

Phrenological chart, presenting an outline of phrenology : the names and explanations of the different primitive faculties, an analysis of their relative degrees of development, with the phrenological character and talents of [blank] as given by [blank].

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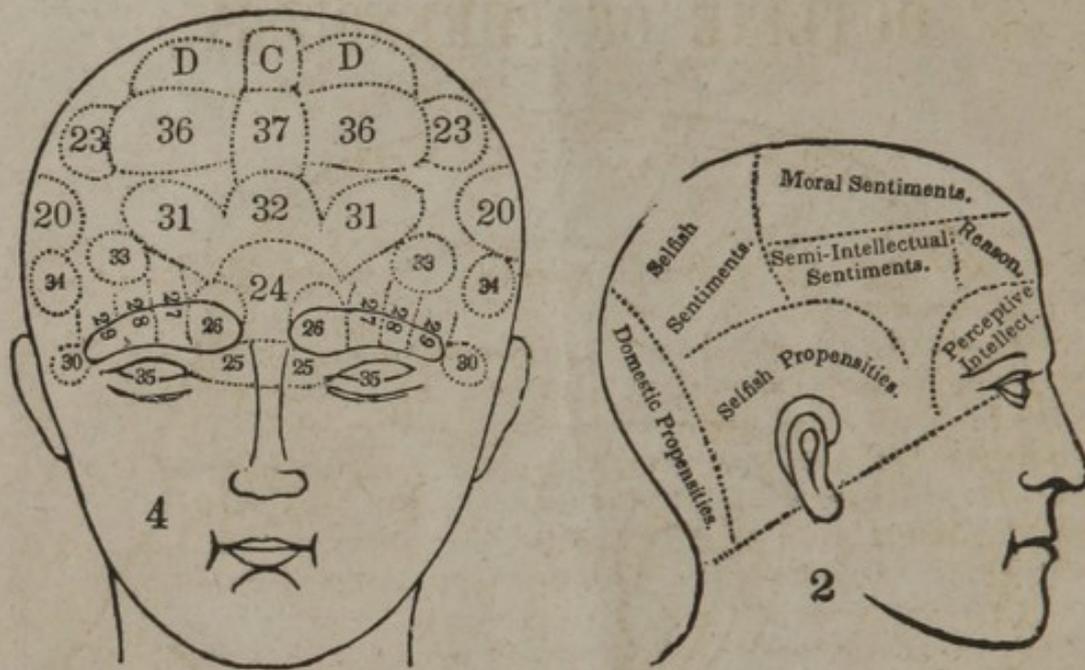
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EXPLANATION.

THE proportionate size of the Phrenological organs, and the corresponding vigor of their appropriate functions, is indicated by written figures in the margin ranging from 1 to 7.

1, signifies that the organ so marked is VERY SMALL ; 2, that it is SMALL, or very defective ; 3, MODERATE, or rather under par ; 4, AVERAGE, or of medium size between very large and very small ; 5, FULL, or a little more than average ; 6, LARGE, and has strong influence in the character ; 7, VERY LARGE, and has a controlling influence.

The sign +, before a figure, shows that an organ is nearly a half degree larger than it is marked. The sign —, before a figure, indicates the size to be about a half degree less than the marking.

A *curved line below* a figure, shows that the faculty is too strong and liable to perversion. A *curved line above* a figure, shows that it is too weak, and should be cultivated.



PHRENOLOGY.

PHRENOLOGY is the science of mind based upon organization, upon the observation of man as he is. Some of the fundamental principles are,—

I. THE BRAIN IS THE ORGAN OF THE MIND. This proposition is now generally admitted. Among the proofs of it are, 1st. That without brain there is no manifestation of mind. 2d. That when the brain is defective, the mind is correspondingly defective, as in cases of congenital idiocy. 3d. In infancy the brain is soft and pulpy ; its organization is most perfect in middle life, and in old age it decays. The mental manifestations correspond with the progress and decay of the brain. 4th. Injuries of the brain affect the mind in proportion to the extent of the injury, which is not the case with other parts of the body, unless the brain be at the same time sympathetically affected.

II. THE BRAIN CONSISTS OF AN AGGREGATE OF ORGANS, EACH OF WHICH MAY ACT, OR REST, SINGLY. There is a variety of proofs of this proposition. Some of them are the following,— 1st. No other organ of the body is known to perform more than a single function. From analogy, therefore, we infer that the same is true of the brain, and that each faculty of the mind is manifested by a particular portion of the brain, and not by the brain as a whole. 2d. Partial genius. If the brain were a single organ, then a man having power to do one thing well, should have power to perform other operations equally well ; but it is not so ; one may be a good musician, and a poor mathematician—a good scholar, and no mechanic, &c. 3d. Diversity of memory, also, proves that the brain must be an aggregate of nervous bundles, and not a single organ ; for one may have memory of one kind and not of another. For instance, he may have memory of words, and not of places ; of things, and not of words ; of general principles, and not of countenances, &c. 4th. Partial insanity. Persons are frequently insane in only a part of their faculties, sometimes in but a single faculty. This could not be if the brain were a unit, but *one* faculty being diseased *all the rest* must be diseased in like proportion. But the brain being a congeries of organs, a man may be insane from the affection of the organ of a single faculty, just as he may have the tooth-ache from the affection of the nerve of a single tooth, while the rest are free from pain.

III. SIZE, OTHER CONDITIONS BEING EQUAL, MEASURES THE POWER OF THE WHOLE BRAIN, AND OF EACH ORGAN. Upon these conditions, however, quite as much as upon absolute size of the

brain, will the mental manifestations depend. They are principally,

1. **STRENGTH OF THE SYSTEM.** A vigorous constitution is one of the most important requisites for producing strong mental manifestations, because the brain partakes, with the rest of the system, of its inherited perfections or imperfections. Though the brain be large and well shaped, if the constitution be radically very defective, there will not be manifested an energetic mind.

2. **ACTIVITY.** In judging of the intellectual power and force of character, it is necessary to take into account the activity of the brain and nervous system. As in the case of projectiles the momentum is made up of the weight and the velocity, and, as by increasing the velocity the momentum may be as great, or greater, though the weight be less, so, though the brain be less in absolute size, if the activity be very great, an individual may evince more talent and force of character, than another with a much larger brain but whose bodily constitution is sluggish.

3. **EXCITABILITY.** This is usually the accompaniment of the sanguine, or nervous temperament, and is indicated by pointed organs; sharp teeth; pointed bones, and sprightliness of action.

4. **TEMPERAMENTS.** By temperament, we mean the bodily constitution produced by the predominance, or defectiveness, of certain classes of organs which make up that constitution. The bones are the frame-work of the body; they are put in motion by contractions of the muscles, which, with the bones, constitute the locomotive organs. Their predominance indicates the

1. **BILIOUS OR FIBROUS TEMPERAMENT.** Its signs are strong bones and muscles, black hair, dark skin and eyes, a harsh, angular outline of face and figure, dense fibrous muscles, and a strong steady pulse. Persons of this temperament are less excitable, but have great ability to endure hard work, mental as well as physical, and have much force and energy of character when called out. They are less showy, but wear well.

But the muscles do not move the bones unless stimulated to contract by nervous influence. The predominance of the brain and nerves produces the

2. **NERVOUS TEMPERAMENT.** Signs; fine and thin hair, thin, clear and pearly skin, small bones, the head relatively large, and the pulse rapid but not hard or strong. Persons of this temperament have quick, keen perception, they enjoy intensely and suffer acutely, are fond of literary and sedentary occupations, but not of *hard work*; and they have less ability to endure fatigue of any kind.

If the organs of locomotion, and the brain and nerves which put them in motion, did not wear out, perhaps no further apparatus would be necessary. But the system is continually wast-

ing. The bones and muscles, brain and nerves, are continually changing from the action of thousands of little absorbent vessels, which are constantly carrying out of the system the old particles which constitute them. These must be replaced by new particles, and this renders necessary a new class of organs to supply the waste. This is done by the circulatory system, consisting of the Arteries and Veins. Their predominance produces the

3. SANGUINE OR THORACIC TEMPERAMENT. Signs; a fresh, florid countenance, hair sandy or auburn, blue eyes, a full, rapid pulse, and a capacious thorax, giving ample room for the development of the heart and lungs. Persons of this temperament are ardent, excitable, enthusiastic, fond of action, have strong passions, a love of animal enjoyment. They have a stirring business talent, dislike confinement to sedentary pursuits, and like much exercise in the open air; but are less liable to endure *severe labor* than those of the bilious temperament.

The particles which make up the blood being continually deposited to supply the waste in different parts of the body, would in time be exhausted, were they not replenished from the digestive apparatus. This being predominant produces the

4. DIGESTIVE, OR LYMPHATIC TEMPERAMENT. Signs; the abdominal region relatively large, fulness of flesh, and a slow but steady pulse. Persons in whom this temperament greatly predominates, dislike effort of any kind; act from motive rather than impulse,—love ease, and are more equable and less excitable in temper.

These temperaments are generally mixed; that which is most equally balanced being the best.

They may be much modified by judicious training, especially in youth, and if one be too predominant, it may be checked, and if too weak, cultivated.

The Nervous Bilious gives great activity united with power, and though less favorable to brilliancy, it is more favorable to the display of solid talent.

The Nervous Sanguine gives brilliancy of talent with less ability to endure fatigue. It is the poetical temperament.

The Sanguine Bilious is favorable for those who labor much in the open air; as farmers, stage-drivers, engineers, surveyors, &c. It combines considerable activity with strength and endurance.

The intelligent reader will be able to estimate the effect of compound temperaments, from a knowledge of them in a more simple state.

SIZE OF THE BRAIN. The reader will recollect that size is the measure of *power, other things being equal*, but not otherwise.

AVERAGE. One having a brain of average size, will display

but an ordinary amount of intellect and force, unless the activity be great, and the propelling and intellectual organs large, in which case he may be clever, smart, and in an ordinary business do well. But he will not show *power*, and *weight of character*, and ability to sway the minds of others; will have quick perception, and be a ready scholar, but not a *great* man. With moderate activity, will be below par in his mental manifestations, and scarcely have common sense.

5 FULL. With a full sized brain, great, or very great activity, and the organs of the propelling powers and intellect large, one may be clever, a good scholar, and display talent and smartness; may do a good business, and succeed well in all ordinary circumstances; but will want the power requisite for great undertakings; that massiveness of mind which overbears and controls the minds of ordinary men—such power as was displayed by Washington and Napoleon. With full activity will show an ordinary amount of intellect; with activity moderate or small, will not be, or do much, worthy of notice.

LARGE. One having a large brain with moderate activity, will *possess* considerable power, but unless called out by extraordinary circumstances, will not *show* much, nor be likely to attract notice; will be too inert and sluggish to effect much, except when powerfully excited. With activity average, or full, will have a good amount of mental power, and on great occasions will display energy and force of character, and be capable of accomplishing much; but if the propelling and intellectual powers be not strongly developed, may pass through life without attracting notice, or manifesting talent above mediocrity. If the activity be great or very great, the health, propelling and intellectual powers the same, the individual will unite talent with energy and weight of character, be capable of conducting a large business, and of leading in important enterprises, and will be a person of influence in the society in which he moves. With activity small, or very small, he will be little better than an idiot.

VERY LARGE. One with a very large brain, of average, or full activity, will possess great power, but if not called forth by circumstances, he may pass quietly through life, without being extensively known, and have the reputation of being a person of good talents and judgment, but not at all remarkable. On great occasions, will sustain himself, and have a mental momentum, which will tell with power on the minds of those with whom he comes in contact. If the activity be great, or very great, the constitution vigorous, and the brain well balanced, he will not only possess great power of mind, but will be disposed to use it, be a universal genius; one whose fame and influence cannot be circumscribed within the limits of his own town, or state, and who will make a deep impression upon the institutions of his time, which will live long after him. If

humbly born, and not educated, will raise himself to distinction, control circumstances, and educate himself; will command respect, and if in office be readily obeyed.

MODERATE. One with a head of moderate size, great activity, and the organs of the propelling and intellectual powers large, will show considerable smartness but will want *power*, and be inadequate to conducting important operations; will do very well in carrying out the plans of larger brains—have quick perception, but not an expansive intellect. If the activity be average or full, will manifest but a moderate share of intellect; and if the activity be moderate or small, will be idiotic.

SMALL, OR VERY SMALL. One having a head of this size will be an idiot, whatever the activity may be.

REMARKS.

With an uneven head, one will be eccentric in character, have strong and weak points, and present contradictory traits of character. If the head be round and smooth, the character will be more uniform and consistent, and not be distinguished by excesses or deficiencies. Smooth and broad organs denote intensity and strength; sharp and pointed ones, activity and excitability. The propelling powers are Combativeness, Destructiveness, Firmness, Self-Esteem and Hope.

The chart of the head of one individual must not be compared with that of another, because though the relative size may be marked the same, the condition, 'other things being equal,' is wanting. And when inferring character from a marked chart, the combined influence of the organs must be taken into consideration; for if an organ be large it will be active in some way, but its action may be modified and directed by other large organs. A written description by the examiner, is the best.

The following analysis of the faculties is founded on the supposition that the examined individual has a head of at least, full size, and full activity.

Analysis of the Faculties.

AFFECTIVE FACULTIES.

DOMESTIC PROPENSITIES.

AMATIVENESS. *Use*; continuation of the species. *Abuse*; misplaced love, licentiousness.

7. Very strong love for the opposite sex; controls the passion with difficulty.

6. Strong love and kindness for the opposite sex.

5. Much love for the persons and society of the opposite sex ; is excitable, but can control the passion.

4. Proper regard for, and love of, the opposite sex.

3. Cares little for the married state ; is not troubled with sexual impulses.

2 or 1. Neither thinks of, nor cares for the opposite sex ; is disposed to be passively continent.

PHILOPROGENITIVENESS. *Use* ; to preserve offspring. *Abuse* ; the spoiling of children.

7. Passionately fond of children and pets ; disposed to indulge them.

6. Has strong love of children and pets, especially his own.

5. Loves his own children, but does not care much for those of others.

4. Some fondness for his own children, but cannot bear much from them.

3. Dislikes children if very young, or troublesome.

2. Does not like children, though his own.

1. Dislikes all children.

INHABITIVENESS. *Use* ; attachment to particular places. *Disorder* ; home-sickness.

7. Very fond of home ; cannot bear to be absent for a night.

6. Soon becomes strongly attached to place ; leaves home reluctantly.

5. Loves home, but does not grieve much on leaving it.

4. Forms local attachments, but not very strong ones.

3. Has no great regard for home, as such.

2 or 1. Is at home in one place about as much as another.

ADHESIVENESS. *Use* ; friendship, attachment. *Abuse* ; attachment to the worthless ; blind adherence to party.

7. Very strong attachment to friends and party ; makes great sacrifices for them.

6. An ardent friend ; highly social ; warm partizan.

5. Quite social and friendly, but not remarkably so.

4. A fair degree of attachment and sympathy.

3. Some, though not much friendship and sociability.

2 or 1. Cold hearted, unsocial, solitary.

CONCENTRATIVENESS. *Use* ; to give permanence to ideas and emotions. *Abuse* ; morbid dwelling on internal emotions, to neglect of external impressions.

7. Can attend to but one thing at a time ; changes with difficulty ; is absent minded.

6. Is inclined to dwell upon subjects of thought and feeling ; mind easily disciplined ; in debate adheres to the point.

5. Mind readily fixed, or changed from one subject to another.

4. Intensity of feeling and thought, but less continuousness.

3. Likes variety ; passes from one thing to another easily.

2 or 1. Fails to fix the mind long at a time on any thing ; does not connect ideas ; is changeable and restless.

SELFISH PROPENSITIES.

ALIMENTIVENESS. *Use* ; nutrition. *Abuse* ; gluttony and drunkenness.

7. Very strong appetite for food ; is inclined to eat too much.

6. Strong relish for food, and desire to eat.

5. Has a good appetite, but can govern it.

4. Eats to live, rather than lives to eat ; is not greedy.

3. Has rather poor appetite.

2 or 1. Is indifferent about food ; cares little about eating.

DESTRUCTIVENESS. *Use* ; executiveness ; destruction of noxious objects. *Abuse* ; cruelty ; harshness ; murder.

7. Extremely forcible ; severe ; passionate ; revengeful.

6. Very efficient ; forcible ; overcomes obstacles ; has strong temper.

5. Generally mild, but can be severe if occasion calls.

4. A fair amount of executiveness ; dislikes cruelty.

3. Rather lacking in driving energy ; mild in temper.

2 or 1. Is inefficient ; chicken-hearted ; cannot bear harshness or bloodshed.

COMBATIVENESS. *Use* ; courage to encounter obstacles ; defence. *Abuse* ; quarrelsomeness.

7. Very strong disposition to oppose and contend ; is bold ; restrains temper with difficulty.

6. Courageous ; loves debate ; resists with spirit.

5. Does not seek contention, but will meet opposition boldly.

4. Defends his rights, but would rather avoid contention.

3. May show some courage when excited ; is pacific.

2. Shrinks from opposition ; tame and inefficient ; timid.

1. Very cowardly and chicken-hearted.

ACQUISITIVENESS. *Use* ; to provide against want ; accumulate articles of utility. *Abuse* ; avarice ; theft.

7. Very strong love of property as such ; covetous ; sordid ; tempted to get money dishonestly.

6. Is anxious to acquire property ; frugal ; close at a bargain.

5. Likes property and is active in accumulating, but will spend freely to gratify his stronger propensities.

4. Values money for its uses ; may be industrious, but not penurious.

3. Rather careless about property ; spends freely ; not frugal.

2. Cares little about money ; is improvident ; profuse.

1. Has scarcely any idea of the use of money.

SECRETIVENESS. *Use* ; concealment of what ought to be restrained ; prudence. *Abuse* ; cunning ; duplicity ; lying.

7. Very reserved and mysterious ; is not known by acquaintances ; fond of intrigue ; suspicious.
6. Conceals his thoughts and plans ; non-committal.
5. Prudent in expression, but not cunning ; keeps his business to himself.
4. Can display tact and manage, but is generally frank.
3. Open-hearted ; when excited, imprudent in expression.
2. Speaks as he thinks ; has no secrets of his own, and does not care to learn those of others.
1. No prudence of expression ; keeps back nothing.

SELFISH SENTIMENTS.

CAUTIOUSNESS. *Use* ; proper degree of caution. *Abuse* ; excessive apprehension ; cowardice.

7. Very anxious and fearful ; timid ; afraid to act.
6. Cautious ; watchful ; looks out for consequences ; anxious.
5. Has forethought and caution, but under excitement may act rashly.
4. Is prudent on ordinary occasions, but not when excited ; not fearful or timid.
3. Does not sufficiently consider consequences ; incautious.
2. Rash, imprudent, unlucky ; has no fear.
1. Reckless ; no regard for consequences.

APPROBATIVENESS. *Use* ; love of fame and reputation. — *Abuse* ; vanity ; excessive fondness for show.

7. Extreme love of praise ; governed by public opinion, fashion, &c.
6. Is ambitious ; anxious about appearances ; high regard for character.
5. Desires popularity, but is governed by his stronger feelings.
4. Likes the good opinion of others, but will not go out of his way to obtain it.
3. Not much influenced by the opinions of others.
- 2 or 1. Indifferent to praise or censure ; acts regardless of public opinion ; not polite or affable.

SELF-ESTEEM. *Use* ; personal dignity ; love of independence. *Abuse* ; pride ; self-conceit ; love of domination.

7. Is imperative ; very self-confident ; takes no advice ; disposed to command ; rather haughty.
6. Is independent ; his own master ; aspires to lead.
5. Has dignity and independence without haughtiness.
4. Can command, but does not assume it ; not proud.
3. Does not feel at home as a leader ; will follow rather than lead others ; lacks dignity.
2. Very much wanting in self-confidence and independence.
1. No self-confidence at all ; servile ; utterly unfit to stand at the head or to command.

FIRMNESS. *Use* ; Determination ; perseverance. *Abuse* ; stubbornness ; tenacity in evil.

7. Very great tenacity of purpose ; will not give up or be changed ; obstinate.

6. Is very decided ; may be relied on ; cannot be driven.

5. Has firmness for ordinary occasions, but not for adverse circumstances or strong temptations.

4. Has some firmness and decision, but is readily changed by strong motives.

3. Unstable ; cannot say no ; undecided.

2 or 1. Very fickle and vacillating ; no decision of character.

MORAL SENTIMENTS.

CONSCIENTIOUSNESS. *Use* ; perception of right ; love of justice. *Abuse* ; excessive remorse and self-condemnation.

7. Very strong love of justice ; considers right to be the highest expediency ; penitent ; grateful.

6. Is honest ; means well ; may be relied on.

5. Has right intentions, but the stronger faculties rule occasionally.

4. Has some conscientious scruples, but is rather sorry for wrong done, than kept from doing it.

3. Not much gratitude or compunction ; consults expediency rather than duty.

2 or 1. No sense of justice ; wants conscience ; disregards duty.

HOPE. *Use* ; expectation of future good. *Abuse* ; unreasonable anticipations of good fortune ; scheming.

7. Unbounded expectations ; disposition to scheme and speculate ; high spirits.

6. Sanguine expectation of enjoyment or success ; looks on the bright side of the future.

5. Cheerfulness ; anticipation of about what is realized.

4. Some sanguine feeling, but not often elated.

3. Liable to depression of spirits ; looks too much on the dark side of the future.

2. Wants enterprise ; melancholy ; desponding.

1. Anticipates nothing good ; the future is a dreary blank.

MARVELLOUSNESS. *Use* ; belief on reasonable grounds ; faith in the spiritual. *Abuse* ; superstition ; blind credulity.

7. Strong belief in the spiritual and supernatural ; disposed to magnify ; fond of the visionary and wonderful.

6. Is delighted with the new and wonderful, the supernatural and extravagant.

5. Quite strong degree of faith ; open to conviction.

4. Faith without credulity ; requires strong evidence.

3. Lacks faith ; is incredulous ; belief comes through intellect.

2. Is unbelieving ; sceptical ; not excited by the new or uncommon.

1. Extremely sceptical ; doubts the evidence of his senses.

VENERATION. *Use* ; tendency to venerate or respect whatever is great and good. *Abuse* ; senseless respect for things worthless ; subserviency ; superstitious awe.

7. Very strong respect or veneration for things deemed sacred ; delights in religious adoration and worship ; eminently pious.

6. Much religious fervor ; respectful ; serious ; submits to authority.

5. Adores God through his works ; generally respectful, though not habitually serious ; capable of strong religious feeling.

4. May feel religious worship, but does not delight in it ; respects men for their qualities, and not on account of station.

3. Not serious or respectful ; does not regard creeds or forms of worship ; places religion in other things.

2 or 1. No respect for superiors, or religious worship ; unsubmitive ; knows nothing of the feeling of veneration.

BENEVOLENCE. *Use* ; desire for the happiness of others ; mildness of disposition. *Abuse* ; prodigality ; facility of temper.

7. Does good to all ; very kind-hearted ; finds it very difficult to deny a favor.

6. Feels much sympathy for others ; is kind and obliging.

5. Has a good share of kind feeling, but chooses the object on which to exercise it.

4. Is kind to friends, but has not much general benevolence.

3. Not much sympathy or kind feeling ; will not go out of his way to oblige others.

2 or 1. Is hard-hearted ; inhuman ; insensible to the sufferings of others.

SEMI-INTELLECTUAL FACULTIES.

CONSTRUCTIVENESS. *Use* ; construction in general ; *Abuse* ; the construction of engines to injure or deceive mankind.

7. Very strong inclination to construct ; a mechanical genius.

6. Great mechanical ingenuity ; dexterity in using tools.

5. A respectable mechanic ; will do well with practice, but not much without it.

4. Some, but not much relish for, and tact in using tools.

3. Dislikes mechanical operations ; owes more to art than nature.

2 or 1. No skill or taste for mechanical operations ; awkward in the use of tools.

IDEALITY. *Use* ; love of the beautiful and perfect, and of improvement. *Abuse* ; fastidiousness ; disgust with every-day life.

7. A passion for the perfect and beautiful ; great love of poetry and eloquence ; revels in an ideal world.

6 6. Love of beauty and perfection ; disposition to improve ; taste in the arts and in literature.

5. Refinement without a passion for poetry ; fair share of taste.

4. Some taste, but thinks of utility first ; takes things as they are.

3. Rather lacking in taste and refinement ; does not care for style, finish, the fine arts, &c.

2. Coarse and vulgar ; no disposition to improve.

1. Cares nothing about beauty ; destitute of the idea of it.

SUBLIMITY. *Use* ; love of the sublime.

7. Is passionately fond of the sublime, the awful, and the grand ; delights in scenes of terror.

6 6. Enjoys highly, grand natural scenery,—a great fire, a thunder-storm, &c.

5. Fond of sublime scenery, but not intensely so.

4. Feels emotions of sublimity, but is not enthusiastic in this respect.

3. Not much affected by scenes of grandeur and sublimity.

2 or 1. Cares nothing for sublimity ; devoid of the feeling.

IMITATION. 7. Has extraordinary talent for imitating and copying ; is a natural actor.

6 6. Can copy and imitate with facility ; easily conforms to the customs of others.

5. Can copy and imitate, but is not much of a mimic.

4. Copies by an effort ; no actor naturally ; rather original in manners.

3. Finds difficulty in imitating ; has a way of his own ; not a good story-teller.

2 or 1. Can scarcely copy or imitate at all ; singular in manners and modes of thinking.

MIRTHFULNESS. 7. Has a very strong propensity to make fun ; can scarce refrain from constantly joking.

6 6. Has a quick perception of the ludicrous ; enjoys wit highly ; quick at retort.

5. Loves wit and fun, but is less original in making it.

4. Appreciates wit, but is not apt to joke.

3. Does not readily perceive jokes ; is serious ; dislikes to be jested with.

2. Is sober ; thinks fun out of place ; never jokes others.

1. No conception of wit ; views everything as seriously meant.

INTELLECTUAL FACULTIES.

PERCEPTIVE FACULTIES.

INDIVIDUALITY. 7. Extraordinary power of *observation* and examination ; great knowledge and memory of *things*.

6. Has a great desire to see, examine, and handle things.
5. Fair, but not great power of observation.
4. Some desire to know, but rather deficient in observation.
3. Somewhat deficient in observing power, and inclination.
- 2 or 1. Inability to attend to particulars ; fails to see what is passing about him.

FORM. 7. Extraordinary perception and memory of shape, outlines, countenances, &c.

6. Excellent memory of faces, shapes and outlines.
5. Remembers countenances well.
4. A fair, but not very retentive memory of shapes, &c.
3. Not very good memory of forms ; forgets countenances.
- 2 or 1. Can scarcely recollect the faces of his acquaintances.

SIZE. 7. Judges of bulk, proportion and distance, with remarkable exactness.

6. Has an excellent eye for estimating size and proportion.
5. With practice judges of size and distance quite well.
4. Measures bulk by the eye with tolerable, but not great accuracy.
3. Can judge of short distances tolerably well by practice.
- 2 or 1. Very inaccurate estimate of size and proportion.

WEIGHT. 7. Judges of weight, resistance and momentum with extraordinary exactness ; can balance well.

6. Can shoot or throw stones well ; has a steady hand.
5. Keeps the centre of gravity supported on ordinary occasions, but cannot balance very well.
4. Has a tolerable perception of gravity, momentum, &c.
3. Rather deficient in balancing power.
- 2 or 1. A poor horseman ; maintains the centre of gravity with difficulty.

COLOR. 7. Can distinguish and remember minute shades of color ; fond of colors, paintings, &c.

6. Has a good eye for colors, their harmony and combination.
5. May with practice be a good judge of colors.
4. Has a fair perception and memory of colors, especially of the brighter kinds.
3. Has a tolerable perception of strong shades, but a poor memory of them.

2 or 1. Seldom notices colors ; cannot remember them ; can do little more than tell white from black.

ORDER. 7. Extremely particular about the arrangement of things ; fastidious ; very precise.

6. Very fond of order ; has a place for everything ; annoyed by disorder.

5. Fond of arrangement ; takes much pain to keep order.
4. Likes order, but hardly well enough to keep it.
3. Not particular about order ; negligent in keeping it.
- 2 or 1. Allows confusion ; deficient in order and neatness.

CALCULATION. 7. Has extraordinary facility in mental arithmetic.

6. Fond of arithmetic ; quick at figures ; a good accountant.
5. Respectable talent for arithmetic ; will do well with practice.
4. Tolerably good at figures, but not particularly fond of it.
3. Rather slow and incorrect in mental computation ; dislikes it.
- 2 or 1. Has difficulty in making change ; cannot recollect numbers ; very slow and incorrect in computing.

LOCALITY. 7. Has intuitive perception of direction ; never loses himself ; fond of travelling, geography, &c. ; never forgets roads.

6. Has excellent knowledge and memory of roads, places, directions.

5. Has ordinarily good memory of places ; seldom loses himself.

4. Has tolerable recollection of places, direction, &c.

3. Rather confused memory of roads, places, and direction.

2 or 1. Easily gets lost ; cannot recollect roads, though frequently over them.

SEMI-PERCEPTIVE FACULTIES.

EVENTUALITY. 7. Extraordinary memory of events, history, the news of the day.

6. A clear memory of occurrences, stories, details of history, &c.

5. Has a good memory of events, &c. in general, but not so clear recollection of their details.

4. Remembers leading events ; has a fair memory of occurrences.

3. Rather forgetful ; cannot well remember details.

2 or 1. A confused, treacherous memory of occurrences, history, &c.

TIME. 7. Extremely accurate perception of the lapse of time ; knows intuitively the time of day as well as by a watch.

6. Excellent recollection of dates, ages, &c. ; is punctual.

5. Has good, but not very good recollection of dates, &c.

4. Recollects ages, time, when, &c., but not well.

3. Confused memory of dates, &c. ; forgets the ages of persons.

2 or 1. Has a very poor idea of the passage of time ; can hardly tell his own age.

TUNE. 7. Is a natural musician ; very fond of music ; can learn tunes by hearing them sung once.

6. Easily learns tunes by rote ; has a good musical ear.

5. With practice may become a musician.

4. Likes music, but finds it difficult to perform well.

3. No great love of music, though by practice and help of notes, may sing.

2 or 1. Does not care for music ; can scarcely tell one tune from another.

LANGUAGE. 7. Extraordinary memory of words, and fluency and copiousness of expression.

6. Is a ready, free, and copious speaker ; good memory of language.

5. Commands a fair share of words, but is not copious in expression.

4. Uses common words ; sometimes hesitates ; can write better than speak.

3. Hesitates ; commits to memory with difficulty.

2 or 1. Finds it difficult to express his ideas in words ; has very poor memory of language ; talks but little.

REFLECTIVE FACULTIES.

CAUSALITY. 7. Great power and depth of thought ; talent for metaphysics ; an original thinker.

6. Perceives readily the relation between cause and effect ; can think and reason clearly ; plans well ; has good judgment.

5. Respectable ability to reason ; can understand an argument better than make one.

4. Has some, but not remarkable ability to plan and reason.

3. Slow in understanding an argument ; does not readily apply causation ; dislikes metaphysics.

2. Cannot adapt means to ends, nor plan well ; poor judgment.

1. Defective in comprehension ; weak-minded ; idiotic.

COMPARISON. 7. Great powers of analysis and classification ; extraordinary critical acumen.

6. Argues well from analogies ; uses many comparisons ; discriminates, illustrates and criticises well.

5. Respectable, but not striking critical and comparing powers.

4. A fair ability to compare and illustrate ; perceives striking analogies and differences.

3. Does not criticise closely ; fails to apprehend resemblances and differences unless very obvious.

2 or 1. Extremely defective in ability to compare and classify ; almost destitute of the faculty.

The following organ is by many considered as probable ; but not generally admitted. First indicated by L. N. Fowler.

SUAVITIVENESS. 7 or 6. Uncommon ability to render oneself agreeable to others ; easily wins confidence ; can say and do hard things without making difficulty.

5 or 4. Has not remarkable excellence or deficiency in this respect.

3, 2 or 1. Is unable to render himself agreeable to others.