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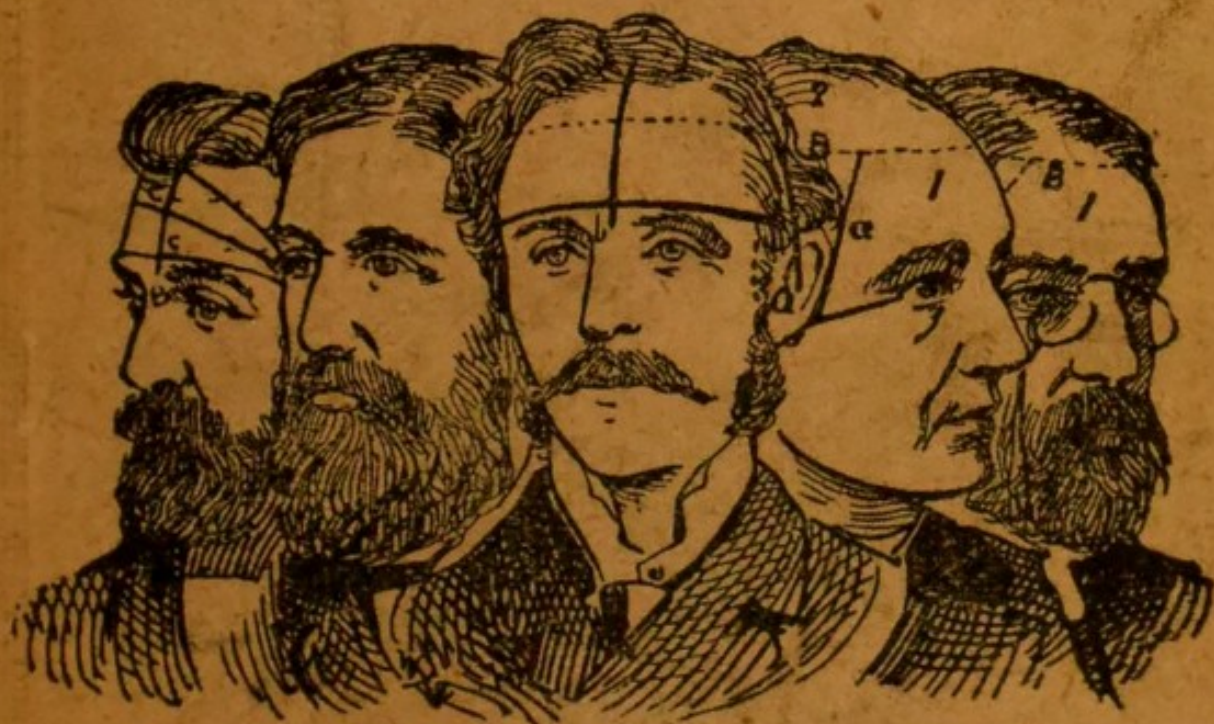
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How to

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Read Heads.

By JAMES COATES, Ph.D., F.A.S.



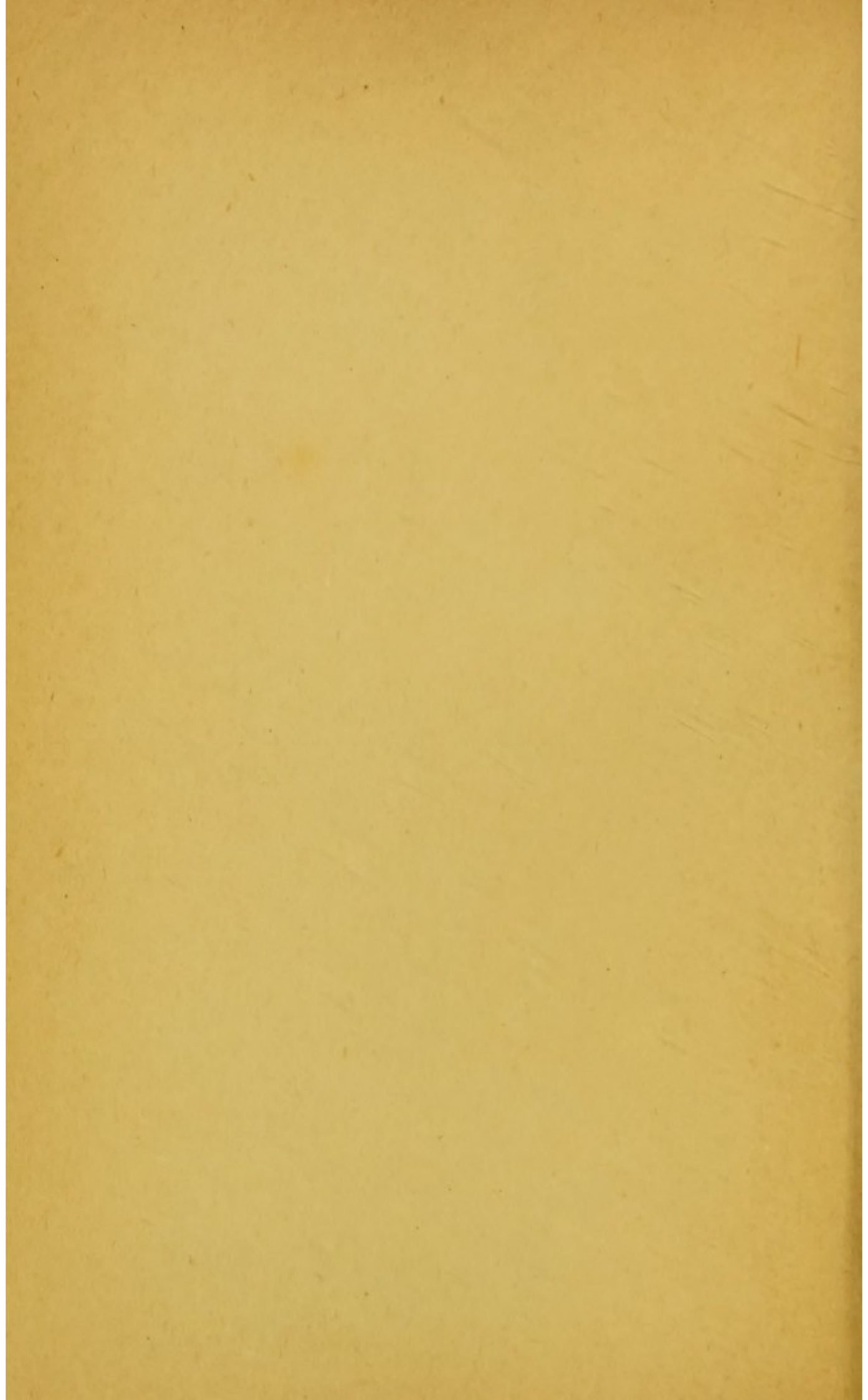
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HOW TO READ HEADS;

OR,

PRACTICAL PHYSIOGNOMY MADE EASY.

THE SCIENCE AND ART OF
READING CHARACTER

Briefly Outlined, Illustrated, and Explained.

BY

JAMES COATES, Ph.D., F.A.S.

*Lecturer on Mental Science and Hygiene;
Author of "How to Mesmerise," "How to Read Faces,"
"How to Thought-Read," etc.*

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P R E F A C E.

HOWEVER well-started in life a man may be, he must to a certain extent be self-made. He must feel the innate aspiration of using the talents bestowed upon him.

Original capabilities are certainly bestowed by nature, yet, however great, they produce very little unless carefully cultivated. Nature bestows on all of us four-fold more talent than we develop by culture; bestows a vast amount of mentality which lies dormant for want of a true system of self-education; one founded on the science of mind. Phrenology brings us to understand the individual function of all the faculties, and by it to put them into appropriate language and action. It shows to each who would know how to strengthen his talents, how to proceed; and to those with poor opportunities how to outstrip the wealthy educated classes, who have had every advantage. It also tells those who have already acquired a profession, how to sharpen their attainments and perfect their intellectual possibilities.

The interesting volume before us embraces a series of lectures on the practical side of phrenology. Hints to the student of mental science, which are included in "Applied Phrenology," regarding various classes of heads. The Second Lecture deals with the important subject of "Measurements."

From the "Size" of heads the writer very suitably passes to the "Form" of heads, and what the student is to learn therefrom. "Health" forms also a valuable chapter to the book, as also pathological researches. As we come to the Fourth Lecture we are drawn into the "Consultation Room," and are given a digest of what the latter should be; and, lastly, the writer has explained many of the queries which have come before his notice as a practical phrenologist.

We predict for the book a wide sale and no small amount of benefit to the searcher of practical science.

L. N. FOWLER

Preface to the Second Edition

IN the preface to the first edition, Prof. L. N. Fowler was good enough to predict for this book a wide sale, and no small amount of benefit to the searcher of practical science. The first part of the prediction has been fully verified, for within a fortnight of leaving the printer's hands the whole of the edition was practically sold. In a short space of time a second edition was demanded. In view of this demand, I thought it would be wise to bring the second edition of "How to Read Heads" out uniform in style, printing, and binding to "How to Mesmerise," and give it thereby a more permanent form, than in its first shape as a pamphlet. There were some errors which crept into the first edition. These I have endeavoured to rectify. Also I have added some items of interest to the present edition which will render it still more helpful to "the searcher of practical science." My object is not to teach phrenology so much as to teach its practical application. I take for granted that those who read this manual have either read or will "read up" phrenology, and then by the aid of these lectures, learn to practically apply it to the art of reading character.

Phrenology is not only a necessary but it is a delightful study. Successful business men, merchants, bankers, contractors and others, whom I know professionally have confessed to its usefulness in selecting assistants, or "hands," most likely to be faithful to them, and who would be most

useful to them in promoting the special ends for which they were engaged. Medical men will find it useful in studying the character of their patients as well as in diagnosing the peculiar mental ailments from which they, the patients, suffer, and from which they seek relief.

Some of Her Majesty's school inspectors and teachers of the young have found it most beneficial, and an important aid to enable them to discharge their various duties, and at the same time to do justice to those under their charge. There is scarcely any position or rank in life phrenology may not be found useful and helpful. To the busy, so that they may utilise their time to advantage; to the idle, that they may know themselves, analyse the "whys" and "wherefores" of their indifference, and learn to save the time which is left to advantage. To the good, that they may help others; to the vicious, that "the mirror held up to nature" may be so true and faithful that alarmed they may seek the better way to life, and mark their characters more noble on the head and front of their being. As a profession phrenology opens up an honourable career to educated men and women endowed with special fitness, who now scarcely know which way to turn, there being so much competition in other professions.

To all phrenology commends itself, and has its message; and for all, then, is "How to Read Heads" written.

JAMES COATES.

GRETA BANK,
CROSSHILL, GLASGOW, N.B.

HOW TO READ HEADS;

OR,

Practical Phrenology made Easy.

INTRODUCTION.

IT has been recognised that one of the most serious difficulties the student of phrenology meets in the course of his reading and investigation is the lack of information afforded by his text books or by his favourite authors on "Applied Phrenology." He is "well up" in the theory and principles of mental science. He can see and feel that phrenology has an undoubted basis in facts, and he is more than interested—he is fascinated by the study. It broadens out his views of mankind, if not of the laws of life and being, associations and environment to which he himself is related. All this and more. Yet he is not satisfied, and why? The cause or causes of his dissatisfaction lie in this—he is not able to reduce his principles, phrenological principles, to practice. He would like to be able to apply what he knows to some good purpose. In a word or two, he would like to be able to read character. His books afford him very little help, and reliable teachers are not always to be found. Possibly he cannot conveniently visit those centres where he may obtain the information he most desires. There is no phrenological clinic—mental phrenological demonstrations in hospitals, infirmaries, prisons, or lunatic asylums, which he could attend—and he feels the disadvantage, compared to his fellow-students in medicine and surgery, or say anthropology.

After all, his disadvantages are more apparent than real, for given certain hints as to the practical application of phrenology, he realises that the very difficulties which beset the earlier stages of his phrenological journey are providential, so to speak. They are full of compensation or blessing, albeit, like all such compensation, very much disguised. They are intended to bring into play his self-reliance, concentrative application, observation, intuition, and prominently his reflection, in such a way they would never have been exercised had he all his information at first cut and dried for him. The phrenologist, above all others, must observe and must think for himself. Others may prescribe, cut and carve, preach or talk by the book, do or say this or that, because Professor or Doctor So-and-So said or did so; or for, alas! the too prevalent reason in some quarters that "it was the respectable and recognised thing to do." These ideas, however useful, convenient, and orthodox they may be for others, will not do for the young phrenologist. If he is ever able to become an expert practitioner his expertness will arise from cultivating for himself his faculties of observation, observing for himself and drawing for himself the necessary deductions from what he has seen; and finally he must learn to express himself intelligently, and with the enthusiasm of conviction and self-reliance. All this he may and must do for himself. Nevertheless, as none can read without first learning the alphabet, none can write without plodding through the mysteries of pot-hooks and hangers; so the would-be practical phrenologist will require to pass through certain initial steps if he would read heads and write characters with any degree of satisfaction to himself. Unfortunately he does not know how to begin. He often reads delineations of character, but even these do not help him; for as often as not they confuse him, and even contradict what little he knows of phrenology

theoretically. He cannot see how this has been arrived at ; why the person delineated has been so deficient in this and so much characterised for that, while in actual life he knows them to be so different. In despair he attempts to read character for himself. Sometimes he is very successful ; at others he finds he has made some very great blunders. There is no one to teach ; none to give a "helping hand." The object sought in the following pages is to make up in some measure for the defect referred to, and assist the phrenological student to apply phrenology to the reading of character in a practical way ; in a word,

HOW TO READ HEADS.

I.—MORAL AND INTELLECTUAL TYPE OF HEAD.



PROFESSOR DRUMMOND.

(Author of "*Natural Law in the Spiritual World.*")

CHAPTER I.

APPLIED PHRENOLOGY.

IN this and in the following chapters I will address you in the first person. Assuming, of course, you desire to become the students of Human Nature and possess certain natural and acquired qualifications for the study and practice of phrenology, viz., a favourable organisation, fine-grained and healthy; good physical stamina; a head well poised on your shoulders, of good size and shape, indicating especially practicality and common-sense; a moral bias in disposition; a respectable education and a fair knowledge of men and the world; and last, though not least, a warm side to humanity, such as would, apart from its essential usefulness give you an enthusiasm in the application of phrenology to the welfare of the race;—I shall, in plain and simple language, endeavour to show you how to become a practical phrenologist.

To make a beginning, learn to be self-reliant, cultivate independence, observe and think for yourself, and be a servile copy of none. Valuable as are text-books, busts, and charts, depend upon yourself. Use your own eyes, and draw your own conclusions from what you see; express your thoughts arising from what you have observed as clearly and concisely as possible. Avoid having "too many irons in the fire." Be a good phrenologist or none. Be practical rather than theoretical. It is true you must be theoretical before you are practical. I, of course, take it for granted that you are already thoroughly posted in the theory and principles of phrenology,* and all you want is a little aid to enable you to

* If not, you should read, to make an intelligent beginning, George Combe's "Elements of Phrenology," "Lectures on Phrenology,"

practically apply what you know. When I say practical rather than theoretical I mean apart from your reading: omit nothing which can throw light upon character. Observe daily every living head and face among your associates. Take particular notice of each habit and mannerism. Trace, if possible, the probable connection between the former and the latter, that is, between physical development, cranial formation, general appearance, and the character and disposition, etc., exhibited by the individual. Content yourself at first by being an observer and a fact gatherer. Don't be philosophical, metaphysical, or psychological, endeavouring to find in phrenology a foundation on which to build some cherished fad, either materialistic, spiritualistic, or other cherished phase of Christian belief. While phrenology is capable of and has been used for such purposes, rather content yourself with knowing man, than of setting yourself up to dictate what he should be; for he will be materialistically, spiritually, morally, or otherwise inclined, in spite of you. According to his organisation and phrenological development so shall he be.

Avoid scanning the skies of your subject, assuming pedantic airs when you should walk with more humble assurance among your fellows. Study heads and faces. Never assume more than your knowledge of Human Nature through your phrenology warrants. Keep the *cui bono* of your science and the art of its application ever before you, and thus render phrenology doubly valuable to yourself—in the reading of character, and the lessons you derive therefrom—and to others, while estimating theirs. You will thus lead and advise them to whatever practical good is to be obtained by

“Constitution of Man,” “Lectures on Moral Philosophy.” Dr. Gall's “Phrenological Theories,” and Spurzheim's Lectures. Readers who desire to pursue the subject more fully should write for personal instructions to the writer, James Coates, Ph.D., F.A.S., Crosshill, Glasgow, N.B.

submitting themselves to your examination. When you examine a head, if possible, never state a doubtful opinion, or should you at any time do so, give your reasons to the person examined. Most people will appreciate your candour.

The eyes of the world, *i.e.*, those who read your books, listen to your lectures, consult you for advice, your assistants, servants, wife, and children, all your world, will be upon you, ever ready to test the soundness of your views, the value of your examinations by their approximation to the truth, and their general practicability. Your mistakes (as a professional phrenologist) will be looked upon as proof positive of the insufficiency of phrenology to accomplish that which as a science it claims to be able to achieve, *viz.*, that phrenology is not only the science of the mind—mental science, *par excellence*—but its methods are the best for discerning or reading character.

When setting yourself the task of delineating character, remember you are human, liable to err in your application of phrenological data, through your own impressionability. As on the ocean unknown currents—or currents known, for whose influence sufficient reckoning has not been made—have shipwrecked many a noble vessel, so have dominating personal influences, such as positive, magnetic natures, consciously or otherwise, affected the judgment of some phrenologists as to lead them to depart from the observance of the sure charts of this science, to make grave shipwreck of their hopes in their earlier voyages of phrenological discovery. To reduce the liability of error to a minimum, eliminate as much as possible all feelings of personal likes and dislikes (of the “Dr. Fell” order) to the person examined. Friends and critics, etc., are most likely those whom you may be called upon to examine first; with them and all others take the platform of benevolent neutrality. Remember none are so bad as they are painted, and none so good as

they should be. Act as an entirely neutral party. Albeit, consulted professionally, express your opinions honestly, according to your legal phrenological attainments, without flattery, fear, or favour. The formation of such a style or manner—strict faithfulness to the principles of the science : truthfulness in the expression of your opinions, description of character, nature of your advice, what not—adopted so early in your career, will be invaluable, and in the course of time will give you a name respected and honoured, worthy of the science you love, and of which you now seek to be a professional exponent.

Your delineations of character may be given in this order. Tell the persons examined, 1st, what they are what they are not ; 2nd, what they should be, what they ought to have been and were not ; 3rd what they can do and do not ; 4th, what they have done, and do, and should not ; 5th. what they will be able to do if they make the requisite effort ; 6th, what they should cultivate and restrain. In a word, what they are and what they should be.

In your examinations, never hesitate to say what phrenology says, or what you think it says. Absolute certainty can only be attained by years of experience in practical phrenology. By absolute I mean as absolute as any certainty of variable quantities can be in this world. Be careful and even painstaking in your examinations before giving expression to your opinions, no matter how intuitive or apparently sure. Never jump to conclusions, or say ought you believe your examination has not justified. When not sure, do not consider it an element of weakness to carefully re-examine the head, as necessary either to substantiate your views or to correct them ; and, finally, never allow the looks or hints of friends, onlookers, or of the person examined to influence you.

You must interpret the character by the phrenology of the individual, and by no other method, however easy, gratify-

ing, and apparently sure. Philosophically and practically, there is no safety outside of phrenology. It is the true science of mind, "every other system is defective in enumerating, classifying, and telling the relations of the faculties. It undertakes to accomplish for man what philosophy performs for the external world. It claims to disclose the real state of things." It reveals man to himself. The student of mental science, as demonstrated by phrenology, cannot be ignorant of himself. This knowledge increases his responsibility, enlarges the area of his usefulness, and enhances his conception of the nobility of manhood. In and by it, he sees human nature as it is, glories in its greatness and trembles for its weakness. This self-knowledge is the sum of all knowledge. It is to know self, to know man, the epitome of the Universe. Phrenology has been claimed "as the hand-maid of Christianity, the key to the Bible and Human Nature." I do not think that the claim is an exaggerated or excessive one.

As phrenologists (students of self or of your fellow-men) you have embarked on a noble mission and career. Your reward may not be in the applause of man, in the coin of the realm in position, dignities, or gratified ambition. Its professorships may not be attached to our seats of learning. Nevertheless your study is a fascinating one; its rewards are more genuine, more lasting, than those of the world. If you are enabled by your profession to make "the mechanic the better man, the man the better mechanic," and all with yourself more noble and true, your mission to others and your work for yourself will not have been in vain. You will be rewarded in your very difficulties and struggles, for they shall be like the blows of the blacksmith on the tyres of the wheel, each blow perfecting its construction; so will every difficulty fit you for your true work.

To resume: In going through life use your eyes. Phren-

ology is essentially a science of observation; observation must perfect it, observation alone can detect where its methods or modes of application are faulty. While using your eyes, bring into play all the faculties represented by the organs of the anterior or coronal brain. Perception, to take cognisance of external things, such as the physiology, form, configuration, coarseness or fineness, quantity and quality of the organisation. The knowing faculties, to recall the facts observed, configurations and illustrations, principles of phrenology studied and their application to the facts observed, comparison and induction, to give a reason for the hope that is within you, the why and wherefore of your conclusions, based on what you have observed. Intuition, and your spiritual or moral nature, to aid you in penetrating below the surface of your observed facts, for remember you are dealing neither with sticks or stones, nor merely with flesh and bones, but with sentient beings like yourself, whom you are endeavouring to know something about, to penetrate, to read by the outward and visible signs of their inward spiritual grace, such as temperament and quality of organisation, form of body, contour of brain, as represented by the physiology, shape of head, facial form and expression. You will seek to ascertain by these signs whether they are living or merely existing in their propensities, or in their propensities and intellectual faculties or in their moral and intellectual faculties; or in what way their real life or soul manifests itself. You will proceed with your investigations, by observation and reflection, until no fact, no particular, escapes notice, or is considered too small to be recognised as a physical factor, determining and demonstrating character.

In shop, market, church, religious and political assembly, in friend or servant, ever be on the outlook for phrenological information. Pay special attention to the eccentric, peculiar, loud-voiced, to whisperers, to the pretentious, affected, to

the celebrated and notorious who may fall within the range of your vision. Keenly observe every move or manner, and as far as you can, without personal manipulation, but by observation merely, endeavour to ascertain how far such and such characteristics are made apparent in the craniology of those observed, not omitting to notice such modifying influences as health, temperament, or quality. Again, carefully notice the habits and mannerisms of children, if possible when unobserved by them; or when doting mothers are enlarging on the innumerable qualities of their beloved offspring, carefully scrutinise the formation of the heads of these little ones, and then draw your own mental conclusions. By no means neglect in your investigations the conduct and mannerisms of so-called ordinary folk, of whom the world—our world—is principally made up; and finally, take special note of the esteemed, as well as the vicious and the criminal. Having acted upon the preceding hints, and trained your faculties of observation and powers of deduction as much as possible, then commence to train your fingers to aid your eyesight and judgment, by examining all the heads you can get to examine. Do not hurry in your examinations, and whenever you come in contact with developments similar to those, or approximating those you have observed or read about, and may have seen illustrated, see to it how far similar characteristics of craniology are borne out by similar characteristics of manner and habit, and to what degree. In this way you will cultivate what might be termed the physiognomy of phrenology, and, in time, from form of face predict form of head, and *vice versa*, and from either the character. Avail yourself of every method of arriving at character, but principally rely upon what we esteem pure phrenological methods.

“To read character correctly, it is absolutely necessary to

take into consideration, not only the organs of the brain, their size, function, and combination, but the stock health, temperament, education, and culture of the individual as well. In a word, quality as well as quantity must be considered." In the foregoing you have the essence of practical phrenology. It you desire to be a successful reader of character, you must aim to convert theory into practice. No hard and fast rules can be laid down. As a practitioner you must adopt those methods you find by practice and experience to be the best; but to aid you I will indicate those methods which I have found to be most useful.

As an examiner, in practice, it is not only necessary to "know what you know," but to be able to "say what you know" in the most direct manner, not only in such a way as to be pleasing and satisfactory to yourself, but also to be thoroughly understood and appreciated by the person examined. It must therefore be expressed according to the ability, intelligence, receptivity, and character of your client. This is most important in the delineation of character. By it, or the want of it, the tyro in phrenology, the glib utterer of phrenological phrases, will be detected and distinguished from the true phrenologist.

Having carefully examined the head, and taken special note of those other conditions of quality, etc., it is now necessary to express your views; but in doing so I do not think it advisable to inform your patron that such and such an organ is large, or that it is small, according to the usual formula, viz., "Benevolence is very large, therefore," etc., "Amativeness is large, therefore," etc., "Self-esteem is small, therefore," etc. This is the method of beginners. Whatever conclusion as to character a phrenologist comes to, from seeing "Benevolence very large," "Amativeness large," and "Self-esteem small," the mental process by which he arrives at the sum total of character need not be

expressed. The stating that such and such an organ is large, and another small may be pleasing to the young examiner, and gratifying to the person examined, but it is of no practical value. Moreover, it is misleading to the person examined, meaning anything or nothing, and, like the utterances of ancient oracles, very susceptible of double interpretations. For instance, it is well known that a man may have large Benevolence and not be benevolent. It is therefore misleading to say to a person, "Sir, I find you have large Benevolence," when in all probability his benevolence may be but the appendage of his vanity, the outcome of his desire to acquire for himself a good name, praise, position; or his benevolence may be but a safety valve to his selfishness and love of ease. He gives because he "hates to be bothered," "can't stand a row," or "woman's tears." "He has no time for investigation: better give them something and let them go;" and last, though not least, "anything for peace sake," and so on. Upon such hollowness and a little cash he poses as a philanthropist—a benevolent man. In fact, character cannot be predicated on the existence of a single organ unless, indeed, its predominance overshadows the whole. A man of large Self-esteem may not be proud, only with Secretiveness reserved, with Conscientiousness, and the appropriate support of the intellectual organs, dignified and just.

A phrenologist should of all persons be clear, definite, and just, neither mercilessly critical as some are, who think it is their duty to be everlastingly fault-finding, nor fulsome and "buttery," as others are "who are afraid to hurt feelings," and "who desire to make the most of a person's qualities, to encourage them," at the same time abstaining from fully stating their failings, lest they should lose their support and patronage, or that of their friends. Nor should the phrenologist be a mere numerical "bump-feeler," one who takes a

numerical and alphabetical round of the organs in order that he may oracularly inform his client of his knowledge of their location and size. All such methods should be avoided by the phrenological aspirant as unworthy of a science which more than any other speaks with certain sound as the guide of man and the interpreter of his nature.

II.—A WELL BALANCED TYPE OF HEAD.



PRESIDENT PAYNE OF NASHVILLE UNIVERSITY.

In examining, keep the relative size, largeness or smallness, etc., of the various organs or centres, and their groups in your mind, mentally combining or balancing the same to the best of your ability. Then give the result of your reflections in simple English to your visitor. You can point out whether

they are imaginative, inventive, executive, logical, argumentative, affectionate, respectful, truthful, ambitious, courageous, moral or immoral, sly, economical, musical, or mathematical, possessing a good memory or not, where most active, or most lacking. All this can be expressed in a straightforward, courteous, telling, earnest way, and will do more for phrenology, for yourself, and the person examined, than by the other method referred to. Why? You speak to the comprehension of the individual, to his or her knowledge of themselves, and to the reason—understanding—by facts, comparison, and illustrations, etc. Having gained the intellectual assent and confidence of the person by this mode of procedure, they will be all the more ready to benefit themselves by such advice as you have deemed most suitable for them.

So much for reading character ; but your reading will not be complete unless you give good advice therewith, according to the circumstances arising for its necessity. The simplest and most direct way to give advice would be, 1st : To refer to health as affected by temperamental conditions and character, or character as affected by temperamental conditions and health ; what conditions or course of habit will be most conducive to beneficial results, health, vigour, stamina, etc., bearing in mind “that tone of mind is dependent upon vigour of organisation.” Whatever improves or deteriorates the latter must be beneficial or prejudicial to the former. Then reference can be made to those organs (by name, now, if you like) whose actions are excessive, or comparatively ineffectual. Commence at the domestic instincts or faculties, and work along the base of the brain, upwards, sideways, and forward on the head, making mention of the organs upon which you wish to call special attention. Thus, you might have to say, “Self-esteem is not so full as it might be to your advantage ; endeavour to

bear this in mind and place a higher estimate on yourself endeavour, etc.," or proceed to dwell on the importance of Self-esteem as a sentiment, its value in giving dignity, resolution, quiet force, and decision to character, etc. Again, Approbativeness is an active and leading organ in your head. Your comparative want of Self-esteem is unfortunate. You are ambitious, desire to be made much of (praised, flattered, petted). You are too much influenced by censure or praise. You want quiet force and decision, etc. You may show where Approbativeness is liable to perversion; "the danger arising from undue Sensitiveness; Love of Attention," etc., when such remarks are necessary, and so on. with such combinations as may demand some words of warning and guidance. For example, moderate Self-esteem, large Approbativeness, Cautiousness, Secretiveness, large Firmness, average Conscientiousness, and large Acquisitiveness, are not at all improbable combinations. A thousand other combinations of more intricate character will arrest your attention as you grow more observant and more experienced, and will demand solution at your hands.

In this way, by calling attention to the organs and their location, you can point out what to cultivate and what to restrain and how, in the most direct and advantageous manner. When giving your concluding advice you may with mutual benefit mention certain books (which you may introduce) as suited for the instruction and well-being of the person examined. Sometimes there may be habits of such a character that your delicacy, position, or that of the person examined, or the presence of other persons at the examination may make it difficult for you to say anything in a pointed and yet judicious way to the patient. The difficulty may be solved by strongly advising your client to read such and such a book. It matters little whether the work is on phrenology, tobacco, or matrimony, as long as the subject-matter of

the books recommended either gives the advice you want to give, or adequately support the advice you have already given.

Be faithful ; never flatter, never speak simply to please yourself or gratify the vanity of your visitor. Never give foolish advice ; "be sober-minded" and diligent in business. Do not expect of men and women other than their organisation and brain development seem to indicate. At the same time do all you can to foster and encourage the good, the noble, and true in all who come under your hands by dwelling on future development in intelligence, morals, or character, business or professional success possible to each, through the cultivation or restraint of certain faculties, etc. Do not allow yourself to be misled by false or pretentious mannerisms, but trace these characteristics at once to their seat in the brain, and account or allow for their influence at true value.

Other suggestions may be given here in passing. Always be self-possessed, collected ; speak in the name of phrenology, eliminate the personal, and remember you are standing on a neutral platform. Be free and smooth of speech, adopt an illustrative rather than an argumentative style of matter and manner in address. For one person who can appreciate a logical disquisition, ten thousand can appreciate the beauty of an illustration. Your work is to educate the masses, to lead them from what they think they know to what you know of them ; of human nature and its possibilities, at least from your standpoint. For plainness and directness of speech, sound English, you have in John Bright or C. H. Spurgeon most notable examples : what one has achieved in politics and the other in theology, you may honourably strive to do in phrenology.

As a public speaker, don't read papers (although writing makes an exact man). Study your subject well ; make use

of headings or notes if you will (use as few quotations as possible, and when you do, let them be accurate). Deliver yourself in homely, simple, and every-day language. Speak *to* the people, not *at* them. Don't go out of your way to pulverise your opponents. State your truths and illustrate your facts, and when you can, avoid technicalities. If compelled to employ them, without apology to your audience or making use of the pedantic "that is," explain what you mean briefly and clearly.

The style of address used in the consulting room should be continued on the platform. Before commencing to lecture it is advisable to be well provided with diagrams, busts, and portraits of well-known persons, celebrated or notorious, and a good phrenological set illustrative of the temperaments and the organs. You can then lecture to the eye as well as to the ear. You will thus double your audience and secure fourfold attention. As to subject-matter of lecture, seek to drive home phrenological facts in their varied applications; and last, though not least, aim to secure professional patronage. If you succeed in the first, you are most likely to succeed in the latter. A man may be a good lecturer and an indifferent examiner. In this latter department you must aim at being as perfect as possible. It is here you must make your reputation as a practical man. "A real helper to your fellows." Of course the more actual knowledge you possess of life, close contact with your fellows, habits, interests, and of trades, professions, the better you will thereby be fitted for your work.

Now, as a further preliminary to practical work, grind yourself well on the general principles of phrenology as set forth in the books you have read. Seek less to harmonise the differences between authorities (which are trifling indeed considering the recent growth of the science), than by personal investigation to satisfy your mind of the truth of

these principles. Also be careful to extend your reading as opportunity may afford.*

First.—Make yourself proficient in the location of the phreno-centres of ideation, and their groups on the living head (always bearing in mind that the faculties of the mind related to each other are represented by phreno-centres grouped together in the brain), so as to be able to point out unerringly the location of any organ or centre at a moment's notice.

Second.—So as to be able to approximate to the exact size without the use of tape, accustom your eye to take measurements. If you were an artist you would not take out "a two-foot rule," or tape line, to take the dimensions of a lady's nose before you painted her portrait. Neither should you require to do so in order to paint her mental portrait. While thus training the eye, there are some measurements which you might take to advantage, such as, 1st: The circumference measurement. Pass tape round the head over Individuality, Destructiveness, and Parental Love. 2nd: The coronal height of head. Take your measurement from the lower side of the orifice of the ear—(*a*) *meatus auditus*—to the corresponding point on the other side of the head, over (*f*) Firmness. Measure from the lower side of the root of the nose (*b*) over Individuality, Eventuality, Firmness, and Parental Love, (*c*) to the lower side of the occipital spine. These three measurements will give you a fairly adequate idea of the volume of the brain. Additional measurements can be taken anteriorly, from ear to ear, over Individuality,† to get the length or volume of perceptive

* See Book List.

† In taking the frontal measurement over Individuality, 13 to 14 inches represents anterior lobes of great power, lesser measurements in lesser proportion, 12½ inches, a good head, 12 full, 11 average, 10 or 9, etc., cabbies, hostlers, servants and the non-governing groups of humanity

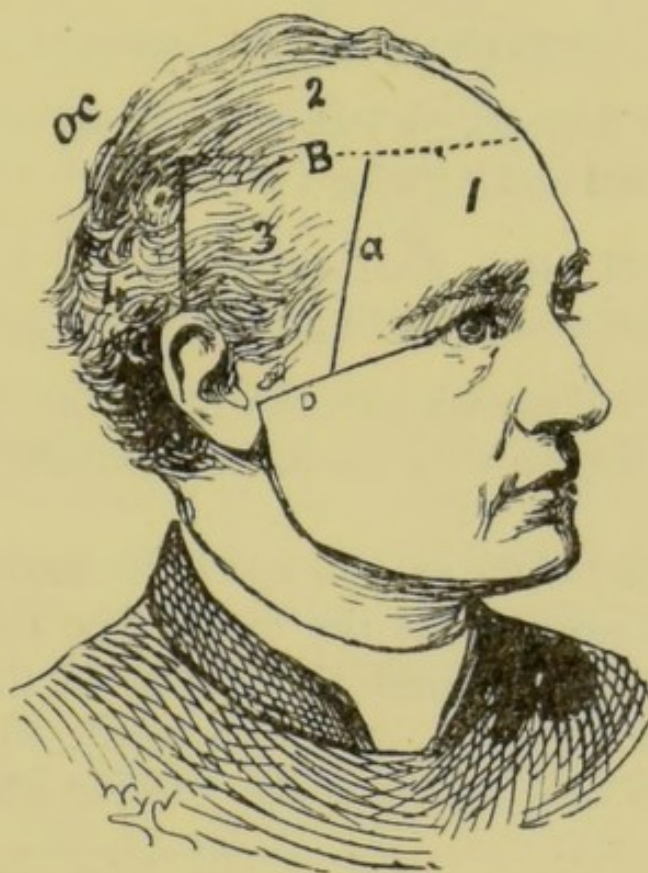
brain, or inferior anterior lobes, and from ear to ear, over Causality, for the length or volume of reflective brain, or superior anterior lobes. These measurements will be referred to in my next lecture.

The average size of the head of an adult male (British) is 22 inches in circumference, with length and coronal height about $14\frac{1}{2}$ inches, as in measurements 1. *a f a* and *b f c*. This size I would mark on register, 4 or average; $22\frac{1}{2}$ inches, with corresponding length and height, I should mark 5 or full; $23\frac{1}{4}$, 6 or large; $23\frac{3}{4}$ or 24, 7 or very large; 21, 3 or moderate; 20 inches, 2 or small. For an inch less in circumference, with corresponding measurement in length and height, I would give the same mark to the female head. There is in practice a difficulty here, as much will depend upon what register or chart you mark, how far full, large or small, may represent the state of things in reality. In this you must be guided by observation and your innate common-sense. It is advisable whenever you can, to either give a full verbal delineation of character, or a carefully written one. In either case you will be in the best position to state what you think. Charts, registers, however carefully marked, are, to third parties who were not present at the examination, misleading.

Proceeding to estimate character, it is well to have some rough outlines or head-marks to guide you. These should be founded on nature as near as possible. The regions into which I ask you to mark out on the head will have for their basis the natural divisions of the brain. When I speak of a region, I mean a group of organs related to each other in manifestation, and situated in both hemispheres of the brain; and of an organ or centre, I mean the appropriate centre in the brain of a distinct mental faculty. The cerebrum, or large brain, is divided into two hemispheres, and these again into lobes—the anterior, middle, and posterior.

The anterior lobe is separated from the middle by a deep furrow. It rests upon the super-orbital plates and fills the forehead anterior to a line (*a*) drawn almost perpendicularly to the centre of the zygomatic arch just in front of the ears. The middle lobe is not so clearly separated from the posterior as it is from the anterior, and terminates about the line which is drawn perpendicular to the mastoid process.

BROAD ECCLESIASTICAL TYPE.



III.—CANON WILBERFORCE.

The posterior lobe fills the back of the head or skull and projects backwards, rests upon the tentorium, and separates it from the cerebellum, which lies inferior to it.

The coronal or parietal lobe.—The cerebral hemispheres at their superior seem in some way related to the manifestation of the moral and spiritual aspirations and

religious feelings, as the anterior lobe to the intellect,* the middle lobe to the executive faculties, and the posterior lobe to the domestic propensities, and the cerebellum to Amativeness. While this is true, we have less to do in these lectures with the physiology of phrenology than its physiognomy and practical application. We have less to do with what is inside the skull as with what we can discern outside it or on it. Nevertheless, the following outline or head-marks may be helpful to make a beginning:—

- 1.—THE ANTERIOR LOBE, or Region of the Intellect.
- 2.—THE CORONAL OR PARIETAL LOBE, or Region of the Moral and Aspiring Faculties.
- 3.—THE MIDDLE BASILAR LOBE, or Region of the Executive and Self-Protective Instincts.
- 4.—THE POSTERIOR BASILAR LOBE AND CEREBELLUM, or Region of the Social and Domestic Propensities.

1.—The size of the anterior lobe is the measure of intellect. A rough estimate of the size of this lobe may be made by gauging the distance from the opening of the ear and the centre of the forehead. A closer estimate will be made by viewing only that portion of the forehead which is anterior

* "We have, however (says Dr Ferrier in one of the Manchester Science Lectures) other evidences which go to show that the frontal regions of the brain (which are much larger in man than other animals) are associated with higher intellectual functions. What is the physiological explanation of this function we are at present unable to say. So far, the facts of experiment and of disease favour the views of phrenologists, namely, that with the development of the anterior part of the brain there is a corresponding development of the higher intellectual powers; but investigation is still needed in order to thoroughly explain this fact in physiological terms."

to a line (*a*) drawn from the posterior edge of comparison to the centre of the zygomatic arch, as seen in the portraits of Canon Wilberforce and Rev. Hugh Price Hughes.

2.—The size of the coronal region will be the measure of the moral and spiritual aspirations—the presence or absence of which the goodness or otherwise of character materially depends. Morality is, then, something which is distinct from intelligence. A man may be moral, or morally and spiritually inclined, without being intelligent. So are many men intelligent who are neither moral nor spiritual. The size of the coronal region may be estimated by the width and fulness of the upward portion of the head, superior to a circumference line (*d*) drawn from above Causality and Cautiousness to the apex of the occipital bone (*oc*), etc.

3.—The size of the middle lobe of the basilar region may be gauged by estimating the length breadth, and thickness of the head anterior to a line (*c*) drawn perpendicularly from “Cautiousness” to the Mastoid Process—a bony projection behind the ear. Narrow-headed people are not noted for energy, executive zeal, or constructive power. They have neither the constructiveness of the beaver nor the acquisitiveness of the squirrel. They do not make the Peabodys, the Browns, Stewarts, or Gladstones of the age. They have little to do with the exchange or mart, and practically but little with finance. A fair development of this region is essential to personal well-being—without it one would be as “an heathen man and a publican,” *i.e.*, unable to provide for or protect his household.

4.—The size of the posterior basilar lobes may be estimated in the living head by taking into consideration all that back portion of the head posterior to the line *c*, or, roughly, from

the orifice of the ear backwards. As this region is narrow, shallow, or full, so will be the propensities, the social and domestic instincts.

What I have said about size should be clearly borne in mind—a large brain may be favourable to intellectual greatness, but a large brain is not the measure of intellect. That alone can be estimated by the size of the *frontal* or *anterior lobe*. Men may be intellectual and not moral—as the term

AGGRESSIVE EVANGELICAL TYPE.



IV.—REV. HUGH PRICE HUGHES.

is usually understood—or they may be moral and not intellectual, or neither one nor the other, but egotistic, pushing, and energetic. For instance, the Rev. Hugh Price Hughes has not the fine moral and intellectual brain of the Rev. Canon Wilberforce, but he excels him in audacity, egotism,

and self-assurance, as an aggressive Christian. The configuration of their heads, and the relative size of the various regions, as compared one with the other, bear remarkable testimony to the truthfulness of phrenology.

The regions of the intellect, of the moral and aspiring faculties, of the executive and self-protective instincts, and of the social and domestic propensities, should be fully and carefully impressed upon your mind before you burden the memory with the positions, locations, and definitions of the various phreno-centres of which these regions are made up. In estimating the influence of each individual organ or centre, the principle of size, *i.e.*, the length or peripheral extension, fulness, and breadth, etc., must be taken into consideration. And it is as well to bear in mind, in the practical application of phrenology, it is the size of each organ (as of each region), in proportion to others, on the head of the person examined, and not the absolute size, or the size on reference to any standard head or model, which determines our conclusions as to special traits or phases of character. This will become more clearly manifest as you proceed.

As a phrenologist, you will take into account all the influences as represented by health, temperament, and organic quality. Physiognomy, habits mannerism, and what not, are not absolutely necessary, but form useful auxiliaries in estimating character. Nevertheless, the size of the brain and its form, as a whole, is the rock upon which you must take your stand.

The size and form of the head as a whole, and of the head in parts, Fig. II., may be estimated thus: take aside view of the head, and you may divide that view into three parts or hypothetical regions thus: - 1. As the region of the moral and aspiring faculties, as that part of the head above an imaginary line drawn from the upper part of "Comparison"

to the upper part of "Continuity," $\frac{1}{2}$ or $\frac{3}{4}$ of an inch from the apex of the occipital bone *o a*. 2. As the region of intellect—that anterior part of the head in front of a line drawn down from "Cautiousness" to "Alimentiveness." 3. The region of the domestic or social, and self-protective instincts in that posterior and basilar portion of the head, not included in regions 1 and 2. View these regions again from the back, front, and top of the head, so as to form a fair estimate of their size or volume. Now having an insight into a man's temperament, health, activity, excitability, quality of organisation, carefully noting the size and form of the brain as a whole, and the form or predominance of any one of these parts, etc., you have at once the ability to grasp the bias and the leading traits of your patron's character. Facility, in estimating details in character, will come to you as you acquire power to still further analyse these regions into their more minute sub-divisions.

SUGGESTED EXERCISES.

LESSONS ON THEORY.—Read carefully "Combe's Elements of Phrenology," and thus form an intelligent ideal of the whole subject. In this way you will be prepared for further reading, and an acquaintance with more recent researches in cerebral physiology and phrenology.

LESSONS ON PRACTICE.—Notice the general size and configuration of the heads of friends and casual acquaintances. Note whether these heads are high or low, broad or narrow, square, oval, or round in form. The various forms of foreheads—full, broad, narrow, high, retreating, or low; and compare the general disposition of the individual with these characteristics, mentally of course, with a view to future and more careful study.

CHAPTER II.

BRAIN SIZE AND MEASUREMENTS.

IN my last lecture I desired to impress upon you that size (and form) of the brain is the rock upon which you must take your stand. In this I shall treat the subject more fully. All truly great men have great or large heads, but all men having great or large heads are not great men. Here you have in a nutshell a practical illustration of what we mean by quantity and quality. In the first class of heads, represented by truly great men, you have not only volume, weight, or quantity of brain, but you have fineness of texture or quality as well. In the latter class, you have the quantity minus the quality. In practice you will find every type of head between these indicated, but in no instance will you find ought to mitigate or undermine the essential principle of phrenology, as indicated throughout nature, viz., "Size, other things being equal, is the measure of power." Consequently phrenologists are able to tell from the size of an organ its power of manifestation; and from the energy of its manifestation, its relative size.

I cannot impress this too strongly upon you that size is one of the most important factors in estimating mental ability, disposition, or character. You will never find intellectual men, whose heads measure less than 21 inches in circumference, and less than $10\frac{1}{2}$ inches from ear to ear, over Individuality, even with fineness in quality. You may find smartness, memory for words, capacity for "cribbing" and the diluting of other men's ideas, considerable dexterity, manipulative power, and even artistic and musical tastes, but no originality, and certainly no strength of intellect, with such a brain. 22 inches is a good average size measurement for an adult male head, $22\frac{1}{2}$ inches for the North

American, Canadian, German, and Anglo-Celtic, and Anglo-Saxon head. You will find that the inhabitants of colder countries have heavier brains and larger heads (due allowance being made for fat and integuments, which are generally fuller and heavier in these heads than in those belonging to people of more Southern latitudes).

In these regions the struggle for existence is not so great: therefore Inventiveness, Constructiveness, Executiveness, and the offensive, defensive, and sustaining faculties of the mind are not so much called forth in that struggle. The Scotchman, who contends with mists, a humid atmosphere, a low temperature, and an unkindly soil for sustenance, will have a sturdier physique and larger brain than his Erse neighbour and kinsman in Ireland. The French peasant and Italian lazaroni will have smaller heads than their compeers in Great Britain and Ireland, or their descendants in North America, or the inhabitants of Northern Europe, the Germans, Fins, and Russians. It is also worthy of note, persons descended from and those who have habituated themselves to out-door pursuits, have on average larger brains than those who have been accustomed to sedentary and mental pursuits.

As already stated, 22 inches is a good average size, with $11\frac{1}{2}$ inches from ear to ear over Individuality for an adult man. Vigour and stamina of brain increase, with weight and size, up to 24 and $24\frac{1}{4}$ inches in circumference measurement. If there is great fineness of organisation, or even excessive mental development, at this size or over, there is a suspicion of disease, which you should be on your alert to detect. The brain of an idiot may be perfectly healthy, but will be found either defective in form, poor, or coarse in quality, whether large or small in quantity. In the major number of cases it will be found defective in form, coarse in grain, and deficient in quantity. In the majority of cases idiocy arises absolutely from want of brains. With 18 inches circumference measure-

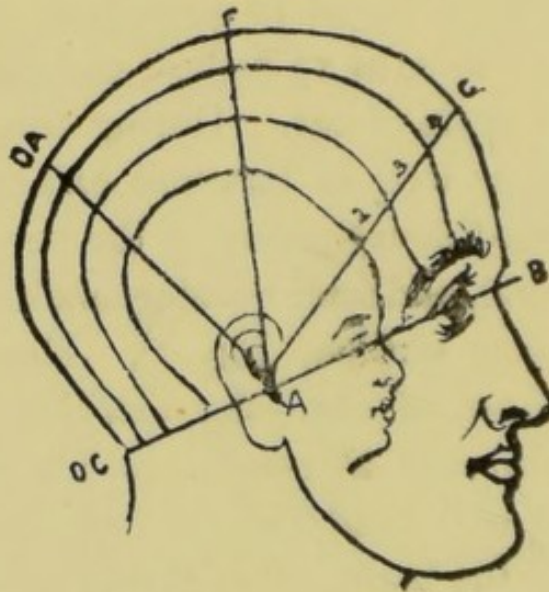
ment and under, with the brain correspondingly small, and massed principally in the basilar and occipital regions, no matter how fine the organisation, good the quality, or healthy the brain, you may again become suspicious of incapacity and want of power, if not positive imbecility, you will at least be certainly justified in looking for it.

These measurements, with an inch to half-an-inch less, will apply equally to the female brain. It is not true that the female brain attains its maximum size and weight at 11 years, and the male brain at 14 years of age, as stated by some physiologists. The brain develops rapidly in childhood, and increases gradually to manhood. During adult age, visible increase of brain has been detected up till 40 years of age. The circumference measurement of the head of a boy at birth in this country averages about 12 inches, at six months it is 15 inches, at twelve months 17 inches, and then makes slow progress up till 27 years of age. During this time the form of the brain alters, as well as becomes enlarged in volume. There is an increased development of the perceptives, knowing, reflective, moral, and semi-refining faculties, as suggested in the accompanying outline, Fig. V. Here you see at a glance the importance of size—size marking that difference in volume and form, and in contour which distinguishes at once the perfected male head from the immature one of childhood. The size of the brain, other things being equal, is the measure of its power - that is, claiming nothing more for phrenology than to say, the larger a piece of iron or wood the greater its relative strength compared with smaller pieces of iron and wood of the same quality.

If a bar of iron was ten times as strong as a log of wood ten times the size of the iron, such a fact would not alter this proposition; or, that a log of oak, only half the size of a log of pine, should prove to have twice the durability and strength of the pine, should not surprise you any more than some men,

like Gambetta, with 40.9-oz. brain, should lord it over French boors, with coarse 50-oz. brains, or dandies for that matter, with small and uncultured fine brains. It is true the oak and pine are both wood; but it is the texture or quality of the wood peculiar to each which makes the essential difference. A little man may be stronger than a big man; or, what is more likely, a little woman may be more lively and spirited than a big woman: these facts do not affect our fundamental principle. The conditions are not equal. In this phrenology does nothing more than to place man and his brains under the universal law of size.

V. INFANT TO ADULT TYPES OF HEADS.



Exhibiting change of size and form with corresponding Brain Developments.

Phrenology then teaches that the size of an organ indicates its power of manifestation, conditions being equal; viz., Temperament or quality of the brain, exercise or cultivation. Thus, activity and power are distinguishable, although the one seems to neutralise the other. Suppose we select two

individuals of the same temperament, and both in a healthy state, but the one with a large and the other with a small brain, the superior mental power will evidently be connected with the larger brain. But let it be observed, that a man with a smaller brain, and an active temperament, may, by exercise and cultivation, outrival a man with a larger brain, if he be the subject of mental indolence, and a dull temperament.

Macnish says:—"A large brain, therefore, other circumstances being equal, will be superior in power to a smaller one. Facts place this beyond a doubt. A large-brained person acquires a natural ascendancy over another whose cerebral system is smaller. A nation of small-brained people is easily conquered, and held in subjection; witness the facility with which the small-headed Hindoos were subjugated, and the extreme difficulty experienced in overcoming the Caribs, whose brains are large and active. The large size of the Scotch brain was probably one of the causes which rendered the permanent subjugation of Scotland by the English impossible. No man acquires a supremacy over masses of his fellow-men without a large head. The head of Pericles, who wielded at will the fierce democracy of Athens, was of extraordinary size. Mirabeau, whose thunders shook the National Assembly of France; Danton, who rode like an evil spirit on the whirlwind of the French Revolution; Franklin who guided, by the calm power of his wisdom and virtue, the legislature of America, had all of them heads of uncommon size. That of Mirabeau is spoken of as enormous, and he is known to have possessed incredible force of character, as well as distinguished talent. Without great size of head Mr. O'Connell never could have impressed so forcibly as he did during his life of agitation. There is not a single instance of any one with a small or moderate-sized brain wielding multitudes like the Irish Agitator, or

grappling triumphantly with the dangers of a troubled age like the iron-hearted Cromwell, or raising himself from a private station to the most splendid throne in Europe like the Emperor Napoleon. To accomplish such feats, not great intellect merely is demanded, but commanding force of character, arising from unusual size of brain. Dr. Elliotson presented to the London Phrenological Society the cast of the head of a male idiot, aged eighteen years, which measured only sixteen inches in circumference, and seven inches and three-quarters from ear to ear over the vertex. The cerebrum weighed but one pound seven and a-half ounces, and the cerebellum but four ounces; in all one pound eleven ounces and a-half. Compare this with the brain of Cuvier, which weighed three pounds ten ounces four drachms and a-half. Where the circumference of the adult head is under seventeen inches, mental imbecility is the inevitable consequence."

The objections brought by opponents to phrenology under this head, or about their own heads, are puerile in the extreme; too frequently the objectors draw upon their imagination for their facts, or assume for phrenology what has never been claimed for it by phrenologists. Some objectors would have us believe with Esquirol, and maintain that no size or form of head or brain is indicative of idiocy or talent; but, as a matter of observation, small heads (if any) indicate the greatest talent and force of character. Illiterate bricklayers and ignorant butchers, drivelling idiots and demented shoemakers, are trotted out, whose brain-pans had enough capacity for two ordinary philosophers, whose brains tipped the scale from 65 to 70 ozs.; while your Gambettas and Galls barely turned the scale at 42 ozs. And at least one brilliant General, Lord Chelmsford (whose mediocre supply of brains has not been weighed yet) has only 20½ inches circumference measurement of head. In fact, for

such is the force of this argument, it would be an advantage (to the War Office, I suppose) if our Sir Garnet Wolseley had less brains. You may hear it stated that certain animals or men with large brains have less intelligence than other certain animals or men with smaller brains. The whole of these statements are too often founded upon mere conjecture, and when not so they present carelessness of observation and thoughtlessness of expression on the part of the authors. Let us examine the position for a moment: Do phrenologists predicate character upon large heads and foreheads merely? or upon simply size or weight of brain, regardless of other considerations? Is Lord Chelmsford to be compared with our "only General"? What kind of intelligence in the animals or men do they refer to? How often are mere instincts and propensities confounded with the operation of intellect, reason, identity, memory, and what not?

Upon investigation these expressions, instead of telling against phrenology, are actually in its favour. For instance, does the forehead present, in addition to a broad and high front, depth of frontal mass, *i.e.*, length of head in front of the ears? Is it really a large forehead in breadth, height, and depth, showing large anterior lobes, and if so, what is the quality of organisation, coarse or fine, obtuse or acute? How often is it, the individual is actually "shallow-pated," having breadth and height but no depth of forehead, being, *i.e.*, actually foreshortened in length of anterior brain-fibre. The phrenologist can soon settle these points, much more readily than a prejudiced flippant objector. Take another instance—the forehead may overhang, giving "thumbed in" perceptives, showing plenty of brain in reality, but "bad form," an unbalanced head in fact. The excess of the reflectives over the perceptives giving much learning, theory, and disposition to philosophise, but little practicality. Or there may be an excess in the perceptives over the reflectives.

which may give plenty of idle observation, vulgar staring without adequate reason, quickness of action, plenty to say, but little wisdom, little thoughtfulness or consideration for others. All these variations of form must be considered. You are to remember that mere size of brain is not the measure of intellect, but indicates brain-power only (as a twelve-horse boiler will generate more steam than one half

VI. VII.—CIRCUMFERENCE MEASUREMENT OF HEADS—
INTELLECTUAL AND CRIMINAL TYPES.

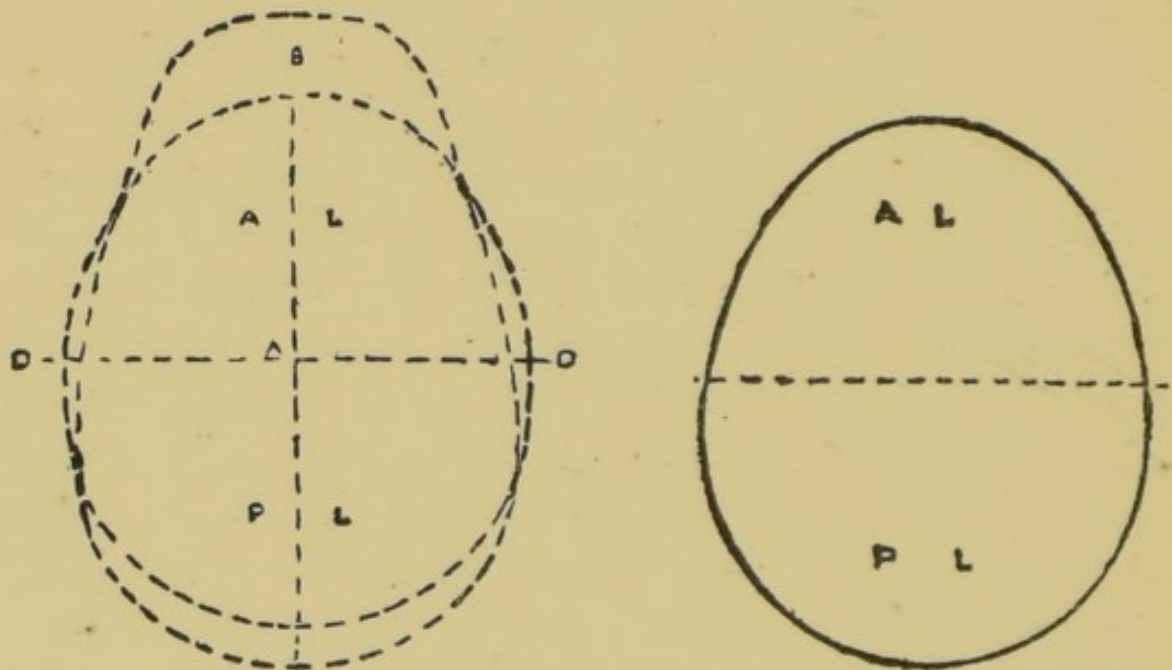


Fig vi — *a*. GUILTEAU, the murderer. *b*. GARFIELD, the victim. *dd* A hypothetical line drawn from ear to ear to distinguish the anterior (A.L. from the posterior (P.L.) brain mass.

Fig vii.—*d*. DEANE, the murderer. *dd*. The hypothetical line, showing the enormous posterior (P.L.) brain mass.

its capacity) size of brain in part, *i.e.*, particular region, group, or centre, in what particular direction. A man, like an animal, may have a large mass of brain, and yet not manifest much intelligence; but both will exhibit power of

some sort or other. If the "animal organs" predominate (as exhibited in the width of the brain in the basilar region of the skull) there will be a corresponding exhibition of the animal instincts and propensities manifested in the character of the possessor of these organs. There is an invariable connection between *size* and *manifestation*. Thus, upon actual examination you can, from the relative size of a region, group, or organ—predict the character of the manifestation, the dominating mental phase which governs the individual's life. You must look for something more than an apparently large forehead for intelligence, ability, etc. You must look for a beautiful head (a harmonised and balanced head, phrenologically proportioned and well made, not lacking in width, height, length or form, or possessing outrageous or inartistic outlines) to discern the really able man and good woman. True greatness—intellectual, moral, social, and sympathetic manhood—is not to be found in men with heads irregular in formation, with foreheads "villainously low," or having foreheads which protrude and overhang; but in men whose organisation indicates good quality, and whose heads are of good size, well-formed, and harmoniously balanced. I will now resume

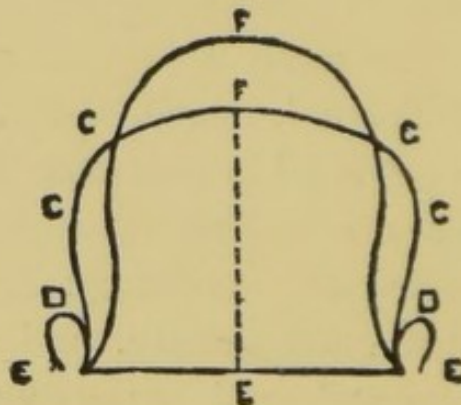
OUR TALK ABOUT MEASUREMENTS.

To the theoretical, but conscientious student of phrenology, these brain measurements are a constant source of bewilderment and distress. He wants to weigh, balance, and "tot up" the human faculties with mathematical precision, or if endowed with less ability, as a grocer would so many pounds of soap at so much a pound, total amount so-and-so. You are not dealing in such dead and plastic material, neither are you dealing with primary elements in chemistry, nor mathematical propositions, but with living souls, human beings whom you are trying to understand by the "outward and

visible signs" they present of their "inward and spiritual grace," as marked on the outward walls of their physical being, for which purpose the brain, in its volume, and contour, and quality, is the surest index.

It is as well to make all your measurements with a steel or strong linen tape line, which will not deceive you by stretching. Continue your measurements until the eye and hand are sufficiently educated to be able to make sufficient approximations for practical purposes without its use.

VIII.—BACK VIEW OF HEADS—MORAL AND CRIMINAL TYPES.



Narrow and high head - GOSSE, the benevolent. Broad and low head—
PATCH, the murderer.

Take your first measurement over the base of the brain, around the head, at *c, d, c*, for first circumference measurement; and from *c, oa, c*, for second circumference measurement. These measurements ought to be about equal. In practice you will find the first measurement the largest, as a rule. In pushing active business men you will find the lower measurement exceed the upper by half to three quarters of an inch. Thus, for instance, a head $22\frac{1}{2}$ inches, *c, d, c*, (perceptives and executiveness); 22 inches, *c, oa, c*, (reflectives and

restraint); would be a favourable measurement for a wide-awake commercial man, and so on in proportion. $22\frac{1}{2}$ in the first, and $22\frac{1}{2}$ in the second measurement, in a literary or scholastic man would be favourable for his work. Twenty-three and $23\frac{1}{4}$ for a man of science would not be too much

IX.—LITERARY TYPE OF HEAD.



W. T. STEAD, Editor *Review of Reviews*.*

over weight. But 23 at *c*, *oa*, *c*, and 22 at *c*, *d*, *c*, would be unfortunate, larger disproportions more so, indicating more of the theoretical than of the practical type of head, etc.

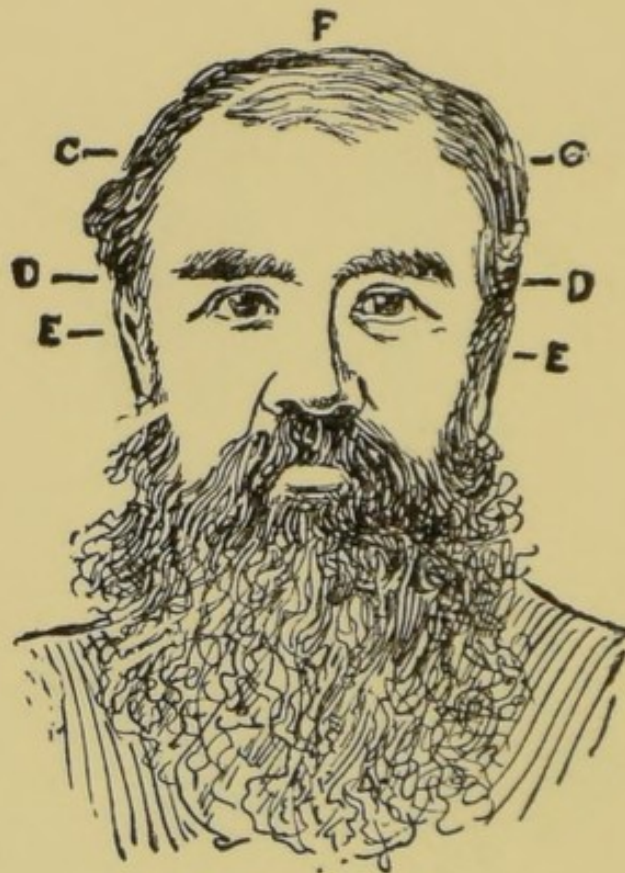
The measurements from *a* to *a*, over *f*, should be about

The character of W. T. Stead, by J. Coates, Ph.D., F.A.S.

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the same as from *b*, at the root of the nose to *oc* (taken over *f*). Where the perceptive *a, c, a*, and the reflective *a, c, a*, development, are more marked than on the head, Fig. IX. The frontal and posterior measurement *b* to *oc*, over *f*, may exceed that of *a, f, a*, by half-an-inch to an inch. This would

X.—DIPLOMATIC AND FINANCIAL TYPE OF HEAD.



M. ROMERO, MEXICAN MINISTER TO THE UNITED STATES OF AMERICA.

indicate that the social, moral, aspiring, and intellectual developments are greater than those of the purely executive and selfish faculties. Where the head is proportionately high, the person will be moral in tone and feeling; when it is much higher than it is broad, the man may be amiable and possessed with a strong sense of justice; yet its excess would

lead to exacting extremes and censoriousness in the government and direction of others, as well as imparting a prominent feeling that there are few persons who can do anything as well as self. They will be troubled by trifling circumstances. The positive and excitable elements in character will lead to extremes and inconsistencies

More width than height often indicates a lack of moral feeling, there being greater secretiveness, acquisitiveness, destructiveness, and cautiousness than moral and spiritual development. Such a head, associated with a low type of organisation, is certainly a criminal one, detected or otherwise. The height of the head should be about the same as its width—for instance, if the height from *e* to *f*, is 6 inches, the width from *e* to *e* should be 6 inches. If the measurements from *c* to *c*, or “cautiousness” to “cautiousness,” is less than that from *d* to *d*, or “destructiveness” to “destructiveness,” it will indicate that the restraining elements are not as powerful as the executive. In the above head the reverse is the case. In Figure IX. the moral and intellectual predominate. The following measurements may be found useful to take in addition to those already given :—Anterior measurements from *a* to *a*, over *c*, for the perceptives, say $12\frac{1}{2}$; *a* to *a*, over *e*, for reflectives, say $13\frac{1}{2}$ inches; *a* to *a*, over *g*, for intuitive or semi-intellectual measurement, say $14\frac{1}{2}$ inches; *a* to *a*, over *f*, say 15 inches; and $11\frac{1}{2}$ inches from *a* to *a*, over the apex of the occipital bone; $15\frac{1}{2}$ inches from *b* to *oc*, over *f*, with 1st circumference measurement of *d, c*, of $22\frac{1}{2}$ inches, and 2nd circumference measurement, *oa, e*, 22 inches, you will get a fine specimen of a good head, such as you might meet in daily practice as an editor, reporter, teacher, accountant, and professional pursuits requiring activity, versatility, and application.

To measure a head, you may possibly adopt your own method, that of Combe's, or those in general practice, which-

ever you find best ; or you can adopt the following in practice, thus :— [See figure IX.]

1st measurement,	$c, d, c,$	first circumference	$m.$
2nd	,, , $oa, c,$	second	,, $m.$
3rd	,, $a,$ to $a,$	over $c,$	or individuality.
4th	,, $a,$ to $a,$	over $c,$	or causality.
5th	,, $a,$ to $a,$	over $g,$	or intuition.
6th	,, $a,$ to $a,$	over $f,$	or firmness.
7th	,, $b,$ to $oc,$	over $f,$	or firmness.

Take a good look at the head, first the back view—as in outline—and take in at a glance the width of brain as indicated by the size of the head, and see whether it is wider at d —destructiveness—or at c —cautiousness. And then the front view—see whether it is widest at constructiveness or at cautiousness – or *vice versa*. Next *take in* the side view, and impress upon your mind the relative size of the primary sub-divisions and the size of the head as a whole. You will see whether your patient has the most brain—back, above, or in front of his ears. *His character must correspond* with the formation. Measure your head carefully, take in the *size* thoroughly, do all this quietly and carefully before you venture on the expression of opinion. If satisfied with your observation and measurements you are on safe ground—there can be no more “ifs” and “buts”; proceed with your description (minding previous hints) and you cannot go far wrong.

Ability to measure the head with correctness or to estimate the health or otherwise of the brain, will come in time with careful observation and practice. In examining heads travel cautiously from what you know absolutely to be true—for the rest *feel your way* carefully, as phrenology unfolds the character to you. Some phrenologists have a definite method of examining a head. Messrs. Donovan, Combe, and Wells

have given their methods, while the Fowlers, Weaver, and Story have thrown out valuable suggestions. It has been left largely for each practitioner to adopt his own style. I always make it a point to strike at the defects in character to commence with. Now as these vary very much, it will be

XI.—ARISTOCRATIC AND DIPLOMATIC TYPE OF HEAD.



SIR LIONEL S. SACKVILLE WEST, LATE BRITISH
REPRESENTATIVE AT WASHINGTON, U.S.A.

seen my method of reading character will depend upon the character to read. I think this is the most reasonable plan, and suggest it to your consideration. I will refer to this again.

In my first lecture, I outlined the head into regions, based the natural division of the brain, and I also roughly divided

the brain into three hypothetical regions (unknown therefore in cerebral physiology), nevertheless an invaluable aid in examining heads—1st, the region of the moral and aspiring faculties; 2nd, the region of the intellectual faculties; 3rd, the region of the domestic faculties. I propose to further subdivide these into eight smaller regions or groups:—1st, or moral region, etc.,—*a*, intuitive, or semi-intellectual, forming the boundary line between spiritual perceptions, intuition, and pure reason; *b*, the religious and spiritual; *c*, egoistic or aspiring organs. 2nd, or intellectual region, into *e*, perceptives (and external senses); *f*, literary, and *g*, reasoning groups. 3rd, or domestic region, into *h*, domestic, and *i*, selfish propensities. The natural divisions of the skull afford some assistance. The domestic propensities are covered by the occipital bone; the selfish sentiments almost by the temporal bone; the perceptives, reflectives, and knowing faculties by the frontal bone. At its superior it also covers the semi-intellectual faculties. The moral and spiritual faculties are covered by the parietal bones, superiorly and posteriorly, while inferiorly they cover such organs of the propensities as are not covered by the temporal bones. This rough outline must be corrected by you in detail. In examining the head you will note, 1st, **what** region predominates; 2nd, what subdivision; and, 3rd, then **what** organ of the subdivision also.

In low and diseased organisations, in proportion as the circumference measurement approximates to the circle, the criminal type of head is pronounced. There is much in this form of head which requires study. Guiteau, Deane, and Patch, the murderers, see Figs. VI., VII., and VIII., approximate to this type. Compare them with the outlines presented by Gosse, *e*, and Garfield, *b*, the philanthropists. These heads are not mere coincidents, but rather awkward facts, for good men to deal with who see no relationship between organisa-

tion and cranial formation to crime and virtue; awkward stars, if fallen ones, for theological telescopes to discover, or modern Paduan philosophers to argue out of existence.

National heads have their national characteristics in size, which correspond to the national traits by which they are distinguished. The German head is $1\frac{1}{2}$ inches longer than its width: as a people they are given to ease, sitting and thinking, sturdy and phlegmatic. The French head is about $1\frac{1}{4}$ inches longer than it is wide. The German head presents the vital-mental and motive-mental temperament; they are slow to arouse, but when aroused they are like ponderous machines set in motion; they are capable of doing great execution, and have furnished to the world its foremost thinkers, leaders, philosophers, divines, physicians, and soldiers. The French are more energetic, excitable, and volatile, with the mental and mental-vital temperaments: they have greater vivacity, but less stamina than their more stolid neighbours. The English head, approximate to the German head, is about $1\frac{1}{2}$ inches longer than wide—that is to say, if $6\frac{1}{2}$ inches wide between the ears it would be 8 inches long from the frontal sinus to the apex of the occipital bone. The typical British head exhibits the best blends: Norse, Scandinavian, German, and Celtic. In quality, form and size, the British head indicates firmness, executiveness, tenacity of purpose—it is a combination of the solid, the intellectual, the enthusiastic. The American head approximates to the English and the French head. It has less veneration and continuity than the English and more than the French; exhibiting more versatility than the English, but not so volatile or as excitable as the French. The Beecher head, or those of Lincoln and Garfield, would less represent the American head than John Bright would the English. The Scotch head, $1\frac{5}{8}$ to $1\frac{3}{4}$ longer than the width, presenting not less executiveness or firmness than the English head, but more forethought, shrewdness, slow-

ness, and caution; the prevailing temperaments being mental-motive and motive-mental.

While I do not think I have said anything new or exhaustive on this subject, I have driven at the *principle* of size to show you its importance in estimating character, and I have not by any means ignored the importance of quality in doing so. I shall be satisfied if you can feel you have a rock under your feet, a 'vantage ground, from which you may with safety calmly look around you and take your observations all the more securely.

Men and women are at best but children of older growth, the animal and spiritual are fearfully and wonderfully mixed in each human being, "Scratch the Russian and you will find the Tarter"; delve into human nature deep enough, and you will find the same weaknesses underlying all. "There are none perfect, no not one," nor none so low, but a spark of their soul life will shine through some clink of their "earthly tabernacle," if you only know where to look for it and bring it into conscious life. True, there are many defective and depraved human organisations in this world—sans soul, heart or head—lacking spirituality, affection, and intelligence for all that is good, or having one thing they lack the other. To comprehend them fully, or uplift them, may be "beyond the art of man"; don't despair, but believe that deep down in each, although hidden from your sight under the debris of all that is sensual, devilish, and earthly, there is a priceless gem in each human casket (however untoward and unkempt that casket may be) which shall yet shine in the sunlight of Eternal Goodness "sometime, somewhere," when the fetters of all things vile—hereditarily cursed and depraved mortal coil—shall be shuffled off for ever. If this is not so, then assuredly if *imitation* proves the "descent of man," our noble progenitors were hairy animals, who walked on all fours, lived in aboriginal retreats, wagged their ears at pleasure, and wringled

their scalps at will, and whose habits were monkeyish and unseemly, and whose be all and end all—was mud. If this is science then our faith runs—where this science neither leads, follows, nor directs—and declares to our inward vision the dignity of manhood and the nobility of his heritage, in spite of that materialism which makes man the heir of protoplasm and the co-heir of apes, and in the end converts him into first-class manure, as the final and highest use of his evolution. Believe me (although I cannot enter here upon the theme) phrenology leads not from God or soul, but leads to them, or else “Know Thyself” is but a “tinkling cymbal and sounding brass.”

Few men are great, fewer still true men. There are few great and true, living geniuses, burning and shining lights. It is perhaps well for the world that it is so. Like seers of old the truly inspired live in the open air, wear raiments of camel's hair, eat locusts and wild honey, and, as of old, are often sacrificed to the whims of dancing strumpets, and by those whom they would teach or reprove. The world prefers glamour, glitter, and the passing shows, and “the pomp and circumstance of war,” to beauty of soul, the godliness of sobriety, and the patience of love. Hence philosophers burn brimstone and talk of “sweetness and light,” and when ignored by the busy bees of the world's hive, become the intellectual dandies, who amuse, while they are petted by an idle, pedantic and fashionable society which feeds itself upon “words, words, words” Poets lose their heads in coronets, in fulsome flattery or the flowing bowl. Finding “life not worth living,” they end it by arsenic, like Chatterton; by hysteria and sensuality, like Byron; when they do not end their reputation by impurities of ideal and agnosticisms in prose like Swinburne.

Self-esteem and approbateness have often stimulated to madness the unbalanced geniuses of by-gone days. The

world feels their loss, having been affected by their meteor-like brilliancy, ten or twenty decades afterwards will hold their centenary and applauds itself or its goodness, while treating itself to fêtes and galas. It is all the while repeating the treatment of cruelty to their adulated heroes, worthy or unworthy successors.

Where few are great—geniuses, originators, creators, and inventors—many are talented, because more balanced in their organisation; they are content to execute faithfully their allotted task in life, according to their position in life, opportunities, and special talents or gifts.

The great mass of mankind are mimics, ready to respond to the most dominating influence for good or ill, which may mark the boundary of their life. Others are like sheep who flee or jump barriers, because and only because some other sheep more daring or more foolish has led the way; the surrounding social influences of some men making or marring their lives for ever—creatures under the guiding influences of one or two organs, living in one or two spots of their nature and vegetating in the rest, and who are “cribbed, confined and confined” by the rude instincts of childhood and barbarism, or worse still, modern civilisation.

The full-souled, full-orbed man, “the perfect man” is the dream of the Christian. The man who lives truly in every department of his being by use and not abuse of his powers is the “coming man”—phrenologist—who, if a genius or talented, will not be less, but more the man.

There are two other classes, the “Hewers of wood and carriers of water,” and fools, the latter including the idle, insane, and idiotic. The industrial and mechanical classes may be included in the former: they, with the “talented,” “are the salt of the earth,” the preservers of the economic, political, and religious world. The rest when not mere ornaments are “leather and prunella” and “shadows by

the way." All these make life beautiful or miserable by their fitful contrasts.

In all classes you will find vices and virtues, strong passions, loves, and desires, stimulating, and organs to stimulate; those for whom fame has no seduction, duty has; those who will not labour for glory, and dare destruction at a cannon's mouth for a lady's smile and knighthood, will, perhaps, be only too glad to work for something to eat. Those for whom the cooing of the babe, or a mother's winning voice, a wife's tender love, have no meaning, may pile up for themselves "gold, silver, and precious stones." Some are stimulated to action by love, fear, envy, ambition, or necessity; some, by the love of life and the necessity to preserve it; others, by the love of others. All are influenced by some consideration — whether that be love of self, life, or wife, of children, friends, or the helpless and outcast; or perchance by some Utopian dream or grovelling instinct; in a word, by appetites, passions, affections, by pride, glory, and the desire to excel, by reason, by moral and spiritual inspiration—all are consciously or unconsciously influenced or directed. As it is written, "None can live or die unto themselves."

It will be your duty and privilege to analyse all these, and help this wonderful being—man—as far as lies within the province of your influence, to know himself and his surroundings; to suit his surroundings and his constitution—mental and physical; his circumstances to his enlightened will; to live his honest life by living his fullest life, in subordinating the animal to the spiritual and intellectual—and walk erect, a man.

SUGGESTED EXERCISES.

Lessons in Theory. Read up and learn the definitions of the faculties and their classification as given by A. T. Story in his "Manual of Phrenology," as you would axioms in Euclid, or grammatical rules.

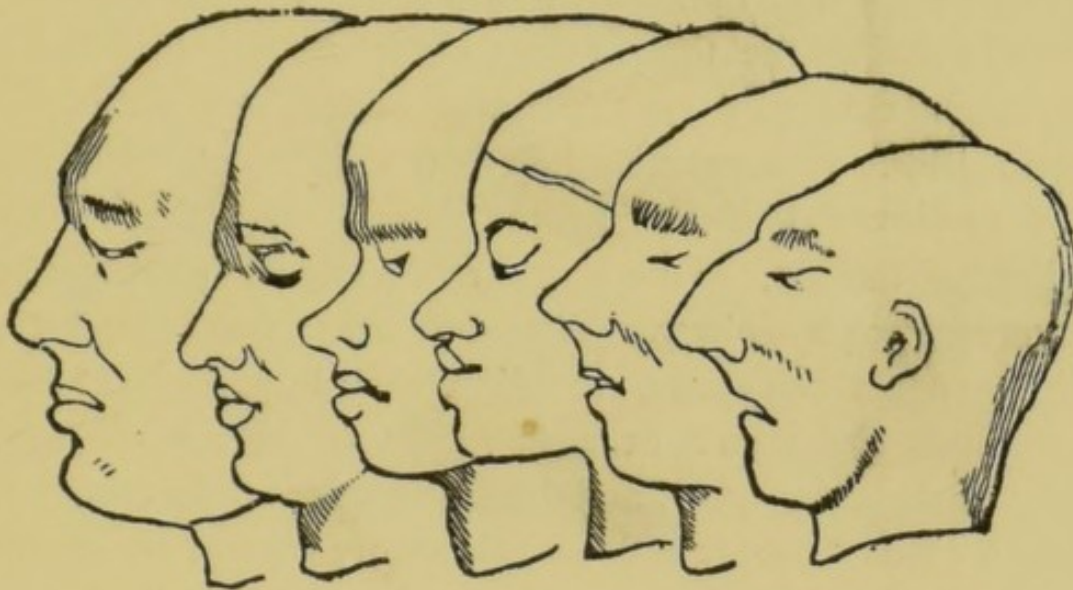
Lessons in Observation. Make yourself acquainted with the major regions of the brain—"animal propensities," "moral sentiments," and "intellectual faculties"—and the sub-sections of these regions in groups and organs; and learn to localise them thoroughly on a blank bust or the living head. Accustom your eyes to make approximate measurements of the heads of persons you meet in friendship and business.

Lessons in and Practice. Form an estimate of a person's manner of address—lecturer or minister—by seeing them on platform or pulpit, by their heads. Note whether they are influenced by large or small cautiousness, large or small benevolence, large or small destructiveness, whether musical, witty, anecdotal, dramatic, severe, or sympathetic, etc.

CHAPTER III.

FORM OF HEADS, ETC.

XII.—SIX HEADS DRAWN TO ONE SCALE, TAKEN FROM
CASTS FROM NATURE.



- 1.—DR. CHALMERS, Eminent Divine.
- 2.—SIR ISAMBERT MARC BRUNEL F.R.S., Engineer
of the Thames Tunnel.
- 3.—EUSTACHE, the Benevolent Negro.
- 4.—GOTFRIED, Murderess of 14 Persons.
- 5.—STEVENTON, Pugilist and Murderer.
- 6.—AMSTERDAM IDIOT, 25 years of age.

HAVING considered size, at some length, "Form of heads" must necessarily come next under review. When you notice the size of a man's head, the next thing to arrest your attention is its form. Combe has remarked: "The form of the head is not less important to phrenologists than size." In fact, it is a difficult matter to consider size and form apart.

Although I propose to glance at the influence of temperament on character further on, I refer to it here for the

purpose of pointing out that the form or shape of the head invariably corresponds to the temperament, and it will, therefore, always indicate the predominant physiology of the individual. The dominant physiology or temperament will invariably give its bias to character. The form of the head will also indicate the particular direction of that bias. To delineate character from a plaster cast or skull should not present any great difficulty, as some suppose, on account of not discerning the temperament of the original. Such a statement can only be the result of lack of observation. Form is ever an invaluable key to temperament. Form has also an invariable relation to quality—*i.e.*, the fineness, delicacy, tension, denseness, or coarseness of organism, structure, or physiology. Who ever saw a fine organisation, with prognathous jaws, receding and low forehead, and pendulous abdomen? or a fine organisation, with disproportionately long arms, and large hands, and large and flat feet to general build, and so on? More correct observation on the part of objectors would soon rectify prevalent errors on this point. The size and form of the head, presented, even by a plaster cast, would be invaluable indicators to a phrenologist, not only of temperament, but of quality of organisation. For instance, in Fig. XII., 4, 5, and 6 indicate lower types of organisation and temperament than 3, 2, and 1, which ascend in quality of structure, as they increase in cranial development, or perfection of form. Form of head corresponds to temperament. If the nervous physiology or mental temperament predominates, it gives width and fulness to the superior anterior lobes of the brain, and therefore fulness and breadth to the forehead, a periform contour to the face, corresponding expansiveness superiorly to the semi-refining organs. When the arterial or sanguine physiology, or healthy vital temperament predominates, the base of the brain is more fully rounded and larger than in

the mental or foregoing, while not so full in the superior brain, the perceptive, social, and executive faculties will be marked in character,—this form of the vital giving a healthy stimulus to the mental faculties. When the nervous physiology, or the lymphatic form of the vital temperament predominates, the circulation is sluggish; the superior anterior development of the brain as seen in the form of the head is not so full, while the parietal and posterior organs are more marked than in the former temperament; the face is rounded, and there is a round configuration of the head: the sensuous and social faculties—which indicate love of life, foods and drinks, ease, and quiet enjoyment—are marked. The osseous and muscular physiology, or motive temperament, gives height rather than width to the head: there is less of the activity of the mental, and warmth and enthusiasm of the vital, but greater steadiness in action, conjoined with greater durability and tenacity in disposition: these characteristics agree with the influence of the aspiring organs—the egotistical group—which are marked in this temperament. There are various phases of this temperament, as it is modified by others; the form or physiognomy alters, of course, with the modification. There are the osseous, and the muscular, and the nervous forms, and so forth, of the motive temperament;—the harsher outlines of the first being modified as it becomes less and the others become more marked.

In point of fact, there are as many temperaments as there are organs in the body. It would be difficult, therefore, even with the aid of diagrams, to point out the ever-varying forms which the intricate combinations of the various temperaments give, and by which they are detected. You will find for practical purposes the simple classifications given in our text-books are best. Mr. Burns gives an interesting reading of the temperaments in his English edition of Weaver's

Lectures on Phrenology, and both Mr. Story and Mr. Wells depart from the old English classification and the new American one. There is much to be said in favour of all these views. It is best that each one should read for himself. If temperament is principally indicated by form of head, as well as of body, you can readily see from that form whether the brain is active or otherwise. A large brain will be less active than a smaller one; if its temperament be inferior, it must have necessarily less activity, with the lymphatic form of the vital temperament, than it would have with the sanguine form of the same temperament, less activity with the osseous than muscular form of the motive temperament. In judging the relative power of the various regions and centres of ideation or organs in the same head, temperament or physiology need not be considered, as all the organs of the head must be similar in temperament; therefore, what you may know of their power, action, or function, will be indicated to you by the size and form presented by them. I may venture on a word of caution here. While dwelling on form—(we have so-called model heads or busts, which serve the same useful purpose in phrenology as maps in the study of geography, or diagrams in physiology)—there is no such thing as a special form of head or model head. In nature there are no two heads alike, either in size, form, or quality (to say nothing of the environment, or opportunity, education, religious training, and what not, possible to each). Therefore, it is necessary not to predicate character, talent, or capacity, to any special form of head or model, and to depreciate the possession of character, talent, or capacity in the direct ratio of the departure of the head (examined) from the same model head, or standard of phrenological excellence. The model head is but a fanciful creation of what the coming or perfect man is expected to possess, but in point of fact, its existence must be hypothetical, and for hypothetical uses

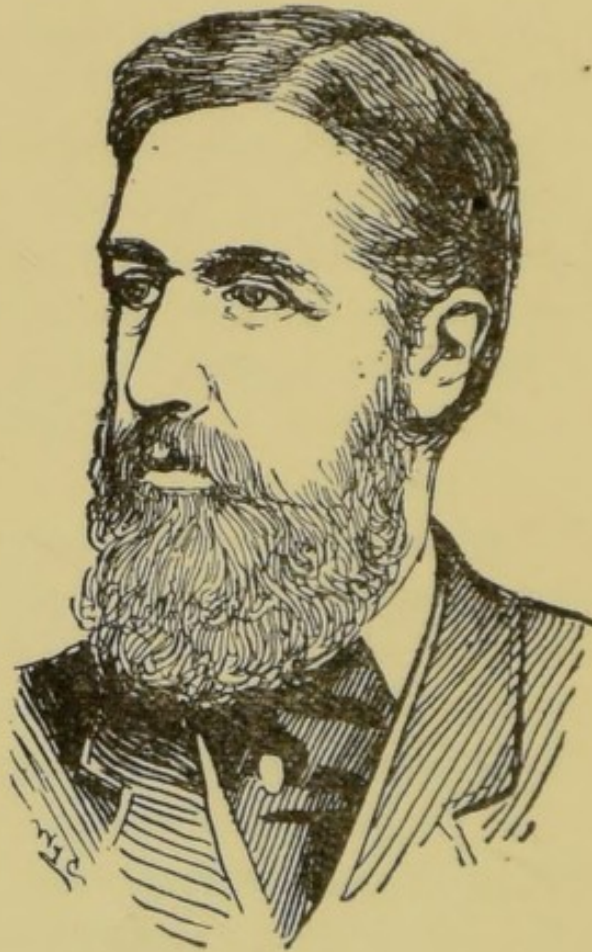
“point a moral and adorn a tale.” The practical physiologist can only deal with heads as he finds them.

A modern divine has declared “Jesus Christ was man at His climax.” Mr. Fowler has said, “Man at his climax is man perfected physically and mentally.” That Jesus* was “the Perfect Man” in structure, organisation, and cerebral development, will be admitted. And as being so He would have the most perfect head. So far as man has departed or degenerated from that model head and type of perfection, it is assumed his inferiority in character, physically, mentally, morally, spiritually, and socially, would be proportionate. This style of argument, while it furnishes problematical ground for debate, it does not at the same time furnish or serve any useful purpose. The head of Jesus was essentially His own. It may not be possible for men to have heads like His. God, in His infinite wisdom through His creative, executive, and sustaining laws has ordered it otherwise. His (Jesus’s) head and organisation were most perfect for the manifestation of Christ’s love, life-work, and character in the world. As there can only be one Christ, so there can only be His particular form of organisation (and head) for the manifestation of Himself. As it is with Him, so is it with us: according to our organisation (and head), so will be our life and character. The Saviour of mankind was limited by His humanity and by His environment, and so are we. He learned to go about His Father’s business—and so may we,

* Publius Lentulus, in his letter to the Roman Senate, describes Jesus “as being of full stature, rather tall, with hair the colour of a chestnut when fully ripe, smooth to the ears, and then curling, and flowing down upon the shoulders; in the midst of the forehead a stream, or partition of hair. His beard was of the same colour, and very full, but not long. His eyes grey and clear. His nose and mouth of a form such as no description on earth could represent them. His forehead was without wrinkle or spot; His posture, one of gracefulness and symmetry beyond description.”

whether we have one talent or ten, according to "our several ability." The form of our head will indicate it or them; and our ability for manifesting the same shall be as perfect in its exhibition of our character, work, and place in the race—national, local, or personal—as His was for His appointed work.

XIII. -HIGH POSITIVE AND CONSERVATIVE TYPE.



LORD HARTINGTON.

Every character must be judged by its own head, or the brain by which or through which that character is manifested, and not by comparison to or with some other head, real or imaginary, which shall be set up as a model head. What each man or woman can do, or is capable of doing, will be

within the limits of their own organisation, brain development, form, and not beyond it. Form is the universal language of physiology, constitution, and being; by it, and through it, we see and interpret nature—man or monkey, beast or bird, in connection therewith. Form has its relation to intellect and character. With variation of form

XIV.—BROAD POSITIVE AND EXECUTIVE TYPE.



MR. ARTHUR.—AN ENGINEER AND ORGANISER OF
LABOUR.

we associate variety of talent, capacity, and disposition. If one man manifests more energy and efficiency in a given direction than another, it must not be assumed he is superior, mentally or morally, to that other, since it may be found that in certain directions the second may manifest talents and capabilities, and throw the first completely in the shade. But wherein

each severally excels, the cranial formation shall correspond therewith. Thus a sluggish, inactive life cannot be found with large Vitativeness, Hope, and moderate Cautiousness. Nor an active life, with moderate Vitativeness, Destructiveness, Hope, and large Cautiousness. The energy and executive-ness of one man may be the natural expression of Firmness, Self-Esteem, Hope, and Destructiveness; of another that of Hope, Approbativeness, Destructiveness, and Combativeness. The former will be fired to action by an entirely different motive from that of the latter, and the goal of their ambition as far apart as the poles. What the motives may be, or incentives to action, will be as readily discernible in the form of the head. While we are careful to exclude the hypothetical model, or standard model head of well-meaning but imaginative souls, it is no less certain that good heads have such characteristics in form which distinguish them from such as are bad or indifferent. This, however, requires neither argument nor illustration to demonstrate. The mere suggestion should be sufficient for all practical purposes. Thus, for the exercise of sound judgment, penetration, cognisance of the useful or useless, expedient or inexpedient, there must be more than a fair intellectual development of brain. That for energy and force, there must first be that basis in the constitution best adapted to give them. In every instance the intellectual capacity, and the energy and force, will be indicated by the form and appearance of the individual; the size and contour of the brain, as indicated by the skull, the surest index. Whether we note our politicians, statesmen, ministers, or business men, who are to the forefront in their special spheres in life, the men who have risen and struck out, so to speak, above and beyond the ordinary file of society, and become its rank or leaders, we find the greatest variety of cranial formation, of constitution, temperament, or physiology and form. For instance, in politics how

dissimilar Beaconsfield, Hartington (Fig. XIII.), Gladstone, Bright, and Parnell. In religion, Spurgeon, Parker, and Caird. The greatest points of difference or excellence of talent and capacity, corresponding with those differences of quality, constitution, and cranial formation, detectable to the eye of the skilled observer and phrenologist. Each head must be judged on its own merits, by its own form, and by the constitution of the individual, and not by attempting to adjust them to some given standard of brain form, and physical quality of organisation. Having considered size and form, I shall now say a few words about

HEALTH.

In giving a delineation of character, we do not overlook certain important conditions which indicate quality—as size indicates quantity, or form the temperament. One of the most important of these conditions is health.

In estimating how healthy a person is, and how far their present condition of health may or does affect the powers of their mind or the manifestation of their character—intellectually, morally, and what not—the phrenologist does not require to have the training of the physician or medical expert; nor is it necessary for him to adopt or imitate their methods of diagnosis or solemn freemasonry of technical nomenclature in expression. If you cannot tell at a glance whether your patron is healthy or not, neither can you tell what the predominating physiology or temperament is; nor can you tell what is the quality of the organisation, what the form or size of the brain may be, or what the most prominent characteristics of the individual are. If you cannot tell these you must either give up your notion to become readers of character until you have well trained your powers of observation and reflection, or remain ignorant and pretentious phrenologists. Better be an honest bricklayer.

Health of mind and body is essential to success in life. You can read better with sound eyes than sore ones. Think better without a headache than with one. Enjoy the services of the temple without a colic than with one. "Fulness of bread" may puff up, but hunger seldom renders one gracious or grateful (although by it the Prodigal came to himself, and the fear of it has been a powerful incentive to industry and invention). Dyspeptic sermons, and the penitential utterance of the drunkard's morning, cannot be considered wholesome, sound, or healthy transactions.

A bilious man in the midst of a bilious world can see no good in anybody, and very little in himself. "Livered," "hipt," and jaundiced people are never optimists. You might as well dilate on the beauties of sunset tints on the western skies, or the magnificent variegations of colour caused there by the restless, gorgeous, and ever-rolling ocean to a sea-sick passenger, as to expect expressions of gratitude, admiration, and delight from such people. In theory, they ought to be "rejoicing in affliction," "glorifying in tribulation;" but, in fact, they don't; "it's agin natur." Offended nature punishes, and all suffering is grievous. A powerful mind cannot be manifested by or through a weak brain, or brilliancy of talent—special talent—through defective organs. It is impossible that greater clearness and power, to say nothing of happiness of mind, can be exhibited in disease than in health, or else mankind should be supremely happy, as they happen to be more diseased than healthy. You may rest assured whatever devitalises the brain and impairs the vigour or tone of organisation, lowers the tone, lessens the grip, and dulls the perceptions, and modifies in proportion the manifestations of mind. In more serious proportions is the mind affected or destroyed as the physical defects of body and brain become greater or more permanent. Some may esteem this rank materialism; but

I see in it greater need for men to know themselves better, and to have some more regard for their bodies and brains than heretofore—"Honour God in their bodies," as well as "their souls, which are God's."

Health is essential to right-thinking and right(eous) actions. Great thoughts, noble sentiments, words that breathe and thoughts which burn, words of life and vigorous actions, are not the products of disease. Health is necessary to greatness. It is not to be denied that some have done wonders and achieved greatness under adverse circumstances; nevertheless, the principles I contend for are true, and in no way affected by apparent incidents of an opposite character. Health is largely a constitutional matter; it must be born in us. So there is something in blood after all. Nothing can be more important to the individual than to be born right, and after that keep right. You must make the hereditary and hygienic aspect of this subject your study, so that you may be the better adapted to help the fallen, and support or succour the weak; to train men and women in the way they should go.

Health, like character, manifests itself in structure, in form and appearance. The manly, virile step, action and build, the clear eye, pure skin, can be readily detected from the backboneless shuffle, the codfish-eye, sallow skin and toothless pouches of the played-out *roué* and hypochondriac. Health and disease play an important part in character. Why is the bright and brilliant man of yesterday, then so clear-headed and prompt, so reliable and manly, now so sapless, withered and undone? Yesterday, the nerve currents flowed rhythmically, the bright arterial blood bounded on its appointed course, while the venous blood returned with healthy even flow to its destined haven. To-day, all this is altered, fell disease has done its work and has made all the differences we note in character. Outwardly, all of the man

appears the same. In organic quality, temperament, size and form of body and head, there are no radical changes as yet : only the health spirit has fled. The breathing, circulatory, digestive and nutritive forces are altered. The temperature of the body has undergone a marked change. The activity and briskness, clear-headedness and force with which the character was marked are no longer there. The conditions of health, or rather absence of health, making all the difference, etc. This is an extreme illustration, but will serve my purpose. There are various degrees of health, from the buoyancy and soundness of youthful days, to the haleness which often accompanies good old age. It would be as impossible to describe the innumerable stages and degrees of health or disease, as it would be to describe the innumerable forms of head which a phrenologist in fair practice would handle in twelve months. In good health the flame of life burns normally ; soundness of constitution is exhibited by *ease* in the performance of all physical functions, such actions creating the highest degree of enjoyment. And within phrenological expression, activity, buoyancy, clear-headedness, *pleasurable* feelings and happiness resulting therefrom. The flame of life may burn low, and may have been always feeble through inherited weakness or disease. The possessor of such debilitated constitution is ever feebly struggling for existence, life being made up of fitful gleams, and lingering hopes. Or the flame burns low, because of reckless expenditure and prodigality of life force, the condition of the organisation being the natural outcome of a long train of devitalising habits,* which in themselves may have arisen out of abnormal mental or sensuous predilections,—or from some one or many of those accidental developments of self

* "The Grave Social Problem a lecture on Morals and Society."
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gratification to which uninstructed human nature is somewhat prone. Improper diet, excess in eating and drinking, and insanitation will be found to lie at the root of nine-tenths of all human depravity reflected in this condition of health—or, rather, the want of it. Again, the flame of life may burn high, too high, strong and uncontrollable. Illicit passions and high burning fevers may bring a strong constitution low, and terminate the existence of a feeble one. In the first, life is the outcome of healthy, natural, or normal conditions. In the second, there is a lack of those conditions which make up healthy life. In the third, or last, there is the rapid and fiery consumption of life as exhibited in fevers, and other violent adjustments of the *vis medicatrix nature* to cast out disease and resume dominance in the organisation. As a phrenological practitioner, as you will meet with “the seven ages of man,” so will you come in contact with all conditions of life as affected by health and disease. It will be your duty to see how far character is affected by these conditions, and in what proportion, and by your advice—hygienic advice rather than medical—you will aid your patrons to return to the best conditions of life most in harmony with the laws of health.

Some individuals may be overflowing with life, buoyancy, and all the happiness which comes with it. It will be yours to teach them how to treasure what they have, how to preserve and maintain, how to utilise and direct the same into useful channels. Others may have less of this constitutional buoyancy and vigour, and yet be sturdy and robust, able to manifest great physical power, endure labour, pain, and hardships with fortitude. Help these to cultivate their mental and moral powers, to preserve their health, so that their powers of usefulness may be increased and prolonged. Others may have a fair degree of vital stamina; let them know the value of self-denial, temperance, of a calm and

peaceful mind, so that they may avoid overwork and all extremes which exhaust nature, and hasten the premature termination of life. Others, again, may have but a fair degree of health, without buoyancy, sprightliness, or zeal—only sufficient to make them slow workers, albeit conscientious. Direct each according to character, health, ability, and the materials with which you have to work. Others may be tame and mechanical, without elasticity of step or brightness of soul, lacking in health without exhibiting any special form of disease. Search out the cause, whatever it be, bring it and your patient face to face. It may be inherited, or the result of ignorance, or, it may be, of sin—that is, personal evil-doing. Whatever the cause or causes, if you can help, do not let them die for “lack of knowledge.” Their restoration to health is the first parallel to be won. Mind cannot be great or clear which has to manifest itself through a brain enfeebled by disease, and through a body “scarce half-made up,” and that of such stuff, imperfect nutrition, poor blood, and feeble nerves can make it.

Health is ease—ease is the normal and natural action of every physical function in living things. Want of health, or ill-health is disease—discomfort in physical action. Frequently, the disease is but an effort of nature to restore the normal condition of ease, or health.

Health, then, is haleness, soundness, completeness, wholeness, wholesomeness, righteousness of the physical organisation. In plants, animals, and man it is the basis of vigorous life. In man the basis of orderly and vigorous life—“a sound mind in a sound body.” Ill-health or disease is naturally the complement of the above, and, therefore, the unnatural condition of plants, animals, or man, as constituted by the Supreme Being, and revealed to those who care to read God’s laws as written within and without us—in the constitution of man and his environment.

Phrenology has to do with man—with mind, and therefore with the laws of health ; but as there cannot be mind or (mental) laws of health without a physiological basis, it is important to the phrenologist that he should have such an insight—pathological, if you will—knowledge of that basis, so as to be the true “guide, philosopher, and friend” of those who shall consult him. Apart from such phrenological developments as tend to excitability, despondency, unevenness, excessive anxiety, defective hope, abnormal cautiousness, and what not, *Health* plays such an important part in man’s disposition, ability, and character, no genuine advice can be given without taking these into consideration. It is your duty, and the duty of every phrenologist, to study human nature honestly as a whole ; to study those laws of life, being, health, hygiene and sanitation, and apply them to the welfare of himself and others who may consult him. Let the phrenologist *magnify his office* by earnestly, anxiously, and truthfully striking at the evils which underlie and undermine health and character—whatever their source—within or without the individual. If at all preventable and removable causes, let him labour for their removal. Preventive hygiene or medicine is hardly yet within the sphere of medical practice and responsibility. The medical man is, as a rule, called in to prescribe and cure, not to advise and educate the people, and prevent disease ; much less to give instruction in the art of living, in the formation of habits, or the perfection of character, or in the choice of pursuits. It is the phrenologist who does this ; and in doing so he cannot interfere with the medical profession or practice,—save on the broad and higher grounds of the prevention of disease, and the physical, mental, and moral improvement of the individual and the community.

PATHOLOGICAL PHYSIOGNOMY.

When you are estimating the influence of health and disease as affecting character, the physiology of the individual, as presented by his or her temperament, will be found important. Each temperament, according to its predominance, will have its own characteristic derangements, concerning which the possessors of the temperament should ever be on their guard. PATHOLOGICAL PHYSIOGNOMY might with advantage be elevated to the dignity of a professorship and a chair in our medical schools. As it is, it cannot escape the attention of the observant medico-physiologist, or observant phrenologist, that disease as well as temperament have their characteristic features or physiognomy, in form and colour, by which they can be diagnosed or detected.

A description of the various temperamental conditions is not intended now; later on I shall briefly describe them. Each temperamental condition has its own peculiar innate or family derangements—such as mental and nervous diseases with the mental temperament, diseases of the nutritive and digestive viscera with the vital temperament, rheumatic and muscular diseases with the motive temperament. The vital predisposes to short or acute diseases, inflammatory in character; the motive to slow and chronic derangements or diseases; the combinations of the temperaments to various complications. With one person acute bronchitis shortens the career; while with another chronic and distressing asthma hold its sway, but seems to have no appreciable effect on the longevity of the individual. Consumption of the lungs may exist with mental clearness, nervous excitation, and delusive hopes—but not with mental robustness. No condition of *disease* can be favourable to mental greatness, usefulness, and holiness.

The more perfect our physical and mental conditions, the

more perfectly are we adapted for their manifestation. Sickness may bring reflection, thoughtfulness, but I doubt if it ever brought either great goodness or usefulness. The Abrahams, Noahs, Elijahs, Johns, Peters, and Luthers, the Joshuas, Maccabes, Cæsars, Washingtons, Wellingtons, Lincolns, and Grants, were not creatures that would be sickly saints if they could, but rather valiant soldiers and healthy men, whose features bore the impress of manliness as well as goodness.

Sickness, disease, and death, I admit, have their uses in the order of nature, creation, and Divine government, or else they would not be. We live because others have died; and we will live and die to repeat the tale. It has taken generations of deaths to fit this world for man; while, stranger still, his death has contributed to his advancement—*i.e.*, mankind. Nevertheless, it is not sickly souls in rheumatic carcasses who move the masses, lead, guide, and control the world; it is rather those who, in the full possession of all their powers, have been able to do so.

The diseased, sickly, or broken down, are rather examples of violated law, non-servitude to the Creator's will or Nature's laws. Say what you will, our best life will be our truest life; and our best and truest life can only be the outcome of our healthiest and purest conditions.

In times past or present, the wine of inspiration has not been poured into old bottles or broken flasks, but always into receptacles worthy *or fitted for it*. Look high up or look down; search and see. Where has there been one sickly, lantern-jawed dyspeptic who done ought for his day and generation worthy of the name, which might not have been much better accomplished when in the full possession (by health) of his faculties? I can point to the many who have stamped on those about them the robustness of their goodness, and the whole-heartedness of their nature, by the

mighty magnetism of love and true earnestness of purpose. Decrepitude and disease can only produce kindred fruit. The signs of health and disease are not hard to read. Vitativeness and longevity are never found with ears buried in the head, or with a weak and retreating chin; good digestion and corresponding nutritive energy with a hollow cheek and high cheek bones; vitality with a sunken and leaden expression; robust lungs with small nostrils and thin and weak muscles; vigorous circulation with a pale or yellow skin, cold feet and hands. Persons hollow beneath the eyes are predisposed to consumption, while those who are full there are strong in lung and sound in wind and limb, etc.

Health and longevity are dependent on organisation or constitution, good habits and good surroundings, organism and environment, but principally on organisation.

The physician who is not a phrenologist, is necessarily at greater disadvantage in diagnosing disease than one who is both. A phrenologist is less called upon to treat disease than he is called to point out where character, talent, ability, etc., are affected, modified, or undermined by it. It is therefore of importance to you to know whether the brain is supplied by healthy or diseased blood; whether the mental and the physical powers are working in harmony, or opposed to each other, and in what degree; whether the mental powers are strained, in what sense, and by what cause or causes; all this is important to you. It is for you to read character through its physical basis of soundness or otherwise. *Behind* the bright eye (fringed by long eye-lashes), delicate nostrils, and soft and tender skin, pretty heightened colour, and fulness at centre of each cheek—the face of beauty, with all the vivacity and fickleness of manner—you may detect phthisis or deadly consumption. In fulness of flesh, bright complexion, and somewhat thick upper lip, you may detect scrofula. In pasty, dingy

complexions; kidney disease. In waxy appearances and bloodless features; uterine affections. In the ogling glance and restless eye; the *persistence* of amatory *incontinence* and local brain disease. In the persistent smiling, staring, stupid and idiotic grin, brain affections. In restlessness and anxiety, depression of spirits, organic nervous derangement of heart and lungs. In the loose-hanging jaw, *ennui*, want of spirit, ambition and pluck, stomachic derangements, poor digestion, mesenteric diseases; flushing in the face with blueness under the eyes in children, teething, worms, and menstrual troubles; and in men and women, pneumonia, nervous exhaustion and weakness. In the constant red face, gouty tendencies, inflammatory difficulties, and fondness of stimulants. The face bloated and blotched with red nose; drunkenness or high living and imperfect circulation. Red cheeks with paleness about the mouth and nose, sunken under the eyes, worms and intestinal difficulties. With the wrinkled face, old age; in children, imperfect nutrition and precocity; in half-grown lads and men, immoral habits, self-abuse, and venery. Yellow complexion, with white of the eyes tinged with yellow, torpid liver, inactivity, sedentary habits, and so on. I lay down no general law for you, so much depends upon skill and practice. It is true (in phrenology) you are not required to administer medicine, practice midwifery or surgery. Your work is to analyse character, to detect defects therein and expose them with a view to their successful eradication or cure, whatever that may be—evil habits, that they may be given up, secret transgressions against light and knowledge, so that by their exposure they may fade away like ancient mummies before the light of the sun and exposure to air. To discover latent talent, to direct manhood's gifts into the most useful and noble channels, and to help your fellow man in all honest ways to a true knowledge of himself. Where you find man's ignorance of self stand in his way of

advancement, it is your duty to enlighten him according to your ability, to understand and appreciate your offices; therefore, the importance you, as a phrenologist, must attach to health, and the desire which you should possess, to see that all who consult you should maintain and foster such health as they have, and live in the full use of their powers, physical, mental, and moral, and in the abuse of none.

“That tone of mind depends upon vigour of organisation” cannot be too often borne in mind, or repeated as a phrenological and physiological axiom; defective vigour in the one means defective tone in the other. Defective health means, then, less vigour and tone than would be possible under a normal condition of health.

MEMORY.

By health, the best foundation of memory can be laid. As health is essential to the growth, vigour, and robustness of all our faculties, it follows that with an impaired nervous system and a depleted brain, memory will be less tenacious and reliable than when the organisation is unimpaired and the brain sound and vigorous. No matter how perfect the brain, even though the possessor is in a fair state of health, a heavy dinner, an unusual glass of spirits, an exhausting walk, a sleepless night, a slight cold, are often sufficient to impair memory and interfere with normal brain action. How much more likely are the mental powers—memory—liable to be affected when the brain is depleted by disease, or when the course of life-work, morals—or the want of them—have been making unseen but steadfast drain upon the vitality? You will sometimes observe that the undue action of certain organs—say, of the social or selfish group—have effectually drained the knowing and reflective organs of all reliability of action in early life, which, later on, should be only the product of senility. Facts and incidents of twenty

years ago, impinged upon the brain when mobile and active, and all the faculties more capable of photographing vivid impressions, will be remembered by some persons quite readily, when the facts and incidents of twenty weeks ago—twenty hours ago—are forgotten; forgotten, owing to the lack of vitality, and therefore less impressionability of the brain to receive impressions.

Health is essential to *memory*. The kind of memory will depend upon the brain formation. A child with small “form” and “imitation” will have some difficulty to remember and reproduce copy, or writing and drawing exercises, than another with the same quality and health of brain, but more favourably endowed with these faculties. Boys with a talent for figures will be better endowed with a good memory for figures than other lads wanting in “calculation” and “causality.” Persons who have no brains to appreciate facts will be poorly impressed with them, and consequently have a poor memory for them and so on. It must not be forgotten, whatever the characteristic memory—mind powers—present, retrospective and active, *the mind will be exalted by health and deteriorated by disease.*

There are many persons who complain of their memory, when the fact really is that for some things only their memory is bad—some only; and as often as not, it is not until the phrenological practitioner has clearly pointed out the special area of the defect in memory, that they become truly acquainted with their mental condition in this respect. Phrenology ascertains and points out in what particular memory is defective, and the cause or causes of the defect: deficient brain formation deficient exercise of the faculty complained of—such as defective education or imperfect interest; lack of brain vitality, imperfect health, and the cause of the imperfect health; to any of these, or all com-

bined, may be traced the defect in memory complained of. The phrenologist is called upon to advise the best steps to be taken for *the renewal of the mind* to its early vigour, presence, and power, or to such improvement as may be radically possible. Herein your knowledge of character and of hygiene can be applied with true advantage.

Health and memory are again intimately associated with the right exercise of the self-preservative organs. The self-preservative organs, left to themselves, are but "blind leaders of the blind." Alimentiveness simply gives the desire for, and is gratified by, eating and drinking; but lacks discriminating knowledge, is not enabled to distinguish between the good and the bad, merely selecting that which gratifies the appetite most. It may long for and eat forbidden fruit and die. It may from necessity eat as food the edible clays of South America to the street garbage of our cities and towns—but not from knowledge. Alimentiveness must be educated. Vitativeness gives love of life, creates an instinctive desire to live and preserve life; but how, depends upon whether it is guided by "a Voice from Heaven" reaching it from above through the moral and intellectual organs, or from "below," tempting it to revel in sensuous enjoyment with alimentiveness, "to eat, drink, and be merry"; or with perverted amativeness "to waste its substance with harlots"; or in lesser follies, esteeming such gratification as the highest *acme* of human happiness — *i.e.*, its gratification. Courage (combativeness) may just as readily defend vitativeness, as to give it daring to go to extremes. Courage, without the restraining influences of conscience and caution, has often led vitativeness to "see life," "go out into the world," and through a "carnival of fun" terminate existence in the dance of death. Executiveness or destructiveness may destroy to find food to sustain life; acquisitiveness, to store it; and secretiveness to secure

it; or "love of woman" to prodigality, waste, and extravagance. For the unguided dominion of these propensities lead to their gratification pure and simple, without regard to the wisdom or the folly of the act, providing the act gives pleasure to the actor. The mental and moral faculties may be misused, but it is the abuse of the propensities, wilfully or ignorantly, which lies at the base of three-fourths of the ills which humanity are heir to. If the improper use, or abuse, of any of the faculties of mind, or organs of the brain, lead to the undermining of the health—to loss of memory, to the destruction of character—it is the phrenologist's duty to become a true preacher of "righteousness, temperance, and judgment" to those who seek his counsel. The reciprocal action of health and character are interblended, and never can, in this life at least, be disassociated. Every phrenologist worthy of the name studies physiology, the laws of health, the principles of hygiene, personal and domestic sanitation. He is not trespassing on the province of the medical practitioner. Thus, in so preparing yourself for your work as a phrenologist without such study and observation, your ability to discern and analyse character will be limited; not only so, but you will fail to give suitable advice in circumstances where your advice would be most necessary and most surely appreciated.

CHAPTER IV.

THE TEMPERAMENTS.

IN the preceding addresses, I have considered some health conditions, as affecting memory and character, and have endeavoured briefly to point out some of the physical or physiognomical signs indicating the same. In this address, I shall briefly review the temperaments, and some other conditions, which are essential to duly consider in reading character, and conclude with a hint or two on conduct in the consulting room. Next in importance of modifying or qualifying influences are the temperaments. For the sake of clearness and brevity, phrenologists wisely take for their temperaments the natural physiological bases of the organisation in health, and not the pathological and physiological classification of the medical schools. By the term temperament, we understand that condition or state of body depending upon the relative energy of its various functions. As a matter of fact, there are as many temperaments as there are functions in the organisation, but they are all subordinate to the three grand physiological systems into which the organisation is divided, viz., the nutritive or vital temperament, the mechanical or motive temperament, the nervous or mental temperament.

The vital temperament is, then, based on the nutritive system, *i.e.*, the lungs, stomach, blood, and lymphatic organic nervous system, the office of which is to elaborate life or vitality. It is presented in two prominent forms:—First, in greater width and depth of the cavity of the thorax or chest, than of the abdominal region. Hence the greater activity of the arterial system, the lungs and capillary vessels being most prominent. The eyes are blue or grey; hair, light brown, auburn, or red; complexion of “good colour”

—bright or florid. The individual in general character is noted for warmth, enthusiasm, geniality, fondness for life, good company, “goodness of heart,” and pleasant social surroundings. It is the money-making temperament, makes the most of everything—ease, comfort, generosity, domesticity, etc. Second, form of the temperament presents greater fulness of the abdominal region than of the chest and thorax, greater activity of the lymphatic system than in the foregoing, less arterial activity, with slowness in breathing, paleness of skin, and, in some instances, presenting general flabbiness; hair light to dark. The entire nature requiring greater mental and physical stimuli to arouse it. Vitality is manufactured faster than there is activity, mental or physical, to work it off. This is the grease-making organisation, and is often accompanied by a character in which laziness and selfishness are personified. It is characteristic of the temperament to lounge, sit, eat, drink, smoke, and gratify the sensuous nature generally, as opposed to mental and moral greatness. Then there is the lymphatic, bilious form of this temperament, which gives a pendulous abdomen—a Falstaffian corporation of unusual proportions, so dear to “City Aldermen,” “Poor-law Guardians,” and that retired respectability which indulges in sumptuous feasts and wine banquets at other peoples’ expense. The lymphatic and bilious form of this temperament are abnormal or diseased physiological conditions of the organisation. Mental languor and debility, sluggish circulation, with its innumerable diseases, stomachic derangements, dropsy, tumours, scrofula, bad legs, bad heart, and a bad liver, are some of its fruits. Yet what else can be expected than that a man should have a bad liver who has a bad heart, and who daily violates the good laws of nature—instead of learning that obedience which brings destined happiness in its train?

The motive temperament is based on the mechanical system, the tent-poles and ropes of our earthly tabernacle, our framework of bones, and muscles, and ligaments. This temperament presents itself in two forms—the dark or bilious, the light or sanguine, in proportion as the lungs, heart, liver, stomach, etc., are influential in the organisation. This is the temperament of manliness, industry, energy, determination, self-reliance, muscular power, and physical endurance. Character in this, as in the foregoing or vital temperament, will be powerfully influenced by its predominance. As stated elsewhere, the brain formation will correspond with the dominating temperament.

The mental temperament is based upon the brain, spinal cord, and nervous system ; motor, sensory and sympathetic. This is the temperament of “ I think,” as the vital is of “ I live and I enjoy,” or the motive of “ I work and execute.” It is the temperament of progress and culture. Its excess is the curse of civilisation ; its want, the characteristic of barbarism. It is needless to say there can be no sensitiveness of feeling, keenness of enjoyment, susceptibility of suffering or capacity for enjoyment, mental or moral progress or greatness, without the existence of this temperament. Character corresponds to its influence. The size and form of the head indicate its presence by the fulness of the perceptive, knowing, intellectual, intuitional, spiritual, and semi-refining faculties.

The vital temperament includes the breathing, circulatory, and digestive powers, and is affected by the natural or healthy, abnormal or diseased, condition of the organs manifesting these functions, the character corresponding. The mental temperament is characterised by a head relatively large, and a comparatively small, neat body. The features of the face are delicately moulded, fineness throughout manifested ; voice, clear, silvery, and flexible. It is the temperament of refinement. The figure is graceful or elegant, rather than

robust or commanding. Activity, clearheadedness, and excitability or susceptibility to impressions, are its characteristics. Nothing is so desirable as a healthy condition of this temperament, or so undesirable as the reverse. The finer the organisation, the more liable it is to derangement.

In our actual life and its processes the vital is creative—broods, breeds, and sustains; the motive executes, builds, engineers, and pioneers; the mental originates, perceives, reflects, and refines. All are interlinked, and combine their forces for good or ill, according to the quality of the organisation and brain capacity, size, and shape.

Activity of organisation is indicated by litheness, slenderness in men as in animals—race-horse, greyhound, and antelope are examples. Excitability by sharpness; sharp features, pointed noses and chins, thin straight lips, are signs. Thin straight lips are not desirable; although they may indicate cuteness, penetration, they are seldom accompanied by coolness of judgment, patience, or affection.

That character is influenced by predominance of temperament is undoubted. It is desirable to have a balance of temperaments in proportion, to have a harmonious character. Where the mental temperament is dominant, there may be intellectual brilliancy, at the lack of general strength or force. Where the vital predominates there may be love of ease, comfort, life, and present gratification, at the cost of moral and intellectual growth and spirituality. The motive temperament in excess would give slowness, ruggedness, and angularity to character. Where the temperaments are more harmoniously blended—the motive, giving endurance; the vital, ardour; the mental, intelligence and spirituality;—we find health, vigour, long life, great usefulness and goodness as the outcome of such completeness and full-orbing of the organisation.

Organic quality is that quality of organisation which is

innate, inbred—the quality of our breeding, good or bad, which comes with ourselves into this life. It underlies all temperament. It gives fineness to the motive, and makes a Gladstone of one who might otherwise have been a coal-heaver. It gives purity to the vital, and makes a Spurgeon of one who might have been a tapster or brewer's vanman. It refines the mental and tends to goodness of soul and life, as it gives fineness of grain or fibre to the organisation. It is more easily perceived, detected, than described. It is the mystic power pervading our being which proclaims our lineage, and gives tone, bias, and intensity to our entire nature—mental and physical. It is not a polished coin, but the purity of the metal of which the coin is made. It is not the airs and mannerisms of my lady, or lady's lady, the etiquette of ball-rooms or the tricks and jargon of this set or of that of "polite society." It is inbred perfection, congenital and hereditary, and is indicated by the general harmony of form, texture of skin, fineness of hair, delicacy (not unhealthiness) and refinement of structure throughout. I confess it is more easily perceived, detected, than described.

In giving consultations the professional phrenologist will, as a rule, be more frequently consulted by women than by men. Woman has naturally more curiosity than man; her own natural intuitions lead her in the direction of phrenology. She knows her little ones best, is spent, and spends hours with them that is not possible to man. On her is largely thrown the burden of moulding the characters of her children. Nevertheless, notwithstanding her intimate knowledge of the children, she finds much to perplex, much to explain, and in phrenology finds just the information she most needs. Woman is more observant and intuitive than man: she feels, and sees, and arrives at the truth of things, and gets at the heart of her little circle, concerning which man has done but little except to touch the outward fringe. She

feels, he reasons. Woman has greater love for children as a rule than man, and is more likely than he to consult the phrenologist when she finds her own judgment at fault as to the best steps to take for her children's welfare, their management, how to train them, what process of education will be best to remedy their defects and fit them for the work of life, how overcome or counterbalance hereditary effects, develop the moral and religious nature and strengthen the mental, ascertain what their special calling should be, and how best to fit them for it. Here, again, in the exercise of your profession as a phrenologist you will find you have not entered upon a sinecure. The future usefulness and happiness of these little ones are in a measure in your hands. When possible it is advisable that a phrenological examination should be made of both parents. It will materially help you to a fuller insight into the children's characters. It will do more, for, from the confidence which is created by a careful examination of the parents, will give all the more diligence to carry out your advice given on behalf of their children. By the examination of the parents as well as of the children, you will see how far the boys partake of the mother's constitution and disposition, the girls the father's, or wherein the children approximate to the character of either parent. What are the weaknesses and eccentricities in the children, and in what sense they are inherited, intensified, or modified. The knowledge thus gained is invaluable; invaluable alike to the phrenologist, parents, and the children. The husband and wife may not understand one another as they should. Their individualities and dispositions may clash rather than blend. They neither bear nor forbear. A phrenological examination will enable them to realise where they are most likely to be inharmonious, and what steps they must take if they would live well and do well together, and have their children well

brought up by the greater influence of example supporting precept. What is more important still, that their unborn children might not inherit their "jars" and "cranks." You will have to advise young people how to make judicious marriages. Such marriages, to be harmonious and lasting, must be predicted on the approximation of moral and mental natures, harmony in tastes and pursuits, similarity of position, means and religious views, otherwise they may be slightly contrasted in organisation and temperament. The mental temperament, seeking more fibre and vitality for the offspring by marriage with one who has these characteristics in a larger degree. All extremes and positive contrasts should be avoided. An "orderly" man and a "disorderly" woman can never be happy. A "saving" woman and a "thoughtless" man would make a bad pulling team for life. Where the parties are likely to dovetail in the major points of constitution, health, disposition and tastes, the union will become as conjugally complete in time as the ossification of the frontal bone in the skulls of most people.

Great judgment is required to give a calm and impartial decision in a matter like this. When you, as the examiner, are sure of the character of each, you should, in the discharge of your duty, put all points of agreement and disagreement before your clients, leaving with them the responsibility of acting according to your advice. In this, as in other matters, I only make suggestions here. Their practical application must depend upon the experience and ability which you will have to apprehend the natures and dispositions of those who call upon you, and your client's power to apply the advice given.

In the examinations of the heads of men and women, it will be found, as a rule, men possess characteristics purely masculine, the woman those which are feminine. It has been observed in some instances that the female possesses

certain masculine traits, and some men the feminine; but whether male or female, the character will always correspond with the organisation and cranial development of each. The average size of a woman's head is smaller than that of man. So is her body smaller than that of man. In many instances it will be found that her head is relatively larger, in proportion to her body, than that of man. Also, that woman's organisation is the finer, as well as possessing a greater proportion of brain and nervous development, to the size of the body, than in **the** case of her lord and master. There is a vulgar idea abroad that woman is inferior to man: this is a gross error. She may be, and is, inferior to man physically in some respects, and is thereby unfitted to do a man's work, or fulfil the duties of a man in his special province in life. It is not intended, however, that she should do man's work, any more than man should do her work and fill her position in life. Nevertheless, woman can run man very close, and beat him in most pursuits in life. In fact, there is but little man can do which a woman could not do as well, if not better. She can manage an estate, be an author, publisher, editor, or lecturer, a banker or a bill-broker, navigate a ship, prove a true physician, and is the only true nurse; as in physics so in law, divinity, and learning, she has proved herself man's compeer. In the true spirit of courage, devotion, and hero(ine)ism, she has proved herself man's equal. Of course there are two sides to this as to all other questions. Woman is only inferior to man in matters purely masculine, as man is inferior to woman in matters purely feminine. What a poor hand a man makes at womanly work and womanly duties if left to himself! Yet how indignant he would be, if, in consequence, he was perpetually informed he was inferior to woman. Is it not true that, woman being physically incapable of doing man's work, she is esteemed to be his inferior?

Men and women have their respective spheres in nature, the boundary lines of which they cannot cross, any more than the Ethiopian can change his skin or the leopard his spots. They are essential to each other, the complements of each other, helpmates to one another, and in no sense inferior to each other. It amuses me to see a paper-collar nonentity selling stays and tape, pins and laces to a woman, calling himself a man, and declare that the sex which produced the mother of Christ, an Elizabeth Fry, a Grace Darling, a Florence Nightingale, a noble-souled sister Dora, and gentle loving mothers and sisters innumerable, with and without fame, are inferior creatures to him, because they don't swagger, smoke cigarettes, take B.-and-S., and otherwise conduct themselves as these "lords of creation" do, whose opinions of woman are formed by companionship, which they most desire to keep.

As there are physical differences, so there are mental differences which distinguish the sex. Men are distinguished by certain mental and physical characteristics which are purely masculine and not possessed by woman; women are distinguished by certain mental and physical characteristics which men do not possess. Each have their own sphere of life and action. The weakness or inferiority of either must hinge on the answer to the question, Which of the two sexes most faithfully and admirably discharge the duties of their allotted spheres? Whoever reads may answer. Is intuition, delicacy, tenderness, purity, order, love of offspring, educatibility, obedience, respect for authority, love of the true and beautiful, the superior prerogative of man's or woman's nature? Has woman ever had the encouragement, kindly treatment, educational advantages accorded to man? Where she has had such advantages has she not held her own percentage for percentage, equalled the qualifications and successes of men? She may not dig and build, invent

and construct with man, for by organisation and divine law he is to till the soil and she is to mother and bring up his family; she is to instil her sweetness and purity into the minds of his—not his, but their—combined offspring. As a woman she is stronger in many characteristics than man, who is as a man stronger in many characteristics than the woman. That is all; who then is the weakest? Who shall answer? God grant that each man may learn to fulfil his allotted sphere as creditably and as truly as woman has shown herself capable of doing. Who is inferior? Who shall answer? It is an idle question; the outcome of animal strength, brute force, and the physical dominance of man—the creature of his stronger passions and physical strength, not of his better self, which finds in woman his other half, nor in or from Him who from the beginning made them to be one flesh.

IN THE CONSULTING ROOM.

Receive visitors courteously; hand them your fee list; take the names and addresses of all who consult you; add thereto nature of consultation and amount of fee paid. Place person to be examined in a comfortable chair; carefully note to the best of your ability general appearance, health, temperament, and organic quality. Then measure the head, manipulate, and proceed to describe character. If time admit of it, the head can be described by natural divisions, referred to elsewhere, or from the crown of the head for will, purpose, resolution, application, or the want of these characteristics; from the side head for hold upon life, executiveness, energy, and courage, or otherwise; from the back head for domesticity, conjugality, love of home, children, sociability, affection, attachment, etc.; from the perceptives for the basis they give to character, how they see what their possessor most desires to see, capacity for localising, individualising, detecting, and discriminating; the

literary faculties, the pursuit of knowledge, how used or neglected, particular memory and general memory, means of cultivation, etc., the effect of health, etc., and so on, until the moral and religious and semi-refining faculties are included in your researches. Each division or group, according to size and position, describe to the best of your judgment, the most prominent, and therefore the most influential, group first. There is nothing like making a good hit at the beginning. It opens the mind of your patron to listen attentively, and to secure his or her attention to your subsequent advice. The examination can be closed by a *resumé* of the whole, briefly pointing out the leading characteristics, strength or weakness, of the person examined - making allowances for such combinations which seem necessary. The phrenologist should not joke, nor be familiar at any time with patrons. At the same time he should be kindly, sage, sober-minded, and quietly uphold the dignity and power of phrenology as a science by his discrimination, thoughtfulness, manner, and appearance.

The phrenologist, like the medical practitioner, should charge fees according to the position he has attained in the profession. It is, however, best to be moderate at the beginning of career, viz. : 2s. 6d. for a verbal consultation ; 5s. for the same, with brief written statement of character or chart ; 10s. 6d. or £1 1s. for full written statements, according to time occupied, and the size of the written analysis of character. If necessary, one day a week might be set aside, when a short verbal statement might be given at reduced fees.

The consulting room should be centrally located, in a self-advertising position. It should always be neat and orderly, supplied with a selected stock of literature on phrenology, physiology, and health ; with hygienic appliances, such as Indian clubs, dumb-bells, health lifts, chest expanders.

Two or three phrenological busts, a good phrenological cabinet, such as Vago could supply. Portraits or diagrams, etc. These will interest visitors, and help the examiner at times to make his *points* clearer and more definite to those who may be getting delineations and advice. If acquainted with medical electricity, it will be to his advantage to have in stock a few first class and therefore reliable electrical and magnetic batteries. Better be without these than indulge in practices which, in the hands of the ignorant and pretentious, discredit phrenology. By keeping good and useful books a correct knowledge of phrenology is disseminated, and suitable books should be presented to the notice and sold to patrons and patients after consultation, which may be deemed most useful for them.

In closing this chapter, I cannot too strongly press upon the young phrenologist to keep himself fully alive with current topics, questions of the day, education, and what not, which materially affect, or otherwise, the welfare of the people. I would have him move in such circles, where he could gain the latest information on mental science in the abstract, and that from apparent opponents. His knowledge will be limited indeed if he confines his reading and practice within the limits of phrenological literature, and finally, I would have him write well-known members of the learned professions to discuss and investigate phrenology, and have practical examinations at his hands. In this way he will advance the true interests of phrenology, for he will have attracted the right kind of patrons to his consulting rooms, and thus, according to his ability and probity, will gain respect for the science and himself.

CHAPTER V.

PHRENOLOGICAL QUERIES AND ANSWERS.

SOME of these queries have naturally arisen in the minds of phrenological beginners when attempting to apply phrenology to practice, and have been put to me by pupils in their anxiety to get at practical results. I give them and the answers here by way of an appendix to "Applied Phrenology."

1ST QUERY.

Persons generally come to phrenologists to test the science. They are not willing, as a rule, to give any kind of information to the phrenologist, lest in so doing they may afford the examiner some clue to their character. Now, as education necessarily exerts a powerful influence over character, how can its influence be determined; from organisation, temperament, or sharpness—pointedness—in the development of the phrenological organs, etc.?

ANSWER.

Those who treat a phrenologist in the above manner simply exhibit ignorance of the nature and character of the science whose teachers or opponents they are about to consult. They also exhibit their own shallowness—self-satisfaction—in a very readable manner. Most people when consulting a physician, or a solicitor—seeking medical or legal advice—generally give all the information (from their point of view) they can to their adviser. In doing so, they think they are acting best in their own interests. Phrenological clients would best consult their own interests if they would act in the same reasonable manner. If a parent would know

for what his boy was best adapted, he would do well to inform the phrenologist what are his own views on the matter ; also volunteer information as to the boy's education and inclination (if any) for certain pursuits. He might also with advantage inform the examiner about the classes of employments, business pursuits, and professions in his own neighbourhood, and possible influence of himself and friends in obtaining an entrance for his child into one or other of them. Two things—the boy's education and the parents' influence as to selection of pursuit—will be important factors, in addition to the youth's proclivities and character, in enabling the conscientious practitioner in arriving at a decision.

Education is not something added to the character distinct from itself. It is rather the innate qualities educed or drawn out, improved upon or otherwise by a certain course of discipline, and the natural growth in civilisation of the various faculties under the stimulus of the senses themselves, automatic or otherwise. Education is in general a storing of the mind by the cultivation of memory—a process of creating striking or vivid impressions—which are to some extent afterwards retained, and can be automatically and consciously reproduced. Language (in memory and expression) is drawn out, exercised or cultivated. The faculties of observation are appealed to, and their attention directed to certain objects—organic or inorganic—in the world without. Calculation, eventuality, comparison, and causality, time, tune, and constructiveness are in time brought into play. A certain amount of discipline is also exercised on the moral, social and selfish nature, generally through approbateness and acquisitiveness, etc. Perhaps the most powerful agents of education are those forces of example and association, whether in school or out of it, which affect the majority through perception and instructive love of their imitation.

In any case, a person can only be educated according to

organisation and cranial development. Such qualities as the person may have can be called out, exercised to their fullest, or perverted to their lowest, according to the character of the education. Education neither adds to, nor conceals anything from the knowledge of the practical phrenologist, which may not be practically detected in the course of consultation. Whatever the influence or effect of the education, unless most recent, it must be seen in the permanent results produced in organisation and character.

Education or discipline has a modifying influence on innate capacity—character—or else the phrenological advice to “restrain” or “cultivate” would be meaningless terms.

The stock-raiser and horse-trainer would not pay so much attention to breeding and “breaking in,” had he not already certain good materials to work upon. What is this “breaking in” but education—the directing of the qualities or faculties the horse already possesses, so as to make him more serviceable to man. No “breaking in” will give breed, stamina, spirit, nerve, fineness of fibre, if not already inherent. True, lack of training or education will deteriorate these qualities somewhat. No amount of education can give capacity where it is not possessed, neither can it change inbred grain or quality. It cannot change a cart-horse into a race-horse. Although this “breaking in,” training, education, what not, with its right feeding, good brushing, fair work, and kindness in treatment, may make the horse brighter, more healthy and useful, yet, when all is done, the cart-horse will still be no more than a cart-horse, the race-horse a race-horse. Neither can education change the Ethiopian into a Caucasian, nor either of them into aught else than their present organisation and phrenological development declare them capable of being.

The uneducated waif will be distinguished by his appearance from the refined and cultured youth, and each from each

other, by the individuality of their organisation and cranial development, rather than by the scholastic attainments of the one, and the utter lack of these in the other. So you may know the true character of either, as you would distinguish a drunken man from a sober one—not by what he assumes to be, or by what he hides, but by what he really is.

If the organisation is fine, “the organs of educability”—the observing, literary, reasoning, and intuitive faculties—favourably developed, conscientiousness, acquisitiveness, constructiveness, continuity, with the semi-refining and aspiring faculties sufficiently influential, you can pronounce with certainty as to the influence of education. If certain organs, or centres of ideation, are more fully developed than others, locality or causality, for instance; should they present sharpness or pointedness, it will indicate that their development has been more recent than that of other organs. Roundness, fullness, and smoothness are generally indicative of normal growth. Exercise your judgment upon careful examination.

I understand, generally speaking, education to mean primary, secondary, and higher class scholastic training, which is obtainable at our private and public schools, academies, colleges, and universities throughout the country; but whether in this sense, or in a broader one, my answer is sufficiently full for practical purposes. I may add that, in girls under 11, and boys under 14 years of age, the influence of education in the foregoing sense will be quite appreciable in cranial formation as well as in that “lighting up” of the physiognomy which distinguishes the apt lad from the dullard. The influence of education at school, and its further development by trade, occupation, pursuit, and habit, is more detectable matter of course in adult life than in childhood. The phrenological development, build, physiognomical expression of head and face are then more definite. Educational influences—*i.e.*, scholastic training—are most marked in those organisa-

tions which are fine in quality, full of the frontal cerebral lobes, where the mental temperament, in some of its forms, presents itself. In a word, where there are brains to educate, they can be educated; and, if educated, the influence, and presence of such influence, are discernible in "size, contour and quality," and readily interpreted by the phrenologist.

In practice, skilful observation of head and face, mannerism, ease, grace, correctness or otherwise of speech, are all worthy of consideration in estimating the influence of education. Such indications are not to be despised, even if their observation savour of common-place. The influence of education is, therefore, discernible in organisation, phrenological development, physiognomy, and manners.

2ND QUERY.

In taking the measurement of the head, how should a chart be marked, if the measurement one way is not in proportion to measurements another way? Suppose "The average size of the male head is 22 inches in circumference, with length and coronal height about $14\frac{1}{2}$ inches. This size I should mark in register 4, or average, and $22\frac{1}{2}$, with corresponding length and height, I should mark 5, or full." But should there not be "corresponding length and height," how do you manage then? Do you make allowances for these differences in marking the register, or no?

ANSWER.

Yes, always! Marking charts, in my private opinion, as far as the public are concerned, is comparatively of little scientific value. You can only at best mark that which approximates to your conception of the truth, as no two heads are exactly alike; the marking of certain stereotyped phrases (however good and explanatory) can never be satisfactory. It is useful simply as an aid to the memory of the person whose

head has been examined, and to the phrenologist, in that it takes far less time to mark than it would to carefully write an accurate analysis of character.

When marking your chart take into consideration, as much as possible, "future conditions" as well "as present development," and mark to encourage development of character, so that each trait, strength or weakness, may stand out clear to the person's mind who seeks your phrenological aid. Be particular to show clearly what you want cultivated or restrained, in order to perfect character within the limits of the possible capacity of the individual.

Where it can be done, always advise your patrons to have a written statement. Recommend it not only as an aid to their memory, but as being less liable to misinterpretation and contradictory statements than the markings on a chart sometimes suggest. Your aim in marking a chart is to give as accurate a delineation of character as the circumstances will admit. Absolute correctness in every particular is not claimed, neither is it possible, and short of a written statement, due allowance, in every case must be made to the examiner and the examined. It is well to accustom yourself to writing "Summaries of Character," and "Full written Analysis of Character." As I have hinted elsewhere, write as you would speak; use no physiological, anatomical, and phrenological technicalities which can be avoided. Remember, you write to give information and help—help to aid the boy to be a man, the man to be the better man, and both how to occupy their truest and best sphere in life with honour and credit to themselves.

In conclusion, as to these chart markings, write down whatever you consider is truest to the character of the person examined. Remember, you are dealing with "variable quantities" and not "mathematical certainties." When you find $4\frac{1}{2}$ fails to express your meaning, *and 5 does, use 5.* Thus

22 inch brain, with 5 or 6 in quality, 5 or 6 in activity and excitability, standing 6 mental, 5 vital, and 5 motive temperaments, if 4 or average, as applied to size of brain, does not (for instance with register or chart you are marking) fully represent its power, write 5 if that would be the truest approximation. It is, however, best not to suppose cases; when actual ones come before you, act according to your best judgment. You cannot do better.

Written and purely verbal descriptions of character are best. Marked charts and registers have done more to bring phrenology into disrepute than anything else I know of, save the downright ignorance of the whole science exhibited by those so-called "professors" and perambulating phrenological quacks who so much discredit phrenology throughout the country.

3RD QUERY.

Excitability and activity:—Is sharpness of features and form an unfailing measure of excitability, or length of features of activity?

ANSWER.

No, to the former part of this question; yes, as a rule, to the latter. Excitability—intense susceptibility, or sensitiveness, with or without health—is one of the conditions found in connection with a fine or delicate organisation having a predominance of brain and nerve, as in the mental temperament. Activity, sprightliness, and vivacity, are more frequently indicated by a healthy vital-mental, mental-vital, and mental-motive organisation, than by any other temperamental combination. In the sense that a greyhound is more active than a bull-dog, a race-horse than a cart-horse, length or slimness indicates activity. Nevertheless, persons can be tall and slim and *heart-lazy*. Little people, as a rule, are more active than big folk, for the reason that the nerve currents travel more rapidly in small and fine organisations than in large and coarse ones.

4TH QUERY.

What is your opinion of the use of calipers, phreno-physiometers, and of mathematical measurements such as suggested by Stratton, as aids in arriving at character?

ANSWER.

All of these are valuable enough with certain gentlemen who delight in the pedantry of phrenology; they are amused thereby, and their interest in phrenology sustained. I do not know that they are any the more able to read character in consequence—if, indeed, they are not somewhat misled by these means. If all brains were of the same quality, texture, health, etc., their use might be more valuable. I do not despise their use. Stratton's "Mathematics of Phrenology" are interesting, his methods of measurements ingenious, and his conclusions go a long way to prove what he wished to prove. Still I am not satisfied. I don't think the soul of man can be pinned in a corner like that, and photographed to a hair's-breadth by any such methods. Where the eye and hand of the intelligent practical phrenologist fail, I am afraid calipers and phreno-physiometers will not be able to succeed. The author of "The Philosophy of Phrenology" says, "The eye and hand are better measurers both of form and size than calipers or any other instrument, and should be made to supersede every such instrument." With this I cordially agree.

5TH QUERY.

Is it possible for a person to have a perfectly healthy brain and yet be idiotic or insane?

ANSWER.

You can have a perfectly healthy brain in which idiocy is manifested. It may be large or small, but it must be bad in

form, low in quality, coarse in structure, or possess some serious organic defect, to be idiotic. In monomania or insanity, disease is always present—disease which not only affects the brain, but may include the whole organisation. In the former, imperfect activity of one or two organs; in the latter, intense activity and the actual formation of lesions or tumours on the brain, will be at the basis of the mental derangement wherever it may be. Fifty per cent. of all cases of monomania or hallucination should be curable within an early period, and 25 per cent. of all cases of insanity within twelve months of the date of erratic manifestation. Beyond that period the percentage of recoveries become “small by degrees and beautifully less,” as the physical and pathological conditions causing the disease become confirmed. I think the percentage of recoveries is exceedingly small compared to what it should be, owing to the insanity of the authorities—herding the insane in vast asylums; treating them in groups, instead of phrenologically as individuals, each case on its own merits, and thus hasten their recovery. Thousands suffering from mere delusions and harmless fancies, fine-grained and fine-brained individuals, are incarcerated annually. Many of these are driven into actual insanity by the psychological laws of association and the medical treatment—or, rather, want of it—which such huge concerns must necessarily entail. An idiot may have a perfectly healthy brain, but to one that is insane, health of brain, or of body for that matter, is an impossibility.

6TH QUERY.

If a brain measures $22\frac{1}{2}$ inches first circumference measurement, and $23\frac{1}{2}$ in second circumference measurement—the first being taken with tape around the head at individuality and over parental love, the second over comparison and continuity—these measurements indicating more the theoretical

than the practical talent, would not the individual, in the direct exercise of the perceptives, evince as much power as one whose head measures $22\frac{1}{2}$ in the first, and 22 inches in the second measurement? That is to say, would his perceptions of size, weight, colour, etc., be as correct as one whose brain measured the same in the perceptive brain fibre, but less in the reflective?

ANSWER.

In theory, it is possible to imagine that the individual, in the direct exercise of the perceptive faculties, should evince as much power as another with the same perceptive power but less in the reflectives. But, as a matter of fact, persons so organised do not exercise that direct scrutiny and observation of external things—form, size, colour, etc.—as to arrive at as correct conception as the one actually more alert in his perceptives and not over-weighted in his reflectives, as in this case. The principle of size is opposed to the idea that he is at all likely to indulge in the direct exercise of the perceptive faculties. Lord Bacon was a man of large brain, possessing a very high development of the reflective organs, but his judgment was by no means sound where it depended upon his perceiving correctly, collecting correct data from personal observation. It could not be said his perceptives were defective, for the just and proper reason they were not defective; but his large and powerful reasoning faculties led to their own pre-occupation and natural exercise according to their size, to the exclusion of that direct perception which is referred to in the question.

It is not a fortunate type of brain to have one inch greater in the reflective than in the perceptive, as in this case: it is not favourable to scientific or exact observation. In many instances it must lead to fine-spun theories on insufficient data, and to too much of the metaphysical and transcendental

vapourings, veritable "castles in the air," which of late have become so fashionable.

It is natural to look in a well-balanced head for a well-balanced judgment. Such a head referred to would not be of a class favourable to sound judgment in the manner of mere observation. It is one more likely to manifest absent-mindedness than alertness in the ordinary affairs of life. Nevertheless, such a person might be highly philosophical, an eminent theologian, moralist, bi-metallist, a peace-society man, a sniffer of the east wind of all 'ologies, an eminent partisan, but not a man to deal practically with things as they are. He again might see, "in the direct exercise of the perceptive faculties," as correctly as the other to whom you refer, but he could not think the same, and in practice he would act differently, which would amount to the same thing in the end, *i.e.*, the application of his observation: he would see differently.

When a man is found who has just discovered perpetual motion, and who assures you he is about to complete a machine to demonstrate his discovery, see if you cannot find in his coggly top story the only machine you are ever likely to see. It must be remembered such comparisons between two imaginary heads are not profitable, unless indeed it be to excite the faculties of observation when real cases occur, and to perceive the relative size of organs in the same head. In comparing two heads, there are so many things—other things—to be taken into consideration: quality, health, temperament, youth, age, vitality, activity, excitability,—that any judgment predicted on mere size would neither be physiological nor phrenological. To put the whole matter into a nutshell, suppose that "other things being equal," and thus comparing two heads, on safe grounds, I am not disposed to answer your question in the affirmative, as the character of each, based on these measurements, would be totally opposed to their looking at external objects in a

similar manner ; their deductions as to form, size, and colour, also would be dissimilar.

7TH QUERY.

How is it that practical phrenologists express themselves so differently in the examination of the same head ?

ANSWER.

Phrenological examinations will vary according to the individual examined, and the person giving the examination is differently constituted from another phrenologist examining the same head. The opinions expressed by each phrenologist will be differently expressed, according to their knowledge of the science, their power of applying it, and ability to express themselves. This is but natural. Phrenologists are not exempted by the science of phrenology, nor by their art of applying it, from the overshadowing law of humanity—viz., difference of organisation,—brain power, intellectual and moral culture, and general capacity. This does not mean that one phrenologist should give a character essentially different from that of another. They must agree on all salient points, although their modes of examination and power of expressing themselves must be somewhat different. If there is an objection in this, the same objection must apply to medicine, law, divinity, or to the physical sciences. If one phrenologist should declare a person had remarkable insight, penetration, force of character, and a well balanced mind, and another was to declare that the person was a dullard, deficient of insight, lacking penetration, wanting in force of character, and a nonentity, either one of them must be lacking the qualifications essential to make a good phrenologist, and have a very limp acquaintance with the science of which he professes to be a student. No such difference of opinion would be possible was a scientific

knowledge of phrenology the basis of their opinions. Then they would agree, the only difference being in their power to give a just and full meaning to the signs discovered. In my opinion the differences of opinion amongst phrenologists are more apparent than real, arising from their individual application of the science, not from their inability to apply it. One has a lucid manner, another full and verbose, another terse and contracted, and so on; but all agree on salient points, while only their modes of expression vary.

Now that the British Phrenological Association is fully established, its lecturers, examiners, and teachers will, in all probability, adopt a more uniform method of procedure, which might present some advantages. But no amount of uniformity can obscure individuality, latent tact, or special power. Churches have attempted this and failed; trade unions have tried it with disastrous results; while it has ever been, and will be, the weak point in communism and all social movements based on an imperfect knowledge of human nature, hence of what equality and uniformity truly means. The most perfect unity and harmony, are ever found in variety. This is Nature's law, and must be right. As phrenologists differ in character, ability, and powers of expression, so will their manner and style of discerning character, making deductions therefrom, and of giving suitable advice, be different.

8TH QUERY.

It appears to me that in examining heads the greatest difficulty is not so much measurements as to ascertain the entire leading or sum of the character, from combining the various faculties. It seems to me a man with large benevolence and equally large acquisitiveness, would not be so generous as one having large benevolence only. Is that so?

ANSWER.

It is true that men like Eustace or Gosse may give freely and fully, having large sympathies and powerful feelings of reverence, spirituality, and generosity, and comparatively little of what is called acquisitiveness. But, lacking the latter, they would be more benevolent, I deny. They might give more foolishly, freely, and sympathetically, I admit; thereby gratifying the feeling or impulse of benevolence. Acquisitiveness is as essential to personal generosity as it is to common-sense. It is absolutely requisite to true giving; *it knows the value of getting.*

As a student of phrenology, it is requisite that you should understand the location and function of each centre of ideation, so far as these have been discovered. Next view them in combination, and their effect in combination on character. I take this to be your meaning. Elsewhere I have divided the head into regions corresponding to the anterior, middle, or parietal, and posterior lobes of the brain and cerebellum, and these regions into sub-divisions. Now, if any of these regions predominate, it is an easy matter to estimate its influence on character. It will predominate. Benevolence is a sentiment; acquisitiveness is less a sentiment than a propensity. When both are large, acquisitiveness will rob benevolence of its softness, not sense. Benevolence will take the crassness and meanness out of the mere desire to acquire, and give at least one useful outlet for its acquisitions. John Bright was large in benevolence, also large in acquisitiveness. He did not scatter like a prodigal, nor gather like a miser or a fool. The intellectual character, for instance, will be affected as the observing, knowing, or reflective faculties are in the ascendant; whether the moral region is strong or weak, the social or domestic region less or more powerful. No mere supposing of cases will be

helpful ; nothing but practice and experience will do in the consulting-room. It is for this reason, more than any other, a phrenologist should be endowed with special gifts for his calling ; and not the least of these are sagacity, natural intellectual ability, intuition, and keen powers of observation, thoughtfulness, and judgment. Some hints can be obtained from a teacher of experience, and some useful suggestions may be found in most of our text books.

9TH QUERY.

It has been stated that children's heads are larger in the perceptive than in the reflective organs. My observations do not confirm this. If we say the perceptives are the most active, are we right? Is the apparent deficiency due to the frontal sinus being undeveloped? Does the foregoing affect the usual measurements? Is there any special method adopted in the measurement and examinations of the heads of children? Should we give advice in very young children as to the "choice of pursuits"?

ANSWER.

In the majority of cases the perceptive faculties are larger in children than the reflective. They are always more active than the reflective. Children learn to see and to distinguish one object from another, one person from another, before they can be said to think or reason. Not that they do not think in their little way. Universally you will find that the language of childhood corresponds with the development and activity of the perceptives : "Let me see," "Where is it?" "Oh, see!" "Come and see," "What's this?" and "What for?" are common modes of expression. Some children being more observant and sharper than others, their language, actions and mannerisms will correspond therewith. The absence of the frontal sinus in children certainly does

make some slight difference in the formation of the head, and contributes somewhat to the apparent deficiency spoken of. The absence of the sinus enables us the more accurately to observe the form of the brain. The character of the children will correspond to that form, and the varying shades of that form in the course of brain development and cranial growth.

The perceptive centres are all small, but are kept in constant activity (where there is sight) from the cradle to the grave. They are more fully supplied with nerve cells, nerve fibres, and infinitely smaller arteries, than the larger organs which are brought into play afterwards. These (the perceptive centres) are most active in children, some of whose days are passed in seeing and wanting to see wonder after wonder in this world of wonders to them.

The mental operations of childhood are those of observation—memory of the observed and heard, and comparison of the same; imitation, or endeavour to reproduce the same; imagination, or the mental reproduction of what they have seen, heard, or imperfectly realised, etc., variously modified. The mental progress of unfoldment conforms to the phrenological development. It is only in a less degree the child is the man. It observes, reasons, and reflects according to brain capacity, size, or development, brain quality, fineness, density, weight, and activity. The child sees, hears, and thinks. It detects sounds, and distinguishes lights and shadows; detects familiar objects and expressions at a very early period. Its faculties of observation are engrossed by object lessons in everything by which it is surrounded. It keenly notices, greedily listens, remembers, and repeats. All this world is for it a veritable wonderland—a place of fairies. It dreads the strange, and is drawn by the known and loved; and all these things primarily excite into activity the perceptive faculties, and in a minor degree the reasoning and imaginative faculties. It wants to see more, and with this increase the

brain centres develop and increase. Where children show the least aptitude for noticing, they are drawn out upon all occasions by parents, guardians, and friends. So, with the exception of alimentiveness (and the automatic action of certain organs—nerve centres—not adequately known, but localised in the base of the brain), the perceptive organs are the most active in childhood, the first matured in manhood, and almost the first to show decline in old age. Next to the perceptive organs in childhood, comparison and eventuality are correspondingly active. Higher up imitation and wonder come into play. Then ideality with comparison; imitation with comparison. Below comparison, eventuality bulges out the forehead, and gives that rotund form above the perceptive which gives the impression that the reflectives are relatively larger than the perceptive. It does appear to me that in babyhood and in childhood, eventuality occupies the major portion of the forehead, and that the organs of comparison and causality—especially the latter—do not fully come into play until the forehead rises and expands more fully in the superior region. The love and trust of childhood are coloured largely by its posterior brain, in which parental love occupies a similar position to that of eventuality in the anterior brain. Childhood reflects, but not in that sense or in any form which shows that the reflectives are larger than the perceptive. You will notice the growth of childhood's powers is something like this. First, automatic and instinctive; then alimentiveness; the noticing and detecting familiar sounds; observing more fully; attempting to reproduce familiar sounds; endearments, exhibiting a desire to possess; memory and comparison; attachment, comparison and imitation, desire for notice and endearment, talent, causality, and approbateness budding forth—especially the latter—the back head being larger than the front head.

As to measurements, I do not think you will find upon

more careful observation anything to alter the proportionate measurements already given for adults. In some instances you may find eventuality and comparison larger than the perceptives. In such cases, you will find imaginative and inaccurate representations of things observed according as these organs may be influenced.

I apply the same measurements to childhood as I do to the healthy adult, bearing in mind that the texture of the brain in childhood is not so confirmed as in later life; also what is most likely to be exercised according to the foregoing.

As to advice about "choice of pursuits," it is best to be guided by individual cases. As a rule, advise for physical culture, health, and upbringing till seven; next for school training and discipline up till 12 or 14 years, with hints as to pursuits (the educational training should be in the direction of the pursuits); and from 12, or thereabout, on the "choice of pursuits" in a more definite form. As the child is father of the man, some will have a decided predilection for some things, and others will possess no special learning. According to your ability advise and aid the parents to a wise selection.

As an aid in giving advice upon "choice of pursuits," you would do well to know something of parents' circumstances, means for education and preferment at their disposal; the nature of local enterprises and opportunities in districts for affording employment. You may know what a person can do: by the above aid you may know where he can do it. This has been, in a measure, replied to under the first question.

10TH QUERY.

Can you give an effective illustration of head or cranial measurements of children, as demonstrating the invariable relationship between size and mental capacity, etc.?

ANSWER.

The following are some measurements by James Webb, Esq., B.P.A. (contributed to "The Phrenological Annual" of 1888, which I esteem a practical answer :—

"Children in passing up from the lowest to the highest standards in school develop the anterior portion of the brain, whilst the posterior portion remains about stationary; in fact, size of brain and size of frontal region, as compared with posterior region especially, varies according to proficiency. The anterior portion develops directly as the mental capacity increases. Boys of 7 and 8 years of age have a cranial circumference of 20·4 inches.

	9 years of age,	20·5 inches.
	10 " "	20·7 "
11 & 12	" "	20·8 "
	13 " "	20·9 "
14 & 15	" "	21·4 "

"Again, whilst the anterior portion of the brain increases from 10·06 in Standard I. to 11·67 in Standard VII., the posterior portion increases from 10·9 in Standard I. to 11·1 in Standard VII. The anterior portion of the brain increases about 8 times as much as the posterior portion in ordinary day-school life. From this calculation is eliminated the effects on the averages (and these figures are averages) of those children who entered the lower standards years after they ought to have done from neglect of parents to send them to school, etc.

"Once more, the children of 7 years of age have a better development than older boys in the same class. Take the lowest class: at 7 years of age the ratio between anterior and posterior development is as 10·6, 10·8; whereas the children of 10 years of age in that class show a development in the ratio 10·3 to 10·9. The boys in Standard II. at

7 and 8 years of age have larger heads than those of 11 and 12. These comparisons apply to all the standards. When children of nearly the same age are compared, the same truth is illustrated—*e.g.*, in Standard IV. the average measurements of the children 9 years of age are :—anterior region 10·8, posterior region 10·9 ; whilst in the case of those 11 years of age in that class the measurements are :—anterior region 10·7, posterior region 11.

“The children then of 11 years of age in Standard IV. have stronger animal and weaker intellectual faculties than have those of 9 years of age. These latter have been neglected, or have been longer in reaching the standard. In the case of children who have passed the highest standards a very great improvement in intellectual capacity is seen, the ratio being as 11·6 is to 11 (anterior and posterior regions respectively). The least intellectual boys average half an inch more posterior than frontal brain : the most highly developed, that is, the most intellectually developed heads, possessing half an inch more frontal than posterior brain. By the *anterior* portion of the brain is meant the part in front of the ear ; the *posterior* portion being the part behind the ear ; the former being taken round the organ of Individuality, the latter round the upper part of Philoprogenitiveness. From ear to ear over Individuality,

School boys of 7 and 8 years of age measure $10\frac{3}{8}$ inches.

“	9	“	“	$10\frac{1}{2}$	“
“	10	“	“	$10\frac{5}{8}$	“
“	11	“	“	$10\frac{3}{4}$	“
“	12	“	“	$10\frac{7}{8}$	“
“	13	“	“	11	“
“	14	“	“	$11\frac{1}{4}$	“
“	15	“	“	$11\frac{1}{2}$	“

Boys who have not attended school regularly measure less than the above.”

EIGHTH QUERY.

What are the best busts and books for students of phrenology? What is the best way to get into practice?

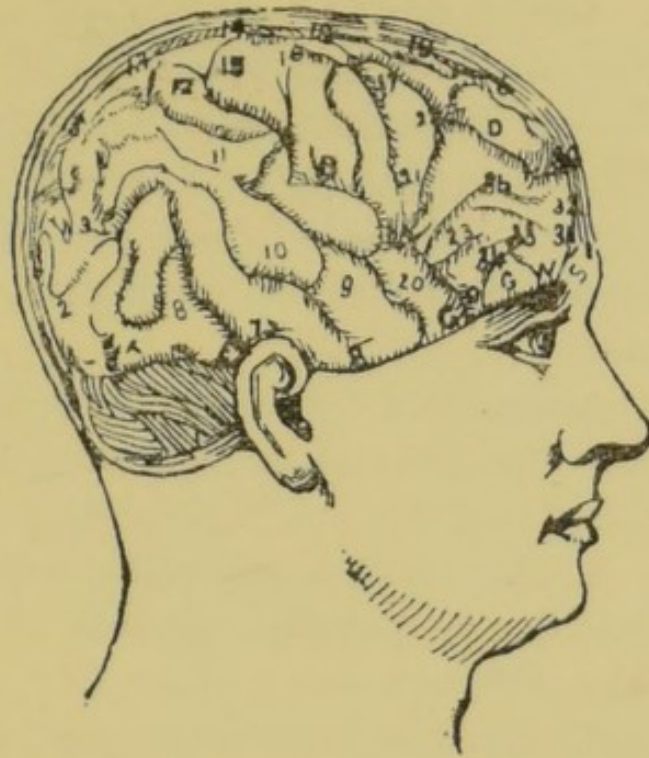
ANSWER.

For beginners I would recommend Fowler's china busts, "Keys" or "Register," and his "Self-instructor," "Works and Lectures," and Story's "Manual of Phrenology." For more advanced pupils, "Combe's Works," and an Art and Science Course in Physiology and Anatomy, and a thorough training by an experienced teacher, or at a recognised Institute.

For professional examiners, the largest possible acquaintance with the literature of their profession, and "current events," will form a good liberal education, and inspired by an humble devotion to understand and ennoble human nature, and attachment to their work, will be certain to provide plenty of opportunities of testing the science in public and private.

The best way to get into practice, is to practice freely as an amateur, giving delineations where and when possible. In this way a certain amount of proficiency in observation, manipulation, deduction, and expression is insured. Another method is, to become for a time an assistant to some well-known examiner. When desired, the writer will give practical instructions to pupils, and advice personally, on the best methods of securing and succeeding in professional practice.

In conclusion, it is essential, however well-educated the phrenological aspirant may be, nothing short of a good, practical course "by the living voice"—demonstration—will be of real service to him; with this a professional career is only a matter of time.



PHRENO-CENTRES OF IDEATION *

CHAPTER VI.

GENERAL PRINCIPLES.

The Brain is the chief organ of the mind. The body as a whole manifests mind. As is brain and body, or organisation, so is mind.

The Brain "is not a simple unit, but a collection of many peculiar instruments," called organs or centres. Neither is the mind a unit, but the sum of many faculties.

The Brain is subject to growth, the mind is subject to development. Arrested growth in the one means imperfect development of the other, contrariwise, otherwise, etc.

The Skull in life as perfectly conforms anatomically to the

*The Organs—centres—are all double, each faculty of the mind having two lying at corresponding locations in the cerebral hemispheres. The above ideal map presenting those of the right hemisphere of the cerebrum and cerebellum only.

formation of the brain as bark to a tree or skin to the hand. The size, form, and power of the brain can be thoroughly gauged by the examination of the skull.

The Body in life, in colour, size, form and texture, adequately presents the health, quality, and physiological traits likely to modify the manifestations of mind as indicated by the skull.

There are no manifestations of mind without their physical correlatives. Some minds are dominated by the body ; are creatures of passion, impulse, appetite, and sense. In others the mind is supreme, the bodily influences being subordinate ; that is, under the direction of the mind.

To read character, it is necessary to take into consideration the Brain, the organs or centres, their size, function, and combination, the quality of organisation as a whole, and the influence of health, temperament, and education.

Exclude the foregoing from any system of mental science, and it is impossible for the mind to be investigated or human character made possible of analysis.

LOCATION AND DEFINITION OF PHRENO-CENTRES.

I.—*Domestic Feelings or Propensities.*

These are common to man and animals, the Phreno-centres of which are located in the cerebellum and posterior lobes of the cerebrum. Their width and fulness give corresponding conformation to the cranium in the occiput.

See Numbers :—

- | | | |
|----|---|--|
| 1 | Amative Centre —(Motor Centre of Co-ordination)—Amative- | ness, Instinct of sexual love, affection. |
| A. | Pairing | „ Conjugal love, oneness of affection. |
| 2 | Parental, | „ Desire for and love of offspring and all young |
| 3. | Gregarious | „ Friendship, sociability, gregariousness. |
| 4. | Inhabitive | „ Love of home and country. |
| 5. | Concentrative | „ Continuity, application, consecutiveness. |

SELF-PROTECTIVE FEELINGS OR SENTIMENTS.

These are common to man and some animals, and are located in the parietal and temporal lobes of the cerebrum. Their form and size give width to the cranium at the parietal walls; superior, anterior, and posterior to the *meatus auditus*.

- E.* Vitative Centre—Disease and Death-resisting instinct—love of life.
6. Combative ,, Prompts to resistance, defence, courage.
7. Executive ,, (Motor centre of Energy)—Resistance, Executiveness.
- 8 Alimentive ,, (Motor centre of Taste)—Appetite for food, etc.
9. Acquisitive ,, (Motor centre of Prehension)—Desire to get, economy.
10. Secretive ,, (Motor centre of Hearing)—Concealment of thought, self-restraint, policy.
11. Watchful ,, Cautiousness, guardedness, apprehensiveness of consequences.

II.—Self-Regarding Sentiments or Egotistic Feelings.

These centres are located in the superior and coronal convolutions of the cerebrum, and give height and fulness to the cranium.

12. Approbative Centre—Regard for the opinion of others, desire for approval, love of praise.
13. Self-respective ,, Self-esteem, proper appreciation of self, self-respect, dignity.
14. Self-assertive ,, (Motor centre of Locomotion of leg and foot)—Firmness, perseverance, will, decision of character.

III.—Moral and Spiritual Sentiments, or Feelings proper to Man.

These centres are located in the superior coronal regions of the brain. Their full development gives corresponding conformation to the cranium.

15. Justice Centre—Conscientiousness, sentiment of right, respect for the rights of others.
16. Hope „ Anticipation of good, faith, expectation
17. Spirituality „ Belief in the unseen, love of the marvellous, the occult
18. Veneration „ Respect for authority, regard for greatness seen and unseen, worshipping instinct.
- (Veneration, Hope, and Spirituality combined give origin to religion. Their perversion promotes the follies of superstition and the vagaries of modern occultism and spiritism, etc)
19. Sympathetic Centre—Benevolence, sentiments of generous instincts, sympathy, kindness.

IV.—Semi-Intellectual Feelings or Sentiments.

These are proper to man, and are expressive of mental forces, which are not purely intellectual on the one hand, neither are they mere feelings nor instincts on the other. They are located in the superior temporal and parietal lobes of the brain. Their full development gives extension to the cranium in the superior anterior regions.

20. Constructive Centre - (This should be classified as an instinct)—
Desire to make, construct, put together.
21. Ideal „ Love of the beautiful, poetic, sense, and enjoyment of perfection.
- 22^b. Sublime „ Love of the terrific, majestic, grand, and vast in nature
22. Imitative „ Faculty of mental reproduction, mimicry, aptitude, alertness to copy.
23. Mirth Loving „ Sense of humorous and the ludicrous, fun wit, facetiousness.

INTELLECTUAL FACULTIES.

V.—The Senses—Feeling or touch, taste, smell, hearing, and sight, place man in sensuous communication with the external world and his fellows.

THE PERCEPTIVE CENTRES.

VI.—The *Perceptive Centres* (possessed by animals relatively inferior in power and manifestation to man) are located in man in the inferior anterior cerebral lobes. The full development gives width and fulness to the lower forehead.

<i>I</i>	Individualising Centre	—The desire to perceive, see, pick out, to observe.
<i>F.</i>	Form	„ Perception of shape, sense of configuration memory of faces, looks, persons, etc.
<i>S</i>	Size	„ Perception of divergencies in quantity, adjectives, large, small, moderate, etc.
<i>W.</i>	Weight	: Perception of distances, desire to balance, control of motion.
<i>C.</i>	Colour	„ Sense of colour, discernment and love of colour.
<i>O.</i>	Order	„ Perception of method, education, order, and system.

VII.—LITERARY CENTRES, OR KNOWING FACULTIES.

These centres are for the manifestation of those faculties of the human mind which perceive the relations of external objects. They are located midway between the centres of the perceptive and the reasoning faculties. Their full development gives width and fulness to the centre forehead.

<i>C.</i>	Calculating Centre	—Perception of numbers, talent for reckoning.
<i>L.</i>	Localising	„ The geographical and travelling instinct, recollection of place, position.
<i>E.</i>	Eventuality	„ The historical and traditional instinct, “What our fathers did,” memory of events and facts.
33.	Time	„ Sense of the lapse of moments, intervals, when, dates.
34.	Tune	„ Sense of harmonious sounds, music.
<i>L.</i>	Language	„ “The gift of tongues,” the faculty of reducing thoughts to words, speech.

VIII.—THE REASONING CENTRES.

These are the faculties of the human mind which compare, judge and discriminate. It may be said they are not common to animals, but are common to man. The centres of these faculties are located in the superior anterior brain. Their full development gives fulness and width to the upper forehead.

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|----------------------|--|
| 36. Causality Centre | “Traces the dependences of phenomena, and the relation of cause and effect,” thinking and originality. |
| 37. Comparison „ | The mental faculty of discernment and inference. It discerns analogies, resemblances, and differences. |
| C. Intuitive „ | Spiritual and sagacious discernment of mental and moral powers. |
| D. Suavity „ | Geniality, blandness, pleasantness. |

No attempt has been made to accurately class the various centres. The above is, as all classification must be, an approximation. Phreno-centres, related to each other in function, are grouped together in the brain; but, even in this grouping, they insensibly impinge on one another—influence one another. The nomenclature of phrenology is not yet perfect, nor as a system of psychology all we yet could hope, but to the present as a system of mental science it is unrivalled. It is limited only in its perfection by the imperfection of students—man.

In like manner do the faculties of the mind combine. Thus for Memory, Will, and Judgment, there are no external signs. These are qualities of the mind which depend for their manifestation on certain combinations of the faculties. The tyro in phrenology may call Eventuality the organ of memory, Firmness the organ of will, Causality the organ of judgment. These are gross errors, into which no educated phrenologist would fall, and in expression would carefully avoid.

CONCLUDING NOTE.

Where modern physiological research has advanced anything of a substantial or pronounced character during the last decade or so, it sustains the principles of phrenology and the positions maintained by Gall, Spurzheim, and Combe nearly a century ago. The foregoing "Summary of Principles" and localisation of "Phreno-Centres of Ideation" have been an attempt to place phrenology *in nuce* for the many, for whom more elaborate outlining would confuse, not assist. It has been made with the utmost regard to all which has been accepted as demonstrated in phrenology, and also what has been accepted by the new school of cerebral physiologists. I would not have the ardent student of mental science pay less attention to the tardy acknowledgments of the cerebral physiologists, but more to phrenology as expounded by its own teachers.

Whoever is well ground in the facts and principles of this science will readily see that even in the hands of opponents phrenology triumphs all along the line.

It is said, "Medical men, as a rule, are opposed to phrenology; how can it be said to triumph?" Simply they are ignorant of the subject as a whole. Professor Benedict, an authority they must recognise, with Ferrier, Broca, and others of the new school of cerebral physiologists, says:—"Psychological observations are never made by medical practitioners; they have enough to do to watch the physical changes in their patients, without examining them systematically,—how far their (the patients') reasoning powers have diminished, their talents disappeared or changed; as long as the person answers in common-sense language and without affectation, *a certificate of mind unaffected will be granted.* Doctors do not consider a man differs from a normal individual as long as he is capable of visual, auditory,

tactile, gustatory, and olfactory ideation." The italics are mine.

Signs are not wanting that medical men will give more attention to psychological observation in the future than they have in the past. Phrenology will of necessity become part and parcel of the practice of medical men, just as the once-ridiculed systems of hydropathy, homœopathy, sanitation, hygiene, and mesmerism have been absorbed by them to-day. The present race of medical men, with a few exceptions, are crudely materialistic. Such men have neither time place, nor interest for phrenology in their philosophy. They do not study it, and their adverse opinions can only affect those as ignorant as themselves.

Cerebral physiologists are busy with localised "motor and sensory centres" in the cortical substance of brain. They confessedly know nothing of mind, *i.e.*, of the "psychic correlatives" of the aforesaid "motor centres."

Phrenology antedates cerebral physiology, and still points the way. Its work is not done yet. Its methods are purely scientific, and all men, medical or lay, who have studied phrenology are phrenologists. That is enough. For the rest "read, mark, learn, and inwardly digest" what is written in "HOW TO READ HEADS."



FINIS.

