



**P**HRENOLOGY is a Greek compound, signifying a discourse on the mind. The system which exclusively passes by this name, was founded by Dr. Francis Joseph Gall, a German physician, born in 1757. The *brain* is the organ by and through which *mind* in this life is manifested. This truth is now disputed scarcely anywhere.

Phrenologists conjectured that different brains differ in quality, but were long without any indications of these differences. The doctrine of the *Temperaments* has thrown considerable, though not perfect, light on this point, and for this we are indebted to Dr. Thomas, of Paris. There are four temperaments, accompanied with different degrees of power and activity, in other words, quality of brain. These are the *bilious*, the *nervous*, the *sanguine*, and the *lymphatic*. These temperaments were observed and distinguished long before the discovery of phrenology, though to little purpose. They figure in the fanciful philosophy of Burton, and similar writers of former times, and much nonsense is written connected with them. Phrenology has adopted them, and made them intelligible and useful. They are supposed to depend upon the constitution of particular bodily systems. The muscular and fibrous systems being predominantly active, seem to give rise to the bilious temperament. The name is equivocal, and therefore not well applied; the other three are more appropriate. The brain and nerves predominating in activity, give the nervous; the lungs, heart and blood-vessels, the sanguine; while the glands and assimilating organs present the lymphatic temperament. The predominance of these several bodily systems is indicated by certain sufficiently obvious external signs, whence our power of recognizing them. The nervous tem-

perament is marked by silky, thin hair, thin skin, small, thin muscles, quick muscular motion, paleness, and often delicate health. The whole nervous system, brain included, is active, and the mental manifestations vivacious. It is the temperament of genius and refinement. The bilious has black, hard, and wiry hair, dark or black eyes, dark skin, moderate fullness, but much firmness of flesh, with a harsh outline of countenance and person. The bilious temperament gives much energy of brain and mental manifestation, and the countenance is marked and decided; this is the temperament for enduring much mental as well as bodily labor. The sanguine temperament has well-defined forms, moderate plumpness and firmness of flesh, light or red hair, blue eyes, and fair and often ruddy countenance. It is accompanied with great activity of the blood-vessels, an animated countenance, and a love of outdoor exercises. With a mixture of the bilious—for in most individuals the temperaments are mixed, often all four occurring in one person—it would give the soldier's temperament. The brain is active. The lymphatic temperament is indicated by a round form, as in the fat and corpulent, soft flesh, full cellular tissue, fair hair, and pale skin. The vital action is languid, the circulation weak and slow. The brain also is slow and feeble in its action, and the mental manifestations correspond.

#### THE PRIMITIVE FACULTIES OF MIND, AS CONNECTED WITH THEIR ORGANS IN THE BRAIN.

Mind, which was considered by the metaphysicians as a single thing or essence, was said by them to be capable of being in different *states*, in each of which states it made one of its various manifestations, as memory, judgment, anger, etc. In no particular does the phrenological hypothesis differ more from the metaphysical than in this. The phrenological doctrine is, that the brain, the organ of the mind, is divided into



various faculties, each of which has its own mode of acting. It is held—

*First.* That by accurate observation of human actions, it is possible to discriminate the dispositions and intellectual power of man, such as love, anger, benevolence, observation, reflection, etc.

*Secondly.* That the true form of the brain can be ascertained from the external form of the head; the brain, though the softer substance, being what rules the shape of the skull, just as a shell takes its form from the animal within.

*Thirdly.* The organs or parts into which the brain is divided, all of which organs are possessed by every individual except in the case of idiocy, appear on the brain's surface in folds or convolutions, somewhat like the bowels or viscera of an animal, but have a well-ascertained fibrous connection through the whole substance of the brain with one point at its base, called the *medulla oblongata*, which unites the brain to the spinal cord. The organs have thus each a conical form from the medulla oblongata to the surface; the whole being not inaptly compared to the stalks and flower of a cauliflower.

*Fourthly.* The brain is divided into two equal parts called *hemispheres*: on each side of the fosse or division between these hemispheres the same organ occurs; all the organs are therefore double, in analogy with the eyes, ears, etc. But when the term *organ* is used, both organs are meant. The organs which are situated close to the middle line drawn vertically on the head, though close to each other, are nevertheless double; for example, Individuality, Benevolence, Firmness, etc.

*Fifthly.* Beside the brain proper, there is a smaller brain, attached to the hinder part of the base of the brain, called the *cerebellum*.

*Sixthly.* The brain, including the cerebellum, is divided into the *anterior, middle, and posterior lobes*. The cerebellum forms part of the posterior lobe. The anterior lobe contains all of the intellectual faculties; the posterior and lower range of the middle lobe are the regions of the animal propensities; while the moral sentiments are found, with a sort of local pre-eminence, to have their organs developed on the top or coronal surface of the head.

The gradation in size of the organs is thus denoted:

Very Small.	Moderate.	Rather Large.
Small.	Rather Full.	Large.
Rather Small.	Full.	Very Large.

It has been found convenient to express these degrees in numbers, thus:—

1.	8. (Rather Small.)	15.
2. (Idiocy.)	9.	16. (Rather Large.)
3.	10. (Moderate.)	17.
4. (Very Small.)	11.	18. (Large.)
5.	12. (Rather Full.)	19.
6. (Small.)	13.	20. (Very Large.)
7.	14. (Full.)	21.

The intermediate numbers, 3, 5, 7, &c., denote something between the two denominations, and have been found useful.

In practice, the general size of the head is measured, in several directions, with calliper compasses. Twenty males, from 25 to 50 years of age, measured, from the occipital spine (the bony knot over the hollow of the neck) to the point over the nose between the eyebrows, on an average,  $7\frac{1}{2}$  inches; some of them being as high as  $8\frac{1}{2}$ , and others as low as  $6\frac{1}{2}$ .

From the occipital spine to the hollow of the ear, the average was  $4\frac{3}{5}$ , some being as high as 5, others as low as  $3\frac{1}{2}$ . From the hollow of the ear to the point between the eyebrows, as above, average nearly 5; some being  $5\frac{1}{2}$ , others  $4\frac{1}{2}$ . From the same hollow of the ear to the top of the head, about an inch behind the center (the organ of Firmness), the average was  $5\frac{3}{5}$ ; some being  $6\frac{1}{2}$ , others  $5\frac{1}{2}$ . Across the head, from a little below the tops of the ears (from Destructiveness to Destructiveness), the average was  $5\frac{3}{10}$ ; some being  $6\frac{1}{2}$ , others  $5\frac{1}{2}$ . The averages are in these twenty individuals higher than those of the natives of Britain generally, some of them being large, and none small.

Phrenologists further distinguish between *power* and *activity* in the organs of the brain. Power, in whatever degree possessed, is *capability* of feeling, perceiving, or thinking; while activity is the *exercise of power*, or the putting into action the organ with more or less intensity.

The powers of mind, as manifested by the organs, are called *faculties*. A faculty may be defined to be a particular power of thinking or feeling. A faculty has seven characteristics, in order to our concluding it primitive and distinct in the mind, namely, 1. When it exists in one kind of animal and not in another; 2. When it varies in the two sexes of the same species; 3. When it is not in proportion to the other faculties of the same individual; 4. When it appears earlier or later in life than the other faculties; 5. When it may act or repose singly; 6. When it is propagated from parent to child; and, 7. When it may singly preserve health, or singly manifest disease.

**Division or Classification of the Faculties.**—The faculties have been divided by Gall and Spurzheim into two great orders—FEELING and INTELLECT, or AFFECTIVE and INTELLECTUAL FACULTIES. The Feelings are divided into two genera—the *Propensities* and the *Sentiments*. By a propensity is meant an internal impulse, which incites to a certain action and no more; by a sentiment, a feeling which, although it has inclination, has also an emotion superadded.

The second order of faculties, the Intellectual, also suffers division into the *Perceptive* or *Knowing*, and the *Reflective Faculties*. The Perceptive Faculties are again divided into three genera—1st, the *External Senses* and *Voluntary Motion*; 2d, the *Internal powers which perceive existence*, or make man and animals acquainted with external objects and their physical qualities; and, 3d, the powers which perceive *the relations* of external objects. The fourth genus comprises the *Reflective Faculties*, which act on all the other powers; in other words, compare, discriminate, and judge.

The following is a table of the names of the organs synoptically given:—

AFFECTIVE.	
I.—PROPENSITIES.	II.—SENTIMENTS.
1. Amativeness.	10. Self-Esteem.
2. Philoprogenitiveness.	11. Love of Approbation.
3. Inhabitiveness and Concentrativeness.	12. Cautiousness.
4. Adhesiveness.	13. Benevolence.
5. Combativeness.	14. Veneration.
6. Destructiveness.	15. Firmness.
[Alimentiveness.]	16. Conscientiousness.
[Love of Life.]	17. Hope.
7. Secretiveness.	18. Wonder.
8. Acquisitiveness.	19. Ideality.
9. Constructiveness.	20. Wit, or Ludicrousness.
	21. Imitation.



## INTELLECTUAL.

## I.—PERCEPTIVE.

- 22. Individuality.
- 23. Form.
- 24. Size.
- 25. Weight.
- 26. Coloring.
- 27. Locality.
- 28. Number.
- 29. Order.

- 30. Eventuality.
- 31. Time.
- 32. Tune.
- 33. Language.

## II.—REFLECTIVE.

- 34. Comparison.
- 35. Causality.

## ORDER FIRST.—FEELINGS.

## GENUS I.—PROPENSITIES.

The propensities are common to man and the lower animals ; they neither perceive nor reason, but only feel.

**No. 1.—Amativeness.**—This organ is situated immediately over the nape of the neck, and fills up the space between the ears behind, or rather between the mastoid processes, or projecting bones behind the ears. It generally forms a projection in that part, and gives a thickness to the neck when it is large, and a sparseness when small.

As the basis of the domestic affections, it is one of great importance, and its regulation has ever been one of the prime objects of moral systems, laws, and institutions.

**No. 2.—Philoprogenitiveness.**—This, in man as well as animals, is the feeling of the love of his offspring. It depends on no other faculty, as reason or benevolence ; it is primitive ; and in the mother, who, for wise reasons, is gifted with it most strongly, its object, the infant, instantly rouses it to a high state of excitement. It is situated in the middle of the back of the head, and when large projects like a portion of an ostrich egg. The organ is one of the easiest to distinguish in the human head. Those who are flat and perpendicular there, instead of being delighted are annoyed by children. It is generally smaller in males than in females, though sometimes found larger ; and men so organized delight to carry about and nurse children. The feeling gives a tender sympathy generally with weakness and helplessness ; and we find it often returned by the young themselves to the old and feeble. It is essential to a soft kind attendant on the sick, to a nurse or nursery-maid, and to a teacher of youth. It induces women to make pets of small and gentle animals, when tyrant circumstances have kept them single, and denied them offspring of their own. Its feelings are, by a kind Providence, rendered so delightful, that they are extremely apt to be carried the length of excess ; and spoiling and pampering children into vicious selfishness is the ruinous consequence.

**No. 3.—Inhabitiveness — Concentrativeness.**—The organ is situated immediately above the preceding. The purpose of a faculty which prompts men to *settle* instead of roaming, which latter habit is inconsistent with agriculture, commerce, and civilization, is obvious ; *nostalgia*, or home-sickness, is the disease of the feeling.

**No. 4.—Adhesiveness.**—This organ is at the middle of the posterior edge of the parietal bone. It attaches men, and even animals, to each other, and is the foundation of that pleasure which we feel, not only in bestowing but receiving friendship. It is the faculty which prompts the embrace and the shake of the hand, and gives the joy of being reunited to friends. Acting in conjunction with Amativeness, it gives constancy and duration to the attachments of the married.

Amativeness alone will not be found sufficient for this. Hence the frequent misery of sudden love marriages, as they are called, founded on that single impulse. The feeling attaches many persons to pets, such as birds, dogs, rabbits, horses, and other animals, especially when combined with Philoprogenitiveness. With this combination, the girl lavishes caresses on her doll and on her little companions.

**No. 5.—Combativeness.**—The organ of this propensity is situated behind, and a little upward from, the ear ; anatomically, at the posterior-inferior angle of the parietal bone. A small endowment of this faculty manifests itself in that over-gentle and indolent character, which is easily aggressed upon, easily repelled by the appearance of difficulty and trouble, and which naturally seeks the shades and eddy-corners of life. Nations so organized—the Hindoos, for example—are easily conquered by others, under whom they naturally sink into a condition more or less of servitude. A large endowment, on the other hand, shows itself in a love of danger for its own sake, a delight in adventurous military life, and a tendency to bluster, controversy, and turmoils of all kinds. Persons with large combativeness may be readily recognized in private society by their disposition to contradict and wrangle. They challenge the clearest propositions, and take a pleasure in doubting where everybody else is convinced. *The generality* of boys manifest an active combativeness in their adventurous spirit, hence their disposition to fighting, and to the working of all kinds of petty mischief. To control and guide the propensity is one of the most delicate, but almost most important, duties of the educator. When combativeness is deranged, we have a violent and noisy, and often a dangerous patient. Intoxication generally affords a great stimulus to it, hence, drunken quarrels and fightings.

**No. 6.—Destructiveness.**—This organ is situated on both sides of the head, immediately over the external opening of the ear, extending a little forward and backward from it, and rising a trifle above the top or upper flap of the ear. It corresponds to the lower portion of the squamous plate of the temporal bone. When the organ is large, the opening of the ear is depressed. It is still generally considered as giving the impulse to kill and destroy ; but, in man, this propensity is shown to have, under the control of the higher sentiments and intellect, a legitimate sphere of exercise. It prompts beasts and birds of prey to keep down the redundant breeds of the lower animals, and enables man to “kill” that he may “eat.” Anger, resentment, and indignation, in all their shapes, likewise spring from this faculty.

A small endowment of this faculty is one of the elements of a “soft” character. Persons so organized seem to want that which gives momentum to human operations, like an axe wanting in back weight.

**Alimentiveness, or Appetite for Food.**—Alimentiveness is the desire of, or appetite for, food. In this feeling, as such, the stomach is not concerned ; its functions are strictly confined to the reception and digestion of our food.

Alimentiveness, from its near neighborhood to Destructiveness, seems to have a peculiar influence on that faculty, rousing it to great energy when its own enjoyments are endangered or interrupted.



**Love of Life.**—The self-preservation involved in the love of life is certainly not accounted for by any known organ or combination of organs. Cautiousness is fear of injury, fear of death; but it is not love of life. This feeling is powerfully manifested by some when their life is in no danger, but who look upon the close of life as a very great evil.

**No. 7.—Secretiveness.**—The order of this faculty will be observed to be situated immediately above that of Destructiveness, at the inferior edge of the parietal bone, or in the middle of the side of the brain. The legitimate use of the faculty is to exercise that control over the outward manifestation of the other faculties which is necessary to a prudent reserve. Without it, and of course, in those in whom the organ is small and the manifestation weak, the feelings express themselves too openly.

**No. 8.—Acquisitiveness.**—The organ of this faculty is situated farther forward than, and a little above, Secretiveness, at the anterior-inferior angle of the parietal bone.

The faculty of Acquisitiveness could not, and no faculty could, be given to man by his Creator for a mean, groveling, and immoral use; accordingly, when we consider it aright, we recognize in it the dignity of the greatest utility. In a word, it is the faculty through whose impulse man accumulates *capital*, and nations are rendered rich, great, and powerful. Without the faculty, man would be content to satisfy his daily wants, although even in this he would fail; but the surplus which, under the impulse of this faculty, he contributes to the store of wealth which accumulates from generation to generation, would not exist. Under proper regulation, then, the faculty is of the greatest value to man; by means of it he "gathers up the fragments, that nothing may be lost." Excessive pursuit of wealth is, however, an abuse of the faculty, and too much the vice of civilization, when it advances, as it has hitherto done, without adequate moral improvement.

**No. 9.—Constructiveness.**—The situation of this organ is immediately behind the temples, in the frontal bone, above the sphenotemporal suture. The faculty of which this organ is the instrument, is the power of mechanically making, constructing, and fashioning, by changing the forms of matter. Many of the inferior animals possess it, as the bee, the beaver, birds, and insects. Some savages have it in such small endowments as never to have built huts or made clothes, or even the simplest instruments for catching fish. In all operatives who excel in their arts—engravers, joiners, tailors, &c.—and in children who early manifest a turn for drawing figures, and cutting them out in paper, the organ is large.

## GENUS II.—SENTIMENTS.

### I. SENTIMENTS COMMON TO MAN AND THE LOWER ANIMALS.

**No. 10.—Self-Esteem.**—The situation of this organ is at the top of the back of the head, at the center; forming, as it were, the curve or turn between the back and top of the head. Technically, it is a little above the posterior or sagittal angle of the parietal bones. When it is large, the head rises far upward and backward from the ear, in the direction of the organ. The legitimate use of the faculty of Self-Esteem, or Self-Love, is that degree of self-complacency which enhances

the pleasures of life, and which gives the individual confidence in his own powers, and leads him to apply them to the best advantage. It is sometimes called proper pride, or self-respect, in which form it aids the moral sentiments in resisting temptations to vice and self-degradation; this is called being *above* doing a criminal, a vicious, or a mean action. Its deficiency renders an individual too humble, and the world take him at his word, and push him aside. In large and uncontrolled endowment, it produces great abuses, and causes much annoyance and often misery to others. It is the quarreling, insulting, domineering, tyrannizing, dueling faculty. In children it is pettishness, forwardness, and self-will, and produces disobedience. In adults, it gives arrogance, superciliousness and selfishness.

**No. 11.—Love of Approbation.**—This organ is situated on each side close to Self-Esteem, and commences about half an inch from the lambdoidal suture. It gives, when large, a marked fullness to the upper part of the back of the head.

The faculty, unless kept in subordination by a very large and vigilant Conscientiousness, prompts to all the conventional insincerities and flatteries of society, from the dread that the truth will offend Self-Esteem; and draw down on the teller of it disapprobation. When Secretiveness is large and Conscientiousness small, Love of Approbation is profuse in the unmeaning compliments of society.

**No. 12.—Cautiousness.**—The organ of this faculty is situated about the middle of the parietal bone on both sides.

It has been said that *fear* is the fundamental feeling of this faculty. It is an important element in prudence, which places the individual on his guard and warns him not to be rash in his moral as well as his physical movements. In general, the organ is large in children—a wise and beneficent provision for their protection. The organ is often diseased, and then produces causeless dread of evil, despondency, and often suicide.

### II. SUPERIOR SENTIMENTS PROPER TO MAN.

**No. 13.—Benevolence.**—The organ of this sentiment is situated at the upper part of the frontal bone, immediately before the fontanel, in the middle of the top of the forehead, where it turns to form part of the top of the head, or coronal surface. It is easily distinguished; and when large, gives a round elevated swell to that region. When the organ is small the forehead or top-front is low, flat, and retreating.

The faculty of Benevolence gives more than compassion for, and a desire to relieve, suffering; it gives a wish that others should be positively happy; prompts to active, laborious, and continued exertions; and, unless Acquisitiveness be very large and powerful, to liberal giving to promote its favorite object. It differs essentially in its charity, "which suffereth long and is kind," "and vaunteth not itself," from that which springs from Love of Approbation.

**No. 14.—Veneration.**—The organ of this faculty occupies the center of the coronal region just at the fontanel—the center of the top of the head. The function of the faculty is the sentiment of veneration, or deference in general for superiority, for greatness, and goodness. Its highest object is the Deity. It is remarkable in how many instances the painters



of sacred subjects have given large development of this organ in the heads of their apostles and saints—no doubt, because the pious individuals whom they would naturally select as studies for such characters, possessed the organ large. Veneration has no special object; it finds appropriate exercise with regard to *whatever is deemed superior*. Without this sentiment to make man look up to man, a people would be like a rope of sand, and society could not exist.

**No. 15.—Firmness.**—The organ of this faculty occupies the top of the head, behind Veneration, in the middle line. It is a faculty of peculiar character. It gives fortitude, constancy, perseverance, and determination; and when too powerful, it produces obstinacy, stubbornness, and infatuation. With Self-Esteem, it renders the individual absolutely impracticable. The want of it is a great defect in character; it is unsteadiness of purpose.

**No. 16.—Conscientiousness.**—The organ of this sentiment is situated on each side of the organ of Firmness, between the latter organ and that of Cautiousness.

Conscientiousness gives the emotion of justice, but intellect is necessary to show on which side justice lies. The judge must hear both sides before deciding, and his very wish to be just will prompt him to do so. This faculty regulates all the other faculties by its rigid rules. Conscientiousness not only curbs our faculties when too powerful, but stimulates those that are too weak, and prompts us to duty even against strong inclinations. To cultivate it in children is most important.

**No. 17.—Hope.**—The organ of this faculty has its place on each side of Veneration, partly under the frontal, and partly under the parietal bone. When not regulated by the intellect, Hope leads to rash speculation, and, in combination with Acquisitiveness, to gambling, both at the gaming-table and in the counting-house. It tends to render the individual credulous, and often indolent. In religion, hope leads to faith, and strongly disposes to a belief in a happy life to come.

**No. 18.—Wonder.**—The organ of this faculty is situated on each side of that of Benevolence, with one other organ, that of Imitation, interposed. Technically, it has its place in the lateral parts of the anterior region of the vertex.

Persons with the faculty powerfully developed are fond of news, especially if striking and wonderful, and are always expressing astonishment; their reading is much in the regions of the marvelous, tales of wonder, of enchanters, ghosts, and witches.

**No. 19.—Ideality.**—The organ of this faculty is situated farther down, but close to that of Wonder, along the temporal ridge of the frontal bone.

The faculty delights in the perfect, the exquisite, the *beautiful*—something beyond the scenes of reality—something in the regions of romance and fancy—of the beautiful and the sublime. Those writers and speakers who possess it large, adorn all they say or write with its vivid inspirations. It is the organ of imagery. The faculty renders conversation elevated, animated, and eloquent, the opposite of dry and dull.

**No. 20.—Wit, or the Ludicrous.**—The organ of this faculty is situated before, and a little lower than that of Ideality. When large, it gives a breadth to the upper region of the forehead.

**No. 21.—Imitation.**—This organ is situated on each side of that of Benevolence. The Imitative arts depend on this faculty; and its organ is found large, accordingly, in painters and sculptors of eminence.

## ORDER SECOND.—INTELLECTUAL FACULTIES.

By these faculties man and animals perceive or gain knowledge of the external world, and likewise of their own mental operations. The object of the faculties is to know what exists, and to perceive qualities and relations. Dr. Spurzheim divided them into three genera:—1. The External Senses; 2. The Internal Senses, or Perceptive Faculties, which procure knowledge of external objects, their physical qualities and relations; 3. The Reflecting Faculties.

**Genus I.—External Senses.**—By these, man and the inferior animals are brought into communication with the external material world. The Senses, as generally received, are five in number—*Touch, Taste, Smell, Hearing, and Sight*. There are certainly two more, namely, the *sense of Hunger and Thirst*, and the *Muscular sense*, or that by which we feel the state of our muscles as acted upon by gravitation and the resistance of matter. Without this last sense we could not keep our balance, or suit our movements to the laws of the mechanical world.

**Genus II.—Intellectual Faculties, which Procure Knowledge of External Objects, of their Physical Qualities, and Various Relations.**—These faculties correspond in some degree with the perceptive powers of the metaphysicians, and form ideas.

**No. 22.—Individuality.**—The organ of this faculty is situated in the middle of the lower part of the forehead, immediately above the top of the nose. It takes cognizance of individual existences—of a horse for example. As Individuality merely observes existences without regard to their modes of action, it is the faculty of the naturalist. Those who possess it large and active, observe the minutest objects; nothing escapes them, and they remember even the minutest objects so well, that they will miss them when taken away. On the contrary, those who have it small, observe nothing, and give the most imperfect account of the objects which have been in their way.

**No. 23.—Form.**—This organ is situated on each side of, and close to the *crista galli*, and occupies the space between the eyes. In those who have it large, the eyes are wide asunder and *vice versa*. As every material object must have a form, regular or irregular, this faculty was given to man and animals to perceive forms, and they could not exist without it. When large, it constitutes an essential element in a talent for drawing, but requires Size and Constructiveness to perfect the talent.

**No. 24.—Size.**—Every object has a size or dimension. Hence a faculty is necessary to cognize this quality. The organ is situated at the inner extremities of the eyebrows, where they turn upon the nose. A perception of Size is important to our movements and actions, and essential to our safety. There is no accuracy in drawing or perspective without this organ.



**No. 25.—Weight.**—Weight is a quality of matter quite distinct from all its other qualities. The weight of any material object is only another name for its degree of gravitating tendency—its attractability to the earth. A power to perceive the different degrees of this attraction is essential to man's movements, safety, and even existence. There must be a faculty for that perception, and that faculty must have a cerebral instrument or organ. Phrenologists have generally localized that organ in the superorbital ridge or eyebrow, immediately next to Size, and farther from the top of the nose.

**No. 26.—Coloring.**—As every object must have a color in order to be visible, it seems necessary that there should be a faculty to cognize this quality. The organ is the next outward from Weight in the eyebrows, occupying the precise center of each eyebrow.

**No. 27.—Locality.**—Objects themselves are cognized by Individuality; but their place, the direction where they lie, the way to them depend on another faculty, a faculty given for that purpose. Without such a power, men and animals must, in situations where objects were numerous, and complicated in their positions, as woods, have lost their way. No man could find his own home, no bird its own nest, no mouse its own hole. The faculty, when active, prompts the individual to localize everything, and think of it as in its place. One glance at a paragraph or advertisement in a newspaper fixes its place in their minds, so that they will turn over the largest and most voluminous newspaper, and know in what column, and part of a column, they will find it; or direct others to do so. A person with the faculty powerful, will go in the dark to find what he wants, and will find it if in its place. Skillful chess-players invariably have the organ of Locality large, and it is believed that it is the organ of which they make the principal use; for it gives the power of conceiving, before making a move, the effect of new relative positions of the pieces.

**No. 28.—Number.**—The organ of this faculty is placed at the outer extremity of the eyebrows and angle of the eye. It occasions, when large, a fullness or breadth of the temple, and often draws downward the external corner of the eye. When it is small, the part is flat and narrow between the eye and the temple. Their number is a very important relation or condition of things, and requires a distinct perspective power. Our safety, and even existence, may depend on a clear perception of Number.

**No. 29.—Order.**—The organ of this faculty is placed in the eyebrow, between Coloring and Number, and is large and prominent, and often pointed like a limpet-shell, in those who are remarkable for love of method, arrangement, and symmetry, and are annoyed by confusion and irregularity. The marked love of order in some persons, and their suffering from disorder, are feelings which no other faculty, or combination of faculties, seems to embrace.

**No. 30.—Eventuality.**—The organ of this faculty is situated in the very center of the forehead, and when large, gives to this part of the head a rounded prominence. Individuality has been called the faculty of *nouns*: Eventuality is the faculty of *verbs*. The first perceives mere existence; the other motion, change, event, history. All knowledge must be of one or the other of these two descriptions—either things that *are* or

things that *happen*. In the following examples—the *MAN speaks*, the *WIND blows*, the *DAY dawns*, the nouns cognized by Individuality are printed in capitals, while the verbs, addressed to Eventuality, are in italics.

**No. 31.—Time.**—Whatever be the essence of time as an entity, it is a reality to man, cognizable by a faculty by which he observes its lapse. Some persons are called walking time-pieces; they can tell the hour without looking at a watch; and some even can do so, nearly, when waking in the night. The faculty also marks the minute divisions of duration, and their relations and harmonies, which are called *time* in music, and *rhythm* in versification.

**No. 32.—Tune.**—The organ of this faculty is situated still further out than that of Time, giving roundness to the point where the forehead turns to form the temples. It is large in great musicians; and when small and hollow, there is an utter incapacity to distinguish either melody or harmony.

**No. 33.—Language.**—A faculty is given to man and animals which connects feelings with signs and cries; but to man alone is given articulate speech. The comparative facility with which different men clothe their thoughts in words, depends on the size of this organ, which is situated in the super-orbital plate, immediately over the eyeball, and when large, pushes the eye outward, and sometimes downward, producing, in the latter case, a wrinkling or pursing of the lower eyelid. There is no fluent speaker deficient in this organ.

**Internal Excitement of the Knowing Organs—Spectral Illusions.**—The Knowing Organs are for the most part called into activity by *external* objects, such as forms, colors, sounds, individual things, &c.; but internal causes often excite them, and when they are in action objects will be perceived which have no external existence, and which, nevertheless, the individual will believe to be real. This is the explanation of visions, specters and ghosts, and at once explains the firm belief of many that they have appeared to them, and the fact that it never happens that two persons see the same specters at the same time.

### GENUS III.—REFLECTIVE FACULTIES.

The Intellectual Faculties already considered, give us knowledge of objects, and the qualities and relations of objects, also of the changes they undergo, or events.

**No. 34.—Comparison.**—Every faculty can compare its own objects. Coloring can compare colors; Weight, weights; Form, forms; Tune, sounds; but Comparison can compare a color with a note, or a form with a weight, &c. Analogy is a comparison not of things but of their relations.

**No. 35.—Causality.**—This is the highest and noblest of the intellectual powers, and is the last in the phrenological analysis of the faculties. Dr. Spurzheim so named it, from observing that it traces the connection between *cause* and *effect*, and sees the relation of ideas to each other in respect of *necessary consequence*. Its organs are situated on each side of Comparison. With a powerful perception of *causation*, the individual reasons from cause to effect by logical or necessary consequence. It is the faculty which sees principles and acts upon them, while the other two faculties only try experiments. Resource in difficulties, and sound judgment in life, are the result of powerful Causality.