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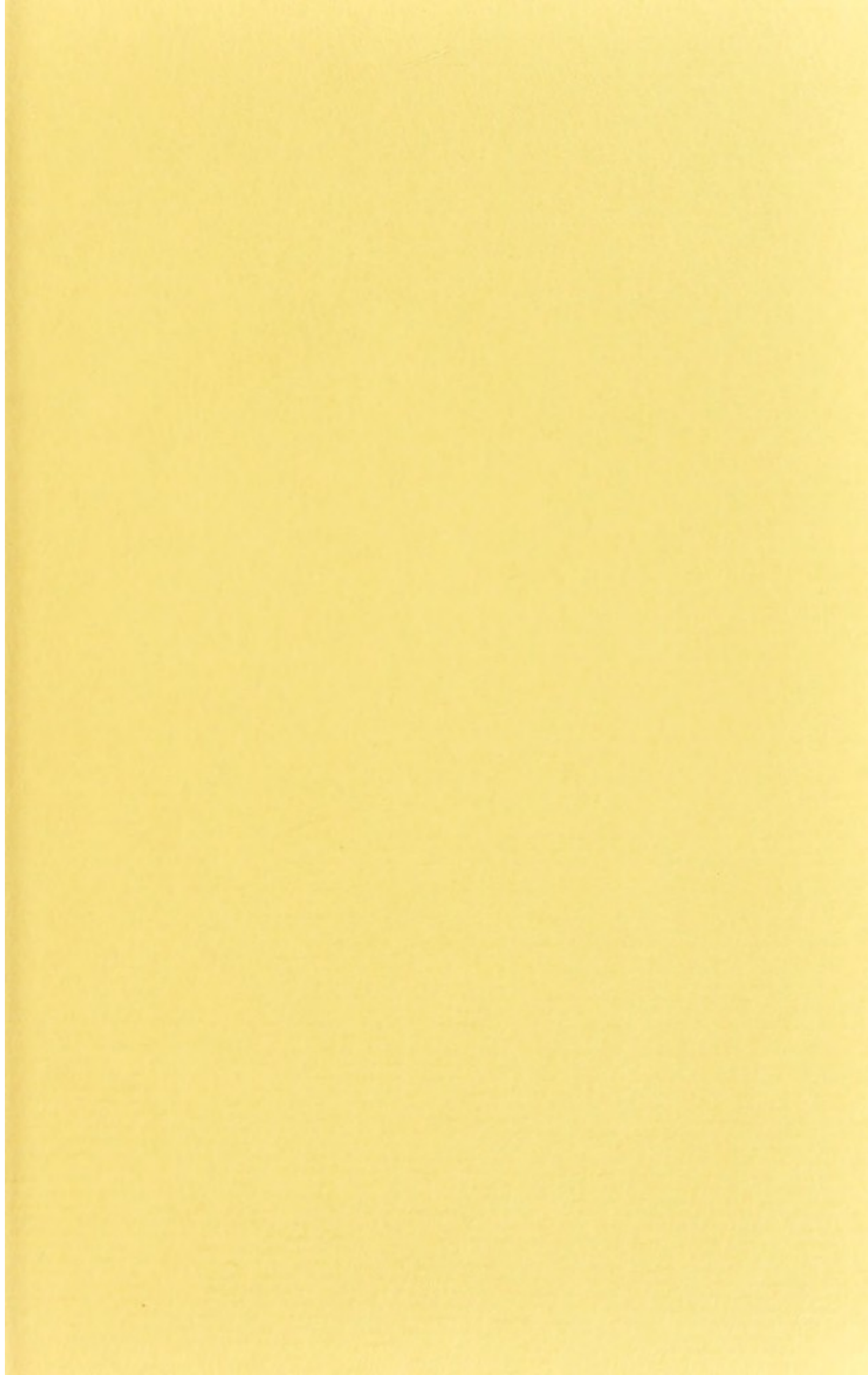
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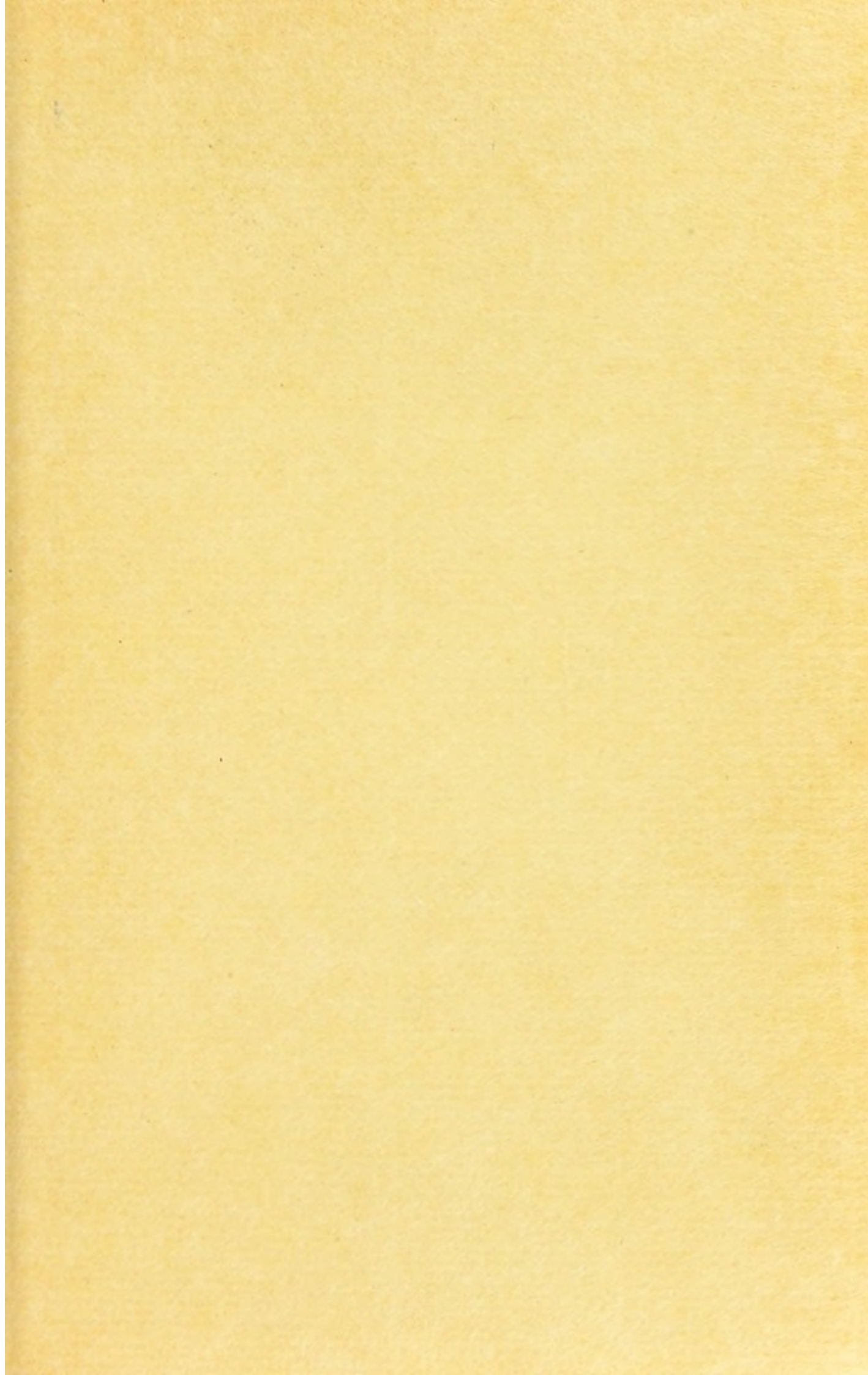
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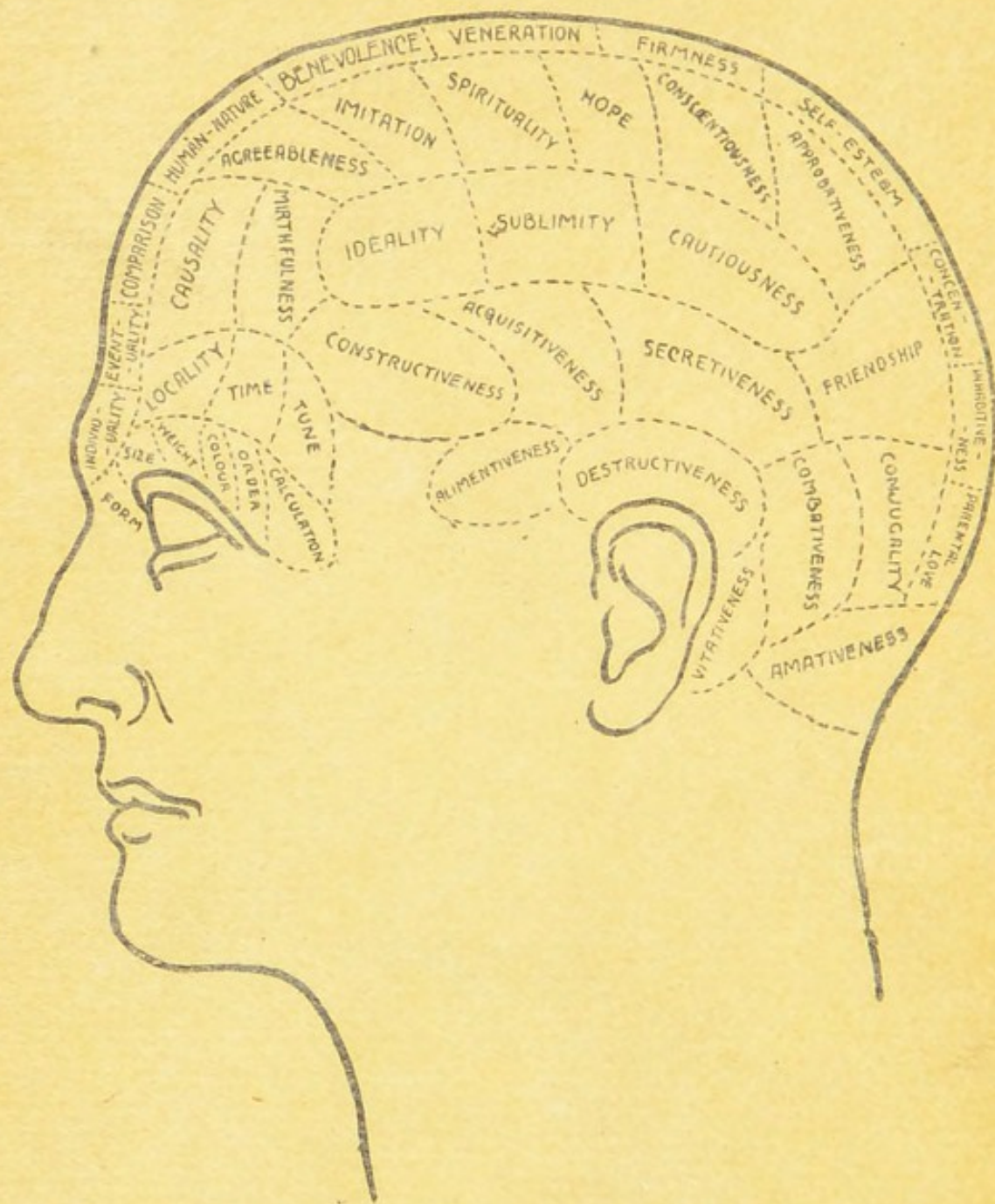


PLATE I.  
 DIAGRAM SHEWING THE ORGANS.

# Heads and How to Read Them

A Popular Guide to Phrenology

By  
Stackpool E. O'Dell  
*PHRENOLOGIST*

*With 20 Illustrations*

London  
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# A Woman's Greatest Foe.

"Of three evils—wrinkles, corpulency, and superfluous hairs—it is difficult to know which causes a woman the most grief. The first trouble can, however, be hidden by the judicious application of a good 'liquid powder,' but alas and alack! the second never can be hidden; it must, like the superfluous hairs, be removed and that by a properly qualified specialist who has proved by his numerous successes that he is able to do what he promises, and that, too, without causing a great deal of inconvenience such as our modern ways of living would not permit of accomplishment. Mr. F. Cecil Russell, of Woburn House, Store Street, Bedford Square, London, will reduce the weight and the disfiguring fat by judicious and healthful means, and at a very moderate expenditure for the increased health, and happiness and elegance that it will mean. In his book, 'Corpulency and the Cure' (which, by the way, he will give to any of our readers who ask him for it, enclosing with their request the two stamps necessary for its postage), he describes the method and the means, and both will so appeal to the common-sense that no one who possesses this commodity will any longer remain 'too fat,' but will take a new lease of life, and of the youthfulness that will make that life buoyant and desirable."—*The Yorkshire Gazette*, December 29th, 1900.

## Ideal Beauty . . . VERSUS . . . Unsightly Obesity.

"Full appreciation of the natural beauty of the graceful combination of curves, and their wondrous harmony, presented by the outline of the unexaggerated healthy human form, which by universal agreement of cultivated peoples constitutes the highest canon of beauty, can only be attained by careful study. But there is innate in everybody, in some degree, this appreciation, and a converse dislike to those departures from his or her standard of beauty, which awakens a keen sense of displeasure. Possibly no condition in women awakens this sense of disapproval in men, and conscious regret in the unfortunate victim herself, as obesity in woman in any marked degree. Though among not a few of the 'savage' tribes this very excess of fat is regarded as a mark of beauty, the ideal of beauty as created by the intellect of Greece, and universally adopted by modern civilisation, rigorously excluded an excess of fat as without the canon of beauty. Even a Bond Street *costumière* of to-day says: 'If you mean to be fashionable (that is, pleasing to the eye) you must have a long waist and no superfluous adipose tissue, and as tight corsets are quite as much tabooed as a too massive figure, you must go to some specialist and be reduced to proper proportions.' The specialist who will teach a simple and harmless gospel of reduction by safe, healthful, and, withal, pleasant means, is Mr. F. Cecil Russell, of Woburn House, Store Street, Bedford Square, London, who makes no secret of his method, but clearly describes it in his book 'Corpulency and the Cure,' which he will give to any sufferer from over-stoutness who will apply for it, and send him two penny stamps to cover its postage."—(Signed) "ANNE PAGE" from *Woman*, December 12th, 1900.

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BEDFORD SQUARE, LONDON.

# Heads and How to Read Them

## CHAPTER I

### THE HEAD TELLS ITS OWN STORY.

*Phrenology, a popular science—Our organs and faculties—Their names and meanings—Their size and quality determine our happiness and success.*

WE are quite ready as a rule to judge of the characters of those with whom we mix from what we can see of the shape and expression of their faces and features, and our estimate will come much closer to the truth if we combine with this some study of the outline, shape, and proportions of the head, for these are indeed the outward and visible signs and symbols of man's reason and intelligence.

Phrenology, by its derivation, means *what may be said about the mind*, and, we can describe it simply as a record of the results of a close and complete study of the working of the brain, not forgetting the influence upon it of the rest of the body and its surroundings.

Dr. Gall, the discoverer of phrenology, came to the conclusion that the brain is made up of many parts, each gifted with some special faculty; and that, as a rule, the energy of these parts depends upon their development. The brain is also required for the working of our other organs, nerves, and muscles, which, according to their development, enable us to act, and feel, and move.

### THE WORKING OF THE BRAIN.

So we see that phrenology teaches us that the human brain is made up of these clusters of organs, each of

## 2 The Head tells its Own Story

which has its own value and function; and tells us how to judge of character by a study of the head itself, and to determine not only the size but also the quality of the brain, which is busily at work under the shell of our skull, and has gradually decided its shape.

Let us then at once begin to gather and arrange the facts of which we may be sure, so that we may be able to draw some interesting conclusions from this study of "heads and what they tell us."

### LOOK UPON THIS PICTURE.

Here, as our frontispiece, is a drawing which represents the complete surface of a head, for the organs on both sides are alike, and these are mapped out and numbered, each in its proper place.

We cannot then begin better than by noticing the names of these brain-organs, and their meanings, before we go on to consider their effect upon human character and conduct in every-day life.

### NAMES OF ORGANS.

1. *Amativeness*—The love of either sex for the other.
2. *Conjugalitv*—The desire for marriage.
3. *Philoprogenitiveness*—Love for children.
4. *Friendship*—The liking for the society of particular persons.
5. *Inhabitiveness*—Love for home or country.
6. *Concentrativeness*—The power to give steady attention.
7. *Vitativness*—Instinctive love for life.
8. *Combativness*—The tendency to oppose.
9. *Destructiveness*—Amongst civilised people, energy, executiveness.
10. *Alimentiveness*—The desire for food.
11. *Acquisitiveness*—The desire to accumulate, or hoard.
12. *Secretiveness*—The propensity to conceal, or to be reserved.
13. *Cautiousness*—Circumspection; fearfulness.
14. *Approbativeness*—The desire to be thought well of.
15. *Self-esteem*—Appreciation or respect for oneself.

16. *Firmness*—Decision, determination, will.
17. *Conscientiousness*.—The desire to do right.
18. *Hope*—Cheerfulness, anticipation, looking on the sunny side.
19. *Marvellousness (including Spirituality)*—Belief in the supernatural. The feeling of wonder.
20. *Veneration*—The feeling of respect or reverence.
21. *Benevolence*—General sympathy, as distinct from friendship.
22. *Constructiveness*—The desire to construct or fashion matter.
23. *Ideality*—Appreciation for the beautiful and the refined.
24. *Sublimity*—Appreciation for the grand and awe-inspiring.
25. *Imitation*—The tendency to imitate or mimic.
26. *Mirthfulness*—Appreciation for humour.
27. *Individuality*.—The power to distinguish objects.
28. *Form*—Ability to judge shape.
29. *Size*—Ability to judge dimensions.
30. *Weight*—Ability to judge resistance.
31. *Colour*—Ability to perceive colours.
32. *Order*—Love of system.
33. *Calculation*—Talent for arithmetic.
34. *Locality*—Memory for places, love of travel.
35. *Eventuality*—Ability to notice and remember past and passing events.
36. *Time*—Perception of duration and succession; also time in music.
37. *Tune*—Appreciation of melody and harmony.
38. *Language*—Chiefly the memory for and ability to express ideas in words.
39. *Comparison*—Ability to recognize similarity, classification.
40. *Causality*—Desire to study cause and effect—the questioning tendency.
41. *Human-nature*—Instinctive perception of character.
42. *Agreeableness*—The desire to please; suavity, as distinct from benevolence and friendship.

## 4      The Head tells its Own Story

As we go through this long list of the various mental qualities of which we are possessed, surely we shall want to know more about them.

### **HOW TO PLAY UPON THESE ORGANS.**

We must therefore study how to recognize these qualities, how to develop and direct them in regard to the principal events of life, such as the education of children, later on in the choosing of an occupation, possibly later still in the choosing of a husband or wife.

If asked how we know that the head indicates character, we may reply that there are two sources of knowledge open to us, one from personal observation, the other from the testimony of others. The fact of the matter is that we are too busy, in connection with our various occupations, to investigate for the purpose of discovering. We want some evidence that will encourage us to work away at once. No doubt, as we go along, we shall be able to confirm the discoveries of others, and it will be a rare pleasure for us to do so. For instance, when we see a head of a certain shape, and find that the character is in harmony with the conclusions that we have come to upon a phrenological basis, and that those conclusions are confirmed by the owner of the head, we shall certainly be satisfied, and feel increased confidence in our science.

In the meantime, as an encouragement to us to go on, we will here consider the testimony of one or two witnesses who have studied the matter and are well known to the world, so that their opinion may be relied upon for veracity and ability. We might give two hundred as easily as two, but there is no room.

Dr. Alfred Russel Wallace, LL.D., F.R.S., shall be our first witness to the truthfulness of phrenology. We need scarcely draw attention to the fact of his world-wide reputation as a scientific investigator. In his book entitled "The Wonderful Century," he devotes a considerable number of pages, forming a long chapter, to phrenology, principally for the purpose of critically

## The Spread of Phrenology 5

testing its truth, in order to see what reliance may be placed upon it. The following is a brief extract:—

“In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in the other fields of thought and discovery.”

Our next witness is Dr. David Ferrier, one of our principal scientific men, whose speciality is the brain and its functions. He has devoted long years to this investigation, has written many books on this subject, and is now its leading representative authority. This is what he says:—

“The development of the frontal lobes is greatest in the man with the highest intellectual powers, and, taking one man with another, the greatest intellectual power is characteristic of the man with the greatest frontal development. Therefore the phrenologists have, I think, good grounds for localising the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of the power of concentration of thought and intellectual capacity in special directions.

## CHAPTER II

**How to Read the Head**

*Comparison of types—An appeal to the ladies—Look at yourself in the glass—Look well at those whom you meet.*

TURNING now to Plate II., let us ask ourselves what is the first impression it conveys. Is it not that the five outlines represent five distinct grades of mental power? Nos. 1 and 5 are, no doubt, two extremes, but it is from extremes that we must have our first lessons; by and by, and before very long, we shall see the difference between Nos. 1 and 2 in regard to their more prominent characteristics, even at a glance such as we might give to a stranger upon first *introduction*.

**A FEW QUESTIONS.**

While we are yet looking at these five grades, let us ask ourselves a few questions. If we were sick, and wanted the advice of a doctor, and there were five doctors between whom we were compelled to choose, should we have No. 5 in preference to No. 1? Nay, would we not take No. 1 in preference to even No. 2? But we shall not hesitate later on, for we shall know after a little experience that No. 1 possesses many degrees of intelligence of an all-round nature above No. 2, though No. 2 is by no means the representative of an incapable mind.

In No. 3 we have a head not by any means bad; on the contrary, it may be the head of one who from day to day will do much useful work, and is capable of kindly feelings, but, so far as all round intellectual ability goes, it is certainly below the average. The owner of this head will principally take delight in sentiments and emotions, as apart from reasoning and deeper thought. If we come across a person with a

head like this we do not think of wearying him with our reason or our logic, our questionings or minute criticisms of things, but instantly appeal to his emotions, whether it might be in conversation or otherwise. If one had a book, for instance, to write for this type of head, it should not be written in the same manner as if it were intended for No. 1 type.

## A WORD TO LADIES.

I perceive that there are some ladies among my



PLATE II.

readers. Excuse me, I did not mean to say that I did not expect this all along, but I want to appeal especially to them, in order that they may help in our study. The question I would ask is this:—If any of you were compelled by some special Act of Parliament to choose Nos. 4 or 5 head as a matrimonial partner, in preference to Nos. 1, 2, or 3, would you not almost forsake your country, seeking refuge in some far off land before you would agree? Why is this? Because we are all

phrenologists, in the sense of taking the formation of the head as an indication of character. There are phrenologists who are so from conscious observation and study; these are comparatively few. But there are phrenologists who are so from unconscious observation, or semi-conscious observation, who may have never even heard of the word phrenology, yet are in possession of its principles, and impressed by the formation of the head as an indication of character.

### **COVER THE FACES.**

It is not perhaps so much the heads of Nos. 4 and 5 that are objectionable as the faces. I will tell you what we will do; we will take a sheet of paper and cover the five faces, so that the eyes and foreheads will alone be exposed to view. Now then, which will you have for a husband? Which will you choose for a physician? Which will you choose for a spiritual adviser? Which will you choose for a lawyer to make your will? Which will you choose for an intimate friend, or a business partner, or an assistant in any capacity? Surely I shall not be wrong in concluding that you would all vote for No. 1. If what you mean by this is that No. 1 presents itself to you as the most capable, and as the most intelligent, you are right. But if you mean that you would expect No. 1 to combine all the requirements that we have mentioned, then you are wrong. No. 1 might do for the doctor, the spiritual adviser, the lawyer, but he might not be suited for a matrimonial partner better than No. 2 or even No. 3, for that will depend upon the organisation of the other party. Neither might he do for a business partner, unless indeed the other partner had an equal or superior head. Certainly he would not do for the position of an assistant, or servant.

### **LOOK AT LIVING CHARACTERS.**

Let us now notice some real, live characters, with whom we are acquainted more or less. I think we may take it for granted that we scarcely know enough as yet

to point out special characteristics, which no doubt we shall be able to do later on, after reading further on the subjects, and studying the other portraits; but, by the aid of this Plate, if we get it well impressed upon our minds, we shall be able to point out at least the first three types. We may come across the fourth incidentally, but we are not sufficiently acquainted with any one of the fourth type, and as for the fifth, it is only possible, not probable, that we may come across him in any of our households, though he may be even a superior man in comparison to others of his race.

## **LOOK IN THE GLASS.**

We will each go home, and, taking the Plate with us, find an opportunity to have a good look in the mirror. Let it be a calm, critical look, for the purpose of comparing the conformation and size of our own heads with those on Plate II. If the faculty of Self-esteem is small we shall be inclined to under-value and under-estimate ourselves in the mirror. No doubt the mirror is supposed to create or encourage vanity. You may take it for granted that it sometimes creates depression. Certainly, if Self-esteem is large we may over-estimate ourselves, and conclude that we belong to No. 1 type, when we really are only No. 3. Let me here whisper something that may be of advantage to you—not alone while you are at the mirror making these observations, in order to classify yourself, so that you will know what type you belong to for the future, but all through life—it is far better to over-estimate than under-estimate your own value.

## **WHICH TYPE ARE YOU?**

If, as you look in the mirror, you are doubtful which type you belong to, let the balance of doubt fall on the favourable side. If you conclude that the conformation of your head approaches that of No. 4, while you will, no doubt, be suited for many useful employments, you must be engaged under others, and perhaps may be very happy under them. There are a number of occupations

that you would be suited for, at which multitudes of people are employed, but your employment must be for others, and not where you will have to initiate anything yourself. If you are a man, there are many departments of work for you, in the garden or on the farm ; but you will have to avoid personal responsibilities. If you are a woman, do not rent a shop, do not even open a lodging house ; but if you require something to do to make a living, provided you are not married and have a home already, do not think of millinery or dress-making, teaching or shopkeeping. Your happiness will come from some position where you will be free from responsibility. If you can obediently follow out the guidance of others as a domestic help of some kind, you may contribute much to your own happiness and that of others. In a position of this nature you may gain the favour, confidence, and even affection of others, where types Nos. 1, 2, and 3 could not. Do not be deceived as you look in the glass ; if you belong to this type you will gain through kindness what you would never be able to gain through intelligence. Whether you be man or woman, you may eventually become the happiest amongst them all, though the others may, in a sense, belong to higher grades ; so, though you may not have natural capacities, or such as you have may not be of an educated nature, be of good heart, face the world cheerfully, and you will not be lacking genuine friends at all times, and help when required.

#### **THINK IT OUT FOR YOURSELVES.**

If your head resembles either Nos. 1, 2, or 3, I need not say so much, for you can think the matter out for yourself. No. 3 will not be so happy, I am afraid, as No. 4, because there is just sufficient intelligence to see the absence of it, therefore there will be a constant inclination and effort to assume efficiency. This may lead people astray, then there is disappointment felt by acquaintances and friends, and irritability and aggressiveness by the individual concerned, whether it

be man or woman. These are the predominating feelings of this type. At the same time there are many exceptional cases where Agreeableness, Benevolence, and other faculties tone down the harsher feelings. This type can act for itself or under others, and will do best in a position where both obedience and intelligence are required. In accordance with the other faculties requisite for special employments, this type will be found in workshops, mills, factories, mines. In conjunction with this type there are special faculties requisite for salesmen, shop assistants, etc., as well as many light constructive employments, such as millinery, dressmaking, watchmaking, etc.

Type No. 2 is a much higher class of head, though not necessarily more useful. Here we have the intellectual region in a more pronounced form, while, as we go along in these types, we expect an increase in general size and quality of brain. If your head resembles this it belongs to that type which is capable of receiving a first-class education, whereas, if your head resembles type 4 or 5 education of a higher kind, if pressed, would in all likelihood injure the brain, and result in insanity or idiocy, most likely the latter. No. 2 head, if yours resembles it, will enable you to be successful at some pursuit where learning is a chief requisite. Heads like this are likewise necessary for first-class leadership in any department; in mechanism, commerce, large business undertakings, politics, and various other departments of a similar nature.

## LET ME CONGRATULATE YOU.

Of course I cannot say whether No. 1 has large Self-esteem or not, and whether he is going to an extreme in over-valuing himself. Now before you really decide that your head is like this one, look well at the parts here represented. To be like this it should be over twenty-three inches in circumference, bringing the tape over the eyebrows, along by the tip of the ears to the back of the head. Did you say yours was twenty-three

and a half? Then I congratulate you. You certainly have one requisite for a great head, denoting a great mind. Is the texture of your skin rather fine, and the texture of your hair the same? If this be so you have fair indication that the quality of your brain is a match to the size of your head, and very good. Now one more test. Is the division of your head in the front, judging from the orifice of the ear outward and upward, large in comparison with the other parts? If this be so, you, as you stand before that mirror, are in possession of mental qualities which, if not indicating absolute genius, are bordering upon it, and if you do not during your life time do fifty per cent more work than No. 2 head, and many hundred per cent. more than the others, you will not have done yourself credit.

### **SOME MORE REFLECTIONS.**

You have been amongst your friends and acquaintances in the meantime, and you have made the same observations upon them apart from the mirror that you have made upon yourself with its aid. The effect all this has had upon you is that you intend to make many more observations in your own home, in the streets, the shops, the omnibuses, the railway carriages, the lecture halls, the theatres, the churches (oh no, not the latter please, though if a parson or a bishop drops in to see us we may observe him).

Do let me ask here, has it not so far been all an intense pleasure? It has been a rest to the brain in other directions. We have forgotten for awhile the fatigues of business and the anxieties of life, while it is quite possible that from the study of ourselves, so far, we feel more hopeful in regard to our capabilities.

## CHAPTER III

**Intellectual Heads**

*A head of grand proportions—How to measure heads—What is a fair average?*

PLATE III. represents the highest type of head that we can conceive. The first thing that presents itself to us is size in every direction. This head is twenty-four inches in circumference, or perhaps a little more, therefore its brain capacity is much above the average. This capacity is evenly distributed over the whole of the brain, and in judging of character from the head much depends upon distribution.

**ARE BIG HEADS BEST?**

Size denotes strength. For instance, the size of a horse denotes strength, stability, staying power, though it may not denote swiftness. This, which seems to be a law of nature, is certainly true of the size of the head, and

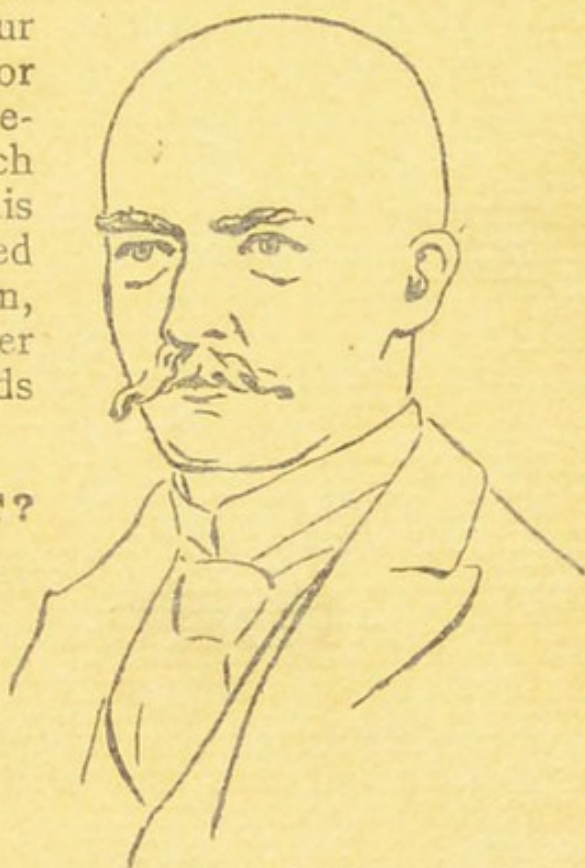


PLATE III.

we may be assured, as we compare our own heads with the Plate, in regard to size, which is one of the first observations we must make in judging of character, that, in proportion as our head conforms to this ideal, so shall we possess all round mental strength; while, if it approaches it, we may be credited with the possession of much strength, whether we be men or women.

We can now go out into the highways and byways and make our observations, having already commenced with ourselves, thus obtaining, if not sufficient, yet valuable experience. During the day we meet some friends, some acquaintances, and some strangers. So far as we can perceive their heads we take special notice of the size; not alone the size all round the base, but size generally. Taking one portion with another, we compare the sizes with the Plate we are now looking at. Possibly what will strike us most will be our inability to find a head altogether like the Plate. This will in itself be a lesson, for it will teach us the limit of mental capability that we may expect in our future observations. The next thing that will impress itself upon us is the want of proportion in heads, when compared with the perfect proportion to be found in Plate III. Though there is no such vulgar word as "bumps" in scientific or practical phrenology, yet the inequalities that we perceive may be represented as hills and hollows.

### **HILLS AND HOLLOWES.**

Perhaps you have hills and hollows on your own head, along with a size that is much above the average. If this is so it indicates uneven strength. You may have many strong mental links, but you have also many weak links. Now, as you find that your head has those hills and hollows, let us enquire if you do not discern similar hills and hollows in your character, that is, some things in which you are very strong and others in which you are very weak?

This lesson that you received from observations upon yourself, both in regard to size and conformation of the head, you can apply to all others, so that you may come to a fairly accurate conclusion that this man and that woman, possessing such large heads, have strength of mind, while on account of the unevenness of their heads, that is the hills and hollows which you have observed, their characters will be of a very uncertain nature. While they will surprise you with the strength of their

comprehension in regard to some subjects, they will equally surprise you with the weakness, almost bordering upon imbecility, that will be plainly discernable to you, in regard to other matters which should be just as easily comprehended. This accounts for the fact that some of our most intellectual men, even of world-wide reputation, have believed in fortune telling, premonitions, dreams, and things of that kind.

## FAULTS AND FAILURES.

The fault of the head represented on Plate III. is that it is too well proportioned. It is useless to think that there is anything in life that has not a faulty side. So, if your head is uneven you need not feel that it indicates failure. It is quite possible that the unevenness in your head is just what is required for success in some one or more directions. The reason of this is that if the faculties be all strong, one as strong as the other, they will all strive to be masters, and they may even cause much loss of time in thus competing with each other for supremacy. The uneven head denotes various degrees of strength. The highest degree of strength will be recognised by the weaker, and thus the weaker will give honourable service to the stronger, the mental strength being brought to a focus in the direction of some one speciality, whether it be in a profession or a trade. However, this desirable consummation will much depend upon our knowledge of the faculties, and our ability to organise and direct them. This is just what we are trying to know how to do, and what we shall be enabled to do before we have finished, if we pursue these studies carefully.

Compare Plate III. with head 4 on Plate II. We perceive that, in regard to size, it is small. At the same time, even in a head of this size, there may be one or two portions of the head so much larger than the others as to indicate a moderate amount of capacity in some one direction. In asylums there are special cases where even idiot patients have constructed in a most ingenious

manner miniature railways, bridges, or ships, while there are others who have manifested good memories in some directions.

We scarcely expect you to find many idiots in your investigations for the purpose of studying heads, but you may find children who are rather weak-minded in some direction. This will be a great help to you, for you will be able to perceive if the shape of the head corresponds with the weak points, and after you read the chapter upon children and observe the plates you will all the better see the connections. You need not, in regard to this special type, look in the mirror for information.

#### **BY THE TAPE MEASURE.**

From a base of nineteen inches to twenty and a half in women and twenty-one in men we perceive indications of capabilities suited for many occupations in life from which much pleasure and enjoyment may be obtained. Let us not ignore these small heads ; such are the smaller and softer notes in life's great orchestra. Sometimes they may be lost in the vibrations of the louder strings, but the well cultivated ear will hear them all and appreciate their harmony. As you take a measurement of your head and find it ranking amidst the smaller sizes, though you may not have so much to do as others, yet your work is every bit as necessary, so do not undervalue yourself on this account.

#### **WHEN FOUND MAKE A NOTE OF.**

When the base of the head reaches to twenty-two in women and twenty-two and a half in men we have a fair average. As time and opportunity permit, take your tape and measure the adult heads in the family or amongst your friends. Take down the measurement in a note book ; at your leisure compare these sizes with what you know of the general strength that they have manifested in regard to their specialities and every day life. If the measurement of your head comes up to that stated here you may rest assured that you possess capabilities in some direction, which if properly applied and directed, will

enable you to obtain a considerable amount of success in life ; but if you utilise, to the best of your ability, the special knowledge that you may gain from this book concerning your own mind, and mind in general, you may take it for granted that you will so improve and develop your organisation, and use your opportunities, that your success and happiness will flourish and abound.

### **THE BEST OF THE BUNCH.**

Now we come to the head that is far beyond the average, and measures twenty-two and a half for women and twenty-three for men. Such a head indicates the possession of powers so far above the very small, the small and the average head as to make it possible for the possessor of this measurement to occupy a position in some superior department of life, and, in the ordinary course, such a splendid development should have its proportionate monetary value. This is certainly a business way to look at the matter, but we must fairly allow that the mind, or its outcome, is a commercial commodity, and that nine-tenths of all training go to make this so. I do not say that there is any necessity for you to estimate all your friends, as you go on with your observations, under the heading of L. S. D. Nevertheless, apart from all sentimentality, we may do so with some advantage ; at the same time not forgetting that there are other qualities of a highly estimable nature which are beyond all conceivable money value.

But now that we are about to study this matter, we shall, in a very short time know more, and be more accurate, so that the next time that we go amongst our friends we shall make quality a test of intelligence, and shall be thus able to perceive an additional strength, through quality, in many small heads, while possibly we may have to tone down in some degree our conclusions concerning larger heads. Above all things, let us not conclude that the obtaining of this knowledge will be either hard or painful, for to the ordinary observer at least it will be easy, and entirely pleasurable.

## CHAPTER IV

**The Perceptive Head**

*Importance of perceptive powers—Illustration of strength and weakness—How to cultivate your brains.*

**TAKE A GOOD LOOK.**

Except in a casual manner, I would not advise you to make a study of Plate IV. until you read this chapter,

Perceptive Region.



PLATE IV.

though it might be advisable to look at it now and again as we proceed. We will not go into any metaphysical disquisition concerning this word perception, but will agree to take its usually accepted meaning, the perceiving of outward objects and things from outward observation, and the perception of mental qualities by the mind.

In accordance as your head, or any other head, possesses size over the eyes, size both in length and depth, taking the outer angle of one eye to the outer angle of the other eye for our observation, and considering the amount of fulness there is over this part, so should there be both a desire and

an ability to obtain a knowledge of things through a perception of them. Size here denotes ability to see.

The first organ that we perceive here is Individuality. This organ gives a desire to perceive objects, and observe. Where it is large, as in Plate IV., it comes natural for the individual to look at everything, far and near, within the compass of vision. Now if the other organs on a line with this are equally large, there will be a knowledge of qualities, formations, sizes, and colours. When we come across a head like this in this special region, we may fairly conclude that the owner of it is possessed of much general information, and can be relied upon as one capable of giving advice concerning the value of things. No doubt these perceptive faculties are used for other purposes than estimating commercial value, such as scientific, artistic, and mechanical ends. But we are not considering their special uses now in regard to professions, occupations, etc., but their general use in everyday life.

## A USEFUL SET OF TOOLS.

If we want to know the real importance of these faculties, we must remember that all the information which we possess of life and all objects comes from this source, and that in accordance with their size, strength, and activity, we shall possess the tools requisite for the obtaining of knowledge. There are two items we want to know about these tools, how to sharpen, and how to apply them. It is but too often that this faculty of Individuality is below average. Look how flat most heads are in this region. Such people only see enough to enable them to walk clear of obstacles, or what is absolutely requisite for the most ordinary requirements of life. The man with small Individuality may become a great traveller, because of having locality large, and the requisite money and time, but how little does he see. He is certainly not one who will write a book, though if he possess other faculties inducing him to do so, he will not present you with objects that he has seen, but with things in the mass. This accounts for the poverty of some books on travel. It is very seldom that Indi-

viduality is large, and the other percepts are small, for if a man has a desire to look, when he does look he will have a desire to know something about the colour, and the form, and the size, and the other qualities of that upon which he gazes. Still there are cases where Individuality is large, and some of the other qualities small. For instance, a man may be in all other respects a good observer, and yet be colour blind. There have been artists good at colouring and bad at form; there are sculptors who could never be painters because they could not produce the requisite tone and tint.

### **A MAN OF MANY PARTS.**

There are men who may not have left their own country, and may not have even seen much of that, whose faculty of Individuality, in connection with the other perceptive faculties, is so large, and has been so well used, that they possess far more information than the man who has travelled, and who has even written his experience. They observe through the eyes of others. They will be readers, not so much for the purpose of reflection as for that of observation. One with the perceptive faculties large can perceive with great clearness and comprehension the various matters which he reads. Generally speaking, he will have a good memory for those items that are connected with Locality, Form, Size, Weight and Colour. Of course, there are a few other points to be considered in connection with the head before we are at liberty to come to our conclusions. But, you may take it for granted that if this part of the head is very prominent your conclusions, at the outset, will not be far wrong, when you assign it to a man of general information. At the same time we are not going to be satisfied with this, for before very long we shall be able to introduce many other points of character for our observation, and many other portions of the head, which will enable us to be more definite, by indicating the direction the perceptive faculties will be liable to take, whether it be in your own head or that of another.

**THE BENEFIT OF BRAINS.**

After comparing Plate IV. with your own head in the perceptive region, and estimating it by what you know of your own perceptive characteristics as manifested in everyday life, you can then observe for the same purpose those of your own household, or your more intimate acquaintances. Do not alone look for the purpose of seeing whether they have these organs large or small, but try and remember in what degree they manifest them. There are two men in one house, or perhaps living near each other, one is called Brown, the other Jones. Brown can talk to you about all the roads for many miles around, and what is to be seen alongside these roads, and from them. He knows all the turnings and the twistings, the nooks and the crannies, the hedges, the bushes, the clumps of trees, the rills and the rivers. He can easily distinguish one twig from another, one leaf from another, one shape from another, and colour from colour. He is well acquainted with sizes and bulks, therefore he can tell you the distance from place to place. He can point out the dips, and hills, and gates, and buildings, and you may rely upon what he says in regard to his estimates of the sizes, whether it be in length, or in breadth, or in height. All this is a pleasure to Brown; all these observations are as much a joy to him, if not more, as going to an opera or concert would be to a man possessing in a large degree the organs of Tune and Time. If Brown goes to the City he will see more in one day than other men might see in a week. His organ of Locality enables him to recognise places, so that he will not get lost. He has such quickness of perception that he need not stop long looking at anything, he takes in things at a glance.

**ALL ABOUT JONES.**

Jones has all these faculties small that Brown has large. Jones sees things as useful commodities or obstructions in his way. Apart from their use, objects have but little beauty to him. For nigh a score of

## The Perceptive Head

years he has walked along the same roads as Brown, but he never took any pleasure in observing the hedgerow, with its various flowers and colours, or the clumps of trees, or the small plantations, or the slopes of the hills, the rills or the rivers, while he scarcely knows the leaf of one tree from that of another. Jones' mind is nevertheless occupied; he goes over and over, and yet over again, all the little incidents of his life as they take place from day to day, and the sensations which they produce.

### **BROWN AND JONES.**

Jones, as we have already said, is at home, and Brown comes to see him fresh from the City. Brown, with the large perceptive, tells Jones, who has this region of his head quite flat, all that he has seen in the City, the streets, the museums, the picture galleries, the theatres. While he talks, Jones' mind is often a complete blank, while at other times it is with an effort that he is able to manifest interest, as a matter of politeness, in his friend's flow of words. Jones cannot bring those various objects of locality, form, size, colour, before his mental vision. This being so, thoughts in connection with himself inconveniently come into the conversation. The only share which he can take in it, is a simple ejaculation now and again thrown in, just to show that he is awake and listening.

### **HOW CAN IT BE HELPED?**

This is a rather sad state of mind we must confess. Supposing for a moment that you are Jones (excuse me for the uncomplimentary suggestion), but if you are, I feel assured that you would be inclined to ask the question "How can I help it?" In reply to this I would say that we form our own heads. It may be hard after doing this to reform them, but not so hard as we imagine. By the aid of phrenology this can be done. If you follow out the directions laid down here you can both form and re-form, if not always perceptibly the head, yet for an absolute certainty the mind, and surely that is

the chief thing. In order to cultivate a faculty you have to go right to that faculty in the same manner as you would treat an ordinary muscle of the body. In regard to the faculties we are here talking of, and which we presume you want to cultivate—look more at objects, and when you look, try and discern their formation, their size, their quality. Do this both in the house and out of it. Do this in regard to objects that you may meet along the country road. Discern one bush from another, one tree from another, in height, in width, in the colour and formation of leafage. See the position of things, and places, the fields, the valleys, the hills. Try and understand all the beauty that is connected with form, size, and colour, to appreciate the beauty that is to be seen in the harmonious arrangement and adaptation of things. If you do this, even for the short period of one month, you will bring into activity and sensitise the brain portions here spoken of, so that you will perceive sensations of a pleasurable nature that you may not have perceived before; while if you continue this effort of cultivation for twelve months, you will possess powers almost unknown to you at present, which you can utilise in many directions, adding to your general competency, thus gaining additional respect from others, and increasing your pleasure from hour to hour, and from day to day.

So far we have shown the perceptive region of the head, now you will be able to discern it in yourself and others, and what it indicates, with suggestions for cultivation.

## CHAPTER V

## The Reflective Head

*Cause and comparison—What they indicate—Illustrations of excess and deficiency—Human nature as distinct from that of the lower animals.*

THE speciality of the reflective head is that it is in possession of the reasoning organs to a larger extent than others.

**MEN LOOK BELOW THE SURFACE.**

The organs of Causality and Comparison are the active forces that are largely developed here. Causality will give a desire to investigate for the purpose of finding out the causes of things for the advancement of civilisation and education. While many of the faculties common to man are also common to animals, the cause-seeking faculty seems to be one of the distinct specialities of the human race, and according to our possession of it we rise higher and higher in the general scale of intelligence. When the head comes out in shape like Plate V. we have the

reflective type apart from the observing type, for here the percepts are very small indeed. The objects for

reflection in this head would be more of a metaphysical than physical nature, whereas, if the perceptives were in harmony with the reflectives, the mind would be more of the Herbert Spencer type, or that of Huxley or Darwin.

## **NOT ALWAYS WITH SUCCESS.**

If your head is like Plate V. in this special region, and approaching to the perceptives as in Plate IV., you will possess a large amount of independence of opinion, you will be inclined to think for yourself, and to bring matters to the test of your own judgment. You would be well suited for some position where independent observation and independent thinking upon those things that you observe would be necessary to success. At the same time, if you have the reflectives too prominent, as they really are in Plate V., more especially if we consider other portions of the head, then you will be inclined to think too much and do too little. You will come across people of this kind, who are always thinking and planning, and even now and then discovering new factors in life, but who very seldom put their plans into execution. These thinkers may do much for others, and much for the world at large, but they seldom do much for themselves. The wide-awake man, with large perceptives, catches hold of the ideas that the reflective man may give expression to, either in conversation or in print; he applies them, and lo, the world has a new invention or a new discovery, and pays a million or so for liberty to utilise it. It is not much the reflective man will get of that million. I do not say that this is always so, for we often find in the one man perceptive capacity and executive capacity combined with reflective power.

This head on Plate V. likewise indicates the ability for comparing (see Plate I. for the position of Comparison). As you possess size here so will you, or your friends, or others whom you are studying, possess ability in this direction. You see, as we pass from group to group, and from organ to organ, I take it for

granted that you are, in the first place, making a subject of yourself for study, looking at each special conformation and comparing it, either in regard to weakness or strength, with what you know of yourself in its direction. It is by this faculty of Comparison that we are able to distinguish one thing from another, that we are able to classify and arrange. Order will give us the desire for system, but the faculty of Comparison is requisite to give us the ability to arrange. This faculty enables us to see resemblances and distinctions. The fact is that, if we did not possess it, we should not be able to distinguish one object from another, or even one sensation from another. Other organs will enable us to see things separately, Comparison will enable us to distinguish differences, and thus to classify. For instance, we say small and large, but large is only large when compared with something smaller; and so in regard to everything else.

#### **A PLACE OF HONOUR.**

This Comparison is very requisite to us in our observation of heads in order to know what they indicate, so it is of importance for you to possess this organ, at least fairly well developed, to enable you to compare the heads of your subjects for this study. I should be inclined to think that some of the other organs might be removed without obliterating the intelligence, but if you removed these two, Causality and Comparison, the result would be complete idiocy. The foreheads of idiots invariably slope backwards to such an extent as to leave no room for brain in the region of the reflectives; so, as an indication of intelligence, we must certainly give this group a very prominent place in our observation of heads, in order to know what the whole brain indicates.

#### **PHOTOS TELL A TALE.**

There are some of those heads that we may not be able to perceive, either in our homes or in the streets, but we shall be aided very much in our desire to under-

stand them by looking at the photographs or portraits in any form, of men and women famous for some mental speciality. Many of these photos are to be seen exhibited in windows. A few minutes' observation here, on a fine day, with such knowledge as we possess of phrenology, will be very gratifying and instructive. Where it is possible for us to do so we shall find much to observe in academy, national gallery, and various museums where statuary is to be seen. There is no doubt but that we shall find more pleasure now in going to these places than we did previously. You compare the head of Judas with that of Christ, and you will find that the artist knew something about the theory of phrenology. You compare the head of a Roman gladiator with that of some well-known philanthropist. Look at the heads of well-known musical composers with, say well-known architects, and compare the heads of well-known preachers with well-known pugilists, and the heads of well-known criminals with possibly the less known judges who convicted them, and you will surely perceive "heads and what they indicate."

## **BLACK TALKS TO WHITE.**

We will now, by way of a brief lesson, interview Black with the retreating forehead, just the opposite to that seen in Plate V., and to that of White, a mutual friend, whom we will interview presently. Let us test him by speaking of some political question that is to the front.

"Well, well," he says, "wonders will never cease. Who would have thought that the man would say such a thing? Well, well, and so you read it, in one of the papers, I suppose? It is a bad job for the country. But I suppose these politicians know best what is good for us. Well, well, I hope we shall come out right after all."

Here we have a thorough dependence upon the opinions of others, which most unthinking people have. We cannot perceive one atom of either Causality or

Comparison in these remarks. We conclude that this man would be very credulous, and, if he has the faculty of Marvellousness large, which such men often have, he will likewise be superstitious in its worst sense, that of ignorance.

#### **WHITE HAS HIS DOUBTS.**

Now for White. We perceive that his forehead presents to us a formation just the opposite to that of Black, and that, while it is not exactly like Plate V., it approaches to it. We speak the same words to him that we did to Black.

"Where did you hear that? You see, I have more than once seen a paper mistaken. Now, I would like to know where they had their information from." (This is Causality in a state of activity). "I doubt what you say, because the statement does not agree with what he has said on many occasions." (This is Comparison in a state of activity). "Do you know that I should like to go right to him and ask him if he said that? Even then I do not know that I would be satisfied with his reply, for he might not remember, and even if he did remember, I should like to know the meaning he attaches to his words, and even then, politicians have so many meanings handy for their friends, so as to suit the appetite of each, and their special tastes, that the information I should get would still leave me in doubt."

Here we perceive agnosticism going to an extreme. Causality must be the principal faculty in the pure agnostic, whose philosophy indicates a life of continual doubt.

#### **ALL OUR ORGANS ARE GOOD.**

Some people might be inclined to say, though no doubt they will be few, that a faculty which causes a mental state of constant doubt, if not absolute unbelief, must of necessity be bad. There is one thing I should like to impress very much here, and that is that all the organs are in themselves good. Their legitimate use is as a physical medium through which the mind manifests itself in a physical life. There is no bad organ, what-

## The Organ of Human Nature 29

ever wrong-doing there may be results from the illegitimate use or the abuse of good organs. This illegitimate use may be owing to ignorance or inherited tendencies, or a wilful misuse of brain power.

### **READ, MARK, AND LEARN.**

How to cultivate these reflective organs must surely be a matter of great interest. If time permits, take the leading article of the daily paper each morning and read as much of it over as you can, stopping before each paragraph, or even each period, for the purpose of investigating the meaning conveyed by the words. Enquire into the why and the wherefore. Such reading may be very slow at first, but if you continue this training for a few months you will find it both pleasurable and speedy. If you are not in the habit of reading the daily paper, get an ordinary book, biography or history by preference, and investigate for yourself, more closely than heretofore, the meaning of each assertion, and how far it harmonises with other portions of the book, other things you have read, and what you already know concerning the matter. Comparison is thus cultivated as well as Causality.

The organ of Human-nature belongs to the reflective group, therefore we must not forget to say a few words about it. I need not tell you how to cultivate it, for this is the organ you are now cultivating. Our reflection at present is especially in connection with Human-nature, or the nature of man as distinct from that of animals. There is a difference between this organ and the other two in the reflective group, inasmuch as it is instinctive. We come across people who are, by instinct, good judges of character. If you ask them how they have come to their conclusion they will not be able to tell you, except indeed by saying that they like or dislike, putting it broadly, certain people at first sight. Later on we will speak more of the instincts, which we possess in common with animals, and which somebody defines as "perfected reason."

## CHAPTER VI

## The Moral Head

*How to find proof of moral power—Be conscientious, but not censorious—A Phrenologist among prisoners—Some typical instances.*

PLATE VI. is a good indication of the moral group largely developed, showing the height from the opening of the ear to the top of the head, where we see width and

elevation all around. This is called the coronal region. In proportion as the head is large or small here so shall we expect to discover the existence or lack of such moral powers as Benevolence, Veneration, Conscientiousness, Marvellousness or Spirituality, and Hope. Size in this region indicates all these qualities in various degrees. These are what are called the ethical faculties of the mind and the religious faculties combined.



PLATE VI.

**ALWAYS TAKE NOTES.**

It would be a very interesting study for a man or a woman, after making an observation upon the size of their own head here, to take pen and paper and

honestly note down their opinion as to the degree in which they possess each of these faculties. To what extent do I act under the influence of Benevolence?

## The Organ of Honesty. 31

How far am I well disposed towards others? How much happiness do I attain from kindly words and kindly deeds? After satisfying ourselves in regard to this faculty we might then go to Conscientiousness, and each of the others, asking similar questions.

### **HONESTY IS THE BEST POLICY.**

While all these faculties are more or less influenced by others, they are instincts, and, in the form we possess them, are peculiar to man. The direction that these instincts take will much depend upon the reasoning and other faculties. The direct conclusion that we can come to in observing size here, is that there will be a desire or tendency to do what is right, but what is right will be a matter for the judgment, in conjunction with education and nationality, to decide. One of the leading faculties in the moral group is that of Conscientiousness. If we observe this portion of the head predominating over the other portions in a decided manner, we may take it for granted, that, under all circumstances of life, the strictest honesty will be the outcome, but until we know a little more, we shall not be able to be thus definite in our conclusions. Later on, no doubt, we shall know to what extent we can place our confidence in this man or in that woman, or even anticipate, in regard to a child, the path it will be prone to take. There is no portion of the brain concerning which we need to be more careful in our conclusions than the moral faculties, and where there is a doubt in relation to their deficiency we must lean to the more hopeful side. Even then we have no reason to be censorious, for, there is no study that will make us more kindly disposed one to another, more careful in our judgment, or more liberal in our views, than phrenology.

### **HE FEELS THE HEADS OF PRISONERS.**

When this portion of the head is found from observation to be but small, we must not come to the conclusion that such a man or woman is radically bad, or that

either will come to a bad end, for the special temptations requisite to develop bad propensities may never arise, and each may go through life respectably, even though the formation of the head indicates criminal propensities. On the other hand, influences in the course of life may be brought to bear on such organisations which will so intensify small moral faculties as to give them many degrees of power for good. It is no more reasonable to conclude that by the aid of phrenology we shall be able to say that this man *has been* a criminal than that he *will be* a criminal. George Combe visited many prisons and from the conformation of the head pointed out the probable class of crimes that each prisoner was indicted for, and he was invariably correct, just as any phrenologist might be at the present day. He was able to do this because, from the formation of the head, he knew the strong bent or predisposition that the mind was liable to take under the influence of certain circumstances. Now there were mixed up with the criminals presented to him others who were not criminals, in order to test his ability in deciphering the difference. Evidently these others had heads well formed in the moral region, therefore he concluded that there was no disposition in the direction of crime, and he instantly confessed that he did not know why they were there, or what law they had broken.

### **BEWARE OF FALLACIES.**

Thus we perceive to what extent we can discern the influence that these moral faculties have over conduct, so that we may find it good for our safety to be upon our guard against those who may abuse our confidence. This prudence need not awaken unwarrantable suspicion, but it will give us that caution and circumspection in our dealings with people which is at all times more or less desirable. These are the only faculties that will give to us any kind of an assurance that people will do what is right, even in degree. Some have the idea that if the intellectual faculties are well developed and a man

is highly educated, he will be so influenced by this state of mind that right conduct will be the result. This is altogether a fallacy, for, men and women of the highest intellectual capability, even many whose immortal works have been rejoiced over by a nation, have been sadly immoral, and in every sense badly conducted. Thus do we perceive that morality is not a matter of intelligence. On the other hand, uneducated men and women, surrounded by many temptations, have lived up to the highest standard of morality. Of course, we mean English morality, or British would possibly be the better word to use, the morality of the times in which we live, as accepted by the best thinking and most ethical-minded men and women teachers that we have amongst us.

#### **A DEAR OLD LADY.**

We will now pay a visit to our friend Mrs. Wilson. Immediately upon entering we can read Benevolence as plainly as though written in the most legible characters upon that large, high, broad coronal region, and the complete group of the moral organs. As phrenologists, looking at her, we say that she is strictly conscientious, yet her Benevolence prevents her from being a fault-finder. Her Veneration gives her a respect for all sacred matters and, more than that, for everything that she may consider good, whether in men or angels. Though we might never have seen her before yet, judging from the formation of her head, we should distinctly state that her faculty of Hope makes her life a continual joy, not alone with hope for this life but hope for another life, not alone with hope for herself but hope for everyone. We tell her a tale which we have just heard; how one of her neighbour's sons, who had been a clerk in a bank, had fallen into trouble through embezzlement or something of that nature.

"Oh, my dear," she says, with genuine sorrow depicted on her face, "poor lad, poor lad, he must have got into difficulties, he must have been led astray. I am sure he

never intended it, and he was always such a good boy. But it was a terrible thing for him to do, my dear, when he was trusted so much. And there is his poor mother and all his family, will they not be sad this morning about it? The temptation must have been strong, my dear, and the circumstances must have been overpowering; you may be sure of that, or he would never have done it. I do hope that he will get off somehow, though I suppose he must be punished. After all, we must not give him up as bad, he may some day in the future make a big effort that will wipe out this terrible stain upon his name."

These remarks just tally with the shape of her head. The first organ that is excited is Benevolence, when she expresses her sorrow in various ways. The next is Conscientiousness—"I suppose he must be punished." Then comes hope for his future. But the benevolent string is most often touched. Like a golden thread it runs through the whole of her conversation.

#### **ONE OF ANOTHER BREED.**

Very fortunately for our purpose, Mrs. Wheeler, who does not live very far away, just then comes in. Still more fortunately, as she intends to remain for some time, she takes off her bonnet. The day being cold, she makes herself comfortable in the neighbourhood of the fire. She is an active little body evidently, from the uneasy manner in which she sits in her chair. Her head being in a constant state of motion, we are able to have a good all round look. From the root of the nose up it is short, while the top of it is quite flat, except in the region of Conscientiousness which is fairly developed. As we are all mutual friends, we tell her the same story, while we listen with some expectation, in order to see if her remarks will harmonise with the shape of her head. We must honestly confess that we are pleased with the result, though we ought not to be. Her first remark is—"serve him right." This is said in an obstinate, aggressive, unsympathetic tone. She then continues in

a snappish, ejaculatory form, while she holds her hands before the fire and rubs them with complacency, indicating that she is evidently comfortable, and deriving a certain amount of satisfaction from her own bitterness.

"Yes, what could you expect from a young man who dressed as he did? Nothing but a diamond ring would do him indeed. What right had he to go courting Robert's daughter and his salary so small. I hope they will punish him well. Nothing short of penal servitude will stop work of that kind. Now, Mrs. Wilson, it is useless for you to talk of the poor mother. She was every bit as much to blame. Why did she not bring him up properly? Look at the way she and her daughters dress, not alone on Sundays but on weekdays, while nothing short of two servants will do them. And they do entertain, do they not?"

We do not perceive here one atom of Benevolence or Hope or Veneration, and but little Conscientiousness, for, were she strictly conscientious she would not be so cruel in her judgment of the mother and sisters.

## CHAPTER VII

**The Domestic Head**

*Influences of domestic sentiments on home life—How children may be ruined and degraded, or educated well at home—The influences of Friendship.*

IN Plate VII. we have the domestic head. It will be noticed for its length from the tip of the ear back. In some proportion of this space we expect also to find

**Domestic Region.**



PLATE VII.

width, more especially where Friendship and Conjugality are marked. If the heads of women are compared with those of men our lesson will be much easier, because the difference is so pronounced. Of course there are exceptional cases where men are more domesticated and women less so. After observing well this plate, and other plates that will especially refer to the domestic faculties farther on in this book, we shall gain an impression of their position which will help us in our investigation. You will, no doubt, be able to come to a fair conclusion concerning your own state of mind in

regard to domestic life before we have finished our explanation of the faculties connected with the group.

Then you will be able to perceive to what degree you possess size here, and if that degree harmonises with your own self-estimate.

### **HOW TO BE HAPPY.**

Whether you be man or woman, if your head is comparatively flat here you will not be of a domesticated disposition, and should not take up with any occupation requiring exclusive domestic attention. There are numbers of women whose lives are miserable because they have to look after, or participate in, domestic work of some nature. One often hears such saying that they wish they had been born men. If you find out such a woman amongst your friends, you will note but little brain in this region behind the ears. Women who have this deficiency, and there are many such, if they had known it early in life might have avoided domestic duties, and found congenial employment in some other direction. We may set it down as a fact that one of the requisites for happiness is congenial occupation, that is to say employment that is in harmony with our organisation. Those women who are unmarried should especially remember this in regard to the domestic faculties.

### **AN UNWORTHY MOTHER.**

Let us consider for a moment the faculty of Philoprogenitiveness, or love of offspring, when it is small in a woman who, in the course of time, becomes the mother of few or many children. No matter what position in life she may be in, the birth of each child brings with it not natural joy, but unnatural regret. This feeling is not so bad where the parent is in a position to have her children looked after by others when very young, and to keep them away from her in some boarding school when they grow older, as many parents do. In fact, there are mothers, and fathers too, who scarcely know their own children, they see them so seldom. When such a mother is compelled to be with her children day after

day, and to do for them all their helplessness requires, with no love in her heart, every duty becomes irksome. She is constantly repining, constantly repeating the wish that she had never given birth to them. Unfortunately the harm does not end with the mother; serious indeed is the effect upon the children. If, instead of the loving and affectionate side of the child's nature being developed by the mother, sourness, aggressiveness, and vindictiveness are brought into activity, the result will surely be terrible, not alone to the child but often also to society. No doubt some of our criminals are born with taints of blood which are incentives to crime, but a child may inherit an organisation consisting of some of the best qualities and, owing to a mother's deficiency in Philoprogenitiveness, and the consequences of that deficiency, the child may develop a mental bias of a very evil nature.

#### **DREAMS OF GIRLHOOD.**

Let us now consider the head where this organ is indicated large, as in Plate VII. What does phrenology tell us concerning this head, so far as this region of the brain is concerned? An intensely loving and affectionate mother. The anticipation of children must have been the most pleasant dream of this woman's life, even long before she had reached the age of womanhood. We know as a fact that this is so with most girls, even before they enter their teens, so that the doll and its domestic relations are a pleasure to them. Generally speaking, the boy gets away from the house as soon as he can, unless there are inducements to keep him there that are not dolls, or domestic make-believes. It is a good lesson in discerning "heads and what they indicate," to compare these heads of boys and girls in regard to the domestic region especially, for here the results will be easily discerned and more definite, which will be of consequence to the beginner.

#### **ALWAYS ON THE MOVE.**

You see, as marked in the head, Plate I., the Philoprogenitive organ comes after the Conjugality organ,

## The Organ of Inhabitiveness 39

while higher up still comes the Inhabitive organ. This is as it ought to be. First the desire for the conjugal partner, then love for the anticipated offspring, ready to provide for them before ever they are born and to receive them with rejoicing, then the inhabitive faculty has its peculiar satisfaction in the preparing of a home. There are, however, a number of people who seem as if they could not remain for long in any locality, and quite independent of any pressure of circumstances are constantly changing their residence. Even small organs often become excited through some association of ideas, so that we now and then find that uninhabitive men or women insist that they will have no more moving about, in fact, they are tired of a roving, tramp-like life. They take a new house and make it marvellously nice and homely, in accordance with their means. Yes, they are to live and die there, and it will do for the children when they are gone. But they soon grow tired of it all. They see faults everywhere, and these are their excuse for leaving. Make a few observations upon the heads of these men or women who are thus constantly moving about from one place to another, and if you are on terms of friendly intimacy with them, you will say that it is not because of the house, or the neighbourhood, or the neighbours, that they are leaving, but because they are deficient in that small portion of the brain where phrenologists have localised the organ of Inhabitiveness.

### **TO HOUSE AGENTS AND LANDLORDS.**

How very useful a knowledge of just this one portion of the head would be to the house agent or landlord. While the house agent might congratulate himself upon his client's short tenancy, so as to have the opportunity of renewing his fees with another, the landlord would certainly hesitate before he would accept as tenant one whose head was small here. With delight people go into a new house, and with an equal amount of delight they leave it, and they have been doing the same thing over and over again for years. It is only by phrenology that this state of mind can be accounted for.

**"HOME, SWEET HOME."**

How different all this is when we perceive this faculty and examine the whole group, above average or large, as depicted in Plate VII. "Home, sweet home, there is no place like home" represents very clearly the mind of both father and mother in this case. Most of the father's means will go in the direction of home, and most of the mother's time will be occupied in its concerns. A yearly tenancy will not suit here, nor yet a seven years' lease. If they can accomplish it, their home will be a freehold, their own for ever and ever. These are they who found families; these are they who are the truest patriots. They will like the neighbours and the neighbourhood. If stress of circumstances places them in a downright ugly neighbourhood, even surrounded by ugly neighbours, their love for home will extend to, and even beautify, the ugly locality and the ugly neighbours. In fact, this love for home has a most abiding effect on the whole mind, character, and the career of individuals. It is well for the children, and even for society in general, when the domestic faculties are large in husband and wife. At the same time we must acknowledge that it is well that there is a constant percentage of men and women who possess those domestic faculties in small degrees, for there are positions in life where they would be a drawback; but such should never become either husbands, wives, or parents.

**THE LAWS OF FRIENDSHIP.**

The organ of Friendship is found in this group (see Plate I.). This sentiment is of great influence in the career of some people. It adds very much to the happiness of life when its guidance is followed with circumspection. There are times in every life when such help is required as only a friend can give. When this portion of the head is large there will be an inclination to make friends, while where it is small there will be manifested not alone a coolness towards others, but even at times a moroseness, and generally a want of

## The Influence of Friendship 41

consideration. Now, when this organ is extremely large and takes such a leading position as to act of itself, independent of the judgment, which it does oftener than we imagine, much harm may result. Such a one will, without consideration, be inclined to admit almost everyone into his confidence on terms of intimacy. In doing this he loses to a great extent his own individuality. He is completely in the hands of his friends.

### **TAKE YOUR OWN ADVICE.**

There are people who are in possession of such intelligence as would enable them to be successful if they only had sufficient sense to follow out their own advice, but no, they must go to friends, who do not know their circumstances as they do themselves, and are thus often led astray. Probably you know some such; if so, they will make a first-class study if you are able to perceive the relative size of this organ, for I think we may now try, as we go along, to identify single organs, more especially if they are, as in this case, very prominent.

## CHAPTER VIII

**The Imaginative Head**

*Powers of Imagination are also practical—The charms of beauty and refinement—How to discern these in yourselves, or to notice them in others—A proper pride in personal appearance is not vanity.*

PLATE VIII. is the representation of a head that is beautiful in regard to its proportion. No doubt, much



PLATE VIII.

beauty and harmony is to be found in proportion, yet, for our purpose, it were better had this head been a little larger in the region of the special organs which we are now studying. Let us imagine that it is larger, and thus make use of our power of creating instances by the aid of the imagination. This is truly a wonderful power; by the aid of imagination, more especially if it is connected with a cultivated organisation, much beauty will be seen where it otherwise would have no existence. To the imaginative mind, there is a beauty behind and beyond the limits of our vision, which cannot be comprehended where these faculties are small.

**BODY, SOUL AND SPIRIT.**

This head represents an ability to perceive two lives, two existences, one the material and the other the

spiritual. One which we can feel and handle and discern with our physical senses; the other is equally and as well discerned through the spiritual senses. This discernment acts upon the brain, exciting sensations and emotions, awakening sentiments and artistic tastes, kindling into activity the cogitating and reflective faculties, in a manner similar to that of the physical senses.

## LEADERS OF THE PEOPLE.

This is one of the most useful and practical of all the heads. Though it may not be so for itself, it will be practical for others. When the imaginative organs are very much above average in size and activity, there may be no practical result for the moment, but in the course of time such a man's thoughts will produce valuable results. These are the men who are the seers and prophets, and the enthusiastic instigators of magnificent inventions and reforms. They are those poets who are for ever crying out, "Onward and Forward," and in whose writings we see foreshadowings of better things to come. Such heads as are represented in Plate VIII. may also be found amongst great musical composers, whose operas or oratorios come to humanity as messages from some higher sphere.

If we strictly analyze the ways of life we shall perceive these men as suns around which mediocre minds, and especially those one-minded people who have only the physical senses for their guidance, revolve in systematic course akin to that of the planetary orbs. This is a law of human nature; it is a law of mentality; it is a law of character; it were well for us if we could recognise it and accept it, giving to these men their position as men of double lives, with the inner or spiritual life more fully developed than our own. Let us accept the situation. What life we have worthy of the name is derived from such men and women. So, too, is the life of civilisation in its best sense. The backward tendency comes from ignoring the higher principles of humanity as represented

by higher class thinkers, and such are they of the imaginative head. Like others, of course, these men have their deficiencies and excesses. It is well that this is so, for, were it not so, they would be so far removed from us that we should give no heed at all to them.

### **BELIEVE IN YOURSELF.**

These faculties are the common property of humanity, and from this source spring the thoughts of our mind, and all the activities of our body which are of a conscious nature. All the books that have ever been written, all the pictures that have ever been painted, all the musical compositions that have ever been produced, with all discoveries and constructions, have been the result of these faculties.

One word more to impress this upon your mind, which is worth doing and doing well, because it is a most gorgeous thought that is presented to us. There are twenty-six letters in the English alphabet; from these letters proceed all the words that we make use of from day to day and all the words in our dictionaries, and these words represent all the ideas, either imaginary or real, that have ever been either thought or expressed. So it is with the forty-two faculties of the mind. They produce all that can be thought or said or done in the best interests of man.

There are only seven notes in music; from these have been produced countless musical compositions, one differing from the other, while millions more as varied will be produced in the future. So it is with the forty-two faculties of the mind; in their combination they are able to produce so many different forms of thought that there is no end to the multitude, so that there is no end to the higher and more elaborate studies of the human mind, the origin of all thought and intellectual action. All these letters and these musical notes and these thoughts are intimately connected with the imagination.

## **CULTIVATE IMAGINATION.**

It is absurd to think that the possession of imagination is detrimental in any department of life, that it will interfere with the business man or the scientist, or with men in any capacity. These faculties are a great aid in all departments of life, though in some departments they are required more than in others, and of course, like all things else, there are extremes here. When excessively large and out of proportion with the intellectual and perceptive faculties, they may lead to failure in every direction, or even to insanity. So likewise with any of the faculties. But we need not now consider abnormal conditions.

## **READY AND REFINED.**

What we understand by a refined mind and a coarse mind is very much the result of these faculties being either large or small. Besides being the imaginative they are also the refining faculties. A man devoid of imagination or deficient in it will not manifest much refinement in either his thoughts, conversation, or conduct. Otherwise he may be a good man and an intelligent one. Sometimes such men are spoken of as "rough and ready." Sometimes there is roughness without readiness, and sometimes the only readiness that is to be perceived is to be rough.

## **TWO FARM LABOURERS.**

You may see two farm labourers on a country road on a Sunday morning. The circumstances of both may be alike, but you cannot help being struck with the difference between one man and the other. The first is soiled all over; if you talk to him his language is as foul as his clothing, while his voice is utterly unmusical, harsh, and discordant, and the expression of his face is either soddened or brutal. The second man has a wild flower in the button hole of his coat which is threadbare and well worn, but perfectly clean. That flower and that

clean coat are the outcome of his organ of Ideality, so, too, is the softness of his voice, so, too, is a subtle beauty that you can perceive in every lineament of his face, and its varying expression.

### **A TASTE FOR RIBBONS IS NOT VANITY.**

Let us not find fault with this match girl or that factory girl, nor yet this one in domestic service because of the bright flower or the gay ribbon. Instead of saying tauntingly that it is their vanity, let us welcome it as the outcome of Ideality. I know a carter who has always a flower or some green leaves attached to his horses' heads, while the mountings of the harness shine and glitter with a beauty all their own. This is his Ideality. I know a girl who serves in a shop. Her salary is small, but she does make an effort to dress tastily; for this purpose she spends not alone much of her money but her time. I go into a little cottage; here and there upon the poor cheaply papered walls there are exceedingly cheap prints, but the arrangement and choice of them show much taste, while in a vase there are flowers upon the clean deal table. These flowers are not from the conservatory, but are the wildest of all the wild flowers that ever grew amidst the brambles or the bracken, the meadows or the marshes. An old lady owns this cottage. The pictures and the flowers are in themselves a musical composition which in many tones tell us that all her life she has been striving after the ideal, the beautiful, and when I talk to her I know that she has been surrounded by an angelic host that none but herself could see, as the outcome of her imaginative faculties.

### **WHAT WERE YOUR SENSATIONS?**

Notice your own head. What are the indications on the surface, and what are the indications in regard to internal feelings and emotions? Do they correspond? You say that your head is tolerably large here, but you are doubtful in regard to any of those special feelings we have been explaining. Whether you are a man or a

## What Were Your Sensations 47

woman let me ask you to remember some time in your life that was a rare holiday, some jubilee day, on which you found yourself on the beach looking out at the sea, or on a high hill looking down amongst the valleys, or in a green lane walking through shrubs and bowers, or in a garden of many colours and sweet perfumes. What, let me ask, were your sensations then? Had you no feelings of the ideal, the intensely beautiful, the sublime? "Oh, yes," you say, "yes." Now you are able to connect the two, the conformation of your head, and what it indicates.

## CHAPTER IX

## The Aspiring or Ambitious Head

*What is a right ambition—How this promotes success—Little is done by quiet indolence ; much by the power of push, and a high aim.*

WE have noticed both men and women, here and there, in various places and positions, who seemed to possess



PLATE IX.

all the requisites for success, both from a phrenological and social point of view, and yet they were decided failures so far as stagnation is a failure. If we had asked ourselves the reason why these, possibly large headed people, with sound brains and healthy constitutions, had not developed their faculties, had not manifested strength of character, had not done their share of work in accordance with their pronounced abilities, we should not find a satisfactory reply apart from the conformation of the head in conjunction with the philosophy of phrenology. But instantly, even as we look upon deficiency in the aspiring faculties,

we perceive a legitimate reason that is to us thoroughly satisfactory. We see the cause of stagnation.

## **UPWARD AND ONWARD.**

In Plate IX. we have the aspiring man, in other words, the ambitious man. As the head manifests size in this region there will be various degrees of that ambition which quickens the mind to such action as will be of an advancing and progressive nature. Of course, the direction that it takes will depend upon other faculties. Let us remember that without ambition there can be but little, if any, progress. Ambition is a desire to attain some object or position, or it may be some mental qualification. In accordance with the strength of this desire so will the effort be, therefore the man who has this desire weak will make but little effort.

## **A PUSHING YOUNG MAN.**

I have in my mind two young men who will illustrate the aspiring faculties, active and inactive. No. 1 was constantly talking of what he would do. He would picture out his future prospects, at times in a most excited manner, and seemed almost as pleased as if he had already attained to them. He was constantly trying to find out new paths and roads upon which to travel for the accomplishment of his object. He attended classes of various kinds, he read special books, he talked, argued, spoke in literary societies, essay classes, and debating clubs. At an early age he was recognised to be a somebody. Some taunted him as pushing, and one of those who "rush in where angels fear to tread." Others thought that he was rather unpleasant and obtrusive. However, there were a few who recognised in him such stuff as successful careers are made from. In the course of time this young man arrived at maturity. Maturity found him a successful man in the career which he had chosen.

## **SUM UP YOUR POSSIBILITIES.**

Now look at Plate IX. well. This Plate resembles that young man's head, especially in regard to the aspiring faculties. Just see, it will be worth your while, if your head

## 50 The Aspiring or Ambitious Head

in this region is anything like it. No matter whether you be young or old, a man or a woman, if it is like it, you will possess strong aspirations in some direction. Probably by now you know enough of phrenology, with such knowledge of yourself as you possess, to enable you to indicate the direction, whether it is in that of large perceptives, large reflectives, or large imaginatives, or in the constructive or domestic regions. Of this you may be fully persuaded, that your desire to progress is so strong that you will make a great effort to do so, that you will be neither satisfied nor contented in an inferior position, so long as you see the possibility of ascending in the social scale, and, not alone keeping abreast, but getting ahead of others in some direction, by competition or otherwise. If you find that your head indicates this aspiring power, you can, with fair accuracy, apart from the accidents of life, total up your possibilities, which will come very nigh to actualities in the years that are ahead of you. This is just about the farthest that phrenology can go; it can comprehend a man's mental powers from the shape of his head, as we can comprehend the power that is within a hundred-weight of coal and say that, provided it is used to the best advantage, and in certain directions, this or that will be the result.

### **A SUPINE YOUNG MAN.**

Now, young man No. 2 had most certainly, apart from the aspiring faculties, an all round better head. In size it was fully an inch and a half larger in circumference than young man No. 1. The quality of the brain was superior; he was known for being very kindly disposed, gentle in his disposition, a little reserved in his nature, and exceedingly contented. While he had a few friends who really liked him, he had many whose friendship was of a quiet and passive kind. He went in and out amongst people and was received kindly, but unnoticed for any speciality. No one ever made him the subject of conversation, remarked what he did, or quoted what he said. In the course of time he, too, arrived at maturity

and soon left it behind. He is now living in the same little village in which he was born. To all appearance he has never advanced or progressed one step. Apart from a few immediate neighbours he is not noticed. There is nothing that any one can point out to him that he has either said or done sufficiently impressive to be remembered.

## **A LAZY LIFE.**

This man has not lived half his life, has not utilised half his ability, and has not done half as much as was within his power, considering the abilities with which he was endowed, which might have been increased manifold by exercise, and have produced for himself and the world at large many benefits. Taking all things into consideration, he could not help leading this indolent life, because it was his organisation. He was thoroughly contented with the position his parents placed him in on one of the lower rungs of the social ladder. Where he was placed there he remained. Just, probably, as you have done or are doing, or perhaps as is your brother or someone else with whom you are acquainted. I said that he could not help it because he acted up to his organisation, and yet for one reason more, because he knew nothing about "heads and what they indicate." Now, you know something about "heads and what they indicate," and before you finish this book you will know how to develop these weak faculties, and thereby increase those that are requisite to urge you on to a successful career, yes, and well through it too.

## **RECKON UP YOUR GAINS.**

Probably you have discovered that this head is something like your own, and you would say, "hurry up, tell me how to avoid such a purposeless life." The first aspiring faculty is Self-esteem. Instead of a gradual rounding off, you will perhaps find a flatness where this organ is situated. If this be so, the first effort that you have to make is to conceive a more favourable self-

## 52 The Aspiring or Ambitious Head

estimate. You can do more and you can do better, and you have the necessary abilities requisite to improve your position. Believe me that you have. What, do you say that you would like something stronger than my assurance? Then go and think the matter out for yourself. It is after all the best way. You can do this by considering the value of each mental and moral faculty that you possess, each instinct and sentiment. You see them all mapped out in this book; try and calculate the value of each by itself, and think what you would sell them for if you were made an offer. In this way you will get an approximate value of your abilities, of the tools that you are in possession of, by the aid of which you ought to be able to hew out a respectable and honest destiny, even though you have to tunnel through mountains in order to attain it, as men have done before you and are doing all around you. Some of these men have not been educated in the ordinary sense. Some of them have had no money to help them. Some of them have had no friends, while many have had enemies obstructing them. It is a law of progress that what has been done once can be done again, and that with improvement.

### **A DECIDED INSPIRATION.**

Another of the aspiring faculties is Approbativeness. Perhaps your head rounds off at both sides of Self-esteem instead of rising on a level with or above it. The meaning of this is that you have no desire for the approbation of either yourself or anyone else, consequently you are not ambitious; you are satisfied to remain as you are and what you are. You ought to place a higher estimate upon the approbation of your fellows. With this faculty in a greater degree of activity, you will want to rise up and be doing some of the world's work, to the fullest extent of your abilities and opportunities. This faculty is a decided inspiration to effort.

The two other faculties in the aspiring group are

## Firmness or Concentrativeness 53

Firmness and Concentrativeness. Firmness indicates will power, which is, of course, required to carry out mental aspirations, while Concentrativeness is required in order to bring the necessary faculties into a focus for whatever purposes they are required. About these two we will speak later on when we are considering other types of character.

## CHAPTER X

**Mechanical and Business Heads**

*Three men in the right places—One fit for any profession—Another with a strong mechanical turn—Another cut out for business—To which of these do you belong?*

As we look at the three heads on Plate X. we can detect many things that they do not indicate. They do not indicate supineness, indifference, or weakness of any degree. They do not indicate any probabilities of failure. There is no indication here of men whose lives will be spent under the guidance and authority of others. The first indications that impress themselves on our minds are strength, energy, force, determination, capacity for work, and strength of character. We perceive that the three heads possess these valuable attributes in equal degree. If you are able to come to these conclusions from a mere casual observation of three representative portraits, you certainly will allow that even the limited knowledge you have obtained from the consideration of this subject has been, so far, a success.

**THREE MALE SPECIMENS.**

We have here presented to us three men who are at the right occupation. The work of each is suited to his special capacities, and harmonizes with his desires. These men will love their work, therefore they will be at it in some form or other at every available opportunity. As a matter of health, and in order to obtain necessary change, so as to rest the brain in that direction in which it has been constantly active, there may be now and again a cessation from work, and pleasure may be sought in other directions, but none of these pleasures will be equal to the activity connected with their special occupations.

**THIS ONE IS TO BE RELIED UPON**

Look at the professional head. See the brain capacity in the reflective, imaginative, and moral region. Here

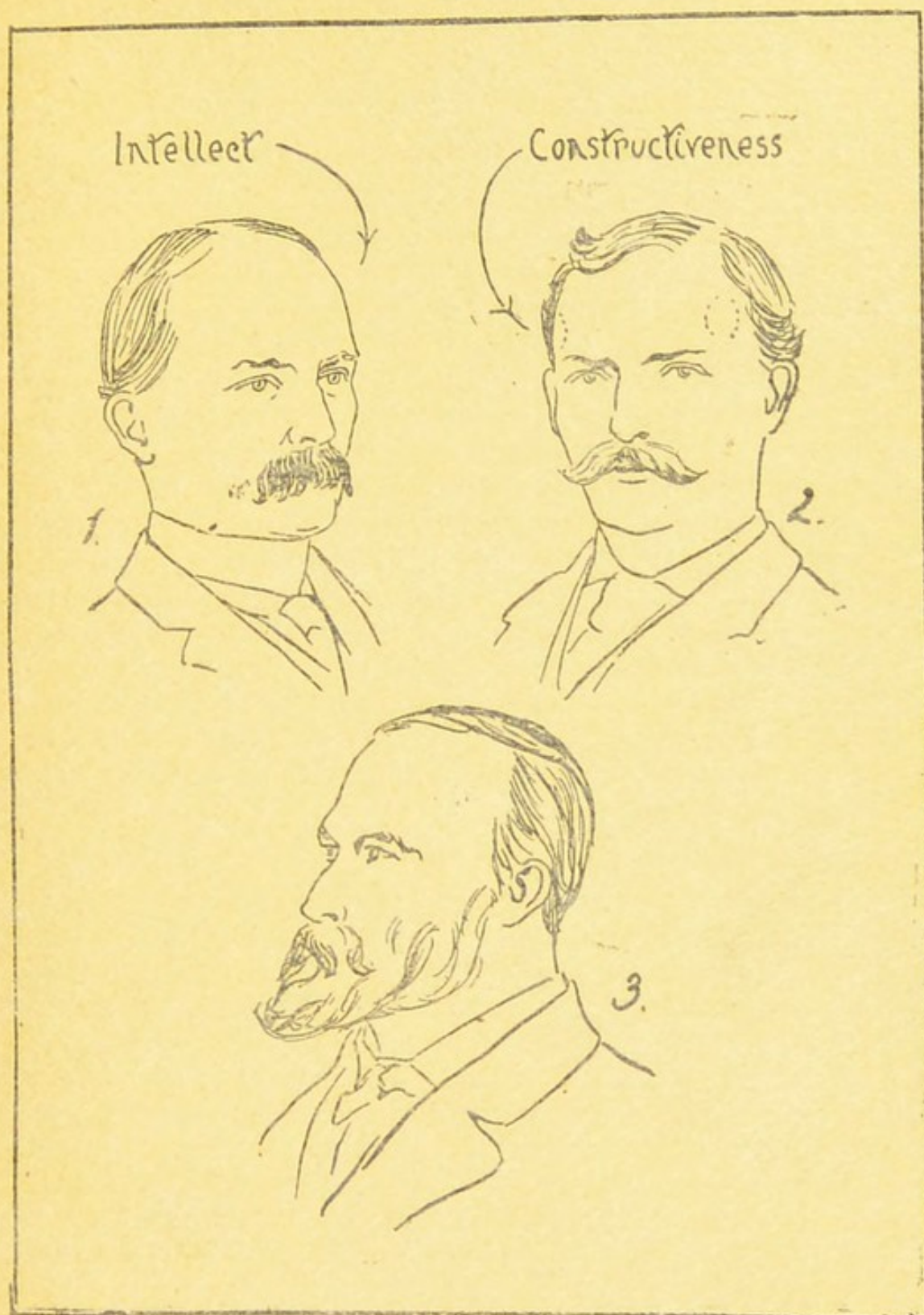
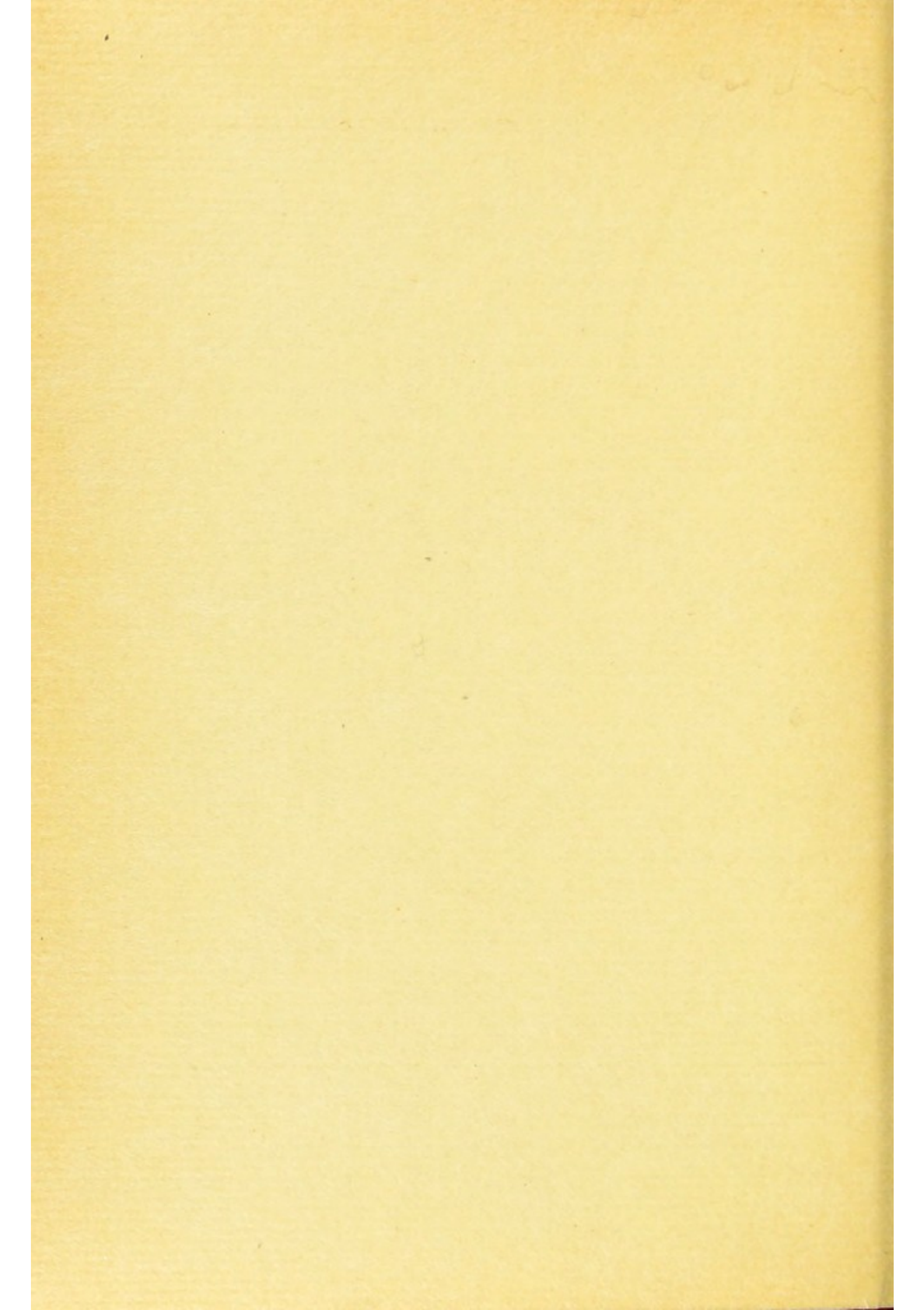


PLATE X.

BUSINESS AND MECHANICAL MEN'S HEADS.



## Three Men in the Right Places 57

we have indicated a man who is not alone to be relied upon for the accuracy of his judgment, whether he be a doctor, or a lawyer, or a theologian, or in any other profession where guidance and advice is his chief duty, but also for conscientious guidance and advice. Notice the height of the head in the region of the moral faculties. When we come to deal with a man in any line of life, more especially where he may attain any power over us or ours which he might possibly use to his advantage and our detriment, let us be fully assured that the moral faculties predominate in that man.

If we assume that the organ of language is large in conjunction with this conformation of head, we then perceive the literary man, orator, clerical, parliamentary or platform speaker. If the perceptives are large in conjunction with this formation we should have the scientific observer. There is that amount of confidence, denoted by Self-esteem, requisite for self-respect, and Firmness to give will-power and perseverance, while all those organs necessary for high class education are prominently denoted. The other requisites for a professional man who would have to come into close contact with his fellow men, either personally or through his writings, are plainly observable, such as, Human-nature, Benevolence, and Agreeableness, all of which would be an aid in professional technique.

### **THIS IS A MECHANIC.**

On Plate X. Constructiveness is the organ that predominates. Along with this there is a wide, all round base to the brain. This is more especially observable between the ears. With this head formation we are to expect the motive temperament, that is, more of the muscular and bony substance than that possessed by the professional man, and less of the vital or flesh-producing, for this gives the requisite physical activity and endurance. This is the man to lay down railroads, construct bridges, tunnels, and canals. His imagination would be competent to foresee them all, even before ever they were shaped out with pencil. His destructive

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propensity would give him as much delight in planning for the destruction of obstacles as the construction of edifices. His large perceptive enable him to see every thing at a glance, and to make calculations concerning the requirements of the smallest bolt and most minute screw, therefore he would not be far out in his estimates of either weights or values. While he could undertake small contracts he would absolutely revel in larger ones.

If he were an architect he would like to have the planning, arrangement, and general superintendence in the building of a whole city, and he would be sure to do it well, and take a delight in each edifice and street and square as it rose up before him. He would work all night by the aid of electric lamps, and would like to know that there were thousands of men constantly employed under him. His ambition might perhaps carry him a little too far, yet the ambition would not be so much for himself, or for the gain of money, as for the pleasure and credit of the work. Architects and engineers sometimes fail because they forget their resources in the pleasure of expansion. Sometimes we are apt to set down failures and bankruptcies, when connected with great undertakings, as the result of greed or incapacity. There are times when this is not so. The heads of such men often indicate an absence of Acquisitiveness, and even a deficiency in the purely selfish faculties, while on the other hand there is to be perceived an active imagination and a strong ambition which go in the direction of constructive capability, and it is this combination which causes them to fly beyond their strength, and to dare, even to recklessness, the consequences of which are at times failure and bankruptcy. If a head such as the one we are looking at meets with failure it will be on account of trying to do too much. There are many methods by which these faculties leading to daring deeds of almost illimitable expansiveness might be restrained, but really is it worth while to check these daring men? Have we too many of them? If half a dozen go down now and again is not this compensated for by one grand success? I have

no doubt that many first class engineers have devoted much of their time to the consideration of the Channel tunnel, and thus have lost time and money and opportunities in other directions, and for all we know it may have been the cause of failure to more than one, but if, after all, some one man succeeds, these failures will be mere trifles.

### **THIS IS A BUSINESS MAN.**

We now come to the business man on Plate X. The abilities required to plan and organise many departments in business, trade, and commerce require mental activities that are of by no means an inferior nature. You here require the quick discernment of the perceptive faculties, the sound judgment of the reflective, the organising abilities aided by human-nature which give you a knowledge of your fellow men, the energy and determination that come from the executive faculties, and the will-power that comes from Firmness, while the temptations to go astray, all along the line, are such as require, possibly more than in other occupations, the checks and guidance of the moral faculties. An extensive imagination may not be required, while undue refinement and over-sensitiveness may be a stumbling block, yet there is something after all that must appeal to the imagination of a man and excite it, at times, even to fever point, who signs contracts for thousands and hundreds of thousands each day or week of his life, and who calculates the transactions of a decade by millions of pounds. Put yourself in his shoes and think how you would feel with all these responsibilities; yet, a man with business capacities, such as denoted in Plate X., will take to all this in a whirl of delight, which will sometimes spring as much from the losses as the gains, by being the background of the canvas, which shows out the gains with the greater brilliancy.

### **A BORN LEADER.**

The successful business man has an organisation something like that required for a successful general in the

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field. He has to organise his methods of attack and defence. He must know when to take risks. He has to be mobile and ever ready to change his tactics. Oftentimes he gets into a close corner when he is face to face with an artillery of opposition. If he does not slaughter he will be slaughtered himself; his very life is in a hazard where to-morrow's market may either kill him outright or give him a glorious victory. There are exciting times for a business man, when every brain cell is in a state of feverish activity, Cautiousness crying out to him to forbear, while Hope shouts loudly for him to go ahead, Conscientiousness saying one thing and Acquisitiveness another, Benevolence saying one thing and Destructiveness another. Amid the inward storm of his own mind and the outward storm of rising and falling markets, this man has to keep cool, or he is lost. This man's head is so prominently developed all over with business capabilities that if we were to meet him behind a counter in a small grocer's shop, located in an equally small village, we could say upon the authority of phrenology that nothing short of world-wide business transactions would satisfy him.

### **CLASSIFY YOURSELF.**

Compare your head with any of these three, and, with a little judgment, you will be able to perceive to which class you belong, provided that you do desire to classify yourself. If you find out your class you will be able to perceive how far you may anticipate success. We have suggested here some of the faculties that you will require. To some extent you can see, by analysing your own mind, how far you possess these faculties. Again, if you compare these heads with the heads of professional, mechanical, and business men who are, as such, some of the nation's notables, you will see a confirmation of phrenology. Do not forget to make observations upon your friends in these various departments and see how far they harmonise with the portraits on Plate X. Thus, as you go along, will you be studying heads and what they indicate.



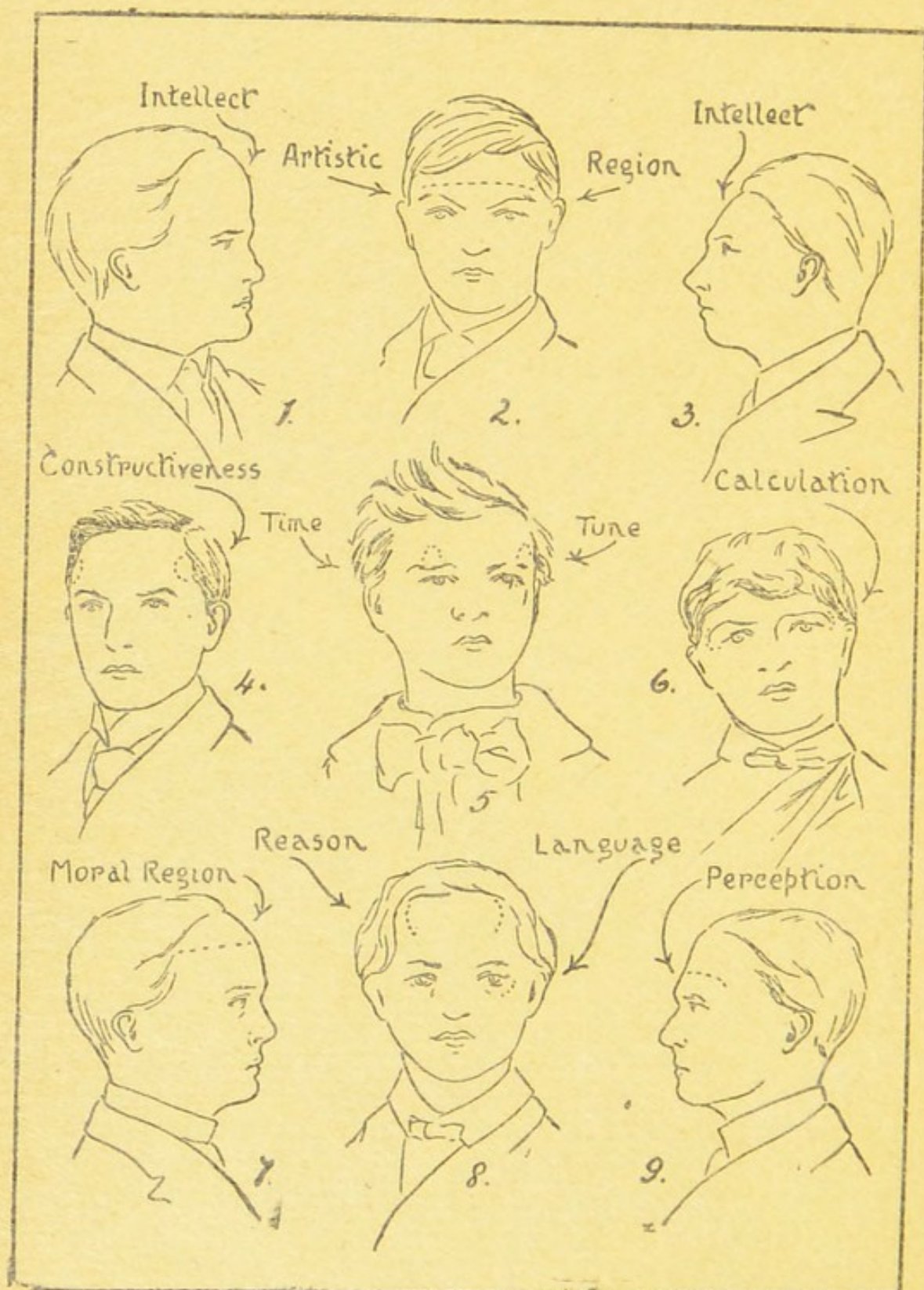


PLATE XI.  
TYPICAL HEADS OF BOYS.

## CHAPTER XI

## About Boys

*Some plain words to parents and teachers—Foundations are laid best at home—The choice of occupations—Guidance is good, but force may be most mischievous—Evil of over-work—Healthy exercise and recreation.*

**DUTIES OF PARENTS.**

EDUCATION commences at home. Children are mostly a combination of instincts, and these instincts of the child should be a matter of observant consideration for a parent. Observe head No. 5 on Plate XI. See where the organs of Time and Tune are localised. The experienced eye will perceive here an existence of the faculties requisite for harmony to such an extent as denotes an instinctive ability in this direction. Many of our most eminent musicians have been such from childhood. In every household parents and guardians should look out well for instinctive abilities, and avoid as much as possible trammelling or curtailing them. Sometimes instinct only requires to be let alone in order to mature to full advantage.

**A WASTE OF MONEY.**

If we compare head No. 5, with head No. 1, we perceive in the latter almost a complete absence of the musical faculties, and money or time spent in this direction upon this youth would be wasted. He would make a clever clerk, and be suited for many kinds of office duties. After a while he would no doubt grow up to be a man of affairs. Though he might not do anything very great, yet he might do many things good and beneficial to himself and others.

**MECHANICAL AND ARTISTIC TASTES.**

If we compare head No. 1 with No. 4 we shall see an indication of more brain over the eyes in the latter than the

former. In conjunction with a large base this would indicate a bent of mind in the direction of some mechanical employment where physical work and personal application would be requisite. No. 2 has a mechanical head of a higher nature, because he has the perceptive faculties in conjunction with the reflective, so that he could enter into matters of a theoretical and abstract kind as well as those in the concrete. He would also display much refinement and artistic taste. Heads of this conformation are suited for artistic work, designing, and architecture.

No. 6 is a ready reckoner and mental calculator, he would be a good judge of the value of things, would be well suited for an auctioneer, land, or estate agent. The reason for this is that his organ of calculation is so large, in conjunction with a well developed head in the front, from the tip of one ear to that of the other, while the forehead is fairly well developed, but, being inferior to the other portion would not, by over much thought, detract from his ability.

### THREE PROFESSIONAL HEADS.

Nos. 7, 8, and 9 represent three professional heads. It might be said that either of these three would do for either of the professions here represented. So too they might. They might be fairly successful, but they would not be so happy as if each were from the first to find the position suited to his mental structure. Too often parents decide that their boys shall be artists or mechanics, clergymen or lawyers, without any reference whatever to the boys' particular bent of character or natural abilities. At home, at school, at college, or in after life it is the parents' lives that the boys have to live, not their own. If the boys' organisation is in harmony with that of the parents well and good, but if not, much harm is almost inevitable, for all through life there will be strong desires for occupations of another nature.

We should like to say something special about head No. 3. It is the head of what would be called a back-

## The Head of a Backward Boy 65

ward boy. In the first place, the head is small all round. Now, the parents are ambitious that this boy with the small head should do just as much work as the boy with the big head, so they force him to work, both at home and at school, and probably to work upon the same lines, as the boy more highly endowed, the same books for both, and the same comprehension expected. This is thoroughly unreasonable both in parent and teacher. Still, it is more the parents' fault than the teachers', for it is the parents who have the choice of either special education or occupation, and the responsibility rests with them.

### **THE REBELLION OF THE BOY.**

Another result of pressing education of a high class upon a small head is the rebellion of the boy. He will not do the work laid down by either parent or master, and he will not do the work in after life set before him as his occupation in a trade or profession. As a boy he may become aggressive, bad tempered, and even malicious, or he will become idle and obstinate. Because the work is unsuited for his organisation he hates it. As he grows up his head is occupied with plans and schemes of obtaining freedom from the obnoxious toil. Perhaps this backward boy will work his way to one of the colonies where he may eventually become an agriculturist and, as a cattle breeder or farmer become noted for his wealth.

### **AS THE TWIG IS BENT THE TREE GROWS.**

The first study of the parent should be the bent of the child. This can be made either from the formation of the head, or by observing the actions and inclinations of the child, and better still by utilising both in connection with phrenology. Children should be treated as much as possible by methods that will harmonise with their special organisations, so that their mental developments will be productive of happiness and success. Apart from his general education, such as

reading, writing, arithmetic, there should be a special education in view of the occupation at which the boy will be eventually placed.

### **THE POWER OF SUGGESTION.**

The power of suggestion has a strong effect upon children, therefore by many methods, and those too of a pleasurable nature, their young minds can be so impressed as to develop the faculties requisite. Of course all this may be pushed to an extreme, but there will be but little fear of this if it is in harmony with the child's mind. At the same time, other faculties should not be neglected, else the child's limitations will be very narrow indeed. Books having a special bearing upon the occupation decided upon will be of great advantage. Of course if you want your boy to be a sailor or to leave home at the earliest opportunity, you will give him books of travel that will excite his mind in that direction, or if you want him to be a soldier you will give him a toy gun, sword, military cap, and such books of fighting as he can understand. There are many books written for this purpose. If you want him to be a mechanic there are books that would be most interesting to boys of a mechanical turn of mind, recording the success of Stephenson, Edison, and others who have made a name.

### **TWO PURPOSES.**

Parents and teachers should not forget that the brain has two purposes; one as a requisite for the manifestation of thought, the other for the conducting of muscular movement. While proper muscular movement and muscular strength are requisites for health and should be developed, there is a great fear that this tendency is oftentimes carried to an extreme, the result of which is that but very little brain power is left for mental purposes. Your boy who is first-class at cricket is not always first in the class-room. Much is made of the few who are successful where physical exercise has been a strong feature, but little is said of the thousands who, on the same account have become failures.

## CHAPTER XII

**Growing Girls**

*Girls need special and tender treatment, and have special endowments—Some instances of suitable employments—How perseverance climbs the ladder of success—Parents should be guided by a most careful study of their children's heads.*

**LOOK AT OUR GIRLS.**

THE girl starts in life with the same number of mental faculties as the boy, but these faculties are different in their modifications and combinations. All the refining faculties in the girl should be fully recognised as special endowments. Her love of those things that add to the beauty of either the person or the house, when not carried to an extreme, should not be looked upon as vanity, but as lessons and leadings towards the beautiful in every direction. The girl's voice should be more melodious, her eyes should be softer, her words gentler, and her expression more pleasing, while in her ways of consideration for others there should be a charm, a grace, a beauty to an extent that we do not expect in the boy. These states of mind, which are her natural inheritance, should be cultivated, developed, and encouraged by home training.

**SEVEN SPECIMEN GIRLS.**

On Plate XII. are outlined the heads of seven girls. We take it for granted that it is the desire of their parents, and their own wish, to have some definite occupation in life. With a little tact and judgment and an effort to give the requisite training, the seven girls represented here might be placed at occupations from which they might derive a fair amount of success and more than an average amount of happiness.



PLATE XII.  
TYPICAL HEADS OF GIRLS.

## **MEDICAL NURSE.**

Look at the head of girl No. 1 on Plate XII. She would be suited for a position where an active intelligence, a ready judgment, a resourceful mind, with a kindness of disposition would be requisites. She would be very happy and capable as a medical nurse. You see we put happiness first, and let us here impress that it should always be first; generally speaking, it is an indication that there is capability in the direction that makes most for happiness. Look now at No. 7. Here we have the head of one who is capable in another direction, such as domestic duties of the commoner and rougher kind. She would be scarcely suited for an ordinary servant, but might be a kindly and obliging character, and very useful as a servant's aid. Compare the two, No. 1 with No. 7. All the education in the world would not make No. 7 either happy or capable as a substitute for No. 1; while if necessity compelled No. 1 to be a scullery-maid, though she would not be happy, she would make the most of the position, and would very soon rise to be a parlour-maid and then a lady's-maid, and even a trusted friend of the family.

## **SOME MAKE GOOD TEACHERS.**

Head No. 2 denotes musical gifts, requisite for a teacher. She might become very proficient in this profession; she might make an acceptable performer, but let her not make a double profession of it and attempt both. A public life would not be so well suited for her as a studious one. This girl would have ability to obtain high class certificates and diplomas for the various parts of musical technique.

## **CLIMBING UP THE LADDER.**

No. 3 is a domestic head. This girl will absolutely revel in everything connected with domestic life. You will have to place her with children if she is to be happy. She will have an enormous influence over them; they will almost worship her, and she will be

devoted to them. If her mind is sufficiently educated she will do for a governess, but the children must not be too old. If not sufficiently educated for this she will make a good nursery governess, or ordinary nurse or nursery maid. So we have a wide range here, even if she commences on the lower rung of the ladder, and she may by degrees educate herself sufficiently to take a higher position.

#### **WOMEN IN MANY ARTS.**

Head No. 4 presents to our mind abilities for various features of constructive and artistic work, ranging from the dressmaker to the artist of the Academy. The latter may object to this range of artistic ability as being too wide; however, Nature has made it so, and we cannot help it. A good milliner or dressmaker is better than an inferior artist. It is a great pity that parents do not recognise this. No doubt, if head No. 4 can obtain the requisite education she might become a good pen and brush artist, as Form, Size, Colour, Constructiveness, and other faculties requisite for artistic work are to be observed in the general shape of the head. But if the head is any way inferior in these qualities, then such qualities as the girl possesses will enable her to be very competent in the construction of all kinds of ladies' attire, especially such as is of a first-class decorative nature.

#### **A HEAD PURELY INTELLECTUAL.**

Head No. 5 presents us with a very wide range of gifts of a purely intellectual nature. We have here a combination of the scientific, the critical, and the philosophical. If circumstances were favourable this girl might become a medical student. As she must be in a position of authority she would scarcely do for a medical nurse. Her critical, in combination with other faculties, would suggest a literary career. There are many rungs on this ladder. If she once had her foot even on the lowest she would be sure to work her way up.

## **GOOD BUSINESS HABITS.**

In No. 6 we find the faculties necessary for a smart, energetic, capable saleswoman. There is here a good share of Agreeableness with a natural perception of human-nature and an abundance of words ever ready, not for aggressive or cynical, but for persuasive purposes. This is the girl that can come in contact with human beings to her advantage. It would take a very wide awake person to deceive her, or to lead her astray in any direction.

## CHAPTER XIII

**Men Women should not Marry**

*Matrimony the crown of womanhood—Four types of men who will not make good husbands—The miser—The "jolly fellow"—The clubman—The despondent*

**DANGER SIGNALS.**

PLATE XIII. represents the conformation of heads from which women would derive but little happiness in married life. These are types of not a few men, though there are more than a few whose mental qualities are combined from these types. When the head approaches to any of these types in conformation, more than ordinary observation and investigation should be made in regard to their lives before accepting them as husbands. We do not for one moment suggest that, under all circumstances, a women should reject a matrimonial offer from a man because of the shape of his head; but that the shape of his head should be a consideration and a very prominent one, to which much weight should be given in connection with other considerations, more especially those connected with heredity. For instance, if the head marked No. 5 belonged to a man who was the son of a dishonest parent, much danger might be expected in regard to his honesty. One of the principal desires of this man in marrying would be money or property gain. This is the young man who will not give himself away for nothing, and will be inclined to investigate well what the girl has whom he is courting.

**HE IS FOOLING THEE!**

We can imagine any ordinary woman marrying this man, for his large Secretiveness would give him a subtlety of manner of an attractive nature. This is a

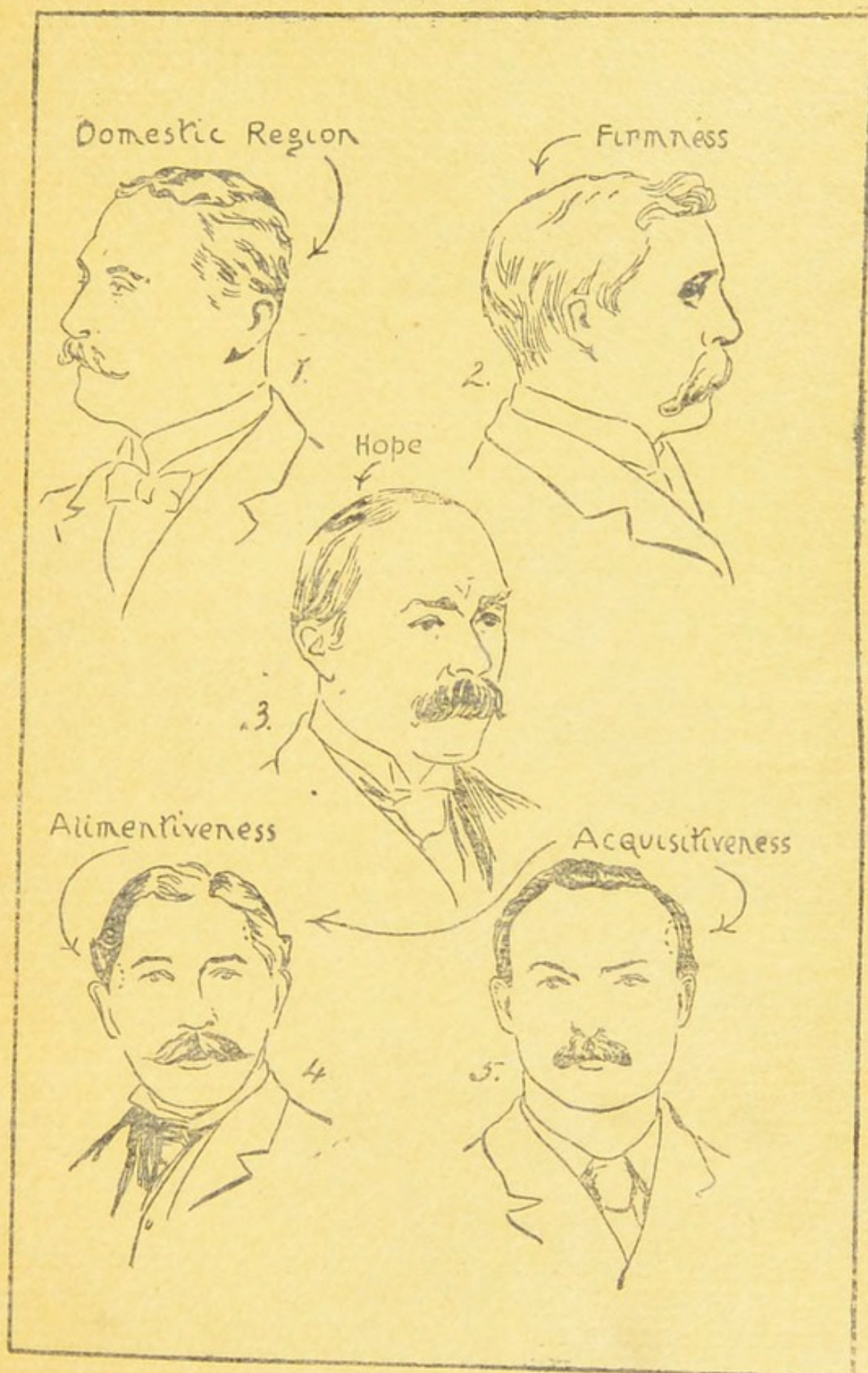


PLATE XIII.  
TYPICAL HEADS OF MEN UNSUITED FOR DOMESTIC LIFE.

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man who could make a pretence to be what he is not, dressing himself up in characteristics that are not real. Everything would be given to the wife that was a necessity in the most begrudging manner, no matter what his resources were, and there would be constant fault-finding on account of the expenditure, and terrible to her would be the time when the expenses for children would have to be paid. No doubt the man might become wealthy, but this would be but little satisfaction to the wife or the children, except indeed in the anticipation of possession through survival. But if he lived to an ordinary age the best part of the woman's life would have been passed under miserable conditions, for which the after inheritance would not make up.

### **QUITE A GOOD FELLOW.**

Compare No. 5 with No. 4. This is the other extreme; here we have deficient Acquisitiveness and large Alimentiveness. Unless indeed circumstances are very favourable the woman who marries this man will, in all likelihood, have to work for both him and the children. He will have a more than ordinary amount of influence over women; he has but little Secretiveness, and Cautiousness, while his language is above the average. From this combination we infer him to be a man of much talk and but little reserve, and being very free in the expenditure of such as he may have, he will be considered a "good fellow," in fact a "jolly fellow," "so very free and liberal, and says such nice things." But he will be equally free to all; equally liberal and equally nice in his talk. Being liberal in his expenditure he will want money, and being persuasive with his tongue he will get more from talk than work. His organ of Alimentiveness being large will make him a great eater, and possibly a drinker too. This is the man that constantly requires "snacks" and "glasses" to keep up the exuberance of his nature. After all he will care more for his dinner or his "snacks" than for his wife and children.

## **FOND OF HIS CLUB.**

Now let us observe head No. 1. We see how small it is from the orifice of the ear to the back of the head, in fact it is quite flat, denoting small domestic faculties. Above the root of the nose we perceive large locality, indicating a desire to travel. Why should a woman marry a man if she knows that he has but little pleasure in domestic life, or if she knows even from his talk, that travelling is one of his chief pleasures, except indeed she is of a similar disposition? If this be so, and other things are equal, they will derive happiness in their mutual satisfaction. But if domesticity is a chief object in the woman's mind, she should avoid this man. It may be suggested that if this is the state of the man's mind he will not want to marry, and so will not come into the matrimonial market.

## **DOWN IN THE MOUTH.**

Is there any occasion to warn any intelligent woman against that despondent man represented in head No. 3? There are many reasons why women should be upon their guard against a matrimonial alliance with such a man as is depicted here. This man appeals to women's sympathies, to the better and gentler part of their natures. He has large Cautiousness and very small Hope; he is constantly telling stories about the great efforts he has made in various directions, all of which are highly coloured up and magnified, and how he has met with constant failure. To his own eyes his struggles seem to be heroic and his sufferings a martyrdom. He thinks he has great abilities, only lacking opportunities; in fact, everything is against him, and the whole world has no other business for its existence than to thwart him. If a woman thinks she has a mission, she might marry him, and devote her life to soothing his sorrows, but she must be a very strong-minded woman, or else he may pull her down to the level of his own despondent nature.

## CHAPTER XIV

**Men Women ought to Marry**

*Women have their ideals—A perfect pair is too much to expect, but a careful study of the head is likely to lead to a wise choice of a husband who will be at once kind and firm, and of a good domestic type, and who will devote himself to the best home interests.*

**RICH AND RARE ARE THE GEMS.**

WE have five portraits in Plate XIV. representing the heads of men who might be relied upon as husbands, for various good mental qualities, which would tend towards the lifelong happiness of a wife. An ambitious woman will be looking for an ambitious husband, therefore so far as that is concerned, head No. 2 would be the best suited to her. There is size in the region of the organ of Approbativeness, with Self-esteem, Firmness and Concentration. In conjunction with this there are aspiring and intellectual faculties. His ambition will, no doubt, lead him to choose a wife who will add to his importance, and help him on his road to fame. If the wife is fully equal to him in intellect, as Mrs. Browning was to Browning, he will recognise the fact. But as men and women of this type are so seldom to be found combining together in amicable relationship, we will not dwell upon the possibility of their seeking matrimonial alliance.

**SHOULDER TO SHOULDER.**

Head No. 1 is of quite a different type to that of No. 2. This is the domesticated head. It denotes good general abilities, but these abilities will be utilised for matters connected with domestic life. Such a man is constantly thinking of wife, home, children, friends, locality, domestic and social pleasures, and this is the

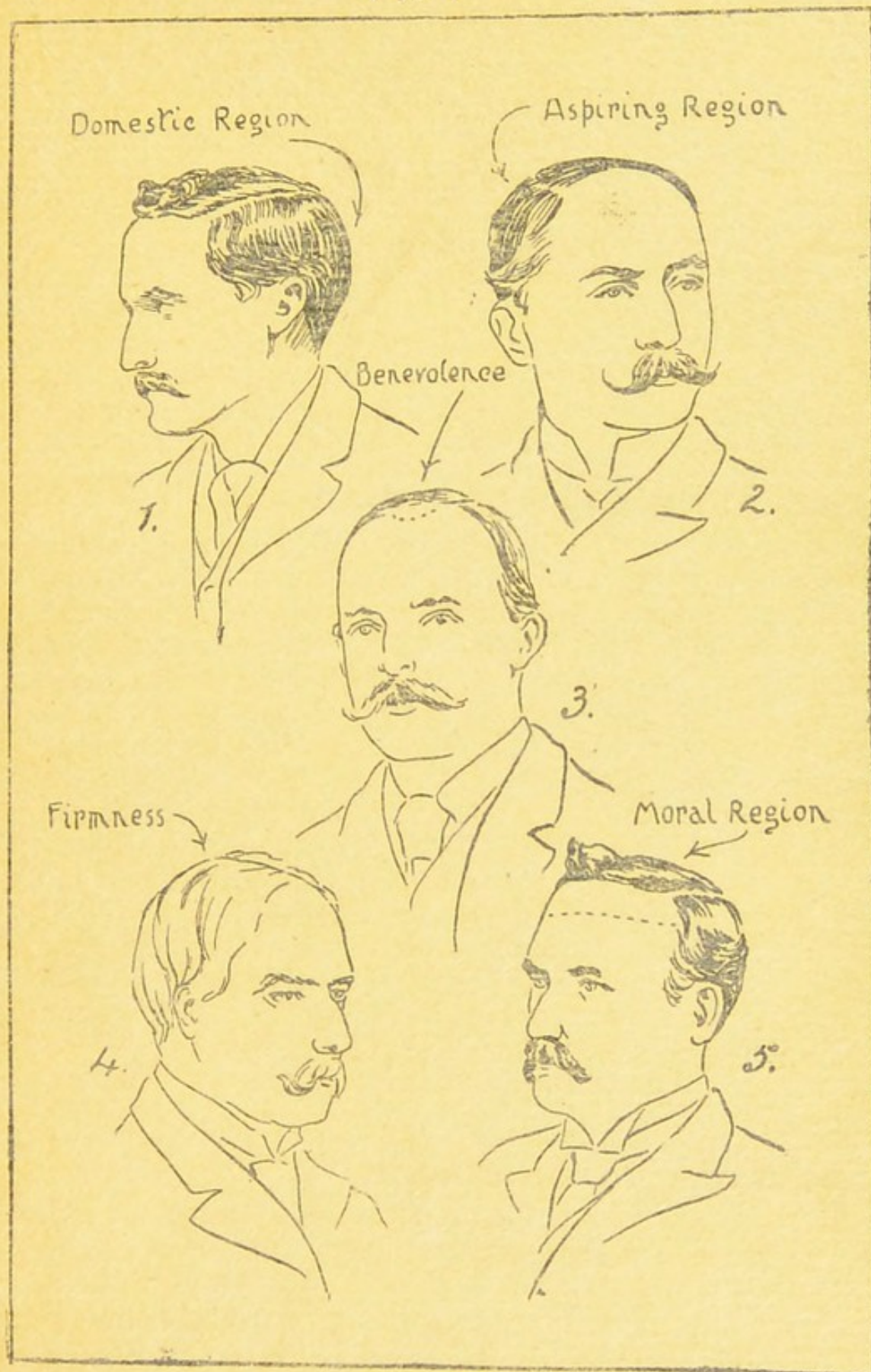


PLATE XIV.  
TYPICAL HEADS OF MEN SUITED FOR DOMESTIC LIFE.

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man who will work hard for all of these. He will not be satisfied with the life of the lodging-house or the club; he must have a house of his own, if need be he will build it himself. This is the kind of man that will work, not alone for his wife but with his wife. If she is of the right kind, they will go through life shoulder to shoulder, either up the hill or down the hill, as the case may be. He will have no special secrets from her, but will have great confidence and trust in her up to the very last. If he has any hobby it will be in the decorating of his house or the management of his garden. Let us hope that the woman who chooses a husband of this class will fully recognise his value.

### **A MASTERFUL MAN.**

There are some women who will admire the characteristics of head No. 4. This is a man of authority; there is no uncertainty about him. Whatever he says is positive and final. His various characteristics are almost of an unchangeable nature. If this man set his mind upon doing a thing, though it were ever so difficult and there were ever so many obstacles, he would fight his way through briars to accomplish it. This man will choose a wife for himself. If he fixes his mind upon a certain woman, he is almost sure to bend her will to his, and through the very force of his character accomplish his object. He is certainly a man of the right kind, but he would not suit every woman; the woman is somewhere who will like this man and love him too, and almost worship his masterly ways, and speak admiringly of him to her friends as one to be relied upon, who when he says a thing will do it, and is "such a prop." There may be a little severity in dispositions of this nature, but many women do not object to that, more especially those who are ever ready to acknowledge superiority, and even think that it is an absolute requisite, in a husband. The wife may be very ready to grant him his own way in regard to either his profession or occupation, wisely thinking that he should know best, but, in this

case, she must also give in to him in regard to most household affairs and domestic arrangements, for he will not be able to get rid of the predominancy of his mind, his rule and authority, on entering the house.

### **KIND HEARTS ARE MORE THAN CORONETS.**

There is a great difference between head No. 3, and the one we are considering. The chief feature of this head is Benevolence. It represents a man of exceeding kindness, which will be extended to most animals as well as to human beings; he is a humanitarian to his very finger-tips. This may cause his affections to be a little too diffusive for some women, but there are others who will not object, such women as do not expect their husbands' attention to be always concentrated upon themselves. This man will be rather profuse in his liberality in all directions, therefore he will have no positive opinions and will be liable to change, but his change will not result in either bitterness or aggressiveness. If he has the means, his hospitality will be liberal; he is the kind of man that cannot confine himself to the friendship of either wife, or family, but will extend it far and wide. This man will not be a prop in the house, nor one of authority like No. 4, but people will have a great affection for him and do things more for kindness than command. There are women who are constituted to take a leading position and to control things. A woman of this nature would be suited for this man; he would very soon recognise her abilities, and would not think himself by any means abased in granting to her the position that her capabilities would enable her to fill. He would make an excellent father, so far as affection and kindness are concerned, and desire and ability to provide for the welfare of his children.

### **A MAN WITH A MISSION.**

Head No. 5 stands clearly out from all the rest as the head of a man who has a mission. This man will not live for himself alone, or even confine his life and its

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works to wife and children. His mission is more extensive than anything connected with mere domestic and social life. This man has a tale to tell and he wants an audience to tell it to. He has great ideas in regard to the reformation of humanity, and his mind will be taken up with the ethics of life. While he is intensely religious, he would be a social as well as a moral reformer. In fact he represents the best type of the reformer's head. Now, if there is a woman, and surely there are many, who appreciates this type of mind, this is the man most suited for her. If she wants to marry such a man we would advise her to study matters of social and moral reform, and to give sympathetic heed to his ideas. Thus will she be able to compass her desire, and have a husband suited to her taste. If she is only able thus to work with him they will become an ideal pair. This man would in every sense make a good father; his well balanced mind would prevent him from going to any extreme of authority with his children, but he is capable of intense love for both wife and family of a very refined and ideal nature.

## CHAPTER XV

**Women Men ought not to Marry**

*A wife's influence is all important—Avoid the undomesticated woman, the conceited, the aggravating, the low-spirited—There are women of exceptional ability, talent, or genius who should be free to benefit humanity, and whom on these grounds men should not mar by marriage.*

**A SAD DISCOVERY.**

SEE head No. 1 on Plate XV. A man proposes to marry this woman. He may have many reasons for doing so, and among others we shall in all likelihood find that domestic life has a charm of much strength. He has his plans made out for home and all its helpful and refining influences. If he marries this woman, with her domestic organs so very small as we perceive here, he will be disappointed. Before the honeymoon is over he will make what will be to him the sad discovery that his wife has no domestic qualities. She may struggle for a while to put on an appearance of wisdom in this direction, but the eye of the husband sees the effort, first with pity, then with bitterness. For the merest trifle in household arrangement she has to seek her friends in order to obtain advice, while she is completely in the hands of her servants.

After suffering much on account of her domestic ignorance, she will finally ignore those matters altogether, assuming that they are beneath her dignity, and trying to get people to believe that she is moulded for purposes of a higher nature. Under these circumstances the husband looks out for other homes where he will meet with sweeter tempers and kindlier words. Thus very soon an antagonism is set up between husband and wife. Here indeed marriage is



PLATE XV.  
TYPICAL HEADS OF WOMEN UNSUITED FOR DOMESTIC LIFE.

## The Self opinionated Woman 83

a failure. This is the woman a man who has any ideals about domestic life ought not to marry.

But what can we say concerning this woman as mother, the most important of all domestic relationships? Philoprogenitiveness is so small, that if she has any children she will be either extremely indifferent to them or absolutely hate them. She will not permit them to interfere with any of her own pleasurable pursuits. A woman void of these faculties of the domestic group and the love element which is connected with them has indeed a mutilated mind.

### **A WEARISOME WOMAN.**

No. 2 represents a self-opinionated woman. One does not object to opinions being possessed by either men or women, but every opinion this woman would have would be to her a principle, to be announced upon all occasions, to be advanced with all sternness, to be advocated with all aggressiveness, and to be protected against all comers. All her opinions would be considered facts, to trespass upon which would be little short of profanity. If she had a set of opinions and stuck to them it would not matter so much, but her opinions will vary, and will be just those which will be most opposed to her husband's. Competition and opposition will be elements of her nature sufficiently strong, bitter, and continuous to wear out the life and patience of any man. This is the woman who will domineer over her husband, and on every occasion make him feel as small as possible.

### **PUNCH SAYS "DON'T"!**

Is there a young man, full of energy, full of hope, full of enthusiasm, full of aspirations for noble deeds and great successes who thinks of marrying this woman? To him I would briefly say, in letters of the largest capitals, DON'T. This woman, No. 3, may be very kind, very affectionate, and in many senses make a good wife, but she will be so deficient in the organs of Hope,

## 84 Women Men Ought Not to Marry

Firmness and Self-esteem, and so large in the organ of Cautiousness that her whole life will be spent in anticipating dangers, in looking out for troubles and in magnifying them all. If you are sick she may do all she can to help you, but it will be with a desponding mind and tearful eyes. If she is specially religious, which I have no doubt she would be, her mind would be saturated with those views wherein gloom is most impenetrably dark. As a mother, the owner of head No. 3 would, no doubt, make a great impression in the formation of her children's dispositions. First would be that of inheritance, and secondly that of education. Her very tone of voice as well as her language, from infancy up, would impress her children with the sadness, and spoil the gladness of life.

### **A WOMAN WHO NAGS.**

Just look at No. 5. This is what we call the aggravating woman. She is not aggravating in the same sense as No. 2. This is the quiet, self-contained, aggravating woman—that kind of woman, you know, whose very gentleness carries patronage with it. This is the exceedingly peaceable woman who is so as a matter of kindness, because she knows so much, and does not wish to crush you. This woman, through her very excess of gentleness, will be one of the most aggravating obstacles to happiness and success that you can conceive.

### **IN MAIDEN MEDITATION, FANCY FREE.**

It is a very pleasant change to see one head in this group that does not represent bad qualities, such as we have been compelled to illustrate. Head No. 4 has a great nobility about it; we are fully impressed with the loftiness of this character. We like to imagine the high ideals of duty that occupy this brain. The head is larger than is usual, and this size dominates in the mental, moral, and refining regions. It is the head of a philosophical woman, for whom there may be a place

amidst the higher thinkers of the age. She is a woman who will write a book in order to draw attention to the unphilosophical ways of life, and will point out wise methods for the improvement of injurious conditions ; or she might better refine and educate humanity in the direction of a higher life, with the ability and the enthusiasm of an Eliza Cook, Mrs. Hemans, or Elizabeth Barrett Browning. Why do we put her here amongst the women a man ought not to marry ? Because we do not want her to be spoilt. Because, my friend, unless indeed you are the one man out of many millions of Britishers who is so suited to her as to be able to add in some measure to the nobility of her mind, you will mar a life that should not belong to you but to humanity.

## CHAPTER XVI

**Women Men should Marry**

*An ideal wife—refined—energetic—saving—The wife for a business man—for a parson—for a doctor—Beauty is but skin deep—a good heart is golden.*

**A THING OF BEAUTY.**

No. 1 head on Plate XVI. is beautifully proportioned. While the domestic faculties are so well developed as to give conjugal love, parental love, love of home and friends, yet, as in some, they are not such as to monopolise the whole mind. See how the perceptive and intellectual regions come out clearly and almost classically cut, showing such a harmony of development as must give a harmonious mind, beautiful in its proportion. The organ of Self-esteem is sufficiently developed to give self-respect, but not sufficiently so for egotism. The organ of Veneration will act very much in conjunction with the intellectual region and Conjuality, and will cause her to respect her husband. Happy are the children who call this woman "mother." What an inheritance is such a beautiful and equitable mind. She should be married, both for her own sake and for that of posterity. The man who calls her "wife" will be fortunate indeed.

**WHAT YOU CAN EXPECT.**

No. 2 portrays for us a woman of the most exquisite refinement, but it does not at all mean an absence of those organs that are requisite for the carrying out of all the physical purposes of life with comprehension and capability. This woman will want a refined home as well as a refined husband. She will do all she can to work upward, and to help him to work upward in this direction.

**WIFE FOR A BUSINESS MAN.**

Some men are so organised and so circumstanced that they really require an energetic wife, not one who will be too anxious about domestic life, nor yet one who



PLATE XVI.

TYPICAL HEADS OF WOMEN SUITED FOR DOMESTIC LIFE.

## 88 Women Men Should Marry

will be ambitious to be a shining light in any special direction, or one whose mind will be particularly sensitive; but an all-round, thorough-going, energetic woman who will not alone help in household affairs, but carry them on herself all through from first to last, from cellar to attic, and will be able to do all this in a happy, hearty, joyful manner, and at the same time be a kind, sympathetic, and loving wife. Such an one is represented in No. 3. Here we have a wide base to the brain, Combativeness, Destructiveness, Alimentiveness being prominently developed, while the domestic faculties are a little larger, therefore her energies will go in the direction of home, household, and children. If necessary she will fight to the very last for her husband's welfare. If the husband is in business, requiring a woman's help in any department, this is just the wife for him. He may go away for a month's holiday with an easy mind; she will conduct things well and keep them straight during his absence. He may also let her have her month away; she will protect herself, even though it be at Margate. No one will take her photo without her knowledge, yet she will not be either disagreeable or aggressive, but protective. All this she can do in a very kindly manner, though when absolutely requisite she can manifest a grand temper, such as will make people fly from her indignation.

### **TAKE CARE OF THE PENCE.**

No. 4 is what we may call a saving woman. This does not at all mean that she is a miserly one. Some men cannot save because their organ of Acquisitiveness is so small. This is just the woman such a man ought to marry, so far as this purpose of saving is concerned. Do not think for a moment that I am suggesting that he should marry for this purpose alone, or that this should be his grand reason, for you know the grand reason that we have set down all through is love. From the saving point of view, this woman would make a magnificent wife for a poor man, or a man who might not be altogether poor, but who has a small income.

## The Wife for a Parson or Doctor 89

There will be no waste, no extravagance here; there will be no competing with the neighbours in the production of social extravagance and display. No long dressmaker's bills or unnecessary claims upon the husband's time or purse.

### **WOMEN FOR A DOCTOR OR PARSON.**

No. 5 is a very ordinary woman indeed. I do not mean by the word ordinary, ugly. Probably it would be better if we said that she is a homely woman, and what can be more beautiful than a homely woman. At least such a woman has a certain beauty of her own. This is no exotic plant, but one born in the open that can bear the chilly winds without shrinking. She never goes to any extreme, she will probably be the same in years to come as she is to-day except for additional development and a little more experience. This woman will not be left single for long, as she does not possess these extra developments of character which oftentimes deter men from proposing. Men will talk to her without the slightest fear, that is, they will not be afraid of their friends thinking that they are courting her. This often keeps young men in the background, and prevents them from addressing women who are supposed to be of superior beauty.

No. 5 may not be very good-looking, but many of these women whom we set down as plain in features are, in many other respects, quite beautiful. Here we perceive large Benevolence with sufficient reason to direct it. But her principal charm will be in her capability to convey to the listener what is passing in her mind, more especially if that listener is one whom she will have an interest in. Her language being large, by the aid of talk, conducted with great ability of a natural kind, she can weave her meshes around hearts that may not be very susceptible to others. This organisation denotes the making of a most excellent wife, and she would be an invaluable help-meet for a doctor or parson. She will be a good wife and a good mother, while her children will talk even before they can walk.

## CHAPTER XVII

**How to choose Partners or Assistants**

*Business habits essential—Five portraits—The stuff of which millionaires are made—Travellers—Salesmen—In the commercial room—An up-to-date business woman.*

**SOME ARE AS GOOD AS GOLD.**

IN the five portraits before us on Plate XVII. the most prominent characteristic that we would wish to impress is trustworthiness combined with loyalty, and the next is capability. Even inferior capability with much loyalty is better than superior capability and but little loyalty. Men conducting large business undertakings should remember this when choosing either partners or assistants. Men and women possessing large business capacities with but little loyalty in their dispositions will work all through for themselves, and where they find it to their advantage, will undermine the employer or the partner, so as to build their own edifice upon the ruins they have made, and we believe that the conformation of the head indicates this bent of character. In such heads the ruling organs will be Self-esteem, Acquisitiveness, Secretiveness, Firmness, Approbativeness and Combaticiveness, while the principal deficiencies will be in Conscientiousness, Benevolence, Agreeableness, Spirituality, and Veneration. The possessor of such a conformation of head may get on well, from a business point of view, by himself and on his own responsibility, and, no doubt, he will prosper either as employee or a partner, but it will not be to the advantage of either his employer or his partner.

**A GENIUS FOR BUSINESS.**

Heads Nos. 1 and 2 are two first-class business men who could work either independently or together in partner-

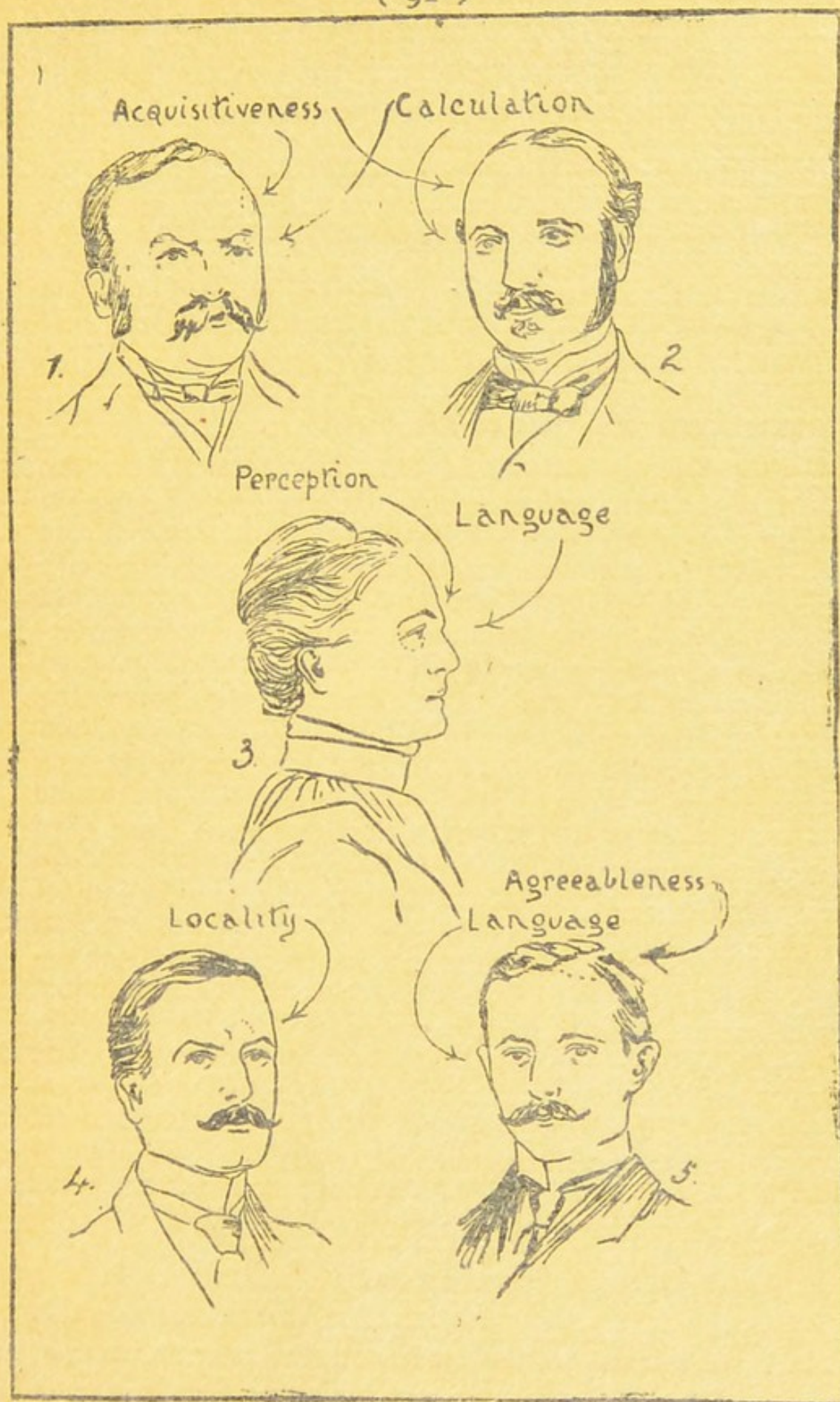


PLATE XVII.  
TYPICAL BUSINESS HEADS.

ship. Both of them possess in a large degree those abilities that are requisite for the planning, organising, and execution of such business as may come in their way, on a small or large scale. If they commence on a small scale, and circumstances are any way favourable, they will steadily improve their opportunities. Business, to them, will be a continuous extension. Why do we come to this conclusion? In the first place, strength of an all round common-sense kind is clearly depicted in the size and conformation of the heads. Look at the size of the perceptive faculties. These are men of the world, who are in touch with all its materials, who will take an absolute delight in their knowledge of values and qualities. In the constructive and imaginative regions we perceive abilities for planning, designing, constructing and combining, and for adapting ways to ends. All these abilities denote the genuine business genius. The organ of Self-esteem is a prominent factor. Nothing short of an earthquake would cause these two men to tumble. Their feet will be firmly set, with reliance and confidence in their own abilities to stand, and in their power to go ahead.

#### **THE STUFF OF WHICH MILLIONAIRES ARE MADE.**

Acquisitiveness is well developed. These men are sure to acquire; they will not be satisfied except they are accumulating. Some men when they get to a hundred thousand or so will say "enough," not so with our portraits. They represent the stuff of which millionaires are made. These two men are capable of organising in order to supply every want that a community may have, and which can be supplied by business abilities. As partners they would be strong, they would be thoroughly loyal to each other, for they both possess an intelligently regulated conscientiousness, and whatever temptation there may be in the direction of business foibles, they will be thoroughly honourable, trusting each other. Nine-tenths of the business of the country is a

matter of trust; take away this trust and a nation's business will collapse. It is just the same in regard to the smallest as well as largest business concerns. Trust in ourselves and trust in those whom we may gather round us; trust in their honour and trust in their capabilities; trust in their genuine loyalty. This is the very sunshine that gives life, health, and happiness to all business undertakings.

#### **SOME RELIABLE MEN.**

In heads Nos. 4 and 5 on Plate XVII. we discover many characteristics that are in heads Nos. 1 and 2. They present to us reliable men, but men who are more willing to serve than to lead; though they might serve in a superior position, they are scarcely qualified to take upon themselves independent responsibilities. This is principally owing to a deficiency in Firmness, Concentration and Self-esteem, and to an excess of Cautiousness. It would not be wise to place them in a position where their minds would become automatic mechanisms, but they would make good salesmen.

#### **AT HOME IN THE COMMERCIAL ROOM.**

No. 4 will be best as a traveller because his temperament will cause him not to care much for indoor life, and his organisation does not point to domestic inclinations. He prefers the society of men to that of women. He has a great knowledge of character and a large amount of humour, all of which he will be capable of utilising for business purposes. This is the man who is at home in the commercial room. While he will be recognised as an agreeable, kindly, and happy-minded man, he will also be recognised as a man of penetration, of principle, and of more than ordinary business capacity. This is the man who will stay up all night, if necessary, to fill up his orders and have them punctually dispatched. He has a great respect for his word, and what he says he will do, in small as well as in important matters. He will be known all along the line as a man of practical

common sense, sound judgment, and kindly disposition, and as thoroughly reliable.

### **AN ACQUISITION IN A SHOP.**

No. 5 would probably do best as a salesman. He has good business habits and powers as far as they go, but they are of a limited nature. He will not do so well for the wholesale as the retail department, for he will prefer to be engaged in the smaller items, while it will be his delight to be brought into contact with others. His large social faculties will give him a decided inclination towards settling down in life. If circumstances do not permit him to marry he will look upon the business premises, in which he is located, as his home, or perhaps take a room in the immediate neighbourhood. He will be willing to remain behind the counter all his life, for the organ of Approbativeness being small, he has but little ambition. As his organ of Self-esteem is but slightly developed, he can serve others and feel a pleasure in doing so. This is, in fact, the kind of man of whom people will say:—"How nice, how agreeable, how affable, whether you buy from him or not he is never put out." Certainly, this man would be an acquisition in a shop, and would give you very kindly aid in the spending of your money.

### **IN THE PLACE OF HONOUR.**

We now come to the last head on the Plate, No. 3. We have given it the place of honour in the centre. We leave our explanation for the last to make it more impressive. The latter end of the nineteenth century will be best known for the prominent part that women are taking as factors in our great national, social, and economic schemes. Their capabilities in every direction are now both recognised and utilised for the benefit of the State. In the Civil Service woman is a power, and a power for the highest good. Let parents not forget the various departments of the Civil Service in the education of their girls. At the same time, outside

## An Up-to-date Business Woman 95

that department, there are now openings for women in all directions. Their business capabilities are an acknowledged fact. What would our various business departments do without women?

Head No. 3 presents to us a woman who, in the truest and best sense, is up to date. The limits of her abilities are not by any means narrow. She is a woman of taste, who can give very useful suggestions to others who may not have had either the requisite organisation or time to cultivate this quality themselves. Here we see an artistic mind, not necessarily for painting pictures, but one who is capable of recognising the effect of colour and form in many directions, and from a business point of view in that of dress. This woman would be a power in any business department where the knowledge of dress, its colour, material, and style was requisite. She has in addition the powers necessary for command and organisation. She is one of those who is sure to rise in whatever position she is placed, one of those who will be recognised and valued by men who are ever on the look out for superior aid in their business concerns. As a combined matrimonial and business partner she would ensure the success of any house.

## CHAPTER XVIII

## How to choose Servants

*Service is altogether honourable if rightly understood—The General Servant—Cook—Housekeeper—Butler—Coachman—Labourer—each and all good if his or her qualities and powers are of a suitable sort.*

PLATE XVIII. shows to us five heads, each denoting some special department for which its possessor would be suited, in connection with domestic work.

**SHE WILL DO HER BEST.**

No. 1 presents to us a good specimen of a general servant, one who will do anything within the compass of her capacities. Though she does not possess that formation of head which would denote any special department beyond that of a general worker or household help, great confidence may be placed in her to do her best with much readiness under a variety of circumstances. This head denotes a domesticated mind, therefore she will be inclined to remain in a family for a lengthened period. As her Philoprogenitiveness is prominent she will manifest strong affection for the children and younger members of the family. As her Veneration is large she will have great respect for those in authority over her, while her Conscientiousness will make her most trustworthy. Her organ of Secretiveness is prominent; this will cause her to be very reserved at first, but with time she will acquire much confidence, and be thoroughly at her ease with those she may consider her superiors. From a family point of view, this Secretiveness combined with small language, will be of advantage. She is not one of these gossiping women who will retail every word and sentence heard, and that generally to the disadvantage of the speakers. Her organ of Self-esteem

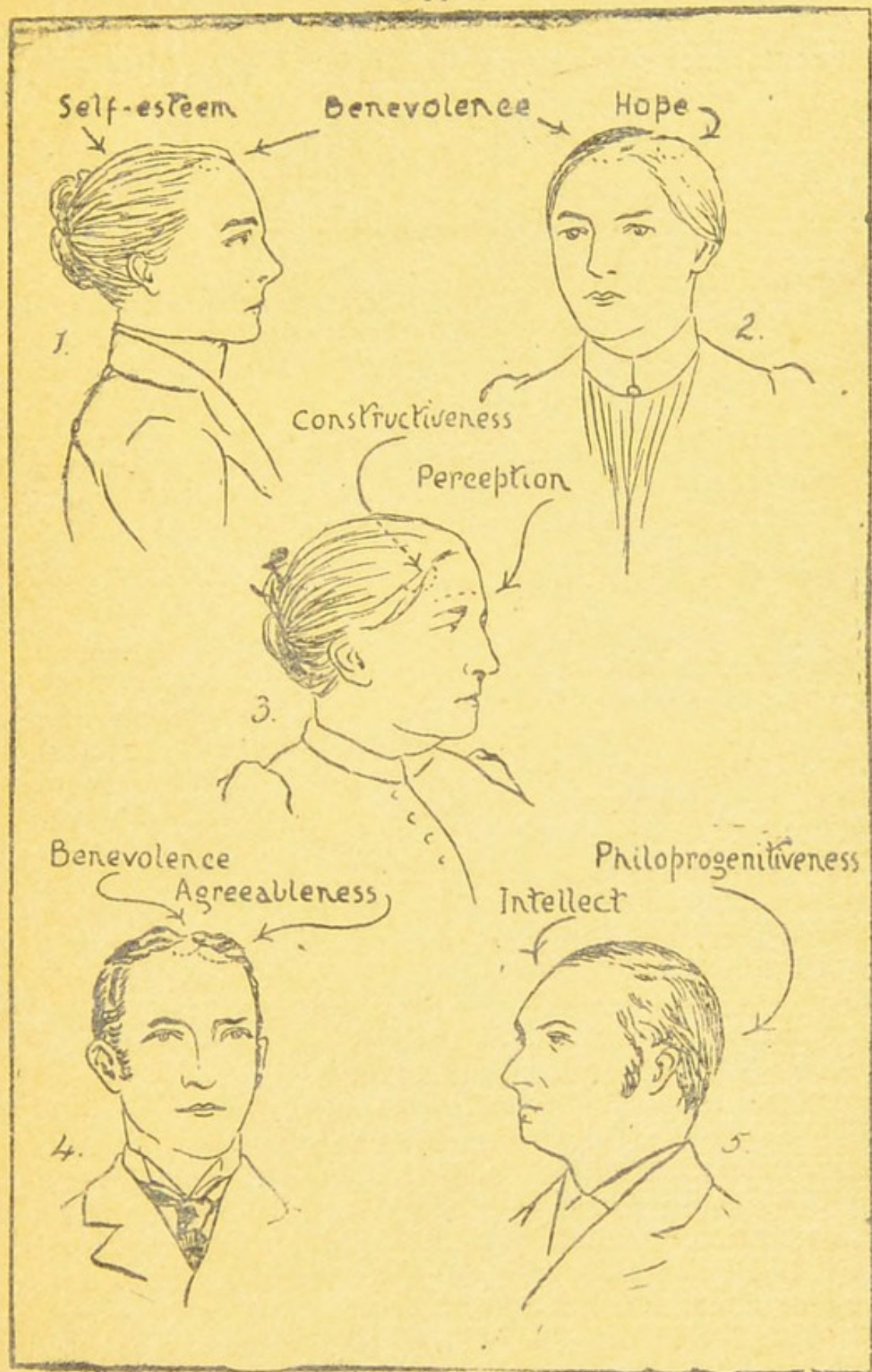


PLATE XVIII.  
TYPICAL HEADS OF SERVANTS.

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being rather small she will not be constantly thinking of her own importance and, as is frequently the case with others, place herself above authority.

### **TO THE CREDIT OF THE FAMILY.**

Head No. 2 on Plate XVIII. is a different kind of person altogether, and if ever she finds herself in the position of No. 1 as a matter of necessity, she will very soon be on the look-out for another place more suited to her, and if she fails in this, she will strive to her very utmost to get married, and that will, in all likelihood, be the end of her so far as domestic service goes, for either in her own home or any other she will not care for it, not at least in the same sense as No. 1. If you want a real, good, lively, hopeful, cheerful and even, to some extent, companionable soul in your house, for light duties where there will be a little outing and harmless gadding about, this is the maid for you. A romp with the children will be one of her chief delights; and she would be a bright and capable sick-nurse.

### **COOKING FOR COOKING'S SAKE.**

There are two positions in particular that we recognise as suitable for the formation of head No. 3; one is that of cook, the other of housekeeper. She should take her place among cooks who love their art, and love it with much intensity, and are as unwilling to be interfered with as an artist might be, while they are extremely sensitive to either censure or praise.

### **THE AFFECTIONATE NATURE OF THE COOK.**

There is much width of head in No. 3 over the eyes. This denotes artistic ability. A little higher up from the outer angle of both eyes, where Constructiveness is placed, you will also notice width. A good cook cannot do without constructive ingenuity. You will also find width between the two ears. This denotes energy. You never came across a really good cook yet that was not energetic. If between the fire outside and the fire inside

she is a little warm tempered it is surely allowable. But if she is not thwarted, if she only receives gentle recognition and kindly words, she will turn out to be one of the kindest and most affectionate souls in all your domestic establishment.

#### **AS STEADY AS OLD TIME.**

Another position for head No. 3 would be that of housekeeper, though we should not look upon this as a preferment, that is, it would not in our estimation be of a higher grade, though we have great respect for the housekeeper on account of her responsibilities. Here we perceive the ability requisite to organise, command, win obedience and respect. In this, again, the artistic and constructive ability would come in, for in the arrangement and management of a domestic establishment, an artistic eye for decorative taste is necessary. As in the other two we find in No. 3 that amount of Conscientiousness which will give a desire to fulfil the duties devolving upon her in a trustworthy manner.

#### **WILL VALUE A GOOD POSITION.**

In heads No. 4 and No. 5 we have represented two men whose qualities suit them for two different positions in a household. The head of No. 4 denotes a fair all round intelligence of a quiet nature. He possesses an amount of Veneration that will make him respectful to those he considers his superiors. While he has sufficient language to enable him to give expression to his ideas, it will be in a limited manner. He will not be very talkative, as Secretiveness is prominent, but he can quietly and respectfully listen to the commands of those who are over him. When he is away from recognised authority he has sufficient Self-esteem to assume authority himself. He will be hopeful, conscientious, and domesticated. His all round good sense will cause him to make the most of, and to value, a good position. He may do for many places, but would be best suited for a butler or major-domo, or some position where a more

## 100      How to Choose Servants

than ordinarily trustworthy body or domestic servant would be required. This man would not do for the work suited to No. 5, and it would be foolish to place No. 5 in the position suited to No. 4.

### **A LOVER OF HORSES.**

No. 5 has a smaller head than usual. He cannot exercise authority over his fellow men in any position, but he could take a place of command over horses or other animals, and would make an excellent cow-man, ostler, stable-man, or coachman, positions which are all fully within the range of respectability and which in their exercise demand decided abilities. This man will know the nature of horses, and he will have an affection for them. He would no more think of badly using them than of ill-treating one of his own children; his organ of Benevolence is too large for that. This man has a knowledge of horses and their treatment which has been developed through his love of the animal more possibly than from reasoning or instruction. If those who are about to engage him, or any such servant, will only talk to him with a little tact, and such an amount of Agreeableness as will place him at his ease, it will be easy to discern to what extent he possesses the various characteristics noted here, and so to decide upon his worth.

## CHAPTER XIX

**How to Discern Temperaments**

*How temperament acts upon character—Temperaments mental, motive, and vital—Temperaments lymphatic and bilious—How to distinguish them—Their importance in children, in marriage, in business.*

ON Plate XIX. we find the mental and nervous temperament well pronounced in head No. 1. There is no indication here of excessive brain activity, yet it is this which has most to be guarded against where this temperament is in the ascendancy. We can easily recognise here a type of the brain worker, the poet, the philosopher, the literary man, the artist, the scientist, in fact the man of studious habits.

**THE CHARM OF ELOQUENCE.**

Head No. 2 indicates the vital temperament, in which all the vital powers are fully developed and in a state of healthy activity. We perceive this in excess of the mental temperament, and it is here represented as predominating. The state of heart and lungs is one of the principal considerations of this temperament. The indications of the temperament are;—florid complexion, owing to the healthy activity of the circulatory powers; light blue eyes; hair light or red; lips red and full; countenance animated; muscular fibre firm but elastic. From a physical point of view this is the most enjoyable temperament. We expect to find such a man or woman free from worry and anxiety, cheerful and happy-minded. The faculty of Hope and all the social faculties are generally large, indicating friendship and hospitality, while the love element is intensely strong and active, though probably not concentrated.

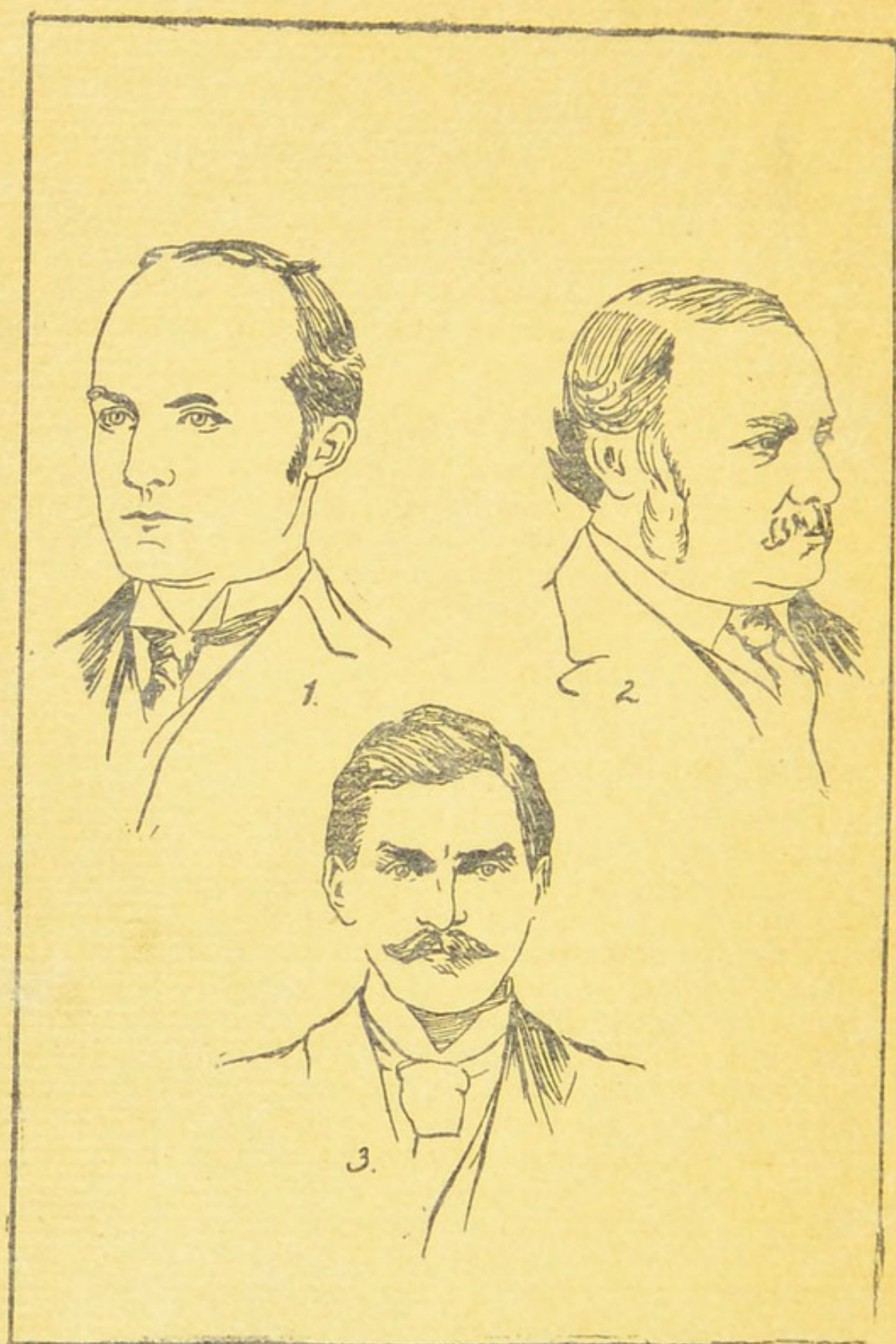


PLATE XIX.

## AND OF ACTIVITY.

Such persons are usually fond of out-door exercise. An occupation with confinement as the rule would never suit them. Where this temperament is found, in conjunction with the mental temperament, and Language is large, you have the eloquent man, the great orator, barrister, or preacher. Even in conversation such are very eloquent and animated. In literary men, where there is a good balance between the vital and mental, the result will be better work.

## WHAT WILL PEOPLE SAY.

While the purely mental temperament is the one that is most liable to irritability, the chief tendency of the vital temperament is to be hasty, easily offended, but is both forgetful and forgiving in regard to all things of an unpleasant nature; while there will be an absence of all malice, envy, and hatred. People will say—"He is only hasty, he does not mean it; he will be all right by and by."

## SLOW BUT SURE.

Head No. 3 will give us some idea of the motive temperament. This temperament is indicated by a prevailing appearance of sinew, muscle and bone over the fleshy parts, and over all indications of nerve activity, at least that nerve activity through which mind is manifested. Other indications of this temperament are;—hair dark and curly; complexion dark; eyes dark; look penetrating; skin rather dry; muscles and fibres strong, mobile and well set. This temperament indicates much power of endurance, rather slow but very sure. There will be no spasmodic feelings, and no spasmodic work done by a man of this sort. He will be inclined to finish whatever he begins. He will go in for details, and will be very observant though he may take some time for consideration, and will be in no hurry to make up his mind. This temperament is well suited for mechanical and business purposes, still, when

## 104 How to Discern Temperaments

with it there is a first-class brain, we have possibilities of literary and professional success. It certainly denotes constancy and perseverance, with a greater love for books than persons, a preference for the library to the drawing-room, while the vital temperament is happiest in the dining-room, and the mental in the lecture-room or the academy.

### **A MATTER OF MUCH MOMENT.**

The motive temperament includes the bilious, while the vital includes the lymphatic, and the mental, as we have already said, includes the nervous. The bilious is no true temperament, but a condition of the blood which is not of a healthy nature, and a liability to excessive bile is the cause of it. The lymphatic, too, is a condition due to the watery state of the blood.

### **HOW TO DEAL WITH CHILDREN.**

Parents should be acquainted with the prevailing temperament of their children. Does the mental temperament predominate in the child? Then do not send it to school too early, but beware of pressing learning over much upon an excitable condition of brain. By a judicious system of diet, out-door exercise, and physical training, the vital and motive temperaments can be so developed as to prevent the excess of mental temperament from being injurious. Does the vital temperament predominate? Then do not press food upon the child, it would be as unwise as to press education upon the other. Sweets, and many other things, must be avoided, or else the vital will become lymphatic, through over-feeding the brain will become clotted and congested, and unfitted for mental effort. Does the motive temperament predominate in the child? There will be a strong desire for all kinds of physical employment, running, football, cricket and the like. Now the parent will do well to remember that the brain has two purposes to perform, one is the development of the mind, the other is the development of muscle. If too much muscle is developed

the mind will suffer for it, so the muscular activities must be curtailed while inducements are held out for mental activity.

## **MATRIMONIAL TEMPERAMENTS.**

In choosing a husband or a wife let the temperaments, as well as the head conformation be a consideration. With a little observation, in connection with the knowledge obtained in this book, you will know the special characteristics attached to each temperament, and thereby have a guide that will be, to say the least, of a helpful nature.

## **CHOOSE WISELY AND WELL.**

The employer, too, should always try to recognise the prevailing temperament in those whom he is about to engage, and so should those who are choosing domestic servants. Thus will you be able to select the one whom you require to do mental work as a speciality, and the one whom you may require for work where the characteristics attached to the vital temperament or the motive temperament are requisite. So will you be able to discover the one who will enjoy the sedentary position, or the bustling, active occupation, or the employment where endurance and muscular power is needed. The lymphatic and the bilious condition too, will be discerned, and their possessors will not be chosen for positions for which they are not suited.

## CHAPTER XX

### How the Mind Acts upon Health

*Brain-wear and worry the disease of the twentieth century—Personal hypnotism may remedy sleeplessness—Mental gymnastics promote mental strength and activity—Hope is a great healer.*

#### THE DISEASE OF THE TWENTIETH CENTURY.

HEAD No. 1 on Plate XX. has all the appearance of excessive brain wear, and of general weakness, from the abnormal activity of the brain, which has caused undue friction of a very wearing nature. If this be so, life will be indeed brief, as the physical organs are only capable of a certain amount of work, and if the work of a year is put into a month, that month to the individual will count for a year.

If any of the mental functions are brought into and kept in excessive activity, the result is unhealthy excitement, restlessness in the day, and sleeplessness at night. Need we here point out the injurious effect of this state of mind upon the constitution?

#### "SLEEP—SLEEP—SLEEP."

Let me here propose a very simple, expeditious, and effective remedy for the misery of sleepless nights. If a person, suffering thus from brain friction were to go to a hypnotic doctor I will tell you what the doctor would do; he would place him upon a couch, putting two of his fingers a few inches above his eyes and tell his patient to look at these two fingers. While the patient would be looking the doctor would repeat the words slowly, "Sleep—sleep—sleep."

Let me here suggest a substitute for this, as it is a dangerous thing for any man to place his mind under the control of another, no matter who he may be. Take a

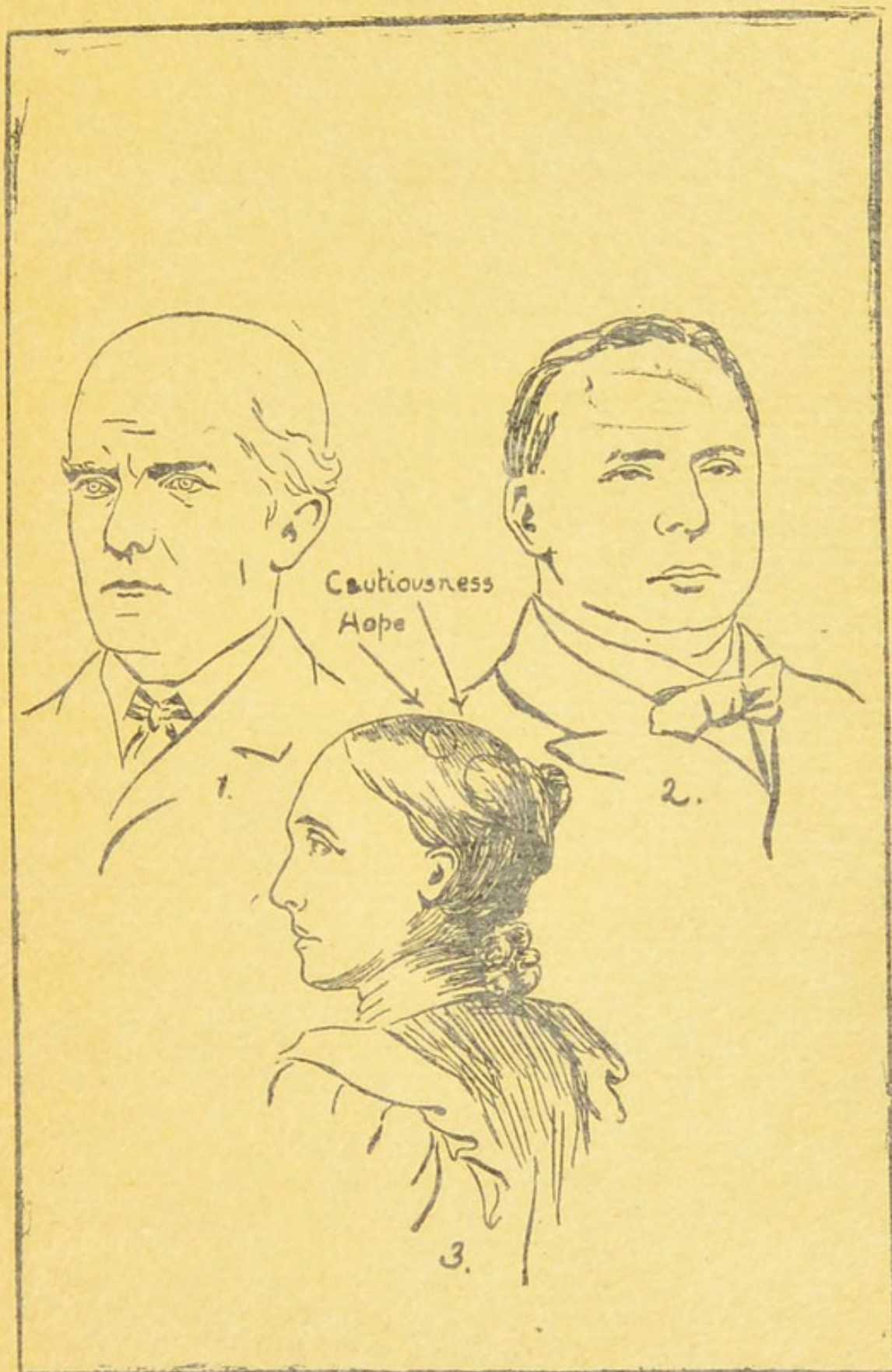


PLATE XX.

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card, about the size of a sheet of foolscap, and obtain a bottle of luminous paint. Write with the paint upon the card the words that the hypnotic doctor uses ; write them large and clear. "SLEEP—SLEEP—SLEEP." Place this card in the daytime where the light will get at it, and at night time in such a position on the wall or on a screen that you will have to lift up your eyes in order to look at it while you are lying in your easiest position on the bed, that is to say the position in which you generally go to sleep. While looking at the card you will see the illuminated words. As you see them repeat them to yourself in the same monotonous manner the hypnotic doctor would. As the eyelids become tired let them close. You will not, in most cases, repeat the words very often before sleep brings on forgetfulness.

An intelligent mind will be able to perceive how this can be extended to other matters, by making impressions upon the brain in a similar manner. For instance, a hysterical mind, or any suffering from nerve disorders, may derive just as much advantage in thus suggesting their own cure by writing it down and repeating it, either by day or by night. At the same time, the best of all curatives is to cultivate the will power so that it will have an ascendancy and full control over all the emotions, sentiments, and instincts.

### **KEEP YOUR WITS ABOUT YOU.**

Firmness is the faculty most requisite for the controlling of mental activities. This faculty, from youth up, should be understood and developed, and there will then be but little weakness in regard to the will. First commence by being firm in carrying out the smaller functions of life. Many men have lost their firmness and become weak-minded by not getting up in the morning at the hour upon which they had decided the previous night. This may appear very trivial, but those who know the psychology of the mind will understand the importance of even one small screw being loose.

**THE LOOK OF ECCENTRICITY.**

Head No. 2 shows us the formation of head, combined with temperament, that indicates a tendency to the diseased condition which we call brain rust. This we can perceive is just the opposite to head 1. It indicates a constitution that will not utilise one half of the faculties, and which, under unfavourable circumstances, may lead to such supineness, general apathy, and indifference to the ordinary conditions and requirements of life, as to result in partial or complete imbecility. Many such cover up their weakness with the cloak of eccentricity.

The health of the brain is dependent upon its legitimate exercise. So it is indeed with each portion of the body; if it has not this exercise, through disuse the organs die out to such an extent that, when it goes to an extreme, they cannot be brought into activity again. Let an ordinary musical performer stop playing for a few years and he will find it hard to recommence, and if for a few years longer, probably he will become incapable. So with all the organs. Brain rust, in the case of head No. 2 would be likely to induce a diseased condition of the body through the inactivity of its various functions. What this man should do is obvious, he should make a decided effort to avoid all things that may be of a deadening nature, and to encourage all things that may increase activity of the functions.

**DOWN IN THE DEPTHS.**

Head No. 3 represents one who would suffer from extreme despondency. This is because the organ of Hope is small and that of Cautiousness large. Nearly every disease that the human body is subject to is intensified, increased, and prolonged by despondency. The faculty of Hope is a great factor in emotional pleasure or pain. This woman's mind will be subject to all kinds of ups and downs, though far oftener the downs than the ups, and this will have a very wearing effect upon the constitution. Sudden change of mind,

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from Hope to despondency, is worse than sudden change of climate. One time on the top of the hill, and then deep down in the valley, would retard the action of the strongest heart, and break down the most robust constitution. Thus again do we perceive the effect of mind upon body. All these unhealthy phases can be guarded against and, by degrees, they can be changed for phases of a beneficial nature, and this can be done by methods of the simplest nature, as phrenology clearly shows.

### THE ANGEL OF HOPE.

In conclusion, I should like to impress one thing upon my readers, and that is to be above all things hopeful. It is in our power to cultivate this faculty to such an extent as to make our life a continuous melody. The angel of Hope will ward off many a sickness, will prevent many a disease, will not alone prolong life but make it happy all the time.

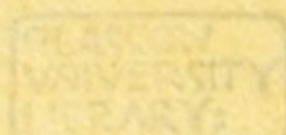
We have now travelled in thought and word over the whole phrenological map of the human head, not in idle curiosity, but in an honest endeavour to induce all who may read these pages to take the subject seriously to heart, and to persuade others, to whom it is yet a sealed book, that phrenology is a science that is practical and should be popular, and that it is a real help to that self-knowledge of which the poet says :—

“Know then thyself, presume not God to scan ;  
The proper study of mankind is man.”

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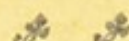
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