, the constitution of the human mind—they were unable to realise the fact that other faculties besides that of Conscientiousness must ever play an important part in all moral culture; and the most important of these

would be Love of Approbation and Self Esteem. In speaking the truth the feelings of others must ever be taken into consideration. There is no doubt that Veneration, Sympathy, and even Faith, must all form part of true tact.

Prince Kropotkin, in his "Memoirs of a Revolutionist," says of the Nihilists that they declared war on what may be described as the conventional lies of polite society. Absolute truth was the feature they cultivated. They repudiated marriage without love, and friendship without sincerity; and, more than that, they even attempt to carry Conscientiousness into the minutest details of every day life.

It may be truthful, under some circumstances, to say that which would give pain and annoyance to others; but silence in many cases is not a disregard of truth. It may be truthful to tell a lady that her conversation is vapid and uninteresting, or that she is too fat or too thin, too long or too short, or that her features are ugly; but are such statements necessary? In fact, in the practice of true morality there are others to be considered besides one's self.

Conscientiousness must run neck and neck with the other moral faculties. We do not want the toady, the time-server, the flatterer, or the rude, tactless Nihilist. We all should strive to admire and emulate the perfect man; and, in order to obtain perfection, the brain should be evenly balanced; and tact, although it is not of itself a faculty, is a state of mind arising from the happy combination of many faculties, and its presence in the character of anyone is much to be admired. There can be truth without tact, but both are necessary.

No remarks on this organ can be considered complete without paying due consideration to those people who are known in all grades of society as "Liars." It is very

certain that the motive power behind the liar cannot be due to a small faculty, therefore it would be wrong to assume that lying is due to defective Conscientiousness, though it is safe to assert that there can be no downright liar who has not a very small share of it.

The classification of liars would be a difficult and tedious process; it would occupy more space than circumstances, in this case, would permit. We must, therefore, be content to place before the reader merely a few of the many varieties.

The Secretive liar is prone rather to the concealment of truth, than to the direct publication of falsehood. He, or she, delights in keeping matters hidden, in throwing dust in people's eyes, in pulling the wires that make others dance, and in doing things on the sly. Mystery and dissimulation are the delights of persons in whom Secretiveness predominates. They may not be loquaciously dishonest, but they can hardly keep from passive disintegrity.

When active Secretiveness accompanies moderate Conscientiousness, it gives rise to various kinds of trickery and dishonesty, active and passive; and, of course, to lying in many forms. Secretive liars are not difficult to know. Their organisation discloses them. They usually have mean looking, and therefore poorly developed, foreheads; and the head widens as it goes back. They are for the most part, pale; and they have a sly and crafty expression of face, and a sort of suppressed and whispering voice. They insinuate lies, and slyly set reports afloat. Seldom do they come out with a bold, dashing lie about themselves. They are not boasters; and it is only by degrees that they can be found out. They are of all liars most dangerous, for they enact lies rather than utter them. As for plain spoken truth, they are never guilty of it—save for a purpose.

But your dashing, egotistical *applause-seeking liar* is altogether differently organised. In him, Secretiveness and Caution are under par, whilst either Self Esteem or Love of Approbation is the leader; the organ of Language, that is, verbal fluency, being well developed. Talk he must, and chiefly of himself; and desiring to gain your admiration for the moment, he easily flatters himself that you are charmed with his sweet voice. The *present plaudit* is to him everything. It is worthy of remark that as soon as he begins to lie he glides into a smile; and as he goes on it grows almost, if not entirely, into a laugh.

Speak of what you will—of any feat you have performed, or heard of being performed—he at once trumps your card. Suppose it be about boxing. He stops you to relate an anecdote of a navy who struck his dog. “Why did you strike my dog?” An insolent answer follows. Off goes his coat, and in less than five minutes he has done for the navy; and this, even though the navy was twice his size. Talk of life insurance; he has insured himself in a half-dozen offices.

When these liars get fairly into the talking vein nothing stops them. No matter what their theme, they proceed from exaggeration to absolute fiction. Their horses—whether they keep any at all is a matter of no importance—are of the best, their dogs ditto. In sport, especially when it relates to killing game, nothing can exceed them. In fishing, their lies are simply dreadful.

When, in some cases, Acquisitiveness is large, they lie for an end; they deceive and ultimately swindle and break down. Of course they are but a class, ranging each from each in numerous ways. Love of Approbation is usually the root of the tree, small Secretiveness and Caution the branches and leaves.

There are also the gabbling liars to be met with. These prevaricators love talking; but, having a small develop-

ment of the observing—that is, the perceptive—faculties, they are not impressed by the endless and varying sources of observation which continually pass before them in their every-day life. Being deficient in these qualities, they are usually gifted with a fair share of those faculties which favour imagination. In this power they have a ready resource for maintaining their flow of conversation. In other words, they find it easier to invent and imagine that of which they speak; and therefore one frequently hears such remarks as this passed on them: “Oh, you can’t believe a word he (or she) says.”

Anyone who is sufficiently observant, however much they may love to gabble, will always have fact and not fiction to talk about, however trifling such facts may be to their listeners.

Some young people, not being strictly honest by nature, are actually educated to be liars by the injudicious treatment of parents and teachers. For instance, if anything happens which should not happen, the children will be brought up, either singly or collectively, before the annoyed parent or teacher, and subjected to a process of cross-examination; when, if Caution and Love of Approbation be active in such children, they will lie from fear, or the desire to avoid blame. If children are left alone, the truth often leaks out much faster and surer than if they are cruelly persecuted with questions. Children and youths of a certain type are often driven to lying as their only means of defence.

Thus, whether the liar be adult, youth, or child; whether the motive power be Self Esteem, Love of Approbation, Caution, Secretiveness, or Acquisitiveness; whether it be the desire to communicate, coupled with deficient perceptive power, the absence of restraining power is always due to a lack of *Conscientiousness*.

The following extracts from characters written by the late Dr. Donovan will be found instructive as to the negative state of this faculty:—

“This organisation is of a graceful type, and is free from that coarseness in the animal region by which the low class heads are usually distinguished. Men so organised are never sensual, violent, vain, or cunning. They care little for property, save for its uses; and never premeditate any wicked or dishonest action; are temperate in eating and drinking; and extremely ingenuous and open-minded, though, at the same time, not defective in Caution and Circumspection.

“This gentleman, I believe, to be as free from positive faults of disposition as any man. I believe him to be benevolent, patient, obedient, firm, and not at all unduly proud or selfish.

“So far we have glanced at the bright side of the structure. There is a shady side to which we will now turn. The faculties of Conscientiousness and Love of Approbation are in a decidedly weak state. If the animal faculties were strong, it is to be apprehended that they would acquire a dominion of the mind.

“Such, happily, is not the case; and, therefore, the defect in the moral character will be of a negative rather than of a positive description. In other words, if things which ought not to be done are refrained from, there is every reason to think it likely that the things which ought to be done will be left undone. It is not for me to speculate on the probable effects of these defects; and it is by no means unlikely that their existence is unfelt by this gentleman. But the effects do exist, if there be truth in Phrenology, though, as yet, they appear more in manner than in matter.”

In describing the character of a gentleman with a powerful brain, but with Conscientiousness in a weak state, Dr. Donovan wrote :—

“There can be no question as to the vigour and activity of this brain, for the temperament is a very active one, and there is an abundance of impelling force.

“As a husband, a parent, and a friend, he will be very affectionate. He is well calculated for hard work, for he is capable of exhibiting a great deal of energy and endurance. Lighter work, and labours of a sedentary nature he is not fitted for. He is anxious to acquire property; and it would be hard to fatigue him at a money-making employment. He is not unduly proud, nor has he any of the vices of proud men, such as selfishness, distant reserve, contemptuousness, and self-will. He is very obliging, very anxious to please, to gain praise, and to avoid blame. He is cautious, yet firm; and though fond of gain, willing to assist the needy and suffering. He is sufficiently courageous and determined. But neither his faculty of Veneration, nor that of Conscientiousness, is in an active state.

“He is not of a resigned, submissive, and patient disposition; neither does he pause sufficiently to consider the consequences of his actions in an equitable point of view. Hence his is not what can be called a very safe mental constitution in its moral aspect. He would not be a very safe companion for simple maidens; nor do I think he would pause long to consider minutely the questions of equity in relation to whatever objects he might anxiously desire to achieve. On this point he and I may differ; but he is young and probably untried. It is not at once that the weak constitution, whether physical or moral, breaks down.”

The combined defects of small Conscientiousness and large Secretiveness is dwelt upon in this character.

“ I turn now to the moral view of his character, and here I see something to apprehend, for though he has many good qualities, his is not the safe kind of organisation.

“ He is a man of what may be called strong passions, that is, he is fond of female and general society ; and is naturally fond of what is called good living. I am happy to hear that he is a teetotaler. This fact may cause my opinion not to be verified by his actions, though they are justified by his natural dispositions. But what I think most likely to interfere with his moral character is that he is disposed to be cunning and circumventing. It is in relation to this tendency that he requires to look closely to himself.

“ There is nothing a man is less likely to detect in himself than cunning, for he takes it as a rule that he is only like everybody else ; that all persons would do as he does, if they were in like circumstances ; and therefore thinks that his mode of proceeding is the best. He looks with contempt, therefore, on all very open, candid, and direct persons, and calls them fools.

“ There is no doubt that a certain kind of cunning, modified by Conscientiousness, gives a man a great deal of power in many respects, and enables him to effect many things that an open man could not effect. But cunning is a dangerous quality, and one that is more likely to be productive of insincerity and deception, than of candour and truthfulness.

“ I think this man could be a dangerous customer among young women, inasmuch that he would wheedle them by artful means, and make many fair promises which he meant not to perform. In a word, he is a sly and clever fellow, and one who will gain his ends by hook or by crook, as skilfully as anybody.

“ It is quite true that he is in many respects good

natured, and is easily melted by a tear, or a sigh, or a pitiful story. Still he is an artful dog, and whatever he resolves on doing he will try all means to do, without much considering the equity of the case. He is one who can bend himself to circumstances, and suit himself to occasions with wonderful tact and facility. He can be all things to all men; and he is as wide awake to all sorts of artful dodges as any man.

“I do not think him scrupulously just in all his dealings; and in this consists his only weak point. Upon this, therefore, he must keep a close eye; and he may depend upon it that whatever he sacrifices for the sake of integrity will be paid back a hundredfold; and that whatever he may gain by the sacrifice of justice and veracity will be only apparent gain, and certain future loss.

“I think him a very clever young man, and I shall be very happy if, by my agency, he shall be made the better able to conquer Secretiveness and Acquisitiveness, and to render his Conscientiousness as active as possible.”

CAUTION.

SEVERAL writers on Mind, Locke included, account for various emotions, such as Fear, Attachment, Love and Friendship, Love of Power, etc., by what they call the *Associations of Ideas*; whilst Phrenologists refer these to original mental faculties called into activity by their proper stimulants. Locke was fond of illustrating his doctrines by reference to children, who, in fact, are only saplings, imperfect, undeveloped, immature creatures.

The Rev. Sydney Smith, in his lectures on "Moral Science," denied that fear or caution is an innate mental principle; because a child will put his finger in the flame of a candle till he has learned to associate the idea of pain with the light of a candle, which he has learned is capable of giving pain. The instinctive nature of fear he denied. He then proceeds to ask, "With how many passions man is born?" and further enquires "if there is any such original principle in our nature as desire of power, of society, of esteem; or whether all these feelings, whose existence in the nature of man no one doubts, are capable of being resolved into more simple principles?"

He proceeds:—

"The same with the passions. Are men born with the original capacity of feeling gratitude for good, and resentment for evil; or can it be shown what the history of these feelings is? Can their origin be traced, and their progress clearly shown?"

He quotes Reid and Hartley, who said that Providence has rendered man capable of such feelings as safe-guards ; but their origin cannot be traced. Sydney Smith refers all such feelings to the "*Association of Ideas.*" There is doubtless such an association, but the question remains, How and where do these ideas originate ? He further says, in his lectures, that many able men have gone through life obscurely for want of a little courage. He does not say what association of ideas made these men timid, diffident, retiring, and, to a certain extent, cowardly.



CAUTION.

Timidity is certainly a property of Caution ; diffidence would probably arise from a negative state of Love of Approbation ; a retiring disposition would be a product of small Self Esteem ; but cowardice does certainly not arise from the positive condition of the faculty of Caution. It is quite possible, and often advisable and necessary, that a man should be cautious in his bravery.

Caution, the corner-stone of the primary arch of the

head, is the great alarmer, arouser, and stimulator of the Brain. This faculty, though it ranks with the so-called moral feelings, is common, as regards physical fear, to all the lower creatures, who are furnished with means of protection. It is a blind feeling, and gives only the sense of precaution, having, like every feeling, no self-directing or informing power.

Excess of Caution under certain circumstances has ever been regarded as a crime, designated cowardice; and this failing has often been visited with the severest punishment. Yet extreme Caution may co-exist with many of the highest moral and social qualities, with the best principles, the most powerful intellect, and the most refined tastes.

Want of Caution is the primary source of thoughtlessness; and no amount of thinking power, *i.e.* of reflection, due to the action of Causality, Comparison, or Congruity, will compensate for a deficiency of this faculty.

“The more I see of Phrenology” (Dr. Donovan’s notes), “the more I am convinced that want of Caution is the leading cause of want of thought, of forecast, want of prudence, precaution, and proper self-regarding wisdom.”

“I know a person, a native of America, who came to this country expecting to earn a living by his pen, as a contributor to the press. His expectations here failed. He is very delicate and can bear but little labour of any kind; has a fine intellectual and moral organisation; and, in fact, all the organic conditions of thoughtfulness except Caution, of which he is very deficient. One day he seemed ill; his eyes were cavernous, his temples collapsed (a sure sign of weak liver and stomach), and his strength gone.

“‘Have you,’ said I, ‘any friends or relatives in London, who would or could assist you in case of illness or inability to work?’

“‘No.’

“‘And no money?’

“ ‘No.’

“ ‘Let me ask you, then, what would you do, or how do you think you could live, in case of your being disabled by illness?’

“ ‘Well,’ said he, in his quiet, feeble, drawling manner, ‘that is a question that never has occurred to me. I never thought of it.’

“ ‘And yet this person is well-educated, well-organised, phrenologically speaking, save as to Caution, and has considerable literary abilities.

“ ‘To what, then, but his want of the faculty of Caution can his remarkable want of forethought and self-regarding carefulness be attributable? He is working for 3s. 6d. per diem, which may cease at any moment. A certainly not anxious (though quite a self-loving) person for the morrow, practically illustrating the apothegm, ‘Sufficient for the day is the evil thereof.’

“ ‘The constant reply of this person when asked why he did not do so and so, ‘Oh, I never thought of that; that never once occurred to me,’ is ever indicative of small Caution.

“ ‘It by no means follows that well-educated and even clever persons should be aware of marked defects in their mental states—that is, of defects or redundances—such, for instance, as want of Caution or excess of this faculty.

“ ‘I have met with persons very deficient in this respect, and consequently unsuspecting, fearless, confiding; and, in a sense, careless or uncareful, and, of course, apt to leap before looking. One notable case was that of a gentleman over sixty years of age. When I told him in my written report of his organisation that he had this defect, he laughed at the notion.

“ ‘Phrenology was at fault on this point, he maintained; I had made an erroneous estimate of his character in this respect. He had, according to his idea, ever been very

cautious. Some time afterwards I spent an evening with him. He was a Civil Engineer of far more than ordinary abilities, and had made several important inventions.

“In the course of conversation he spoke of some of his inventions and patents. In two instances, persons to whom he had explained his unprotected ideas availed themselves dishonestly of what he had shown them; and, in one case, a company was formed to carry out, regardless of him, his invention. The company succeeded, and he was thus robbed of at least £25,000.

“He mentioned other matters in which some ‘dishonourable person’ had behaved vilely to him and had abused his confidence. When he had narrated a very flagrant case of this kind, I could not help saying, ‘Would such communications have been made by a sufficiently cautious person?’

“This rather pulled him up; but he said, ‘How could I suspect that a man on whom I had conferred so many benefits would have so basely betrayed me?’ My reply was, ‘A really cautious man would not have exposed himself to the possibility of being so betrayed; yet you have done so, you confess, in more than one case.’

“I lately made the acquaintance of a medical practitioner in London, an Irishman, who is now doing well. He had a fine intellect and most of the needful qualities required in his profession. He is very low in Caution. Such, however, is not in his consciousness. He thinks that he is very cautious; yet he purchased in London, through an agent (he being then in Dublin), a partnership, to practise with a person he had never seen; he, the doctor, ignorant of London. He lost much time and over £2,000. ‘When,’ I said, ‘would a cautious man have done this?’ He, like my other friend, said, ‘How could I suspect? etc., etc.’ In fact, he thought he had looked before he leaped; though he had not used his own eyes.

“ In like manner, I have known very cautious, suspicious, timid persons to be of opinion that they were not sufficiently cautious. In one case of a young man I found this consciousness. He said he had never been half cautious enough; the world was full of dangers; no one can be sufficiently on his guard, sufficiently apprehensive and circumspect.

“ On questioning him I found that though he had opportunities enough, he had not learned to swim, to ride, to shoot, to skate, to row, or, in fact, to do anything requiring some animal courage and risk of danger. By such questioning I was able to prove to him that his faculty of Caution was too large, and in consequence he was more than ordinarily timorous, unventuresome, etc.”

Persons with large Caution, in combination with a deficient development of an intellectual faculty called Eventuality (to be dealt with later on), when suddenly confronted with some danger, are, for a time, paralysed, so to speak. This is well exemplified in the following conversation:—

“ *Phrenologist to Dr. S—, an anti-phrenologist*: ‘ You have large Caution.’ *Dr. S— (triumphantly)*: ‘ No, no, you are wrong! I have no Caution. When I am in danger I cannot stir! I should be burned in a fire, I could not get away—could not move! I have no Caution.’ ”

We are convinced that one great reason for the frequent telling of lies by children is attributable to the action of Caution. Very great tact and good temper are required in those who are placed over children not naturally obedient and truthful.

The attempt to make children hardy and fearless by exposing them to fear, and such like training, with a view to drive away cautiousness, is absolutely wrong and injurious. Children who are cautious should not have this feeling constantly excited; that is, exercised and made

stronger, as is done by sending them to bed in a room by themselves, trying to make them fearless of the dark, or telling them about some imaginary monster, either good or bad, ever on the watch to punish naughty children.

Such fear inspiring ideas, which are frequently put into children's minds by a certain class of religious people, are often nothing less than a system of mental torture, far more injurious than actual physical torture; for children's reasoning faculties are naturally in an immature condition, and cannot therefore readily counteract the effect of undue fears.

In "Underground Russia," Stepniak gives an account of his interview with a certain "P." who wanted to give a donation to the Terrorists.

Evidently "P." had large Caution, Secretiveness, and moderate Faith, for he took the most extraordinary precautions in giving his donation. After he had made his gift he spoke to Stepniak, and said that he (P.) did not believe in the possibility of a Revolution in Russia, because "the Russians are very timid, and I know it well," he added, "for I am a Russian myself;" but he admitted the courage of the Revolutionists, and had consequently resolved, "after long thought about it, to present them with a donation."

This man, with his large Caution, had turned his eye in upon himself; and by introspection had, as he thought, studied the Russian character. He had simply been investigating the characteristics of a whole nation from the examination of his own consciousness. He had, in fact, studied himself.

That there is an intimate physiological connection between the faculty of Caution and the body, both in regard to the muscular system and the internal economy, there can be no reason to doubt. When Caution is suddenly excited there is a momentary check to the

muscular system, and the duration of such check would depend on the development of certain of the intellectual faculties.

Fear will impede digestion ; whilst, on the other hand, cheerfulness and peace of mind will promote it. Again, fear and anxiety are known to act powerfully on the excretory action of the liver. Cases are known where timid people during the time that their faculty of Caution had been in a state of excitement have suffered such derangement. A case is known to the writer where, during the time of danger which lasted for several days, the entire excretory system ceased to act.

This question of the action of some of the mental faculties on the bodily system, and their reaction on the brain, demands more attention than it has yet received from phrenologists. Have hypochondriacs large Caution ? It would certainly seem that this faculty, together with either large Self Esteem or large Love of Approbation, plays an important part in this form of brain disturbance. The subject is well worthy of investigation.

No class of men so much misunderstand the true nature of this faculty as Military and Naval officers. This is due to their professional training. It is thought by the vast majority of them that acts of bravery must of necessity be done incautiously ; and that to do anything with caution implies a want of bravery. To do or to be able to carry out a certain act or deed with due forethought as to the best means of executing it in no way detracts from the bravery of such deed or act. Again, foolhardiness is not of necessity bravery ; nor are rash adventures, executed in the moments of blind excitement, brave.

At an hotel in New York, in 1867, we overheard some gentlemen relating incidents of the late Civil War. One of them, speaking of a fellow officer, who had been severely wounded and disabled for life, said that he (the officer

spoken of) was occupied some distance from the battle-field, but within sound of the firing. This so excited him that "he was suddenly seized with a fit of bravery;" he mounted his horse, and rushed wildly into the range of fire, and was soon severely wounded. Here the word bravery was misapplied. For a man impelled to rush into danger under a fit of some sort of battle excitement cannot be described as brave.

In further consideration of this faculty in relation to military affairs, there would seem to have been an unwritten understanding amongst British military men, previous to the sad experience in South Africa, that an officer must not take cover. He might give the order for those under him to take some sort of advantage of the lay of the ground, or to seek cover behind such objects as might afford protection; but the British officer must not use such faculties as Secretiveness and Caution for his own protection. The consequence was that the art of taking cover, or of making the best use of cover, was never properly cultivated in the British Army. He was trained to ignore it. He read a great deal about it as a theory, but was never encouraged to put it to practice.

We have seen troops at drill when the orders have been given to "Take cover." The men have mechanically gone down on one knee behind a sapling, a park railing, or anything that came in the way. The officers have never looked to see that their men, as well as themselves, made a proper use of their faculties of Caution and Secretiveness in order to baffle the perceptive faculties of the enemy.

The following is a character written by Dr. Donovan, on a boy who had the organs of Caution and Secretiveness too small, whilst Destructiveness was too large, combined with a nervous temperament:—

"That this boy has an excitable and peculiar brain

and a generally nervous system is certain. The development of the brain and the shape of it are peculiar ; consequently his disposition and general personal character are peculiar.

“He is naturally impulsive, hasty in executing his designs, ardent, eager, inconsiderate of results, incautious, self-willed, impatient of control and hindrance, and very excitable.

“He wants calmness of mind, coolness, forethought, calculation.

“Granting these things to be so, it is obvious that his is not the business type of head ; for business requires coolness and steadiness, caution and frugal care of property—qualities, which, in my opinion, nature has denied in this case.

“But it may be asked : ‘Can he not learn to be cautious, frugal, etc.?’ My opinion is, that nature in many cases is too strong for Education—and this is one of them.

“This expectation from Education is the great error of parents. They think that Education has unlimited powers ; that a barrister, a merchant, a mechanic, can be made by early efforts. Hence come the briefless barristers, the bankrupt merchants, the stupid mechanics, and failures in all trades and callings. I am decidedly of opinion that this boy will never make a good buyer and seller—that is, a good business man. For he will ever be hot, hasty, impulsive, unsuspecting, unguarded, and apt to let money slip through his fingers.

“The quality of his nervous fibres is not of the best. Hence it would be dangerous to his future health of mind and body to press him just now in respect to school work, much of which is mere pressure on the verbal memory, mere word cramming, to the exclusion of better things. It will be well to give him some mechanical occupation

occasionally. He has a delicate digestive system. School diet—meat daily—will surely damage him and aggravate some inborn tendency to disease of the heart. For the present, the less task he has and the more pleasant his life is the better.

“He is a good deal self-willed and firm, and apt to give prompt and short answers. Honest and truthful I think he will be.”

Small Secretiveness and Caution, with a nervous temperament.

“In this case I see an excitable nervous system that inclines to rapidity of feeling, thought, and action; too great rapidity to admit due deliberation and prudent slowness to decide.

“Such undue activity is all the more likely to exist, where, as in this case, the organs of Secretiveness and Caution are not well developed.

“To feel acutely, to think hastily, and to act impulsively are dangers that threaten men thus organised. That they are conscientious and humane (as in this case) does not secure them from all the ill consequences of hastiness.

“He who acts in haste usually repents at leisure.

“As to Caution, it is the retarder, the drag on the wheel down hill; and in this world of dangers, both from within and without, the incautious, unsuspecting, open, direct, impulsive man is most likely to go too fast, and to suffer for so doing; for life is not a race, but a long journey, up hill and down dale, not to be accomplished at the top of one's speed.

“This gentleman has an excellent intellect and a good disposition. He is affectionate, unaffected, open, direct, sincere, firm, free from all undue pride and vanity; independent, energetic, and industrious. His intellectual capacities extend to a wide range of knowledge,

particularly of the literary order. The drawback to the acquirement of specific knowledge of the scientific kind is, as I have said, the tendency to go too fast, and to try to do too much in a little time. Happily, the brain is large and of a good type. Beer, wine, and spirits should be used only as medicines. Meat, and beef in particular, should be sparingly used."

The following character of a gentleman relates almost exclusively to Self Esteem and Caution. In this case the reader will perceive that Self Esteem is deficient, whilst Caution is in excess:—

"One of the greatest drawbacks to general efficiency, and to a certain kind of moral courage, which may be called personal moral courage, is want of Self Esteem. I do not say that Self Esteem will compensate for the want of intellectual power, any more than I should say that in the charging of a gun a good deal of powder will compensate for an insufficiency of shot; but it appears to me that what powder is to shot, Self Esteem is to intellectual power. No man with small Self Esteem is fitted to deal with difficulties, or with what may be called up-hill undertakings.

"In this case Self Esteem is not positively very defective, though in relation to Caution it is weak. For Caution is quite in the ascendant; it influences the mind too much, and cannot fail to produce an inconvenient amount of hesitation, doubt, and want of promptness in action.

"It is a common mistake with men to think that by sudden resolutions they can conquer certain mental habits. The man who is naturally cautious cannot reason himself into any other condition of mind, though he may learn to regulate his actions in relation to his innate tendencies. Many errors have been committed by persons acting under

the impression that they could turn over a new leaf in relation to some besetting sin or defect. 'Plucking up courage,' 'casting aside fear,' 'conquering pride,' and 'bending obstinacy,' are feats often spoken of, but seldom witnessed. True self-knowledge and wisdom consist in knowing our mental constitution, and acting in accordance with it, not in striving to act in opposition to it.

"Thus, when the very cautious man is asked by somebody to venture upon some doubtful and important speculation—to summon up his Hope and lay aside his Caution, his answer should be: 'You ask me to do that which is impossible for me to do. I am naturally a cautious man, and I should suffer severely from anxiety and apprehension were I to enter upon the speculation you propose, and which I perceive is likely to be successful.'

"This would be acting in harmony with the mental constitution; and not to do so would be to oppose it, and produce probably a vast amount of suffering. The timid man should not of course give way to every suggestion of Caution; but he ought to regulate his actions in relation to his mental constitution, and not expect, by sudden resolutions or persuasions of others, to become that which nature has decided he shall not become.

"The timid man, then, must steer along shore, and not put out to sea when there is a chance of rough weather. In commerce he is fitter for retail business than for wholesale—not being the man to go the whole hog in anything. He should never allow himself to be persuaded to act against his consciousness.

"This, as a whole, may be called a good organisation, always keeping in mind the relative states of Self Esteem and Caution. Much depends on the state of the amatory principle. It is large in this head, and this fact will go a long way to modify the influence of moderate Self Esteem.

“The same may be said of Combativeness and Destructiveness, both of which are large. Here Self Esteem is rather a regulating than an impelling principle, for it is the great sustaining power of the mind, without which Firmness cannot stand alone.

“This gentleman, though very cautious, is very ingenuous and direct. Whatever he undertakes to do will be done without any aid from cunning; whatever demands, or rather, seems to demand, double dealing and trifling with truth he will not venture upon. Conscientiousness and Sympathy are too strong in him to permit him to violate designedly any moral principle. That he does not feel himself tempted, particularly as regards the amatory principle, it would be too much to say. But strong as the animal man is, since intemperance does not come to his aid, I think that the moral man will acquire a permanent ascendancy.

“It would be better if Veneration and Hope were more active. Their present moderate state gives force to Caution, and tends to produce despondency and want of buoyant elasticity of mind.

“This gentleman is anxious to acquire property; and, but for his large Caution, he would be apt to indulge in commercial speculations, and to be a free buyer and seller which *now he is not.*”

Character of a Boy with small Caution and Secretiveness.

“This boy’s mental constitution is such as to fit him for the Naval service; at anything else he will be out of his place, and therefore a failure. He has too little Secretiveness and Caution for commerce, or, in fact, for any civil employment. But it may be asked, ‘Cannot he learn to become secretive, cautious, etc.?’ I reply, ‘Never!’

‘For Education ne’er supplied
What ruling Nature hath denied.’

“Education can improve only to a limited extent, it cannot create. If it could, the rich would be all they could wish to be; and we should see fewer rogues among the well-to-do class than we see now.

“This boy is naturally impulsive, hot-tempered, self-willed, disobedient, hard to manage. In the Navy, these qualities find proper sphere of action and proper correction. I have never seen a more decided case of Salt-Waterness than this.

“If my opinion be acted on, this boy may yet be an Admiral; if it be not, so much the worse for him and his.”

Written of a Gentleman with large Caution.

“The leading feature in this gentleman’s character is Caution. Up to a certain point Caution works well. It prevents one from going too fast, from acting inconsiderately of consequences, from leaping without looking, and therefore from committing many errors. The world is full of dangers, both physical and moral; and it is in order that we may be on our guard in relation to them, that Caution is a most necessary part of the mental constitution of man. But when anyone has too much Caution it becomes a continued impediment to action, causing both physical and moral cowardice, thus paralysing the mind and making its victim a slave to apprehension, doubt, and vigilance. The very cautious man has ever a danger (of his own creating) in his path. He is ever inventing dangers, and forcing his faculty of Causality to discover reasons for hesitation and procrastination. And so he fears, and fears, and does little beyond what he must do.

“Possibly this gentleman may not be so very cautious. I cannot nicely measure degrees; but that he is cautious in a greater measure than men in general is certain. There are many things that bold and fearless men can do.

Courage works wonders. For positions requiring courage this gentleman is not the man. He has energy in abundance; and if forced into actual danger he would, after a while, do his duty manfully. It is in small matters (or apparently small) that his Caution drags him back.

“He has a quick and practical intellect, is a ready learner of most things. He is also affectionate, self-regardful, and imaginative; I wish I could say, and hopeful. This I cannot do; and therefore I fear that his fear and his moderate Hope cause him to despond when he should act, and despair when a little hope would buoy him up through all difficulties.

The character of a very pretty married Lady, whose organisation showed small Caution and Secretiveness together with moderate perceptives.

“A confiding, unsuspecting, open, ingenuous, guileless, sincere, unaffected creature, may be all the more lovable, angelic, unearthly, single-minded, and all that sort of thing, which seems to work so well during courtship. She may be ‘all that painting can express’ or ‘the youthful poets fancy when in love.’ But when duly *ringed* and installed as mistress of the dovecote; when questions of domestic economy have to be considered, and half-crowns laid out to the best advantage; when Sarah, the housemaid, not to speak of the cook, and other officials, have to be looked after; when tradesmen’s bills have to be scanned; a pantry kept, as a pantry should be kept; when a wise suspicion has to be ever on the watch to prevent waste, bad marketing, pilfering, and such like household contingencies, then the dear confiding wife of our bosom needs to be anything but confiding, save to us alone. She needs to be sharp, suspicious, watchful, calculating, key-keeping; in short, not a sweetheart to talk soft nonsense

to, but a wife to listen to, and to talk and act, hard sense, sound truth, and pence saving prudence.

“Then, in short, the dear creature, whom to live without would be misery, to live with would be Heaven, should be a housewife and a house-mistress; not an absolute angel or goddess. And thus a transformation is needed; and if it come not, all may go wrong. The income, for instance, may fall short, murmurs may arise, even as to the providing and cooking of the loved one’s dinner, for what amount of conjugal affection can survive burnt chops, leathery steaks, insipid soup; not to speak of unbuttoned shirts, unmended socks, and other post-nuptial possibilities too numerous to mention.

“‘Venus’s kisses and Bacchus’s blisses’ are all very nice, but they are not all. I have been writing of this lady, hinting vile insinuations, supposing most erroneous suppositions, I hope. She has a nice intellect, sees and knows what ought, and what ought not to be—is, in effect, right-minded, truthful, sincere, affectionate; but not thoughtful, careful, watchful, economic, saving, given to domestic economy.

“She over trusts servants, leaves her keys about, gets robbed, cheated, *done* in various ways. She has excellent abilities and capabilities, and, as I have said, sees and feels her defects; but she is naturally incautious, impulsive, and therefore imprudent.”

RETROSPECTION: SUPPOSED POSITION TO BE IN FRONT OF CAUTION.

FOR some considerable time now we have been induced to apprehend that the mental effort of turning the mind back upon the past is the result of a primary and distinct faculty; and, in virtue of its suspected position in the brain, we should be much inclined to class it with the moral feelings. Certainly, quite as much moral as some of its neighbouring faculties. The claim to individualise this power as being due to a distinct independent faculty, cannot be said to have originated with ourselves; for many well-informed phrenologists have thought that there is such a faculty whose sphere of action is centred in the past, whose office is to impel the intellect to work upon events, and objects which are associated with the past.

It would be due mainly to the action of such a power, when largely developed, that such historians as Gibbon, Green, and other remarkable men were led to devote their energies and intellectual gifts to delve into the past, and bring to the surface their works on ancient history. It would also seem probable that it is to the action of this faculty, in combination with many of the observing faculties, more especially Individuality, that some men pursue such studies as Geology, Archaeology, and other kindred lines of research, not forgetting our much esteemed friends, the Antiquarians.

Show any of the latter class of investigators a piece of

modern work, in either metal, wood, or other material; and however well it may represent intellectual workmanship, they are unable to attach any importance to it. But draw their attention to some partially decayed implement; then, at once, their intellectual faculties are excited, and the mental effort required to investigate such an object becomes a pleasure.

Then there have been, and there are now, many politicians who cannot move hand or foot unless they can get from the past some justification for any action which circumstance may render advisable. If they are troubled with conscientious scruples, they will decline to sanction or support the contemplated step because there is no precedent for it; but if such precedent worshipping statesman has his organ of Conscientiousness well under control, he is not long in finding, or pretending to find, a precedent and proudly justifies his action accordingly.

In the study of human character, attention must be given to the negative phase of this faculty. There are those who have no taste for remote history, or for any kind of intellectual pursuit or recreation which belongs to the past. They are all for the present moment, or in some cases, to a certain extent rare, they dwell in the far distant future. The motive power in such cases cannot be due to a negative. Other powers are called into action, upon which it is not now necessary to dwell. However, much may be learned from the study of the actions of some of our statesmen in relation to this suspected feeling.

There are some remarkable cases where politicians have acted and spoken in utter disregard of the past, more especially to their own past. In some, their past is to them as a blank sheet. It has no restraining influence on their present desires and actions.

The time server of to-day blandly waves aside all thought of his Radical or Conservative professions of

yesterday. A want of Conscientiousness will not alone account for this extraordinary phase of mind. At the same time there may be other ways of accounting for these eccentricities of character ; but we are inclined to accept the independent faculty theory.

This subject, like all other phrenological subjects, is worthy of strict and long-continued observation, before the supposition as to the existence of such a faculty can either be accepted or rejected.

The position that the late Dr. Donovan was inclined to assign to this faculty is in front of the organs of Caution and immediately under Hope. Now as this locality places the suspected faculty well within the moral region of the head, it should be grouped, if ever established, with the other moral faculties. Moreover, the tendency which the human mind has of reading the present, by the light of the past, may have a favourable and therefore a restraining influence on the action of many of our animal forces, desires, and propensities.

But we must not lose sight of the fact that the inclination to dwell too much upon the past, especially in social affairs, is by no means a desirable quality. When Concentrativeness is large it may be the cause of much mental disquietude, especially when Conscientiousness is at all below par. But when Concentrativeness is small, it is only in fits and starts that this phase of mind would be troublesome ; and consequently such would not last long enough to be a serious cause of mental disturbance.

VENERATION.

IT has already been observed that the term "Moral," as used in Phrenology, includes what were supposed to be the Religious Faculties ; the offices of which were assumed to be devoted exclusively to Church worship ; that is, the belief in, and the reverence of, an extraterrestrial power, together with a hope of an extraterrestrial existence for a few favoured human beings. Everything human was debased and unworthy of Faith, Hope, and Veneration.

The early Phrenologists found, when this part of the head was well developed, there was more or less a tendency to reverence, to worship, to adulate, to prostrate, to kneel, and to feel religious awe towards some symbol, idol, picture, etc. The mistake was made in assuming that this faculty of Veneration had no other office to fulfil.

The faculty itself is strictly non-intellectual, having no reasoning or discriminating power, being simply a blind impulse or feeling. That it comes into active operation in all religious worship, no one can for a moment doubt ; but it must ever be borne in mind that it is equally exercised "by saint, by savage, and by sage." The highly educated, refined, devout lady who prostrates herself before a golden altar, illumined by wax candles in gold and silver supports, accompanied by beautiful and appropriate music, and all the accessories which go so far in charming the senses and exciting the feelings of Faith, Hope, and Religious awe, is no doubt acting under a combination of impulses of which

this feeling of Veneration is the chief. At the same time, the half-naked savage who bows in fear and trembling before a wooden image of some imaginary monster, is also actuated by the same faculty.

Both lady and savage act in obedience to a natural impulse; and the fact that it *is* natural in no way goes to prove that the religion of either is right.

Dismissing the specially theological and religious aspect of Veneration, it will be of more use to the student of Phrenology to consider the temporal aspect of this faculty.



VENERATION.

It is this organ chiefly (and it must be remembered that every faculty has its accessories) which causes men to feel a blind satisfaction in electing a Governor, a Lawgiver, President or Chairman, to whom more or less power is delegated. These they are ever ready to respect, to venerate, and to obey.

In Legislative assemblies, in places where ways and

means are discussed, there is first a head appointed, who is not to take part in the discussion, but to keep order; and who is always to be treated with reverence and respect. In the majority of cases, this so-called maintainer of order, this speaker, chairman, or president, has but little duty to perform. When order is maintained, it is due to the fact that each individual member of the assembly has shown proper respect and reverence for his fellow members, though the credit is given to their elected head.

At times, however, when the Faculties of Destructiveness and Combativeness get over-excited, the organ of Veneration is not much in evidence. The speaker or chairman receives no deference; simply because each individual member has ceased to pay sufficient respect and deference to his colleagues.

All this goes to show that the organ of Veneration should be more applied by ourselves, not only towards those who form our immediate households, but in our conduct towards our neighbours, in our dealings with people with whom we temporarily associate, and in our treatment of those we pass in the street, meet in public conveyances, or in places of public resort, such as hotels, restaurants, theatres, etc.

Those who confine their Veneration to a church or a minister of religion, especially where this faculty is not very strong, are apt unconsciously to withhold from their family and their neighbours that amount of veneration and respect which they imagine they display in places of public worship, or towards representatives of monarchy, etc. How often will it be noticed that persons in their anxiety to exhibit their deference toward the Royal Family, will not hesitate to show disrespect to those who are standing near them!

This organ of Veneration needs more cultivation, so that

it may be ever at hand to prevent our showing disregard to the feelings of those about us. It has been said by many that if half-a-dozen men were thrown together on an uninhabited island, one of the first things they would do would be to elect a leader or chief. That, according to some thinkers, would be their first mistake, because they would be inclined to devote all their Veneration to their chief, and exhibit their want of it towards one another.

Carlyle was a great believer in this idea of the necessity of men submitting themselves to a Chief or Ruler in order that they should gratify their venerative instincts by obedience and submission. Carlyle did not understand the elementary faculties which constitute the human mind, did not understand every-day commonplace man as Phrenologists understand him, or he would not have been such a blind advocate of the autocratic Ruler, or Monarch.

Everyone is worthy of respect, the aged especially. Talented and brain gifted people should be honoured for the pleasure that they are capable of conferring. The mistake we are all liable to make is to overdo this venerative feeling towards some people, and to withhold it from others. The fact that a man is able to stand up and speak fluently and charmingly in public, in no way qualifies him as a maker of laws or a ruler of men; nor does the power of writing good newspaper articles in any way entitle him to be elected to a place of public trust, or to fulfil any executive position.

Yet how often are men selected to fill such offices, simply on account of oratorical or literary abilities.

A man should be respected only for the talents he possesses. He should not be over-venerated. This veneration is carried to an excessive degree as regards the respect we are all apt to pay to the members of Royal Families of Europe, many of whom are of the

most ordinary type, poor in intellectual gifts, and very often weak in the moral region of the head. Yet how much praise and undue reverence is bestowed upon them!

People with small Veneration are at all times difficult to understand. Many of them have most offensive manners. In their conversation they never modulate their voices or alter their behaviour when addressing people older and more experienced than themselves. They show deference to nothing—human or otherwise. If they belong to any religious sect, they pay most attention to faith, if their organ of Faith is large, or to the hope of a good time coming after death, if their organ of Hope is large. The religious observances of such people are simply matters of habit or custom. As for true religious awe or reverence, they have none.

In the domestic circle a deficiency of this organ is ever a source of trouble. If small in the young, they are unintentionally impertinent or disrespectful to their parents and elders. If in the parents, it is apt to give a brusque or rough manner towards their children. Impatience is one of the expressions of small Veneration, because its victims do not readily bend or submit to conditions and circumstances which are only temporarily inevitable.

Among the moral effects to which sufficient Veneration conduces, are obedience to social customs and requirements, patience, pliability, submissiveness, calmness under trials, and cheerful acquiescence in the unavoidable. Other conditions being equal, persons under the influence of Veneration are—even apart from all things connected with religion—by far the most contented and happy; “they bend, not break.”

No race of human beings can be found in whose brains there is a total absence of the organ of Veneration; though in some races it is so poorly developed that no marked indications of its existence are discernible. Yet facts

of this kind, were they ever so numerous, would have no logical force against the doctrine of the innateness of this faculty. When man is theorised about, only the normal, civilised, moral man should be considered; and he forms but a species of the genus.

The early Phrenologists ascribed to the faculty of Veneration alone the important function of inwardly revealing to man the existence of a Deity. But the student of Phrenological Psychology should bear in mind what has been already said—that no one Faculty suffices of itself to the fulfilment of its proper functions. So that when certain effects are said to result from a full or deficient degree of power in a particular organ, it is with the proviso that there is no opposing or preventive condition in the individual organisation. An idiot may have Veneration fully developed; so may the basest of mankind, as in the cases, for instance, of two famous murderers, whose casts were to be found in Phrenological collections. One was an amateur preacher; and the other seemed religious to the last.

There must be a favourable combination of several Faculties to produce harmonious results. Ideality, though indispensable to poetic genius, will not of itself make a poet, nor will the faculty of Causality make a good reasoner; though little reasoning can be carried on without its aid. It is the same in the physical body; a strong arm requires for its use the co-operation of various muscles, besides those specially in action.

The student is recommended to read carefully the Book of Job, which probably emanated from an Arabic poem on resignation and submission—that is, “Veneration.”

A person acquainted with Phrenology witnessed the following:—

As a train was about to depart from Charing Cross, a lady got into the carriage showing signs of great mental

distress. On another lady, acting under the influence of Sympathy and Causality, asking her what was the matter, she said she had lost her box on arrival at Charing Cross. It contained all her property, together with a passage ticket. She was going to Cannon Street by the advice of the station-master.

Nothing could possibly be done until the arrival of the train at Cannon Street. But during the interval she cried, she fumed, she stamped her foot, and struck her knee with her clenched fist. This sort of impatience was kept up incessantly.

This was a case typical of small Veneration, together with a moderate share of Secretiveness. She could not realize that until her arrival at Cannon Street nothing could be done. She could not submit with calm resignation for even so short a time as from three to five minutes.

A person with good Veneration, however anxious he or she might have been, and however energetically the pursuit may have been taken up on the arrival of the train, during the time that the conditions were such as to render any pursuit utterly impossible, would have submitted to the inevitable; and during the few minutes of enforced idleness, would have preserved a demeanour suitable to the occasion. This impatience seems to go with small Veneration.

The following character is that of a young man who contemplated entering the Established Church as a profession. Though in the commencement treating of Amativeness and Alimentiveness, yet it has important bearings on the faculty of Veneration:—

“This is an organisation of much more than ordinary power. It indicates strong passions, great energy, proportionate moral feelings, and superior intellectual capabilities.

“I see but one ‘robber in the path,’ but if this one be not avoided, the strong man’s hair will be cut off. I do not allude to Amativeness, though this is strong enough to make certain temptations almost irresistible; but to Alimentiveness—the knife and fork faculty. This is the faculty for the undue indulgence of which the heaviest penalties are inflicted.

“Though necessary to existence, its abuses are the most degrading and the most unsocial. He who loves woman must create some happiness in others; he who loves money may be only funding for some great charity; he who loves war may wield his sword in the cause of freedom, of human progress and elevation; but he who loves what is called good living, cannot by any possibility administer to another’s happiness—nor, ultimately, to his own. If, then, this gentleman does not eat himself up, he is sure to become a powerful and successful man—if he directs his capacities and aptitudes aright.

“I have said to him that his is not the Theological type of head, and that consequently he ought not to adopt the clerical profession. Strongly animalised men do well for the Army, the Bar, and the Senate; but they are not the right kind of men for the Church, particularly when, as in the case before me, the faculties which are immediately concerned in constituting a man a religious being, are not in an active state.

“Man learns religion from his faculties—first from those which rank among his feelings, next from the operation of his intellectual powers. ‘Instinct points out an interest in hereafter.’

“All the faculties have relation to something outside ourselves, except one—Self Esteem. Amativeness has relation to the opposite sex; Alimentativeness to food; Adhesiveness to Society; Veneration, not only to an incomprehensible Deity, but to respect and deference for

others ; Hope to cheerfulness and expectation of future good ; Faith to credence and belief in things unseen ; Ideality to that sphere towards which imagination is ever soaring.

“ But the chief of the religious faculties is Veneration ; and where this feeling is weak, I do not say that the man may not be moral and religious—for true religion enters the mind at many portals—but I do say that he who would become what a religious teacher ought to be, should have the deference-feeling faculty, Veneration, in an active state.

“ I have known many clergymen who have had small Veneration ; but I have never found any one of them to have that particular manner, or expression of feeling, which alone befits one of their calling.

“ Further, I assert, that the man with strong passions, strong worldly feelings, and a good deal of personal pride—the man, in short, who does not feel that his is the religious type of mind, ought by no means to become a clergyman.

“ It is by its worldliness, by its subserviency to pride, to ambition, and to desire of wealth, that the Church of England is hastening to its downfall ; and every man who enters it with impure motives, and is not by nature fitted for so sacred a calling is doing all that one man can do to accelerate that downfall.

“ We often hear it said, even of acknowledged scamps who are studying for the Church, that they will change after their ordination—after they have declared that they are called by the Holy Ghost. But such changes are very problematical, to say the least. If sometimes they do occur, oftentimes they do *not* occur.

“ I do not intend to say that this gentleman is disqualified by his organisation from becoming an exemplary clergyman ; but I venture to assert that so far as natural aptitudes are concerned—and he must know and feel whether or not I mistake him—his is not the

Theological type of mind. For many other professions he is admirably calculated. He is full of energy, is sufficiently self-confident, self-regarding, and ambitious of fame to give him force of character and motive power. He has a fine constitution—can endure both mental and bodily labour—he is firm, hopeful, cheerful, and is both willing and able to cope with difficulties.

“Moreover, he has an intellect of great power, of power that demands exercise of no trifling kind. Suitable scope it would find at the Bar, in the Senate, and in some branches of Commerce.

“The idea of becoming a clerical pet, of ‘faring sumptuously every day,’ of choosing for a wife the richest and prettiest ‘Saint’ in the district, may hold out more agreeable prospects to him than he can discern through long years of mental labour and anxiety; but it requires no wise head to see that his position is that of Hercules—solicited by pleasure on the one side, and a noble fame on the other.

“This is not the high moral type of head, but it does not fall into the opposite class. There is enough of sympathy, of integrity, of social benevolence, to produce many virtues, even though the temper be not of that kind which is most conducive to mildness, patience and resignation.

“The intellectual powers are so universally good, that I cannot point out any indications of special ability. With such an endowment of the faculties, the man who works will surely win.”

In writing of a gentleman who had large Self Esteem and small Veneration, Dr. Donovan dwells instructively on this combination as follows:—

“Of this I am quite sure, namely, that his Self Esteem is active and his Veneration very inactive. The conclusion

is that he is not prone to bow to authority, or to exercise patience, resignation, or cheerful submission.

“Poor men with such heads as this are very much disposed to think themselves Radicals and levellers—that is, to level all round them until the spot they stand on is the highest. Men with small Veneration are often found to be very nice and very good men; but they are not perfect men, inasmuch as they are deficient in one of the highest attributes of humanity.

“This gentleman’s temperament is not a very active one. I am afraid that the skull is becoming more dense. This observation may not seem to accord with what I have said as to the increase of Self Esteem; but the increase of activity in a single organ is quite compatible with the decrease in the general brain. Indeed, active Self Esteem is not by any means a creator of intellectual activity. On the contrary, it not infrequently produces a self-satisfied inactivity of intellect, and a presumption that the gifted individual stands not in need of further intellectual attainments.

“I do not mean to imply that this gentleman keeps his intellectual faculties in idleness, for such a conclusion is not suggested by the state of the organisation.

“The faculties of Secretiveness and Veneration are inactive in this mind. One of the uses of Secretiveness is to prevent undue communicativeness and openness of mind. Candour and directness are virtues only when good judgment dictates their manifestation. Candour may degenerate into rudeness, and communicativeness into obtuse egotism, when stimulated by active Self Esteem. The fact that what a man says is true, does not necessarily justify his saying it.

“There is a vulgar expression which conveys its moral better probably than could a more refined choice of words; it is this—

“‘I like your candour, but damn your insolence.’

“Much more may be said as to the disadvantageous effects of moderate Secretiveness; but where as in the case before me, Caution and Self Esteem are active, the worst effects of small Secretiveness cannot be manifested.

“Besides small Veneration, this gentleman has not active Hope.

“I never knew a person with a resigned, satisfied quality of mind, who had these faculties in a weak state. Veneration is the faculty of submission which is obedience.

“I am afraid this gentleman is not what may be called constitutionally happy—not sufficiently conscious of, or grateful for, the many good gifts he has received, the many evils he has avoided.

“I by no means believe that weak Veneration and Hope must remain weak. I know of a remarkable case in which these organs have increased wonderfully, and shewn the mental effects that one would expect from such an increase.

“If small Veneration be, as it is sometimes, the cause of undesirable manifestations, it is favourable, particularly in combination with active Self Esteem, to freedom and confidence in reasoning. Large Veneration is apt to make men reverence long established doctrines and opinions. Falsehood can appeal to its authorities as confidently as truth can. There is, or was, an abundance of authority in favour of the existence of old women who were witches; and even now there is equally great authority in favour of the belief of the existence of an incalculable multitude of very old gentlemen (no ladies amongst them) whom we know by the title of ‘Devils.’

“If all mankind had large Veneration, it is likely that these and other venerable well-established lies would for ever be received as truths. It is fortunate, therefore, for

society and the advancement of Science, that some men should have the faculty small, although the individual so organised may labour under certain defects, either moral or intellectual, in consequence.

“This gentleman’s small Veneration and active Self Esteem, are not unlikely to cause him to be abrupt and unceremonious in his mode of expressing dissent, and in giving his opinion on certain subjects. If such be the case, if he can discern in himself a tendency to contradict and argue in an unceremonious manner—and on this point he had better take the evidence of his friends and acquaintances rather than depend upon his own consciousness—he will certainly have a noble work to do in the way of self improvement.

“I think it very likely that in argumentative conversation, his large Causality and his acute sense of the incongruous and the illogical, acting in combination with his very large Self Esteem and moderate Veneration, may give rise to a habit of half-sneering at what he deems to be absurdities. Nothing is more likely than that he may have this same habit, and yet be totally unconscious of it.

“Illogical arguing on the one side is very apt to create a fractional part of a length in the shape of a slight smile, affecting the corners of the mouth, the eye-lids, and the muscles of the forehead, sometimes faintly, but enough to be galling to persons with large Love of Approbation and other causes of sensitiveness.

HOPE.

“Sweet smiling Hope, gay daughter of the sky.”

No member of the mental system has been more the theme of poets than the faculty which phrenologists rightly name “Hope.” One whole poem has been devoted to the pleasures of Hope; and in no literary production can allusion to hope be dispensed with. In this connection, Hope has been as useful as that respectable and convenient muscular machine, the heart, which has had from time immemorial, and right up to the present day, no end of mental offices and powers attributed to it.

Dr. Brown, one of the best of the many able metaphysicians of Scotland, treated of Hope as one of the “prospective emotions.” He did not consider it to be a distinctive emotion, a faculty of mind, “but merely as one of the forms in which all our desires are capable of existing.”

He characterised the feeling with his usual beauty and felicity; but viewed it only in a poetical light, as a sort of mythological appendage to the mental system. He called it “the wealth of the indigent, the health of the sick, the freedom of the captive.”

If this be so, the indigent are wealthy, the sick healthy, and the imprisoned enjoy their freedom. This may be said of such persons when they are insane; but out of an asylum, despair is but too often the condition of the indigent, the invalid, and the enslaved.

Thus the less the student-of the mental system, according to Phrenology, deals in poetic definitions, the better. The faculties of the mind are matters of fact, though we must admit that each of them may be viewed in a poetic light ; for, like everything else in nature, each is wonderful and beautiful.

The purely intellectual medium, that is, the Perceptive and Reflective Faculties, and not the poetic talent, which emanates largely from Ideality, Faith, and Hope, is that which best accords with special analysis.



HOPE.

The Phrenologist, then, regards Hope as he regards every other mental faculty—as a special and distinct member of the mental system ; and also as having an intimate association with the faculties most concerned in the production of what are termed the religious and moral emotions and ideas. He likewise cannot fail to see why Hope “springs eternal” in some minds, whilst in others its influence is very slight.

To some persons, even in indigence and illness, there is "a good time coming," whilst to others the future may appear shrouded in gloom—and this though they may have had ample means of enjoyment, and little apparent cause for such despondency.

Whether an individual is naturally hopeful, or given to despondent states and anticipations, is a matter of organisation of the brain, affected, more or less, by certain bodily conditions.

In the consideration of character, the question is very important, both from a moral and intellectual standpoint, for the abnormal condition of this faculty is closely connected with some of the worst forms of mental disease; and it thus comes about that the medical practitioner, ignorant of organology, is, in many instances, groping in the dark.

It is this ignorance which has allowed so many cases of suicidal determination to exist unperceived and unremedied, even under the noses (one cannot say eyes) of a conclave of doctors. On the other hand, a medical observer, only moderately versed in the science of cerebral organology, would immediately discover the insidious danger.

It may be here mentioned, that small Hope will not of itself cause an inclination to suicide. Such a morbid desire in the mind of any person requires the following unfortunate combination: small Hope, small Combativeness, small Conscientiousness, and above all things, small Vitality—*i.e.* "Love of Life."

So far, it is to be feared, very few of the medical profession have had their eyes opened to the importance of cerebral diagnostics; though the means for such study are unfailingly stamped upon the head of every individual member of the human family.

The expressions, "high spirits," "low spirits," imply simply, active and inactive Hope. The hopeful are

habitually cheerful, ever expectant of good in all their undertakings. Hope is, therefore, mental encouragement; where it is ill developed, there is proportionate inward discouragement. The hopeful are in consequence all the more likely to persevere, to work with a will, to succeed, than the despondent.

Hope not only promises future good, but is present good. That which is hoped for may never be gained; but the pleasure of hoping is actual. It is quite true that a more than average amount of Hope may be a fruitful source of delusion to some minds; but so may an under development of this faculty produce unnecessary despondency in the present, and a causeless fear of the future; for the apprehended evil may never come, whilst the useless fear of it is an ever present source of unhappiness, and often of bodily derangement.

Hope has been called "a cork jacket," "a fancy promiser of joy," "an anchor," "a prop," "a comforter." Hope is the great modifier of fear (Caution), as fear is of Hope. It is an infelicitous combination when Caution is active and Hope inactive. A person's mind under such conditions is an instructive, but at the same time, a painful source of study to the observant Phrenologist. But for Hope, fear would make life miserable; but for fear, Hope would soon produce a callous disregard of prudence and circumspection.

It is pleasant to learn that Milton, though blind, and unfortunate in his domestic sphere, was ever hopeful. He says—

"Where an equal poise of Hope and Fear
Doth arbitrate the event, my nature is
That I incline to Hope rather than to Fear,
And gladly banish squint suspicion."

What Veneration is to the present time, Hope is to the

future. Persons with these organs small do not enjoy life so much as they would do if these faculties were active. It would be better to have Hope and Veneration large, with a very small income, than be a millionaire and have them small.

David Hume informs us that his tendency to hope the best of the future was the most valuable quality he possessed. He said that it was more than ten thousand pounds a year to him.

There is no substitute for Hope ; it is a chief source of happiness.

The late Dr. Donovan, in his phrenological practice, was able to trace what he supposed to be the brain seat of many of the bodily organs. He believed that the base of the nervous energy which controlled the action of each of these organs was in the brain, and that their relative strength or weakness made itself manifest by giving a certain shape to certain parts of the brain, and of course to the skull.

A number of these have already been referred to, as, for instance, that part of the head where Dr. Gall, from untiring investigation, localised the seat of a mental faculty which is named Destructiveness, but which we are now inclined to call Aggressive Energy. The strength or weakness of this faculty corresponds, in a most remarkable degree, with the strength or weakness of the heart's action. The first condition is due to a large development of Destructiveness ; the second, or weak state, or what is generally known as fatty degeneration of the heart, arises from small Destructiveness.

Take another faculty, Alimentiveness. What are the physiological conditions attached to the development of this organ ? It is intimately related to the digestive system. When this faculty of Alimentiveness is strongly developed, the digestion is vigorously carried out ; so much so, that if

the other organs of the body which have to take up the work Alimentiveness has forced upon them, are not equally strong, a breakdown of some of the assimilative and excretory powers, sooner or later, takes place.

On the other hand, where there is small Alimentiveness, there is a correspondingly slow and sometimes weak digestive system, very often accompanied by the various forms of indigestion. Persons so organised have appetites which are usually satisfied with bread and other starchy foods, not to speak of tea, coffee, etc.

The brain-seat of the liver Dr. Donovan found to be in front of the faculty of Alimentiveness, in what is commonly known as the 'Temples. The hollow, or sunken temple, shows the weak action of the liver; the contrary appearance indicates the opposite condition; so that the innate strength or weakness of the liver should proclaim itself to any observant Phrenologist.

The above remarks concerning the bodily organs and their supposed seats in the brain, though they deal with matters far outside the faculty of Hope, yet in a manner lead up to it, for the question will now be asked:—What bodily organ can possibly be attached or allied to Hope? What can there be connected with this faculty apart from its metaphysical aspect?

Dr. Donovan left behind him some hints relating to his observations on this point. Strange as it may seem, he associated it with the Diaphragm. In his note book of 1868, he says:

“The name Diaphragm, was, by the Greeks, given to the muscular and membranous substance that divides the chest from the abdomen. It is strong, tough, contractile. It exists in all quadrupeds as well as in man. It is clearly involved in the act of respiration, of speaking, and more especially, in singing; and in fact with all muscular action connected with raising or lowering the voice. The act of yawning

seems to be an effort to contract and raise the diaphragm. No one yawns when in active occupation. The Greeks call this *drum-head phren*, and deemed it to be the seat of the soul. It seems to become lax and feeble when a person desponds or grieves. Medical men have certainly much to learn concerning the Diaphragm and its connection with the brain. I also hope to learn more about it myself. Its phrenological estimates, its size and strength, not difficult to ascertain, are important questions."

At a later date he says :—

"I venture to think that sufficient attention has not been paid by medical men to the sympathy and connection between the brain, or certain parts of it, and the Diaphragm. I think that whatever tends to depress the spirits, to lower Hope in particular, affects the great drum-head muscle, and causes it more or less to relax. This loosening or relaxation affects the lungs and heart in particular, and these suffer in functional vigour. 'My heart sank within me,' 'I felt a general depression,' are expressions commonly heard from the lips of persons with small Hope, when they hear ill news, or become affected in a melancholy manner by disagreeable conditions. This subject needs attention."

All those interested in Phrenology should, as far as possible, investigate this subject, not by reflection on consciousness, or by argument, but by observation. The question is, does the faculty of Hope when large, coincide with the strength of the Diaphragm, as well as with buoyancy of spirits and hopefulness.

Dr. Donovan so far investigated this subject as to pay particular attention to the development of the faculty of Hope in the heads of such powerful singers as came under his observation. He was thus led to assume that the singer derived his or her vocal power more from the strength of the Diaphragm, than from any other part of the

muscular system. He made similar observations as regards Hope and powerful speakers.

This gift of voice, it must be remembered, is in no way connected with either Time or Tune ; for they belong exclusively to the intellect, and their relation to the voice will be duly considered later on.

Apart from the singer, there are the orator, the elocutionist, etc., who are able to throw their voices to a great distance without any apparent effort ; and these, in our opinion, obtain this power from the Diaphragm, the strength or weakness of which coincides with a large or small development of Hope.

The question is, are great singers, orators, etc., hopeful ? Are people who are constitutionally despondent, weak and feeble-voiced ?

Listen to the man who speaks during fits of despondency, or to any one suffering from depression of spirits. His or her voice is low ; the words are muttered so as to be almost inaudible. Again listen to anyone who has some piece of good fortune to relate of himself, or glad tidings to impart to others. The voice is shrill, hearty, penetrating.

The object of all Phrenologists should be to follow up these investigations in order to confirm or confute them. If confirmed, researches of a like nature can lead to nothing but what is good and useful to mankind.

The danger is in attempting to support or confute Dr. Donovan's conclusions by argument or discussion. As they are based on observations, by such means they should be either proved or disproved.

FAITH: SITUATED BETWEEN HOPE AND IDEALITY.

THIS faculty, which the late Dr. Donovan termed Faith, has been known by many names. Spurzhiem called it "Wonder;" George Combe thought the word "Marvellousness" the right term to use in speaking of it; and some American Phrenologists call it by the rather complicated and involved term, "Spirituality."

On reference to a dictionary we find that "wonder" is that emotion which is excited by novelty, something new, strange, great, extraordinary, or not well understood, etc. "Marvellousness" is described as wonderfulness, and "Spirituality" as immateriality; intellectual nature; spiritual nature; a spiritual state of mind; that which belongs to the Church.

These terms—wonder, marvellousness, and spirituality—we consider wrong when applied to the faculty in question. For the readiness to believe in a wonder, or marvel, or, in fact, in any form of so-called Spiritual Manifestations or ideas, results from an undue degree of susceptibility in an organ whose function is reasonable and necessary to the carrying on of the ordinary affairs of everyday life.

Man is so constituted as to make it necessary for his constant happiness to believe in the existence of many things, and in the occurrence of many facts of which he has had no personal cognizance, but which he must necessarily take on the written or verbal authority of

someone who has either seen or reported them. Faith, then, we take to be the name which should be applied to this faculty. Nuttall describes "Faith" as sufficient belief or trust in the statement or word of another to make us accept and act upon it with full assurance; and belief or trust of the same nature in a religious system.

Faith, then, means Credence, Belief. It is an indispensable adjunct to imagination, or Ideality, and, indeed, to all exertion of an industrial or speculative nature. It may be called moral confidence. Hope may give expectation; but Faith gives assurance and stimulation to effort, confidence in human goodness, and is, in consequence, the great adjunct to Veneration. To believe in the existence of great extraterrestrial powers, both for good and evil, is the first expression of all religious Faith. To believe in man is the first clause of all social and moral Faith.

Through the medium of Faith, the lover confides in the constancy of his beloved, the husband in his wife's fidelity, the friend in the sincerity of his friend.

Women, who have, as a rule, this organ more fully developed than men, are more trustful, faithful, and amiable than their so-called superiors.

It has been said that by the term Faith, Luther meant not belief in certain religious dogmas, but right dispositions, belief in moral laws as coming from God and to be believed and obeyed. He had faith in architectural splendour, and such like, as aids to devotion. He permitted the cross and lighted tapers. Calvin, on the contrary, abhorred such things, and went in for spiritual, that is, unadulterated worship, the extreme of Veneration.

The credulous person who believes too freely is much more likely to be agreeable in conversation than the sceptic. People take it as a compliment when they are

fully believed. "And did you really believe all these stories I have been telling you, these wonderful adventures, etc.?" said one person to another. The reply was, "I thought they were unlikely to have occurred, but I thought it still more unlikely that you would deliberately assert so many falsehoods." This was a delicate and, at the same time, a severe retort.

Faith, properly developed, is one of the chief elements of politeness. It is polite to listen with apparent credence to that which is not believed. Silence in such cases does not imply consent.

This faculty takes, or rather accepts, things upon trust—that is, produces credence; believes not because of what may be termed positive knowledge, but from respect to the narrator. Who has ever had to converse frequently with an incredulous person will all the more readily comprehend the necessity for such a faculty as that of Faith. For nothing is more disagreeable than to find that you are doubted upon whatever you assert, whether as a matter of conviction or of knowledge.

There is nothing tends more to narrow the mind than the sceptical tendency. When a small development of Faith is combined with active Self Esteem, it makes *my knowledge* the criterion of truth, and even of possibility; produces expressions of dissent such as, "I don't think so," "That is not my opinion," "Really, you don't believe this," not to speak of the ruder expressions of dissent and incredulity. Hence the principle among well-organised people, Phrenologically speaking, is that no one's word should be doubted; as regards a matter of fact, no one's creed ridiculed. To call another a liar is rightly considered the greatest form of bad breeding.

Horace has this expression, "*Incredulus odi*" ("I hate the incredulous").

On the other hand, in the ordinary affairs of everyday

life, the too credulous are often spoken of with a certain amount of pity, bordering on contempt.

He who is prone to give a too easy credence to things told him, when such things do not bear the stamp of probability, is what the French call a *gobe mouche*, an over-credulous person. The British-speaking community have adopted a term to convey the same meaning, "a gull," one who too readily believes. *Gull*, *gullible*, *gullibility*, are terms which must be somewhat synonymous with the French expression above mentioned.

The German equivalent would be *Leichtgläubiger-mann*; and no doubt in every known language there could be found an expression which would convey the same meaning.

In some parts of England the first of April is called "All Fools' Day." The over-credulous on such occasions are easily made the objects of practical jokes of an innocent nature.

In this arch of the skull are included all the acquirements, all the "I haves," all the "I possesses," all the certainties; Acquisitiveness being in the same arch as the organ of Faith, but below it, forming the sides of the arch; Alimentiveness, the cerebral organs of the digestive system, being at the base of this arch.

Thus we have Faith, Acquisitiveness, Alimentiveness—"I am convinced, I acquire, I eat." Faith may be termed moral acquisitiveness, whilst Ideality places the question at issue in all points of view. The intellect examines, that is, reasons upon each, or, in other words, compares, inquires, criticises; and then Belief seals the impression of truth, or what appears to be such. Doubtless Sympathy is an impression receiving faculty. Impressions once stamped on the mind are difficult of removal. They seem to be truths, and are treasured accordingly.

It may be in this part of the brain, that is, where the

organ of Faith is situated, that proverbs are received. All persons with this organ large are prone to proverbial philosophy. Proneness to receive truths causes an easy admission of untruth. This faculty does not examine; it only accepts, records, seals, stops further inquiry, satisfies.

In the physical sciences this faculty is not called into active operation at all, for nothing there is taken on faith. Every experiment, being the result of observation, can be repeated, that is, verified by the same process. Every law is tested by practice; every assertion is open to proof or disproof. In the books of Euclid, the basis of all mathematics, nothing is taken on trust.

When we are referred to faith, instead of observation, all experimental research is at an end.

In religion, Faith follows so closely on the heels of Veneration, that it is almost impossible to advance a step in any of the different forms of what may be termed "Church" religion without putting the organ of Faith to excessive, and, consequently, unnatural exercise. Every form of spiritual worship has its Beliefs. There is a Jewish prayer, or article of belief, every paragraph of which begins thus: "I believe with a perfect faith." Of all religions, that of Roman Catholicism requires the greatest amount of faith. Those who freely believe are blessed and promised eternal salvation, whilst unbelievers are eternally damned.

The creed of St. Athanasius teems with curses for those who will not believe.

Some men, of extreme religious views, have more faith than is actually necessary for their particular religion. The following is an example of the pleasures of unbounded Faith:—

"I firmly believe," said the late Cardinal Newman, Birmingham, 1851, "that the saints in their lifetime have

before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. St. Francis Xavier turned salt water into fresh for 500 travellers; St. Raymond was transported over the sea in his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel.

“The store of relics is inexhaustible. They are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetical, virtue of supernatural operation. The *Agnus Dei*, blessed metals, the scapular, the cord of St. Francis, are all the mediums of Divine manifestation and grace. Crucifixes have bowed the head to the suppliant, and Madonnas have bent the eye on assembled crowds; St. Januarius’ blood liquefies annually at Naples; and St. Winifred’s well is the scene of wonders in an unbelieving country; women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations; relics are ever touching the sick, the diseased, the wounded, sometimes with no result, at other times with marked and undeniable efficacy.”

Most of these beliefs of the late Cardinal are not dogmas of the Catholic Church; but all good Catholics, that is, all Catholics who have large Faith, accept them.

In a letter from the Roman Catholic Primate of Ireland to the Faithful, directing a collection of money in the chapels for the Pope, dated early in February, 1860, is the following passage:—

“To encourage all to pray more fervently for the Pope a portion of the wood of the Holy Cross, lately given by his Holiness to the Archbishop, will be exposed before *Lent* to the devotion of the Faithful in the Metropolitan

Church (Dublin), as will be set forth in a special notice for that purpose."

Were any person to express in a meeting of ordinary Roman Catholics, assembled for the exercise of devotion, that it never formed a portion of any cross at all, and that it was but a piece of ordinary wood, and an imposture, he would most probably have been lynched, or at least held up to infamy as an infidel of the worst description.

It may rightly be said that anyone holding such views would not attend on such an occasion. As a matter of fact, no unbeliever with a properly shaped head would do so.

It is quite true that persons with a large development of the organ of Faith are apt to adopt extravagant ideas and convictions of a religious nature, and to be seers of visions. This latter liability we have occasionally been able to predicate from the organisation. But very fully developed organs, particularly in the region where Faith lies, are usually the result of scrofulous action in the brain, so that such organs, when extremely large, never are in a perfectly healthy condition.

The liability to vision seeing and to dreaming of this nature is, in probably every case, a consequence of scrofulous action in one or more organs of the speculative class. A well-known astrologer and spiritualist in London had a head of this visionary type. The late Dr. Donovan once met a gentleman in Sheffield with exactly such a head. In course of conversation with him, he "felt his pulse" on the subject of astrology and spiritualism, and found him to be the counterpart, mentally speaking, of his friend the London *seer*, whom the country *seer* had never seen.

Faith, then, like other mental faculties, may be in some persons either too large or too small. It is like all the other so-called moral faculties, a virtue, not a vice; but

its over-development is just as harmful as its under-development. To claim excessive Faith as a virtue and a sign of goodness is contrary to all phrenological doctrine; and, on the other hand, it is equally unphrenological to condemn the incredulous, even when they carry their incredulity so far as to disbelieve and doubt our own particular and highly respected religious opinions.

Errors can creep into our brains by two means—through over-credulity and under-credulity. Let your faith be based on observation, “And it must follow, as the night the day, thou canst not then be false to any man.”

The weak point in all religions is that too much strain is thrown upon this one faculty. As we have said above, the over-credulous in business and social intercourse is rightly condemned, as also is the under-credulous. Such persons are, as regards the organ of Faith, imperfect. In religion, the over-credulous are praised and rewarded, while the under-credulous are looked upon as unworthy of life in the future, and have often met with violent and premature death in the present.

As we have before observed, excess of any organ cannot be productive of good, as it is contrary to the Phrenological Doctrine of Mind.

Another exemplification of the pleasures of large Faith, and how easily this faculty, when over-developed, is satisfied, and how much it tends to suppress the intellect, as far as the action of the perceptive faculties is concerned, consists in what is commonly called “Spiritualism.”

The Phrenological student should certainly attend a seance, and quietly observe what takes place there.

A number of people, all greedy to believe, sit round a table, in a room more or less darkened, and await for manifestations, when one of the number known to the select as a “medium” will be affected by what is termed

a control. This state is signified by Mr., Mrs., or Miss Jones, Brown, or Robinson going into an apparent trance, and sooner or later waking up and declaring to the faith-excited audience that he or she is not now Jones, Brown, or Robinson, but somebody else recently or long since departed, which statement is accepted by the faithful.

Questions are put to this somebody else, which are answered by the medium. Such answers are accepted, and the faithful are satisfied that some dead person has visited them. The poor intellectual faculties have to stand aside, whilst Faith rules triumphant.

The assembled spiritualists never attempt any intellectual investigation, for such would be considered as implying doubt; and as the assembled are all willing to believe, what need is there for investigation? None at all. They believe, because belief to them is a mental pleasure.

Strange as it may seem, there will often be found amongst many religious bigots only a moderate development of Faith, which appears at first sight to be an anomaly; but, when all things are taken into consideration, it will appear somewhat reasonable. For the most part, the religious bigots have had their religious beliefs instilled into their minds long before their mental powers had anything to do but absorb that which they were taught to accept. Now when such people grow up to the age of intellectual maturity, they are naturally predisposed in favour of certain beliefs, and they are ever liable to reject anything which invades on their pet beliefs. They disbelieve in anything else.

No doubt Self Esteem, or Firmness, aids and abets them in upholding the doctrines of their own religion. Though they are ever ready to disbelieve in all other religions, their own religion is right, so "hands off." You will often hear such people say, "I don't believe in Darwin." Just as if Darwin preached a faith. Or "I

don't believe in Geology ;" or this, "I won't believe in anything that is at all against my faith, my religion."

Moderate Faith is often the chief cause of opposition to new truths.

However paradoxical it may seem, it will be admitted that in most cases it has been the attachment to established faith that has caused a great deal of hostility to discoveries, inventions, and reforms (every new theory will probably abolish some old theory or method); that well-established ideas, opinions, methods, and beliefs have their believers, who are convinced of their truth, who venerate them, and are attached to them accordingly. (That in which a person fully believes is to him an article of faith.)

He who was told that the sun did not move round the earth had the evidence of his senses, and that of his predecessors, to make him attached to his belief that the earth stood still, would not believe in anything that would upset his belief, and he would have died for that belief.

The surgeon who dipped the wounded limb, after amputation, in boiling pitch, or poured hot oil into a gunshot wound, and who was shocked at the attempt to tie up arteries with a bit of silk thread, believed in his mode of procedure, and would have resisted the other to the death.

Some men are so attached to what they have accepted that they will, in some cases, go so far as to part with their lives rather than relinquish their cherished faith.

Let a man possess some cunningly-devised piece of glass or crystal, which he believes to be a diamond, he will hesitate, if his faith is at all moderate, to subject it to many of the simple tests. Let a man possess what he firmly believes to be genuine bank-notes, it will take a great deal of persuasion before he will allow them to be subjected to the scrutiny of an expert. And were anyone to attempt to rob him of his supposed wealth, he

would suffer much before he parted with them to the spoiler.

Hence the heroism of Martyrs, not only towards religion, for, be it remembered, all creeds and causes have their martyrs. It was this attachment to beliefs that caused Harvey, Priestly, Hannemann, Gall, and Spurzhiem to be ridiculed, vilified, and opposed by the incredulous.

There is, however, a blind and bigoted love of opinion, which becomes a part of self, and which is embraced as such by the shallow and selfish opponent of Reform. But even good and enlightened men have strenuously opposed new ideas, methods, and inventions. Many honourable politicians have opposed parliamentary reform and free trade and religious toleration. The late Lord Salisbury, when Lord Cranbourne, resigned his seat in the Cabinet rather than be a party to accepting some harmless clause in an equally harmless Reform Bill. Many of these men acted from prejudiced motives, but with most of them it was, in the first place, a want of a proper development of Faith. Honest and truly religious men have opposed the deductions founded upon the most glaring astronomical and geological observations; and our own Phrenology has been disbelieved in from the same cause that all other innovating truths have been at first despised and rejected—viz., a blind belief in some established fancy, and a want of sufficient faith in order to fairly consider the merits of the principles of some new revelation.

It must be admitted, however, that honest philosophic opponents to scientific, and therefore demonstrable, truths, are very scarce. As for the many, the million, their opinions are worth nothing. Let no one ask, "Do you believe in such and such a theory, doctrine, or science?" The question should be, "Do you understand it?"

SYMPATHY.

By many Phrenologists this faculty has been wrongly called Benevolence, and was supposed to be associated in some way with generosity ; but we deem the proper term to be Sympathy. Sympathy is feeling as others feel, having a sensation or a sentiment, merely because another person has the same or something very similar.

The larger a person's sympathy is, the sooner is he acted upon by first appearances ; the more liable is he to become angry, and, in short, to be and feel towards others as they appear and act towards him. Perhaps the term *co-feelingness* would convey the meaning better than the word Sympathy ; but to co-feel with a sufferer is to sympathise with him.

Large sympathy, together with good Veneration, is essential to the agreeable and pleasant manner that some doctors have the natural power of displaying when attending sick persons. Others have the character of being rough and curt ; and, at one time, this brusque manner was supposed to accompany great medical skill. But, seeing as we do, that this faculty of Sympathy is in no way connected with either perception or reflection—that is to say, is not intellectual in its operation—brusque manners can in no way be indicative of cleverness ; so that, other conditions being equal, the soothing, pleasant-mannered doctor is ever more likely to succeed in gaining the confidence of his patients than his brusque, ill-mannered, unsympathetic confrere, who

on this account labours under every disadvantage when in attendance on those requiring his medical skill.

Some doctors, who are not naturally sympathetic, are apt to adopt certain stereotyped compassionate expressions when interviewing their patients; such for instance, as "Well, how are we to-day?" "Dear me?" "Ah, yes, it must be very painful," etc., etc.; but this artificial sympathy never has the same effect on the minds of the patients as the genuine, true, natural, spontaneous sympathy which exhibits itself in so many ways, not alone in words, but in manner and modes not easily explained.



SYMPATHY.

As a rule, the power of sympathy is stronger in women than in men, but, for all that, great mistakes are often made through the assumption that any woman is by nature befitted to become a nurse, or that a woman who naturally dislikes attending on invalids must therefore be bad in other respects. Both assumptions are unphrenological.

This disregard or ignorance of innate mental aptitude has caused many young women to adopt nursing as a profession, when it would have been to their and other people's advantage had they devoted their time to some other calling. Women, with small Sympathy, though they may be good in many other respects, are not only unfitted for the profession of doctoring or nursing, but actually dislike all forms of attendance on invalids; and, when circumstances compel them to assist at the bedside of sick relations or friends, they do it either from a sense of duty, submission to the inevitable, a desire to render themselves of importance, interested motives, or love of praise. Such women, where it is possible, are better away from a sick room altogether.

The unsympathetic have often a disquieting effect on invalids, not due to positive defects, but to a negative defect: simply lack of sympathy.

A woman with large sympathy can, for the time being, and without any effort on her part, unconsciously become the suffering one. So much is her Sympathy exercised that she can witness many sights, and fill many offices which would repel and even sicken an unsympathetic woman, and yet experience no revulsion of feeling.

The naturally sympathetic woman does not become so from a process of reasoning, or from conscientious principles, and her sympathy does not spring from what is falsely called, "self-denial;" for in acting in obedience to the stronger motive, it cannot be said that she has denied herself anything in disregarding the pleasures of the weaker motive. Such a person is naturally sympathetic. To be so is to her natural; and therefore easy.

The same argument applies to the woman who is not naturally gifted with strong Sympathy. She is not unsympathetic either from a process of reasoning, from what is called "selfishness," or from a lack of Conscientiousness;

she is simply indifferent to the sufferings of others because the brain is deficient in the faculty of Sympathy.

The fond parent who would unmercifully thrash an erring child, may have Conscientiousness properly developed; but the organ of Sympathy is almost certain to be considerably under par. Those who are incapable of feeling as a child feels are not fitted to correct children. The Spartan father is a man with small Sympathy, whatever his other virtues may be.

This want of sympathy is very often displayed by some few of our judges and our comfortably-off magistrates, who pass severe sentences upon half-starved men and women for stealing food, or attempting to get food by indirect means. They are unable to sympathise with hunger, as they have never suffered hunger; they are unable to co-feel with a feeling they have never experienced. The sensation of repletion they would, no doubt, be able to sympathise with, but hunger, no.

It has been said before that the faculty of Sympathy influences us to feel that which we see others feel.

It is only by Imitation that we do a thing in the manner or style which others do it. When we talk for a while to a deaf person, we continue to speak loudly to the next person we converse with, though we know, intellectually, there is no occasion to do so. This probably results from the unconscious action of Sympathy. By sympathy we enter into the concern of others; we are moved as they are moved; and the sympathetic can never be indifferent spectators to any form of suffering inflicted on fellow-creatures, or, in fact, upon any form of animal life.

The practical jokers are usually persons with small Sympathy. They greatly enjoy the humorous sides of the jokes; the pain and discomfiture that they have caused others seldom affect them—certainly not at the time, for they are so thoroughly occupied in enjoying the success of

their joke. Perhaps, after their laughter is satisfied, the feeling of sympathy may affect their minds and prompt them to apologise: their faculty of Sympathy being small, it therefore takes a long time to come into action.

The so-called sportsman whose pleasure is to stand at some favoured corner in a preserve and blaze away for hours together at game driven past him, inflicting death and torture on inoffensive animals as a pastime, be such a person ever so high or low in the social scale, reveals an inferior type of character, and especially small Sympathy.

There is a phase of character in some way connected with this faculty which needs investigating by Phrenologists; that is, the extreme sympathy that some people feel towards the lower animals, horses and dogs in particular, yet exhibiting no such tender feeling towards their own fellow-creatures who need sympathy and help, as for instance, half-starved women and children.

Not long ago, a man was summoned for keeping a dog without a licence. His defence was that he saw the dog injured by a cart-wheel and took it home and nursed it. Substantial marks of sympathy flowed to this man from all parts of the kingdom; so much so, that the magistrate considered the man had been amply rewarded, and either returned subscriptions or passed them on to the poor box.

In Reading jail a warder was dismissed for giving a sweet biscuit to a child who was in prison on remand, and who was unable to eat the prison food. Beyond the fact that a question was asked about it in Parliament, we never heard that the public—the well-to-do public—had rewarded him in any way.

The influence of this organ in reference to self-government, inasmuch as it restrains us from inflicting physical pain and mental distress on others, or invites us to do anything to cause pleasure to others, requires to be

further dwelt upon by Phrenologists. The idea that sympathy or pity proceeds from a process of reasoning on one's liability to suffer the ills and accidents that befall others, is erroneous, for this assigns an intellectual process to a non-intellectual, though natural feeling; and can by no means be admitted as a reasonable account of the feeling of Sympathy.

IMITATION.

ALTHOUGH Imitation cannot be classed as one of the intellectual faculties, yet its functions bear so directly upon many intellectual operations, that we may call it one of the necessary factors in a vast number of intellectual processes. The intellectual faculties, both perceptive and reflective, may be said to feed Imitation, by supplying it with information ; and may further be said to obey its suggestions, though it is purely from the perceptive faculties that Imitation is most stimulated.

The power of applying the collected facts, however, must after all be derived from Imitation. Thus Imitation, and most of the intellectual faculties, act and react upon each other ; and become in turn cause and effect.

In some branches of our present system of education, this faculty is much exercised. In some schools of art, for instance, professors are apt to be misled, as regards their pupils' efforts. In Sculpture, and all kindred works of art, the object must be imitated accurately, whether the object to be copied is dead or living. But, in such forms of art as drawing and painting, whether in black and white or in colours, the copying or imitation from the flat of sketches and painting of eminent artists is much to be deprecated.

This absurd way of teaching youth is most noticeable in some Art Galleries, where pupils may be seen earnestly copying pictures, etc. To those pupils who are well endowed with the faculty of Imitation, proficiency in this

operation is soon acquired ; and, from the manner in which the work is performed, favourable predictions of future success are often indulged in, by instructors and friends of such imitative pupils. But when these successful imitators have to work from nature ; when they are, as it were, thrown upon their own resources, and find it necessary to use those intellectual faculties, which, in the process of copying have not been fairly exercised, or have not had their fair share of training, it is then that innate deficiencies are often exposed, and consequently such imitators often disappear from the world of art.



IMITATION.

In all art of a decorative nature, it has been maintained by some high authorities that Imitation is not of so much importance ; for the reason, it is said, that nature need not here be followed with that degree of accuracy which some other branches of art demand. There should be, as many of these authorities explain, a breaking away, a playing with nature, a distortion in accordance with circumstances. In

executing such work, faculties other than Imitation will have to be called into action ; as, for instance, Ideality, Congruity, Locality, Order, etc.

Bearing this in mind, Phrenologists will be forced to admit that owing to excessive Imitation, Japanese art cannot be of a very high order. It is all very beautiful of its kind, but the Imitations are too accurate ; there is no imagination or Ideality ; and therefore Japanese talent, in this respect, is inferior to that of most European decorative artists, who, when occasions demand, can easily and gracefully break away from nature, and enlist in their work many other faculties. Japanese artists thus display their lack of Ideality, and are compelled to rest almost entirely upon Imitation and the perceptive faculties.

All their works fall short of William Morris's idea of true decorative art, viz., that there should not be a slavish imitation of nature, but only sufficient to create recognition. The Japanese paintings of all works of nature, of all objects, are so accurate in every detail, that after a time the mind tires of them. There is a want about them, and that want is mainly due to the absence of Ideality ; or, in other words, imagination, and of course an excess of Imitation.

When the action of this faculty of Imitation is better understood, it will become obvious to the phrenological student that it must exercise both directly and indirectly an important influence in all branches of art ; but, as it is a separate and independent faculty of the mind, its influence should not be too apparent ; it should not be the all-important feature of any work of art.

It is in the theatrical profession where the action, effect, and influence of this faculty can be more closely and interestingly studied. For here it must, of all things, be the leading feature—though in good acting, not the only feature—because it is of the utmost necessity to the first-

class actor to have the assistance of many other of the mental faculties, which it will be possible to explain.

Taking, then, Imitation as the all-important faculty in the mental outfit of an actor, by the amount of assistance it receives from the other faculties, the members of the theatrical profession can, to a certain extent, be classified.

They may roughly be divided into three classes :—

Firstly. Imitation well supported by other faculties.

Secondly. Imitation only.

Thirdly. Imitation almost entirely absent irrespective of other qualifications.

The first in consideration, class number one, are the true actors, the dramatic artists. With these, Imitation is, of course, the principal faculty ; but other brain gifts are close at hand to render assistance to the leading feature, Imitation. It is more or less helped by such animal faculties as Aggressive Energy or Destructiveness, to give energy, force, dash, fire, etc. ; by Secretiveness, to control the features ; then such moral faculties as Firmness, Love of Approbation, Sympathy, and Ideality ; and with all these, many of the faculties of the intellect, such as Intuition, Congruity, Locality, Time, Language, etc.

Good actors must be able to act or impersonate the heavy and the light, the active and the passive. They must be able to throw themselves into sympathy with the style of the play ; and the particular character to be rendered. They must have such an amount of sympathy as to enable them, as it were, to sink their own identity, and become, for brief moments, somebody else. And not only that ; Ideality must so far assist them as to enable them on reading a play to create a certain character in their own imaginations and then to imitate, on the stage, what they have conceived such a character would do in real life. Only that the dramatic artist must of necessity exaggerate to a certain extent.

Then, again, the dramatic artist must support and assist those with whom he or she is acting. A good actor should also have an instinctive sense of the importance of relative positions; how and where to stand, sit, recline, fall, etc., not only in relation to the other actors on the stage, but as regards the audience.

As regards Intuition, all emotion, whether facially or physically expressed, should be in accordance with the sentiment of the play, and the feeling to be expressed.

As regards the faculty of Time, it has an important bearing, for contortions, expressions, and words spoken, must be done in the exact time, not only as regards the other actors, but also as regards the audience.

Then again the effort to please and excite the admiration of the audience must be ever present in the actor's mind.

At the same time this faculty, which Phrenologists have named Love of Approbation, should not be so large as to be too apparent; but there must be good Love of Approbation, for, if there is a disregard for praise on the part of an actor, the audience may think that they are ignored.

Here, then, enough has been said to show that in stage acting many of the faculties of the mind—animal, moral, and intellectual—are necessary adjuncts in order to obtain perfection.

Anyone so endowed, never mind by what means he or she may have entered the profession, must of necessity be successful. Starting in their career, with the innate power of good acting, they need but little instruction in deportment and elocution, because they intuitively know what to do with their muscular systems, and how to modulate their voices to suit the required conditions. Hence they can always be relied upon to take a part in any new work; because, after reading a play, they can grasp the plot and readily take any part that may be assigned to them.

Again, they are capable of giving fresh and often improved rendering to some particular characters in well established plays. Their new rendering is liable to be condemned at first by other professionals and old playgoers, because "Allington," or "Ballington," "Mrs. C.," or "Amy D.," did not perform the part in that way; but, after a time, their rendering is accepted, and they then become models for the younger unoriginal members of the profession to study from.

Such are the true dramatic artists. They are able to stage a play or render a part; not from the way they have seen other actors act it, but from what they have been able to create from their own imaginations. They can conceive or evolve from their own thoughts any particular part or character; and then, on the stage, imitate what they have designed. Such members of the profession are usually called "Stars," they should more correctly be called "Suns," as they shine from their own light.

Next to the above come the *second class*—the pure imitators, the copyists, the mimics. They possess plenty of Imitation; but little else. They lack a proper endowment of such faculties as Sympathy, Ideality, and Intuition; the consequence is that they cannot be relied upon for any originality. They are unable to lift their minds away from what they have actually seen others do.

Consequently, without the aid of their Imitation, they are unable to create in their own minds how a particular part should be acted. They have not the faintest idea within themselves what to do, or how to do it, what tone of voice, or form of gesticulation to assume or affect, in order to produce the right effect. If asked why they perform any particular character in any particular way, they will at once refer you to some leading actor, either of the past or in the present; and justify themselves accordingly.

From the study of any particular work they are unable

to conceive for themselves how any leading part should be performed.

They are nearly always great condemners of any form of innovation. As they have seen any special part acted by some leading actor of their time, that is the correct way; and so it must thus be acted.

Of course such members of the profession must be rated second-class only in various degrees of proportion.

They find very useful places in secondary companies, and, in a commercial sense, they are essential to the profession; but they never come permanently to the front from their own originality.

They may truly be said to be "Moons" of the theatrical profession, as they shine only by reflected light.

It must not be assumed, from what has been said of the second class, that all actors and actresses, who may be found in secondary and provincial companies, are necessarily of the second class. Many of them have the qualities necessary to first-class acting, and they will come to the front; but even the most talented must go through a certain time of servitude. Their work meanwhile is part of their probation, through which all should pass in their march to success.

The next and third class are those who may possess many of the physical and mental qualifications essential to success; but who are utterly destitute of the main and all important qualification to good acting—viz., the power of Imitation. In other words, they have small Imitation.

The consequence is that on the stage they are unable to act; they simply perform; and their performance has all the appearance of having been learned. They are stiff and awkward. They usually have a fixed and limited resource in their effort to throw expression into their voices, and in their mode of gesticulation; and these are only mechanically executed. They have but an acquired style,

which may in some way reflect their master's instructions ; but nothing more, and in no way does it accord with the passion or emotion to be expressed. They can perform what they have been taught to do, and no more. They are entirely without any professional resources ; in fact, perfect sticks. They may make a mark when the character or part they are personating coincides with their own ; never otherwise. They enter the profession from various causes. Frequently they are the relatives of some successful actors or actresses. They may possess good physique, or great facial beauty, may have good singing voices, or be good dancers. But, whatever gifts they have to recommend them to the public favour, the power of Imitation is not one of them.

Here is the case very well described in an article in *Truth*, headed "Decline of Acting." The editor says: "To come to acting, the crying evil of the present day is the question of '*temperament*.' An actor's or actress's proudest possession is '*temperament*.' It seems as a cloak to incompetence ; it is a showy mask to blind the eyes of the audience to the actor's ignorance of his or her part. Instead of trying to show his or her versatility, the temperament advocate will only attempt, that is, display this much vaunted '*personality*.'

"It kills good acting, because the actor becomes content to rely for his or her effect on some personal tricks, intonation, or peculiarity, and the public, I regret to say, give this sorry device the warmest encouragement."

Here this able and accomplished editor deems it advisable not to clearly state the case, and is therefore compelled to coin an expression in order to convey his meaning to his readers. What he good naturedly calls "temperament," a Phrenologist would be inclined to describe as a mental weakness, due to the faculty of Imitation not being as large as it should be, in order to make either a man

or a woman a really good actor. Some members of the profession who have obtained their position by other aids than those of good powers of Imitation find it easier when performing a part to be themselves rather than imitate the character they are supposed to render; and so Jones becomes to realise the fact that the public are as just as well pleased with him as Mr. Jones as they would be if he vainly endeavoured to act the part of Captain this or Colonel that.

Hence it is that he is puffed up with the idea that he is a good actor, when all the time he has been simply walking through the part he is supposed to act. Whereas, in a man or woman who has good powers of Imitation, he or she builds up his or her ideal, and acts that part and no other. He or she does so not from a process of reasoning; but because it is easier for them to act a part whilst on the stage than to be himself or herself.

There is another motive which induces many men and women to force themselves on to the stage; and that is the promptings of Love of Approbation. Many of them simply thirst for public praise, for notoriety.

Apart from Imitation, excessive Love of Approbation is detrimental to good acting, as the victim to this all-absorbing desire for praise often commits the fault of paying far too much attention to the audience; and, in consequence, is liable to neglect those with whom he or she may be acting. Every actor or actress should love praise, and should ever be mindful of the source from whence the applause is to come; but it should not be too noticeable.

Praise should be the great stimulant to all members of the profession; and all those who aspire to tread the boards should have just enough of Love of Approbation to enable them to fully appreciate the value of applause, as a just and fair reward for their efforts to please. But where there is all "Love of Approbation," and no "Imitation;"

that is to say, where there exists this insatiable desire for praise, and no power to act, the play-going public are liable to be bored.

The non-imitative members of the profession are difficult to describe by a nickname; but some of them may be likened unto meteorites, or shooting stars. If they do ever shine it is only for a short time; and then they disappear.

Then we have those who shine when acting privately before a number of personal acquaintances and friends; and who, when their success in this line induces them to face an audience, of which they know nothing, frequently collapse.

Let us point out, before leaving the theatrical phase of Imitation, that there are many play-goers who entirely fail to discriminate between acting and performing. When we hear of an actor, who in his part, drinks a real cup of coffee, and eats a real egg and real bread and butter; with whatever grace and freedom he may do these things, it cannot be called acting. It is essentially a performance. True acting must be *Imitation*. Any attempt at reality changes acting into a performance. Both the profession and the play-goers must never fail to bear this in mind.

Character sketch of L.E.H., aged one year and ten months, who had appeared, or was about to appear, in public as a juvenile actress.

“This is a remarkable case of precociousness in some of the mental faculties, if not in the whole brain. Imitation is the faculty in which this state is most obvious; but it probably exists, though not so apparent in the organs which lie in the same region as Imitation—that is, in the reasoning organs Comparison and Causality, as also Congruity, which some Phrenologists wrongly name Wit—and in the organs of Ideality or Imagination.”

“It is, however, with the faculty of Imitation which is so

remarkably active, which I have to deal. It is certainly the primary source of this child's talents, if such they can properly be called ; for I look upon it as misfortune. It is associated, in this case, with a powerful intellectual organisation of the speculative or reflective kind. In children there can be no acting talent except from Imitation. Hence it is a form of mechanical mimicry, as it is in many adult actors—the real original actor being a rare specimen.

“As this child advances in age she will evince great powers of humour, of criticism, wit, argument, and imagination, that is, if she live, which is very doubtful ; unless she be treated as a child in diet, dress, and general management. I would here observe that the half-naked state in which I have seen her—adopted I am told, on the plea that it will make her hardy—is eminently calculated to kill her ; and very speedily too. If, indeed, she were destined to go naked as she grows up, there may be some reason in keeping her almost naked now. This, however, is not intended ; on the contrary, she will, in all probability, have more petticoats and other coats tied about her than she can conveniently carry (and will perspire as she moves) in order to be in the fashion.

“The gardener who would expose young plants to cold air, such plants being designed for a hot-house existence, would show little knowledge of his art. According to this plan the hen that covers her young ones with her wings when the air is cool is a foolish mother. Thousands of children are killed every year from this *hardy* making idea of ignorant parents. In the dieting of children the work of murder goes on flourishingly. Are young horses, dogs, etc., made to feed with, and as, old ones ? Assuredly not.

“If she survive English dressing, or rather nakedness, English feeding, and mental precociousness, and early pressure, she will be remarkably clever. But if she be made to exhibit her remarkable endowments in public ; and,

if her extraordinary verbal memory be availed of in this way, she will either fill an early grave, or live to be mentally imbecile.

“I cannot say that certainly such results will follow ; but such is my opinion.

“Whether or not the public will sanction so unprecedented an appearance on the stage is a separate question.”

Although the faculty of Imitation has a most important bearing on all things connected with the theatrical profession, yet it is not always on the stage that there will be found the best acting. A great deal of it is to be met with in private life, in people too who have no desire to take part in any theatrical performance, or who would dread the idea of going on the stage. Yet such folk are never off the stage. To them all the world's a stage, and, such men and women merely players. Again, it often takes the form of affectation ; and this phase of Imitation, be it remembered, is not confined to the fair sex. There is a kind of affectation adopted by some members of certain professions ; most marked amongst some clergymen and young military men.

There is a lot of acting going on in front of a church altar. Much of it is to be seen and heard from the pulpit. Listen to the voice ; and watch the facial contortions of some members of the clerical profession, when they are offering up prayers before the altar, for, or speaking to, their dearly beloved brethren from the pulpit. Then hear their tone of voice on other occasions, when giving orders to one of their servants, or disputing the item of a bill with one of their dearly beloved brethren in shop or counting-house. They are in most cases under the influence of “Imitation,” and perhaps “Sympathy,” when in church. But Imitation is not much in evidence on other occasions. It is reality then.

Some military men have two distinct methods or styles of

intonation ; one for their own professional acquaintances, the other for common place civilians.

Perhaps the most apparent form of affectation is to be met with amongst some young women who have been governesses, in some families whose wealth and social rank have excited their envy and admiration. When these young women return to the bosom of their families, they unconsciously imitate by tone and gesture the voices and manners of those whom they secretly admire.

But, if Imitation leads to affectation, it also leads to very many advantages, as Imitation, acting in conjunction with Ideality, has an upward and elevating tendency, and induces to improvement. Those who associate with people better educated—that is, more cultivated than themselves—would naturally desire to imitate, to copy, and to follow in the direction of better influences.

When, however, Imitation is associated with small Ideality, small Self Esteem, and a low moral organisation in general, the combination is very unfortunate ; and the result is a tendency to imitate and to yield to the influences of people still lower down. Happily such cases are rare ; but they exist.

IDEALITY.

IN a critique on one of Anthony Trollope's Novels in the *Times* of December 25th, 1863, the critic says :—

“ He never soars very high, nor dips very deep, but he hardly ever disappoints. We can always rely on him for a good story, well sustained, full of life, and not deficient in ideas.

“ In one respect he reminds us more than any other writer of Defoe. It is a common-place criticism that Defoe wanted imagination—that there never was so great a writer of fiction who so palpably displayed such deficiency. It would be difficult to define what is meant by this, because nobody has yet been able to define what is meant by imagination.

“ Imagination is the ‘ terra incognita ’ of the mind. One metaphysician describes it as memory, another as reason, another as passion, a fourth a combination of the three.

“ Philosophers cannot agree as to its nature, and we are not now going to digress into a discussion as to what it really is.”

As to defining a mental Faculty, particularly one whose sphere of operation is so extensive and varied as Imagination (or as it is called in Phrenology, “ Ideality ”), it cannot be done in a few words—dictionary fashion. But it is untruly and flippantly asserted in the above critique, that no one has yet defined and illustrated the functions of this mental power.

Akenside has written a very fine poem on "Imagination ;" and every great poem and work of fiction illustrates its office and its powers. Imagination, or, as some people call it, "Fancy," may be called the wings of the mind. Men in whom these faculties are not sufficiently strong, may be likened to the extinct Dodo ; a bird that could not fly, as its wings were undeveloped, stunted, immature things, that gave no aid in flight.

It would be no easy matter to define the Mechanical faculty ; but its works are everywhere to be seen. So of Imagination, which does not only occupy itself with a certain



IDEALITY.

kind of fiction, but is continually urging the intellect to invent, that is, to find out, improve, adorn, and this in every department of nature and of daily doings. It is needed in even the humblest handicraft ; and, where it is active, it never fails to make the man who is influenced by it, more clever, inventive, and ingenious than could be another man, alike in all other respects, but in this,

“*Cæteris paribus.*” The imaginative person is ever the cleverest. Indeed, there never was, nor can there ever be, a superior orator, writer on any subject, artist or mechanic, who was actually below par in relation to this Faculty.

In Ruskin’s “Modern Painters,” vol. II., there is to be found most valuable writing which admirably serves to render the functions of this faculty more clearly understood than it generally is. But Mr. Ruskin ascribes to Imagination, penetrative, associative, and contemplative power, thus seeming to credit it with offices performed by the Intellectual Faculties; the boundary between which and the region of Imagination is very difficult to delineate.

Certainly, the prophetic faculty (that there is such, with its proper organism there can be no doubt), and that of Imagination, are not identical; though, like the faculties of Time and Tune, it is hard to conceive either acting, the latter in particular, without the co-operation of the other. This faculty of Imagination, or Ideality, Mr. Ruskin thinks is neither to be taught, nor by any effort to be attained, nor by any acuteness of discernment dissected or analysed.

It would seem as if the mental operation of dreaming affords the closest illustration of the offices of Ideality. In such a case, it may be said to exercise preternatural power. The intellect of the sleeper and all his feelings hold no communication with the external world. He does not see, hear, know anything passing or existing within a foot of him. The knife of the assassin may be at his throat, the hand of the thief may be rifling his pocket, and he utterly unconscious of such doings; yet, at the same moment, he may be conscious of being a thousand miles away, up and active, fighting, speechifying, conversing, beholding scenes of his youth, or scenes and events never preconceived; may even be certain that he sees, hears, knows, things having no existence, and suggested and placed before him by his only

working faculty, Imagination or Ideality. Nay, he may experience vividly various emotions—love, anger, fear, pride, shame, indignation—and all this under the powerful influence of the enchanter, Imagination or Ideality, which arbitrarily, irresistibly, makes him for the time her slave.

From such scenes the sleeper may wake in an ecstasy of delight, or in an agony of terror—bathed in perspiration or trembling with fear, grief, remorse, etc.

Ideality seems to produce the effort to ascend; and to avoid retrogression and degeneration.

It is probable that the same organ does not operate in what is called poetry and in mechanics. Inventors in mechanics have a large region of Ideality as shown frequently by the shape of their heads.

There are possibly two primitive Faculties to which the term Ideality may be given. The Ideality of poetry and literature may be different from the Ideality of invention and mechanical improvement.

By the proper use of the perceptive faculties we see things as they are; when Imagination lends its aid, we see (conceive) things to be in states in which we do not ordinarily see them. In other words, we see things by the mind's eye. We abstract our attention from that which is before us; and we supply its place with ideal things. This, to some extent, would be the analysis of all artistic and mechanical improvement.

People with very dull imagination, or more correctly speaking, with small Ideality, never idealize; that which is before them they may see, but they are incapable of representing to themselves any improvement or alteration for either better or worse; they are unable to lift the mind from the object before them. As mechanics they never suggest an improvement in any piece of machinery, with, or upon, which they work, or what is placed before them.

They are willing to do their best with the appliance as it is, but an improvement never suggests itself to their minds; whilst, on the contrary, mechanics with good Ideality are never satisfied with any piece of mechanism; after they have become acquainted with its construction and its capabilities, an improvement, or radical alteration, always suggests itself to them.

Many so-called inventors have at first received their ideas from some suggested alterations or improvement, on the part of some innocent workmen, who have had this faculty of Ideality well developed.

Men with a good share of perceptive ability, yet defective in Ideality, are very useful in all executive positions; they well understand all the details of the work that is immediately under their vision. They may be described as Greyhound men—all very well as long as they have the object in view. They are ever ready to oppose innovations, or any radical change. Perhaps this is more marked in engineering works than in most other employments, as here, invention, owing to commercial necessity, can never be at rest.

They are satisfied with what they know, with what they use, with that which they can comprehend, because it is, so to speak, under their very noses. It is a mistake that is very often made, when such men are consulted as to the advisability of adopting some new machine as a substitute for that which they are familiar with.

“Let well alone,” and such like terms are their continual cry; for they can realise things only as they are, not as they ought to be.

These smart executive men with but a limited share of Ideality, have opposed every change until circumstances have compelled them to use the new machine; but when they have accepted the improvement, they become its firm supporters and advocates. When again the restless inventor produces something else, then the small Ideality men are

once more up in arms against the innovation, firmly supporting that which they opposed only a few years previously.

The Duke of Wellington opposed the introduction of the percussion cap as a substitute for the flint lock. And in the memory of many, another general, of more exalted social position, opposed the introduction of the breech-loading rifle and cannon. Lord Kelvin's system of taking deep sea soundings with steel wire instead of the good old rope, met with similar opposition by some of the authorities in the Royal Navy.

The effects of very small Ideality, coupled with large Concentrativeness, so marked a combination in many of the Oriental races, is noticed in the tenacity with which they adhere to old modes and customs. In some parts of Asia, far removed from Western influence, there are implements in use now which have been used from time immemorial.

There are some talented men with large Ideality to be met with in many of the professions, who have executive ability and industry, but who are so unfortunately constituted as to be always at work on things nobody wants; things that are not necessary, that have no practical application. If artists, they paint pictures too large for private houses, and subjects not suitable for public galleries, and yet display considerable originality of ideas. Such men are to be met with in every branch of art. They are generally failures.

There are certain occupations and hobbies which may be said to be opposed to Ideality. Take, for instance, the Antiquarian, the Geologist, the Conchologist, and other branches of Natural History. In all these pursuits the operator or the expert must keep his eyes fixed on objects, and thereby prevent his mind from attempting flights of the imagination.

There are certain names which authors have used in

order to suggest to their readers characters who may be said to be the antitheses of Ideality. For instance, Dryasdust, Mr. Gradgrind, etc.

In some minds Ideality seems to operate in the waking hours, as in others during sleep; in either state it is this faculty that brings to the mind that which is not physically seen, felt, heard or suggested, by outward occurrences. Hence the artist, the mechanic, the poet, the novelist, the musician, etc., can shut their physical eye or eyes, and open those of imagination; and call before them things and ideas, which the eye has not seen nor the ear has heard, and then record that to which Ideality has given birth.

There is a quality of brain, together with a combination of the mental faculties, of which Ideality is the leading feature, that affects some amiable and inoffensive individuals, who earn their living, mix in society, and who, therefore, cannot be said to be insane, but, who occasionally, and sometimes continually, see visions; whose organs of Ideality are so abnormally developed as to be mainly instrumental in cheating them in their waking hours, just as ordinary people are cheated in sleep by dreams. Such persons are seers of brain-found objects, what they actually see being to them certainties.

This kind of monomania is seen in its most offensive and aggravated forms amongst some inmates of lunatic asylums. It is in those persons who are far from insane, in other respects, that the constant vision seer is occasionally met with.

In such cases the malady is usually confined to a few organs: more frequently to Ideality, Veneration, and Faith. In all such cases it is highly probable that Self Esteem is more than commonly active.

This certainly was the case with William Blake, whose life has been admirably written by the late Alexander Gilchrist, a barrister. Blake was a vision seer; and, having

the intellectual faculties of Form, Size, and Individuality well developed, he was able to accurately sketch the objects that infested his brain. Though eccentric in many ways, he was not fanatical in religious matters; nor did the prophetic faculty appear in him to be in any sense active. He was very independent, and in manner proud. He toadied to no one; he stood erect in his poverty, and scorned to stoop or fawn.

Many called him "mad Blake." Certainly, he was not perfectly sane; nor can any vision seer be so. His mental flights went so far, and no further. Many of his drawings were attempts to give shape and proportionate size to the objects that appeared to him in his visions.

"The spirit that visited Blake's imagination," says John Varley, "was in such a figure as he never anticipated, in an insect (namely, with a sort of human face and head). As I was anxious to make the most correct investigation in my power of the truth of these visions, on hearing of his vision of a flea, I asked Blake if he could draw me a resemblance of what he saw. He instantly said, 'I see him now before me.' I gave him a paper and pencil with which he drew the portrait. I felt convinced, by his mode of proceeding, that he had a real image before him; for he left off and began on another part of the paper, to make a separate drawing of the mouth of a flea, which the spirit having opened, he was prevented from proceeding with the sketch till he (the spirit) had closed it.

"During the time occupied in completing the drawing, the flea told him that all fleas were inhabited by the souls of men, who were bloodthirsty to excess, and were therefore confined to the size and forms of insects. Otherwise, were he, the flea, the size of a horse, he would depopulate a great portion of the country."

According to Blake's explanation he saw spiritual appearances by the exercise of a special faculty—that of

Imagination, or, as we term it, "Ideality," using the words in their unusual but true sense—a faculty which busies itself with subtle realities, not with fiction.

Blake objected to Shakespeare's lines :—

" And gives to airy nothing
A local habitation and a name."

He said that things of imagination were as much realities as gross and tangible facts. He would say to his artist friends, "You can see what I can—if you choose." To one artist he said, "You have only to work up imagination to the state of vision, and the thing is done."

Such was Blake's disease; that of a particular kind affecting one or two organs which played these tricks on him at times. Blake's visions began in childhood at Peckham Rye. He saw a tree filled with angels, with wings bespangling every bough, like stars. He narrowly escaped a thrashing from his father for telling such lies. Blake had what may be termed an abnormal development of Ideality, probably due to scrofula affecting that part of the brain.

This power, which Blake had in an excited and uncontrollable state, must be possessed by all workers, in a more or less active condition, who have any pretensions to either Architectural, Artistic, Literary, Mechanical, or Musical originality.

Ideality, and not necessity, may truly be said to be the mother of invention. In other branches of arts and crafts the term invention is not strictly correct; other terms are employed, as, for instance, composition of music. At the same time, there are musical composers who have no originality; they follow, that is, imitate other composers whose powers of origination have formed a school. Ideality originates, Imitation follows in the wake.

THE INTELLECTUAL FACULTIES

Introduction

Individuality

Form

Size

Weight

Colour

Order, or Regularity

Number, or Quantity

Eventuality

Locality

Time

Tune

Language

Memory

INTRODUCTION TO THE INTELLECTUAL FACULTIES.

THE late Dr. Donovan was not long a professed Phrenologist before he saw how likely the public were to be led astray by foreheads that are usually represented as admirable specimens, such as Bacon's and Melancthon's, in most of the Phrenological books. In his lectures and private teachings, he always dwelt specially on the evil consequences of looking on such formation of foreheads as the "beau ideal" of a good intellectual organisation. He who would desire to draw correct inferences as to intellectual ability from the shape of the forehead, must make the upper regions, in which are situated the reflective faculties, of secondary consideration; the more important being the perceptive faculties, which have their seat in the lower part of the frontal lobes.

The amount of their development must naturally tend to affect the formation of the brow, to the examination of which the attention must first be closely directed. With a really good development of the perceptive region no forehead can be said to be small; though the ordinary observer, who looks first and almost exclusively at the reflective region, must deem it to be so; and when the uninitiated talk of "splendid foreheads," "amazingly elevated frontal regions," etc., the true Phrenologist can picture to himself some "wisest fool in Christendom," "some simpleton sage," who will reflect

and idealize; but who will not, because he cannot, observe, but who will *conclude*, but who will not *premise*, because he finds such a mental process difficult.

The class of foreheads here alluded to is numerous, and to be met with in nine-tenths of the impracticable project-mongers to be found in all large commercial centres. Nature, with them, has carefully thumbed in the eyes of the mind, meaning that portion of the brain which in its development gives prominence to the brow; so that the poor reflective faculties were starved almost to death, and imprisoned in "their cloud-capped towers," and seem as if their continual cry was:—

"Let's take a flight towards heaven to-night,
And leave dull earth behind us."

Of these "splendid foreheads" seldom will one be seen of any practical value, whilst there will be found great powers in both men and women who have, what appear to be, low foreheads.

To these facts, and to the ignorance which generally prevails as to the best type of foreheads, Phrenology owes many opponents; and what is still worse, many at one time advocates, who have ceased to value and consequently to pursue the study of Dr. Gall's discoveries, from being so much thrown out in their observations, in consequence of the false estimate which they have ignorantly made as to the practical value of what are termed large and small foreheads, or what may still further be described as lofty and low foreheads.

That type of forehead, which the general run of observers would deem to be of little worth, is really indicative of great practical ability; because it denotes good preceptive faculties, but with moderate reflectives. Now such foreheads are not in reality poorly developed. Darwin's forehead was of this type, so was Gladstone's,

so is Lord Kelvin's, Dr. Russel Wallace's, and that of many other scientific and practical men; so are the foreheads of clever artists, engineers, mechanics, chemists, electricians, naturalists, etc.

If a man be a good observer he can, in most cases, take time for reflection; he can, as it were, beg, borrow, or steal reflections; but observations he must make for himself, and make them as he walks along at every moment through his life, or lose his opportunities for all practical purposes.

For these reasons, a man can well afford to be a moderately slow arriver at conclusions, the result of reflection; whilst he cannot afford to be a slow observer if he wishes to be a practical man. Hence it is, that it is better, for the useful purposes of life, to have good powers of observation, and moderate powers of reflection, than to have ever so large a reflective region with but moderate preceptive powers.

But, in thus doing justice to what are wrongly thought to be mean foreheads, let us not pass by the fact that in the intellectual region, as in other parts of the brain, *size is a measure of power*. Let us not, in forming a correct estimate as to the value of the perceptive, as distinct from the reflective faculties—like

“Captious schoolmen teach their friends to fight:
More anxious to divide them than unite.”

We must, also, not lose sight of the fact that in order to constitute a really fine intellect there must be a well-developed and, of a necessity, a large forehead, both in the upper and lower regions, in the true sense of the term *large*. And let us not forget, if we see so many human specimens who are yet but wild and vague thinkers, that even the advanced systems of class-room

education are by no means calculated to remedy inherent defects in the perceptive faculties. They are, on the contrary, eminently adapted to increase such organic defects during the period of brain growth, by directing the mind to excessive reading and by the undue exercise of verbal memory, in the study of the dead, and even the living, languages.

It is in the physical sciences alone, not as taught from books, but from observation, that the perceptive faculties can find fitting exercise when fully developed; and in these alone have they remedial exercise when naturally weak. Yet to these, not one youth's mind in fifty is properly directed.

When, therefore, we see so many men and women who, with large reflective powers, have never been properly supplied with the *materials for thinking* during the period of their school education, and who, unfortunately for themselves, have not been gifted with sufficient perceptive powers to enable them to cater for themselves, we cannot but regret that the practical teaching of the physical sciences is still so much neglected in all schools and colleges in favour of book education; and that the perceptive faculties have during valuable years been kept docile, in many cases, confined in a species of mental prison.

The various powers of observation cannot be exercised through the medium of printed matter, called a book. Tangible and visible objects are the food from which the perceptive faculties can alone obtain their supply.

Fortunately for the British youth, they, in a sense, rebel against the reflective education forced upon them in their school hours.

Many of them are called idlers, and fail to pass difficult examinations in verbal memory, for the reason that they are ever ready to pay more attention to their out-

door games, through which they obtain the means of exercising a great many of the perceptive faculties.

In teaching practical Phrenology this admonition should be ever kept in mind. In estimating intellectual organisation, give your entire attention, first of all, to the perceptive region, for to the formation of a really good intellect a proper development of these faculties is a *sine quâ non*.

The severe tests in verbal memory to which candidates for the Civil Service and the Army are subjected, as a means of selection, may to a certain extent be necessary; although, after the candidates once enter on their duties, mere verbal memory is not much required, as every department has its books of reference. But when this system is applied to the selection of candidates for Commissions in the Army, it is almost certain that the more studious word learners will be placed at considerable advantage over those who are defective in verbal memory, but in every other respect intellectually fitted for the work required from executive officers.

Why this is the case can be accounted for phrenologically. The youths who are naturally observant are seldom very book-studious. Their perceptive faculties being active, they naturally pay much more attention to external objects round about them. Looking at things and educating themselves in their own way. They often get the character of idlers by their so called teachers; but the intellectual food seeking portions of their brains are never idle. They are only idle when their stupid teachers try to make them concentrate their attention to printed matter and commit words to memory. When the time comes for the verbal memory test they fail. The unobservant verbal memory experts beat them easily.

Can it be wondered at that the majority of observant

young men are carefully weeded out in our present mode of selection. And what is the result? The recent campaign in South Africa has clearly proved to the world that, though the majority of British officers are brave, courageous, enduring, patient, a vast number of them are incompetent on account of their being unobservant. They do not cognise surrounding objects; that is, they pay little or no attention to scouting, are mentally, so to speak, blind-folded.

Many youths who would pay more attention to surrounding objects than to books have failed to pass their examinations. Their superiors in verbal memory have beaten them and are therefore selected. There is nothing for the so-called idler to do but to go to the colonies, because by the time he is a declared failure he is too old to commence afresh.

Lct it not be understood that all successful candidates for commissions in the Army are of the non-observant type. It is quite possible for a youth to have large perceptive faculties and at the same time to be gifted with good verbal memory. But to expect, from our present mode of selection, that men who form the bulk of our officers are intellectually of the military type is absolutely absurd. They are no more of the military type, intellectually speaking, than are the gentlemen who now occupy the different positions in our Civil Service. Both are more or less courageous, brave, enduring, and patient; but these qualities are common to the majority of men of the northern races of Europe and their descendants in the various parts of this earth.

What we wish to impress upon our readers is purely the intellectual side of the case. To learn all the rules and regulations connected with scouting, or to read a book on the subject, will not make a scout. A scout requires to have most of the perceptive faculties well

developed. To observe objects as he passes along, and to remember them and their relative positions.

“When will British officers,” some general said, in a recent despatch from South Africa, “learn to observe?”

The answer is—When you cease to make verbal memory the test of fitness.

The following quotation from the *Times*, 14th February, 1855, referring to the Crimean War, is interesting and instructive:—

“It has been our painful lot to witness more nearly than others; and to obtain more ample information as to the manner in which this war has been conducted. And we do not hesitate to express the opinion that without an entire change of system, without a substitution of youth and energy for age and decrepitude; unless some plan can be hit upon by which merit shall be the only criterion in filling up Civil and Military offices; without, in fact, a complete abandonment of the claims of wealth, family, and interest, in favour of that true nobility which the Hand of God has impressed on the forehead of every man of talent, it is in vain for us to continue the present contest; and better to accept any conditions, however degrading and humiliating, since no degradation and humiliation suffered at the hands of an enemy can exceed those which our own servility and meanness have inflicted or are about to inflict on us.”

We have, to a certain extent, abolished privilege and family for youth and energy; but in changing from one abuse, we have blundered into another. Verbal memory has taken the place of wealth and interest. The question now is what is to take the place of verbal memory; for it is as great a failure, as a means of selection, as wealth and interest.

INDIVIDUALITY.

DR. GALL defined this faculty as the sense of things and the memory of things, the sense of the memory of facts. He also describes it as Educability and Perfectability.

As for the latter terms, they can only be applied to Individuality in their relation to objects. Dr. Brown thought them too comprehensive a definition for that portion of the brain which by some inexplicable manner gives shape to this portion of the forehead. Many modern investigators appear to agree with him.

Its function is to cognise, and retain in its memory all objects, irrespective of size or dimension.

Individuality was the name given to this faculty by Dr. Spurzhiem. It is spoken of by some phrenologists as the central perceptive region. Its locality is well known. The supposed anatomical objection in relation to the frontal sinus is, at present, no concern of the student.

Individuality appears in some way to focus the other perceptive faculties on one particular object at a time. It inwardly impels us to resolve all we see to unity, to make the many into one; and to further separate the one into smaller units of observation—*i.e.* to synthesise and analyse.

The work of the chemist is to obtain other objects from one, and to build up the many into the particular. It is the action of this faculty which leads us to unify a number of similar objects when beyond the range of

detailed inspection. Thus an assemblage of people is a crowd, a mob, a meeting. For the same reason we speak of a number of cattle as a herd, of sheep as a flock, a number of partridges as a covey, of quail as a bevy, and so on.

We call the most complex piece of mechanism an instrument, machine, or engine. By the aid of Individuality we see species in the individual, the general in the particular. This faculty is the great caterer of



INDIVIDUALITY.

the intellect, the *sine quâ non* of all scientific research ; reducing order to plan, phenomena to qualification, varieties to classification, and everything to unity.

That this power of observation does not depend on the strength of the visual organs is certain, for some short-sighted persons have been great notice-takers. Boswell says of Johnson, "He expressed some displeasure at me for not observing sufficiently the objects upon the

road. 'If I had your eyes, sir,' said he, 'I should count the passengers.' It was wonderful how accurate his observation was of visual objects, notwithstanding his imperfect sight."

It must have been Johnson's large Individuality that enabled him to compile his dictionary. Every word in the English language was to him a distinct object, a matter of importance, as worthy of attention to his mind as ordinary literature. Chemists, in relation to matter, resemble Johnson and other dictionarians in their notice of words. The astronomer gives the exterrestrial bodies equally scrupulous attention; each planet, each star, etc., is of equal importance to him. The same may be said of naturalists.

A person with large Individuality notices every object in a group, each feature in a face. He can tell you what kind of eyes, nose, mouth, skin, hair, complexion, distinguishes anyone whom he has noticed; and, as it were, particularises each garment, each button.

It was Darwin's wonderful Individuality which gave the world such treasures, no object being too minute for his untiring observation. His collection of objects was so complete in every detail that reflection and conclusion were to him matters of comparative simplicity.

There are many people with this mental organ but poorly developed, who are apt to ignore the value of detailed observation, and to look upon such matter as unworthy of attention. The following quotation from a critique on Victor Hugo's "Toilers of the Sea," is instructive on this point:—

"M. Hugo's descriptions of nature, however," says the Reviewer, who, no doubt, had small Individuality, "are not in a high style of art, and there are some remarkable defects in them. He does not possess the rare faculty of depicting a scene in a few touches, his descriptive

passages are always prolix, and betray extreme elaboration and effort. He is often over-minute, dwelling with tedious accuracy on particulars that might be better disregarded, and in this way he sometimes inverts the relative importance of different subjects, and breaks the rules of proportion and keeping. He cannot sketch the outline of a cliff without enumerating the lichens upon it. When he alludes to a garden he gives the list of every shrub and flower it contains, and devotes nearly as many pages to an account, exactly in the style of a shipwright, of the materials of a shattered steamer, as he does to his scene of a tempest."

This pre-Raphaelism of the pen was not agreeable to the criticiser who, from a process of introspection, condemned it as useless detail, opposed alike, in his opinion, to good taste and true art.

To some extent the following quotation would go to show that Voltaire had this organ small. Buckle, in writing of him, says:—"Whatever may be thought of the other qualities of Voltaire, it must be allowed that in his intellect everything was on a grand scale. Always prepared for thought, and always ready to generalise, he was averse to the study of individual atoms unless they could be made available for the establishment of some broad principle. Hence his habit of looking at history with a view to the stages through which the country passed, rather than to the character of the men by whom it had been governed."

In some of the writings of Charles Dickens, his power of noticing objects and describing them in detail, often of the most trivial character, is quaint and humorous, and a good specimen of large Individuality. In his "American Notes" he says (the italics are ours):—

"At eight o'clock everybody sat down to *tea, coffee, bread, butter, salmon, shad, liver, steaks, potatoes, pickles,*

ham, chops, black-pudding, and sausages. Some were fond of compounding this variety, and having it all on their plates at once. As each gentleman got through his own personal amount of *tea, coffee, bread, butter, salmon, shad, liver, steaks, potatoes, pickles, ham, chops, black-pudding, and sausages,* he rose up and walked off."

It is true that all this might be conveyed to the reader with fewer words and less detail; but, by so doing, the humorous force of the passage would be lost.

Large Individuality gives the power of taking in, as it were, and also remembering, objects at a glance. Nothing escapes the attention of people so gifted in relation to visible things. It is not here asserted that persons with this faculty but moderately developed do not see objects just as well as other people. What is asserted is that objects are not impressed on the brains of such people. Objects make no impression on them, and therefore they do not remember them.

At the same time it is not asserted that those with large Individuality are necessarily correct observers of objects in all their particular attributes. To note these correctly recourse must be had to the rest of the Perceptive faculties. For instance, large Individuality will not of itself correctly observe or remember the shape of an object; to notice which is the office of that faculty known to phrenologists as "Form." To take cognisance of the size or dimension of any object is the function of the faculty of "Size." To perceive its weight or gravity is the duty of the faculty which we call "Weight;" and so on through the rest of the perceptive faculties, such as Colour, Order, Number, Locality, etc. Individuality simply takes impressions of objects in their totality; takes a broad inventory of all material things, and, whether large or small, they are all of equal importance to this faculty.

The effect of the state of development of Individuality is most noticeable in artists. Some pride themselves in their detailed definitions of every object in their pictures and other works of art ; whilst, on the other hand, there are those artists who speak with contempt of others who minutely depict small objects. The fact is, that they are unable to do that which they so much condemn in others. Their forte is in bold impressions, grand effects, sunrises and sunsets, autumn gold and winter frosts, warmth, distance, glow, etc.

All these things are art of a very high order, and much to be admired. The development of Individuality would therefore in some way point to two distinct schools of art, probably Realistics and Impressionists.

Amongst Japanese painters the effects of large Individuality and Form are most pronounced. William Morris once said that the Japanese were not artists, but naturalists, because they confined their art to the painting of natural objects, such as animals, insects, flowers, trees. They are really object painters, their pictures simply being collections of a number of isolated objects. Every branch, every leaf, every blossom on a tree, is separately and minutely dealt with. If it be a bird, every feather is portrayed ; if a group of birds, every individual bird stands out in complete isolation. If they paint clouds, the sun, the moon, or the stars, it is not the impression of clouds, sun, moon, etc., but in each case the actual thing itself is painted, with well-defined outline.

Beyond a certain distance the power of the eye, as regards objects and their outlines, is limited ; the former disappears into an impression, and the latter is not discernible. The Japanese are naturalistic in their art, because they are wanting in some of the higher faculties of the intellect. They have large Form, large Individuality, and large Imitation. Everything that they paint they

must bring within focal distance and accurately imitate it. However beautiful their art may be in some respects, it lacks imagination, and therefore cannot be art of the highest kind.

Entomology and other kindred studies are the delight of those who have large Individuality. These naturalists describe and classify the most minute insects with as much care and attention as Zoologists would classify and describe the different species of elephants, lions, tigers, bisons, etc.

No youth who is not well gifted with Individuality should be put to any calling connected with Chemistry and Electricity. The latter may be truly said to be the science of detail. The neglect of detail in any branch of Electrical Engineering has been the cause of much failure in the past, and will naturally be so in the future.

Very large Individuality, without a proportionate development of reflective power, and, perhaps, a moderate share of Concentrativeness, seems to be hostile to that repose of the general mind without which there cannot be slow and mature incubation of thought upon either outer objects and questions, or inner ideas.

Large Individuality, by continually admitting new facts, new intellectual visitors, may probably keep the anterior lobe of the brain in agitation, and thereby prevent any one subject being maturely considered, and so stop unconscious cerebration, without which there can be no hatching of mental eggs.

Individuality *at par*, or a little under, seems to be best for profitable thought, deliberation—that is, mental digestion.

Professor Kennedy says, in the James Forrest Lecture, May, 1896 :—

“The story is familiar of how Robert Houdin had so trained his faculty of general observation, that one

look at a shop window would impress its contents on his mind more vividly and accurately than ten minutes of hard looking would do in the case of an ordinary man. The average man does not naturally, and at once, see accurately the simplest thing that is before the eyes. One has to look, to exercise conscious mental effort, as well as merely to see; and we all of us require to be taught how to look, even in these most simple matters; and when the enforced looking has to be done at exactly a particular time, and no other, the average man is apt to find the whole process an intolerable burden, all the more because he is inclined to despise the work as being too childish even for consideration at the very time when he is failing to carry it out."

Here anyone at all acquainted with Phrenology would have said of Robert Houdin, not that he had so *trained his faculties of general* observation, but that he was so gifted with powers of general observation, due in a great measure to large Individuality. And further on, instead of the term the *ordinary mind*, the expression *those not gifted with a good share of Individuality* should have been employed.

Gladstone had large Individuality. In John Bright it was small. Bearing this in mind, the following quotation from a speech by the latter will be found instructive:—

"Gladstone goes coasting along, turning up every creek and exploring it to its source before he can proceed on his way; but I have no talent for detail. I hold my course from headland to headland through the great sea."

In relation to this faculty, the late Dr. Donovan made certain observations which he considered were of importance, and hoped would be further investigated. They are referred to in the chapter devoted to Intuition.

Character sketch of a lady with small Individuality.

“This is not a head from which it is easy to infer character. It is not easy to conceive or resolve the items into a sum total, an individual *one* similar to other *ones*. This lady’s character is her own, hers *per se*. She is not one of a class, as most women are. She is ‘herself alone;’ and a self which, as I have said, it is difficult to define in ordinary language. That in the main she is very good I see no reason to doubt—quite the contrary. The failing point in her organisation is in the organ whose function it is to group the many into one, to totalise, individualise, collect into a whole various component parts.

“It would require an *essay* to illustrate and illuminate, so to speak, this defect. It is often seen in the female organisation; hence the rare occurrence of scientific talent in women, or of liking for natural history. The faculty referred to is termed Individuality, but very few persons understand its functions. It is that without a fair share of which practicability of intellect is seldom seen.

“I have known ladies of high rank who liked manual occupation, who made pastry, and such like, and who deemed no object, however trifling, unworthy of attention; ladies who knew practically every object within their sphere of observation; female Solomons as regards their knowledge of objects from the cedar to the hyssop, whose eyes were at once microscopic, telescopic, and macrocosmic, and whose *fingers* seemed to have intellect and to love action. So it is not necessity that causes the working talent in woman, but a natural love of practical *doing*, not impractical thinking and feeling.

“What I fear in this case is that there is more love of thought than of action, more determination cloudward than what may be called houseward. If so, there is no help for it; nature is despotic. Still, the organisation is of a very refined and elevated kind. It is not that which

a poor man's wife should have. Its sphere is on a higher plane. In it there is no coarseness, no discordant strings, so to speak. It indicates refinement and entire freedom from ungentle quality, from undue pride, and, of course, from undue self-love, not to speak of selfishness. It is free from undue desire of praise, and, of course, from vanity. None of the affections are too strong, none defective. In short, the elements of good are in the ascendant, subject to the moulding and strengthening influences of the right sort of *other self*. Such a mind may be cultivated to a high pitch.

"The head is rather too much of the literary type. It is such a type that would lead a woman to think that to be or do anything she must write—a great, often a fatal, error.

"Story-spinning ladies are numerous, and, but too often, useless. They had better spin flax. To do, not to say; to work for and in the hive, not merely to flutter on flowers, is woman's true mission.

"This lady has energy enough. In her family temperance in diet, etc., prevail, and it may have for generations been gentle and refined. She needs the society of a sound-thinking female friend. The less literary trash she reads the better. Sensational novels are d—nation novels."

An Organisation with Small Perceptives.

"This organisation wants but a little to entitle it to a place in the first class. But that little is very important, and for want of it the mind labours under many disadvantages. The defect referred to is a deficiency in the organs of the perceptive, or observing, faculties.

"It has been justly remarked by Lord Bacon that 'he who cannot contract the sight of his mind, as well as disperse and dilate it, wanteth a great faculty.'

"Technically speaking, this gentleman's Individuality

is weak, and therefore *he* cannot contract the sight of his mind, though, in consequence of his large reflective organs, he can very much dilate. Thus he wants observing power, though he has an affluence of reflective. He is consequently meditative, and, having large Ideality, is imaginative, and prone to build castles in fancy land. His, therefore, is the speculative, not the practical, quality of mind.

“If I err not, he is poetically inclined, and fond of reading much more than observing; more given to the contemplating of theories than to the observation of facts. This may be called a mental disease, or, at least, a defect of the most serious kind, for it is hostile to practical ability, and productive of intellectual laziness in reference to the more ordinary, necessary, and valuable occupations of the intellect.

“The remedies calculated to repair such a defect are much more easily prescribed than taken, and they are such as the speculative mind is least disposed to adopt. Of himself, this gentleman would not persevere in the course of intellectual exercises which I would point out to him, even if his position in life admitted of his adopting them.

“He ought to go through a course of bodily exercises, ought to study Chemistry and Geology, and, in short, go through a regular process of what may be called perceptive education.

“Of his moral character I entertain the highest opinion, so far as integrity is concerned.”

A character sketch of a gentleman who had large Individuality, together with the other perceptive faculties being well developed, and at the same time rather moderate reflectives.

“In this head the specially observing faculties have

their organs very well developed, so much so as to give this gentleman what may be termed microscopic powers of perception in relation to external objects. He has extraordinary capacities in this respect; from a mite to a mountain he practically sees everything. 'He is of observation all compact,' is a matter of fact man. Dreams, visions, ideas, suppositions, and speculations are not for him. 'Is it a fact? Can it be seen, heard, felt, moved?' These are his replies, in the form of questions, to all statements of what is or may be or is possible to be done. He still repeats, 'Is it a fact? Show it. Prove it.' He is a very greyhound in the pursuit of facts—*i.e.* of objects, their appearance, actions, relations, etc.

"Much depth of reflective power has not been given to him. That which he can do he does quickly. Into deep water (so to speak) he cannot dive, however rapidly he may be able to swim upon the surface.

"He has a specialty intellect, good in one class of operations, and this class is objective, such as the finer mechanics of the natural sciences, such as geology, chemistry, and physical geography, providing there are no problems involved, for he is not reflective. He is very cautious, and does not rush to conclusions, but ascertains truths experimentally, and therefore circumspectly. Honest he is, but not apt to trust others, on account of his slackness in Faith. It would be no easy matter to cheat him. He is too keen-sighted and careful not to take every precaution against all sorts of dangers. Wild or exalted ideas on religion, or spiritualism, he is not disposed to adopt. In short, he is a man of facts, of things demonstrable, not speculative ideas."

FORM.

WHETHER the term "Form" is strictly correct as a name for this faculty cannot now be entertained. It would appear that amongst artists, and art connoisseurs, the word has more reference to style, or finish, than to the correctness in outline of objects. Its function, however, is, to observe and remember the formation, the outline or shape of any object whatsoever either living or dead. Whether this attribute of all things be expressed, by the artist, directly with the fingers or indirectly through the medium of a brush, or pencil on a flat surface, cut into metal, carved into wood, or modelled in any soft material, or shaped from a stone block with chisel and mallet, this faculty must ever be the leading feature in all descriptive art.

In animal life, the function of this faculty might, perhaps be better understood by the term anatomical outline. Every animal has its shape, which must be recognised and reproduced by the artist under all conditions.

In the highest order of animal life, man, the shape or anatomical outline varies, not only with sex, but with age ; and of all things with race. The shape, irrespective of size, of the European, differs from that of the Negro, the Malay, the Mongolian, and many of the Asiatic tribes ; not to speak of the Indians both of North and South America.

It will often be noticed in sculpture that a great deal of artistic and descriptive effect is lost when a sculptor uses a

European model for an Asiatic, or a Negro figure. The Negro or Asiatic face is incongruous on the European trunk.

As regards vegetable life, outline is just as important as in animal life ; for every species of tree, bush, shrub, plant, leaf, flower, seed-pod, has its distinct shape ; and, however much the artist may allow his imagination or fancy to play with such objects for decorative and other effects, the form or shape must of all things be preserved.



FORM.

In dead matter such as the different rocks, boulders, stones, etc., correct outline is of as much importance to the artist as it is to the geologist.

In meteorology, the perception of correct shape is of importance ; for although clouds may not have clear and distinct outlines, yet their shape or formation affords information of importance.

The eyes are one of the most important studies in Phrenology, not only as regards their secondary considera-

tions—such as shape, size, colour, expression, etc.—but also as to the space between them. All through the animal kingdom, this latter quality is indicative of much information.

In the feline race, the eyes are much closer together than in the canine.

The greyhound, particularly bred for its limited intelligence—a sign of intelligence it possesses, called “running cunning” being a disqualification—has, among dogs, the closest eye. The more intelligent, such as the pointer, setter, sheep-dog, Newfoundland, etc., all noted for their sagacity, have their eyes wide apart.

The fox and the wolf are close-eyed.

Of all animals, the horse and the elephant have the greatest breadth between the eyes.

In human beings it will be found that, other conditions of mental power being alike, whether nationally or individually considered, the greatest amount of, at least, observant or perceptive sagacity, is seen with such as have wide-apart eyes.

A very close-eyed nation, save in certain American and Australian tribes, is probably not to be found; for such a state is incompatible with anything like progress and educability.

Of the two most important races, the Celts seem to be wider eyed than the Anglo-Saxons. We are not wrong in saying that most of our greatest draughtsmen and sculptors are Celts. Among artists, some good colourists, copyists, and imitators, may, perhaps, be found who are close-eyed; but when from their own brains they attempt to group many human figures, or other objects, in one picture, they fail.

We can call to mind one modern artist of great fame who had not eyes so very wide apart; in fact, rather the reverse, with not much central perceptives, or tap-root.

He succeeded in sentimental pictures containing a few subjects, such as parting or re-united lovers, where the appeal is to the sympathetic emotions, and to appreciation of beautiful colouring; but he could not individualise or group, and however perfect and enchanting the colouring, his work was defective in conveying correct outline, size and distance.

Of course it takes more than large Form, and well-developed perceptive organs, to make the superior poetic artist; for the latter faculties are but the powers: sentiment and imagination have to be drawn from higher regions of the intellect.

It is necessary to remember that mere width between the eyes, being indicative of the perception of only one of the attributes of an object, must of itself be inconclusive as to general perceptive capacity.

Admirers of works of art who have small Form—that is, whose eyes are close together—do not take cognisance of outline; consequently their minds are neither agreeably nor disagreeably affected by correct or incorrect contour; the shape of the objects which compose the pictures they do not look at. They are, in this respect, crippled, however well-developed other departments of their intellect may be. Colour and harmony, and qualifications expressed by such words as “warmth,” “depth,” “tone,” etc., are, in their opinion, of much more importance. Thus, observance of correct shape, outline, or as we call it, Form, is not one of their pleasures.

In further considering this faculty in relation to art, attention must here be drawn to the Japanese, who, as a nation, are wide-eyed. They have large Form, and their works of art well illustrate this. They are unable to sacrifice outline for effect; consequently, they cannot properly convey by suggestion or impression. When they depart from the painting of objects within focal distance,

and attempt to work through the medium of their imaginations, they then betray their defects through lack of development in some of the higher branches of the intellect. Their works of art, however accurately they may be imitated from nature, cannot be considered of a high order.

In Mr. Mortimer Menpes' beautifully illustrated and delightfully written work on Japan, the writer naturally writes at great length upon the artistic powers and technical methods of this interesting people ; and dwells instructively on the power that nearly all seem to possess of remembering and reproducing correct outline when drawing or painting natural objects.

The talented author has many explanations for the power thus possessed by the Japanese in so marked a characteristic. He says, for instance, that they have their heart in their work ; that they have, by a process of reasoning, we suppose, the power of depicting outline in one bold stroke. They have dexterous fingers, and of all things a supple wrist ; but never once does he refer to the remarkable feature so prevalent with the Japanese, the width between the eyes, notwithstanding the fact that Dr. Gall had made his discovery now nearly one hundred years ago.

Mr. Menpes does mention the case of one Japanese who apparently had eyes close together, Mr. Inchee ; but this gentleman was only a trader, and well up in the value of different articles, and knew, therefore, how to obtain and how to dispose of works of art, either good, bad, or indifferent.

Why? it will be asked, is the question of close or wide-apart eyes so very important when it is supposed to indicate only the degree of development in the organ of Form or outline? To this it is replied that Form or outline is the first attribute of objects that is perceived ; and if this property be not efficiently observed, few of the other

properties can be well discerned. And so there is a partial mental blindness, such as is not infrequently found in persons who labour under no defect of vision. These people do not care to observe outward things and actions; their thoughts are turned inwards, occupied with their own reflections and ideas. They ponder, wonder, ruminate, cogitate; and are therefore liable not to make the best use of their eyes in noticing the outward aspect of things.

They do not properly read Nature's book, consequently many of her beauties are lost to them. As an instance of this want of proper observation, it is said that St. Bernard journeyed all day by the lake of Geneva, "the mirror of all beauty;" and, when at night his fellow-pilgrims sat discoursing of the lake, he asked where it was!

The central perceptive organs—*i.e.* Individuality, *Form*, Size and Weight—more particularly Form, are to the mind what the doors and windows are to a house: if these be small, much cannot enter at a time.

Wide-eyed saints on earth are not numerous; as a rule their mental houses have small and narrow windows and doors. They are, in consequence, thrown back upon their reflective powers for all guidance and information.

The foreheads of Cardinals Manning and Newman are excellent specimens of the type referred to; and phrenologists should study these foreheads as examples of close-eyed men.

Wide-eyed men are generally wide-minded. Most of the great artists, draughtsmen, sculptors, and architects have been so, beside being noted for their general sagacity.

Talent for music, languages, arithmetic, and even poetry, is frequently found unaccompanied by any other power, or by any other gift of general intelligence. Authors of a certain class—story spinners, idealizers, compilers, descanters, may afford to be close-eyed, as may musicians; but, as a rule, such persons are of limited power and range.

Let a woman's face be never so "splendidly beautiful," if her eyes be too close to her nose, there is inwardly some want; and outwardly some defect in expression of countenance; a something which, despite all ornament, all regularity of feature, leaves the face without the indispensable finish; the *je ne sais quoi* that wins something more than mere admiration. But when we see a plain-featured woman, without even "one regular feature," and yet find ourselves pleased, attracted, we know not why, she is sure to be wide-eyed, and to have enough of brain at the intellectual tap-root.

Dr. Donovan says in his notes:—

"I do not believe that any phrenologist beside myself has paid much attention to the various degrees of width (or breadth) from eye to eye, or dwelt on the effects of eyes close together and those much apart.

"I consider the degree of width between the eyes to be not only an indication of the size of the organ of Form, but always an important measure of general intelligence and educability. If it be true that wide-apart eyes indicate that sagacity which results from quick, and what may be termed, wide observation, it follows that narrow-eyed people are limited observers of external facts; and are so far wanting in broad views and general sagacity.

"I have not conversed sufficiently with narrow-eyed people to be able to notice the modes in which such defect manifests itself; but from the cases I have seen, I have found proof that such persons see, as it were, through pin-holes, whilst others see through large openings

"Of late, I have observed that when the eyes are deficient in width from each other, not only the mental faculties situated along the mesial line, from Individuality to Self Esteem inclusive, but the corresponding parts of the face, the nose, mouth and chin, are pinched and narrow. Perhaps it is the narrow combination of these

faculties, from Individuality to Self Esteem, which gives mental narrowness."

In the education of children the perception of objects, in their totality—that is, Individuality—should be the first process of mental culture; after this, the first attribute of any object, its shape, Form, or outline, should be next in order; and this should commence at the very earliest educational stage, not with such implements as pen or pencil, which are to the young difficult things to handle, but with something that can be grasped or clasped, such, for instance, as a piece of chalk; when marks on a black-board should be made by the infantile pupil.

After a time, apart from phrenological observation, a child will soon exhibit by the nature of its efforts, whether or not, as regards the powers of depicting shape, this is a natural inborn brain gift. If not, it will require some other signs of natural gifts, such as proportion, colour, etc., to determine whether or not a child should be allowed to proceed further in the direction of art. If there are sufficient indications of brain gifts, a child's education for art should *at once* be taken in hand; and certainly not after valuable time has been wasted in the ordinary hum-drum schoolroom word cramming.

If there are signs of artistic ability, ordinary book training will inevitably creep in between artistic culture; and not as now, when artistic culture has but a slight chance of creeping in between the times devoted to useless word learning.

The system of compelling all children and youth to go through the same schoolroom education, before any attention is paid by parents and guardians to the selection of an occupation, is entirely wrong; not to speak of its cramping and damping effects on their intellects.

A youth is very often, with the best intentions of course, placed in the direction of future failure by the ignorance displayed by those interested in his welfare, by the present unscientific methods of selecting occupations and callings.

SIZE.

IN treating of the organ of Form, it has been mentioned that when that faculty is well-developed, it pushes the eyes wide apart. The organ of Size, when in a like condition, has the effect of giving a certain fulness to that part of the brow which is close to the root of the nose: the under part of the brow, each side of the root of the nose.

The location, perhaps, is rather difficult to describe; but, after minute observation of the formation of the brow as an indication or estimate of the strength of the perceptive faculties, the position of this one will be easily recognised.

The faculty before us takes cognisance of size in relation to objects. It estimates dimensions at sight. The term, dimension, would comprise height, length, breadth, and, perhaps, distance, not distance between one object and another, but the distance from the observer of any particular object or objects. It would also take cognisance of internal capacity, for in all things Size is a measure—not the sole measure—of power or capacity.

In all work which requires a ready estimate of materials, this faculty is of the greatest importance; for it enables the executive man to estimate dimension at a glance.

So far as theory is concerned, the size of any object, or combination of objects, can be ascertained accurately by measurements, carefully taken, when, by the aid of certain well-known formulæ, the true dimensions may be obtained:

but, in practice, it is often necessary to take a sufficiently rough estimate at sight. In objects which cannot be lifted, such as a heap of metal castings, stones, road metal, wood, coal, etc., the estimate of quantity by sight is almost entirely thrown upon this faculty.

In all works where objects, singly or collectively, have to be estimated at sight, he who can decide and give a fairly correct opinion from a hasty glance, is ever the most useful.



SIZE.

In drawing and painting, relative size is of the highest importance, for the slightest mistake entails more or less distortion. In this respect, the late Sir John Millais erred in many of his most admired works ; but other qualifications were so beautifully executed that the faults were allowed to remain unnoticed by his admirers.

In the practice of Phrenology, this faculty, in conjunction with Form, is brought into active operation in estimating

from sight the strength or weakness of the various faculties which are situated in the forehead. But where, as in most cases, the surface of the head is hidden from view, it has to depend entirely on the sense of touch for information.

A great mistake, with regard to Size, is always made by non-phrenologists, who are apt to associate both bodily and mental strength with size of body. No greater mistake could be made.

In all cases relating to the mental and physical capacity of ourselves, it is size of brain to a large extent, *and other conditions*, that determine mental and bodily strength. Hence the feeling of almost disappointment when we come across a big man who has neither great muscular power nor great mental capacity.

Some of the greatest men have been of small stature, yet size of head has only of recent years been taken into consideration in forming a correct estimate of a man's worth.

Size, apart from actual measurement, is purely a relative term. It requires the language of quantity—figures—to convey its meaning to the brain, and quantity relates to another faculty.

WEIGHT.

THE names which the founders of Phrenology have bestowed upon some of the phrenological faculties do not readily convey to the uninitiated a correct idea of their true nature or office, the faculty now under consideration being a typical case.

We are all apt to think of *weight* as the ponderosity of an object, expressed in words or figures in its relation to some fixed standard, such as a grain, a gram, an ounce, a pound, a ton, etc. ; this being only one of the offices of this faculty, involving, frequently other faculties, such as Form or shape, Size or dimension, and also Comparison.

The simple action of this faculty consists in the judgment of, and, of course, the memory of the amount of force to be imparted from the brain, through the nervous system to some particular combination of muscles, in order to obtain the desired amount of movement, pressure, strain, or tension. Now, whether that force be applied directly from the operator to the object, as in the case of manually moving, lifting, striking, pushing, throwing, or pressing ; or indirectly through the medium of an implement, such as with a knife in the hand of a surgical operator ; the hammer or other tool in the hand of a mechanician ; the mallet of a sculptor ; the cue of a billiard player ; the club of a golfer ; the bat of a cricketer ; the rod in the hands of a fly fisherman in holding and playing his fish, when he has been fortunate to get one on his hook ; the amount of

force to be exerted in order to obtain the wished for effect, is mainly due to the action of this faculty.

To strike an object, either directly or indirectly, in order to utterly smash it, or to make it travel its greatest possible distance, is not so much an effort of this faculty, as when an object has to be hit with so regulated a force as to make it move only a pre-determined distance, as may be experienced in such games as billiards, golf, croquet,



WEIGHT.

etc., or when the surgeon has to impart only such an amount of force to the knife in order to obtain a pre-arranged result upon the flesh of a living person. It is this judgment which is embraced in the phrenological term, "Weight."

Weight is requisite in producing desired musical effects, from such instruments as the piano, the violin, the cello, etc. In such cases this power is called expression, or touch, as it appears to emanate from the finger tips, or,

in the case of wind instruments, from the lips and lungs ; but these are after all but the media through which the faculty operates.

It does not follow that a proper development of this faculty is necessary in order to appreciate music. It is only here asserted that the power of imparting force from the brain to the instrument is not sufficiently sensitive to be under the control of the executionist ; and this is so when there is not a proper development of this organ in the brain.

Some pupils more easily acquire this sense of touch, this power of expression, than others. This sense of resistance, of pressure, weight or gravity, cannot be taught from books, or be imparted to the mind of a pupil from the lips of an instructor. The power must be innately well developed in the brain of the pupil. All that the professor can do is to direct this power, to train it, in order to make the best use of it.

When there is ignorance of Phrenology, either on the part of the teacher, the parents, or both, dissatisfaction is always the result. The instructor will blame the pupil as being either obstinate or stupid. "Because," the professor will say, having large Weight himself, "it is so simple, all that is necessary is to press the string or strike the piano key with the proper amount of strength or lightness of touch, and the thing is done."

The parents will often blame the professor for not properly teaching the pupil to play with expression ; when some one else's son or daughter, under a different professor, has done so well.

In the case of a violin this faculty has to act both directly and indirectly. Directly from the finger tips to the strings, and indirectly on the strings through the medium of the bow. General dexterity depends on other qualifications ; but Weight forms a most important part.

In playing on such instruments as the organ, this faculty is not so directly exercised ; as long as the organ keys are depressed with the required precision and held down the necessary time, and the proper intervals are observed, together with other requirements, the necessary expressions and such like effects are obtained by other means than that of judgment of pressure or Weight.

The education of such a faculty as Weight is entirely ignored during school hours. The proper education of the perceptive faculties, even to this day, in so called advanced education of youth, is almost entirely neglected. Even in the Kindergarten system, however good it may be in the training and exercising of some of the perceptive faculties, the proper games which in their play would cultivate this faculty are not used.

Children might be taught to pitch metal and other discs of varying weights to a constant distance or *vice versâ*, in order that they might be trained to estimate the amount of muscular force to be exerted on each disc ; or, on each occasion where the weight is constant and the distance varies, to obtain the desired result. Throwing stones at an object is good exercise for children. The use of the hammer either in driving nails, breaking stones, or in flattening pieces of metal, exercise Weight.

It is before the serious musical studies commence that this faculty should be encouraged to action. When the periods of childhood and youth have passed, the best times for cultivating this faculty are gone.

Adults, who have this faculty poorly developed are frequently spoken of as clumsy, careless. Servants so organised are breakers of fragile articles, due to the fact that they have little judgment as to the power of regulating their strength in handling such. They either raise the articles too high or too low. In shifting them they move them too far, or not far enough.

A fact in connection with this faculty frequently came under the notice of the late Dr. Donovan. Those who had small weight were heavy sleepers, and late sleepers. They seem to have no power of regulating their sleep, insomuch that the effects of daylight entered but slowly into their brains. The subject is worthy of long and continued observation.

It has been often remarked by Phrenologists that this faculty is better developed in the male brain than it is in that of the female. That it is so may be taken as an indisputable fact. Why it is so may be due to past error in education; and with a proper system of training the inequality may to a certain extent disappear.

COLOUR.

WHEN we consider the manner in which nature has distinguished every kind of matter, whether animal, vegetable, or mineral, by the attribute of colour, giving to each its proper tints, and often combining these in the various colours and shades which distinguish the whole range of animal and vegetable life, from the largest mammal to the smallest insect ; from the gigantic cedars of North America to the smallest visible plants, even to such as are found in the depths of the ocean, and which chemical art and the imitative powers of man can but faintly copy, it will be seen that the faculty of Colour has developed in man from necessity, and that its powers of further development have far from reached their limits.

The power of distinguishing colours, though primarily depending upon sight, is not possessed in equal degrees of accuracy by all, or even by those who see well.

Mr. Dalton, an eminent chemist, laboured under marked defects in this respect. Hence Daltonism was applied as a term signifying colour-blindness.

In a paper on this subject read before a scientific society, the affection is thus noticed :—

“The Daltonians are of two classes ; first, the Dechromatics, who discern only two colours, usually black and white, and who seem to be endowed with a remarkable power of vision in darkness. Second, the Polychromatics,

who have a definite perception of three colours. Daltonism is not always hereditary, nor does it always date from birth. Professor Dalton, who was the first to describe it in an exact manner, was once asked by Professor Whewell what object his scarlet gown resembled in colour. Dalton pointed to some evergreens outside the window, and said that to his eye the colours of these and the gown were identical. The lining of the gown, which was pink silk, he could not distinguish from sky blue."



COLOUR.

Some eminent artists have been bad colourists; and some, by no means good in their powers of depicting correct outline, and relative size as regards distance, and other conditions, have yet acquired great fame by the accurate and brilliant colouring of their pictures.

Maclise may be mentioned as a typical case of correct drawing and bad colouring. Millais represents the opposite

conditions, that of brilliant colouring and inaccuracy in regard to Form and Size.

Apart from the work of the artist, a correct judgment of colour is most essential to success in many of the scientific professions. To the chemist it is all important. The physician and the surgeon often derive the most telling information as to the patient's condition by a proper gauging of colour.

The tongue, in this respect, is said to be a rare tell-tale of state of the digestive system. The colour of wounds and sores gives information to the practised eye, not to be obtained from any other source.

The Phrenologist, not alone as a scientific Physiognomist, finds colour an important item in estimating temperament, or quality of brain, from observation of the eyes, skin, hair, etc.

We have Thomas Carlyle's assurance "that spiritual idiosyncracies unfold themselves in choice of colours, from the soberest drab to the flaming scarlet."

And surely a lady's selection of colour in her attire offers at least a hint concerning the wearer's desire to attract notice, as emanating from Love of Approbation, not to speak of the attraction that colour has upon the most universal of all faculties—that of Amativeness—from the lowest specimens of animal life to the most virtuous and innocent woman.

Apart from the artist, the physician, the surgeon, the chemist, and other professors of science, a correct judgment of colour is most important. In commerce many raw materials and manufactured goods are bought solely on account of certain colours, and very often these transactions are carried through on the spur of the moment; a mere glance has to convey all the necessary information.

In metal working, especially in iron and steel, colour

is almost the only revealer of certain conditions of heat ; it is seen from white right through all the colours of the rainbow to black, and each colour has its significance. What, then, has the present mode of education done to develop this faculty? Colour, like others of the observing faculties, which are so essential to the affairs of everyday life, is often compelled to lie fallow in the brains of the young, in order to make room for verbal memory, still the god of our present educational system.

Frequently the efforts of children to exercise this faculty even as a recreation is suppressed by parents and teachers. Master Tom's or Miss Jane's box of paints is looked upon as a means of idleness ; their time would be better employed in learning the names of the kings who have reigned in Israel and Europe, or in committing to memory the populations and industries of towns in the United Kingdom, collected from facts obtained fifty years ago.

All such work, exercising only verbal memory, is looked upon by parents, teachers, and scholastic examiners, as of more importance than exercises which would develop so essential a faculty as Colour.

Whether a youth is intended for an artist or not, colour should certainly be exercised in equal proportion with verbal memory.

In dress, especially with regard to ladies, Colour, regulated by Congruity, that is, harmony, is of great consideration. Ladies with these faculties well developed will often exhibit surprise, and sometimes annoyance, when they see harmony of colour violated in another woman's dress ; and they usually are at a loss to account for such cases. Consequently they fall into the common error of attributing a general stupidity to the wearer of the badly selected hat, bonnet, or dress. Yet the lady who thus outrages Colour may, in other respects, be clever, sensible, and good.

Colour, then, is only one of the perceptive faculties, the observer of merely one of the attributes of an object; and therefore a want of, or an excess in, this part of the brain can in no way be indicative of the strength or weakness of any other part of the brain.

ORDER, OR REGULARITY.

THE external indication of this faculty appears in the way the outer angle of the eyebrow is formed or shaped. A well-made brow should be carried on to this point, which should have a prominent appearance. When Order is ill-developed, or small, there is a want of artistic finish to the brow, an absence of proper chiselling, which, to the cultivated eye, is a sign of ugliness.

Sequence or Regularity would perhaps convey the meaning of the faculty better than the present term; but the word "Order" having been adopted by the founders of Phrenology, we must for the present adhere to it.

"Order is heaven's first law," is a wise expression, for it will be seen that everything in nature is in order. Insects and animals which work in combination for mutual aid (ants may be given as an instance) preserve the strictest order in all their combined movements.

Persons with this organ improperly developed want system and regularity. They are unconsciously prone to pay little attention to sequence and consecutiveness; which defect betrays itself not only in their private lives, but in their businesses; and by such neglect of regularity they give themselves much trouble and unnecessary work. "Order! Order!" is the expression used by the Speaker of the House of Commons, when recognised custom is neglected or the rules of the House are transgressed.

Meetings for the purpose of transacting special business are supposed to elect a chairman, whose duty it is to see the proper sequence is observed in dealing with the business of the meeting, and to preserve *order*. When, by chance, the person appointed to the chair has the faculty of Order well developed, the object of the meeting is generally obtained within proper limits of the time allowed ; but should the elected maintainer of order have small "Order" confusion is sure to occur, time



ORDER, OR REGULARITY.

will be wasted, and the objects of the meeting never properly attained. Therefore such meetings had better have no chairman at all than appoint one who has but little appreciation of order, sequence, or regularity.

In true art, order or regularity is properly considered as only one element ; not to be suppressed ; but not to be so prominent as to throw other faculties into the shade.

When Order takes the lead in any decoration, it soon becomes tiring to the eye. This may be noticed in all designs such as are to be found in old-fashioned wall-papers, carpets, furniture, picture frames, etc. In the arrangement of flowers, as in a bouquet, in a vase, the decorations of a table, and last, but not least, in the building up of a lady's hat or bonnet. Order is again properly considered only one of the elements; the other perceptive faculties should have equal prominence, such as Form, Size, Weight, Colour, and Number. Then Congruity should sit in judgment and decide on the fitness of things.

Let anyone go into an ordinary drawing-room of a lady noted for her large Order; but lacking other equally important intellectual qualifications. Everything may be in apple-pie order; but however well the room may be furnished, there will be an absence of comfort, and the apartment will appear icy cold.

Order, especially in all Government departments, is absolutely necessary; but it is made too much of a leading feature, and often becomes the cause of waste, confusion, and disaster. This will be observed in our Army and Navy, where Order and regularity reign supreme. In barracks, Order takes precedence of the soldier's comfort; and marching in regular step seems to be of more importance than accurate firing.

Previous to the Indian Mutiny, commanding officers in the East India Company's service shut their eyes to many acts of insubordination which ought to have been noticed as premonitory symptoms of a coming storm; but they were unheeded, because on parade and other like occasions the troops were orderly and regular, obeying the officers with smartness and precision.

In the Navy, when ships are in squadron, a perfect order is preserved; the vessels are to keep in line a

certain distance apart, and proceed in a certain formation, which is not to be departed from without due command. At a given signal from the Admiral all the ships are to do certain things. Individual judgment on the part of the commander of each vessel is, or used to be, subservient to regularity.

The results of this overdoing of Order are often disastrous; but iron and labour, soldiers and sailors, have, in the past, been cheap. Perhaps when these materials get dearer, not quite so much will be sacrificed to Order.

Despite all this regularity, it is on record that a few men, defying what is called discipline, acting only on their individual initiative, have defeated a greater number of over-drilled, over-regulated, over-uniformed men.

No Phrenologist would say that order and regularity were unnecessary and disadvantageous; for Order is one of the essential principles in nature. But to be true and to be of service to mankind, it must spring from the natural desire for mutual aid, and must not depend upon blind obedience on the part of disinterested persons.

NUMBER, OR QUANTITY.

THE position of this faculty in the brain does not primarily concern the phrenological student.]

His first object should be to direct his perceptive powers in general, and those of "Form" and "Size" in particular, in order to judge from external appearances of this part of the brow, known to anatomists as the external angular process, and observe both immediately behind and below it, in order to note the manner in which the development of the brain affects the formation of this portion of the brow. In the shape of the brow outward from and below the position of the faculty of "Order," the external indication of the strength or weakness of the faculty called "Number" will be found.

Those who dispute the discoveries of Dr. Gall often assert that Phrenologists place mental faculties in certain parts of the skull. Such assertions are made without due consideration, and therefore need no contradiction. The development of the brain affects the formation and size of different parts of the skull, and give external indication of mental conditions.

The function of this faculty relates exclusively to Quantity, and to the modes of expressing such—that is, to the language of Quantity—which may be stated either by the numeral figures of arithmetic, or by the various signs of Quantity which mathematicians may adopt in accordance with necessity; as, for instance, the ratio of the

diameter to the circumference of a circle can be expressed either in numerals as 3.1416, etc., or by the Greek letter π

This faculty then perceives and remembers the expressions of Quantity, and comes into active operation in arriving at the results that one or more quantities will bear upon one or more other quantities, when the latter are either added to, taken from, multiplied or divided into, the former. It does not perceive either capacity, bulk or dimensions of any object, or the distance that one object may be from one or more other objects; but it merely calculates the effects of Quantity on Quantity, and arrives at the result with more or less accuracy.

Persons with this faculty well developed, if shown certain statements of Quantity and informed what is intended to be done with them, will immediately give the approximate result sufficiently accurate for all practical purposes; or, on the other hand, if shown certain results of calculations, will say at a glance, "they look right," or, "they look wrong."

With regard to the present method of educating this faculty in youth, the Phrenologist has nothing special to suggest, excepting that it appears to be decidedly wrong to determine a student's position, when entering a school, or promotion from one class or grade to a higher, simply by his or her proficiency in arithmetic.

In regard to such examinations, which often precede the privilege of entrance into some of the learned professions, the different branches of the Civil Service and the Army, the arithmetical and mathematical tests are often unnecessarily severe. That the faculty of number should be tested is quite reasonable; but what Phrenologists claim with regard to this faculty as they do with regard to all the powers of the intellect, that in all examinations Number should merely be placed upon the same level as the other

perceptive faculties, and be subjected to an equal test. For instance, the perception of colour is, at least, of as much importance to a physician or surgeon, as the power of calculation ; and again, the perception, the memory, the judgment of relative position of objects, are of no less importance, to either a soldier or a sailor, than arithmetic or algebra. Yet in all these examinations many of the perceptive faculties are entirely overlooked, whilst those of Number and verbal memory are often subjected to the severest strain ; with the result that many young men of good executive abilities, and otherwise possessing many intellectual qualifications which would be useful in the calling they seek to enter, are thus unfairly excluded.

EVENTUALITY : POSITION, BETWEEN INDIVIDUALITY AND COMPARISON.

IN Nuttall's Dictionary, Eventuality, the name given to this faculty, is defined as that organ which is observant of facts ; but as the word Mobility is said to be the susceptibility of motion, of ready changeability, and as events which are witnessed are, after all, made up of one or more moving objects, the term "sense of mobility" may equally well describe the nature of this faculty.

Eventuality may be said to be the *qui vive* of the intellect, as the expressions "wide awake," "all there," "cool-headed," "clear-minded," etc., during the time that events are taking place, or when one or more objects are in a rapid state of change as regards position, are terms which convey to the mind of the Phrenologist that a person so gifted with these qualities has good Eventuality.

On the other hand, colloquialisms such as "bewildered," "struck all of a heap," "confused," "flabbergasted," "fairly taken aback," "staggered," etc., denote that anyone meriting the use of such expressions was not able to quickly realise the importance of some passing event, and act with the necessary promptitude.

He who witnesses an accident and offers assistance after the catastrophe has taken place is, no doubt, doing a good service ; but he who has such a ready grasp of actions, or movements, which are taking place, that he is able by quick, well-timed intervention to prevent any

serious consequences, is a much more useful member of society.

In order to fully convey our meaning as to the action of this faculty, we will place side by side two sets of games, with which we are all more or less familiar.

To the left will be those games which do not require the aid of Eventuality; to the right will be placed those pastimes which, in return for their successful exposition, demand the assistance of this sense of mobility:—

Billiards.	Cricket.
Croquet.	Lawn Tennis.
Curling.	Racquets.
Golf.	Football.
Quoits.	Hockey.
	Lacrosse.

It will be sufficient for our purpose if we compare billiards with cricket.

In the former game, the player has to put into motion a stationary object, and as soon as movement has been imparted to the ball, the action of the player ceases until the object or objects have returned to a state of rest, when the play is resumed. Nothing has to be done on the spur of the moment; the mind of the player is not called upon to grasp the situation and act during the moving of the object; there is time for perception and reflection; everything is done after due deliberation. Eventuality is not exercised.

Now with cricket and such-like games, where the players are called upon to act on a moving ball, the sense of mobility is actively employed. The batsman is a case in point. He stands at his wicket, bat in hand, ostensibly to defend it from the assaults of the bowler; but, should occasion permit, he has to drive the ball as far away as possible, in order to make his points. Now it is only when the ball is within a short distance of him that he

can realise the conditions, and, having done so, act accordingly. The moving ball is his passing event.

The common failing is that the batsman acts when the time for action has passed, because his brain did not at once grasp the position and speed of the moving object. There was too much retardation between the faculties of perception and the muscular system of the batsman.

As it is with cricket, so it is with all games in which the players are called upon to do something with, or to, a moving object, be it lawn tennis, football, hockey, lacrosse, etc. In these games a sense of mobility is called into action, which is dormant in those sports and pastimes in which the actors strike, throw, or pitch an inert object.

To impart movement to a still object calls for one kind of mental effort ; to strike, catch, or kick a moving thing, in order to stop its course or alter its direction, exercises quite a different part of the brain, because a faculty is called into play whose service was not requisite in imparting force and direction to a stationary object.

In other recreations, beside the games mentioned, it will be seen that this sense of mobility may or may not be required.

For instance, in shooting moving ground game, or birds on the wing, the sportsman is called upon to realise movement, to cognise passing events, and, as such objects come within range of his gun, action has to be taken on the spur of the moment.

Partridges, when disturbed in cover, are apt to rise before the marksman with a startling, rustling flight, which is liable to take by surprise those who are at all deficient in Eventuality. Their mental faculties are for the moment disconcerted, and even some seconds may elapse before they realise what they ought to have done, when, of course, the time for action has passed. On the other

hand, the man with good Eventuality can immediately realise the conditions and act accordingly.

With target shooting, archery, and the like, the object to be aimed at is at rest ; the sense of mobility, therefore, is not brought into play.

We can now pass from games and sports to the affairs of our general life.

There are occasions when passing affairs, or moving objects, have to be observed ; events have to be realised which necessitate action to be taken there and then, a prompt grasp of the situation being all important.

Where this temporary mental and, consequently, muscular paralysis or retardation is due to an insufficient development of Eventuality, it often leads to serious consequences. It is safe to say that one event never caused a panic. It is the rapid succession of events, which come crowding in, one upon another, that produce panics ; such, for instance, as those on the Stock and other Exchanges ; in times of shipwreck, and other disasters.

It is not the one big failure that causes the financial panic ; it is the rapid succession of other events, occurring too frequently for the average mind to grasp, which creates so much confusion.

It is during such a crisis that the men with small Eventuality lose their heads, and are apt, in consequence, to lose their money. It is on such occasions as these that the men with good Eventuality come up smiling. They readily grasp the situation, are not confused by the outcome of all these events, but very often act to great advantage to themselves, and often prevent things going from bad to worse. On the London Stock Exchange there have been men who have been called "Stormy petrels." They were known to be clear-headed and active in times of panic.

It is the same in times of accident and disaster. Those who have this sense of mobility well developed can perceive objects in motion as accurately as others can see them at rest, and consequently their other mental powers are in a state to take immediate action ; and thus they are able to do things, or give orders for things to be done, which will have the best possible results under the particular circumstances.

Cases are too numerous to mention where both men and women have at once grasped the situation, thereby being enabled to do something which has been ascribed to "wonderful intelligence," or "act of bravery ;" but it does not follow that such persons are more intellectual all round or braver than the average run of their fellows ; it simply reveals the fact that they possess in particular a superior gift of one intellectual faculty, and that faculty is the one under discussion.

Eventuality has been called "memory." It is no doubt the memory of witnessed events, and such persons who have it large, if also well gifted with Language, are able to graphically describe all that they have seen : such persons, for example, as war correspondents.

In war, which, if anything, is the rapid succession of events, he who can readily realise the varying importance of such events, can the more swiftly carry out the necessary counter moves.

Napoleon the First was a remarkable case in point. Apart from his keen perceptions, he possessed a large share of this power which a good development of Eventuality imparts to the mind. His success was in a great measure due to the quick and ready manner in which he was able to grasp the situation, turning events to his own advantage before others had appreciated their importance, or perhaps before they had even reflected upon them.

If the student will but cast his eye on the history of all wars and revolutions, he will be convinced that this sense of being duly impressed by the importance or non-importance of events as they pass before the spectator's eye, has always manifested itself in the actions of successful generals ; and he will at once be able to see not only how battles are lost and won, but how on such occasions events are seized upon and turned into opportunity, so that he who knows how to act on the spur of the moment may reap the benefit.

Had the allied forces in the Crimea followed up their advantage after the Russian defeat at Alma, Sevastopol would have fallen on the same day or the next. It is said that the British generals wanted to advance, but the French commanders were opposed to further action. After the Russian defeats at Plevna, had the Turkish authorities realised the importance of these events, immediate action of an aggressive nature on their part ought to have followed. Osman Pasha was either adversely controlled, or else he lacked Eventuality and Aggressive Energy.

In war, as in everything else of an aggressive or defensive nature, such as fencing, boxing, etc., the fact that an attack has been unsuccessful must be promptly grasped, and retaliatory action immediately taken on the part of the late defender. Unless this be done at once, a valuable opportunity is lost. In fencing and boxing, each opponent invites attack, well knowing that if such attack is properly defended, an opportunity or opening is afforded to the successful defender for him to assume the aggressive, as he therefore has an advantage offered him. If he fail to grasp this immediately, quickly, sharply, on the spur of the moment, it is indicative that, though he may have seen his chance, he missed his opportunity, principally through the lack of Eventuality.

“The quickness of the hand deceives the eye,” is what the conjurer depends upon for the success of his tricks. His purpose on such occasions is to attract the attention of his audience to some stationary object whilst he performs some movement which he wants not to be seen.

It has been the general custom of those who consider that the study of languages, both living and dead, should form the leading feature in the higher education of youth, to cite the undoubted fact that many men who have received their education in our fashionable, or what are termed “public,” schools, have often distinguished themselves in times of emergency and danger, such as prevails during a war. These advocates of classic learning are thus inclined to attribute such qualities to the moral and other effects which this particular training has in developing the mind. But mental powers, due in a great measure to Eventuality, have not been cultivated by such simple intellectual efforts as would be required in committing to memory Greek and Latin, or in translating them into English.

This sense of mobility, this gift of readily perceiving movement, being able to realise what is going on, is not due to the training these youths have received in school hours. For there is no form of education at present known in our public schools which exercises Eventuality. It is the training which the lads get out of school—in the playground and field—that cultivates quickness of eye, and the power of taking immediate action, on either passing events or moving objects.

Cricket, football, and all games where the player has to deal with a moving object do more to prepare the intellect of youth for the battle of life than the knowledge of languages, either dead or alive, or the learning of ancient and medieval history, all of which is tedious to the young, useless to the adult, and frequently utter fiction.

LOCALITY: POSITION OF THIS FACULTY IS ON EACH SIDE OF EVENTUALITY.

It takes cognisance of or perceives the relative position of one object to another. When any object is seen in its totality, the question naturally arises, "Where is it? North, South, East, or West? What is its position in relation to some other object, the locality of which is known and recognised; or how does it stand in relation to the observer, whether he is at rest or in motion?"

This geographical question is, naturally, of the greatest importance, for it will be seen that it refers to a law of place, which prevails in all material things. Not only, then, is it of use in such sciences as navigation and land surveying, but there are many occupations where an accurate perception of relative position is most essential to success.

Locality cannot be exercised or brought into play through the medium of verbal memory, in spite of the fact that verbal memory will enable a youth to pass an examination in geography, such as is now conducted by most examiners, who are more desirous for correct answers stated on paper than a practical demonstration of the sense or power of Locality.

In combination with Size—the perception of proportion—this faculty would give the sense of perspective. Again, Locality, in combination with what we call Weight—the sense of touch, or perception of gravity—would give the

surgeon his skill in all operations; for, in the practice of this science, an error in judgment as to the position of an artery, nerve, bone, etc., might be the cause of serious disaster.

From this it must be naturally supposed that medical examiners do not value correctly written answers to printed questions so much as a practical knowledge of relative position. The students have to satisfy their examiners by actually pointing out on men and animals, alive or dead,



LOCALITY.

the position of the arteries, nerves, bones, etc., and the relation, as regards locality, which they bear to one another. All examinations, then, as to locality, cannot be too practically enforced on those who aspire to become members of one of the most noble of professions.

In the ordinary education of the young, from the Board Schools *down* to what are known as our Public Schools, there is no proper system of educating this faculty in a practical, common sense way. Maps are most unsatis-

factory, for they do not by any means exercise Locality up to its proper requirements. Children should first be taught to know the relative positions of places in their own neighbourhood.

The writer has often tested quite grown-up children in this respect, by putting questions to them as to where certain places were situated within ten miles or so of their own homes. Their minds appeared to be quite a blank on the subject. They knew that Jerusalem was situated in Palestine, that the river Thames flows into the German Ocean, and that London is the capital city of England, etc. ; but as to the relative positions of towns and villages near them, they knew absolutely nothing.

Fortunately, however, for the British youth of all classes, they provide themselves with the means of cultivating this faculty, apart from school teaching, in their games. Cricket may be mentioned as an example. The batsman must stand in a certain position. The fielders have their recognised places, which the bowler or captain can vary as circumstances may direct. That the bowler must exercise Locality is evident. Football, likewise, brings this faculty into activity, for it is Locality which directs the player how and in which direction to kick the ball in order to obtain the desired result. Under the Rugby rules, "passing" successfully, requires very good Locality.

Other games, some of which are beyond the reach of many persons, also bring this organ into play. Of these, Golf and Billiards may be cited. At first sight, the former may not appear to afford much opportunity for the exercise of this faculty ; but on considering that the direction the ball travels when struck by the club, kleeck, etc., depends upon the position taken up by the striker, and that it is this special sense which directs the player to stand in the correct position, it will be seen that Locality is an important feature in the game.

In watching an expert instructing a beginner, it will be frequently noticed that attention has to be called to the attitude in which the learner stands when about to strike the ball. The instructor will say, "You are not standing in the right position," or, "If you hit the ball as you now stand it will not go in the right direction." Players deficient in Locality will ever be at a disadvantage in this respect, however well they may play in regard to judgment as to the amount of force to be exerted on each particular occasion.

In Billiards, Locality is of still greater importance, even in the minutest details of the game. It would be impossible to calculate the number of places that a billiard ball can be hit with the cue point in order to obtain the almost innumerable results required. The instinctive knowledge of such positions can never be taught. Skill in the game must rest with the judgment of the player. An expert who is absolutely correct in Locality, and in regulating the amount of force required (here Weight comes in), would never miss any stroke, and would, in fact, reach perfection.

In Chess, Locality, in combination with Comparison, and, to a certain extent, Causality, is of the utmost moment. One player endeavours to get his men into certain positions, in comparison with the position of his opponent's men, for either aggression or defence. There are players who have Locality in such a high state of cultivation that they can play several games at the same time without any apparent mental strain.

The intellectual incentive to travel, to explore, emanates from large Locality. No doubt, the absence of Concentrativeness gives a restlessness of mind which many great travellers have exhibited. Dr. Livingstone's case is a fair example. He was essentially a Geographist, not a religious missionary—something like Francis the First, who was never known to remain more than three days in one place. No one would deny that Livingstone did not do valuable

missionary work ; but every good and educated man who travels among savage and uneducated people, must necessarily carry good influence with him.

In "The Story of the Wilson Patrol," which appeared in the *Westminster Gazette*, January 8th, 1896, the following extract will be found very instructive, as regards the use of Locality.

BURNHAM (*an American scout employed in the Chartered Company's Forces*) says : "Always you must carry a picture of all you pass in your head. If you think that easy, go and drop your hat in a wood and walk away."

F.E.G. (*the interviewer*): "Thanks, I don't need to waste a hat. I can lose myself, let alone my hat, in ten minutes, in a common English hornbeam covert, if the drives are alike enough. Does this instinct serve you in a city, too?"

BURNHAM: "I can find my way in London by it."

This instinct is essentially Locality.

Here is another extract, equally instructive, from an article which appeared in the *Nineteenth Century*, entitled, "Shut up in an African Forest," by the late Lieut. W. G. Stairs, R.E. :—

"The only other art that resembles tracking is finding your way about in the bush. A clever bush native near his own home, acting as your guide, no matter how much you have twisted and turned, or gone up hill or down dale, when asked where camp is, will instantly say, 'there,' and point out the direction. He knows where his home is, just as the wild bee does. He has, mentally and instinctively, been carrying on a 'traverse,' carefully noting the angles of deflection, and the distance travelled over. This he has plotted in his mind ; and when asked where he is, he reads the map he has made, and lets you know the result."

With regard to this instinctive knowledge of relative

position, the mental process in the brain of an African bushman with large Locality is not so complicated an affair as Lieut. Stairs endeavours to make out. It is done without any calculation or mapping out ; without effort ; in fact unconsciously.

We have met ladies who have had this instinctive knowledge of relative position. One, who had been on a visit to Australia, told the writer that while out travelling in the bush, never mind how much the track had turned and twisted about, when asked the place of departure she could always point in the right direction, much to the surprise of the men who accompanied her, who could not understand how a lady, a stranger to the country, should have such a knowledge of relative position. It was the writer remarking to her that she had large Locality that induced her to mention the above.

There are people who never lose their sense of direction. Starting from their hotel in a city they are visiting for the first time, they need no map or guide to show them the way, and they can always return to the place of departure without the aid of either ; and without that highly cultivated and elaborated calculation which the late Lieut. Stairs, ignorant no doubt of Phrenology, attributed to the African bushman.

Mr. Edward Tregear, of Wellington, N.Z., writing to the *Spectator*, January 1st, 1898, on "The Sense of Direction," says :—

"While working as a surveyor in New Zealand, I lived for many years in the wilder portions of the colony ; and the greater portion of that time was spent in the forest. My men were generally either Maoris or the sons of European settlers. They were brave, rough fellows, with little education of a lettered kind ; but with much knowledge of wood-craft, or bushmanship, as we call it.

"They had only the poorest command of words and no

idea of mental analysis ; so that I feel certain they could never explain in what way they could find their way through the tangled mazes of undergrowth to the point they wished to reach, as assuredly many of them could do. It was not only that they could make short cuts to the camp on returning at night (although even that was wonderful, when one considers what a tiny speck of space the camp occupied in comparison with the great ocean of verdure that surrounded it for miles in every direction) ; but sometimes it would be desired, on leaving the camp in the morning, to hit the end of the survey line, where we had left off cutting it the night before. Going round to the commencement of the line and following it up would have been a tedious journey.

“Certainly they did not try to follow up the tracks of the night before. Of these they were absolutely neglectful ; but, straight as the trees or swamps would allow, and sure as a dog on a strong scent, the leading man would guide us to the required spot . . . I was grown up when I arrived in the Colony ; and I could never acquire, even after years of experience, this wonderful sense of direction. I feel convinced that if observation is used by bushmen, it is quite unconsciously ; they never seem to know how it is done. Many Maoris possess the faculty, but not all by any means ; it appears to be innate in some men, as it is in the lower animals.”

TIME.

THE name of this faculty so accurately conveys its function, that little remains for any phrenologist to say concerning its sphere of operation beyond what may be found in various phrenological works.

It acts mostly in conjunction with its immediate neighbours : Tune, or Tone, and Eventuality.

As it is, perhaps, to the general mind, more closely allied to music, it is in relation to this art that it must chiefly be considered.

Dancing has ever been one of the greatest intellectual pleasures ; a pleasure indulged in “ By saint, by savage, and by sage,” from time immemorial. This exercise has been said to be the poetry of motion. It would be more correct to call it the poetry of Time ; as music would be the poetry of both Time (the measurer of duration and interval) and also Tune, Tone, or Sound.

In savage nations the faculty of Tune, or Tone, is not developed to the extent that it is in the civilized western races of Europe. The uncultured, therefore, dance only to Time. Anything that will convey to their minds distinct beats, is to them music. Such sounds as are produced by beating a drum, striking together two pieces of metal, wood, or stone, vibrating one or two highly stretched strings across a sounding board, etc., being all they require. Some need less than this ; they are satisfied with hand-clapping and such like noises. Their simple

delight is to move the feet in sympathy with regular beats, devoid, more or less, of harmony and rhythmic flow.

As the intellect develops, Tune and Time develop also; the former, perhaps, more than the latter, until we reach the standard of the modern dance music, which, after all, afford their main intellectual delight in the keeping time with the music by the movement of the feet.



TIME.

The young lady who ventures into the fashionable ballroom without a good development of the organ of Time, will meet with more condemnation than perhaps the rest of her intellectual attainments deserve; but as the lady has merely to follow her partner, it may be that the young man who labours under this intellectual deficiency will meet with the more abuse; which perhaps is more expressed in manner than words.

Dancing, then, should certainly enter largely into the

education of the young ; both as a healthy exercise for the muscular system, and as an intellectual training. But, for all that, there are some who are so naturally deficient in the gift of Time, that they never will return the good result expected. This is certain from the bare fact that many of the children of the extremely well-to-do never make good dancers, notwithstanding that they have all had proper instruction in this art.

A good development of Time is a *sine quâ non* to the musician, whether a performer or composer, for it forms the basis of all music.

No doubt there are cases on record where men and women have made some success, both as instrumentalists and vocalists, who have laboured under the difficulty of an innate deficiency of Time ; but they have succeeded only as soloists, and have had recourse to one particular accompanist, who has been able to help them. Without the assistance of one who knows their weakness, such persons are ever liable to break down in their performance.

Apart from the arts of dancing and music, Time enters largely into various occupations. In conjunction with Eventuality (the faculty which cognises motion, action, etc.) the power of judging time, duration, space, interval, is of practical importance.

Many mechanical engineers and artificers have, as part of their work, to attend on and keep in order moving machinery ; certain parts have to be oiled and cleaned. This can be done in perfect safety by those who have an innate judgment of Time ; for to such persons these operations entail little danger. But those who are called careless, or it should be said Timeless, frequently meet with accidents, such as entail the loss of a finger, the hand, arm, or even life.

In manual telegraphy, with the Morse code, a judg-

ment of Time is an important element to correct signalling; the code being composed entirely of two signals of short and long duration, regulated by a certain space between each signal, between each letter, and between each word. For instance, the word "train" is made up of ten signals. If space or proper interval be neglected, this word might be signalled as cain, caf, traf.

The late Mr. Cromwell Varley, the eminent electrician, said that those clerks who were musical made better signallers than those who had no knowledge of, or taste for, music.

In some games a correct appreciation of Time is an important element. Cricket may be mentioned as an instance.

The batsman, and at least one of the field, have to take time into their consideration. In watching a game it will be frequently noticed that a bowler will send in two or three balls at a constant speed, and then increase or decrease the speed of the succeeding ball; and frequently with telling effect. The interval between the departure of the ball and its arrival within striking distance of the batsman must be reckoned with as it varies with the will of the bowler.

It is difficult to get useful information from the ordinary cricketer, as he is apt to put everything down to "a good eye," "knack," "trick," or "artful dodge;" or else it is all in the eye and muscle, though he may admit, when further questioned, that some men who have not the best eyesight, or who are not remarkable for their muscular strength, make good cricketers.

In field sports, such as shooting birds on the wing, and moving ground game, etc., a judgment of time, as well as the sense of mobility, certainly appears to be one of the elements essential to success.

All these matters may seem at first sight to be trivial,

and unworthy of serious consideration in the study of Phrenology; but everything that man does, either as an occupation or as an amusement, needs the aid of one or more of the intellectual faculties. In fact, there is no work, and no recreation, which can be described as merely muscle work, or simply eyesight. The muscles and the eyes are but the servants of the brain.

TUNE, OR TONE.

IN George Combes' "System of Phrenology," in several essays in the *Phrenological Journal*, and in various other publications, Tune, and its associated faculties in the production of music, are treated of at some length, and are well worthy of the serious study of all seeking further information on the subject.

The sense of melody, or a succession of musical sounds, no matter how produced, is conveyed to the mind through the medium of Time and Tune. Acuteness of hearing is not of itself sufficient to give what is termed "an ear for music." On the other hand, total deafness has, in some few cases, been known not to prevent musical concord and discord from reaching the mind through the medium of the nervous system.

But, in such case, the individual acted on must be in close contact with some substance capable of conducting vibrations, such as certain woods and metals. The mental faculties Time and Tune will still give rise to pleasurable musical conceptions in a person rendered totally deaf, who may even be able to compose, and to write out his compositions for other performers.

The musical ear is now known to depend on the degree of development and the sensitiveness of the organ of Tune in particular.

When at one time "the Friends" looked upon music as an evil to be avoided and, if possible, to be banished,

they argued only from its abuse, and thereby showed themselves to be bad philosophers, though, in many respects, good practical moralists. All honour to them as opponents of evil. They led the van as moral reformers.

We are all familiar with many poetical expressions in praise of the beneficial effects of music on the human mind; but it must ever be kept in view that a taste or capacity for music, like every other mental power, is not given in equal strength to all of us. Some of the cleverest men and women have shown a marked deficiency in this respect; whilst there have been many persons of otherwise low intellectual capacity, and even some semi-idiot, who have possessed this gift of Tone or Tune in a high degree.

The external indications of the development of this faculty in the forehead will be found in those positions which are above the faculties of Order and below those of Congruity. The student is cautioned not to associate the strength or weakness of this faculty with the manner in which the Temporal ridge is developed, for in those persons who are of the Osseous-Nervous temperament in particular, this ridge may be more or less sharply defined, and, in some cases, quite prominent. It is in regions of the forehead immediately in front of these ridges that indications as to the strength or weakness of this faculty must be looked for.

Musical genius is not infrequently exhibited in very young children, but rarely in such as have really healthy brains. When mere children show signs of this form of precocity, it should not be so encouraged as to amount to forcing, and thereby become the cause of early brain stress.

Shakespeare's well-known denunciation of "The man who hath no music in his soul" has, consequently, to the Phrenologist, more sound than sense. Many good persons

have been little, or not at all, "moved by concord of sweet sounds," whilst many bad ones have been distinguished in the opposite direction.

It is a source of much pleasure to love music and to understand it; but the fact of being able to do so is no guarantee of the existence of any other good quality, whether of an intellectual, moral, or social nature. It has often been remarked that some of these very great musicians have not possessed the expansive minds which the uninitiated would expect to accompany all the wonderful virtues that are supposed to spring from the musical power they exhibit.

It must ever be borne in mind that the musical composer stands on a higher intellectual plane than the mere executive musician, who can, after all, only render the works of greater minds. At the same time, Mozart, one of the world's greatest composers, was, in many respects, apart from Time, Tone, and Ideality, feeble-minded.

The musical composer, like the poet or the artist, must be born with certain brain gifts. The executive musician, like the mechanical engineer, the mechanic, the chemist, etc., must start early in life in order to obtain success with certain natural aptitudes.

These remarks lead to the all-important consideration of the place music should take in the education of children and youth. The attempt to lay down a course of study suitable for all, irrespective of natural qualifications, has so far proved a failure. It is a glaring fact that the valuable time devoted to musical education by females in early life, especially among those of the well-to-do classes, by no means results in anything like proportionate power of execution in later years.

All young ladies have to learn the piano, but few reach beyond mediocrity in this accomplishment. The same may be said, to a limited extent, of singing.

Children and youth of the sterner sex, who have more independence of character, more desire for muscular energy, and less veneration, have ever rebelled against this forced system of compelling them to devote much time to music when there has been lack of natural gift necessary to make such work a pleasure.

In cases where the faculties of Time and Tune are well developed, then, by all means, let music form part of the education; but where there is no talent in this direction, the time and expense requisite for such training might better be employed in other studies.

It is not asserted here that a youth devoid of a good share of Time and Tune would not be, to a certain extent, mentally improved as regards the appreciation of Time and Tune by one or two hours a day of constant practice on some musical instrument, extending over several years, but such improvement would have its limits. The period of youth is short, and there is so much to learn in other directions, the object gained would not be commensurate with the time and labour expended.

All intellectual education should be in the direction of developing that which is already given to us in strength; time should not be wasted in trying to obtain results which, after all, can have but little ornamental or practical value.

Parents' opinions as to the mental abilities of their children, especially in relation to music, are much to be mistrusted. The parents in many cases, not being musical, are often charmed and misled by the performance at home of some piece of music which has, during school hours, taken up months of useless toil and wasted energy to play from memory, or perform from sight.

A glowing report from school as to their daughter's musical ability may please and satisfy the biassed parents,

leading them to continue a course of training which can ultimately benefit only the professor.

When there exists the natural aptitude for music, the essentials being a good development of Time and Tune, the musical training cannot be commenced too early in life; so that even instruction in the theory and practice of music may form almost a part of the child's play, but it should be as play, not as drudgery.

LANGUAGE.

THE eyes, phrenologically considered, are most important indications. Our business, however, is not with their colour or their lashes; but with their prominence, their setting, their degree of protrusion. The eye itself is but an organ of sight. The mind can dispense with it, and be little the worse; even though knowledge be shut out at one entrance. The eye, phrenologically considered, is more or less prominent according to the development of the cerebral organ of Language; when there is also a fulness, not exactly under the eye, but nearly so. In the busts of Cicero, Demosthenes, and in those of modern orators, as also of linguists, the eye is seen to be more than ordinarily prominent. This will be observed in the portraits of most, if not all, fluent speakers and writers.

In a memoir of Soame Jenyns, a mighty talker and writer, it is said that his eyes were as prominent as lobsters'. Yet we have noticed that there is a peculiar protruding eye, unaccompanied with a fulness under it, which of itself is not indicative of verbal fluency. This probably is caused by some nerve or muscular weakness, as such eyes appear not to be properly set, not to be properly held in their places.

The student has easy work in verifying the phrenological observation as regards fluency of speech. If he will only look and listen he will soon have all doubt

removed. Much depends, as regards individuals, on the will to talk, or in other words, on the desire to communicate. Language is but the door which lets out ideas. It does not give the will so much as the way.

It is to this index, this tell-tale, that the science of Phrenology owes its origin. Never did the eye do such mighty work before. We may well pardon it for all the worlds it has caused the losing of; all the fatal darts it has shot; all the hearts it has broken! It has more than atoned for all the mischief it has done. It gave the child Gall such a hint as the world will experience the benefit of till man ceases to inhabit it. Who were those lesson-remembering little boys who undesignedly said to the little boy Gall, "Look at us and be famous?"

Let the student begin where Gall began—with the doors and windows of the mental houses. The rest comes all the more easy.

Sunken eyes, cavernous, some are called, reveal a moderate development of the organ of Language; and are therefore favourable to taciturnity. Eloquent speakers and writers there have been, and are, who have not the bulky eye, which, as we have before observed, indicates wordiness, verbal fluency, only. Thought is generated higher up in the region of forehead, or frontal lobe. Verbosity is not eloquence, or eloquence verbosity.

"Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found."

Language, then, appears to give command of words in expressing our thoughts, feelings, rather than the desire to communicate. There is, as will readily be seen, a vast difference between Language and Communicativeness. The former being purely an intellectual gift, whilst the latter is ranked with the social desires or animal feelings.

For some time the intellectual faculties of children

are in the receptive or passive state. They should be fed, not worked. It is in the receptive state that the faculty of Language acquires active power. For a long period the passive brain is acquiring impressions. Children during this time are coaxed into speaking. The faculty of Imitation is being agreeably excited and acted upon. The sensation is gradually transmitted to that of Language; and the result is the acquirement, often in a very complete way, of a difficult language during the first three or four years of life.

Now, if by such means so difficult an art to both teacher and taught as that of acquiring a language can be achieved, is it not obvious that the other intellectual faculties are capable of being educated without pain and mental distress to either teacher or pupil?

But, so soon as we have taught the little saplings how to speak a difficult language, we, by a gross violation of the laws of intellectual culture, break off this delightful process; and, instead of proceeding in a like manner to educate the next faculty or faculties in their proper succession, we stop short; and, turning back upon Language, put it to the most difficult labour, that of analysing, individualising, and combining the various elements of words—that is, of the primary sounds of which words are composed—and this, not in the manner in which the words were learned; but by a most difficult process, that of associating sounds and ideas with certain lines, straight and curved, printed on paper in the dull monotony of black and white; to the young eye extremely minute and moulded into a mass called *a book*.

Here begins the error; and, as a consequence with all such errors, compulsion, reluctance, pain, anger, tears, reproach, repulsion, and brain stress, resulting in many cases in hatred of lessons, tasks, books, and teachers.

How comes it that, whilst the language itself was learned with ease and delight, the process now adopted is often repulsive to the pupils' minds; and sometimes actually injurious to both their bodily and mental health? It is the protest of honest nature against an ignorant, mischievous, painful, and consequently unnatural process; a cramming of hateful matter down the throat, instead of putting sweet and wholesome food between the intellectual lips.

The popular system of *book education* for the immature has no harmony, no sympathy with the human mind.

There is no more occasion that the food of the mind should be made distasteful to children than that the food of the body should be so. No child hates a kind and good cook. Many a child has learned to hate a really kind, but unskilful teacher, or mind-cook.

As soon as a better knowledge of the intellectual faculties becomes more general, it must follow, as a matter of course, that that troublesome mass of printed matter, called a book, will be practically expelled; and, with the expulsion of the book, the school *room* will become useless. The education of children and youth in a brick-box is an absurdity. Objects are not in their natural locality in a room. A person may pass as well educated, and hold certificates of competency, and thereby become a professional instructor in botany for instance; and yet, in a garden or a field, face to face with the object she is qualified to teach, may not be able to distinguish one plant from another; while in a class-room she could glibly run off pages and pages of text-book botany.

Dr. J. P. Brown, in his able work on "Phrenology," appears to differ from us somewhat on this subject of Language; for he says in his opening remarks on this faculty, "To mankind alone, of all living beings, has

the Creator granted the faculty of communicating the ideas of the mind, one to another, by means of articulate sounds. The denial of this marvellous talent to animals was, like all other providential enactments, a wise ordination."

It is very certain that the power of communicating one to another is not confined strictly to man ; for some other animals, including quadrupeds, birds, and insects have, to a certain extent, the power of conveying one to another their desires and fears. Any naturalist will know that communication by articulate sounds is not a power given only to man.

Cats, for instance, have almost a complete language. Anyone familiar with certain classes of dogs can distinguish by the tone and style of their bark whether fear, anger, friendship, joy, or hunger is intended.

We might also enumerate the cries and calls of various animals which vary with the seasons of the year, or when under the excitation of some of the animal faculties. The ability to communicate by articulate sounds does not emanate from the organ of Language alone, nor is it confined solely to the human race.

The power or influence of this faculty can be noticed amongst those who have to speak in public. If they have a good development, the words flow from their lips quickly, clearly, and without hesitation. If they are not provided with a proper share, they either read their speeches from manuscript, or else deliver what they have to say by constantly referring to notes and other aids to memory. But where their memories are not strong, and they try to speak spontaneously, however well their speeches may read after having passed through the brains of reporters, their delivery is painful they are at a loss for words, which come to them only after much apparent effort.

All great orators have had this eye sign of large Language—to witness, John Bright, Cobden, Gladstone, Chamberlain, Salisbury, Balfour, Churchill, and a host of others who have made their names by talk: men who have not only been able to talk with ease and fluency, but whose speeches have made good listening and good reading. Here comes in the question which all phrenologists must be prepared to face, and to point out to those who are ignorant of our science, or who, for religious and other motives, obstinately reject its teaching.

Why should this power which gives fluency of speech be made the criterion of success in politics? Why should many able men, who have all the intellectual gifts which make up the executive man, be passed by in favour of those who can talk? Verbal fluency is no indication of executive ability; it is simply one of the signs of large Language. The danger to the parliamentary system which now governs the United Kingdom, the Continents of America, Australasia, and the greater part of Europe, is, that powers of oratory are the only road to all promotion and preferment in politics.

The selection of a man to fulfil an executive position solely because he has the gift of oratory is just as absurd and just as foolish as the autocratic placing of a man in a like position, simply because he is a Court favourite, or because the act gratifies the whim of an emperor. The one mode of selection is just as unscientific as the other; and the chances of either turning out favourable or unfavourable, competent or incompetent, are equally uncertain.

It surely comes to this, that a parliamentary system of government, however democratic may be its foundation, however wide its suffrage, must be liable to failure, if the individual selection of its executive is based on such unscientific principles as have been above stated.

The British people handed over their executive to such men as the Pitts, the Palmerstons, the Russells, the Gladstones, the Salisburys, the Churchills, the Balfours, the Chamberlains, because of their powers of oratory.

International wars and national debts, international fears and national armaments, over-populated towns in the midst of a depopulated rural district are the results.

The Emperor of the French appointed his executive on the principles of fear or favouritism; we all know the result.

The Commune of Paris arose as a protest against the consequent incompetency; but no sooner was the old executive driven from Paris, than this Commune proceeded to elect the new on equally false principles. Any man who could stand up and speak well, who could charm his listeners by his command of flowery words, was chosen to form one of the leaders; and of such was the Government of the Commune. We know the result. The orators went down with their electors. Then arose the Republic. The orators at once came to the front; foremost amongst whom was the small-brained, prominent-eyed Gambetta, a man without any executive ability.

And thus we go on. France is piling up her national debt and reducing her population. We might pass on to the other democratic nations, and see what governmental successes orators are making of their oratorical gifts, their powers of charming their fellow-creatures by articulate sounds.

We might as well elect an Executive or Singers as of Orators. Fancy a government of vocalists; which, after all, would not be more absurd than our present governments of orators. If we were to be governed by cricketers there would be more sense in such a selection; because in this game many of the most important of the execu-

tive powers of the intellect are employed, so that a good cricketer would be certain to have large Locality, Weight, Time, Individuality, and Eventuality; which go a long way to make a man useful and active in any executive position; and, furthermore, we know that a good cricketer must be fairly cautious, firm, and circumspect, whilst in the case of orators, many of these requisite faculties may be more or less absent.

Lord Beaconsfield, the oratorical giant, was a mere dwarf as regards executive ability. The late Lord Randolph Churchill was even more deficient in this respect. Mr. Gladstone, although a great orator, yet had large perceptive faculties. The same may be said of Lord Salisbury, whose failures cannot be said to have been due to a want of a splendidly formed forehead. His brain wants must be looked for in the other regions of the head.

Perhaps some day we shall see an executive selected on a phrenological basis. That will certainly be the social revolution.

We must not condemn prime ministers and presidents for selecting their cabinet ministers on account of their oratorical powers only; the ordinary electors are equally to blame. They judge of a parliamentary candidate from his powers of speech-making. Were a candidate to say he could not make a speech, but that he was known to have good executive ability, and would therefore be useful in parliament, the ordinary British elector would not accept such a candidate. He would, in fact, be passed over for another who could stand up and charm his listeners with an endless flow of verbal fluency.

“For a long time speech has been abstractly distinguished from science and reason. Gradually this abstraction is becoming realised, as the logicians say,

in society; so that we have to-day *savants* of many kinds who talk but little, and *talkers* who are not even savants in the science of speech. Thus a philosopher is no longer a savant: he is a talker. Legislators and poets were once sublime characters; now they are talkers. A talker is a sonorous bell, whom the least shock suffices to set in perpetual motion. With the talker the flow of speech is always directly proportionate to the poverty of thought. The talkers govern the world; they stun us; they bore us; they worry us; they suck our blood; and laugh at us. As for the savants, they keep silence. If they wish to say a word they are cut short." (Proudhons' "What is Property?" translated by Benj. R. Tucker. William Reeves.)

But let not the phrenologist undervalue the faculty of Language, as it is one of the faculties of the intellect; and therefore essential to all intellectual work, where powers of speech, with a free and easy selection of words, are essential to success.

What has been said on this subject is only to show that too much importance ought not to be attached to one particular faculty, when other intellectual faculties are worthy of equal consideration.

MEMORY.

MEMORY, though often described by the non phrenological as being of itself a distinct brain gift, is not a special and independent mental faculty—that is, if the term faculty be accepted in its phrenological sense. It is simply an attribute or property of each one of the natural and elementary organs of the mind, relating more especially to the intellect.

Thus, Form, the perceptive faculty which takes cognisance of the shapes or outlines of objects, has a memory for such attribute, in accordance with the development of this particular faculty in the brain. The same may be said of Size, which is employed in observing the bulk or dimensions of objects. That faculty which phrenologists have named “Weight,” when properly developed, gives the power of correctly observing, and remembering, the weight or gravity of an object in its relation to some standard, not necessarily in its relation to water (which, for scientific purposes is taken as unity), but in its relation to other objects; and controls the muscular system as to the proper amount of energy to be exerted to overcome the *vis inertia* of any object in order to make it move a required distance.

From the above explanation it is to be hoped that the student will, to some extent, comprehend the phrenological idea, that there must necessarily be as many memories as there are intellectual faculties.

The popular acceptance of the term Memory, is, that which is associated with verbal memory, the memory of words, and forms of verbal expression. Hence the great attention paid, by all systems of primary and secondary education, to book knowledge; and the retention of such combinations of words in the brain being due to verbal memory.

In our present system of education, this power of remembering words is exercised and trained beyond all practical necessity. History, Geography, etc., have to be committed to memory by a simple process of word cramming. In the British Universities it is verbal memory, when applied to classic literature, Greek and Latin, which enables the young men or women who are so brain gifted as regards the power of committing words to memory, to be deemed by the examiners the cleverest in general intellectual ability; and to be granted Degrees.

Now, as such mental power depends almost entirely upon a good brain development of the organ of Language, such power can be no guarantee of general intellectual ability; but, on the contrary, it is often possessed in great force by persons of inferior intellectual capacity in other respects. The fallaciousness of such a criterion of general intellectual ability is therefore obvious. It lays open to censure our present unscientific system of selecting young men to fill vacancies in the public services.

Candidates gifted with excellent memories for everything but words and forms of verbal expression, are placed at great disadvantage in most examinations—the Army and the Civil Service, for instance, when in competition with others specially gifted with verbal memory, who, at the same time, may be wofully deficient in many of the general powers of observation, so essential to those who have to take up positions in the executive department of either of these institutions.

Memory is the power to recall more or less vividly past impressions made on any particular faculty of the mind. It is strong or weak in accordance with the development of the organ of the faculty acted on.

Where the organ of Locality for example is well developed (*i.e.* the power to note the relative positions of places or objects to other places or objects is active), the memory of such facts will be active and accurate also.

A good memory of shape is essential to freehand drawing: but a good memory of size or dimension does not take with it an equally good power of depicting or recording the shape of objects. For instance, a famous artist, an Academician, is said to have made, in one of his pictures, apple-blossoms, relatively as large as cabbages. A good memory of shape does not secure a good perception of, or memory of, colour. Hence, some artists, who are not really good draughtsmen, revel in "Colour." Their colouring is so enchanting that failings in other respects are allowed to pass uncondemned by an admiring public.

The possession of one intellectual gift in strength does not necessarily imply, or warrant, the belief that others are equally active.

A man may have excellent memory of reasoning processes, or, in other words, he may have an excellent memory of Comparisons, Causality, and Congruity, and yet have a weak memory for all things relating to Observation. One may have a good memory for the names of people and yet be very deficient in remembering faces. There have been idiots who exhibited excellent memories for certain things—one may excel in Music, another in Time, and another in the memory of events. There was one who remembered the birthday of every man in his town, and never failed to greet those whom he considered worth a penny on their respective birthdays.

By some phrenologists, Eventuality has been credited

with more powers of memory than it deserves. Persons with good Eventuality are, however, ready and quick on the spur of the moment; so that, if anything has once taken root in their minds, they are able to at once recall the same in times of excitement, when others not so gifted would be more or less unnerved.

The fact that a good verbal memory is no test of general ability is acknowledged by many writers; one speaks of it as "The gift of fools;" and Pope repeated this idea when he wrote:—

"Thus in the soul where memory prevails
The solid power of understanding fails."

The above quotation, though used to point our contention, is yet phrenologically incorrect; for it is quite possible for anyone to be gifted with a powerful verbal memory, and, at the same time, to possess many other intellectual abilities in equal strength.

Actual verbal memory, apart from all the other memories, is a mental faculty, which the advancement of civilisation is rendering of comparatively little importance. It still exists in great strength in some minds; and will, to a certain extent, always remain part of our intellectual outfit; but when we consider the position which this power held in the past, it may now be said to have fallen into an almost rudimentary state. It was of such paramount importance to the civilisation of the ancients that its cultivation had raised it to an extraordinary degree of perfection. It held the position then which the printing press, the newspaper, and the postal correspondence do at the present time. The reading of a book then meant the committing of it to memory.

The traveller from one town or country to another, had to make a post office of his power of committing messages to memory. He was charged with messages and informa-

tion of a public and private nature, which he had to remember and communicate intact from one to another when occasion demanded. It must have been almost the only means of affording instruction and amusement.

The teacher had to commit to memory books which he could not afford to retain in his possession. Likewise with the story-tellers and the play actors. But whilst our progress has, to a certain extent, allowed verbal memory to stand aside, other faculties of the intellect, especially in the perceptive region, have been forced into greater activity.

Books of reference, catalogues, text-books, workshop recipes, pocket-books of mechanical and electrical formulæ, and numerous other aids, all take the place of the wonderful verbal memory of days gone by. It would seem that the theatrical profession, and kindred pursuits, are all that is left for verbal memory—there it reigns supreme, for it is indispensable.

The wonderful verbal memory which some professional reciters possess, is due to a mental throw-back; and only serves to illustrate to the present generation the powers possessed by men, previous to the manufacture of paper and the discovery of the printing press.

When will the Civil Service Commissioners, and other public examiners, recognise that mere verbal memory is not the only test of intellectual ability, and no longer indispensable to those who are otherwise most suited to fulfil executive positions?

Character written by Dr. Donovan of a girl with delicate health; but with a large brain.

“The practice of schools, and particularly at ladies’ schools, of making pupils go from a lesson or a lecture on one subject, say History or Geography, and then to a lesson or lecture on another subject, even though a short

interval be allowed, is in utter violation of the laws which govern the growth of the youthful brain, and, moreover, defeats the end in view.

“For impressions made on the brain, in relation to one class of facts and events, are obliterated, or rather prevented from taking root, by directing the same class of organs, *i.e.* of mental faculties, to another subject before the brain has been able to absorb the first impression. This mode of feeding the intellect, not only defeats the object in view, but it harasses the brain.

“It is like calling on the stomach to digest different kinds of aliment incongruous with each other. It is mere brain cramming, nothing can be properly digested: no enduring impressions made. It presses chiefly on a few mental organs, on those of verbal memory in particular, which get no sufficient rest during school time; because they are expected to retain impressions of one kind over another, like writing over writing.

“Hence these impressions, in most cases, do not remain, and that, which with much effort has been learned, must soon be forgotten.

“As to cramming verbal memory, and therefore its organs with mere words, associated with a map, as in geography, after the existing mode, and with little more than names, as in history, whether Biblical or political; this is simply absurd and mischievous. It is, however, the established mode, and has been so for ages.

“Hence lady principals know no other, and cannot conceive, due to their ignorance of Phrenology, any other method to be possible, or even admissible.

“That the health of many a young brain is deeply injured by this word stuffing is certain. It is this, too, and very justly, that makes girls in particular swallow the verbal pills and be done with them. That this young lady should, with her weak and weary brain, be subjected

to, what I may term, the sausage system of education, would be most injudicious.

“It is indeed questionable whether or not she should be allowed to undergo this form of what is called Education at all during the summer. It is of no great moment that she should for the present remain ignorant of the names and localities or certain rivers, mountains, cities, etc., none of which she will probably ever see, and in consequence keep her brain tablet unscrawled on; and a like privilege should be granted her as regards the names and doings of certain kings, queens, conquerors, rogues and vagabonds of by-gone centuries, if they ever had any existence at all, extinct dynasties, and last, but not least, doubtful medieval history.

“The brain and general system of this young girl require, at this particular period, that she should be happy; and, therefore, in a sense, idle, as regards tasks, and the mental anxiety that they are sure to create.

“Her mental organisation, and her temperament, *i.e.* her bodily texture, are excellent. Her brain is, for her age, a little too large. This, in all probability, comes partly from early cramming. Be this as it may, it now imperatively needs rest and recreation. I augur nothing but evil results from sending her to school, be the establishment ever so good and respectable, for the present. School diet, too, cannot be good for her. Meat daily would tend to over stimulate her brain and in consequence irritate her nervous system.

“She has a large share of Firmness, a faculty often troublesome in the young; but where the brain is so well formed as this, it cannot fail to be valuable in mature years. There is hardly a point in her mental organisation that I should like to see altered. It promises every good quality, and threatens not one bad.

“The intellect is of a superior order, one of actual

power. She should now get a peep into sciences which lead to the study of objects with her own perceptive faculties, not from reading in books the record of the perceptions of others, such as Geology, Chemistry and Botany; and learn above all things the structure of her own anatomy and the functions of her internal organs."

THE REFLECTIVE GROUP

Comparison

Causality

Congruity

Intuition

Consequentiality or Upper Causality

Digital Activity, or Handicraft

COMPARISON.

“He that will praise a man must compare him with others, and his actions with the actions of others, especially with such as are renowned.”—*Hobbes*.

THIS faculty might very well be termed the power of analogy, which some one says “is a truer guide than many teachers tell of,” though the word “truer” is a wrong expression, as truth bears of no comparison.

Comparison is certainly the first process of reflection; for it is hardly possible to understand anything without mentally putting it by the side of something else in order to compare it—that is, to see how far it resembles or differs from such thing or such case. It is by this mental process, that we are helped on to increase our knowledge of that which is less known. All knowledge must of necessity owe its existence to older knowledge, to something with which the known may be compared.

Experience means that there is a certain clear perception of truth stored up in our minds, to which present events may be compared, when guidance is obtained from what has gone before. It might further be said that there can be no improvement without the exercise of this faculty of comparison, for it is by comparing one state with another, that we can rectify past mistakes and avoid future errors.

It would appear that the first process of reflection is due to the operation of this faculty in the infant mind, for a young child very soon learns to compare face with face,

and to cling to the known. It discriminates its food by comparison; one face or one substance is better liked than another, one object more attractive to it than another.

By comparison we are enabled to discern the relative degrees of perfection in all things which we have taken into our brain, through the medium of the perceptive faculties, in relation to external objects, such as form or shape, size, weight, colour, order, number, time, sound, and



COMPARISON.

relative position. The perceptive faculties can do no more than observe objects and their separate attributes; they have no discriminating or reflective power; they can draw no conclusions.

The mental food, as it were, is taken into the brain through their medium, and must be passed on to the mental digestive system, that is, the reflective faculties, and by them turned into mental nutriment, that is knowledge.

The first process, then, of this mental digestion is by the faculty of Comparison. Anyone, therefore, who is weak in this faculty, however accurate his power of observation may be, cannot gain so much knowledge as another equally gifted as to perception, but better provided with this power of drawing comparisons.

On the other hand, he who is deficient in his powers of observation, however powerful his reflective faculties may be, cannot readily get the material upon which to reflect, but has to depend upon other brains for his information; he cannot, as it were, pick up his own food.

Shakespeare says that "Comparisons are odious." This is certainly wrong; for the fact that comparison is part of the reflective process, proves that it cannot be odious when legitimately applied. Comparisons are odious only when an attempt is made at comparing persons or things which are not comparable.

Many Anglo-Indians will speak of the natives of India in terms of the greatest contempt, describing them as dishonest, sly, deceitful, untruthful, treacherous, etc. When these natives are compared with the Anglo-Saxon standard of intelligence and morality, they may possess the faults ascribed to them; but is this comparison fair? Certainly not.

Phrenologists must know that the shapes of the heads of Hindus are far different from the average European; and, therefore, it is odious to compare the two. It is unfair, and is the cause of a good deal of the ill-feeling which exists amongst the natives of India towards Europeans in general, and the Anglo-Saxon in particular. An individual Hindu might reasonably be compared with another specimen of his race, or with his whole nation; such a comparison would be fair.

Some people will compare acting with music, the drama

with the opera. Such comparisons are odious. Others will say that deer-stalking is better sport than snipe-shooting; there is no comparison between them. Again, some will say that billiards is a better game than cricket, when the different conditions under which these games are respectively played render comparison absurd, because in billiards the ball must be in a state of rest before it can be hit with the cue, whilst in the latter case the ball must be in motion when hit with the bat.

We have paid much attention to the foreheads of great chess players, and have noticed that, besides having large Locality, Comparison appears to be always well developed. Certainly these experts must be able to compare the positions of their own men with the positions of their opponents.

In the phrenological collection of casts, there is a mask of Thomas Moore, the poet, whose forehead shows a marked development of this faculty. His writings, both in verse and prose, abound with the most beautiful metaphors and analogies. The following speech is a fair instance of our meaning. At a dinner given in his honour in Dublin, he thus responded to the toast of "The Poets." (The italics are ours.)

"Can 'I name to you Byron without recalling to your hearts' recollection all that his mighty genius awakened there; his energy, his burning words, his intense passion, his disposition to wander among the ruins of the heart, to dwell on places which the fire of feeling had desolated; and like the *chestnut tree*, that grows best on volcanic soils, to luxuriate most where the fire of passion had left its mark?

"Need I name to you, Scott—that fertile and fascinating writer, the vegetation of whose mind is as rapid *as that of a Northern Summer*, and as rich *as the most golden harvest of the South*—whose beautiful creations succeed each other

like the fruits in Cermeidas' enchanted garden. One scarce is gathered ere another grows?

“Shall I recall to you, Rogers, who has hung up his own name on the shrine of memory among the most imperishable tablets there? Southey, the author of ‘Don Roderick,’ one of the most spirited poems in any language? Campbell, the polished and spirited Campbell, whose song of Innisfail is the very tears of our own Irish muse, crystallised by the touch of genius? Wordsworth, a poet even in his puerilities, whose capacious mind, *like the great whirlpool of Norway*, draws into its vortex, not only the mighty things of the deep, but its minute weeds and refuse? Crabbe, who has shown what the more than galvanic power of talent can effect, by giving not only motion, but life and soul to those subjects which seemed incapable of receiving them?”

In the short poems which Moore composed for the once little known Irish melodies, the most beautiful comparisons and analogies are also to be found. The reading of these simple poems with a view of noticing the comparisons drawn, would be of great interest to the phrenological student.

CAUSALITY.

DEFINITIONS of man as contra-distinguished from all other creatures have often been given. He has been described as a cooking animal, a tool-using animal, and credited with various other characteristics which the lower animals have not.

The highest distinction that man has is that he is a cause-seeking animal. Other creatures may have the power of associating cause and effect, so far as their own safety and interest are concerned; but to no one of them seems to be accorded the power of seeking for the causes of whatever he may feel or perceive, and to inquire of himself and others of his fellow-creatures, "Why is this so?" "What is the cause of it?" Man, however, cannot rest until he knows, so far as surrounding conditions permit him to know, *the reason why* of everything that is or occurs. "Nature," says someone, "is an immense chain of causes and effects which flow unceasingly from each other."

There is, then, in the human mind an inalienable and fundamental faculty which employs itself in tracing all effects to their immediate, as also to their remote, causes. It is not perceptive in its action, but must depend for its legitimate food on the perceptive faculties. It is the second process of reflection, Comparison being the first. Reflection first draws comparisons, and then asks "Why?" It operates more or less in children as soon as they

acquire the power of speech ; for they perceive, and, no doubt, compare, long before Causality can operate.

Asking "why" is the hunger-sign for knowledge ; and it is greatly to be regretted that parents and teachers so often not only decline to answer questions which children, acting on the impulse of Causality, are so fond of asking, but, for various reasons either refuse to answer, invent amusing lies, or else reply in an absurd way, which often does more harm than good.



CAUSALITY.

It is much better for those who are interrogated by children to admit ignorance, rather than to invent false and ridiculous replies ; but the admission of ignorance is painful to some minds. "I do not know" is an answer that few like to give.

It would almost seem that the historical part of religion was invented by the ignorant and conceited elders to check the action of this faculty in the young. The answer, "God made it," or "It is the will of God," is the final means of shutting down Causality.

It may be thought that persons with large Causality, though not accompanied by well-developed perceptive organs, ought to know how to connect cause and effect: yet it will be found that their Causality has not this effect, but rather causes them to be apt to ask "Why?" when they hear a thing stated—that is, it makes them searchers after causes by questioning, instead of observing and reasoning out for themselves the connection between cause and effect. Having weak perceptive organs, they do not notice objects and facts, and therefore their intellects cannot be of a practical type.

Causality, in fine, gives power to discover (aided by other mental faculties) that every effect must have an antecedent cause. Cause means law, origin, power to create and to know. Urged by the action of this faculty, man is conquering the earth piece by piece. By discovering causes of natural phenomena, he is dispelling ignorance, and, therefore, superstition and terror. Prompted mainly by the action of this faculty, he has deduced theory, or law, from observation, and thereby has established science, which is the practical application of theory.

A man ignorant of causes—that is, without a faculty of Causality, is as a child, and can act only from authority or precedent, or impulse, not from reason. He may become acquainted with facts to a limited extent. *Why* that which exists or occurs happens he knows not, nor cares he to know. From the mind of such a man all scientific investigation would be excluded. The words *Why* and *Because* never could for him have any signification.

Resemblance he might observe, but it would be in the perception of identity and likeness that his whole reasoning powers would consist. Causality must naturally be the important faculty in argument. It excites to discussion,

and of itself could get no further. It expends its force in continual queries, often in a most unnecessary way, as to the why and the wherefore of things.

When, in some persons of a combative nature, this faculty is the leading feature of the intellect, they are ever ready to take part in an argument, but very seldom start one, preferring to chime in with their perpetual "Why?" at every opportunity. Should Veneration be below par and Self Esteem a little in excess, their eternal "Whys" have a most irritating effect, and often lead to loss of temper and create bad feeling.

The French have a witty way of saying merely "Parceque" ("because") as a rejoinder to people with excessive Causality, who are in consequence continually asking "Why," often in a useless and irritating manner, such as "Well, why?" "But why?"

The following is a good illustration of the effects of small Causality, *Nineteenth Century*, November, 1897, on Marion Crawford's novel, by Ouida:—

"He is very observant, but he is content to note a fact. He does not trouble himself to seek its origin, or the influences which have made it the fact it is. When the two young people who wish to marry in 'Marzio's Crucifix' discuss what their house shall be like, and the colour of the walls and furniture, their biographer adds, 'The Italians have lost all sense of colour.' Now this is true; but it is one of the most amazing truths that exists; it is one for which I search in vain, and in perplexity, for an explanation. He states the fact, and passes to another subject."

A character, written by Dr. Donovan, of a lady who has Causality and other reflective faculties large, whilst most of the perceptive faculties were small.

"It is said to be a tendency in the female mind to

arrive at conclusions, not after the inductive process or reasoning from facts, but in the opposite way.

“Deductively forming conclusions on pre-conceived ideas, derived from hearsay, from opinion, prejudice, likes and dislikes, etc.

“If such be the case, it is female education, not organisation (mental) that is principally to blame; though it must be generally admitted that the reflective organs, which have their seat in the upper regions of the forehead, are more fully developed in the female head than are the perceptive faculties, which, when fully developed, tend to give prominence to the formation of the brow. Such is the case with this young lady’s forehead.

“The reflective organs are largely developed, whilst most of the perpectives are in the opposite condition. There is, therefore, all the more danger that she will acquire the bad habit of jumping to conclusions, without due attention to premises, and draw such conclusions in a hasty, vague, and illogical manner, giving what are called woman’s reasons for her conclusions—thus: ‘I think so because I think so.’

“Also I have seen that large Causality and Congruity are apt to give a criticising and an argumentative habit, than which nothing can be more objectionable in a lady. This habit is manifested by the frequent expression of the word ‘why,’ and by expressions of dissent and incredulity; and these quite unconsciously, so habitual have such modes of expressions become. A habit of questionably smiling in a way expressive of non-respectful dissent often accompanies the combination I see here.

“Among the many advantages that would result from knowledge of phrenology in the family would be that the early manifestations of undesirable habits, resulting from organic sources, may be perceived in children and properly checked. I know a young lady who to almost

everything one says asks 'Why?' This is now so habitual that she does not hear herself say it, nor does she want an answer to her eternal *why*.

"Also this form of forehead often causes persons to see something funny when ordinary intellects would not. I know of no habit less desirable than that which results from a prurient perception of the ridiculous. Like jealousy, it may be said 'to make the meat it feeds on.' I do not mean to imply that this young lady finds the cap I have made fit her. My remarks have a general bearing, and may not apply to her. Hers is, however, the speculative and deductive type of intellect, not the practical and inductive, so she may derive some useful hints from what I have said.

"She is very imaginative, mirthful, critical, and probably given to irony and quizzing, and to witty modes of expressing herself—tendencies that should by no means be freely indulged and encouraged.

"I am glad to see that this young lady's eyes are fairly wide apart, a fact that will go a long way to compensate for the defect of other organs in the perceptive region. Very cautious and reticent this organisation declares its owner or owned to be. This fact, coupled with the effect of her moderate perceptive and large reflective organs, is not unlikely to keep her in a state of uncertainty and indecision, and consequently of inaction on various occasions.

"She is prone to question, doubt, fear, deliberate, till the time for action passes—to look often and not leap at all. That she is, in effect, sensible, thoughtful, careful, prudent, inquiring, intelligent, far-seeing in many respects, I doubt not. What I do not see to credit her with is the practicability of mind, the seeing and doing rather than thinking, which results from an insufficient development of the perceptive organs, and a little too much Caution.

“I fear this young lady is fond of reading works of imagination ; if so, she should stop this bad practice. That she will conscientiously refrain from every evil, when it is pointed out to her, I doubt not.

“Having touched on what seem to be the leading points of this organisation, time compels me to conclude this partial review. It is in conversation that other details are most easily dealt with.”

Perceptives small (boy).

“In this organisation the reflective organs are somewhat too fully developed in comparison with the perceptive region.

“As it is by the means of the Perceptive Faculties that we acquire all kinds of knowledge in relation to external objects, there can be no really vigorous constitution of the mental powers except where the Perceptive Faculties are equally active with the Reflective Faculties. This at present is not the case with the organisation under consideration. In the *Phrenological Journal* there are some papers relating to what may be called the Education of the Perceptive Faculties, but no phrenological writer of repute has yet dwelt with sufficient force and minuteness upon the necessity and the means of specially exercising defective perceptive faculties.

“When these faculties are defective in a youth, he is rarely, if ever, found to turn himself willingly to those sports and exercises which are the very best incentives to perceptive action.

“The question, why are clever boys almost invariably what is called idlers, has often puzzled the wise. I maintain that really clever boys never are idlers. They are always doing something, always busy, always using their perceptive faculties ; in a word, always rebelling, under the dictates of wise nature, against the absurd

system of teaching, for it cannot be called education, to which they are subjected.

“This youth should at once be put under special training, in order that his perceptive organs may be developed. I cannot enter into any description of the manner in which the process should be conducted. A well-regulated system of Gymnastics would do much good.

“Such sciences as Chemistry, Geology, and Botany, when taught from tangible objects, stimulate the perceptive faculties. Practical mechanics also have a similar effect, and in a high degree. Mere book study does little or nothing to stimulate the perpectives.

“Let me not be understood to undervalue that description of knowledge to which the term book learning refers. It is in order to make it more practical, more valuable to its possessor, that the perceptive faculties should be properly educated.

“He who knows most of the external world of objects and actions is ever the best qualified to direct his attention to the study of the internal world of feelings and ideas.

“In all other respects, save not great deficiency in the lower ridge of the forehead, this is a very beautiful organisation, though it has some other exceptionable points, such as too much Caution, and some want of Firmness. Upon these, as well as upon the rather large Secretiveness, I should like to dwell at some length did time permit. Sensual, violent, contentious, selfish, dishonest men never have heads of this type. It would be very difficult indeed to demoralise such a mind as this, for all, or nearly all, the moral organs (faculties) are very fully developed, whilst in the animal region there is nothing to make the voyage through life doubly hazardous.

“If I were to class this head as a particular type, I

would denominate that type the Literary and *Poetic* rather than the Literary and *Scientific*.

“It is worthy of observation that the means best calculated to develop the perceptive organs are those which are also the most conducive to the invigoration of the corporeal powers, and, I may add, to the strengthening of the reflective faculties themselves.”

CONGRUITY.

THE sense of the fitness of things, that is, Congruity, may be termed the third process of reasoning. Comparison and Causality had by many writers on Phrenology been deemed to be the sole reflective powers, and the faculty which had gone by various names, such as Gaiety, Mirthfulness, Wit, had been assigned in the early days to the region of the moral sentiments.

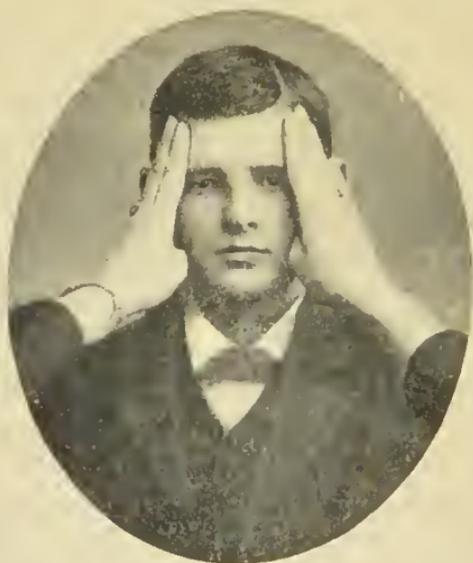
There seems to be, independently of Comparison and Causality, an opinion-forming—a judging principle, or president of the intellectual council—which, when Comparison and Causality have done their work, reviews the whole argument, *pro* and *con*, and decides on the merits of the case. People talk of their better judgment, their cool judgment, which is often exercised a long while after the question at issue has been argued and re-argued by the ordinary reflective powers.

What is the office of a judge in a court of law? He listens to the pleadings on both sides; and ultimately forms his judgment on the review of the whole proceedings; and is supposed to see what is fit, right, true, congruous and becoming under the circumstances. This judging power seems to us to be the sense of Congruity, or the fitness of things.

We frequently hear of men of excellent abilities, clever lawyers, who are deficient in judgment; therefore they do not make good judges. Men's judgment as influencing

their actions, is no doubt greatly affected by their feelings. The following is part of a letter published in the *Times*, signed "Lex," relating to a certain case to which public attention was drawn, owing to the want of congruity of the judge in passing judgment:—

"Some judges—not the majority, I admit—feel a great disinclination to allow a verdict to be wrong, and thus to admit that they have been parties to a miscarriage of justice ; while others, from want of the judicial faculty,



CONGRUITY.

and being wholly without a judicial conception of what they have to try, and thinking it right that an immoral man should be punished, stand by the verdict which secures that punishment, wholly unmindful that with the wickedness and immorality of the man the law has nothing to do."

We think it probable that Congruity is this faculty of judgment. It is the critic, the overseer, the Chief Justice, or rather, the Chancellor, of the mental constitution, and

that Comparison and Causality are not the final judges, however needful their inquisition be, to the conclusions of the Bench.

This faculty has much to do with cleanliness and moral order. The saying, "Cleanliness is next to Godliness," has much import. It is a bad sign of the intellect of an individual, or a nation, when the perception of dirt does not arouse the mind to action. Dirt is mislocated matter—matter out of its place. The perception of mislocated matter causing mental disquietude, of matter not in harmony with things around it, is as much the result of an innate faculty as is the perception of inconsequential reasoning. Whoever is unaffected by dirt is unaffected by other incongruities, and such a state of mind is rarely, if ever, found in a clear and vigorous reasoner.

To be intolerant of dirt is to like to see matter harmoniously classified—that is, in a congruous state, and in harmony with surrounding objects.

Physical order is perceived by the Perceptive organ of Order, but the range of this faculty is limited. It does not discern or pass judgment on incongruities, nor on the fitness of things. Flowers in a vase, objects in a room, may be arranged in order, but yet incongruously—not in good taste. This large Order and absence of Congruity may often be noticed in the arrangement of flowers.

Bouquets arranged in order or shape, though neat and indicative of much care and attention, show a want of congruity; and people who buy such bouquets do so, either as a matter of business or a question of price, and perhaps from size; but harmony of colour is not their object, for they see it not. A want of congruity is often noticed in the decoration of a lady's hat or bonnet, in some cases the most outrageous taste being exhibited.

Moral harmony is Congruity between the actor and the action. It is a violation of moral harmony when a

minister of religion does things which would not excite attention when done by an ordinary layman. It is incongruous when a man is effeminate, or a woman is mannish. It is morally and socially incongruous when an old woman marries a young man, or an old man marries a very young woman; or when an old lady dresses herself up in costumes suited only to the young, and so on.

Tasté is the sense of what is fit, suitable, and congruous, a sense not necessarily possessed by all persons, even of good education. It is most decidedly incongruous when a Princess takes the chair at a meeting of the Society for the Prevention of Cruelty to Animals, wearing a hat or bonnet decorated with egret plumes.

“A man of taste,” says someone, “in literature writes nothing that can offend the ear; in the arts he produces nothing that can hurt the eye; in society he always employs the tone and language suitable to the place where, and the person with whom, he is. A person possesses taste when he is apprised by a quick and lively sensation, agreeable or disagreeable, of what is beautiful, ugly, good, bad, or middling, in what he sees, hears, or reads.”

“That part,” says St. Augustine, “is diseased, shameful, and deformed which does not agree with the whole.”

When the features of a face are incongruous we call the face ugly, and the same when the body and limbs are in disproportion. By the law of Congruity we are impelled to do things in season and in character. An excellent illustration of Congruity is this:—

“Your true doctor—it’s a sort of sporting with your true doctor. He blazes away at diseases when he sees one as he would at a bear or a lion; the very sight of it excites his organ of Destructiveness. You don’t understand me. You hate sin, you know. Well, I hate disease. Moral evil is your devil; physical evil is mine. I hate it, little or big. I hate to see a fellow sick; I hate to

see a child rickety and pale ; I hate to see a speck of dirt in the street ; I hate to see a woman's gown torn ; I hate to see her stockings down at heel ; I hate to see anything wasted ; land wasted, muscle wasted, pluck wasted, brain wasted ; I hate neglect, incapacity, idleness, ignorance, and all the diseases and misery that spring out of it. This is my devil. I can't help, for the very life of me, going at his throat whenever I meet him."—*Kingsley*.

In an article, *Daily Mail*, July 22nd, 1903:—"Out of the dirt and decay they rise (the Catholic Churches in Ireland), proud and ugly and substantial. It is hard to see these prosperous looking chapels and lofty spires, built on the very foundation of poverty, without being shocked by their *incongruity*."

There are many mental qualities which cannot be ascribed to any one faculty in particular, however much a certain faculty may be a leading feature. Such qualities arise, in most cases, from a combination of two or more faculties. Tact is certainly a case in point. We must all of us be acquainted with men and women who are noted for their tact in all their social, or even business, dealings with others ; whilst, on the other hand, we are continually meeting with those who show an utter want of this power.

That a proper development of the faculty of Congruity has much to do with this state of mind, known as 'tact, seems to be certain. At the same time, the operations of some other faculties seem to be essential to the tactful person. It would appear that a fair share of Love of Approbation, Caution, and Sympathy, are necessary adjuncts. These might be considered accessory powers, the desire to please, to be careful, and a feeling of sympathy being ever present with persons who are innately tactful.

The cases where people have shown an utter want of tact are, unhappily, too numerous to mention. We must all of us bear the most pleasant memories of those who are so mentally constituted as to be tactful without any apparent design. That other faculties play an important part in this precious gift there can be no reason to deny; but a proper development of Congruity seems to be a *sine quâ non* of tact, which consists, after all, in saying and doing the right and proper thing at the right and proper time.

INTUITION.

THE position of this faculty is immediately above the faculty of Comparison, and just underneath that of Sympathy.

Its existence appears not to have been suspected by either Drs. Gall or Spurzheim. Since its discovery it has been known by several names. The late Mr. Fowler called it "Human Nature," some have applied the term Impressionability to it, others the Physiognomic power, and the Diagnostic instinct ; but Intuition seems now to be the generally accepted term, as being the best name to adopt for this faculty in order to best describe its function in one word.

Those who are gifted with a more than average development seem to possess, in proportion to such gift, the power of inferring some simple mental characteristics, and also some bodily conditions by being impressed by such facial appearances ; which are due to the texture and colour of the skin, and the muscular play of the face : guided also by the formation of the bony system of the face, below the brow, and also that of the lower jaw in particular.

Those who are thus able to form a rough estimate of both mental and bodily characteristics from such indications, do so purely from intuition. In some cases their powers of drawing fairly good and correct conclusions as to character are remarkable. When such impressionists have also a good knowledge of Phrenology this brain gift is

backed up by a scientific basis ; and such can support their conclusions from well established signs. Where, however, this power exists without a knowledge of Phrenology, such a physiognomist is, in consequence, liable to fall into grievous error, when thus compelled to rely only on facial expression.

The unscientific physiognomist, when asked why he has formed certain conclusions, will refer the inquirer to some particular facial sign ; but as no two empirical physiognomists can agree either to the locality or the particular nature of the character which these signs indicate, much confusion must naturally be expected from such impressionists.

No doubt certain mental emotions are displayed in the face, as they are also betrayed in the action of the whole muscular systems ; and this will be more or less noticeable in any individual in inverse proportion to the development of Secretiveness. Those who are weak in Secretiveness not only find it difficult to prevent their thoughts and feelings from passing into words ; but their whole muscular system will be more or less certain to convey much information to the impressionists, *i.e.* to those who are well gifted with this faculty of Intuition.

Whilst, on the other hand, the secretive can easily keep their faculty of Language under command, they also have the strength of mind to equally well control their entire muscular system ; and they can thus hide from the scrutiniser whatever mental emotions may, at the time, be occupying their thoughts and intentions. And this must also be remembered, that when these secretive people are well gifted with "Imitation," they can so sport with their muscular system in general and with the face in particular as to readily deceive all who have to depend only upon impressions ; and thus these impressionists are liable to find themselves frequently misled.

That a great amount of information of a practical nature is to be gained from facial appearance no one is prepared to deny. The late Dr. Donovan was under the impression that he had been the first to associate certain facial signs, which he could localise, as indicative of bodily constitution. He was thus led to assume that there must be some connection between the part of the brow in which the strength or weakness of Individuality is indicated, and the Lungs.

He had noticed the extraordinary coincidence in those persons who were deficient in powers of detailed observation, due to small Individuality, and their predisposition to Asthma. In many cases of such young people who had come under his observation, he had predicted that this complaint would appear; and had, in many remarkable cases, lived to see his predictions verified. His explanation as to this coincidence, deductively arrived at it will be admitted, must be accepted with all reserve. It was this—That as large Individuality gave to the possessor the power of detailed observation, and also an aptitude for such, it was just probable that, as there appeared to him a connection between the lungs and Individuality, that the small air tubes of the lungs might in some way be affected by the development of Individuality. With this faculty large the small air tubes were strong and well defined, with the faculty in a weak state, that is small, they would probably not be so.

It may here be mentioned that there was no anatomical investigation to either confute or confirm such conjectures. The fact that acute attacks of Asthma may be due to other causes in no way affects the conclusion arrived at. The observation refers only to the predisposition.

Another observation in relation to facial signs of bodily constitution relates to the strength or weakness of the Liver, which he had localised in that part of the temples

behind the outer angles of the eyebrows, and in front of the position long assigned to the faculty of Alimentiveness.

There is still a further indication of what might be classed as a facial sign, and indicative of bodily and mental constitution, observable in the manner in which Alimentiveness is developed. In the chapter relating to this faculty, its locality, mode of manipulation, and its effect on both body and mind are, to a certain extent, explained and defined.

That there may yet be localised certain facial signs which might betray, to the observant, indications as to the strength or weakness of the mesenteric system, and also the kidneys is only reasonable to suppose.

If such indications are to be found in the face, it is very certain that the observant educated impressionist will find them.

The foregoing indications are mentioned here only to draw attention to the fact that there is much in facial signs which may have unconsciously affected the impressionist in his estimation of character.

This faculty, however, which appears to aid the rest of the intellect in many ways, cannot alone infer either mental characteristics or bodily constitution from mere facial expression. Much information must first come from the perceptive faculties. As these powers supply the reflective portion of the intellect with food for reflection, so must the perceptive faculties also supply Intuition with food upon which to form correct impression.

To say positively that the power of being able to infer both mental and bodily constitutional idiosyncrasies from outward impressions is strictly the function of this faculty, is to assert too much ; but, so far, it has been observed that all those who have that part of the forehead in which the position of this faculty has been localised, well developed, have also this intuitive diagnostic power, in

accordance with such educational advantages as would enable them to avail themselves of the information thus afforded.

This power cannot be created ; and if it is not there in a proper degree, no amount of medical training will compensate for its absence. It is not in any way given to physicians more than to others, though we are happy to know that some medical practitioners possess it in a high degree.

Let the innateness of this power be once fully recognised, and it will necessarily create a revolution in the methods of selecting both men and women for the medical profession.

It may probably establish a new and very important branch of medical practice ; that of the consulting diagnoser. Both men and women who find themselves so gifted as to be able to gain more information from the facial and other external head signs of their patients will soon find out that they possess a power which will render them of great medical value ; and they will therefore become specialists—diagnostic specialists—practitioners who will simply diagnose ; and the curative physician will act on such information.

Those physicians who are so organised as not to see revelation in the face, have to adopt other means of diagnosing, often very unreliable—such, for instance, as obtaining information by subjecting the patient to a process of cross-examination as to his or her symptoms—and very often placing himself at the mercy of his patient, and of course placing his patient at the mercy of an ill-informed physician.

That there are most marked facial indications, not yet recognised even by some well established phrenologists, is certain. There is the receding chin of the feeble-minded, which chin recedence appears to be in direct proportion to

mental imbecility. There is also that ugly appearance given to the face by the offensively prominent cheek bones ; noticeable in some of those big game slaughterers of African and Indian renown.

But this feature is much more pronounced in those criminals who have been guilty of murder, committed under the influence of what is called homicidal mania ; both men and women, and, what is more remarkable, even youth, who from comparatively slight causes have been seized with this desire to kill by acts of violence ; and during such a frame of mind have committed serious crimes.

In the now lost phrenological collection of casts, there were numerous specimens of idiots and executed criminals. Apart from the small heads of the idiots, and the width and lowness of the heads of these homicidal criminals, there was this receding chin in the former, and the high and prominent cheek bones in the latter.

These were marked physiognomical indications which have as yet not received their proper anatomical or phrenological explanations.

Thus there are these facial signs, which must from time immemorial have impressed those who have been gifted with a good share of the faculty of Intuition.

The external indication of the strength or weakness of this faculty on the forehead has been definitely localised ; and it is now claimed to be one of the recognised faculties of the mind.

CONSEQUENTIALITY OR UPPER CAUSALITY : THE PROPHETIC FACULTY.

THERE is a region of the forehead to which the student of Phrenology must be prepared to devote a considerable amount of attention. It is that part which lies above what are known as the Reflective Faculties, viz., Comparison, Causality and Congruity, and below Sympathy, Imitation, and Ideality. It is in that region which is immediately above Comparison and below Sympathy, that we have, from a process of observation, been inclined to locate the faculty which we may for the present call either Human Nature, Intuition, or the Diagnostic power, a faculty we are conscious of having only but too lightly dwelt upon.

With regard to the localisation of new faculties, nothing must be attempted in this respect from a process of reasoning, that is to say, from purely deductive methods. We must proceed only by induction. We must observe, look for signs, and coincidences.

It has been from observing, recording, and reasoning upon remarkable coincidences, that all Phrenologists have, from the time of Gall to the present day, been able to locate the present known faculties ; and thereby to estimate their strength or weakness from the shape of the head. It is from this process then, that we have been enabled to locate, and therefore estimate the natural strength or weakness from the shape of the forehead, of that faculty which Dr Gall justly named Causality. The power which

stimulates the mind to investigate from effects to their causes.

Causality is retrospective in its action. Its natural tendency is to force the mind back, to seek for causes, however remote, from present effects. To stop and ask "why," necessitates a turning round and walking back of your own or someone else's intellect.

It is to that region of the forehead, situated above Causality, that we now wish to draw the attention of the student. From a continued process of observation, we have, for some time, been led to suspect that this part of the forehead is affected by a certain brain development, which in its action stimulates the performance of an opposite and somewhat higher function than that of Causality; and which we feel inclined to think is the main feature in producing the prophetic type of intellect. It is the power which stimulates the mind to reason, not backwards, but forwards, not from present effects to past causes, but just the opposite. To reason forwards from present causes to future effects.

That there is such a power in the human mind, no one can for a moment deny; but the question is, whether it is mainly a distinct faculty, or the result of the action of a number of intellectual faculties already known. No intellectual process can, of course, emanate solely from the action of one faculty; other intellectual powers must do their part, must assert their existence in accordance with their strength.

Consequently for useful, practical, prophetic instinct, much must depend on the force and activity of the perceptive faculties, the powers of observation, in supplying all the reflective faculties of the intellect, and this suspected one in particular, with mental food; for without a proper supply of facts there can be no useful reasoning; and certainly no reliable prophecy, no proper or healthy mental digestion.

Unless, for instance, the physical and digestive system is supplied with good and sufficient food, there can be no proper assimilation; and, consequently, the body will not be sufficiently nourished. So it is with the intellect, unless the perceptive powers supply the upper regions of the forehead with proper, that is to say, with correct information, good mental food, and in sufficient quantity, there can be no correct reasoning.

This prophetic faculty, now under consideration, must, like the other reflective faculties, be dependent on the perceptive region of the frontal lobes of the brain, not for its guidance, but for its supply of information. If observation is weak, reflection is apt to run wild; hence we get the "simpleton sages and reasoning fools," the useless philosophers, the odious comparers, the tiresome and aimless questioners, the hypercritical, the incorrect reasoners, and last, but not least, the false prophets.

There are people who may be said to live in the future; to be always preparing for the future—for the future that they have predicted, mostly from correct reasoning, but from incorrect information. Consequently their future does not turn out in accordance with prediction. We have only to recall the histories of many enterprising men, whose efforts have ended in failure for themselves, because in the process of reasoning, the element of time was not fully taken into account. They made preparation for what was certain to happen; but it did not happen in their time. They were in advance of their time. Their efforts met with no business appreciation.

Again, in virtue, to a considerable extent, of this intellectual gift, backed up by good powers of observation, we get the successful engineer, builder, contractor, and speculator. Their reasoning powers placed them just far enough in advance of the public demand or requirements to enable them to reap a substantial reward, in

consequence of their business enterprises being regulated by their intellectual guidance.

“I always like to be ahead of my job,” was an expression which frequently fell from the lips of an executive engineer, of our acquaintance; meaning that he liked to be well prepared in every respect for approaching events in connection with work he was about to undertake.

“I sometimes think that he must have some glass that he sees next year in. He has such a knack of making everything bring him fortune.” The above quotation from Thomas Hardy’s “Mayor of Casterbridge,” well illustrates the action of this intellectual faculty, when under the stimulus of large Acquisitiveness.

In *Echo* “Gossips,” July 5th, 1902, containing a few short paragraphs on Mr. W. T. Stead, the writer concludes his remarks by thus aptly expressing the action of this faculty: “A born journalist, with a keen sense of timely anticipation.”

In the study of this faculty, it will be instructive and interesting to the phrenological student to attend meetings of Socialists and such like reformers. It will there frequently be noticed that, when such philanthropists are discoursing and prophesying on the coming changes to our social system, to which the evolution of our present economic condition must inevitably lead, their predictions will always take directions in accordance with their mental bias.

Those prophets with wide heads, indicating great Aggressive Energy and a strong breaking up desire, will predict that the present causes must surely tend to some fearful upheaval, which will destroy present society, when the good shall prevail, after having stamped out the bad; whilst, on the other hand, those who have not such large Destructiveness, will be inclined to assert, or uphold the idea, that by strict attention to the ballot box on the part of the discontented, certain laws will be enacted by future

Parliaments which will produce the desired changes in due course.

But they are all thoroughly convinced that the change is to come, that it is looming in the future, not that a change is now taking place. It is always what is to come.

William Morris said, on one occasion, when addressing a meeting of Socialists; "You talk about the coming revolution! Why, you are in the midst of it."

Many of these prophets do not possess the mental powers to enable them to sufficiently observe what is passing before their eyes at the present moment. It is on the horizon to which they are impelled to fix their mental vision. They are too much inclined to stand tip-toe on the mountain top, and gaze into the dim and distant future, whilst things about them are not seen, and passing events not duly considered. It is rare to meet with a forehead so beautifully balanced as to make a man at once thoroughly observant, and at the same time, completely reflective.

Providing there are no moral disqualifications, worldly success usually attends the efforts of anyone of this intellectual type; and it is therefore all the more improbable that he will be brought face to face with, and feel the pinch due to, the adverse conditions of our present economic system.

But even with such a man, if the state of the case were placed before him, as a brief is placed before a competent barrister, his predictions as to how social and economic conditions of future society would be altered, would be more likely to be probable, than the prophesy of an ardent, enthusiastic philanthropist, who laboured under the defect of an unevenly balanced intellect.

The prophetic instinct alone will not of itself induce to correct predictions. It simply gives the power of reasoning from actual, assumed, false, or imagined causes to future effects.

This prophetic power, this divining tendency, this trying to look by the light of the intellect into the future, takes many forms in accordance with the mental characteristics of people possessing a good share of it. In those of a religious turn of mind, whose pleasure is to accept with a perfect faith priest-imparted knowledge, this prophetic faculty is ever at work preparing them for the great future state—the life to come.

To such, the present existence is but a fleeting shadow, a momentary preparation for an everlasting life. “What is this life compared to eternity?” is the continual cry of these people. And, be it remembered that, this continual regard for the remote future in no way indicates that the moral faculties of such people are any better in consequence. No doubt selfishness of a certain kind also enters into such minds.

These remarks being on the nature of this supposed faculty, this prophetic instinct, which assists mainly in reasoning from present causes to future events, it will be seen that it does not of itself make the true prophet, the wise diviner of future events; but it simply gives an intellectual incentive to reason forward and to look ahead.

Let not any student of Phrenology be led to assume for a moment that this region of the forehead is the settled external indication of such a faculty as we have attempted to describe. We only mention it as a district which needs exploring. The observations of even three or four persons must be taken only for what they are worth, so that the faculty of Faith must be prevented, as far as possible, from accepting the observations and conclusions of others on such a subject. It is only by the united testimony of numerous observers that a faculty and its locality can be ever fairly established.

DIGITAL ACTIVITY, OR HANDICRAFT.

IN the *Phrenological Journal*, vol. ix., second series, p. 75, there will be found an article of considerable importance, the careful perusal of which induced the writer to pursue the line of observation and experiment therein indicated, viz., as to the existence of a separate and independent faculty which induced to certain occupation and recreations, which required digital rather than mere hand industry, more especially with the use of instruments and tools—more in active fingerwork, rather than in using the entire hand, as would be exemplified in such efforts as clasping and grasping. There is a distinction between manual work and fingerwork.

The violinist and the pianist may be said to require more finger exercise than handwork; and the same may be said of such work as fine needlework, knitting and crochet, and light fancy work of a similar nature. It may be said that all industry requires both hand and fingerwork, but this is not so. There are those who like active exertion such as requires the use of legs and feet, in walking, pedalling, or dragging, and yet who are, as far as digital employment is concerned, inactive, indolent, and, in a sense, lazy. There are those who are lazy as regards the use of their fingers, as there are those who are lazy as regards the effort of locomotion.

The suspected position of this supposed faculty is on each side of the well-known locality of Imitation, but slightly below it.

The subject is mentioned here, as the idea of such a faculty is entirely novel and not in the least suspected. At the same time, it should not be rejected on these accounts, but pursued as a source of experiment and observation.

HUMAN NATURE AND ITS LAWS

Human Nature

The Practical Application of Theoretical Knowledge
to Ourselves

The Commandments according to Phrenology

HUMAN NATURE.

THE term Human Nature means the Human Mind, from which all feelings, ideas, thoughts, and actions emanate; that which, says Lord Bacon, "is the man." The mental constitution of man is the design and work of Nature.

All the appetites—passions, as they are termed—that move man to action; all the moral and elevating emotions that modify action; all the intellectual powers that direct man to the external objects to which his appetites lead, are component parts of his mind, and are the work of Nature. The study of Mind, therefore, is to each man the study of himself. It is no abstraction, no external thing, but an internal reality, working ever within him, urging, impelling, compelling and directing him, conversing with him in language which should be clearly understood—commanding him in terms and modes which must not be disobeyed.

The Mind is a book whose author is the great Unknown, and it well deserves to be styled "Elder Book, writ by God's own hand."

Surely this Mind-book, delivered to everyone, is eminently worthy of each one's perusal. That as yet few can read it aright, many not at all, that the contents of the book are sadly neglected, derided, abused, misinterpreted, and misrepresented, is not presumptuous to say.

Correct and scientific knowledge of this Mind-book forms no part of our present education. It has no primers,

no catechism for the young, and therefore it receives but little attention from the full-grown. He who would comprehend the system must study it as common to all men, for not till then can he successfully study it as it is in individual human beings.

The Brain, and therefore the Mind, is subject to deformities and imperfect development. It may be in individuals dwarfed, distorted, diseased, for it depends on organic conditions, which, like the organs of our body, are liable to depart from the normal condition, and therefore, to perform their functions imperfectly.

Theoretical knowledge of Mind consists in knowledge of the faculties or its constituent members, of their several functions, and their classifications; and of the physical conditions or media through which they operate; of the material and organic laws to which these conditions are subjected; and, finally, the effects of the violation of such laws upon the functional vigour of such media or organs.

To really know these things is to know man's mental nature; just as to know the structure and functions of the human body is to comprehend physical human nature. He who would know the human body in disease must first know it in health.

In like manner, he who would study mental human nature, as it is so often found imperfect, distorted, diseased, and in various conditions apart from these, must know it in its normal condition.

In short, all objects with which man has practically to deal, must be known theoretically. He who practices an art in ignorance of the laws, in virtue of which such art is possible, is the mere empiric, or quack; whatever partial success he may obtain is a matter of chance. He must ever work alone, for he cannot work in concert with others; future discomfitures are ever hovering over him.

Human Nature is everybody's theme. Seldom is it

spoken of in praise. Most people, on the contrary, seem to take pleasure in heaping abuse upon it. Human Nature has a large circle of acquaintances, but no friends. It is debited with all men's evil deeds, follies, and defects. If we read an account of some horrid and revolting crime, the probability is that the narrative will contain some fling at "weak," "frail," "vile," human nature, which is virtually the same thing as reviling Nature who made the human mind. To no other of the world's living creatures, powers, or products of any kind, are we guilty of such injustice as we deal out to the abstract human being—Man, the lord of the creation—as he is, perhaps in ridicule, termed of the inferior animals.

The following, from an article in the *Edinburgh Review* of October, 1863, is a fair specimen:—

"The moral of his (Bolingbroke's) career lies on the surface for those who run to read. It is, that honesty is emphatically the best policy; that the most splendid talents without prudence, principle, religion, morality, are as naught. In theory, his (Bolingbroke's) grand object was his country, in practice it was himself; his sentiments (expressed) were uniformly noble, his conduct was frequently mean, his passions always got the better of his resolutions, or (as one of his friends told him in early youth) whilst his soul was all virtue, his body was all vice. A Stoic in his library, he was an Epicurean at the supper table and in the boudoir.

"Innumerable writers have tried their hands at him, analysing, sifting, comparing, balancing and counterbalancing his merits, and his defects. Yet all of them bring us back to the crowning reflection of a congenial and sympathetic spirit, Lord Chesterfield. Upon the whole of this extraordinary man, where good and evil were perpetually jostling each other, what can we say but 'alas poor human nature!'"

It seems to be a departure from reason to treat of a man's nature—of his mental constitution—and not to confine our conceptions of him to the state in which are found the highest types of the race, the best bred, physically and mentally, the most developed, the most perfect in all respects. We do this in treating of all the other animals, and even of mineral and vegetable products.

When a naturalist considers a horse he takes the highest specimen, the best bred and trained, leaving altogether out of his accounts inferior kinds of horses. He defines the horse as strong, swift, sagacious, amenable to education, and capable of attachment to man, when kindly treated. The historian of this animal does not speak of horse kind, or horse nature, and debit it with the wickedness, weakness, imperfections, shortcomings, the malformations of individual or species of horses.

There are thousands of horses which fall far beneath the perfect specimen of the naturalist or horse trainer. Many horses are wicked, sulky, stupid, dangerous to approach or make use of; yet when a horse kills its master by a kick, or plunges at him with teeth and hoof, with a tiger's rage, or sulks and backs at a critical moment, stumbles over its rider, or is worthless from want of speed, strength, etc., we never hear equine nature spoken disparagingly of. We merely look on the individual delinquent as an unfavourable specimen, and never place his vices or shortcomings to the debit of his nature.

The like remarks apply to the faithful dog, man's help, companion and safeguard. Curs and mongrels there are, which it would be a boon to have put out of the way. Nevertheless, canine nature goes unabused, uncondemned. The individual one, the sheep killer, the depredator, etc., we rightly condemn—the race goes free.

Through every department of nature differences in quality and value are to be found in all things; some good, some indifferent, some bad. There are inferior diamonds, worthless pearls. The noble oak of the forest is sometimes poor, crabbed, knotted, and valueless. Air is not unfrequently charged with poisonous gases; water likewise. The earth itself, our common mother, is often barren, inhospitable, and even uninhabitable; or, where it is arable and safe to live on, it is of various qualities and degrees of value. Yet we hear not of vile, degraded, corrupted terrene nature, from those who have studied this earth on scientific principles.

But when Man comes to be described he is supposed to be liable—more or less—to all or many of the vices and weaknesses that attach to “Human Nature.” No one, noble, virtuous, or great, is taken as a true sample—the archetype—the man; but the aggregate—the good, bad, indifferent are summed up—an average is struck; and, as one may take a handful of wheat from a sack made up of all qualities of wheat, and show this as a sample of grain, so a handful of man is produced, of many qualities; and from the sample the whole human race is characterised.

Hence, when some individual is found to be very wicked, his deeds are placed to the debit of Human Nature; and when another is seen to be partly good, partly bad, down goes the bad to the Debtor side, no entry being made to the Creditor, as the writer in the *Edinburgh Review*, already quoted, says: “What can we say but ‘alas, poor Human Nature!’”

True, man is so mixed and complex an animal; so completely on a level with the lower animals as regards inheritance of qualities, imperfections of structure, as regards his mind and his body; so much the creature of physical influence, as of moral, that inferior specimens of human beings must necessarily be generated. Nay more,

in him, as in the domestic animals, inferior and imperfect specimens are absolutely necessary for the purposes of Society.

It is quite possible for individuals to be crippled, distorted, inhuman, idiotic, feeble and dangerous in mind, as it is to be crippled, feeble, distorted, diseased, and hideous in body.

Were an artist required to give in clay, marble, or on canvas, the physical frame of man as a specimen of the genus, he would take for his model the finest individual he could find, and give a perfect figure such as Nature intends. He would not get together a set of stunted, deformed, ill-made, ill-developed creatures, as well as the well-made, and mould something made up of the whole. He would not, in short, mould a monster ; but would take for his model the finest specimens he could find, and of them compose a perfect specimen, not of physical nature as it ought to be according to someone's fancy, but as it is.

The world would admire and reward his work ; and fame record his truthfulness and skill. But, if mental Human Nature had to be delineated, the pulpist artist who would abuse it the most would, from the millions, receive the most applause. His models would not be of the great, the noble, and the good ; nor would he say : " Here is human nature, all its faculties the work of God, none evil, all good, each for the production of pleasure, happiness and advantage to the individual and the community."

No, for it would be a dangerous experiment to characterise mental Human Nature thus. But, were our clerical artist to delineate and describe Human Nature as a butt against which to hurl everything contemptuous and ridiculous, sparing no epithets, calling it vile, base, and so on, our mental artist would receive unbounded applause ; would soon be popular ; become

a Society favourite; be called a genius; and, in fact, would reap a rich harvest of substantial testimonies of admiration and gratitude.

Why is it that the bulk of mankind enjoy this continual species of blasphemy, this libelling of Nature's noblest work? It is simply because the libeller, and each of his hearers, deems himself to be an exception to the rule. Human Nature, each admits, is vile, but he, himself, Mr. N. or Mr. M., is most respectable, amiable as a husband, a father, a friend, a citizen—as his tombstone will one day record.

Human Nature, it is said, is frail, wicked and radically bad; but publicly proclaim Jones, Brown, and Robinson, to be what they say Human Nature is; and the chances are that you will find yourself defendant ere long in an action for defamation of character; and a jury of your countrymen will brand you as a libeller, and mulct you in damages to a considerable amount. Abuse poor Human Nature as much as you please, but leave your neighbour alone, even though you may know him to be no better than his fellows. He is not Human Nature; he as an individual, is super-human, as is each one of us all. And after all, this abuse of our common nature, because of its bad members—weak, frail, foolish, and wicked individuals—who will say that these do not play important parts in the drama of life? Are not the inferior specimens of man, as of all creatures, quite as necessary and useful as the superior?

It is maintained by most Christian sects, that by the Fall, Human Nature has been so corrupted that not the least good can be contained in it; that, therefore, man must entertain no trust in his own powers, but must look to Divine Grace and its operations in him, for power to conceive one good thought or to do one good act—that of himself he is vile, all earthly, sensual, and devilish—even though he have been “regenerated” by what is called baptism.

A heretical sect, called after their leader Plagiaus, did dissent from this doctrine, by claiming the existence of some good principles in man, which, animated by Divine Grace, enabled him to be good and to do good. This being heresy, was of course put down. The doctrine that claims for man innate moral and religious faculties, and, consequently, good dispositions, cannot reconcile itself even to the partial dissent of the Pelagians.

THE PRACTICAL APPLICATION OF THEORETICAL KNOWLEDGE TO OURSELVES.

THE practical application of theoretic knowledge to the ordinary arts of life has evidently become a distinctive feature of our present civilization. We observe, we reason, we calculate, we design, we construct, we manufacture, we cultivate, we travel on highly scientific principles. The expression "to keep pace with the times" means, not only to understand, but to actually adopt all methods emanating from scientific advancement.

Those in advance of the general run of people will declare that they dress scientifically, live in scientifically constructed houses, and even regulate their diet on scientific principles. There are, moreover, people who glory in the fact that we kill one another with scientifically constructed and adjusted magazine rifles and canon, of various descriptions.

It must be a real treat for a man to lose a limb, or else have a hole made right through him with the most approved bullet, which has been discharged from a scientific barrel, aimed by a scientifically cultivated eye; and to crown all, we murder the homicidal maniac with an electric current. If our doctor either mend or end us, we have a certain amount of satisfaction derived from the impression that it will be done on scientific principles; and we all ought to rest contented with the comforting assurance that it is better to be regularly and

scientifically killed, than to be irregularly and unscientifically cured.

Yes, we are all apt to think ourselves advanced and up-to-date. In fact, we think we have attained in most things to a high degree of scientific perfection.

Science means systematised knowledge, and knowledge means, and is, power. It is not in relation to inert matter solely that we are becoming more scientific. Even living things, domestic animals, manifest our advancement in this respect.

How noble our horses, how beautiful our cattle, how shapely our sheep, how perfect our pigs, how worthy of being called, when killed and cured, "bacon."

And then our geese, ducks, poultry! Science frowns not on their humble birth, and melancholy does not mark them for its own; but Alimentiveness does.

And then our dogs of all breeds, greyhounds, pointers, terriers, both Skye and toy, in form how graceful, in motion how swift and admirable! "The glory of the (fashionable) world, the paragon of animals."

In fact, ugliness, in nearly all departments of our domestic existence, seems to be dying out under the practical application of theoretical knowledge to all things in the external world that are amenable to man, and capable of scientific treatment, either in the vegetable or the animal kingdom. We study, we breed, we educate, we train, and then either select or discard, and by these means we produce in the direction of perfection.

All this we do by first learning the innate nature of the thing to be acted upon; and if this be done, success attends our efforts; but if this be left undone, we fail.

Having obtained so much for external things, is it not high time to turn our eyes inwards, in order to see if there be not something to be done for ourselves; if that practical treatment based upon theoretical knowledge which we have

been able to bring to bear, with so much success, on things external, may not, with advantage, be directed to ourselves?

May we not be made stronger, healthier, more beautiful, more moral, more truly religious, and therefore happier and wiser than we at present are, by confining our attention to our own natures?

Is this possible? Is it within the range of Science to deal with man radically, as we do with other creatures? Can we discover his nature, his faculties, his innate propensities so as to set about, in a scientific manner, elevating him to that degree of perfection which we have achieved in all other animals, as well as in arts and manufactures? Or is he as a mirror, which reflects all things but himself, incapable of improvement.

That much exists which requires the reforming hand of the scientific method of procedure is certain. For we are, most of us, very ugly, very ignorant, very weak, very sickly, very short lived, very ill made, badly fed, badly housed, badly educated, very immoral, very irreligious, and very unhappy. Our jails, our lunatic and idiot asylums, are full. We have to keep a vast body of police, jailers, and executioners, and an army of soldiers to assist them, an army of doctors, an army of clergymen, and, though last, yet not least, an army of lawyers.

Diseases, too numerous to mention, stalk over the land—so much vice, folly, and crime expose themselves to common observation, that we present a most lamentable contrast to the animals we breed and train, and also to the fruiting trees and flowering plants in our gardens which we work upon to beautify and call our own.

If some of these domestic animals were endowed, even for an hour, with human intelligence and speech, one might imagine a paddock of horses conversing thus:—

“What,” one would most certainly say, “an extra-

ordinary animal is this that has been placed over us? I know not what your owner may be, but mine fills me with amazement. I heard him, the other day in my stable, talking to another Homo, and saying, in reference to myself, 'He has not a fault, not a blemish. I bred him myself, trained him under my own eye. He is descended from *Stockwell* on the male side, and from *Blinkbonny* by the female. I would not take any money for him!' My master passed on from stall to stall, describing each of us in glowing terms.

"Amongst other things, he mentioned that he gave his trainer large sums of money, paid his grooms high salaries, and some of his jockeys were rich men. But, would you believe me, that this master of mine has the queerest set of children I have ever seen. His sons have long and spindle legs, are weak in the loins, narrow in the chest, straight and high in the shoulder, bad in the hoof, weak in the eyes, and decayed in the teeth.

"I must confess I know but little about their faces and heads; but, as far as I can judge, they all appear to have extremely ugly features, poorly developed foreheads, and their heads generally appear to be small and badly shaped.

"His daughters have so little of the true human shape about them naturally, that in order to hide all their defects in this respect, they have to enclose themselves in made-up frames and pads. They redden their cheeks, which are naturally colourless; they pencil their eyebrows, and powder their faces all over, so that their real selves are entirely hidden from view.

"I have seen little of their dam; but I heard one of the human attendants say that our owner selected her because she had what is called wealth. That she is ugly, sickly, ill-made, and has not a drop of well-bred blood in her veins goes without saying."

"What!" might exclaim an equally thorough-bred colt,

“is it possible that our master (for what you say is all new to me, I have only lately come into these school fields), who pays so much attention to the selection of our sires and dams, in order to bring us to perfection, who sells off faulty colts and fillies, and makes our pedigree the study of his life, pays little or no attention to the physical and mental conditions of health and beauty and goodness of temper in his own genus and species?”

“Bless you,” would of course reply the descendant of *Stockwell*, “these featherless bipeds never think of such things. They would, moreover, pretend to be shocked if you were to mention them. My owner’s eldest daughter was married a few days back to what they called a nobleman. I saw him here, and heard our attendants speak of him. He is ill-made, feeble, and sickly, and one of a family in which there are some mad, some scrofulous, some consumptive, and some idiotic. But he has plenty of money; and neither her sire nor her dam objected to him; nor, indeed, raised any question as to either his physical or mental condition.”

We may imagine a like conversation to arise in the poultry yard, the piggery, or the dog kennel, with like wonder and ridicule. We can idealize to ourselves some sagacious pointer in a collection of animals inquiring upon what plea it is that man seems to ignore in relation to himself those laws which he is so careful to comply with in his treatment of the lower creatures, though he knows that he himself is subject to like laws and like penalties, though far more grievous and numerous.

Imagination would here lead us into the consideration of certain facts, and consequently to reflections and discussions thereon, for which the general ear is not yet prepared to seriously entertain. However, this much can be said without fear of contradiction, that such terms as “good breed,” “well bred,” “good blood,” “good family,”

which are so frequently applied to the Imperial, Royal, and aristocratic families of Europe, can have no scientific import whatsoever ; as a properly conducted investigation into the mental and physical conditions of such people would but too conclusively prove.

All these terms are mere forms of praise and flattery, which certain classes of Society, together with many newspaper writers and novelists, are so fond of lavishing upon those who are actually in the possession of privilege and wealth ; and are not supposed to convey to the reader that the men and women to whom they are applied have any reference to such vulgar things as temperament, physique, health, and longevity.

A careful analysis into these terms, above referred to, will most certainly indicate that they apply only to those in possession of privilege and wealth. They bear no reference to the mental and physical conditions of the human beings spoken of ; but have their application and reference only to property. The increased value of property, due chiefly to the growth of cities, the development of mining and other industries, have often been the only factors in making families aristocratic, or in other terms, "well bred," "of good breed," and "good family."

THE COMMANDMENTS ACCORDING TO PHRENOLOGY.

IN order to understand these Commandments it is necessary to remember the phrenological meaning of the term Faculty, as given in a previous chapter.

A mental faculty is the work of Nature, not of art. It is an ordination, an internal law or commandment, written in material and organic characters on the tablet of the mind ; it is inerasable, ineffaceable, an integral part of the being on whom it is bestowed. A faculty may also be termed an intuition, but, for the purpose of this chapter, command is the better word.

The commandments received by man are more numerous than those given to any other of the animal kingdom, man being in consequence, lifted far above the most intelligent of the lower orders of creation ; yet all the faculties possessed by the lower forms of animal life are to be found in man. Taken in their phrenological order, namely, Animal, Moral, and Intellectual, these commands may be expressed :—

AMATIVENESS (which at present includes the erotic and reproductive desires)—Thou shalt gratify legitimately this natural desire.

CONJUGALITY.—Thou shalt select a companion from one of the opposite sex.

PHILOPROGENITIVENESS.—Thou shalt love, nurture, clasp, fondle and protect thy offspring, and love all helpless children.

GENEROSITY.—Thou shalt give to others.

CONCENTRATIVENESS.—Thou shalt attach thyself to place, pursuit, habit, and custom.

ADHESIVENESS, OR PERSONAL FRIENDSHIP.—Thou shalt form individual friendship.

OUTER ADHESIVENESS, SOCIAL, OR COMMUNAL FRIENDSHIP.—Thou shalt love to be associated with a group or community of thy fellow men.

COMMUNICATIVENESS.—Thou shalt communicate, talk, and converse with others, in order to entertain and instruct one another.

INDEPENDENCE.—Thou shalt preserve thy independence.

COMBATIVENESS.—Thou shalt exert defensive energy in the preservation of thyself, thy rights, and all that depends on thee.

DESTRUCTIVENESS.—Thou shalt exercise aggressive force in all things, and may even destroy life.

SECRETIVENESS.—Thou shalt practice concealment of thy designs, desires, thoughts, and feelings, when prudence demands, and when right ends cannot otherwise be legitimately effected.

ACQUISITIVENESS.—Thou shalt acquire and accumulate, *i.e.* shalt gather such articles as are needful for sustenance, comfort, and enjoyment.

CONSTRUCTIVENESS.—Thou shalt build, make, or construct, dwellings, clothes, and such implements as may be useful and needful.

ALIMENTIVENESS.—Thou shalt eat and drink such things as are requisite and agreeable for sustenance.

VITALITY.—Thou shalt love thy existence, and take all means to preserve thy life.

There are commandments to which obedience is in-

dispensable for the preservation of the human race. An individual man or woman may refrain from obeying some of them ; but were all men and women to disobey any particular one continually, the race would ultimately become extinct. Abstinence, therefore, may be in some cases, a necessity ; but it is not a virtue.

The moral commandments have relation to the foregoing, and are designed to prevent any violation of the moral and social laws in the performance of the animal commands. The moral intuitions have also another effect, namely, to allow the intellect time to consider the best means of effecting the object for which the first named commandments, or faculties, were given.

The moral or controlling commandments may be thus expressed :—

SELF ESTEEM.—Thou shalt respect and duly regard thyself.

LOVE OF APPROBATION.—Thou shalt seek the good opinions of thy neighbours, in order to gain their admiration and applause, and thereby refrain from needlessly offending them.

CAUTION.—Thou shalt avoid all things dangerous to thyself and others.

VENERATION.—Thou shalt reverence all natural law, the works of man in the past and present, thy elders in age and experience, and thy mental superiors.

FIRMNESS.—Thou shalt be steadfast in adhering to that which is right, and avoiding that which is wrong, and in the performance of thy duties to thy brother man.

CONSCIENTIOUSNESS.—Thou shalt in all things consider the questions of justice, truth, and duty, in relation to thyself and others, and never willingly violate these principles.

HOPE.—Thou shalt hope in the reward of goodness, truth, industry, and continue to practice them, with the full

assurance that they will, in some form and at some time meet their reward—in like manner as evil is invariably productive of evil.

FAITH.—Thou shalt have belief in all Nature's laws, in thy fellow man, in his narrations, his promises, and in the occurrence of events; in the existence of things not contrary to reason, though beyond the scope of present observation and experiment.

SYMPATHY.—Thou shalt co-feel with thy fellow men, in order to share with them their pleasures and pains. This commandment extends secondarily to all things capable of feeling, or evincing pleasure or pain, ill-being or well-being.

IDEALITY.—Thou shalt imagine and idealise on present things, in order to improve and perfect. Thou shalt paint mental pictures of past and future scenes and places, so that thy mind shall not be confined only to thy present sphere of observation.

IMITATION.—Thou shalt take advantage of the acts and deeds of thy fellow men. Thou shalt copy or imitate things and actions when it is good so to do.

It will be seen that none of the commandments of Nature to man forbid the exercise of any of the desires of his animal nature, all of which are not only good, but imperative; for to refrain from obeying them is to incur a penalty proportionate to the injury done to thyself and to society; such penalty being sometimes of the most painful kind, sometimes even death.

We come now to what may be termed the intellectual commandments. These have relation to wants arising in our animal nature, such as the wants of conjugal and friendly society, or the good and various subjects to which our animal nature bids us give attention.

The intellectual commandments have also relation to the intuitions of morality and equity, which like the

animal intuitions, have in themselves, no knowledge, no perception of external things, no reflective capacity, being merely blind instincts or impulses.

The intellectual commandments run thus :—

INDIVIDUALITY.—Thou shalt perceive and remember objects ; and thou shalt perceive and cognise the different attributes of these objects, such as :—

1. "Form," Shape, or Outline.
2. "Size," Dimension, or Magnitude.
3. "Weight," or Gravity.
4. "Colour," or the mode of reflecting light.
5. "Order," Consecutiveness, or Regularity.
6. "Number," or Quantity.
7. "Eventuality"—Action, Motion, or Mobility.
8. "Locality"—place, situation, or position, in relation to other things.
9. "Time."—Duration of movement or sound, and interval between such movements and sounds.
10. "Tune," Tone, or quality of vibration of all material things.
11. "Language"—speech or mode of expression. Verbal resource.
12. "Comparison."—Thou shalt compare and seek to find resemblance between one thing and another, either from observation or reflection.
13. "Causality."—Thou shalt endeavour to find cause for all things both by observation and reflection.
14. "Congruity."—Thou shalt be agreeably affected in the fitness of things, so that the incongruous shall stimulate the rest of the brain to action, in order to improve and make things agreeable to thyself and to others.
15. "Intuition."—Thou shalt seek to know thy fellow man in all his mental and bodily emotions, from facial indications, manner, mode of speech.
16. "The Prophetic Faculty."—Thou shalt judge from present causes their probable effects in the future.

Question. Are there any other laws and commandments relating to human action and conduct?

Answer. There are certainly others under investigation and yet to be discovered; but they are nevertheless in operation, producing their designed results.

Q. How many faculties or natural intuitions have been here enumerated?

A. About forty-two, but there are yet more to be discovered.

Q. Are there any bad faculties or primary evil intuitions in the human mind?

A. None; all are direct from nature, and are therefore good.

Q. In what, then, does evil exist?

A. Evil results, in the first place, from the over-indulgence or non-indulgence of any of the animal impulses, without the sanction of the moral and intellectual laws.

Q. To what cause is such over-indulgence or non-indulgence to be attributed?

A. To the manner in which the offender is mentally constituted, to his organisation, acted upon by external influences—in a word, to incitement and excitement, due principally to bad economic conditions.

Q. Are the present conditions favourable or unfavourable to human character?

A. Unfavourable.

Q. Why?

A. Because the present conditions tend to divide society into two classes—the rich and the poor, the affluent and the necessitous.

Q. Then are the present economic conditions favourable to the one and unfavourable to the other?

A. They are unfavourable to both.

Q. Why?

A. Because the rich are often compelled, through ignorance, to refrain from the sensible and natural means of occupation both for mind and body; and the unfavourably organised of this class have every means of over-indulging the animal desires. On the other hand, many of the poor, who are unfavourably organised, have every inducement offered them for the improper use of their animal and intellectual faculties, in order to obtain means to provide themselves with food, clothing, and shelter.

Q. May the present economic conditions be so altered as to be favourable to all?

A. Most certainly.

Q. What is the principal defect in the present economic system?

A. The power of monopoly, for it enables the few to monopolise those things which are essential to the well-being and comfort of all.

Q. Are all persons mentally organised alike?

A. By no means; no two persons are organised alike in mind, any more than they are in body.

Q. Are some persons more easily tempted than others to violate the moral laws?

A. Certainly.

Q. Are favourable and unfavourable mental organisations hereditary?

A. Yes.

Q. May marriage be so regulated as to increase greatly the number of virtuously disposed persons, thereby lessening the number of the unfavourably organised?

A. Without doubt, it may.

Q. Are there human organisations positively bad in relation to all occupations and spheres of life?

A. Except where idiotcy, insanity, or gross malformation exist, few or none; most organisations are available for some useful purposes.

Q. It appears, then, that man's faculties are primeval intuitions of Nature, which admit of a logical process of demonstration as to origin, and are facts of consciousness, given by the instinctive action of Nature itself?

A. Exactly so.

Q. Into what first principles are these intuitions resolvable?

A. Into the following three :—

- (1.) The instinctive intuitions of Nature, directing acts needful to the propagation and preservation of the human race.
- (2.) The instinctive intuitions of justice and righteousness, based upon the moral code of the highest type of man.
- (3.) The executive and reasoning instincts—In brief, the Animal, Moral and Intellectual.

CONCLUSION.

THE Phrenologist who is satisfied with the fact that man's mental condition, whether favourable or unfavourable is the result of the manner in which his brain is developed and shaped, can neither love nor hate any of his fellow creatures unreasonably. He will see in the brain of an individual, and in his conduct, the necessary action and reaction of physical causes and mental effects. He will justly pity some of his brethren for the errors caused by their unfavourable mental organisations; and will make due allowance for bad economic conditions, because they produce temptations which bear heavily on those who have not the moral gifts to stand against them.

The good person, the useful, the trustworthy, the agreeable, the accomplished, he will love none the less, but rather the more steadily and continuously, because he knows these qualities to be secured by a favourably

organised brain, or, in other words, an evenly balanced mind ; and, therefore, certain to endure under all circumstances.

Let it not be objected that it is degrading to man to attribute his goodness to organic causes ; and that it debases man to compare him with other living things, whether of the Animal or Vegetable Kingdom. The Phrenologist devoid of prejudices, pays no attention to such special pleading, emanating from ignorance of that which constitutes the true dignity of man.

It is from ignorance of mental organology, founded on the functions and laws of the brain, that the greater part of Theologians, and even Moral Philosophers, have written romances of the mind, rather than an analysis of its powers, and a rational history of its progress. They have attributed men's actions to suppositious and unreal causes, and have neglected, in ignorance of them, the necessary sources and motive powers which give rise to every act, good or evil.

Hence some Theologians have sought to make men tremble before terror-striking and imaginary phantoms, to govern through fear and ignorance, conceiving that falsehood may be made to work for good ends.

APPENDIX.

*Character sketch, written by the late Dr. Donovan, from
Phrenological observations on the reputed head of Oliver
Cromwell.*

OF no man, perhaps, who has ever occupied so large a space in the world's thought, have the judgments, both of his contemporaries and posterity, been so various, and so opposite, as of Oliver Cromwell. He was the idol of his own family, and he found great men to love and to trust him. Milton knew him, and praised him; the great and the good Hale served him as Chief Justice; the spotless Howe and Owen officiated as his Chaplains; and the patriotic and illustrious Blake wielded under him the truncheon of that Navy which then, as now, made "the Ocean Queen" secure at home and revered abroad. But the vulgar of men, then, as now (and some who may not be so classed), have deemed a "fierce, coarse, hypocritical Turtuffe, turning all that noble struggle for Constitutional Liberty into a sorry farce played for his own benefit." That the head of such a man must be an object of the liveliest, the profoundest interest to the Phrenologist, will be instantly admitted; but what Phrenologist has ever looked upon that head? Reader, I do verily believe that I have looked upon that head.

Last winter, during my sojourn in a Provincial town, where I was engaged in the delivery of a course of

lectures on Phrenology, I heard it affirmed that the head of Oliver Cromwell was still in existence, and in the actual possession of a gentleman residing near London. My surprise and incredulity on hearing this spoken of as matter of fact were naturally great.

My informant was a clergyman, and through his interest I had the good fortune, on my return to London, to become acquainted with the gentleman in whose possession the relic now remains (the father of the present owner, Mr. Horace Wilkinson, Seal, Sevenoaks, Kent), and who, with kind and ready courtesy, allowed me a deliberate and ample inspection. That gentleman fully believes the skull to be that of Oliver Cromwell, and were I at liberty to refer to him by name, it would be seen that his station, education, and character alike forbid the remotest suspicion of fraud.

It is perhaps scarcely necessary to remind the reader that the body of Cromwell, which had undergone the process of embalming, was, together with those of Ireton and Bradshaw, disinterred, after the Restoration, in 1661, and hanged at Tyburn, where the bodies remained a whole day upon the gallows, until sunset; that they were buried under the gallows, and that the heads were struck off, stuck upon pikes, and placed upon the top of Westminster Hall.

The tradition handed down, in print and MS., along with the head in question, and now in possession of its owner, is this: Here follows an account which has frequently appeared in print most recently, with a full-sized drawing of the head, as published in the *Daily Chronicle*, November 6th, 1895.

Dr. Donovan then proceeds to say: In recapitulating what may be termed the internal evidence in favour of the genuineness, both of the head and of the documentary testimony by which its authenticity is supported, I have

to state that it is still upon the spike, on which there is every appearance of it having been originally placed, and that a portion still remains of the staff to which the spike was affixed by two clasps. This wooden part bears evidence of having been broken off, after undergoing a long process of decay; and it is perforated by worms, which, according to the opinion of competent authority, were of the same species as those which preyed upon the head itself. The three objects—viz., the portion of the shaft, the spike, and head, appear as if they had shared the same fate for a great number of years.

But the capital fact, on which evidence the claims of this interesting relic rests, is one to which there is no parallel in history. It is this: The head must have been embalmed, and must have been so before its transfixion. The like condition, it is believed, cannot be predicated of any known head in the world.

The "proofs in supplement" (to borrow a phrase of the ancient Jesuits) are derived: First, from the state of the cartilaginous part of the nose, which, probably from the careless mode of chopping off the head, was flattened down upon the right cheek, where it has stuck. Now, had any fraudulent individual procured and embalmed a head for the purposes of such an imposture (a most hopeless, as well as improbable scheme), it is certain he would have selected one which bore as much as possible a look of verisimilitude; and it is extremely improbable that he would have sought to obliterate any likeness to the original which might exist by knocking flat the nose. Secondly: There is an obvious hole where Cromwell had the well-known wart on his right brow, the excrescence having dropped out. The state of the beard, even now, is such as to show that the deceased had worn it long on his cheeks and chin, and on his upper lip, up to the time of his death. During the last illness of the

Protector he became timid and suspicious, and would not suffer himself to be shaved.

His beard, which, during health, he had worn in a particular type, grew promiscuously on his face, and to a considerable length, so that when the cast was taken after death, his relatives objected to it, the presence of the beard having much diminished the resemblance to the countenance as they had been accustomed to see it.

In viewing certain objects for the first time, we are often subject to the reception of impressions too rapid to be analysed, yet too strong for rejection, which was the kind of impression of which I was conscious on first seeing this putative head of Cromwell. I felt, rather than understood, its genuineness; and this feeling has been aggrandised and fortified into an undoubting conviction by a minute and patient examination of its indications of the cerebral organs.

The following are the dimensions which I have had an opportunity of ascertaining; but the head is not in a state to admit of much handling, and as the coronal region was sawn off, and though replaced, is now loose on the spike, perfect accuracy in some of the measurements by the calipers cannot be attained.

The circumference of the skull over the occipital bone, and round the superciliary region, is 22 inches; from Destructiveness to Destructiveness, $5\frac{3}{4}$ inches; from the opening of the ear to Firmness, $5\frac{1}{2}$ inches; to Sympathy, $5\frac{1}{8}$ inches; to Individuality, $4\frac{1}{2}$ inches. From Individuality to the occipital spine, the tape passing over Firmness, is $12\frac{1}{2}$ inches.

Considering the great force of character by which, in the three great classes of the faculties, this extraordinary man was distinguished, it is probable that a theoretical Phrenologist, little accustomed to the actual inspection and manipulation of "skulls," would consider the head

in question too small to be genuine. I was informed, indeed, that a Phrenologist, for whose judgment I entertain the highest respect, had pronounced it to be deficient in volume.

Such, however, even at first sight, was not the impression which it made on my mind. It seemed to me a grand and impressive, yet somewhat repulsive, head, of large, though not colossal, dimensions; and the justness of this impression was confirmed by the subsequent measurement.

Over the perceptive faculties and the most prominent part of the posterior region the skull is twenty-two inches round; and this, too, after the utmost possible contraction, has been effected in its integuments by outdoor exposure to the vicissitudes of our English climate during more than twenty years. I may observe, *en passant*, that in the July number of the *Zoist*, Mr. Atkinson assigns twenty-four inches as the average circumference of well-developed heads, and the other proportions he gives as in supposed accordance with this extent of circumference. This estimate is about as correct as if it had been stated that the average height of the European is six feet two inches, and their average weight fourteen stone. Measured by such a standard as this, Cromwell's head would indeed be small, but so would the skulls of nine hundred and ninety-nine men in every thousand of well-educated and well-developed heads. The circumference of that which forms the subject of this inquiry could not, during life, have been less than twenty-three inches; and as its breadth and height were not disproportionate, it was an absolutely large head.

The cerebral development I estimate as follows:—

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|------------------------------------|-----------------------------|
| 1. Amativeness, large. | 3. Concentrativeness, full. |
| 2. Philoprogenitiveness,
large. | 4. Adhesiveness, full. |
| | 5. Combativeness, large. |

- | | |
|------------------------------------|--|
| 6. Destructiveness, large. | 22. Imitation, rather large. |
| 7. Secretiveness, large. | 23. Individuality, large. |
| 8. Acquisitiveness, full. | 24. Form, large. |
| 9. Constructiveness, full. | 25. Size, large. |
| 10. Alimentiveness, full. | 26. Weight, large. |
| 11. Self Esteem, large. | 27. Colour, large. |
| 12. Love of Approbation,
large. | 28. Locality, large. |
| 13. Caution, large. | 29. Number, —. |
| 14. Sympathy, full. | 30. Order, rather large. |
| 15. Veneration, large. | 31. Eventuality, moder-
ately full. |
| 16. Firmness, full. | 32. Time, large. |
| 17. Conscientiousness, large. | 33. Tune, full. |
| 18. Hope, large. | 34. Language, —. |
| 19. Faith, very large. | 35. Comparison, large. |
| 20. Ideality, full. | 36. Causality, large. |
| 21. Congruity, large. | |

The general character of the head is a very full development of nearly all its parts. There are no excessively large or small organs. There are no inequalities in the development, as are seen in some fine heads, in which respect it agrees closely with the bust of the Protector in the possession of the Duke of Grafton.

To the critical observer of cerebral organisation, the coronal region of this skull is of too spherical a form, wanting that graceful elevation, that easy yet obvious ascent from the region of the intellect to that of Firmness, which, in heads of the grandest order, makes this organ the apex of the head. Nevertheless, though the organ does not attract observation, there is no decided want of Firmness. But the region which demands attention is that of Faith.

It is a common mistake with inexperienced Phrenologists to expect an organ, or a region, to be excessively

developed, if the character of the individual be strongly marked by the activity of the particular faculty or region in question, omitting to duly note that one faculty, or even group of faculties, may powerfully influence the character without creating a development widely inharmonious or disproportionate with the rest of the organisation.

In Cromwell's head, the region of the religious feelings is quite as fully developed as a correct knowledge of his character, from a religious point of view, would lead us to expect. The region is globular, not marked by any conspicuous prominences; and the observation of a connoisseur could not fail to fix itself thereon.

Nevertheless, in my judgment, no one would be justified in saying that this is the head of a fanatic. For there is a perspicacity, a clearness of observation, evinced by the well-formed perceptive region, and a strength of reflection in the upper part of the forehead, under the control and guidance of which it is highly improbable that an educated man, not placed under influences acting almost exclusively on the religious feelings, could pass into a state of general mental action to which the term fanaticism might be correctly applied. There is a certain harmonious fulness throughout the organisation, which led non-phrenological observers to pronounce the forehead to be "low, broad, and vulgar." This is not the case.

The forehead does not appear to be high, because the fulness is maintained all round the anterior region. If the head were flat at the sides, as most high foreheads, as they are called, are, the non-phrenological observer would deem the forehead a lofty one; thus the well-proportioned and strong man, rather above the middle height, does not seem to be nearly so tall as if he were slightly formed.

Cromwell's forehead is broad and high enough; it is

that style of forehead which indicates strength of reflective power, rather, perhaps, than clearness or delicacy; and, served as it was by perceptives of more than ordinary vigour, it must have presented a front well fitted "to threaten or command."

As a knowledge of his character would lead us to expect, we find in Cromwell's skull Secretiveness and Cautiousness emphatically indicated. The evidences of his Secretiveness are, I believe, very numerous.

In the head of Cromwell, the Phrenologist, whatever estimate he might have been led to form of the character of the man in its totality, would expect to find a very full development of Destructiveness, Secretiveness, Caution, and Faith, as well as the organs of the intellect. Such are found in the skull we are examining. The region of Faith is absolutely, as well as relatively, very large. I have seen one or two heads with a more prominent development of this region, but they were monstrosities; and I believe that a larger development has never been seen in any well-proportioned head. In fact, though the apparent projection of this region is not obtrusive, the peripheral expansion assists mainly in conferring on the coronal region that dome-like contour so strikingly apparent in many persons subject to strong religious feelings, and which, in the present instance, is so remarkable as to form a strong corroboration of the authenticity of this interesting relic. Yet this expansion does not violate proportion, nor produce, as very large organs often do, any sensible diminution of the adjacent parts.

The skull, though well developed, is not of a graceful type, nor has it that gradual sweep of elevation, from the seat of Individuality to that of Firmness, which is presented by heads of the highest class. Vigour and discernment of reflective intellect, strength of will, depth of religious feeling, are all strongly conveyed; but we do

not find a sufficient development of that organ which, controlling in some measure the impulsive action of all the others, gives time for the mediation of accurate, calm observation and just judgment before the consent of the mind is yielded to the fearful execution of the worst act that man can inflict upon his brother man. And, accordingly, it could rarely be said of this great but erring spirit, when actuated by the sanguinary and vindictive excitements of his dreadful task, that

“Consideration, like an angel came,
And whipped the offending Adam out of him.”

If not deliberately cruel, Cromwell was, at least, indifferent to the shedding of human blood; and of this fact, his conduct at Dunbar, at Cork, and at Wexford, where it glared out with hideous certainty, will not permit us to doubt.

As I have already intimated, the summitary curve of Cromwell's skull is deficient in symmetry. It is decidedly a round head; and, indeed, when the Cavaliers bestowed the nickname of “Roundheads” upon the sourer fanatics of the opposite faction, they were unconsciously giving utterance to a phrenological fact, a philosophical truth, coeval with the cerebral constitution of man. But the roundness in Cromwell's skull is not in the base so much as in the curve of the reflective region and of Caution. It is in the line which includes the superior lateral and frontal organs that the approach to the spherical form appears, conferring strength of intellect as much as of propensity. Although well developed in its parts, the coronal region is wanting in general elevation; and every practical Phrenologist must have had abundant proofs that, without an elevation of this region, commensurate with the concomitant lateral development, no very exalted tone of moral feeling will ever be found.

When the head now under inspection was severed from the trunk at Tyburn, it was so mutilated by an ill-directed blow of the axe that there is scarcely a possibility of estimating, with accuracy, the development of the region of the cerebellum. It seems, however, from the volume of the adjacent parts, as well as from other indications, to have been large.

Conscientiousness I find large, much larger than I had expected; a fact which a clerical friend of mine, to whom it was mentioned, strenuously urged on me as evidence unfavourable to the presumption of the genuineness of the head. But I persuade myself that a more candid and closer examination of Cromwell's character must lead to a different conclusion. We must bear in mind that more than two hundred years of knowledge, of civilisation, and of social advancement have shed their blessed influences upon Society since that character was formed; and that even his darker vices, his ruthless ferocity, for example, and his dissimulation, do not justify the inference that the man was as wicked as we of this age must become before we could do the like. To a Phrenological eye, the hollow dome of force before me tells, in language as convincing as it is eloquent, that the kingdom of its occupant's soul was divided against itself.

But let us not, as Schiller says,

“Too querulously measure by a scale of abstract perfection,
The meagre product of reality in this poor world,”

but rather join in the sentiment of a profound and eloquent thinker of our own time, who has done great things in the service of truth: “I, for one, will not call this man a hypocrite!”

To return to the immediate subject of our investigation:

The perceptive region, though fine, is not so fully

developed as I had expected to find it, and as it is represented in the mask of the Protector, with which we are familiar, in the collections; but great allowance must be made for the fact that the integuments over the superciliary ridge have been dragged downwards, probably in the process of embalming, when the eyes were removed, and the lids sewn down over the sockets. Yet I found each organ large, except Number, which is in a doubtful state, arising from the extraction of the eye; but I think it was large. Of the organ of Language I could make no estimate. On reviewing the estimate of each organ, the practical Phrenologist can have no doubt that nearly every feeling and intellectual power had at least a normal state of activity in Cromwell's head.

That he was a man of strong social, self-regarding, moral and religious feeling, such an organisation places beyond a doubt. But the scientific observer does not find that elevation of the region over the organ of Comparison which would encourage the hope that Cromwell's was a mind which could sympathise deeply with the afflictions of his fellow-creatures.

These broad and strongly-formed heads are rarely found with very benevolent dispositions, however capable those endowed with such organisations may be of performing acts of kindness to friends or to those whom they make use of. The generosity which springs from Adhesiveness, Love of Approbation, or self-regarding calculations, or from all those combined, must be carefully distinguished from that unostentatious sympathy with human suffering, that charity "which letteth not the right hand know what the left hand doeth."

It is not too severe a censure on mankind, in the present imperfect state of the race, to say that for one act of generosity or kindness which springs from pure unmixed philanthropy and sympathy with human misery, fifty such

are performed under the influence of motives which, more or less, may be designated as selfish.

After having stated my entire and unhesitating conviction that the head of which I am now writing is indeed the skull of Cromwell, I shall perhaps raise a smile of incredulity when repeating that the region of Conscientiousness is well developed, the arch from Firmness to Caution, on either side, being fully and harmoniously formed. But these scoffers will only be such as have yet to learn the true theory of the human mind. No well-informed Phrenologist would expect to find the region of Conscientiousness badly developed in the head of Cromwell. Let me not be understood to assert that in the ordinary acceptation of the term, Cromwell was a conscientious man. I entertain no such opinion; I do but affirm that, in order to constitute such a character as his, the faculty which suggests to the mind the consideration of abstract justice, could not have been in a weak state, however its whisperings might have been clamoured down amid the passionate demands of a host of strong feelings, whose specious tones often seem to the hearer to be the voice of equity, and whose pleadings are so frequently supported by the casuistry of the argumentative faculties. "The master passion of the breast" whichever it may for the time chance to be, seldom fails to retain the unfailing advocate Reason, which is ever ready to take a retainer in any cause.

"The merchant's toil, the sage's indolence,
The monk's humility, the hero's pride,
And all alike with reason on their side."

That such sense of abstract justice as it is the office of Conscientiousness to supply, was an active principle in the mind of Cromwell, is evinced by numerous passages of his life. His rigid and unflinching fidelity to law, in

carrying its sentence into execution on the brother of the Portuguese Ambassador; the assassin, Paglino (whom the Protector, in defiance of ten thousand remonstrances, and reasons both of selfishness and to the contrary, hanged, like a murderer, as he was), may be cited in confirmation of this estimate of his character; and perhaps a still higher corroboration of it may be found in his unostentatious, prompt, daring, and complete vindication, and redress of the obscure Quaker merchant, on whose behalf he wrenched effectual justice from the subtle and reluctant grasp of Mazarin himself, the virtual monarch of France at the time.

But alas, we may not ascribe to the faculty of Conscientiousness, which confers the impulse in favour of abstract justice, the power always to obey its own dictates. To this issue further aid is required, and from several other faculties.

Butler's hero, Sir Hudibras himself, in a sarcasm directed against Cromwell's party, says but the same thing:—

“So no man does himself convince
By his own doctrine, of his sins,
And though all cry down self, none means
His own self in a literal sense.”

And so does he who spake by the inspiration of a more excellent spirit, when he makes his noble Portia say, “If to do were as easy as to know 'twere good to do, chapels had been churches, and poor men's cottages princes' palaces. 'Tis a good divine that follows his own teaching. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood, but a hot temper leaps over the cold decree.”

I have not in this paper entered into anything like a

minute analysis of Cromwell's cerebral organisation, nor attempted to establish a complete index to his mind.

It would be an easy way for achieving reputation for Phrenological skill to sit in the presence of the head of one whose deeds are before the world, for good or for evil, and make his development fit our own conceptions, or those which are publicly entertained, respecting the man. Confident and magniloquous many can be whilst dilating phrenologically upon the living or the dead whose characters are universally known; but very different is the task of him who has to pronounce upon the abstract developments, unaided by recognised and admitted facts.

In the present attempt I have merely sought to bring whatever knowledge I have been able to acquire of the laws of cerebral organisation to bear upon the subject, in order to test the pretensions of this head to stand accepted as that of so very remarkable a man. But I am not without fear that, in the few strictures which I have ventured on the character of Cromwell, historically considered, I may seem to the Phrenological reader to have exceeded my own province; or, as the lawyers say, to have "travelled out of the record." Nevertheless, I hope to be pardoned, for the sake of the interest inseparable from the subject.

C. DONOVAN.

THE END.

