

**A new illustrated hand-book of phrenology, physiology and physiognomy /  
by R.B.D. Wells.**

**Contributors**

Wells, R. B. D.

**Publication/Creation**

London : H. Vickers, [between 1870 and 1879?]

**Persistent URL**

<https://wellcomecollection.org/works/m692zbpq>

**License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

HAND-BOOK  
OF  
PHRENOLOGY  
BY  
R. B. D. WELLS.



22500281628

THE BRITISH PHRENOLOGICAL SOCIETY (Incorporated).

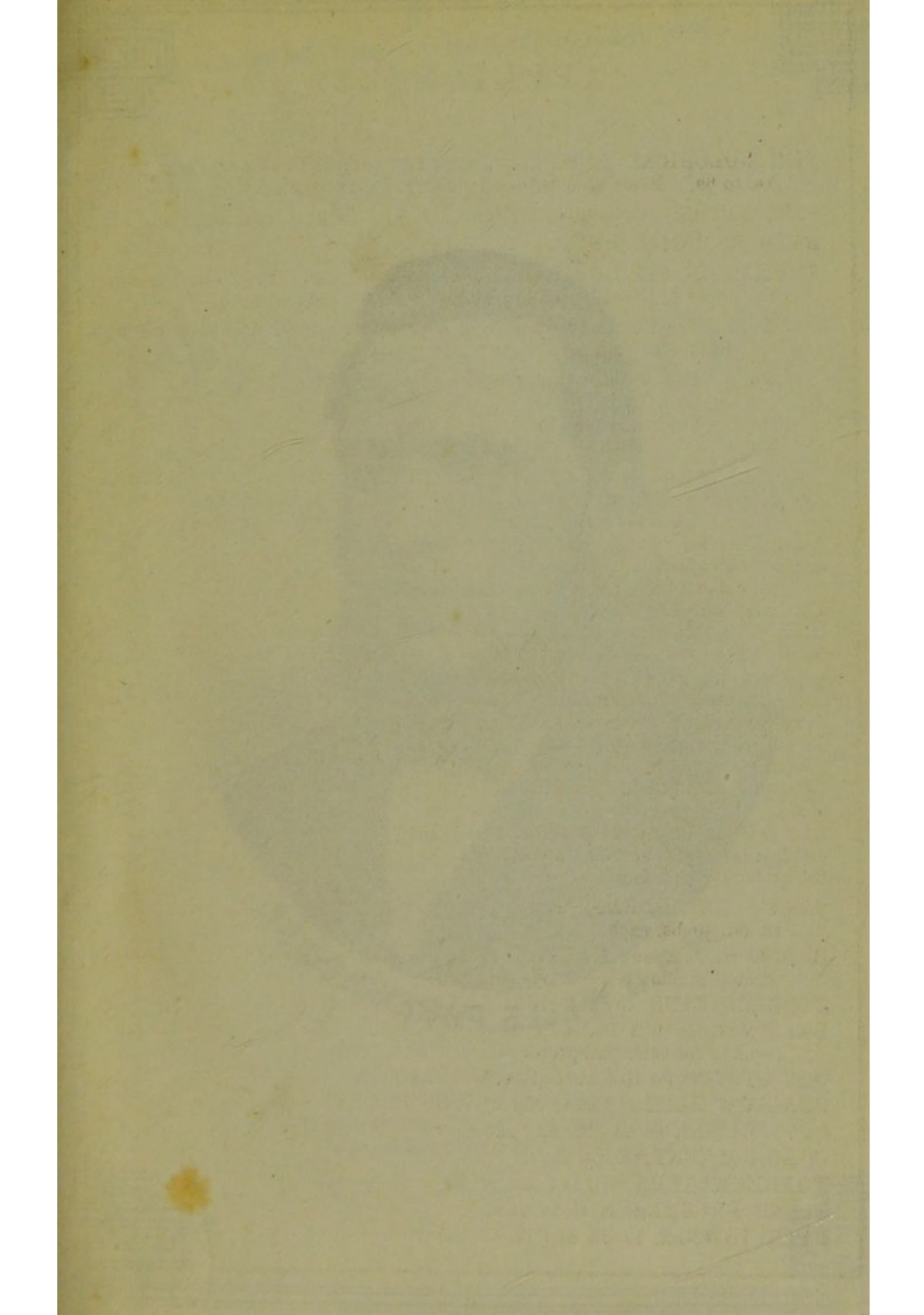
FOUNDED 1806.

INCORPORATED 1809.

Med

K41663







R. B. D. WELLS, PHRENOLOGIST.

THE BRITISH PHRENOLOGICAL SOCIETY (INCORPORATED)

FOUNDED 1826.

INCORPORATED 1899.

A NEW

ILLUSTRATED HAND-BOOK  
OF  
PHRENOLOGY  
PHYSIOLOGY AND PHYSIOGNOMY.

By R. B. D. WELLS, PHRENOLOGIST,  
SCARBOROUGH.

---

"SELF KNOWLEDGE IS THE ESSENCE OF ALL KNOWLEDGE."

---

LONDON:

H. VICKERS, 317, STRAND.

MANCHESTER—JOHN HEYWOOD, DEANSGATE.

GLASGOW—JAMES COATES, PHRENOLOGIST, ROYALTY BUILDINGS,  
SAUSCHIEHALL STREET.

NEWCASTLE-ON-TYNE—W. H. ROBINSON, BOOK MARKET.

SCARBOROUGH—R. B. D. WELLS.

---

PRINTED BY FRED. R. SPARK, "EXPRESS" OFFICE, LEEDS.

[187-?]7

24869298

WELLSOME INSTITUTE BRARY	
Coll.	Wellsome
Call	
No.	WM



Fig. 1.—DR. GALL.  
Discoverer of Phrenology.



Fig. 2.—SPURZHEIM.



Fig. 3.—GEO. COMBE.

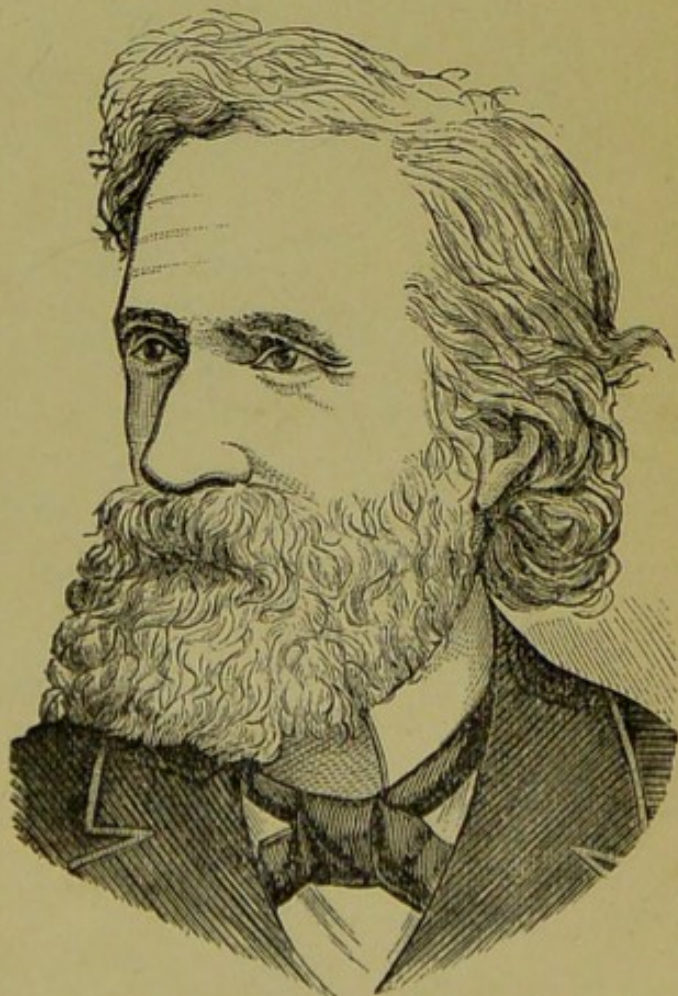
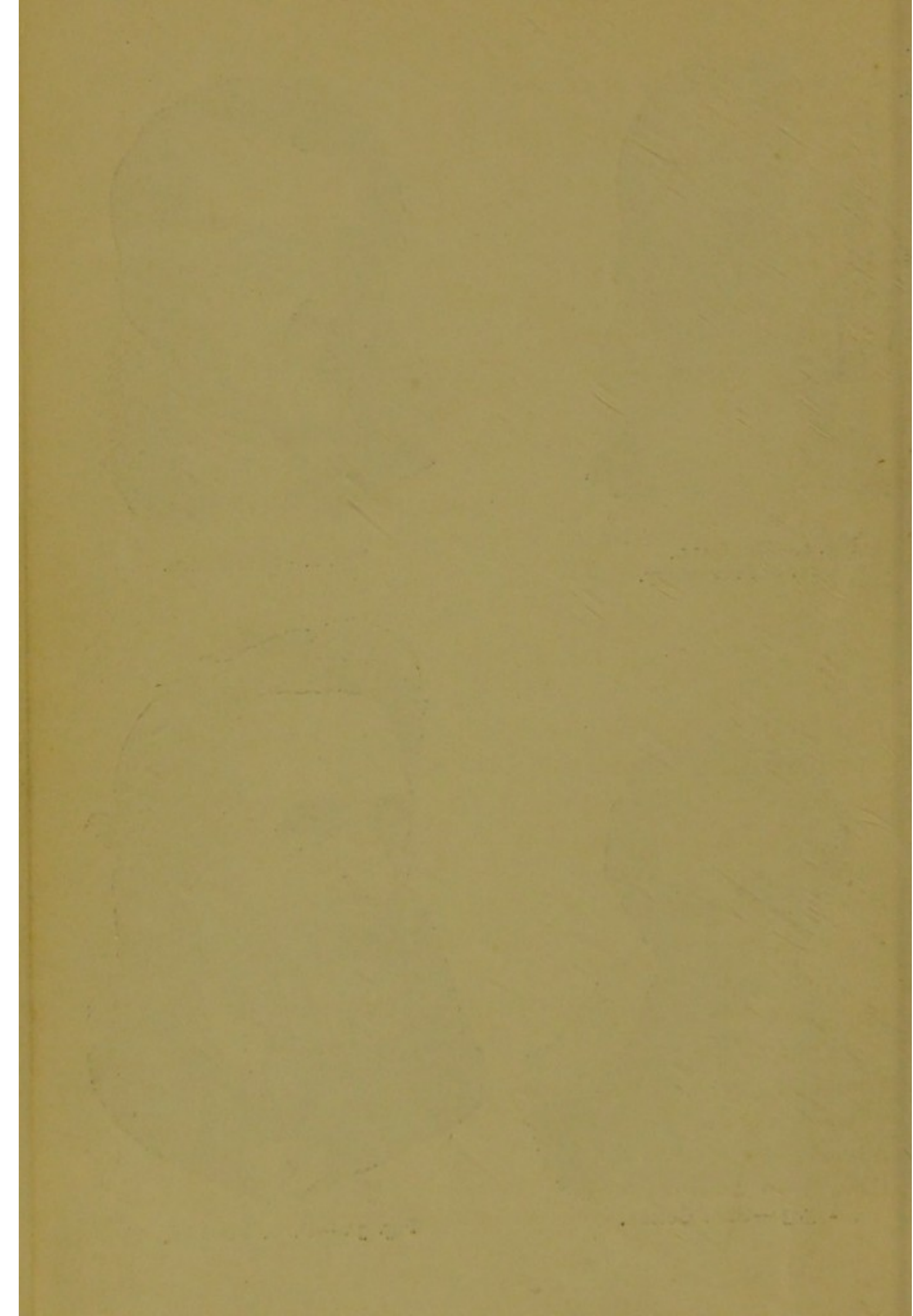


Fig. 3A.—O. S. FOWLER.



# CONTENTS.

	PAGE.
Character Table - - - - -	v.
Explanation of the Tables - - - - -	vii.
Trade or Profession best fitted for - - - - -	x.
Sub-division of the Organs - - - - -	xi.
Remarks on Food - - - - -	xiii.
Dietary Table - - - - -	xiv.
Bath Table- - - - -	xvi.
Miscellaneous Table - - - - -	xvii.
Marriage Table - - - - -	xviii.
Preface - - - - -	I
Introduction - - - - -	3
Phrenology a Science - - - - -	6
Form and Cranial Development as Proofs of Phrenology - - - - -	16
Classification of the Faculties - - - - -	24
The Brain and Skull Anatomically Considered - - - - -	30
Symbolical Head, Illustrating the Natural Language of the Faculties - - - - -	39
Location of the Organs - - - - -	39
Groups and Definitions of the Organs - - - - -	40
Practical Phrenology, as applied to Education: Its General Utility - - - - -	43
Importance of Well-balanced Bodily and Mental Conditions. - - - - -	48
Combination of the Organs - - - - -	54
"Bumpology" v. Phrenology - - - - -	55
Advice to Students - - - - -	57
How to Study Phrenology - - - - -	60

	PAGE.
Right Position of the Hands in Examining the Head	64
Physiological Stumbling Blocks Phrenologically	
Considered - - - - -	66
Organic Quality - - - - -	68
Health - - - - -	72
The Temperaments - - - - -	74
The Vital Temperament - - - - -	80
The Lymphatic Temperament - - - - -	84
Breathing Power - - - - -	87
Circulatory Power- - - - -	90
Digestive Power - - - - -	92
The Motive Temperament - - - - -	96
The Bilious Temperament - - - - -	98
The Kidneys - - - - -	101
The Mental Temperament - - - - -	103
Unevenly Balanced Temperaments - - - - -	106
Activity - - - - -	107
Excitability - - - - -	111
Size of the Head - - - - -	112
How to Measure the Head - - - - -	115
Size of Brain - - - - -	118
The Social Group of Faculties - - - - -	120
The Domestic Propensities - - - - -	122
The Selfish Propensities - - - - -	145
The Moral Sentiments- - - - -	185
The Self-Perfecting Sentiments - - - - -	203
The Perceptive and Reflective Faculties - - - - -	222
The Perceptive Faculties - - - - -	223
The Literary Faculties- - - - -	245
The Reflective and Reasoning Faculties - - - - -	257
Supposed Objections to Phrenology answered - - - - -	271
List of Trades and Professions - - - - -	292

A DELINEATION  
OF THE  
Character, Physiological Development,  
AND  
PRESENT CONDITION  
OF

---

*As given by* \_\_\_\_\_

*Date* \_\_\_\_\_

## ADDENDA TO MISCELLANEOUS TABLE.

---


Smear over the body a little white wine vinegar \_\_\_\_\_  
times per week, and rub it well in with the bare hands.

Anoint the chest and between the shoulders with olive  
oil \_\_\_\_\_ times per week.

Take a cold rising douche \_\_\_\_\_ minutes \_\_\_\_\_  
times per week.

Wear the apron wrung out of cold water \_\_\_\_\_  
nights per week.

Apply a damp sponge to each groin \_\_\_\_\_ times  
per week.



For an Explanation of this Table the Reader is referred to the pages immediately following (viz. vii., viii., and ix.).

Conditions.	Over Active	7 Very Large.	6 Large.	5 Full.	4 Ave'ge	3 Mode- rate.	2 Small.	1 Very Small.	In- active.	Cul- tivate.	Re- strain.
Organic Quality .....	69	70	70	70	70	71	71	72	..	72	72
Health .....	..	73	73	73	73	73	74	74	..	74	..
Vital Temperament .....	..	80	82	82	82	82	83	..	..	83	83
Lymphatic Form .....	..	84	85	86	86	86	86	86	..	86	86
Breathing Power .....	..	88	88	88	88	89	89	89	89	89	..
Circulatory Power .....	..	91	91	91	91	91	91	91	..	92	..
Digestive Power .....	..	94	94	94	94	94	94	..	94	95	..
Motive Temperament .....	..	96	96	97	97	97	97	..	..	98	98
Bilious Temperament .....	..	99	99	100	100	100	100	..	..	100	..
The Kidneys .....	..	101	101	101	102	102	102	102	..	102	..
Mental Temperament .....	..	104	105	105	105	105	106	106	..	106	106
Evenly Balanced do. ....	..	107	107	107	107	107	107	..	..	107	..
Activity .....	..	108	108	109	109	109	109	..	..	110	110
Excitability .....	..	111	111	111	111	112	112	112	..	112	112
Size of Brain .....	..	118	119	119	119	119	120	120	..	120	..
The Social Group of Faculties	..	120	120	121	121	121	121	121	..	121	121
Amativeness .....	123	123	123	123	126	126	127	127	127	127	127
Conjugality .....	128	129	129	130	130	130	130	130	130	130	131
Parental Love .....	131	132	132	133	133	133	133	133	133	133	134
Friendship .....	135	136	137	137	138	138	138	138	138	138	139
Inhabitiveness .....	139	139	140	141	141	141	141	141	141	142	142
Continuity .....	142	143	143	143	144	144	144	144	144	144	144
Selfish Propensities .....	..	145	145	146	146	146	146	..	..	146	147
Vitateness .....	147	147	148	148	148	148	148	148	149	149	149
Combateness .....	151	151	151	152	152	152	153	153	153	153	153
Destructiveness .....	156	156	156	156	156	157	157	157	157	157	157

The Printed Figures in the square marked by the Examiner indicates the page in the book on which the organ is described.

Conditions.	Over Active	7 Very Large.	6 Large.	5 Full.	Ave'ge	3 Mode- rate.	2 Small	1 V. ry Small	In- active.	Cul- tivate.	Re- strain
Alimentiveness .....	159	160	160	160	160	160	160	160	160	160	161
Bibativeness .....	161	162	162	162	162	163	163	..	..	163	163
Acquisitiveness .....	164	165	166	166	166	166	166	166	166	167	167
Secretiveness .....	167	168	168	169	169	169	170	170	170	170	170
Cautiousness .....	171	172	173	173	173	173	173	174	174	174	174
Approbativeness .....	176	176	176	177	177	177	177	177	177	178	178
Self-Esteem .....	..	181	181	182	182	182	182	182	..	182	182
Firmness .....	..	183	184	184	184	184	185	185	..	185	185
Moral Sentiments .....	..	186	187	187	187	187	187	187	..	187	188
Conscientiousness .....	..	188	189	190	190	190	190	190	..	190	191
Hope .....	..	191	192	193	193	193	193	193	..	193	194
Spirituality .....	..	195	196	196	196	196	196	196	..	196	197
Veneration .....	..	198	199	199	199	199	199	199	..	199	199
Benevolence.....	..	200	201	202	202	202	202	202	..	202	203
Self Perfecting Group .....	..	203	203	204	204	204	204	204	..	205	205
Constructiveness.....	..	205	205	206	206	206	207	207	..	207	207
Ideality.....	..	207	209	209	209	209	209	209	..	209	209
Sublimity .....	..	212	212	212	212	212	213	..	..	213	213
Imitation .....	..	213	214	214	214	214	215	215	..	215	215
Mirthfulness .....	..	216	216	216	217	217	217	217	..	217	217
The Reflective and Perceptive Faculties .....	..	222	222	222	222	223	223	223	..	223	223
The Perceptive Faculties ....	..	223	224	225	225	225	226	226	..	226	226
Individuality .....	..	228	228	228	228	229	229	229	..	229	229
Form.....	..	230	230	230	231	231	231	231	..	231	..
Size .....	..	231	232	232	233	233	233	233	..	233	233
Weight .....	..	234	235	235	235	235	235	236	..	236	..

Conditions.	Over Active	Very Large.	Large.	Full.	Ave'ge	Mode- rate	Small.	Very Small	In- active.	Cul- tivate.	Re- strain.
Colour .....	..	236	237	237	237	237	238	238	..	238	238
Order .....	..	239	240	240	240	240	240	240	..	240	241
Calculation .....	..	241	241	241	242	243	243	243	..	243	243
Locality .....	..	244	244	245	245	245	245	245	..	245	245
Literary Faculties .....	..	246	246	247	247	247	247	..	..	247	247
Eventuality .....	..	248	249	249	249	249	249	249	..	249	..
Time.....	..	250	251	251	251	251	252	252	..	252	252
Tune.....	..	252	253	254	254	254	254	254	..	254	254
Language.....	..	256	256	256	256	256	257	257	..	257	257
Reflective or Reasoning Faculties .....	..	257	259	259	259	259	259	..	..	259	259
Causality .....	..	261	261	261	261	261	262	262	..	262	262
Comparison .....	..	262	262	264	264	264	264	264	..	264	264
Human Nature .....	..	266	266	266	266	266	266	267	..	267	267
Agreeableness .....	..	267	268	268	268	268	270	270	..	270	..

## EXPLANATION OF THE TABLES.

This chart will be found to be as complete and comprehensive a delineation of the bodily and mental powers as can be given without a full and carefully-written description which, requiring greater labour, is much more expensive. In a *printed* delineation, we can only approximate to the real character. No two persons, even though they be twins, are exactly alike, although many of their phrenological developments may be the same in size, inasmuch as the ever-varying physiological conditions give different phases

and shades of character, and in order to bring out in a full and satisfactory manner all the shades of character it would require a *carefully-written* analysis; in many cases, all that is requisite to know is the relative development, or size and harmony of all the faculties; hence we give in a chart like this the simple elements. The subject should combine them for himself, considering well the temperament and the modifications which must result from the action of one faculty upon another, and especially the influence of the predominating group and the leading organs. When the relative size of the organs are marked in this chart, the subject may approximate to the real character; but absolute correctness in every particular is not claimed, nor would it be possible in following the markings of the several organs and conditions as here set down; and due allowance in every case, by examiner and examined, must therefore be made. It should be borne in mind that the organs will not, under all circumstances, manifest in the character the degree of activity marked in the chart. Thus, a person with Language marked 7, but with little Activity and large Secretiveness and Cautiousness, will show less Language than one with that organ marked smaller, who has great Activity and small Secretiveness and Cautiousness. The same may also be said of all the other combinations.

The scale for marking the relative strength and activity of the different conditions of the body, and faculties of the mind, is from 1 to 7; figure 1 indicating very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. In this work, and in all our phrenological language, we use these terms in a specific sense. When an organ is half-way between two sizes, it is represented by two figures,

as 5 to 6, or 3 to 4, &c., which is equivalent to  $5\frac{1}{2}$ , or  $3\frac{1}{2}$ . In these cases both sentences referred to may be read, and a medium between the two will be appropriate.

When an organ or faculty needs to be "*cultivated*" or "*restrained*," a mark will be found in one of the two right hand columns. The printed figures refer to pages in this work where directions for their culture or restraint may be found. Thus: if Organic Quality be marked 6, or Large in the Table, the printed figures in the same square will indicate the page whereon the description may be found. This rule also applies to all the other conditions.

Several persons may be marked on one table by using a dot for one and a dash for another; in short, any sort of mark that can be distinguished from the others may be applied.

The table is an index to the pages in the chart, and is used to facilitate the work of the examiner, and to enable the persons for whom the chart is marked to see the relative size of all their faculties at a glance, and those which demand cultivation or restraint. The dietary table accompanying this chart is a very important addition, and is calculated to place many sufferers on the road to health. When health is restored, the regimen may be somewhat varied to suit the improved condition of the stomach.

---

## TRADE OR PROFESSION.

As there is a tendency with many young persons to a diversity of pursuits, only the leading ones to which they are particularly adapted are pointed out; and it must be remembered that pointing out a pursuit does not indicate (in all cases) that they will be eminent in that particular branch, but that it is more in conformity with their natural capacities than any other.

Special remarks on organization\_\_\_\_\_

[illegible]

## SUB-DIVISION OF THE ORGANS.

The following sub-divisions of the faculties are not intended to indicate that one part of a phrenological faculty is larger than another part, but simply the direction in which it is manifested in the character as controlled and regulated by the temperaments, conditions of health, or by the influence of other faculties; neither is it intended, when any of the sub-divisions are marked, to show that the individual exhibits special power in that direction. The primary power of the faculty is only shown under the proper heading of large, full, average, &c.; the marked sub-division only showing the direction which may be but feeble, the faculty itself being deficient in size or activity. The examiner must in all cases reserve to himself the alternative of marking any sub-division, as in a well-balanced brain it is not always necessary, each part being equal in power; or there may be cases of doubt as to the direction, in which case marking the size only must suffice.

As the careful marking of the sub-divisions involves much extra labour and study and can only be performed by one of great skill and experience, the charge for full marking of the sub-divisions "will in all cases" be extra beyond that of the ordinary chart of character, as a faithful portrayal of these sub-divisions will render a delineation much more interesting and valuable. The usual charge for marking these sub-divisions is 5s. in addition to the ordinary chart.

Amativeness .....	Reproductive Love	Love of the Sex	Platonic Love	Passional Love
Parental Love .....	Love of one's Parents	Pets and Animals	Love of Children	
Friendship .....	Sociability	Love of Family	Gregarious Attachment	Platonic Friendship
Inhabitiveness .....	Patriotism	Love of Home	Aversion to Change	
Continuity .....	Connectedness of Thought	Application	Abstraction	Prolixity
Vitateness .....	Fear of Death	Love of Life	Resisting Disease	Vital Endurance
Combateness .....	Defiance	Defence	Courage	Argumentativeness
Destructiveness .....	Extermination	Executiveness	General Persistency	Memory of Injuries
Alimentiveness .....	Desire for Solids	Desire for Liquids	General Appetite	Epicurean Tastes
Acquisitiveness .....	Trading and Dealing	Acquiring General Property	Hoarding	General Economy
Secretiveness .....	Reserve	Policy	Evasion	Cunning
Cautiousness .....	Prudence	Solicitude	Timidity	Hesitation
Approbativeness .....	Desire for Distinction	Love of Display	Sense of Character	Affectation
Self-esteem .....	Independence	Self-Love	Dignity	Self-Reliance
Firmness .....	Power of Will	Stability	Perseverance	Stubbornness
Conscientiousness .....	Circumspection	Integrity	Justice	Self-Accusation
Hope .....	Speculation	Hope for the present	Hope for the future	Exaggeration
Marvellousness .....	Wonder	Credulity	Investigation	Superstition

## SUB-DIVISION OF THE ORGANS.—(Continued.)

Veneration .....	Respect for Superiors	Worship and Adoration	Idolatry	Reverence for Deity
Benevolence .....	Sympathy	Liberality	Philan- thropy	Relief of Necessity
Constructiveness .....	Manual Dexterity	Con- trivance	Invention	Verbal Con- struction
Ideality .....	Imagina- tion	Refine- ment	Love of Perfection	Fastidious- ness
Sublimity .....	Love of Grandeur	Sense of the Sublime	Expansive- ness	
Imitation .....	Mimicry	Assimila- tion to Others	Mechanical Copying	Servility
Mirthfulness .....	Sense of Wit	Sense of Humour	Love of the Ludicrous	Pleasantry
Individuality .....	Desire for Seeing	Mental observation	Inquisi- tiveness	External Judgment
Form .....	Memory of Faces	Object Forming	Artistic Regularity	
Size .....	Estima- tion and Distance	Estimating Proportion	Judgment of Bulk	
Weight .....	Power of Equipoise	Sense of force in Machinery	Mental Steadiness	Estimation of weight of objects.
Colour .....	Recollec- tion of Colour	Perspective Gradation	Harmony of Tints	
Order .....	Neatness	System	Love of Detail	
Calculation .....	Recollect- ing figures	Estimating and Valuing	Mathe- matics	Calculating Details
Locality .....	Exploring	Geo- graphical Memory	Local Minuteness	Love of Travel
Eventuality .....	History	Passing Events	Power of Association	
Time .....	Chro- nology	Time in Music	Punctuality	
Tune.....	Love of Music	Power of Harmony	Memory of Sounds	
Language .....	Verbal Memory	Verbal Expression	Lingual Talent	
Causality .....	Mental Suggestions	Cause and Effect	Desire for Knowing	
Comparison .....	Comparing Ideas	Physical Contrast	Criticism	
Intuition .....	Reading Character	Perception of Motives	Suspicion	
Agreeableness .....	Ease of Manners	Blandness	Desire for Adaptation	Winsome- ness.

## REMARKS ON FOOD.

ONE object of food is to keep up animal heat ; another, to give strength to the bones and muscles ; a third, to support the brain and nerves, thereby giving power to thought and feeling. In nearly all kinds of food the elements required for the support of the system are found, but these ingredients do not exist in all articles in the right proportion. Speaking scientifically, phosphorus is used up in thinking ; nitrogen is used in working the muscles, and carbon in furnishing animal heat and fat. Men who think should use the kinds of food adapted for the support of the brain and nervous system ; those who work with the muscles should use those articles of food containing the material in a large degree which sustains muscle ; those who go into cold climates, or are exposed to the cold, and have not much physical labour to perform, should eat more bountifully of the food which promotes animal heat and fat.

The following table is intended to point out the different kinds of food best suited to the individual for whom the chart is marked ; but those articles marked in the table to be taken in a large quantity simply implies that the class of food should be used as a principal article of diet, and not that it may be taken in excess.

---

## FOOD TABLE.

	Large Quantity	Average Quantity	Moderate Quantity	Small Quantity	Avoid
Lean beef or mutton, roasted or broiled					
Fat            do.                    do.					
Boiled       do.                    do.					
Gravies, &c. ....					
Veal.....					
Potato pie, without pepper; the latter not recommended .....					
Lamb ..... ..					
Ham, bacon, or pork .....					
Fowls and game .....					
Eggs, lightly cooked, boiled or fried ....					
Do. raw or beaten .....					
Ounces of meat required per day .....					
Raised bread, stale .....					
Brown       do.                    .....					
Rye           do.                    .....					
Oatmeal in porridge .....					
Wheatmeal mush .....					
Fish (fresh).....					
Oysters and shell fish .....					
Butter (fresh) .....					
Milk, new, old, skimmed, cream .....					
Custard .....					
Cheese .....					
Indian corn or maize .....					

## FOOD TABLE.—(Continued.)


	Large Quantity.	Average Quantity.	Moderate Quantity.	Small Quantity.	Avoid.
Beans, peas, rye, or lentils .....					
Rice, cooked three hours.....					
Sago, arrowroot, tapioca, maccaroni....					
Boiled dumplings, Yorkshire pudding, &c.					
Potatoes, boiled.....					
Do. roasted or baked .....					
Light pastry, with or without fat .....					
Parsnips, cauliflowers, cabbages, turnips, &c.....					
Carrots, boiled three hours.....					
Oatmeal gruel .....					
Wheatmeal gruel .....					
Ripe fruits, raw .....					
Do. cooked—stewed—jams ....					
Sugar .....					
Tea and coffee .....					
Pepper, mustard, and condiments .....					
Cocoa ....					
Lettuce (young and tender) .....					
Water, cold, warm .....					
Vinegar, pickles, &c. ....					
Wines, spirits, malt liquors.....					
Cucumbers, sauces, &c. ....					
Broths, soups, stews, &c. ....					
Radishes, celery, onions, and watercress					

## BATH TABLE, &amp;c.

	PER WEEK
Wet Sheet Pack .....	[ ]
The Dripping Sheet .....	[ ]
The Dry Blanket Pack .....	[ ]
The Wet Compress .....	[ ]
The Wet Bandage around .....	[ ]
The Vapour Bath .....	[ ]
The Turkish Bath .....	[ ]
The Head Bath .....	[ ]
The Head Wash .....	[ ]
The Head Sponge with Cold Water .....	[ ]
The Douche .....	[ ]
The Sitz Bath, Cold .....	[ ]
Do. do. Warm .....	[ ]
Do. do. and Back Sponge .....	[ ]
The Half-Bath .....	[ ]
The Plunge do. ....	[ ]
The Shower do. ....	[ ]
The Cold Sponge Bath on rising .....	[ ]
Injections of Water to the Seat .....	[ ]
Do. do. to the Vagina .....	[ ]
Do. do. to the Urethra .....	[ ]
The Swimming Bath.....	[ ]
The Shallow Bath .....	[ ]
The Towel Bath.....	[ ]
The Rain Bath .....	[ ]
The Leg Bath .....	[ ]
The Foot Bath .....	[ ]
The Arm Bath .....	[ ]
The Nasal Bath .....	[ ]
The Fountain Bath .....	[ ]
The Warm Bath .....	[ ]
Do. do. and Cold Shower .....	[ ]
The Wet-head Cap .....	[ ]
The Chest Wrapper .....	[ ]
The Chest and Back Pad .....	[ ]

BATH TABLE, &c.—(*Continued.*)

	PER WEEK.
Wet-rubbing with the bare hands .....	[ ]
The Stomach Can to Stomach .....	[ ]
Hot Fomentation to _____ minutes .....	[ ]
Cold do. ....	[ ]
Chest-Expander Exercise _____ minutes daily.	
The Lebenswecker, or Life-Awaker .....	[ ]
Drink Tumbler of Warm Water on rising .....	[ ]
Do. do. do. when _____ ..	[ ]
Do. do. do. Lemon Water .....	[ ]
Magnetism should be applied _____ minutes daily.	



## MISCELLANEOUS.

Amount of Sleep required .....	[ ]	hours.
Number of Meals per day .....	[ ]	
Time required at each full Meal .....	[ ]	mins.
Last Meal should be taken before retiring to bed ..	[ ]	hours.
Probability of Long Life .....	[ ]	

Weakest parts of Frame \_\_\_\_\_

Capacities for Health \_\_\_\_\_

Class of Disease most liable to \_\_\_\_\_

Climate most suitable \_\_\_\_\_

Ounces of Food required per day if sedentary ..... [ ]

    Do. do. do. if physically active [ ]

Physical Exercise required per day ..... [ ]

Mental do. do. .... [ ]

Class of Literature most suitable to strengthen the mind \_\_\_\_\_

## MARRIAGE TABLE.

The following Table is intended to point out the leading qualities and temperamental conditions suitable "in a Partner" for the one whose organisation is marked in the Chart. A thorough delineation of both parties is advisable where it is available; but any individual of ordinary intelligence and discrimination will find the Marriage Table of great service in the selection of a conjugal mate.

	Very Large.	Large.	Full.	Average.	Moderate.	Small	Very Small
Social Qualities should be .....							
Strength of Passions should be.....							
Moral Qualities should be .....							
Honesty should be.....							
Cheerfulness should be.....							
Prudence & forethought should be							
Love of Display should be .....							
System and Order should be .....							
Economy should be .....							
Energy of Character should be .....							
Mildness of Temper should be .....							
Dignity of Character should be .....							
Organic Quality should be .....							
Intellectual Powers should be .....							
Size of Chin should be .....							
Size of Nose should be.....						Blunt & Thick	Sharp & Thin
Complexion of Skin.....either	Very Dark	Dark	Medium	Rather Light	Very Light		
Hair should be .....	Black	Dark Brown	Light Brown	Auburn	Flaxen	Fine	Coarse
Colour of Eyes .....	Black	Brown or Hazel	Dark Blue	Light Blue	Grey	Large	Small
Physical Shape and Development either	Stout & Plump	Rather full form	Average Size	Rather Lean	Angular & Sharp	Round	Square
Lips should be .....	Thick	Thin	Red	Livid	Medium	Protruding.	
Upper Lip should be .....	Stiff	Loose	Large	Small	Long	Short	Medium
Neck should be .....	Thick	Thin	Long	Short	Medium		
Mouth should be .....	Large	Small	Medium	Compressed Lips	Lips Apart	Curved	Straight
Ears should be .....	Large	Small	Medium	Flat	Coarse	Fine	Round
Head should be .....	Broad	Narrow	High	Low	Long	Round	Square
Features should be .....	Very Round	Oval	Rather Long	Rather Sharp	Thin		
Perceptive Faculties should be .....	Very Large	Large	Full	Average	Mod'ate		
Reasoning and Reflective Faculties should be .....	Very Large	Large	Full	Average	Mod'ate		



## P R E F A C E .

---

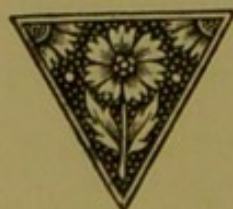
**O**UR object in writing this book is to make the truths of the Science of Phrenology clearly evident to persons of every capacity.

We have endeavoured to give as plain, simple, and complete instructions in the art of Character Reading as it is possible to do in so small a work; and we trust that the rules and directions herein contained may be of great benefit to students of Phrenology, as well as to the public generally.

The second object of the work is to Record Character, and to be useful alike to the examiner and the examined; but in giving the information in a printed form we can only approximate to the real character. No two persons, even though they be twins, are exactly alike. The almost numberless combinations of which the temperaments and

faculties are susceptible,—to say nothing of the ever varying physiological conditions,—results in phases and shades of character as numerous as the human race. Therefore, this work is not intended for such a purpose, inasmuch as to accomplish this, it would be necessary to have a fully written analysis by a competent practitioner. Our aim has been to adapt this work—when marked by a competent person—for giving as accurate a delineation of character as circumstances will admit, but absolute correctness in every particular cannot be claimed without taking into consideration the whole of the combinations.

We have answered some of the most important objections that are urged against Phrenology, and have endeavoured to show that this sublime science is based upon a rational and permanent foundation.





# PHRENOLOGY.

---

## INTRODUCTION.

**T**HE word "Phrenology" is derived from two Greek roots (*phren*, mind, and *logos*, discourse) signifying a Discourse on the Mind. The dictionary meaning of Phrenology is:—"The doctrine of the special faculties of the mind; the science of the brain, as connected with the intellectual, moral, and sensual dispositions and qualities of the individual, as developed on the external cranium."

Phrenology teaches that the mind operates through its appointed organisation, the brain. It also teaches the relation of the mind to the body, through the kindred science of Physiology. Phrenology is therefore a system of mental philosophy based upon observed facts and phenomena.

The fundamental propositions of Phrenology are—

1st. That the brain is the organ of the mind.

2nd. That the size of the brain, or any part (other things being equal) determines its power.

3rd. That the mind does not operate as an unit, but consists of about forty separate faculties, each having its special function.

These faculties are arranged in groups, viz.: the animal, social, intellectual, and moral; the highest faculties occupying the foremost and loftiest positions, and the lower filling their appropriate place at the base of the brain.

Like all new sciences, Phrenology was at first opposed and discredited; but it has gradually won its way into general favour and acceptance, both on account of its intrinsic beauty and truth, and its utility.

Phrenology is free to all who choose to avail themselves of its advantages. Its professors have no right to claim a monopoly of the privilege of using and teaching this science, which is one of the easiest to comprehend and practice. Nevertheless special gifts and immense experience are necessary to qualify any person to become a public practitioner of Phrenology, which, unfortunately, has not escaped the stigma resulting from unqualified advocacy.

It is interesting to notice how this science is gradually becoming acknowledged by scientists, writers for the press, and the public generally.

We have reason to know that the great mass of the people of England believe in Phrenology. It may be to some extent an intuitive faith, but it is to a considerable extent founded upon reading and reflection. References to Phrenology permeate our literature. Shakspeare, with his universal prescience, describes certain foreheads as "villain-

ously low." The poets, painters, and sculptors have unconsciously embodied the truths of Phrenology in their poems, pictures, and statues.

The common talk of the day is intermixed with observations and allusions based upon phrenological principles. This indicates a belief in the fundamental principle of Phrenology, namely, that the mind can only be manifested and studied through its organs. Man is a compound of both mind and body, neither of which acts independently, but each in conjunction with the other. Organism is nature's medium for developing the mind, and manifesting itself in action through the reciprocal relationship of mind and body, which must, therefore, be studied together. If mind and body acted separately and independently, they might be studied separately, but their marriage is irrevocable, and "what God hath joined together let no man put asunder."

The Phrenologist who properly esteems and venerates the science he professes, will be animated by a missionary spirit, because his profession is that of a teacher and counsellor of the people in matters of the highest importance to their present and future well-being. If he be in earnest, he cannot help being a teacher of morality, physical as well as mental; and as no one better understands the bodily and mental conditions of those who come under his influence, his responsibility in moulding the characters of the men and women of the present and future generations will only be limited by his capacity, benevolence, and opportunities.

With the spread of education, a desire for a knowledge of Phrenology has greatly increased, and, therefore, the standard of ability in its professors should correspondingly advance. Formerly, when public audiences were utterly

ignorant of this science, even a smattering knowledge of it was the only qualification of a good many of its professors ; but the wide dissemination of works on Phrenology and the study of the science have made the public critical, and every year increases the necessity for superior culture in those who wish to be leaders in the field of phrenological exploration and instruction. One purpose we have in writing this book is to supply such full and accurate information as will be a help to students of Phrenology, and, at the same time, make lecturers more careful, and audiences more critical.

---

## PHRENOLOGY A SCIENCE.

2 That the brain of man is the seat of his mind was conjectured more than two thousand years ago by the philosophers of Greece. Pythagoras, Plato, Aristotle, and other ancient sages enthroned the thinking principle of man in that glorious crown of his structure, the dome of thought—the brain.

Phrenology has an undoubted claim to be regarded as a science, because it fulfils all the conditions upon which a science must be based, namely, the observation of natural phenomena and their correspondence with the theory which is deduced therefrom. In other words, Phrenology is founded upon principles and facts which, in the light of nature, are proved to be true.

Aristotle divided the brain into three parts, locating common-sense in the front, imagination and judgment in the centre, and memory in the posterior region. From the days of Aristotle, men of the greatest intellect have studied this wonderful and captivating science of the mind. The

rude conceptions of those early philosophers and writers upon the mind as to the seat of thought and the modes of its operation, have been replaced by scientific observations, which have made Phrenology one of the most complete and elaborate in the long list of modern sciences.

Dr. Gall was the first scientist who mapped out the organs of the brain with approximate definiteness and accuracy. In process of time, further observations have resulted in more numerous divisions and more exact location of the mental faculties.

The anatomy of the brain would never of itself have led to the discovery of Phrenology. As the anatomist cannot discern the function of any one of the senses by examining the substance of the organ through which it acts, neither can the phrenologist discover the nature and powers of such a subtle and intangible essence as thought or emotion from an examination of the cerebral tissue. The science of Phrenology is not dependent upon anatomical research, though it is aided thereby; it is based upon observation of the external shape of the brain and the characteristic manifestations of its action.

It must be evident to every observing person, that men and women differ greatly in their dispositions, character, and mental capabilities, and it was by the record and comparison of such observations that the truth of Phrenology became established. This sublime science does not owe its existence to the conjectures of ignorant pretenders, who practised upon the credulity of the public; on the contrary, its origin is owing to the patient, toilsome and persistent investigations, continued from generation to generation by men of the highest scientific attainments.

Dr. Gall, the discoverer of Phrenology, was a learned man and a profound student of human nature. While residing in Paris, he was regarded in that city of the sciences as one of the foremost exemplars of scientific study and procedure; and his professional skill as a medical man is testified by the fact that he acted as physician to many ambassadors. The celebrated French naturalist Vimont, of Caen, who was at first strongly disposed to combat the claims of Phrenology, and who was converted by the very evidence which he collected to overthrow the system, says—"cerebral capacity, profound penetration, good sense, varied information, were the qualities which struck me as distinguishing Dr. Gall." This portraiture of the Pioneer Phrenologist is confirmed by the personal appearance of Dr. Gall, as well as by his whole life and work. Vimont adds, with equal candour and conclusiveness—"The indifference which I first felt for his writings soon gave way to the most profound veneration."

( Dr. Spurzheim, who elaborated and systemised the discoveries of Dr. Gall, possessed an equally high reputation as a scientist and anatomist. No candid person can read Dr. Spurzheim's work on Phrenology without being impressed with the profoundness and comprehensiveness of his philosophical mind. Again we refer to the likeness of the man for confirmation of his possession of these high mental attributes.

Dr. John Elliotson, President of the Royal Medical Society of London, was, like Vimont, at first an opposer of the new system of Phrenology, and afterwards became one of its most earnest advocates. The same remark is true of Dr.

John Macintosh, of Edinburgh, who said—"I was formerly not only an unbeliever in Phrenology, but a determined scoffer." Macintosh's belief in the new science was based upon the results of the examination of the heads of a hundred convicts. Many other men of eminence could be named who were at first strongly opposed to Phrenology and then became enthusiastic in their support of this grand system of mental philosophy.

No person thinks of contesting the claims of chemistry, geology, or natural history to be regarded as sciences, knowing that these scientific claims are founded upon facts acquired by observation. Phrenology is also the offspring of observation. It is not a theory that was manufactured by any brain-spinner in the solitude of his study. No; first the facts were noticed that men's heads corresponded in shape to their character and disposition; and when a sufficient number of facts had been collected and compared, the phrenological system of mental philosophy became an established collection of facts, or, in other words, a science. X

Phrenology, like all comparatively new sciences, is not yet perfectly understood by even its ablest professors, because new facts are continually being brought to light, from the field of mental culture which is practically inexhaustible. Some of the organs may be yet further subdivided; but this does not militate against the fact that sufficient is already known to establish firmly the claim of Phrenology to the title of a genuine, an exact, and therefore an indisputable and indestructible science. The best way for disbelievers in the truth of Phrenology to test their unbelief is to study the science and have their heads examined by an adept in the manipulative art, and then we have no doubt that their unbelief will give way to conviction.

Of late years there have been further discoveries by physiological experimentalists in England, France, and Germany, showing how the brain and nervous system are connected with the various functions of mental and bodily activity. The experiments in vivisection, objectionable as many of them are on the score of inhumanity, have also contributed to our stock of information concerning the relation of nerve centres to particular movements and emotions, thus furnishing confirmation of the truth of the evidence on which this science is founded. The eminent Physiologist, Dr. W. B. Carpenter, who was long opposed to the claims of Phrenology, when confronted with Ferrier's experiments, was compelled to yield his position as an inflexible opponent, and to acknowledge that our favourite science has much to sustain its claims to investigation and acceptance. In his work on the "Principles of Human Physiology," Dr. Carpenter says,—“There is a very close correspondence between the relative development of the cerebrum in the several tribes of vertebrata, and the degree of intelligence they respectively possess.” Again, he says, “The cerebrum which is greatly under the average size is incapable of performing its proper functions, and the possessor of it must necessarily be more or less idiotic. On the other hand, a large, well-developed cerebrum is found to exist in persons who have made themselves conspicuous in the world, in virtue of their intellectual achievements.” Dr. Gray, in his standard work on Anatomy and Surgery says,—“The size of the brain appears to bear a general relation to the intellectual capacity of the individual.” He adds that the number, extent, and depth of the convolutions of the brain also correspond to intellectual power. These

convolutions are absent in some of the lower orders of mammalia. In man they are complex, and this complexity increases with his intellect, being very simple in the infant, and diminishing in old age.

Professor Huxley furnishes another instance of scientific approximation to the truth of Phrenology. In his lecture at Belfast on the "Nervous or Mental Life of Animals," Professor Huxley declares his belief that animals are but "conscious machines;" or, in other words, that their actions are instinctive and result from their "mechanical arrangements." These admissions encourage the lovers of Phrenology to expect further admissions of its truth and larger extension of its investigation and application to the greatest purposes of life—the education and happiness of the human race.

Forty or fifty years ago, the study of the human mind upon the basis laid down by Gall and Spurzheim was scouted by the leading anatomists, physicians and naturalists, such as Professor Owen. Since that time many rising men of thought and science have examined the claims of Phrenology, and their examinations have shown its truth and practical application to the purposes of business and education. So extensive has been this conversion of men of thought and action, that now-a-days it is an exception to meet a man of mark who is willing to risk his reputation by denouncing this science of the mind. Every day the belief is becoming more general, that Phrenology is as true as chemistry or astronomy. Active opposition to our science has almost ceased; and in twenty years time we cannot doubt that it will be universally recognised as an important and essential factor in every department of mentality and self-culture.

We no longer hear the old abusive epithets applied to Phrenology, to the effect that it is merely a money-making humbug, and leads to fatalism and infidelity. We do not think the Professors of Phrenology have found it to be a very money-making science. If it is a "humbug" it has wonderful vitality, for its vigour increases with age.



Fig. 4.—Coarse-grained, gross, and carnal.

Phrenology gives no countenance to fatalism or infidelity, but rather demonstrates an over-ruling Providence, develops veneration, and encourages men to practise self-control and work out their own salvation. Phrenology enables a man to know himself, and thereby to strengthen the highest organs and control the lower propensities. 'The offensive caricature of Phrenology as the science of "bumps" has no basis in fact. Phrenologists do not judge of character

by inequalities of the skull. In the best balanced heads there are none of these elevations and hollows. The reader will discover, as he proceeds, in what way character is to be estimated by cranial examinations.

Phrenology asserts that size of the brain, other things being equal, is an indication of power. But what are those "other things?" First, there must be *quality*, combined with size. Some persons have heads as large as prize cabbages, and yet they possess very little sense, because they are lacking in quality or fineness of texture, as will be seen in fig. 4. Another person may have a



CANON FARRAR.

Fig. 5.—High-toned, fine-grained, and pure-minded. much smaller head, and yet possess a wonderful amount of mental capacity. This is accounted for by the superior quality or fineness of the brain and the entire nervous system, as illustrated in fig. 5. Further, there should be

*harmony* between one part of the brain and another. Some persons have large back heads and small front heads, indicating that they possess strong social feelings, but weak intellectual capacity. Others have a heavy base to the brain and are lacking in height of head, consequently they will be largely controlled by their propensities, and be deficient in mental power. Still another class of persons, not so numerous as the foregoing, will be characterised by

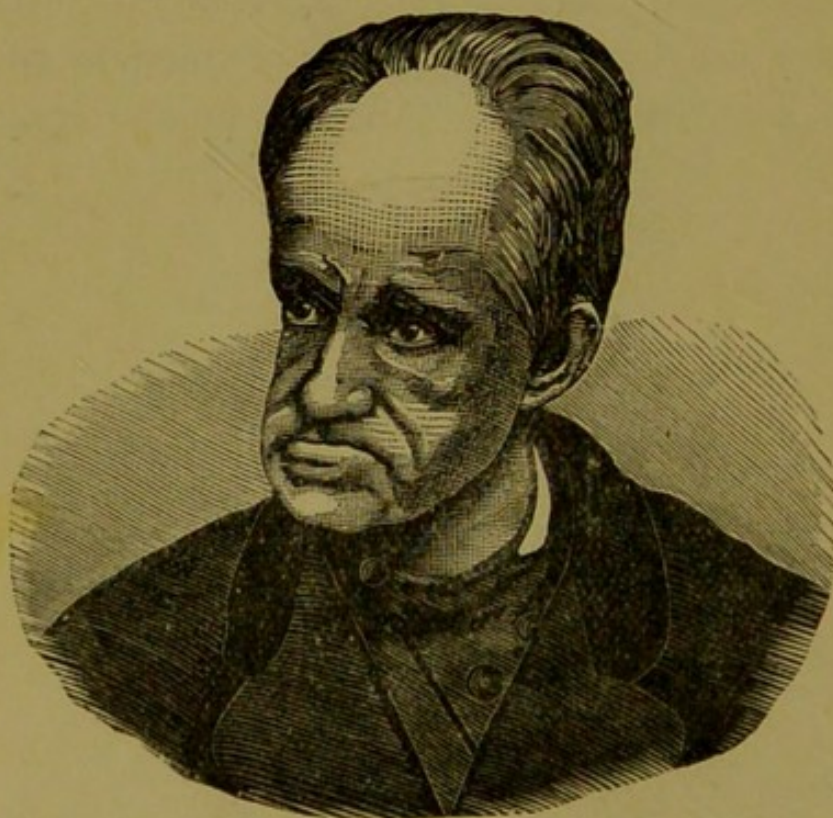


Fig. 6.—CHARLES PEACE.

large front heads and a small base to the brain, indicating that they are thoughtful, intellectual, and clear-headed, but are wanting in that force which is essential to the accomplishment of any great design. From these observations it will be seen how important it is that there should be harmony or balance between the different faculties of the brain, combined with size and quality, in order to ensure

true greatness of character. Charles Peace had a large moral brain, but there was a lack of harmony throughout his mental and moral nature (see fig. 6). His propensities and capacities were not well balanced. In addition to a well balanced mind, it is also essential to the formation of a fine character that there should be a healthy balance between the body and the brain, a lack of which is seen in fig. 7. When there is a deficiency of



WM. HARRISON.

Fig. 7.—More mentality than vitality.

bodily vigour and vital stamina, too little blood is manufactured to give energy and decision of character. When the health of the body is not sustained, the

blood is poor in quality as well as deficient in quantity, hence there is a lack of vital force, which acts injuriously upon the mental powers. The human body may be compared to a steam-engine, which may be perfect in its construction, but unless the right kind and quantity of fuel is supplied, a full force of steam cannot be generated, and consequently the engine will be useless. It is from the absence of this harmony between body and brain that so many literary men break down. They overwork the brain and neglect and abuse the body. Unfortunately, in these days of high-pressure education, boys and girls at school have their minds overtaxed by their studies, while very little attention is paid to their physical development. Consequently, a large proportion of the clever and precocious boys who take prizes at school, when they go into business and engage in the battle of life, instead of being strong minded and energetic men, they forget the education received in youth, and feel that they are nowhere in the race and competition of the busy world. It is sad to reflect how large a proportion of these brain-stimulated youths die prematurely, or drag out a miserable existence.

---

## FORM AND CRANIAL DEVELOPMENT AS PROOFS OF PHRENOLOGY.

Form constitutes the principal base for the classification of the productions of nature. Things alike in character are alike in form. This is true alike of things in the vegetable, mineral, and animal kingdoms.

The parts of a thing correspond with the thing as a whole. Tall trees have longer branches, roots, and leaves than short trees. Tall men have long arms, hands, heads, fingers, and toes. When the bones of the hands are prominent, all the bones, nose included, are equally so. Large-nosed men have a great deal of energy, endurance, and character. Napoleon is said to have chosen large-nosed men for his generals. Prominence indicates power. Breadth accompanies a strong animal nature. Length indicates activity, and sharpness denotes excitability. It is true of animals as well as men, that the differences in their shape are in harmony with their well-known dispositions.



Figs. 8.—Lion.

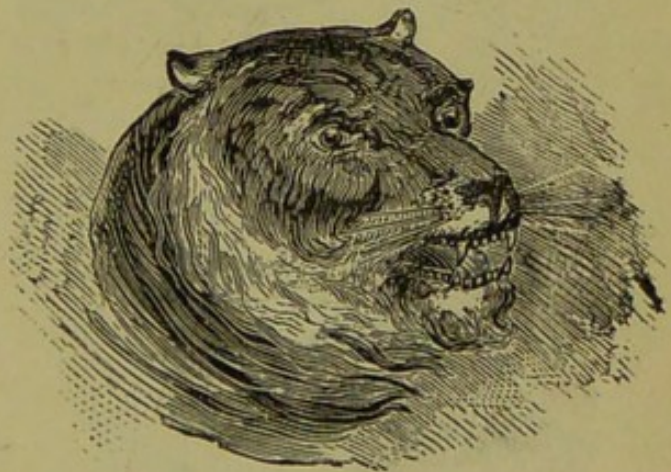


Fig. 9.—Tiger.

Carnivorous animals, such as the wolf, lion, and tiger, have broad heads in the region of Destructiveness. Docile animals, such as the sheep, greyhound, horse, and camel, have narrow heads, in harmony with their dispositions, as will be seen in figs. 10, 11, and 12. The bull-dog has a

broad head, and its fighting propensities are well-known (fig. 13). The tiger's head (fig. 9) is also very broad, and its carnivorous and destructive nature is so strong that it

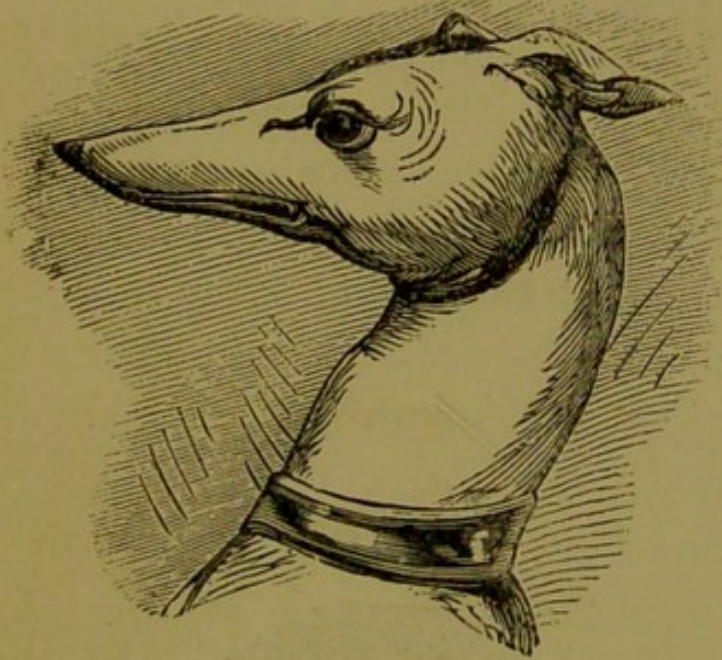


Fig. 10.—Greyhound.



Fig. 11.—Horse.



Fig. 12.—Camel.



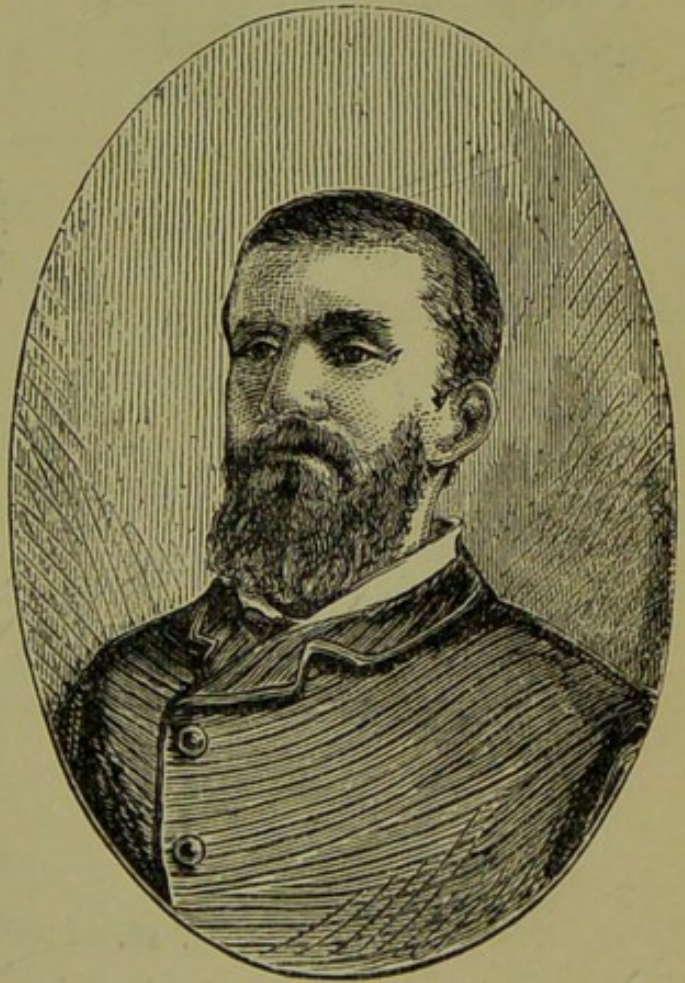
Fig. 13.—Bulldog.

will kill its victims even for the sake of killing; while the lion (fig. 8), which has not so broad a head, only kills to appease its hunger.

The human character in regard to the destructive or peaceful propensities also corresponds with the width of the head. The broader a man's head, the more force, spirit, pluck, and determination will he display. When breadth of head is accompanied by a low type of organisation, the individual will display a brutish nature, and probably



Fig. 14.—A Blackguard and Bully.



Figs. 15.—GUILTEAU, a Murderer.

become a pugilist or murderer. (Figs. 14 and 15.) People with lofty towering heads have strong moral feelings. Those who have long heads have a penetrating cast of mind. Large back heads indicate strong social feelings. Small front heads indicate a want of intellectual power.

These correspondences between form and character proclaim Phrenology to be true in the light of nature.

We might enumerate many other proofs of the truth of Phrenology. In the scale of creation, those animals that have the most complex brain manifest the greatest power of instinct.

An examination of the heads of men of different races affords one of the most striking and conclusive proofs of the truth of Phrenology.

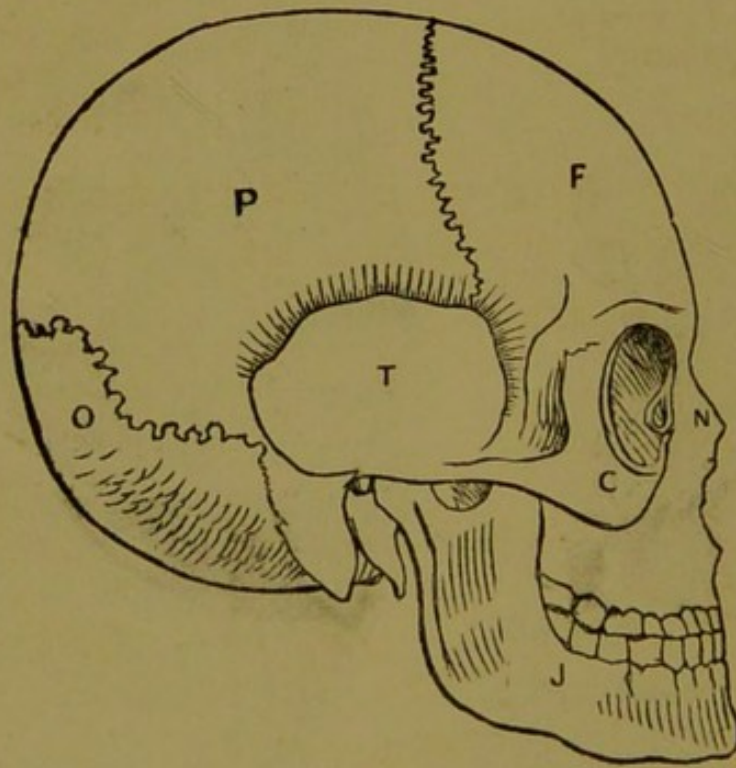


Fig. 16.—Intelligent Man.

(O) *Occipital bone*; (P) *Parietal bone*; (F) *Frontal bone*; (T) *Temporal bones*; (N) *Nasal bone*; (C) *Cheek bones*; (J) *Jaw bone*.

There is a marked difference in the size and conformation of the brain of man and the gorilla or orang-outang. The brain of an adult gorilla contains from 20 to 30 cubic inches, while the negro has a brain of 65 to 75 cubic inches, and the Caucasian 75 to 125 cubic inches; so that

the gorilla has not half as much brain as man ; moreover, the lower parts of the brain are most developed in the gorilla ; consequently he is entirely wanting in the upper



Fig. 17.—Low Type of Man.  
Strong propensities.

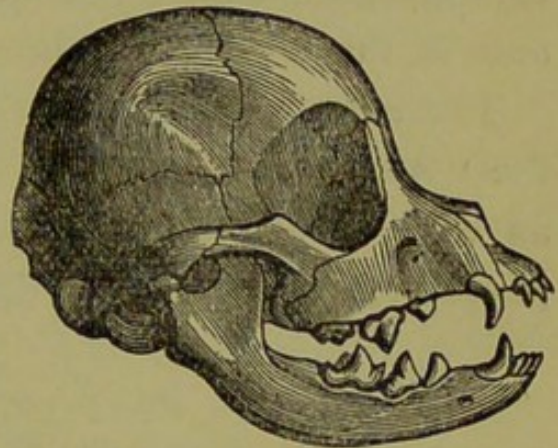


Fig. 18.—Intelligent Monkey.

frontal and coronal regions, which are the distinguishing features, and indicate the superior mental capacity of man.

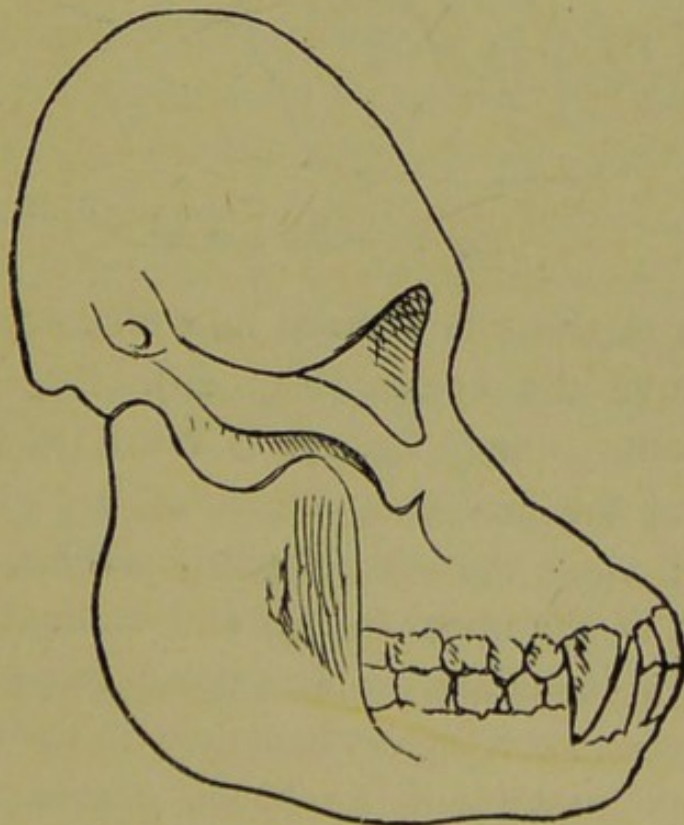


Fig. 19—Orang-Outang.

The gorilla is more largely developed in the perceptive and reflective faculties than any other animal, and the

configuration of its skull is the nearest approach to that of man.

Fig. 18 is the skull of a very intelligent monkey, and its configuration exhibits nearly as much mental capacity as seen in that of the very low type of man. (Fig. 17.)

There is a great chasm, however, between what is called the "half-reasoning man" and an intelligent human being, as will be perceived when the size of the brain and the phrenological developments are taken into account.

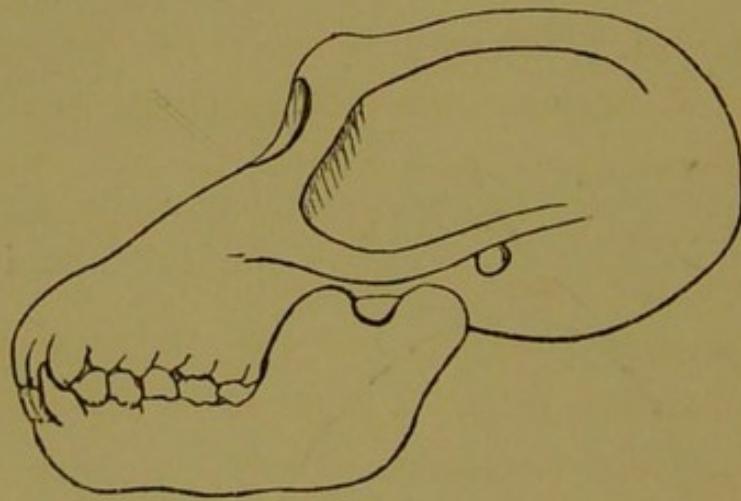


Fig 20.—Chimpanzee.

The head of the chimpanzee falls off completely a short distance above the eyes. (Fig. 20). The head of the gorilla or orang-outang (fig. 19) is more prominent in the upper part of the forehead, indicating a higher degree of intelligence; while the head of man exhibits a conspicuous development of the upper frontal and coronal lobes of the brain, proving conclusively that their respective phrenological conditions correspond exactly with their characters.

Large and prominent foreheads (other things being equal) invariably indicate originality and comprehensiveness of mind. It has been asserted, however, that some

clever students have very retreating foreheads. Such persons may have good memories, and be fluent in language and smart in recitation, but they are never original thinkers, because they lack Causality, which gives breadth to the forehead.

There is a physiological proof of the truth of Phrenology which is worthy of special attention, because it shows that the brain is a complex organ. A person may exercise one set of organs until the brain becomes weary, and then by using other faculties—those which before were exhausted become recruited. A man may spend several hours in close study and become mentally exhausted; he may then join some social circle, and under the influence of music and pleasant conversation he forgets his weariness of mind, and becomes refreshed and sprightly. This accords with our experience of the effects of physical exertion, which exhausts chiefly that portion of the body that has been most actively employed. When tired with walking, a man may still be fresh for rowing. After a workman has become weary with sawing or chopping wood, he still has strength to dig. It is the same with the mind, where variety of occupation affords rest, because different faculties are called into exercise. We may mention one more physiological proof of the truth of this science. A man was shot in the head, and the ball lodged in the brain, yet he lived many years, and retained his mental faculties. As there are two hemispheres to the brain, it is possible for one to be destroyed and the other to remain healthy; and as the organs are double, one set may retain sufficient vitality to carry on the operations of the mind.

## CLASSIFICATION OF THE FACULTIES.

One of the surest proofs that Phrenology is a true science of the mind is found in the fact that its perfection affords indisputable evidence of its divine origin.

Everything human is imperfect; but the more we examine the human brain and reflect upon its marvellous structure, and the multiplicity and adaptability of its functions for performing their respective duties, the more we shall be convinced that the hand that made it is divine.

If Phrenology be true as a whole, then every part of it will be equally true; and this proposition we proceed to demonstrate by an examination and analysis of the various functions of the mind separately and collectively.

We will first notice the admirable grouping and location of the organs. It is a law of nature that every organ of the body is so contrived and so placed that it is exactly in the position where it can best do its work. Thus the eyes, the feet, the heart, the ears, and all the organs of the body could not fulfil their offices so well if they were placed elsewhere. Not only is the organ itself perfect, but its place is perfectly appointed. There is a perfect adaptation of means to ends.

Will Phrenology bear this test of perfectibility? We say, unhesitatingly, it will. The student of Phrenology will find that each organ of the mind is placed, both absolutely and relatively in respect to other organs, in such a position as to serve most completely the object in view.

This admirable arrangement of the organs is the more surprising when we remember that many men, who lived in different countries at various periods of time, discovered, classified, and fixed the position of these various organs. x

The classification of the organs is upon the plan of beginning with the lowest group at the back of the head, and numbering the organs upward and forward, in what may be called their geographical position.

The first point to be noticed is that the organs are arranged by nature in groups, and all the members of each group assist in performing analagous functions. The way in which the organs are thus grouped upon the head, as it were in families, is very instructive and suggestive, as well as indicative of the truth of Phrenology. x

Those organs which man possesses in common with the lower animals are located in the base of the brain, not merely at the back of the head, but all round it. These lower animals not only have the organs of Destructiveness, Combativeness, and kindred faculties, but they possess a measure of the social and perceptive powers. The lower faculties are not to be despised on account of their position and companionship. Every organ is necessary and honourable in its degree. If it were not necessary it would not exist. But there are degrees of utility and honour inherent in the nature of these organs, and it will be found that their arrangement corresponds thereto. The low position of such organs as Amativeness and Alimentiveness, indicates that they ought to be kept in subordination to the higher faculties, which have their seat in the upper part of the head. The location of the social faculties at the back of the head further indicates that they are not qualities to be paraded

conspicuously in the front of our lives, for the social affections naturally seek a shelter in the retirement of home life, and do not court publicity. Another reason why the animal organs have the lowest place at the base of the brain, just over the spinal cord, is because the nerves from the various parts of the body join the brain at that part, and convey to it messages respecting the wants and feelings of the human system.

Organs which influence man to defend himself and look after his business affairs—what are called the Selfish propensities—rank somewhat higher in the scale, and they are consequently placed at the sides of the head.

The Intellectual organs are appropriately placed in the forehead, and this conspicuous position, above the eyes, seems to indicate that their office is to keep a sharp look out or oversight upon the life and actions of every individual.

The highest place of all in the temple of thought is reserved for the Moral and Religious organs, which justly occupy the coronal lobe of the head, because the feelings they represent and embody are the crown of life. Thus the highest-placed organs fulfil the highest functions.

We have here indicated the grand structural law which regulates the mental architecture of the human economy, extending from the sole of the foot to the crown of the head. At each ascending step the functions become more elevated and dignified. The feet, which are placed lowest, perform the most menial service. The heart and other vital organs are more important, and therefore have a higher position and better protection. A man can exist without feet, but he cannot live without a heart.

Further, it should be noticed that the animal propensities which are placed lowest do not possess self-controlling or intellectual power sufficient for their own guidance. They are blind desires, appetites, or instincts which have to be fed and gratified with caution, under the control of the intellect and moral feelings, which by their nature and position are evidently intended to rule over them. The animal faculties are excellent servants but bad masters. They propel; they do not restrain. When gratified in moderation, they contribute largely to man's enjoyment; but if indulged unduly, they become tormenting tyrants.

The moral and religious emotions are sources of the very highest pleasures, their pleasures do not fade away, as do the enjoyments of the senses. Yet even the moral faculties need superintendence and regulation; and this office is performed by the intellectual organs. Thus all the faculties are related and interdependent, and like the various members of the body none can say, "I have no need of thee."

We have now pointed out that the crowning glory of man is his mind, and shown how the various organs of the mind perform functions in accordance with their locality and grouping; how the animal and social affections serve as the foundation of the human house, because the race of mankind could not be continued without these fundamental faculties; and how the whole constellation of organs are crowned by those lofty feelings which proclaim man to be an immortal being, and link him with his Creator.

The Propensities give force, propelling power, and efficiency in all undertakings, as also the ability to make friends, to enjoy society, and to take care of ourselves.

The Intellectual Faculties enable us to become acquainted with men and things ; to obtain knowledge, to retain incidents and arrange facts ; to compare, classify, and analyze that with which we come into contact ; to investigate, construct, and to lay plans for carrying out projects.

The Moral or Spiritual Sentiments act as watchful sentinels, and are meant to control all the rest by blending mercy and justice with kindness, and by subjecting each faculty to the Divine Law, and thereby exercise a restraining and ennobling influence over all that is undertaken.

The three principal groups of faculties are—

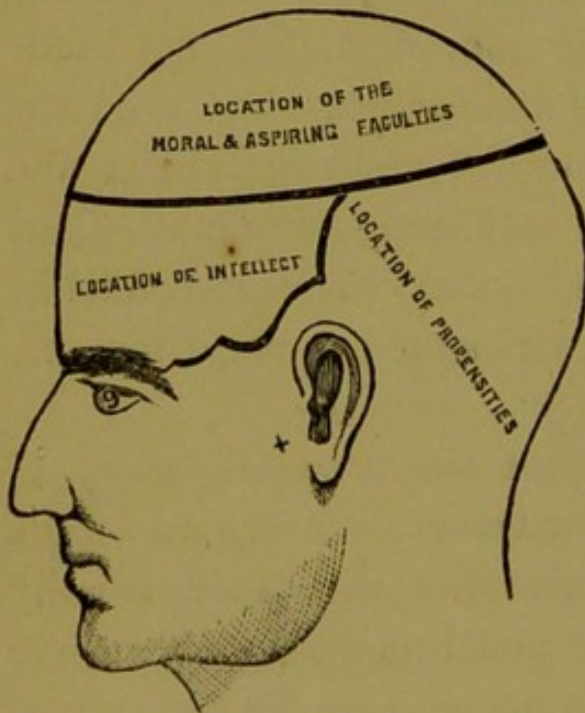


Fig. 21.—Three Groups.

1. The Animal Propensities.
2. The Intellectual Faculties.
3. The Moral and Aspiring Sentiments.

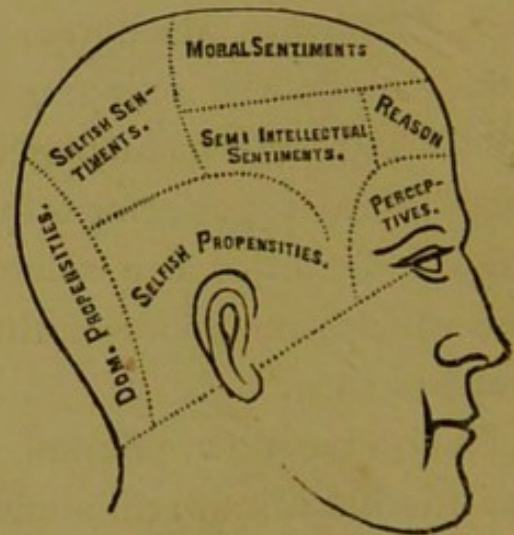


Fig. 22.—Sub-Groups of Organs.

We have shown how appropriately these groups are located, both as to the character of their respective organs, their connection with the body, and the individual relation

of the faculties in each group. These three grand divisions of the organs may be further divided into smaller, or sub-groups, the members of which are found to bear a closer relation to each other than they do to members of other groups.

This sub-classification may be thus presented :—

	GROUP.
1. The Propensities ...	<div> <div>{</div> <div>1 Social.</div> <div>2 Selfish.</div> </div>
2. Intellectual Faculties	<div> <div>{</div> <div>1 Perceptive.</div> <div>2 Reflective.</div> <div>3 Literary.</div> </div>
3. Moral Sentiments ...	<div> <div>{</div> <div>1 Selfish.</div> <div>2 Semi-Intellectual.</div> <div>3 Religious.</div> </div>

Through the Social Group of the Propensities are manifested those affections which attach men and women to their country, home, and kindred, binding together husband and wife, parents and children, friends, companions, and countrymen.

The office of the Selfish Group of the Propensities is to lead mankind to take care of themselves, provide for their animal wants, accumulate property, and combine for mutual protection. The love of self is right in its place, for as the poet says, " Self-love and social are the same."

The Perceptive Faculties are concerned with the outside or material world, enabling us to judge of the properties of things, and to make a practical application of the knowledge thus obtained.

The function of the Reflective Group is to analyse and classify the facts collected by the Perceptive Faculties, and to originate new ideas, construct theories, philosophise, speculate, originate problems, and invent systems.

The Members of the Literary Group impart memory and give the ability to communicate ideas through spoken and written language.

The Selfish Sentiments give a desire for reputation, love of distinction, independence, and perseverance. Perhaps a better name for this sub-group would be the Aspiring and Governing Sentiments.

The organs in the Semi-Intellectual Group conduce to self-improvement, love of the beautiful, and refinement of the feelings, and this might be appropriately named The Esthetic group.

To the Religious Group are allotted the highest offices. The organs in this group are those nearest heaven, and their hallowed function is to bring men into relation with God, making him humble as a child in order that he may have fellowship with angels. When the Religious Faculties are large and active, they have a beneficial influence upon all the other organs.

---

## THE BRAIN AND SKULL ANATOMICALLY CONSIDERED.

The Brain is a net-work of nerves, forming a mass of soft matter which fills the cavity of the skull. It is the grand instrument of mind, and life, throughout all its ever-varying functions. Every part of the body is connected with the brain by means of nerves. The surface of the brain is disposed in folds, or convolutions, the object of this arrangement being to give a greater extent of surface in a small space.

The superior intelligence of man is accompanied and probably caused by the extent of these convolutions compared with those in the lower animals, where they become less and less, until they entirely disappear. It is now generally believed by Phrenologists and Physiologists that the extent of the gray or cineritious matter of the convolutions also corresponds with the degree of intelligence.

The Brain is constituted of two parts, the Cerebrum and the Cerebellum, or the large brain and the small brain. The substance of the cerebrum consists of two kinds of matter, the gray or cineritious portion already mentioned, and medullary substance.

The cerebellum is composed of the same kind of matter as the cerebrum, but differs in form and internal arrangement. It does not contain convolutions like the cerebrum, but consists of laminæ, folding one over the other, and separated by furrows, the number of the laminæ varying from 324 in the cerebellum of an insane person to upwards of 800 in other individuals! their number being indicative of the degree of intelligence, as in the case of the convolutions of the cerebrum.

The skull, which protects the brain, is composed of three layers, an outer and inner plate, and a spongy substance between, called the "diploe." The skull contains nine bones, two *frontal*, which compose the forehead, and which generally unite into one sooner or later; two *parietal* bones, forming the greater part of the upper and lateral portions of the skull; two *temporal* bones around the ears; one *sphenoid*, in the anterior part of the basilar region; one *occipital*, in the back and under part of the skull, just above the neck; and one *ethmoid*, at the base behind the nose.

These separate parts of the skull are joined in most places by a kind of dove-tailing called *sutures*.

The skull grows with the brain, and does not reach its full size and strength until the brain is fully grown and matured. When only portions of the brain are developed, the skull at the undeveloped parts is found on examination after death to be thinner than the other parts. The skulls of

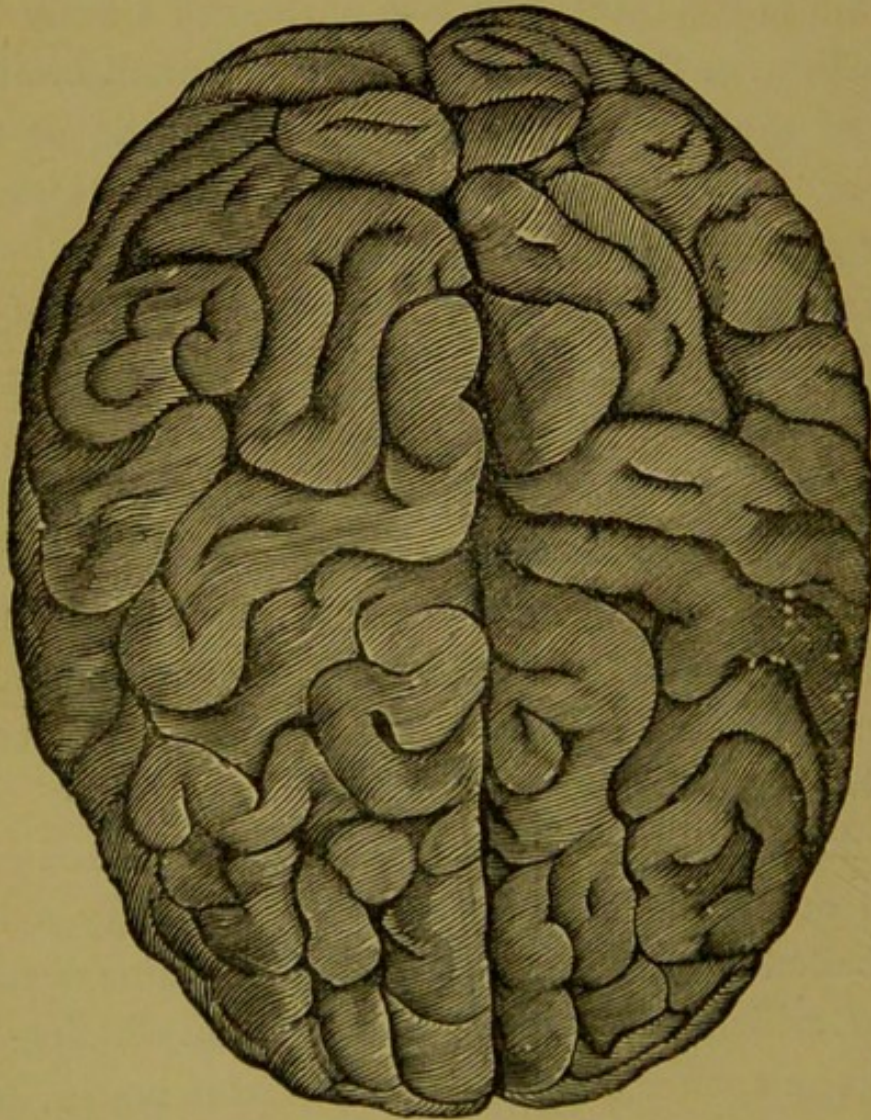


Fig. 23.

uneducated, boorish people, are always thick; while the skulls of educated and highly-intelligent persons are more or less thin, especially towards the later years of life.

As a further protection to the brain, the skull is covered with the scalp and hair, forming altogether a wonderful instance of beauty in design, and strength in construction, to guard the precious "silver bowl" from injury.

In fig. 23 we have represented the upper surface of the brain, the skull being removed and stripped of its membranes, thus exhibiting at a glance the two hemispheres of the brain and its convolutions.

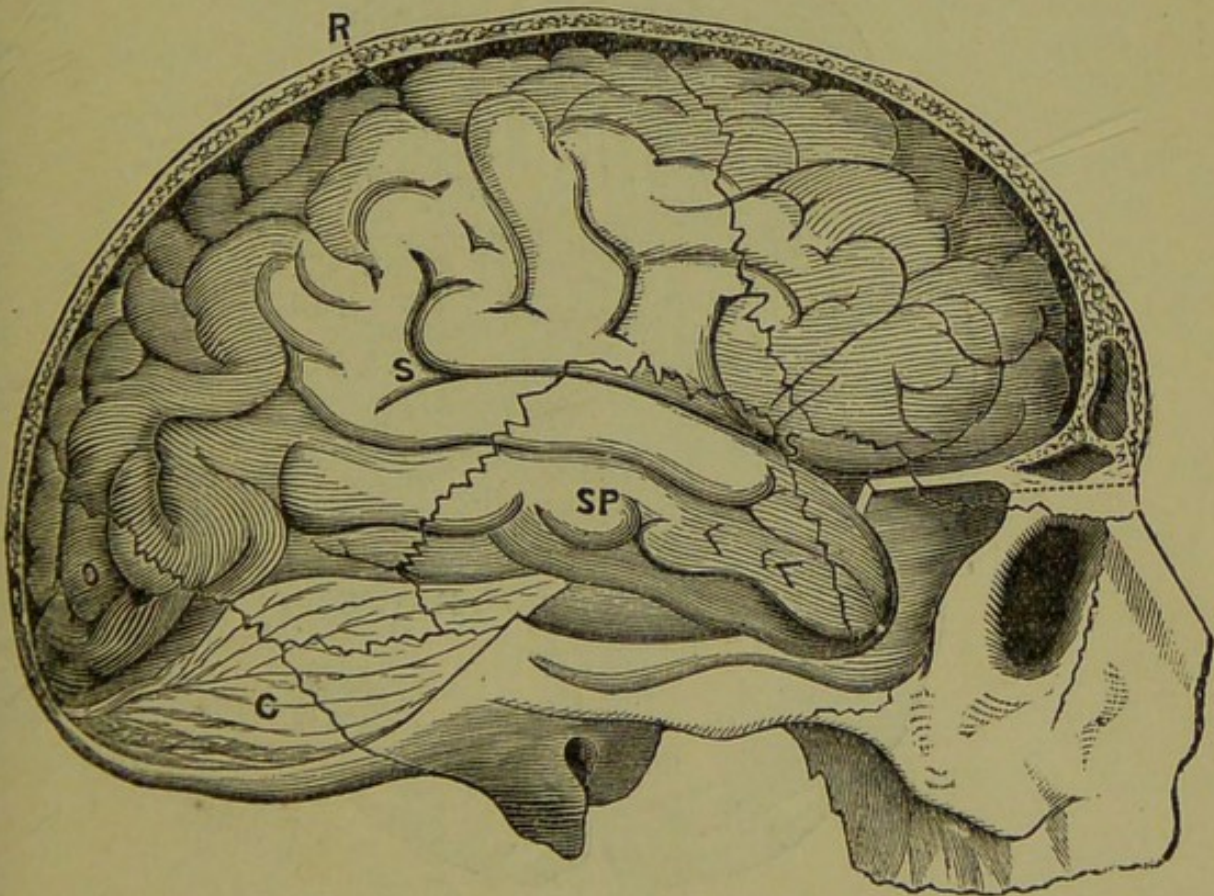


Fig. 24.—Position of Brains in the Skull, showing their relations.

From Turner.

(S) *Fissure of Sylvius*; (R) *Fissure of Rolando*; (S P) marks *Temporal Region*, the letters being on *Mid-temporo-sphenoidal Convolution*; (O) the *Occipital Region*; (C) the *Cerebellum*. The irregular lines represent the course of the *Cranial Sutures* in relation to the Brain.

This figure represents the brain as it appears when sawed through from the middle of the forehead to the

occiput, thereby exposing to view the lateral surface of the cerebrum.

In this figure we have a view of the base of the brain as it appears when taken out of the skull.

Between the two hemispheres of the brain there is a dividing line passing down the centre, from front to back,

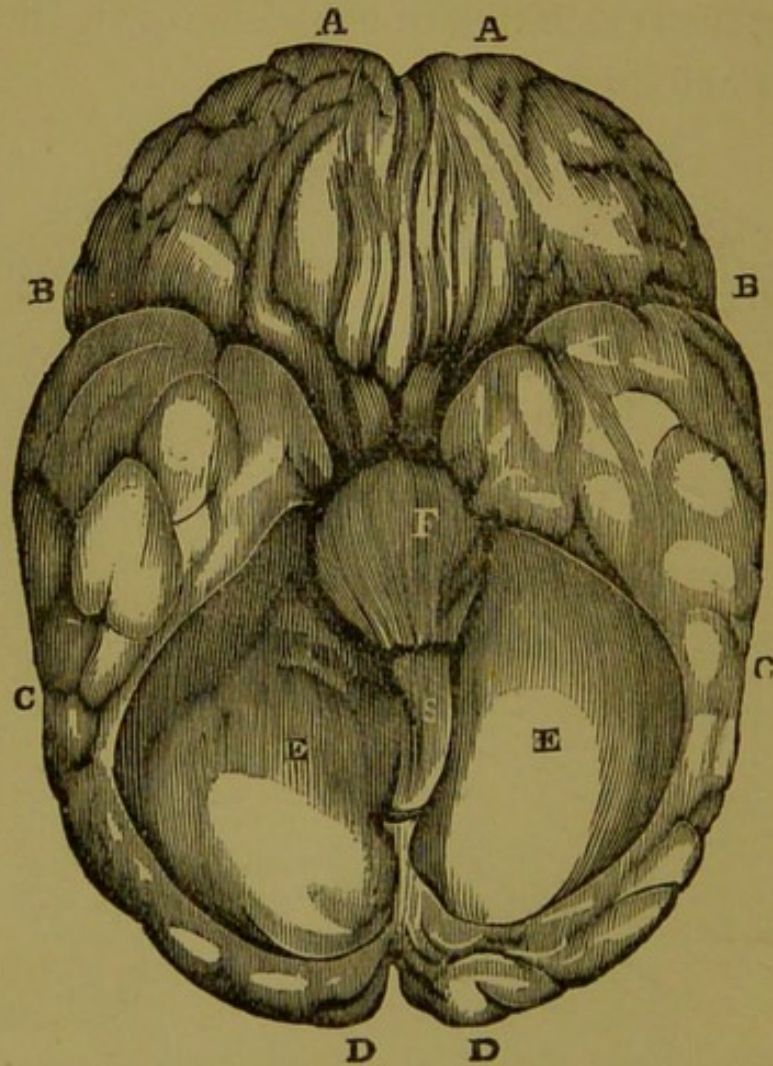


Fig. 25.—Bottom View of Brain.

*Anterior Lobes from A A to B B; Middle Lobes from B B to C C; Posterior Lobes from C C to D D; Cerebellum E E; Medulla Oblongata F; Spinal Cord S.*

Y and descending about two-thirds of the depth of the brain, to where the two hemispheres are joined together by fibres from one hemisphere to the other, forming what is called

the *corpus callosum*, a long broad white band, which forms the bond of union between the hemispheres. The *corpus callosum* is composed mostly of nerves, and its object is to bring all the parts of the brain and mind into one grand focal centre, and thus enable all the separate faculties to work together in harmonious unity. In this way the mental operations, though composed of independent faculties, work in concert.

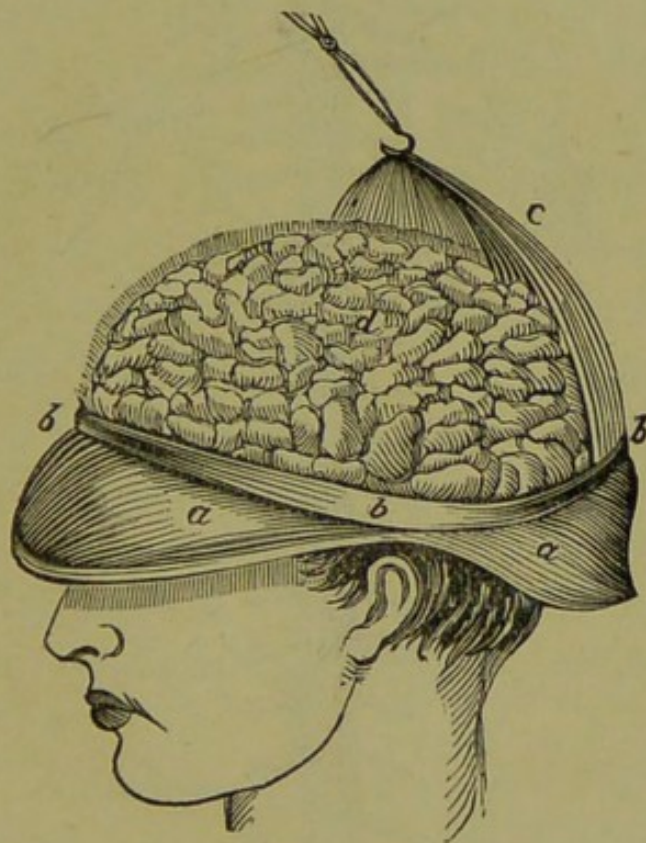


Fig. 26.—Brain Exposed.

There is also existing between the brain and the skull a liquid, usually called the “subarachnoid fluid.” This fluid is for the purpose of preventing the brain from being injured when a person is in the act of jumping, &c., so as to prevent concussions and injury to the brain.

The quantity of this fluid varies materially in different individuals. When a person is in a state of health, there

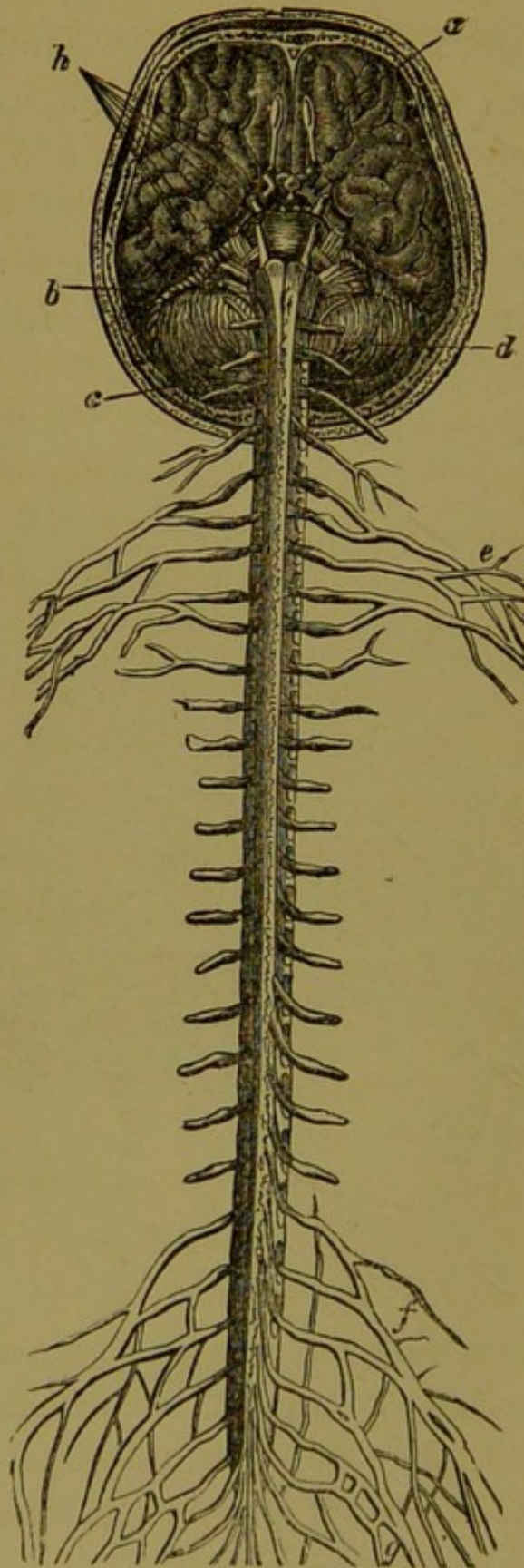


Fig. 27.—The Brain, showing its connection with the body.

(A) Cerebrum ; (B) Points to various Nerve Centres ; (C) Spinal Cord ; (D) Cerebellum : (E) Nerves distributed to the Arms ; (F and G) Sciatic and other Nerves distributed to the Legs.

will only be two or three table spoonfuls of this fluid; but in a state of disease, such as softening of the brain, hydrocephalus, &c., it increases in quantity to the extent sometimes of a basinful or more. This fluid is a stumbling block to many amateur phrenologists, for unless they can determine whether there is much or little of this fluid, they are apt to make mistakes. Some time ago we were introduced to a young man who had a very large head and who appeared to be very intelligent; but on placing our hands upon his head we found that there was a kind of leaden feeling and a want of warmth in his cranium, indicating the presence of a large quantity of this fluid, and we at once declared him to be semi-idiotic, or in other words, that he had not the proper control over his mind. Our statement was verified by his friends, who informed us that his head had been examined several times by amateur Phrenologists, and in each case he had been pronounced to be quite a genius. We were guided in our deductions as to the quantity of this fluid by a peculiar feeling in the head, and the want of heat.

We have already stated that the cerebrum is divided into two equal parts or

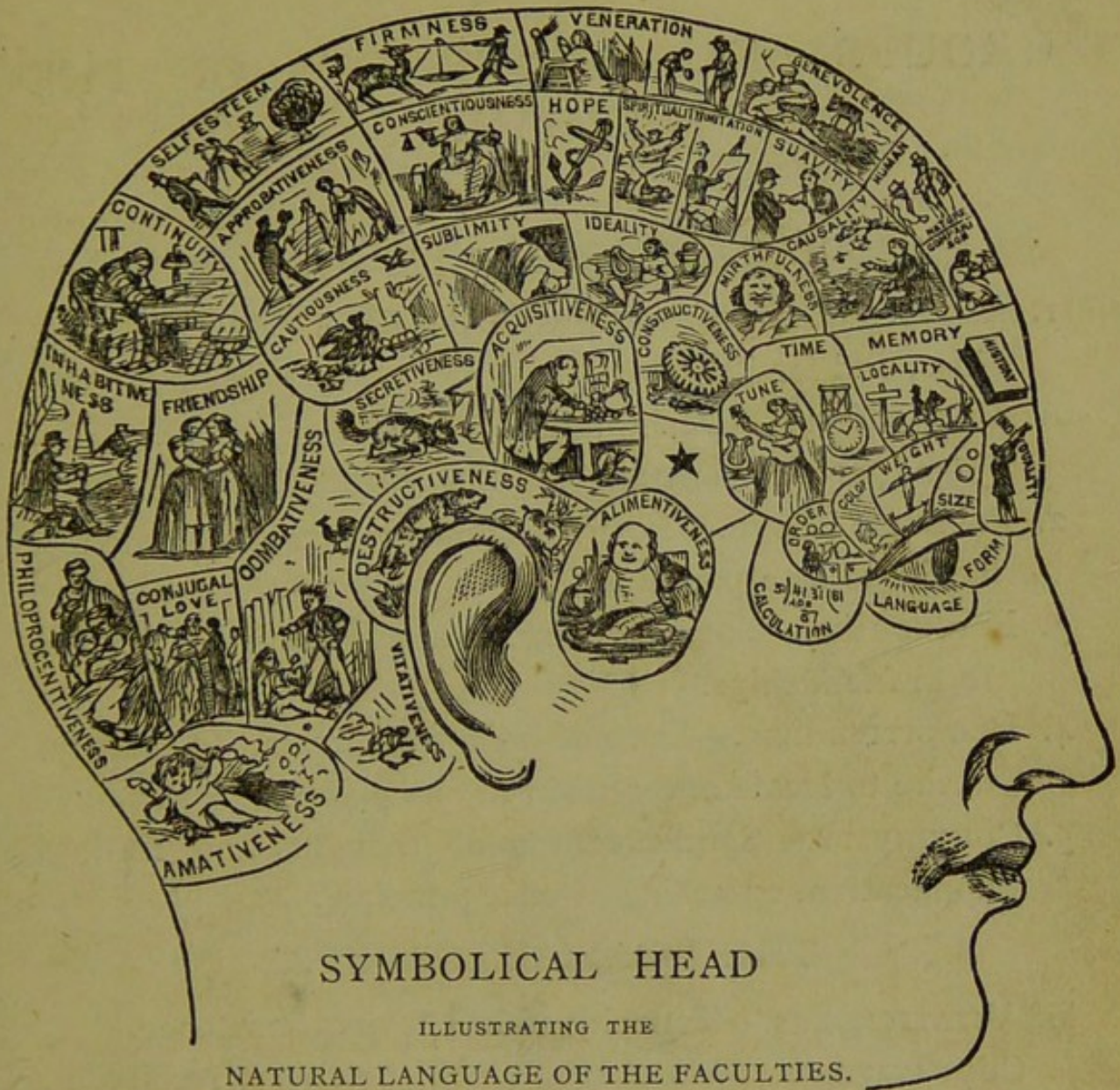
*Hemispheres*, called the right and left hemispheres. Sir Charles Bell says, "Whatever we observe on one side has a corresponding part on the other; and an exact [general] resemblance and symmetry is preserved in all the lateral divisions of the brain. And so, if we take the proof of anatomy, we must admit that as the nerves are double and the organs of sense double, so is the brain double, and every sensation conveyed to the brain is conveyed to the two lateral parts, and the operations performed must be done in the two lateral portions at the same moment."

The *Membranes*.—Between the external surface of the brain and the internal surface of the skull there are three distinct membranes. That next the brain, called the *pia-mater*, is very thin, transparent, and delicate, sinking down into the folds of the convolutions and serving as a conveyance for the blood vessels. Above the *pia-mater* are two layers of a thinner membrane, called *tunica arachnoidea*, because of its resemblance to a spider's web.

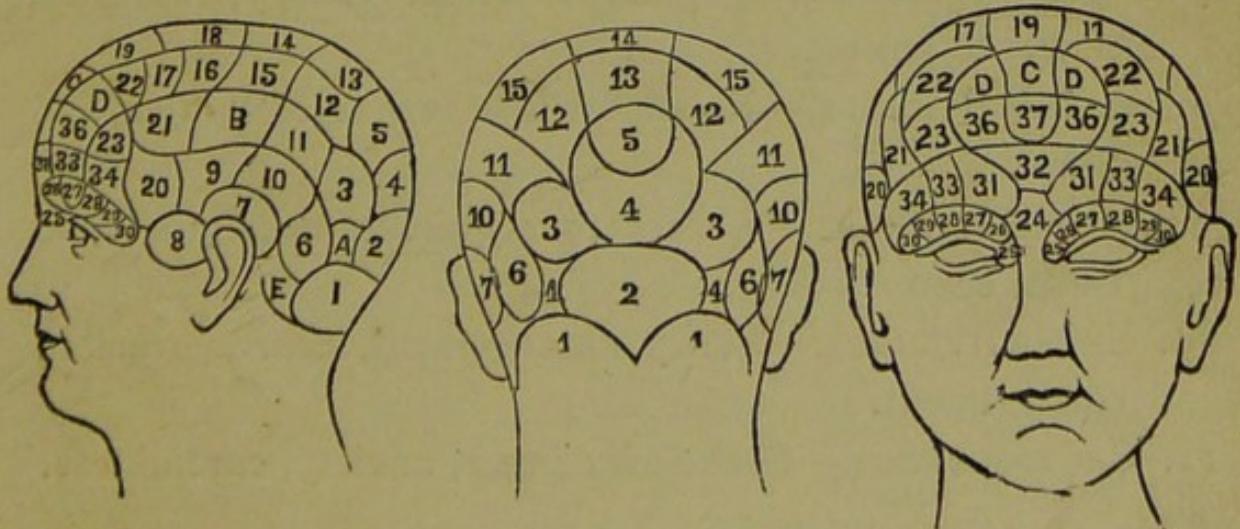
From the surfaces of these two layers a fluid secretion takes place, which lubricates them and prevents their adherence to each other. The third and outermost membrane is the *dura-mater oblongata*. It is thin, yet strong, lining and closely adhering to the inner surface of the skull. It is something like the skin of an egg, and it secretes the bony material of the skull.

The *dura-mater* is much thicker and harder in some heads than others. This also appears to be a stumbling block to the student, and if he does not know how to make due allowance for this difference he will arrive at wrong conclusions as to character. Persons who have very thick and coarse hair, skin, and muscles, and a low guttural tone of voice, have this membrane strong; while it is fine in persons with fine hair and skin, and a clear voice. All these points should be taken into account by the student of Phrenology.

---



### LOCATION OF THE ORGANS.



## GROUPS AND DEFINITIONS OF THE ORGANS:

---

### SOCIAL OR DOMESTIC GROUP.

1. AMATIVENESS.—Love between the sexes, desire to caress, kiss, and fondle.
- A. CONJUGALITY.—Desire to marry, attachment to one conjugal partner, constancy.
2. PARENTAL LOVE.—Love of children, pets, and animals, desire to be a parent.
3. FRIENDSHIP.—Social feeling, desire to congregate and form friendships.
4. INHABITIVENESS.—Love of home, attachment to country, desire to locate and remain in one place.
5. CONTINUITY.—Connectedness of thought and feeling, application, one-thing-at-once principle.

### THE SELFISH GROUP.

- E. VITATIVENESS.—Tenacity of life, love of existence.
6. COMBATIVENESS.—Courage, pluck, boldness, resolution, defence, self-protection, defiance.
7. DESTRUCTIVENESS.—Executiveness, energy, severity, power to endure.
8. ALIMENTIVENESS.—Relish for food, sense of hunger and thirst.
9. ACQUISITIVENESS.—Desire to acquire or accumulate, to trade, economise, &c.
10. SECRETIVENESS.—Policy, management, reserve, evasion, concealment.
11. CAUTIOUSNESS.—Sense of danger, anxiety, carefulness.

12. **APPROBATIVENESS.**—Ambition, sense of character, politeness, display, desire for popularity.
- 10  
13. **SELF-ESTEEM.**—Dignity, self-love, independence, love of liberty.
14. **FIRMNESS.**—Tenacity of will, perseverance, stability, decision, fixedness of purpose.

### MORAL AND RELIGIOUS GROUP.

15. **CONSCIENTIOUSNESS.**—Sense of moral obligation, justice, integrity, circumspection.
16. **HOPE.**—Expectation and confidence in the future, sense of immortality, cheerfulness.
- 5  
17. **SPIRITUALITY.**—Faith, trust, impressibility, belief in Providence, love of the marvellous.
18. **VENERATION.**—Respect for superiority and greatness, age, and antiquity; reverence, adoration.
19. **BENEVOLENCE.** — Sympathy, kindness, tenderness, philanthropy, liberality, desire to do good.

### THE SELF-PERFECTING GROUP.

20. **CONSTRUCTIVENESS.**—Ingenuity, contrivance, dexterity, ability to use tools.
21. **IDEALITY.**—Refinement, love of beauty and perfection, poetic taste, imagination.
- 5  
B. **SUBLIMITY.**—Sense of the grand, sublime, and terrific in nature and art.
22. **IMITATION.**—Power to imitate, mimic, copy, take patterns, versatility of manner.
23. **MIRTHFULNESS.**—Fun, wit, gaiety, jocular, sense of the absurd.

## OBSERVING &amp; PERCEPTIVE FACULTIES.

- 24. INDIVIDUALITY.—Power of observation, desire to see everything.
- 25. FORM.—Recollection of faces, memory of configuration and of objects seen.
- 26. SIZE.—Cognizance of bulk, proportions, remembers size and dimensions of bodies.
- 27. WEIGHT.—Sense of gravity, ability to ride, skate, shoot, climb, balance, &c.
- 28. COLOUR.—Sense of colours, their tints, shades, and harmony in arrangement.
- 29. ORDER.—Method, arrangement, system, neatness, desire to work by rule.
- 30. CALCULATION. — Mental computation, quickness in figures, business estimates.
- 31. LOCALITY.—Memory of place, desire to travel, geographical talent.

## THE LITERARY GROUP.

- 32. EVENTUALITY.—Memory of events, facts, stories, news, and changes.
- 33. TIME.—Knowledge of chronology, sense of duration, punctuality.
- 34. TUNE.—Sense of melody, modulation in speaking, reading, and singing.
- 35. LANGUAGE.—Ability to talk and communicate one's thoughts, memory of words.

## REFLECTIVE &amp; INTUITIVE GROUP.

- 36. CAUSALITY.—Originality of thought, ability to think, plan, and lay out work, reason.

37. COMPARISON.—Sense of resemblance, ability to compare, illustrate, classify, criticise.

4. C. HUMAN NATURE.—Discernment of character, foresight, sagacity, penetration.

D. AGREEABLENESS.—Persuasiveness, pleasantness, blandness, pliability, playfulness.

---

## PRACTICAL PHRENOLOGY.

### AS APPLIED TO EDUCATION: ITS GENERAL UTILITY.

---

Man is the crowning work of his Creator, and therefore the noblest study for mankind. The structure of man is more wonderful and complex than that of any other creature, and consequently its examination must prove interesting and instructive. In what does man's superiority consist? Not in his muscular power, for there are animals with twenty times his strength: not in his digestive power, his eye-sight, or any other single physical attribute; but man's superiority is due to his mental and moral endowments, the power of his intellect, the strength of his will, and the warmth of his affections. These faculties are manifested through the brain. Phrenology proves this indisputably. Observation and experience prove that in proportion as the brain of a man is large, healthy, and harmoniously developed, in an equal degree will his mind manifest itself magnificently. As the brain moulds the skull during growth, and as activity increases its power of growth, the shape of the head indicates with certainty the

power of the mind. By means of his will power, man can control and modify his mental faculties. Hence he is a responsible being, and hence also the infinite value of the science of Phrenology in regulating conduct, choosing a trade or profession, guiding education, and making charitable allowances for misconduct and hereditary tendencies to evil.

The more we study the beautiful science of Phrenology, the more enraptured we become with its truthfulness and utility. It is indeed a heaven-born science, having God for its author and man for its subject.

Although Phrenology is comparatively a modern science, it is firmly established upon an unassailable basis, and has been productive of incalculable good to mankind. But the good it has accomplished is as nothing compared to the wide fields of beneficence and usefulness which it is destined to cultivate and adorn.

“The proper study of mankind is man.”

If this saying be true, Phrenology is man's “proper study,” for it furnishes him with an almost infallible means of becoming acquainted with himself and his fellow-men. Self-knowledge has been esteemed by the wisest men in all ages as the most valuable of acquisitions. Self-knowledge enables a man to measure his capacity; to discover his weak and his strong points of character; and by cultivating the former and restraining the latter, he will be enabled to “forsake that which is evil, and cleave to that which is good.” We cannot begin the taste of self-improvement until we know where to start. Phrenology points out the starting point, and also acts as a “guide, philosopher, and friend” all the way through the journey of life.

This science not only teaches us to know ourselves, but it assists us in forming a just estimate of the motives and actions of our fellow-creatures in the various relations of life, — domestic, social, friendly, commercial, political, religious, and international. It is evident that men's happiness and success in life largely depend upon the character of their intercourse with their fellows. That such intercourse may be pleasant and profitable to all parties, men must understand their own characters as well as those of other people. Phrenology supplies a fountain or source for this knowledge as no other science does.

Another important service which Phrenology renders to mankind is in directing the education of the young judiciously. Grievous mistakes are made by parents and teachers, who from ignorance of Phrenology expect all children to learn the same lessons with equal ease, and whether they fail or succeed they do not apportion chastisement and commendation according to capacity and temperament. What floods of bitter tears have been shed by overtasked boys and girls through the ignorance and inconsiderateness of preceptors !

Phrenology enables teachers to discover the peculiar mental organization of each pupil, and thereby to ascertain for what studies they are best fitted ; how to control the faculties that are in excess ; to stimulate those that need encouragement ; and what sentiments should be appealed to in order to obviate the necessity of corporal punishment. A teacher who understands Phrenology will not try to suppress any faculty but to discipline and develop each organ, keeping the lower organs in subjection to the higher, and thereby produce a result worthy of the name of education.

No person is qualified for the responsible office of parent or teacher who is unable to employ this science in reading and regulating conduct and influencing character.

Scarcely less great is the value of Phrenology in directing persons to the choice of suitable trades and professions. No two persons are gifted alike ; therefore they will not succeed equally well in the same sphere of action. The Phrenologist can instantly tell for what employment a child or adult is best fitted. A Professor of the Science who is a Physiologist as well as a Phrenologist should be consulted, because much depends upon the Physical constitution. A boy may have a liking for a laborious trade and not be strong enough to work at it.

When should the science of Phrenology be first applied to the training and educating of our youth? We reply, as soon as the infant is clasped to its mother's breast, then should the influence of the knowledge imparted by Phrenology be used to mould and guide the child into an ornament to society and a blessing to its parents. When the time comes for choosing a trade or profession, this science will point out with unerring certainty in what capacity excellence, fortune, and happiness may be secured. It is the want of Phrenological knowledge that causes so many men to get into unsuitable employments,—the round men getting into the square holes, and the square men into the round holes. Parents and guardians should therefore take the advice of a thoroughly qualified master of this Science.

At the important age of puberty, when the passions are apt to assume undue sway, Phrenology may be the means of saving your son from a fate worse than death. At the

sweet "courting time," it should be consulted as to the choice of a fit partner, so that lovers may not become unequally yoked, and married life made miserable. To the minister of religion, the philanthropist, the statesman, the missionary and every worker in God's vineyard, Phrenology will prove a wise counsellor. What fearful blunders have been made in framing laws for the control of criminals and the management of the insane, owing to legislative ignorance of this science!

One of the most important events in the lives of men and women is marriage. Married life is a Divine Institution, and those persons who enter upon it with healthy organisations and proper feelings are taking the most likely road to usefulness and happiness.

It is said that "marriages are made in Heaven." Undoubtedly there is a Divinity that guides the course of men and women in this as in every other act of life, when undertaken in a proper spirit. This saying about marriage probably originated from observing that there is a law of attraction, affinity, or gravitation in the moral and spiritual world, as in the physical.

There is an apparently contradictory saying that "Love's Blind." Love is only blind when it is blindly led by impulse and passion, instead of being guided by judgment and the moral sentiments.

Phrenology enables men and women to know whether those to whom they feel drawn by affection and admiration are worthy of their love, and whether their union is likely to prove a happy one, because based upon pure feeling, mutual respect, and moral and physical adaptability.

Phrenology is therefore useful alike to the individual and to the nation. Phrenology holds, as it were, a mirror up to man, enabling him to see his true image, with its beauties and deformities strangely mingled. It points out his weaknesses and eccentricities, and tells him how to overcome them, how to curb his passions, conserve his energies, refine his coarseness, enlighten his reason, purify his love, and elevate, beautify, and adorn his entire character. Phrenology makes a man acquainted with himself, and that is the first step towards his improvement. In short, this divine science will enable mankind to become, as it were, re-created, making men more manly, and women more womanly, and thus laying the foundation for an enlightened, peaceable, harmonious, and therefore happy state of society.

Such is an outline of the glorious mission of Phrenology. May the time soon come when that mission shall be consummated.

---

## IMPORTANCE OF WELL-BALANCED BODILY AND MENTAL CONDITIONS.

---

A well-balanced body and brain are indispensable to a well-balanced mind ; consequently any departure from this law entails suffering, and is more or less of a crime. Any infraction of the laws of nature makes people one-sided, and one-sidedness tends to insanity. Sanity or a sound mind is one of the greatest blessings man can enjoy ; but alas ! how few possess this boon. All persons have their shortcomings and redundancies, and therefore they are to that extent of unsound mind, or insane.

The balance between mind and body being thus universally disturbed, it is the office of education to restore the balance. In this highest work of man the science of Phrenology is destined to form a conspicuous part, because it not only corrects existing evils but points out how they may be prevented.

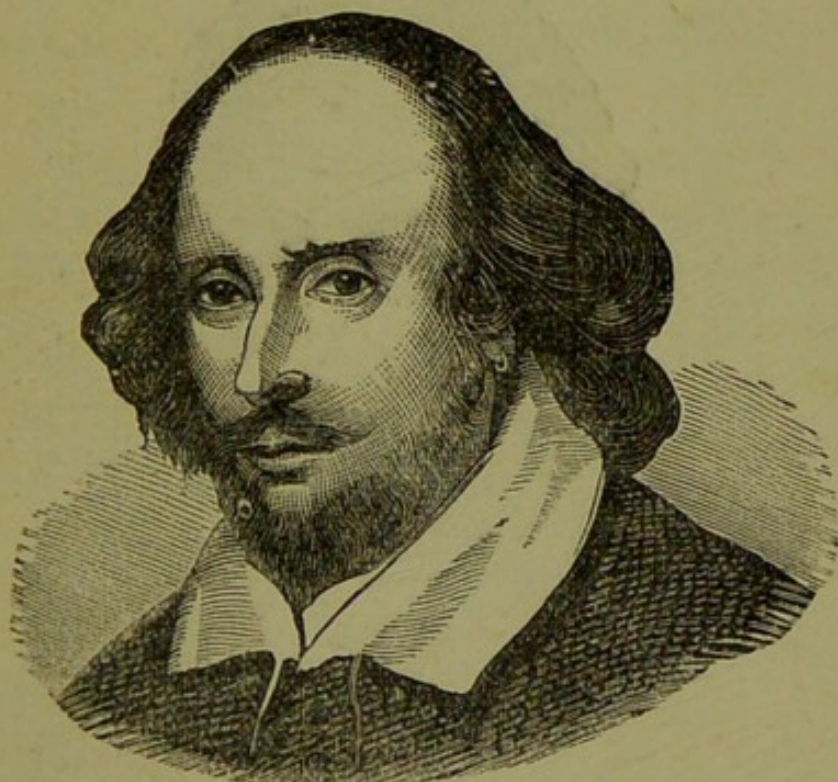


Fig. 32.—SHAKSPERE.

Has there ever been a perfectly balanced body and mind? Some of the men who seem to answer best to this description are Shakspeare, Swedenborg, Washington, Garfield, and Gladstone. All persons may, however, become more or less well balanced in mind and body through the influence of training and discipline. The alterations for either good or evil that may be effected by culture or neglect seem almost miraculous.

One child comes into the world with large Alimentiveness, Destructiveness, Acquisitiveness, Combativeness, Firmness,

and Secretiveness, and when such a child is left to its unaided resources it would be sure to gravitate towards the prison, the gallows, or the asylum, but if trained and educated he would be likely to become at any rate a medium member of society. Another child who has



Fig. 33.—SWEDENBORG.

inherited a favourable type of organization, with all the moral, social, and intellectual feelings largely represented, would, if neglected, become literally a useless member of

society ; but if educated and trained it would become a noble and intelligent human being. The same child under the influence of the best of teachers—a wise and good mother—will grow into goodness as naturally and certainly as flowers seek and reflect the beauty of the sun.



Fig. 33.—GARFIELD.

The want of balance seems to be the chief defect in human character, but there is no necessity why it should always be so. The mistakes men make arise from this one-sidedness of their characters. We can recall to mind scores of amiable and well-meaning men who brought themselves and families to grief through a want of balance.

The finest character will fail without balance, while an ordinary organization will succeed with balance. The best watch ever made would not keep time without a balance-wheel. What is true in mechanism is true in mind. Nations, as well as individuals, have perished from lack of balance.

Success in life will depend largely upon the possession of this balance of power ; hence that system of education

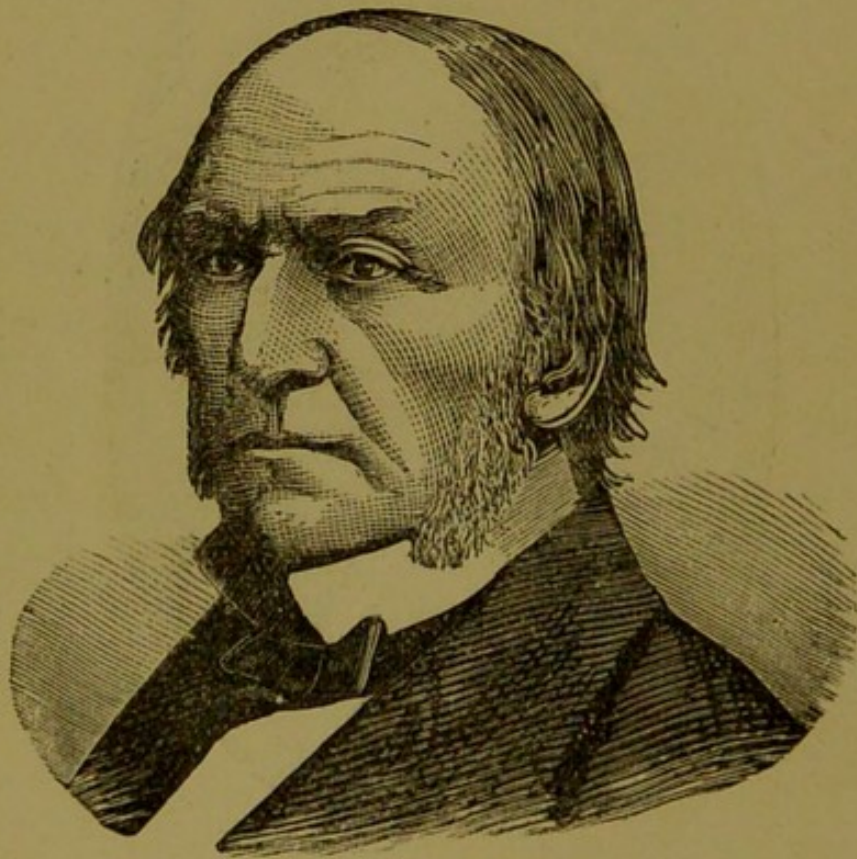


Fig. 35.—GLADSTONE.

is the best which developes all the faculties of body and mind in full degree and right proportion. Men and women are in general unbalanced. They were either born with a bias, or miseducation and the conventionalities and drudgeries of life have unbalanced them. The aim of education should be to ensure a sound mind in a sound body, and

such an education is not possible without the study and application of the sciences of Phrenology and Physiology.

We could give numberless instances of the practical utility of Phrenology in the formation of character, when duly balanced, and consequent success in life.

A young man went to have his head examined, being undecided for what business his capabilities best fitted him.



Fig. 35A.—LEFROY. "Badly Balanced."

He was advised to turn his attention to mechanical invention. The result was that he became celebrated throughout empire for his patent flues, by which he has made a considerable fortune.

A poor weaver lad came to us when doubtful what he should do, and through following our advice he has in a

dozen years attained a first-rate position as a merchant. We could give a great many similar illustrations of the value of a practical knowledge of Phrenology as a guide in developing and balancing one's organization so as to secure fame and fortune. Phrenology does not encourage visionariness, but takes a man as he is, and makes the best of him in a practical way.

---

## COMBINATIONS OF THE ORGANS.

There are more than a thousand millions of human beings on this earth, and thousands of millions have previously existed upon it, yet no two persons ever were precisely alike either in feature or character. As the spirit of man proceeds from the infinite mind, there is a possibility of infinite diversity in its human manifestation. But apart from this cause of infinite variety, there is practically no limit to the production of diverse types of character through the combination of the mental organs and their countless variations of activity and influence. It is a simple question of computation as to how many changes can be rung upon a peal of bells ; and the same is true of combinations of the organs. When we know that many millions of changes can be rung upon a peal of twelve bells, we perceive that it would require a clever arithmetician to calculate how many combinations are possible with forty organs. The least difference in the size, actual or relative, of any one organ will, of course, cause a variation of character. Herein we have reason to admire the power and wisdom of the

Creative Mind, and to exercise charity towards those whose characters differ from our own through the influence of these endless combinations of the organs of the mind both directly and indirectly. It would be a profitable exercise of the mind for the student of Phrenology to tabulate some of these possible combinations of organs which would go to the composition of certain types of character.

---

### “BUMPOLOGY” v. PHRENOLOGY.

When a nickname becomes attached to a man, a profession, or a science, it is not easily removed or rectified. The general public judge of things prematurely and ignorantly; have neither patience nor knowledge for investigation; consequently, they generally stigmatise anything new with a grotesque name, which represents only their ignorance of the subject, and misrepresents the thing itself.

In the early history of Phrenology, the public supposed that Phrenologists judged cranial development by excrescences on the head, vulgarly called “bumps”; hence their coinage of the word “Bumpology.” The term “Bump,” meaning as a substantive, a swelling, or protuberance, is a legitimate English word, as old as the language, and it is used by Shakspeare. In applying this word to the science of Phrenology, the fact was overlooked that many heads show no protuberances, while the highest cast of the head is as smooth as a billiard ball. We judge of mental development not from hills and hollows on the head, but from the cranial contour generally, and especially by measurement from the base of the brain to the surface of the head. Some Phrenologists

can estimate a person's character without handling his head, but manipulation with both hands brings the faculty of touch to the aid of sight, and thus enables a more accurate estimate to be made. The relative size of the hand to the head is also a help in its measurement. An ordinary-sized head is the width of the hand with the thumb extended; and it is the length of the hand from the wrist bone to the end of the middle or longest finger. These corresponding measurements between head and hand agree with the general law of size and proportion of parts which governs the construction of the human form, and contributes to its balance, grace, and symmetry.

Phrenologists who possess large organs of Comparison, Human Nature and Perceptive faculties, make the best manipulators, especially when they have delicate and sensitive hands. In a separate chapter, on "How to study Phrenology," we have given explicit directions how to use the hands in judging organic development, and this will be found a useful and almost a new feature in a work on Phrenology.

A perfectly developed head would not have any "bumps" upon it, because all the organs would have attained their right proportion, and would therefore not be overgrown or deficient, consequently there would be neither heights nor hollows. It is when any organ or group of organs is less than the surrounding organs that irregularity of surface is presented to the eye and hand. The more irregular the cranium the more imperfect the character. Most heads are more or less deviations from the proper shape, especially the heads of criminals, which present unusual swellings, flat places, and hollows, caused by the nearness of small

organs to large ones, but to call the risings "bumps" is a mis-use of terms. A severe blow on the head will cause a "bump," but not the gradual growth of the brain. Only a pretended Phrenologist would rub a person's head as if searching out an elevation or depression for each organ. Formerly Phrenologists examined heads by touching them with the tips of their fingers, as if feeling for excrescences; but this led to misconceptions of character; hence the importance of a scientific manipulation of the cranium in order to estimate character correctly.

---

## ADVICE TO STUDENTS.

There is no branch of art or science which is calculated to afford more pleasure than the study of Phrenology, and there are not many acquisitions more envied than the ability to read character at sight. Only practical phrenologists know by experience the delight and advantage of being able to estimate the character of every person with whom they come into contact. The Phrenologist is never wanting in a pleasant occupation when he is in the company of other persons, for he can read their characters like a book, and yet give no cause of offence. No wonder this power is so much coveted. Of course, the power may be abused, but that is no argument against its legitimate use; on the other hand, this power of character reading will enable its possessor, if benevolently disposed, to be of inestimable service to his fellow-creatures. It is said that "Fools give advice and wise men take it." This saying, or the first part of it, may be true of the ordinary givers of

cheap advice ; people who are wise after the event ; but the Phrenologist stands on higher ground, because his advice is based on positive knowledge and not upon mere conjecture.

How is this coveted knowledge to be gained ? We reply, just as other studies are acquired, by reading, thinking, and observing. No doubt special aptitude and great study are required for successful manipulation, but a few months' practice will enable any person of moderate capacity to give outlines of character with approximate accuracy. Every other kind of knowledge will prove serviceable to the Phrenologist, who should be well versed in the kindred sciences of Physiology and Physiognomy, and have the power of expressing his thoughts fluently and in correct language. The proverb that "practice makes perfect" is to be borne in mind, and every opportunity should be utilised of obtaining practice in character reading. Much may be learned from books as to the principles of the science, but personal instruction and practical experiment will prove the most efficient teachers.

Some people are under the impression that Phrenology can be learned by three or four weeks' study. Others have gone so far as to think they know all about this sublime science after having studied it for a few days ; but this is a great mistake. Each of the organs is a study for weeks, if not months. A new beginner should never attempt to read the character of strangers off hand. The best way is to commence with persons with whom he is acquainted and who will freely answer his questions ; in fact, he should be a student and not a judge of character at the commencement ; it would also be advisable for him to inform the persons upon whom he is operating

that he is only a learner, and that he wishes them to assist him in becoming proficient in the art. We have had a number of pupils who expected to become proficient with nine or ten lessons; but this is impossible, inasmuch as experience must be combined with theoretical knowledge of the science. Hence years have to be devoted to its investigation. Students of a few weeks who have failed in delineating character have condemned Phrenology as being a delusion, simply because they were lacking in experience or in mental capacity to understand and apply its principles. The ability to delineate the nicer points of character will depend upon long study and the possession of skill and aptitude. Those who are not proficient must expect to meet with pecuniary disappointment.

Phrenologists should never flatter people, as some make a practice of doing. This flattering has done more harm to the profession of the Phrenologist than anything else. If a Phrenologist cannot delineate character truthfully and honestly it would be better for him to turn his attention to a more congenial vocation.

The Phrenologist should be a man of courage and indomitable will, and fearless of public opinion when advocating the truths of nature as manifested in this, and in the kindred science of Physiology. He should not be afraid of expounding fully the evil results of perverted faculties, one of which is Amativeness. There are very few Phrenologists at the present day who dare venture to publicly expose the evils arising from the perversion of this organ. Professor O. S. Fowler, however, has set a good example to all rising Phrenologists in this direction. For many years the Author of this work has proclaimed aloud in

the large towns and cities of this country the evils arising from the perversion of this organ. When a Phrenologist fails to do his duty honestly, he is unfit for this field of usefulness. The personal habits of the public teacher of Phrenology should also be such as to command the respect of the public. If a man professes to be moral, high-toned, and intellectual, he should not degrade himself by smoking, and tippling, nor yield to other low and vulgar practices, for he thereby debases himself and discredits the science of Phrenology in the estimation of the public.

---

## HOW TO STUDY PHRENOLOGY.

The object of the Author of this work being a practical one, namely, how to make the science of Phrenology of the greatest use to the world, it becomes necessary to lay down rules and give hints for the guidance of those who wish to apply the science practically; in short, to show how every reader who has the mental capacity may become a Phrenologist.

The first point to be observed is the intimate connection that subsists between the body and the brain. We shall then have to consider more in detail the questions of temperament, size of brain, quality, circulation, digestion, activity, excitability, &c.

Phrenology as a science is based upon the fact that the different qualities of the mind are common to all humanity; and what the Phrenologist has to do is to discover, estimate, and account for the infinite differences in mentality, which exist not only between different nations, but between

individuals of the same race. These differences are owing to physical conditions, mental training, or the lack of it, and the thousand and one circumstances that influence human life.

It was well-known to the ancient Greeks and Romans that the mind as well as the body can be improved by exercise and culture. The Greeks paid special attention to the hardy and symmetrical physical development of their young men. It has been reserved for the present generation to endeavour to combine both mental and physical training, and thus to preserve a due balance and harmony between body and brain. This connection of the body and brain is so intimate and reciprocal that one cannot suffer alone. They act and re-act upon each other. All the nerves which run through every part of the body have their focus or termini in the brain. If the body be ill or exhausted, the action of the brain will be correspondingly feeble. If the body be stimulated or excited, the brain responds in the quickening and strengthening influence of the invigorated blood. The influence of the mind upon the body is equally quick and evident. Hope and joy accelerate the circulation, brace the nerves, and impart firmness and tension to the muscles. Grief and despondency have a relaxing tendency, weakening the limbs, and especially affecting the functions of digestion and secretion.

Every condition of mind and body thus acts and re-acts ; hence, the student of Phrenology must be acquainted with these conditions in order to read character correctly.

Every student of phrenology should be determined to leave no stone unturned in order to become a thorough, practical, and expert delineator of character ; otherwise, he

will bring discredit both upon himself and upon the science which he is supposed to understand.

After he has become acquainted with the connection between body and brain, he should study the location of each organ by the aid of a Bust, and also become acquainted with the definition and natural language of each faculty by reading this and other works on the Science. He should then study the effect of organic combinations, and ascertain which group of faculties is the largest, and which exercise the most powerful influence over the character. He should not fail to intermix with all classes of men, and carefully apply the principles he has read, and compare the developments of each with the teachings of phrenology, and observe their effect upon character. The student ought never to feel satisfied till he has visited asylums, prisons, hospitals, and workshops, the inmates of which should be carefully examined, and their peculiarities particularly noted and compared with the teachings of phrenology.

Considerable labour, penetration of mind, and patience will be necessary in order to note correctly the abnormal features of mental manifestation and their relation to the contour of the head. A practical knowledge of physiology will also assist him in deciding upon both soundness and unsoundness of mind. (The Author's works on "Health," published at 5s. 6d., will be an important acquisition in this important branch of study.)

The habits and dispositions of animals of every description should be noted, so as to compare them with their cranial developments, and the more skulls, either human or animal, and the more casts from living heads he can get, the more imposing and the more perfect will the Science appear

to him. The chapter in this work on the Anatomy of the Brain should be carefully read, and fully impressed upon the mind; and every available opportunity should be embraced in becoming fully acquainted with the structure of the brain, so as to command the respect of educated men, and in order to combat the objections that may be urged against the Science, as also to furnish resources of great power in its discussion.

The more its practitioners know about trade, art, science, mechanism, husbandry, &c., the better will they be fitted for practically applying the teachings of this science to the choice of a pursuit, and to the requirements of its patrons; consequently, the phrenologist should seize every opportunity of visiting workshops, factories, stores, and wherever men and women are employed, in order to note the peculiarities of mental development that are required in each vocation, so that he may exhibit some practical knowledge of the callings of his patrons, and be able to give sound advice to all who need it by way of pointing out defects, and in giving such instructions as will enable one and each to become more proficient in their respective spheres.

In order to reduce the science of Phrenology to an art, it is necessary that the head should be examined as systematically as possible. The person to be examined should be seated at a table, and the examiner should stand behind him, placing his right hand on the right side of the head, and his left hand in a corresponding position on the left side of the head, as in fig. 36. The hands should then be held tight to the head, and the scalp moved gently up and down so as to feel the natural shape underneath it. The hands should be placed in such a position that the joint which connects the

little finger to the hand should be just above and in front of the ear. In this way the organs of Combateness will be just underneath the ball of the hand, while the little finger will cover the organ of Tune. (The object in moving the scalp with the hand is to ascertain which are the largest and which the smallest organs in the head.) This having been done, the examiner should then stand on the right side of the person to be examined. Place the right hand across the forehead, as in fig. 37. The hands may be

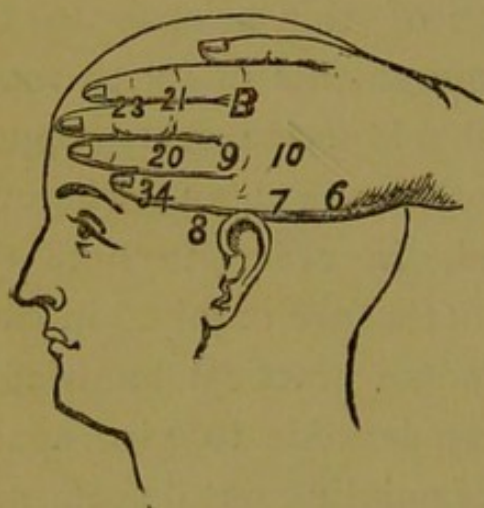


Fig. 36.

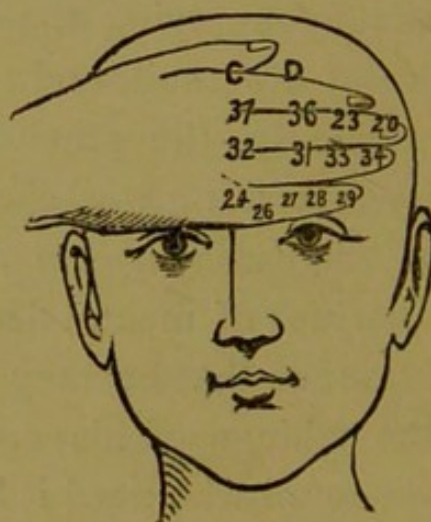


Fig. 37.

The organs are the same on both sides of the head. (The letters C and D should have been a little higher up, or nearly at the top of the forehead.)

pressed up and down a little so as to move the scalp, in order to ascertain the relative size of each faculty. While the examiner stands in the same position, the right hand should be placed upon the coronal lobe; the joint which connects the little finger with the hand may be located over the organ of Benevolence; the forefinger resting upon the organ of Firmness. The hand may be moved as before, so as to determine the relative size of each organ

in the coronal lobe. In order to ascertain the size of the organs at the lower part of the back head, stand on the left hand side of the person, and place the right hand in the position seen in fig. 38. The right hand may afterwards be placed upon the crown of the head, fig. 39, covering the organs of Inhabitiveness, Continuity, Self-esteem, Firmness, Approbateness, &c., thereby determining the relative size of these organs.

It should be noted that there are four hand-breadths between the perceptive faculties and the occiput; the first hand-breath should cover the perceptive and reflective

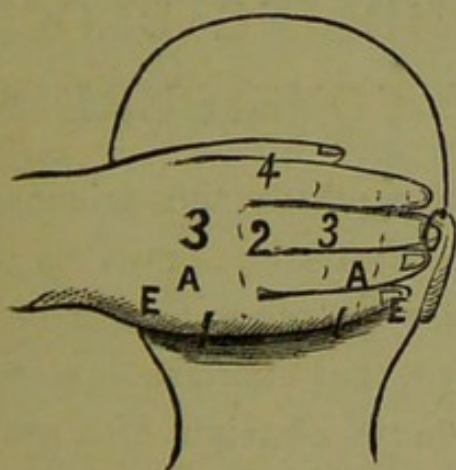


Fig. 38.

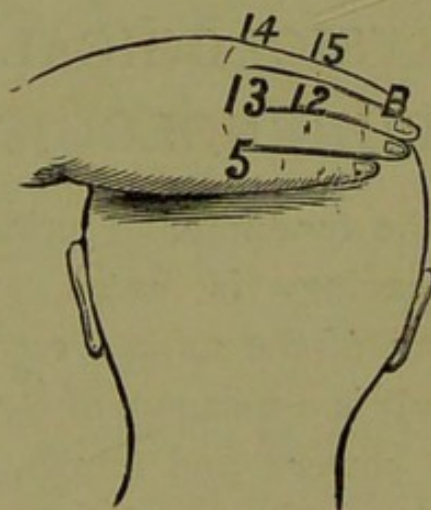


Fig. 39.

faculties; the second hand-breadth will extend over the coronal lobe; the third hand-breadth over the organs at the crown of the head; and the fourth hand-breadth will cover the social faculties. By this method of manipulation the size of all the organs in the cranium may be accurately ascertained. It should be observed, however, that the Phrenologist must take into account the thickness and thinness of the skull. In order to arrive at this knowledge he should ask the person who is under examination one or

two questions while the hands rest upon the head, so as to determine the relative thickness or thinness of the cranium. If there should be a thick, fleshy padding over the skull it will indicate that there is a superabundance of adipose matter in the system, which will detract materially from the mental capacity of its possessor. On the other hand, where there is but little covering over the skull, accompanied with considerable warmth and clear vibrations when the person speaks, it will indicate correspondingly active mental qualities and vivid mental perceptions.

---

## PHYSIOLOGICAL STUMBLING BLOCKS PHRENOLOGICALLY CONSIDERED.

The fundamental principles upon which the science of Phrenology is based are, first, that the brain is the organ of the mind; second, that size (other things being equal) is a measure of power; third, that exercise develops this power; and fourth, that the brain consists of a multiplicity of organs. Some physiologists doubt this last proposition, though admitting the first three principles. The belief that mental functions are located in certain portions of the brain did not begin with Gall, although he was the first to demonstrate this truth by careful and long continued observations, for which he had special facilities in his position as physician to a lunatic asylum. It does not derogate from his honour that some of his conclusions were crude or even inaccurate; this only proves that he was human and therefore fallible; but it cannot be denied that he laid the right foundation for a true and rational system of mental philosophy.

In proof of the statement that the mind of man is manifested through a plurality of organs, we could adduce numerous facts. If the mind were a unit, a person could remember one thing, or one set of facts, equally as well as another; but it is a notable fact that some men can remember names and not dates, while others can remember events that transpired long ago, but cannot recollect names. Other persons can recall what they have read but not what they have heard. One boy can learn and remember grammar easily, but cannot master the notes of music; with another boy it may be just the other way. Every parent and teacher knows that children show these aptitudes and inaptitudes to particular studies. Again, an injury to a certain part of the brain destroys consciousness of certain events and incidents, but the injury does not paralyse the whole of the mental faculties, as would be the case if the mind were manifested through the brain as a whole, for then consciousness and memory would be completely destroyed.

There are other considerations which lead to the conclusion that the brain is an aggregation of separate organs. In the first place, the mental faculties are developed and matured in succession and not simultaneously, just as in some animals the sense of hearing precedes the sense of sight. In dreaming, one or more faculties may be awake and active, and the others asleep and dormant; but if all acted together they could not possibly be in different states at the same time. These and other facts demonstrate that the brain is a congeries of organs. As early as the year 1560, an Italian author named Dolce, gave a drawing of a head with different organs delineated thereon. Other writers attempted to locate the faculties, but they failed

because they relied more upon conjecture than observation. The brain may be likened to a musical instrument, such as a piano or organ, which has many notes, each acting separately or in combination, and all the parts of the instrument being necessary to produce perfect harmony.

The different bodily functions are not performed by the same organ, but each function has an organ to itself; even when the function is compound, as in the faculties of taste and sight, each function has a separate nerve. That the mind manifests itself through a plurality of organs is further proved by the eccentricities of character which are so common. Men of genius are nearly always as remarkable for their weaknesses in some directions as for their strength in others, which would not be the case if the organs of the mind were single. Insane people often exhibit surprising manifestations of intelligence in certain directions, and may be sound of mind on general subjects while mad upon special topics. These facts ought to be enough to convince every physiologist of the truth of our proposition that the brain is a multiple organ in its construction and operation.

---

## ORGANIC QUALITY.

One of the modifying effects of the law of size is the *quality* of its possessor. By quality we do not refer to aristocratic birth, or being reared in the lap of luxury, but to the density and texture, and pre-natal conditions of its possessor. Organic Quality is the fundamental and underlying strata on which everything is evolved—apart from life itself—that gives force, knowledge, and ability. It is this which gives strength to the lion, swiftness to the horse,

sagacity to the dog, and with size (other things being equal), greatness to man. Everything of a very coarse, porous, or spongy nature is of poor quality; but that which is knit closely together and very compact, is of high quality. Hence, people with very coarse hair, skin, and muscles, are of low organic quality; while the possessors of fine hair, skin, and muscles, are of high quality or texture.



Fig. 40.—EMPRESS OF GERMANY. Organic Quality Large.

*Over-active.*—You are very delicate, high toned, and susceptible to impressions of all kinds. Your mind soars high into the realms of the ideal, so much so, that you find it difficult to deal with the present and material. Are also inclined to be whimsy, qualmish, and over fastidious.

7. *Very large*.—You possess a very refined, sensitive, and delicate organisation. Are susceptible of exquisite enjoyment and intense suffering. Are adapted to a higher state of humanity, and your feelings are mortified by the rude contact of every-day life. You are adapted to fine and light work, rather than to that which is coarse and heavy. The mental has a decided predominance over the physical, hence you should guard against becoming too whimsy and fastidious—try to live more in the real and less in the ideal world.

6. *Large*.—You are finely organised, pure minded, and aspiring after a high state of excellence; highly susceptible, sensitive, sympathetic, and refined. You are liable to extremes in feeling and acting; are mortified by imperfections, and repelled by the coarse and vulgar. Your love for the artistic, poetic, and beautiful is really great, and you are generally either greatly depressed or greatly exalted. You should guard against too keenly criticising the imperfections of others.

5. *Full*.—You are rather impressible, and more pre-inclined to good than bad. You are not easily thrown off your balance; but you should avoid all those habits which minister to the propensities, lest your aspirations become thwarted thereby—for bad associates, alcoholic drinks, and tobacco would have a tendency to clog your mental manifestations, and impart a desire for the low and gross.

4. *Average*.—You are rather deficient in organic quality, and are liable to be mis-led. Very plain in your tastes, practical in your views, and better adapted for the matter-of-fact routine of every-day life than for literary or artistic pursuits. You should be careful not to contract any

debasing habits, for your nature is capable of becoming greatly perverted unless you live a right physiological life, and you should strive assiduously to discipline intellect.

3. *Moderate*.—The quality of your brain is below par, and your mental manifestations are sluggish and weak. You



Fig. 41.—Organic Quality Small.

are better adapted to manual labour than to study, and should not attempt anything requiring artistic taste or vividness of mental conception.

2. *Small*.—You are coarse-grained in structure and sentiment, and both vulgar and non-intellectual. Your propensities have the full control of your actions. You

need all the restraining influences of grace to keep your passions in subjection ; and you ought as much as possible to put yourself in the way of moral and religious influences.

1. *Very small*.—Are low, carnal, grovelling, and idiotic.

*To Cultivate*.—Avoid all forms of intemperance, over-eating, late suppers, fats, gravies, and pastries ; bathe daily ; avoid swearing and low company ; avoid the use of tobacco, and cultivate a love of the beautiful ; select high-toned companions, and exercise the intellect as much as possible ; go more into religious society ; live much in the open air ; avoid bacon, pork, condiments, and all kinds of stimulants ; work and exercise daily sufficiently to make yourself tired, and never give way to sluggish feelings.

*To Restrain*.—Live less in the ideal and more in the real world ; do not allow the imperfect to give you any needless pain ; try to bring your mind to the practical and tangible, and do not shrink from contact with those who are your inferiors in intellect ; remember that you are too particular, fastidious, and whimmy, and you should endeavour to make more allowances for the defects of those around you than you are disposed to.

---

## HEALTH.

In order to become truly great, it is essential that we should be healthy. Health of body and mind is essential to success in life. Great thoughts, high hopes, and exalted sentiments cannot be originated unless the brain be in a vigorous state ; and this requires that the whole physical nature be endowed with strong, vigorous health. The idea that sickness and death are providential has been exploded

long ago. It is what men eat and drink, how they sleep and live, that causes nine-tenths of human depravity ; in other words, people in most cases lay the foundation of their own sickness, by violating the laws of their being. Every one is responsible to his Maker for the healthy condition of his body, and for the vigorous action of his mind. These remarks apply to those who have inherited a good stock of vitality from their parents. But we frequently meet with persons who were brought into this breathing world "scarce half made up." When a debilitated condition of body and mind has been transmitted from parent to child, its possessor has to be constantly battling against his inherited weakness or disease ; and even the best means that can be employed are unavailing to restore healthy conditions under such circumstances.

7. *Very large*.—You are full to overflowing with life, buoyancy, and ecstasy : enjoy food, sleep, action, nature, and all the physical functions in the highest degree ; are sound as a bell, and seldom troubled with either aches or pains.

6. *Large*.—You are healthy ; can endure pain, exposure, and suffering without much inconvenience ; you possess a great deal of physical power, which renders you efficient in both physical and mental action.

5. *Full*. You have a full share of vigour, health, and vital stamina ; are capable of accomplishing much, but should not over-burden the body with exhausting labour.

4. *Average*.—You have a good share of health, but are liable to ailments ; experience rather a tame mechanical action of all the faculties, instead of that zest and rapture which should render you efficient in physical endurance.

3. *Moderate*.—You are deficient in vital force ; are easily fatigued ; often ailing, and incapable of great physical or

mental exertion ; you should avoid over-doing, and make the restoration of health your first life object ; you need a great abundance of rest and recreation ; are soon exhausted if deprived of sleep, and should avoid all unnecessary drafts upon your remaining stock of vitality.

2. *Small*.—You are very feeble in desire and effort ; are half dead and half alive, and capable of enduring and enjoying but little.

1. *Very small*.—You are very deficient in vitality and health, and are capable of accomplishing little or nothing.

*To Cultivate*.—Study and obey the laws of physiology, both mentally and physically, and never transgress any law of your nature. (See directions for the cultivation of Breathing, Circulation and Digestive power, under their respective headings, as also the Author's work on " Good Health, and how to secure it.")

---

## TEMPERAMENTS.

The term " Temperament " is used to distinguish the different physical organizations of human beings as indicative of certain mental characteristics or peculiarities. The Temperaments are a very important branch of study in connection with the art of character-reading ; indeed, no one can understand Physiology and Phrenology, and delineate character accurately without an acquaintance with the distinguishing features of the Temperaments, which have relation to, and influence upon the whole body and brain. In some cases the Temperaments have a very powerful effect upon the phrenological faculties in modifying

their tone, quality, and mode of manifestation ; in other words, they give direction and action to the phrenological faculties. For instance, Causality with the Vital Temperament takes on the phase of planning and reasoning, so as to adapt ways and means to ends, and conduces to what is called " common-sense ; " of reasoning on matter, and of adopting ways and means to ends, but with the Mental Temperament predominant the same size of Causality will give quite a different turn to the feelings and faculties, which would manifest themselves in the study of logic and metaphysical investigation, origination of ideas, in intellectual clearness of thought and expression. There are several Temperaments, the modern classification being more concise than the ancient one. No single rule is applicable to all the temperaments, and hence they must be studied both separatively and collectively.

According to Hippocrates, who has been called the " father of medicine," there were four temperaments, which were determined by the condition of the blood, the phlegm, and the black and yellow bile. They were called the Sanguine, the Phlegmatic, the Choleric, and the Melancholic temperaments. In that classification the brain was not supposed to have any special influence ; but its function is now known to be all important in the animal economy. Hence, Gall and Spurzheim revised the classification, and named the temperaments the Lymphatic, the Sanguine, the Bilious, and the Nervous, according to the preponderating influence of the stomach, the lungs, the liver, and the brains.

The Lymphatic Temperament indicates that the stomach has predominance. This temperament is marked by pale

1 skin, light hair, roundness of form, and abundance of the cellular tissue. The vital action is languid, and the circulation feeble. The brain is correspondingly feeble and slow, and weak in its action and manifestations.

2 The Sanguine Temperament, in which the lungs, the heart, and the blood-vessels are fully developed, is indicated by moderate fulness of the body, firmish flesh, light or chestnut hair, blue eyes, fair complexion, and ruddy countenance. This temperament gives much activity to the arterial system, fondness for exercise, and a jovial nature, combined with an active brain.

3 The Bilious Temperament is marked by dark hair, brown skin, black eyes, strong muscles and limbs, and an energetic nature. Body and brain are both active, and the features have decided individuality of expression.

4 The Nervous Temperament is under the dominant influence of the brain and nervous system, and is known by the signs of fine and rather thin hair, sensitive skin, pale looks, small muscles and stature, and often delicate health. The sensations are quick and lively, and the muscular actions rapid. The nervous system is alert and active, and the manifestations of the mind are rapid.

This classification of the Temperaments by the early Phrenologists, although correct pathologically, is not founded upon a perfectly healthy or normal state of the human body, for three of the temperaments—the lymphatic, the nervous, and the bilious—are related to abnormal conditions of the constitution.

We will now explain the modern classification of Temperaments, which is both more simple and comprehensive because founded upon a physiological basis.

There are in the human economy three grand systems of organs, each having its distinctive function and expression; namely, the Motive or Mechanical, the Vital or Nutritive, and the Mental or Nervous.

The Motive, Muscular, or Mechanical Temperament, when predominant, confers power of constitution and strength of character and feeling. Motion is life in action, and the foundation of motion in the body is the complex system of bones, muscles, fibres, ligaments, nerves, and flesh which make up the human body. All this mechanism is bound together for harmonious working, yet each part has free motion and a distinct character. The hundreds of bones form the framework of the body. To the bones are firmly attached the muscles, of which there are more than 500. They constitute the fleshy parts, and their red appearance is due to the great number of minute blood-vessels which permeate every fibre of these muscles, and animate them with vital energy. The strength and contractile or stretching power of the muscles is amazing, as is evident from the continuous strain they bear during long periods of arduous physical labour, as well as from the prodigious feats of strength and agility which are performed by professional athletes.

Men who have the Motive Temperament large are generally of fair size and height, but not stout, with strongly marked features, strong dark hair, prominent bones, teeth, and nose, a deep voice, and are fond of exercise. Their mental vigor is equally well marked, energetic, and determined; their character being stamped upon all they do. This Temperament is generally accompanied by a high development of the organs in the coronal and perceptive

regions, also including Firmness, Combateness, and Destructiveness, which give endurance, perseverance, and strength of mind to overcome obstacles.

A well-developed muscular system is indispensable to health and happiness. When the muscles are not exercised and the brain is overworked, the constitution soon gives way, and the mind breaks down the body. Vigorous bodily exercise, that is, real hard work for the muscles, has distinguished nearly all the men who have attained the highest positions in life, especially in scholarship and statesmanship, a remarkable instance being exhibited to the present generation in the person of William Ewart Gladstone.

2 { The Vital Temperament embraces the heart, lungs, stomach, liver, bowels, in fact the whole of the internal organs which create life-force or vitality.

When the Vital Temperament is large and active it is accompanied by a round head, well-developed at the base, and in the animal organs the side head is rather large, the forehead is generally full and square, and the perceptive organs large. The body is usually fleshy, short and broad built, with a large chest and round shoulders. The manner is impetuous, impulsive and enthusiastic. Persons with large vitality are fond of good living and animal enjoyments. They can endure fatigue, privation and exposure and take delight in out-door exercises and pastimes. They cannot bear confinement; are more given to the study of men than books; and display more shrewdness and impromptu talent than depth and profundity in the intellectual world.

3 { The Mental Temperament has most to do with the brain and nerves, as expressed in the thoughts, feelings

and sentiments of the mind. This arises partly from the fact that more blood is sent to the brain in proportion to the size of the body than is the case with persons in whom the motive and vital temperaments predominate.

When the Mental Temperament is very pronounced in its manifestation, the stature of the person is usually small, with correspondingly light bones and muscles. The features are rather sharp, the lips thin, the nose pointed, and the teeth are liable to decay early. The mind rules the body more than the body the mind. There is much delicacy of feeling, a dislike of anything coarse, and vulgar. Such persons enjoy and suffer in the highest degree, and are liable to extremes of feeling. Thought and perception are quick, and there is a love of mental exercise for its own sake. The moral feelings are strong ; at the same time the desires are eager for instant gratification, and are liable to get the mastery, and thus exhaust the physical powers. Such persons are more suited for mental than bodily occupations, but they should take plenty of outdoor exercise, and avoid stimulants.

The Vital Temperament, which is indicated by a large heart, large lungs, and other respiratory functions, sometimes becomes perverted and takes on a lymphatic or fleshy form ; consequently in describing these varying phases of the temperaments it is convenient to retain part of the old classification.

The Mental Temperament also sometimes becomes perverted so as to incline to irritability, peevishness, and fretfulness. Some natures under the influence of the Mental Temperament take on the osseous or bony form, while others acquire more of the fibrous or muscular nature ;

and each of these temperamental variations should be considered when estimating a person's character.

The Motive Temperament is often accompanied by a very sluggish liver and assumes a bilious form. Hence the desirability of giving an extended classification of the Temperaments. The same line of reasoning applies to the sanguine temperament.

We have said that the classification of Gall and Spurzheim was founded to a considerable extent upon diseased conditions of body and mind ; therefore we have given the classification of the Temperaments which is based upon a more scientific foundation. At the same time, as there are so many persons in whom diseased conditions exist, we have thought it advisable to retain a part of the old classification along with the new. We do not wish in the least to overthrow the classification of the temperaments as promulgated by Professors O. S. and L. N. Fowler, but we have thought it advisable to describe the different phases and shadings of the temperaments according to what we have found to be the most convenient methods, by way of giving a description of both their normal and their abnormal conditions.

---

## THE VITAL TEMPERAMENT.

7. *Very large*.—You are plump, stout, and full-chested ; fond of fresh air, and the luxuries of life ; can recuperate readily when exhausted, and generate the life principle with ease and facility. Your fondness for good living, jovial company, and recreation render you liable to fall into habits of intemperance, against which you must be continually on

your guard. You are impulsive, enthusiastic, and versatile, and generally take a matter-of-fact view of things; and you are also desirous to make the head save the body, rather than perform very hard work. You are greatly disinclined to close in-door confinement, and evince a restlessness which can

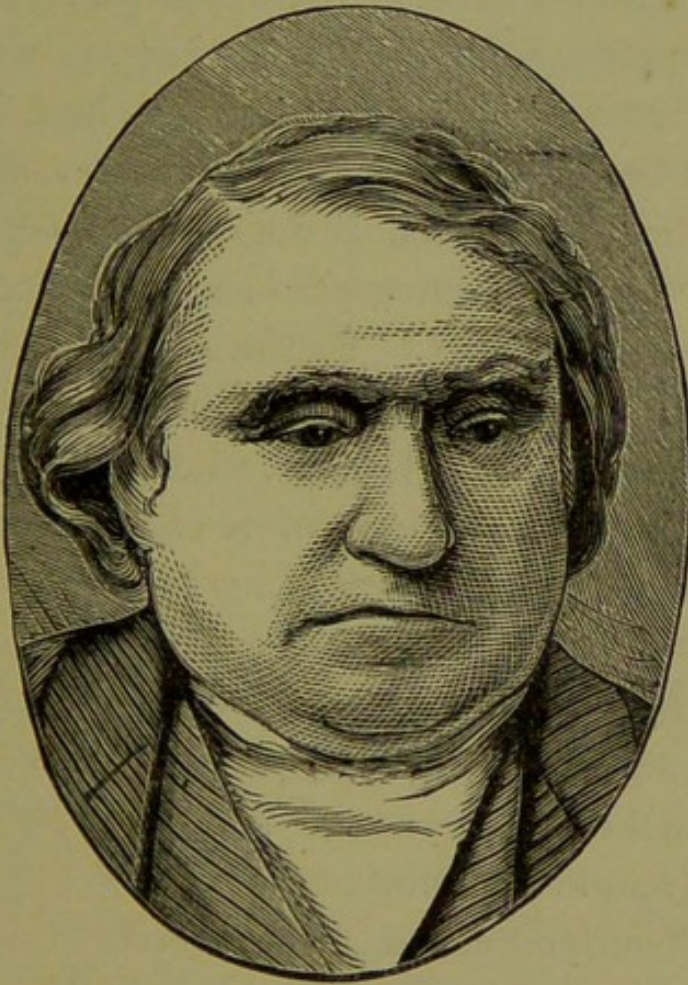


Fig. 42.—Vital Temperament.

only find relief abroad and in constantly doing something. You gather up information as you go along, and you care but little for dry books or literary pursuits. Consequently you have more practical common-sense than book learning, and more general knowledge of men and things than accurate scientific attainments. Hence you are better adapted for superintending and directing operations, for speculative enterprises, contracting, trading, or for becoming a captain

or overseer, than for any employment requiring much brain work. Women with this temperament very large are better adapted for managing a business and superintending domestic affairs than for dressmaking or any sedentary occupation.

6. *Large*.—You are muscular, strong, well proportioned, and amply supplied with the oil of life; are well adapted to some laborious occupation, and enjoy hard work more than books or literary pursuits, but dislike drudgery. You are likely to manifest a good degree of business talent, and are not averse to doing your share of necessary work when there is profit in it. You evince much strength of body; have prominent and strongly marked features; are somewhat coarse and homely, rather than polished or refined; consequently you have more capacity for business, for creating resources and managing men and things than for literary pursuits. People of your stamp generally prefer a light, stirring, active business, and can usually turn most things to profitable account. You love to get a full share of what is to be had; yet you are not stingy, are generally good-hearted and liberal-minded.

5. *Full*.—You possess a good degree of vitality, can sustain the ordinary labours of life, but should avoid all exhausting causes.

4. *Average*.—Your vitality is fairly represented, but you have no surplus capital on hand, and should seek to increase it by diet and strict physiological habits that are promotive of vital force.

3. *Moderate*.—You are lacking in vital strength, often feel prostrated by a feeling of languor and lassitude. You require much rest and sleep, and should be careful not to overwork either body or mind.

2. *Small*.—You are lacking in physical strength, and are weak in the mental functions. You should be careful to give the vital organs every possible facility for action, and also husband every item of vitality.

*To Cultivate*.—Banish trouble and carping care from your mind. Sleep freely and regularly. Engage in some pleasurable employment or recreation of a sufficiently active kind to keep all the bodily organs in a healthy state, and the mind interested without fatiguing or overtasking either body or brain. Join some lively and cheerful society ; look on the bright side of life, and cultivate buoyancy and light-heartedness. Be determined to shake off all business worry and everything that has a tendency to harass the mind, and make life a glorious holiday instead of a weary drudgery. Engage in athletic sports, exercise freely with the chest expander, dumb-bells, or clubs ; ride a tricycle (if you can afford to buy one) for an hour or two daily, and take short, sharp walks up the mountain side, breathing copiously and deeply while doing so. By this means the lungs will be expanded and life-force taken on more rapidly. The oxygen which you breathe will burn up the carbon of your system, and fill the body full of life and vitality, especially if you pay due attention to the regulation of your diet, and to the requirements of your organization generally. See directions for improving digestion, respiration, and the action of the heart, under the headings of Breathing Power, Circulation, and Digestive Power.

*To Restrain*.—Sleep but little ; eat less than your appetite craves ; exercise freely in the open-air, and avoid all kinds of rich food—fat meats, milk, gravy, pastry, bacon, pork, ham, &c.

## LYMPHATIC FORM.

7. *Very Large*.—You sit too much, and move about too little; are inclined to keep in a quiet position, and to avoid active exercise; often feel gloomy, dejected, and miserable because you do not take sufficient exercise to cause the blood to circulate freely through your system; are more plodding and mopish than brisk, brilliant, or susceptible.



Fig. 43.—Lymphatic Temperament.

You are naturally inclined to some sedentary occupation, and often sit thinking a long time before you begin to act out your thoughts; are generally too slow and too late, which causes you to fail in many of your undertakings. You manufacture vitality faster than you expend it; hence

it accumulates in the system and stuffs the blood with waste matter, which impairs the circulation and causes you to be oppressed for breath. Your structure contains a superabundance of fluids; and consequently you are fond of ease, so much so, as to be literally indolent. You are neither quick in thought nor motion. Troubles and personal cares sit lightly upon your mind and are easily shaken off, though you are not afraid of giving other people trouble, or making them acquainted with your supposed difficulties. Your body is so well padded and protected that an ordinary tumble does not seem to affect you. Close study is particularly distasteful to you. Good dinners are of more consequence than ideas. The blood is sadly too thick and cannot circulate freely through your system; hence you are liable to inflammation, congestion, apoplexy, rheumatisms, and kindred disorders. Women who evince a strong development of this form, display considerable untidiness, and are indifferent about domestic duties. Boys in whom this temperament is predominant are apt to be lazy, untruthful, and impure in thought; are fond of fun and mischief, but are too indolent to produce them. Such youths make very slow progress with their studies, and this invariably indicates that they are over-fed and under-disciplined.

6. *Large*.—Your cellular tissue is full to repletion. Hence you are apt to be good-natured, social, slow, and easy in domestic life. When the abdomen is also very prominent, as in Fig. 49, such persons make lazy or indifferent mechanics, and do not care for anything where there is much labour. People of your type are usually pretty healthy, but when they fall sick their disorders become dangerous.

5. *Full*.—Your nutritive system and the digestive forces are well balanced, and your absorbents are sufficiently active, with care, to sustain the body ; consequently you have a tendency to long life ; and if you live in accordance with the laws of nature, you may exist to a great age.

4. *Average*.—You are not much troubled with waste or adipose matter ; consequently, there is very little refuse in your system to clog up your blood, or to impede its circulation.

3. *Moderate*.—You are rather lank and lean, and have almost too little fat in your system to give warmth ; to cushion your bones, and to impart roundness and symmetry to the body.

2. *Small*.—You have a very small waist and a weak nutritive system, and therefore you are lacking in vital stamina and animal life.

1. *Very small*.—You are remarkably lean and spare, and your bones are scarcely covered with sufficient tissue to give symmetry to the system.

*To Cultivate*.—Take everything as easily as possible ; eat slowly ; laugh heartily ; banish care and anxiety. Sleep all you can ; and select food that is plain and easy of digestion. Rest awhile after each meal, and sleep a few minutes if so inclined. Drink milk and water, instead of tea or coffee, and eat three meals per day.

*To Restrain*.—When the body is gorged with improper food, or too great a quantity, a door is opened to disease.

Some people imagine that they cannot be healthy unless they are gradually gaining weight and flesh, just as though they were hogs made to be fattened for the slaughter. It should be borne in mind, however, that fat people and fat animals are invariably diseased. If a man weighs more at

40 years of age than he did at 25, he is diseased in proportion to the weight of fat he has accumulated. Fatness produces both mental and physical lethargy ; consequently fat men and women seldom take delight in scientific investigation, or in mental and physical exertion. Its restraint is therefore essential to true greatness, enterprise, and happiness. In order to accomplish this desirable object, you should sleep but little ; take an abundance of out-door exercise ; eat very sparingly, never taking more than two meals per day ; avoid fats, greases, bacon, ham, pastries, milk, sugar, watery vegetables, and dishes prepared with milk. Engage in an occupation demanding great thought and activity ; and do not retire from business even if you have acquired sufficient capital to do so, otherwise you will not live long to enjoy it. Avoid all disease - producing habits, which have a tendency to impair the brain, to soften the muscles, and to produce a scrofulous condition of body. Amatory indulgences, tippling and eating late suppers are highly dangerous to those who have an undue development of this condition of body.

---

## BREATHING POWER.

It is by the "breath of life" that man lives, and his capacity of breathing power is a measure of his vitality. Life begins with breathing, and when breath ceases to be inhaled, life ends. Health is impossible without copious breathing of pure air. If you desire to be strong, healthy, cheerful, and live to a great age, then inhale full, deep draughts of oxygen.

The power of respiration depends on the capacity of the chest, and the condition of the lungs. The size of the chest is easily measured. In the army, a recruit's chest is required to measure one-half his height. Signs of good breathing power are colour in the face, warm extremities, buoyancy of body and spirits, and general vitality. When the breathing power is low, there is pallor, occasional flushings of the face, cold hands and feet, blue veins, and liability to colds and coughs.

7. *Very large*.—Your respiratory organs are admirably developed, and therefore the breathing functions of the body are perfectly performed. You have such a full, deep, copious manner of breathing as to throw off a large amount of carbonic acid gas. Your inspirations and expirations are slow and powerful, the whole of the lungs being used. Hence you can run a race or walk up a mountain side with ease and facility. You have extraordinary capacity for warding off colds. The effects of this functional activity are observable in your warm extremities, elastic motions, and buoyant spirits.

6. *Large*.—Your chest is well developed, your breathing power is excellent, and you are capable of warding off colds with ease and facility.

5. *Full*.—You have a good degree of capacity to engender animal heat, yet are sometimes liable to colds, and should expand the lungs by vigorous gymnastic exercises.

4. *Average*.—Your breathing power is fairly represented, but you are rather subject to colds and greatly affected by changes in the weather. You should take particular care to exercise your lungs by breathing freely, copiously, and deeply.

3. *Moderate*.—You are pre-disposed to lung diseases, and are liable to colds which have a tendency to settle on the lungs ; for you do not breathe sufficiently to re-vitalise the blood.

2. *Small*.—You are strongly pre-disposed to consumption, breathing only with the upper part of your lungs, while the lower parts lie exposed to the ill fumes that arise from the stomach. Consequently you are troubled with coughs and colds. Your first life object should be the expansion of the chest and the lungs and copious respiration.

1. *Very small*.—Your lungs are weak and inactive, and scarcely possess power enough to sustain life.

*Inactive*.—Your lungs are large, but you do not breathe sufficiently to re-vitalise the blood ; hence, you are easily affected by change of weather ; are subject to colds and other kinds of ailments arising from imperfect respiration. Your shoulders are rounded, and your lungs are circumscribed in too small a space, consequently you should exercise freely with the chest expander and other gymnastic appliances which will develop the chest, and cause you to breathe more deeply.

*To Cultivate*.—Ventilate your rooms well, and live in a pure atmosphere both night and day ; dress loosely ; partake freely of out-door exercise ; sit erect, and avoid close and crowded rooms, especially where there is tobacco smoke. Exercise freely with the chest-expander, dumb-bells, or clubs ; sit in a well-ventilated room ; breathe copiously and deeply, moving the abdomen while breathing. By these means you will increase your powers of respiration. If there be any waste matter in the lungs it will produce an irritation. This being the case, you should drink freely of

warm water, and encourage coughing until all the offending matter is removed, but coughing should not be encouraged unless there is some obstruction in the lungs. Learn to walk erect; throw the shoulders back; draw in a full breath, then hold in the breath while you pat and pound your chest, stomach, and abdomen with the closed hands. By these means the lungs will be strengthened, as also by riding on horseback, rowing, and other gymnastic exercises.

---

## CIRCULATORY POWER.

Respiration and circulation are closely allied, the one re-acting upon the other. Heart and lungs should co-operate in the work of manufacturing vitality. There is a definite relationship between the beating of the pulse and the heaving of the chest.

Good blood is the product of proper food thoroughly assimilated by a healthy stomach, kept in order by exercise and breathing pure air. The importance of good blood to the human system cannot be over-estimated; for, in the language of Holy Writ, "the blood is the life thereof." From the blood is made, muscle, bone, nerve, and brain. When the blood is healthy the body and mind are strong; when the blood is poor and clogged with impurities, the whole human machinery gets out of gear. The office of the blood is to build up the system and carry off all waste matter through the lungs, skin, &c. Heart and lungs are like united brothers, or Siamese Twins; neither can exist without the other. Therefore look well to the circulation of the blood, for its stagnation means death.

7. *Very large*.—You have a strong, steady pulse, warm hands and feet; withstand cold and heat without discomfort, and have an excellent circulation. Your heart is large and is doing its work to perfection; consequently its muscular fibres and fibrous rings are remarkable for their power; and you have sufficient warmth in your body to ward off colds and kindred disorders.

6. *Large*.—You have a vigorous pulse and uniform circulation. You do not suffer much from colds or sickness. Can readily ward off diseases.

5. *Full*.—Have a good circulation, but need bodily exercise to keep the extremities warm in cold weather.

4. *Average*.—Have a fair degree of circulation, but sometimes you feel chilly, or have cold hands and feet.

3. *Moderate*.—You have a poor circulation, along with uneasiness and palpitation of the heart. Often have headache and a dry clammy skin; are chilled by cold, and overcome by hot weather. Your extremities are often cold.

2. *Weak*.—Your circulatory functions are very weak; are greatly affected by changes of climate; are often chilly, even in warm weather; are troubled with headache, pressure on the brain, and very cold extremities.

1. *Very weak*.—Your pulse is scarcely perceptible, and life is likely to soon terminate. Your blood is literally stagnant and cloyed up with organic matter—which is diseased, and consequently you need more active out-of-door exercise in order to cause your blood to circulate more freely. Exercise as much as possible out of doors, move about briskly, and never retire to bed with cold feet. Use the foot bath nightly, and follow with brisk and hard rubbing. Skipping-rope exercise, cricket, football, horseback riding,

skating, running, jumping, brisk walking, &c., would be very beneficial, especially if they were followed with the cold or tepid bath, and accompanied with plenty of friction.

*To Cultivate.*—Exercise as much as possible out of doors. Move about briskly and never retire to bed with cold feet. The tepid foot bath, followed with brisk and hard rubbing of the hands and feet, would have a tendency to assist the circulation. When the circulation is sluggish, the surface of the body should be bathed, and after drying with a towel. rub briskly with the palms of the hands, breathing copiously and deeply during the operation. Close-fitting garments, garters, and straps, which impedes the circulation, should be studiously avoided.

The habit of sitting cross-legged impedes the circulation through the extremities, and should not be indulged in. (For further instructions, see the Author's work on "Good Health, and how to secure it.")

---

## DIGESTIVE POWER.

"May good digestion wait on appetite, and health on both." The fulfilment of this Shaksperian wish will depend upon the condition of the organ of digestion—the stomach—which, as we have already shown, can only be kept healthy by paying due attention to the functions of breathing and circulation. If the circulation be sluggish, the proper quantity of blood will not be sent to the stomach during the process of digestion; and if the circulation be languid the blood that is so sent will lack its full vitalising and strengthening power. Full breathing, therefore, promotes "good digestion."

No person can possess a healthy stomach and good digestion who is careless and indulgent in the matter of eating and drinking. No human organ is so much abused as the poor stomach. The quality and quantity of the blood, and the vigour of the stomach, will also largely depend upon the quantity and quality of the food. Some persons say they can "eat anything." Very likely; but it does not follow that every kind of food will agree equally



Fig. 44.—Good Digestion, indicated by a fulness of the cheek from the arrow point downwards.

well with their constitution. There is a wonderful power of adaptability in the stomach to different kinds of food, and this is a wise provision of nature, but taste and appetite should be kept under the control of the will and the judgment. That kind and quality of food should be eaten which experience proves to be most nutritious and palatable. Gross food makes impure blood and creates rank desires; while the purest and highest kinds of food conduce most to the development of the higher nature, and therefore to the

greatest enjoyment of life. Be careful therefore what, when, and how you eat. More attention should be paid to quantity than to quality. Variety is desirable, but not many dishes at one meal. Much valuable information on this subject will be found in the Author's work on "The Best Food and How to Cook it."

7. *Very large*.—You can eat almost anything with impunity, and digest it perfectly; can enjoy everything you eat.

6. *Large*.—Your digestive power is good, and your stomach does its work to perfection; the food that you eat does you good.

5. *Full*.—Have good digestion, but not first-rate, and would easily be injured by improper food and wrong habits of eating.

4. *Average*.—Can digest moderate meals, and must be careful not to impair the stomach by over-eating, or by the use of condiments, stimulants, &c.

3. *Moderate*.—Your appetite is weak and variable, have a poor digestion, and are pre-disposed to dyspepsia. Are apt to be irritable, peevish, dispirited, and gloomy. Some people who have a very weak digestive apparatus get into a low, desponding condition of mind, feeling as though they were forsaken and neglected, and they also become easily agitated and are afraid that some terrible calamity is impending. Such persons should make the improvement of their digestion a first life object.

2. *Small*.—You are easily agitated, and can scarcely digest any kind of food without pain.

*Inactive*.—Your stomach is in a morbid condition, and the food which you eat does you very little good, inasmuch

as it is either fermented and converted into a gas, which causes you to be troubled with flatulency, spasms, &c., or a great portion of it is converted into phlegm, which slimes up your system and causes you to feel stuffed and uneasy in the region of your chest. This condition often induces asthma, bronchitis, dyspepsia, and a train of other diseases. For the improvement of digestion, see the Author's work on "Good Health, and how to secure it."

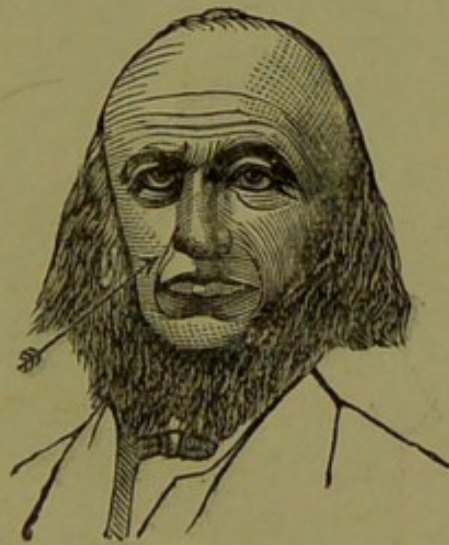


Fig. 45.—Weak Digestion, indicated by the falling in, or furrowed appearance, of the cheek, as shown by the arrow.

*To Cultivate.*—Eat in a cheerful, lively, pleasant spirit; talk and laugh much at meals; eat sparingly and leisurely that which relishes, and take your last meal at least three hours before you go to bed; do not read or engage in any business pursuit for half-an-hour after your meals; avoid alcohol and tobacco in all their forms, as also tea and coffee; eat vegetable food principally, and, above all, avoid bacon, pork, and new bread, and partake freely of open-air exercise. (For further directions see the Author's Work on "Good Health, and how to secure it.")

## THE MOTIVE TEMPERAMENT.

The bones and muscles collectively, which constitute the framework of the system, are embraced in this temperament. Hence, muscular power and physical endurance emanate therefrom.

7. *Very large*.—Your muscular powers are such as to render you physically efficient for almost any and every

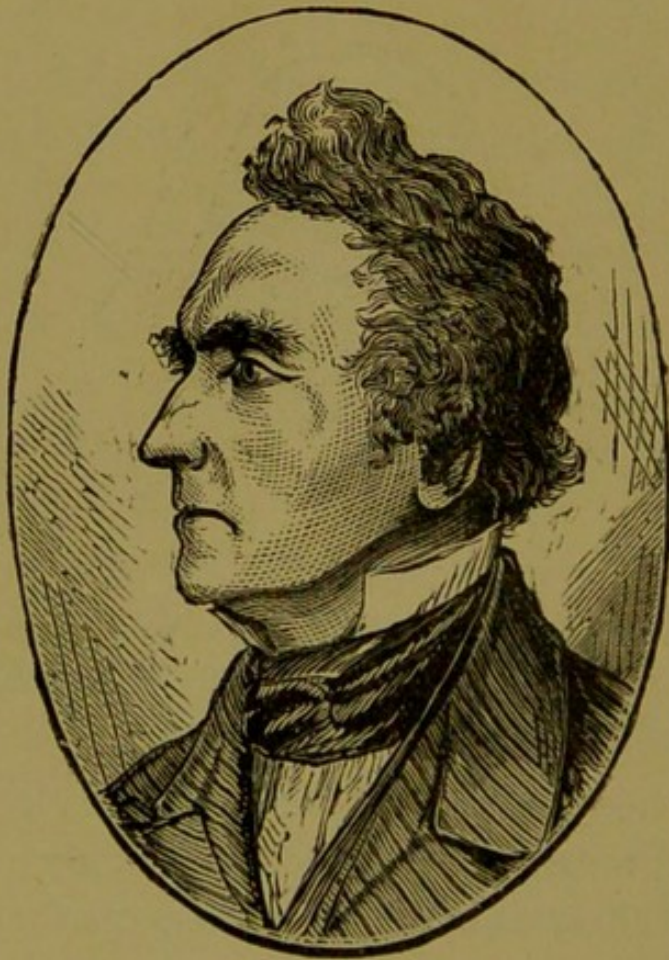


Fig. 46.—BARON LIEBIG. Motive Temperament in Manhood.

undertaking ; can endure severe and prolonged exertion of body and mind. In character you are energetic, determined, and persistent, and seldom or never become tired.

6. *Large*.—You are tough, hardy, and wiry, have strong feelings and passions, but are endowed with a powerful will

and strong common sense, with which to hold them in check. You are capable of great things, but need strong self-government and restraint; for when persons of your constitution are bad they often become desperate. Are endowed with good sense, but have a poor way of showing it; are strong minded, but possess less talent to exhibit it.



Fig. 47.—Motive Temperament in Untrained Youth.

5. *Full*.—You are not afraid of hard work, or for that matter of anything else; are physically efficient, move right forward with determination and vigour, and generally bring a deal to pass.

4. *Average*.—Your muscular power is such as to render you somewhat spasmodic; you can work hard, but are not particularly fond of severe labour; an active, industrious life would greatly improve you.

3. *Moderate*.—You are rather lacking in physical strength and power; often feel wearied, and are troubled with a disease that requires a great deal of rest.

2. *Small*.—You are very deficient in motive power; are

flashy, emotional, and weakly ; are always tired, and not adapted for much physical exertion.

*To Cultivate.*—Take as much muscular exercise as you can in any way endure, and make yourself comfortably tired

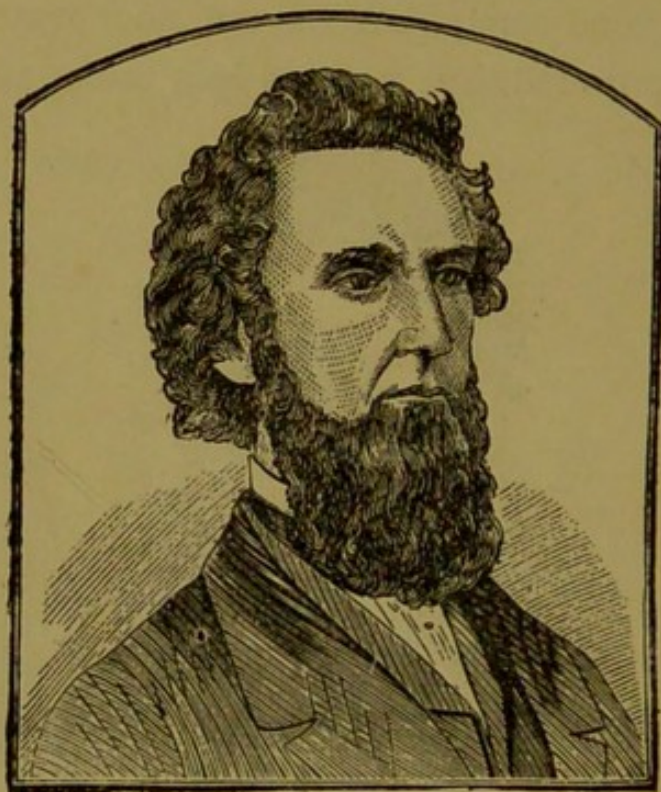


Fig. 48.—Motive Temperament Highly Trained.

every day ; dance more and sit less, but do not overstrain yourself ; exercise as much as possible in the open-air.

*To Restrain.*—Use your muscles less and exercise your brain more.

---

## THE BILIOUS TEMPERAMENT.

The Bilious Temperament is now included under the heading of the Motive Temperament, and much of the description appertaining to the former would apply to the latter, except where the liver is in a torpid condition, thereby producing a bilious state of the body. Hence the

necessity for a separate description of this phase of temperament.

7. *Very large*.—Your system produces a superabundance of bile, and it will be necessary for you to live



Fig. 49.—Motive and Vital Temperaments Large ; Abdominal Form.

abstemiously, avoiding everything of a rich and greasy nature, in order to ward off bilious attacks. You do not expel the bile from the system so freely as you ought, and, therefore, your liver is apt to become torpid, sometimes producing a heaviness in the head, sneezing, and depression of spirits. This torpid condition of your liver may produce headache, lowness of spirits, jaundice, etc., to avoid which you should live in accordance with nature's requirements.

6. *Large*.—High-living, rich and greasy food, and sweets are highly injurious to your condition of body, inasmuch as

they create a deal of bile. You should also avoid drinking milk and everything that has a tendency to throw too much work upon the liver ; otherwise you will be likely to suffer from a pain between the shoulders, a coated tongue, sallow complexion, and pimples upon the skin.

5. *Full*.—Your liver is rather large, but liable to torpidity ; still, by paying strict attention to what you eat and drink, you may ward off biliousness and kindred affections. The bile which is necessary to chylication is fairly secreted in your system, though not so well as might be desired ; but you are not much liable to headaches or similar disorders.

4. *Average*.—You secrete bile pretty well, and you are not likely to be much troubled with bilious affections, especially if you will avoid eating rich and greasy food.

3. *Moderate*.—You have a considerable degree of mental energy, are lively, cheerful and buoyant. You could live in a warm climate without much difficulty, and not be troubled with cholera nor with kindred affections.

2. *Small*.—You are not much troubled with sluggishness nor depression of spirits.

*To Cultivate*.—A healthy action of the liver may be produced in spring-time by eating lightly and sparingly ; and when the appetite is very strong, it should only be fairly satisfied. Fat meats and all kinds of greasy food should be avoided. It is in the spring-time of the year that people suffer most from biliousness, chiefly because the days become much warmer, and less oxygen is taken into the system to burn up the carbon. In summer, when the weather is much warmer, very little, if any, meat should be eaten. In winter, when the weather is colder, animal food may be used in moderate quantity ; but the fatty parts

should be avoided because they cannot easily be converted into muscle, blood, and bone. Cooling vegetables and fruits may be freely eaten in summer, so long as the stomach is not overloaded. Vigorous out-door exercise is essential to a healthy condition of the liver. No person can have a healthy liver if they sit long in one posture and if they do not take a due amount of physical recreation. Drink freely of warm water on rising, and when thirsty; also when troubled with acidity; this will help to pass the bile from the system, and thereby promote the regulation of the bowels. The wet compress is also very beneficial in stimulating the action of the liver. (For further particulars how to ward off bilious affections, the reader is referred to the Author's work on "Good Health and How to Secure it.")

---

## THE KIDNEYS.

The Kidneys secrete the urea and the surplus fluids of the system from the blood; therefore due attention should be given to the healthy and harmonious working of this function.

7. *Very large*.—Your kidneys are large, and with care they will remain healthy and strong. You are not much troubled with a weak back, nor predisposed to dropsy or like affections, because these organs are highly active, and the urea is effectually secreted from your blood.

6. *Large*.—Your kidneys are in good condition, and with proper care will remain strong and healthy.

5. *Full*.—These glandular organs are fairly represented in your system, but still they are none too active in the secretion of the urea. If you drink intoxicating beverages, strong tea and coffee, and especially gin, you will be liable

to suffer from Bright's Disease of the Kidneys, or some similar disorder.

4. *Moderate*.—You experience a dull, torpid sensation at times in the region of your loins, and perhaps a keen darting pain across the small of the back. These symptoms indicate that the kidneys are very weak and debilitated. If you yield to whisky-drinking and imbibing other alcoholic beverages, you will soon be affected with dropsy, Bright's disease, or inflammation of these organs.

2. *Small*.—Your lips are white and livid, your eyes are also very white, your legs "puffy," and you are disposed to dropsy.

1. *Very small*.—Your kidneys are so weak as to be incapable of performing their duties. Much of the urine is left in your blood, and you are not equal to the active business of life. Unless due attention is paid to the renovation and strengthening of your kidneys, your life will be short.

*To Cultivate*.—When there is any difficulty in passing off the urine, the wet compress should be worn around the body during the night, covered with several thicknesses of flannel, and fastened down with a calico bandage. On its removal next morning, the parts should be well sponged with cold water, and rubbed freely with the bare hands. An onion roasted between the bars until it is quite soft may be eaten on retiring to bed at night. This may be repeated three or four nights per week. The back should also be rubbed with the bare hands dipped in cold water, until the parts are quite warm, dry, and red. The hands may be dipped into the water several times in succession, and the rubbing continued for 15 or 20 minutes. If this were done three times a day,

it would be very beneficial. Avoid stimulants, sexual excesses, lifting heavy weights while in a stooping posture, and constrained positions while sitting, lying, or standing.

## MENTAL TEMPERAMENT.

The Mental Temperament is indicated by the predominance of the brain and nervous system. Consequently, it is characterised by a head relatively large, and a comparatively



Fig. 50.—Mental Temperament in Youth.

small frame, an oval or pyriform face, pale and high forehead, delicately cut features, fine soft hair, and a high-toned, clear and flexible voice. The figure is generally elegant and graceful, but seldom striking or commanding. This temperament gives vividness of mental conception, intensity of

emotion, refinement, taste, sensitiveness, susceptibility, and love of the beautiful in nature and art. The thoughts are quick, the imagination lively, and the senses acute. We frequently meet with a morbid condition of this temperament—which was formally called the nervous or cephalic—which in the majority of cases has been produced by the premature and undue development of the brain, as also by the immoderate use of tea, coffee, and condiments, and by sedentary habits.



Fig. 51.—LORD BYRON.—Mental Temperament.

7. *Very large*.—You are delicate in structure, with small bones and muscles, and finely cut features. Brain predominates over body, and your mental states have a powerful influence over your physical conditions; are quick and delicate in your perceptions; rapid in your mental operations;

refined in your tastes ; emotional, sympathetic, and easily disgusted with anything coarse, vulgar, or out of taste ; are subject to extremes of feeling ; have a deep flow of pure and virtuous sentiment, fond of reading and studying, of conversation, and all kinds of information. With large Activity and Excitability, will be apt to become fidgety, fretful, irritable, and hysterical. You should endeavour to enjoy existence, and avoid worry and excitement.

6. *Large*.—Are like 7 in character, only less in degree ; possess great clearness of thought and mental endurance ; are more inclined to mental than to animal enjoyments, fond of literature and art, quick-witted, intellectually efficient, clear-headed ; ambitious, and calculated to lead in the higher walks of literature, art, or science, especially if the mind has been thoroughly disciplined. With feebler nerves and a weak digestive apparatus, you are apt to become depressed, dispirited, gloomy, and desponding, and to worry your mind over trifles. You should guard against becoming fidgety, and try to enjoy the pleasures of life. With the Vital Temperament large, you are likely to succeed in planning and discriminating, and will exhibit great mental and physical capacity.

5. *Full*.—You have sufficient mental power for most pursuits ; can talk, write, or think well ; have good ideas and excellent native sense and judgment, yet are not a genius.

4. *Average*.—You have a fair degree of mental action, if it is called out by circumstances ; but you are better adapted to manual labour or to business than to literary pursuits.

3. *Moderate*.—You are not fond of study, and cannot think consecutively ; are rather dull, and often fall asleep over books or sermons.

2. *Small*.—You are mentally obtuse and unfit for study.

1. *Very small*.—Have little or no brains, and are mentally idiotic.

*To cultivate*.—Eat little, attend lectures and every means of mental improvement, and devote all your spare time to reading and study.

*To restrain*.—Read and think less, take more physical recreation, and sleep more.

---

## AN EVENLY-BALANCED TEMPERAMENT.

When the Temperaments are well blended, they produce harmony and consistency throughout the system. When there is an excessive development of the Motive Temperament, and a small development of the Mental, there will be strength of body and muscular power, with sluggishness of mind. An excessive development of the Vital Temperament, and too little of the Mental, along with small Organic Quality, will give coarseness and animality; whilst an excessive development of the Mental Temperament confers too much mind for body, and too much sentimentalism and exquisiteness of feeling, and thereby produces precosity. The equal blending of the temperaments gives an abundant supply of vital energy, physical stamina, mental power, and scope of mind. Many diseases are produced by a predominancy or a deficiency of one or other of these temperaments; hence, the importance of cultivating those that are weak, and thereby producing harmony between the various parts of the mental and physical system.

7. *Very large*.—You have a very harmonious character, uniform and consistent feelings, are even-tempered, and will generally be liked.

6. *Large*.—You usually maintain an even condition of mind among men.

5. *Full*.—You have a fair balance between one part of the system and another.

4. *Average*.—You are more or less easily affected by circumstances, conditions, and things.

3. *Moderate*.—You have a very uneven character; are peculiar in the expression of your thoughts and feelings; are very singular, odd, and whimsy. With Excitability large, are a mere creature of circumstances, and apt to take one-sided views of things; consequently, you should never attempt to become a counsellor, and you should take the advice of those who are more favourably organised than yourself.

2. *Small*.—Are so peculiar in feeling, and so affected by circumstances and conditions, that you are like a feather in the breeze, tossed to and fro by the winds that surround you.

*To Cultivate*.—Try to restrain those temperamental conditions which are too conspicuous, and stimulate those that are much smaller. See instructions how to cultivate or restrain the Temperamental and Mental conditions, as given in this work.

---

## ACTIVITY.

Tall, slender persons are usually active, quick motioned, lively, sprightly, agile, and nimble. The same principle applies to the lower animals. The length and slenderness of the greyhound, weasel and deer, indicate their agility.

7. *Very large*.—You are active, restless, wide-awake, and quick-motivated, and your mental operations are equally rapid and facile ; are always in motion, have no lazy bones in your body, and talk too rapidly to be emphatic ; remarkably smart and knowing ; sprightly in conversation, and exposed to consumption or premature decay, because action exceeds strength. You are also very quick in thinking and feeling, eager in acquiring information, and versatile in all you do or undertake.



Fig. 52.—Activity Large.

6. *Large*.—You are very quick in comprehension, and decide at once on the course to be pursued ; are anything but lazy, and are a real worker with head or hands, but prefer head work, and are strongly pre-inclined to the intellectual and moral ; are prompt in action, quick-spoken, clear-headed ; understand matters and things at a glance, and see right into and through business.

5. *Full*.—You are rather fond of action ; have a fair share of natural activity and sprightliness ; will do what you well can, and with tolerable ease, but you do not love action merely for its own sake.

4. *Average*.—You are rather slow and deliberate in your movements ; are seldom or never in a hurry, and require urgent motives to call out energy and activity ; are not lazy, but prefer light work to heavy, and do not like to be hurried. You are rather too deliberate, and frequently hesitate a long time before you enter upon a new course of action.



Fig. 53.—Round Form ; Activity Small.

3. *Moderate*.—Your mental operations are slow, and you are apt to see the point of a joke, if at all, after the laugh is over ; are lazy both in mind and body ; wanting in promptitude, and love to be waited on.

2. *Small*.—You would compare favourably with the sloth for activity of body and mind, and should have some one “after you with a sharp stick.”

*To Cultivate.*—Choose some occupation that requires great action ; avoid everything of a sedentary nature ; live more on foot, and avoid procrastination. Do not yield to indolence and inanity, nor lounge on the rocking chair and sofa, or you will debilitate yourself, and your blood will literally become stagnant in your body, and thereby bring on premature decay. Remember that if you would have strong legs, arms, body, and brain, you must exercise them freely, otherwise you will become languid and depressed in spirit which will bring on dropsy, bad legs, tumours, scrofulous conditions of the body, and a relaxed state of all parts of the system. Those who wish to be healthy and enjoy life should never yield to indolence or inertia, for stagnant water soon becomes putrid, and “rust wastes faster than labour wears.” It is necessary to exercise every joint freely, in order to cause the blood to circulate through the parts, otherwise they become “creaky,” stiffened, and unpliable, predisposing to rheumatism and kindred ailments.

*To Restrain.*—Work as few hours as possible ; don't fret ; sit down when tired, cultivate contentment, and endeavour to enjoy what you have already got, instead of trying to acquire a great deal more. Some men work so hard, and worry their minds so much, as to allow themselves no opportunity for rest and recreation, consequently they break down in health, by sticking so close to their business as to relax their nerves and destroy their vital power. In such cases of over-exertion, paralysis, or a partial loss of either body or brain will be the penalty. Take sufficient sleep, to rest, restore, and invigorate the system ; go into merry and cheerful company, and guard against thinking and studying too much.

## EXCITABILITY.

It is said that a sharp nose is indicative of a scolding disposition. This is a truism, but it is only half the truth ; for sharpness also indicates intensity of feeling in various other forms. Sharp features imply a penetrating cast of mind, but they do not often accompany a cool and deliberate condition of mind.

7. *Very large*.—You are intensely susceptible to impressions of all kinds. Very easily excited. Subject to extremes of feeling, greatly exalted at one moment, and much depressed the next ; apt to magnify good, bad—everything far beyond its reality. A creature of impulse and mere feeling. Extremely liable to neuralgia and nervous affections.

6. *Large*.—You are full of soul, and too susceptible to external influences for your own welfare, or that of your friends. You are also warm-hearted, impetuous, and too easily upset in feeling. You need more coolness and self-government, inasmuch as you are swayed too much by your feelings.

5. *Full*.—You are easily roused, but not easily carried away by excitements ; are somewhat self-possessed, and act coolly and with forethought. You are sufficiently susceptible to exciting causes, but you are not unduly swayed by your feelings. With large Activity, you will be quick in arriving at conclusions, and decide at once on the course to be pursued. This combination produces forethought and rapidity, with perfect self-possession.

4. *Average*.—You are swayed but little by external influences, and act more from judgment than from impulse ; have a quiet spirit, and evince much calmness.

3. *Moderate*.—You are rather dull, and need forcible motives to bring out intensity of feeling; are generally depressed in spirit, seldom enthusiastic, slow to perceive and feel, and allow yourself to be imposed upon rather than put yourself out of the way to defend your own interests. You are sadly too passive, apt to go with the stream, and never evince much soul, spirit, love, hate, or any intensity of feeling.

2. *Small*.—You possess too little spirit to become interested in anything; are half asleep all day long, and too monotonous and mechanical in everything.

1. *Very small*.—You are really stupid, and almost lifeless.

*To Cultivate*.—Seek amusements and excitements, attend political gatherings, and endeavour to feel that you was born to make a noise in the world as well as other people.

*To Restrain*.—Avoid excitants, irritants, and stimulants of all kinds. Eat freely of fruits and the higher class of vegetables, and sleep as much as possible. Bathe daily, and drink neither tea nor coffee. Spend much of your time in a quiet place. Take an abundance of physical recreation and avoid all kinds of unpleasant mental excitement. Do not allow yourself to be worried by business or anything else. A little excitement, however, at times, is exhilarating to the system, and is essential to perfect enjoyment, but when it is carried to excess it does a serious injury.

---

## SIZE OF THE HEAD.

The practical Phrenologist takes into consideration all the essential elements which go to the formation of

character; and without this knowledge and power of discrimination, serious mistakes will inevitably be made in the delineation of individual characteristics. We have said that size of Brain is one of the most important features in estimating mentality. In other words, the vigour of the brain largely depends upon its size. The head of a man of average mind will measure 22 inches in circumference. We never knew an intellectual man whose head measured less than 21 inches. Some people with heads less than this measurement may evince smartness, but never strength of mind; while 19 inches indicates idiocy or mental incapacity. The largest sized healthy head measures  $24\frac{1}{2}$  inches. When heads are larger than this, it indicates disease. Very small heads invariably indicate a want of mind. The head of a male infant at birth measures about 12 inches; at three months it is 14 inches; at twelve months, 17 inches; and the size gradually increases up to manhood. In rare cases, as we know by personal experience, the head enlarges until forty years of age. The female head is usually about an inch less than the male head; but, as already indicated, want of size may be compensated in some measure by superior quality and fineness of texture. Twenty two and a half inches is a large head for a woman; if larger, it indicates a masculine nature.

The size of the brain, other conditions being equal, is a measure of its power. This is a law of universal application. The larger the piece of iron or wood, the greater will be its relative strength. Large men and animals are stronger than those that are small. While this is a general law, there are apparent exceptions. For instance, a comparatively

small man may be able to endure more than a larger man, owing to superior organic quality, health, &c.; but where the quality and other conditions are the same, the largest man or animal will be the most powerful.

This law as to size representing power is exemplified by the heads of all great men. All really great men have large heads. The brains of Cuvier, Byron, Spurzheim, Franklin, Webster, and Napoleon, were large both in weight and measurement. It has been objected that Byron's hat being small his head must also have been small. That would be a wrong conclusion. The head must be measured in height as well as width. Byron had a high head, like Scott; Byron's brain was also large at the base, and its unusual size was proved by its great weight. Napoleon's head was so large that his hat passed easily over the head of Colonel Lehmenouski, one of his body-guard, whose head was considerably above the average size, measuring  $23\frac{1}{2}$  inches. Webster's head was very massive, measuring over 24 inches. Burke's head was large, so were the heads of a thousand other celebrities from the days of Cæsar and Cicero to Tennyson and Gladstone. It is no disproof of the general law as to size and power to say that many clever, eloquent, and quick men have only medium-sized heads, because what they lack in size is partly compensated by quality; yet such men will be more admired than commanding, more brilliant than powerful, more acute than profound; and they are not great men in regard to force of intellect and the power to sway nations, and influence the age in which they live. While quality of brain is more important than quantity, true greatness requires both quantity and quality.

It will be evident from what we have said that mere size of brain will often mislead in judging of character, if other things are not taken into account. We have often heard people say—"Mr. So-and-So has a large forehead and yet he is not clever." The fact is that very large foreheads are often deceptive; their owners may have enormous unbalanced perceptive powers and yet be fools or immoral persons. Even idiots may show cleverness in certain faculties. The great desideratum is a head of fair size with every part well proportioned, active, and healthy in its operation, the animal organs supplying energy, and the moral organs regulation and aspiration. Such a brain we should call "well made," and its possessor would make a model husband, father, citizen, and man of business. When the faculties are not well balanced, even though some of them make a fineshow, we should call such a head "ill made." The conclusion of the whole matter is that mere size of head decides force of brain power only, it does not determine special mental characteristics. A badly formed head may be of full circumference, yet it may lack height, width, length and form; consequently circumference must be estimated in measuring mental force in connection with the other conditions above named.

---

## HOW TO MEASURE THE HEAD.

It requires a considerable amount of dexterity and experience to measure heads correctly, so as to estimate character with scientific certainty. The first measurement should be made with the tape, and passed over the base of the brain from E to D, as seen in fig. 51. The tape should then be



width of the head should be from just above one ear to the same region on the other side of the head ; after which, the measurement may be taken from Cautiousness to Cautiousness, which is about three inches above Destructiveness. If this measurement be greater than that between the ears, it will indicate that the restraining qualities of mind are much larger than the executive. When the head is proportionately high, its possessor will be highly moral in tone and feeling ; but when it is much higher than it is broad, he will be more censorious and fault-finding than amiable or happy. More width than height indicates a lack of moral feeling, and its possessors are not very trustworthy. The distance between the opening of one ear to the opening of the other around Amativeness, should be the same as around the perceptive faculties from the opening of the ears. The measurements from the opening of the ears around Causality should be the same as the measurements from the opening of the ears around continuity. In highly-intellectual people, however, these measurements will vary materially, inasmuch as the intellectual brain will measure much larger than the social brain, and vice versa, and their characters should be estimated accordingly. The length of the coronal lobe from the top of the forehead to the back part of Firmness should be six inches. The width of the middle head varies from five-and-a-half to six-and-a-half inches, when measured by the callipers from just above the ears. The top measurement from the opening of the ears at each side over the coronal lobe should be one-third less than the circumference.

The German Head is  $1\frac{1}{8}$  inches longer than its width.

„ French	„	$1\frac{1}{4}$	„	„	„
„ English	„	$1\frac{1}{2}$	„	„	„
„ Scotch	„	$1\frac{5}{8}$	„	„	„

The Germans are said to be given to that kind of life that admits of much sitting and thinking.

The French abound in energy, but are very fond of variety and excitement.

In the English the best blendings are to be found.

The Scotch are cautious, shrewd, practical, and sagacious. Their qualities strictly accord with their brain measurements.

---

## SIZE OF BRAIN.

The average circumference of a full-grown male brain is 22 inches; the female  $21\frac{1}{2}$  inches. Average weight of the full-grown male brain is 45 to 48 ounces. Average weight of the full-grown female brain is 41 ounces.

Brain measurements in adults range nearly as follows:—  
 7, or very large,  $23\frac{3}{4}$  inches and upwards; 6, or large, from  $22\frac{3}{4}$  to  $23\frac{3}{4}$ ; 5, or full, from 22 to  $22\frac{3}{4}$ ; 4, or average, from  $21\frac{1}{2}$  to 22; 3, or moderate, from  $20\frac{3}{4}$  to  $21\frac{1}{2}$ ; 2, or small, from 20 to  $20\frac{3}{4}$ ; 1, or idiotic, from 18 to  $19\frac{1}{2}$ . Female heads are half-an-inch to an inch below these measurements.

7. *Very large*.—You are a mental genius if the quality and balance of organisation be equally good; are capable of astonishing the world by the comprehensiveness of your mind. Such a mind, backed up by adequate physical stamina, will overcome all obstacles, and achieve greatness in spite of all difficulties. Your mental powers may not have been fully called out, but still the capacity is in you, and by thorough drill and discipline you will be capable of accomplishing great things in life. But unless your brain

is well balanced, and of good quality, it will detract materially from your success and usefulness.

6. *Large*.—With quality and activity 6 or 7, yours will be a mind of great reach and power, and you are likely to sway a commanding influence over others. You are capable of managing extensive enterprises, taking broad views of things, and drawing correct conclusions from ascertained facts. If you have been educated and disciplined, you should be widely known in every sphere where supremacy of mind is acknowledged. Much will depend, however, upon the tendency impressed upon your character by the predominating groups of organs. If your brain is of low quality it may be a curse to yourself; but if of high quality, well balanced, and thoroughly disciplined, your mental power may be a blessing to the world.

5. *Full*.—With quality or activity 6 or 7, you are capable of accomplishing much, and attaining a high position in society. You possess good talents and are capable of doing a fine business, but you have not that commanding and all-conquering genius which can bend other people's mind to your own.

4. *Average*.—Under favourable circumstances you are capable of doing a fair business, but have not so much comprehensiveness of mind as to render you adequate to very complicated undertakings. With quality and activity large, and with good bodily conditions, you are capable of manifesting a fair amount of talent and mental capacity. You may also evince smartness and sprightliness of mind, but are lacking in comprehensiveness of character.

3. *Moderate*.—Have not much influence on those around you, but are capable of manifesting good talent and of

succeeding well in a business for which you are specially fitted: but, out of this sphere, your abilities would become common-place, for you are neither original nor profound, and you take very contracted views of subjects.

2. *Small*.—You are weak in mind and have only a very limited range of ideas; are incapable of managing any business.

1. *Very small*.—Are imbecile, and cannot take care of yourself.

*To Cultivate*.—Read, study, and think as much as possible.

## THE SOCIAL GROUP OF FACULTIES.

The Social Faculties are located at the lower and back part of the head, causing it to project behind the ears. Their size and activity create most of the family affections and aspirations,

7. *Very large*.—You are ardently attached to home and family, and enjoy them more than any of the other pleasures of life. You love children with a passionate fondness, must have a home of your own, and you feel miserable without some one of the opposite sex with whom to share your joys and sorrows.

6. *Large*.—You are very sociable, companionable, warm-hearted, and regard your home and family as the centre of your life's pleasures and enjoyments. You love to make home happy, and you sacrifice much on the domestic altar. Your home, wife, and family almost monopolise your interest and affections.

5. *Full*.—You can love and enjoy the domestic relations quite well, but not in the highest degree. You are very apt to seek other objects of pleasure; though home and its associations are highly appreciated.

4. *Average*.—You have a fair amount of love for home and family, yet you are not bound by common-place family ties. You can enjoy the domestic relationship quite well, but you are not particularly devoted in that direction.

3. *Moderate*.—You care little for home and family, and do not take much pleasure in them. You should cultivate the domestic virtues, and pay more attention to those dependent upon you.

2. *Small*.—Home and its associations do not commend themselves to your feelings, hence you seek little of their pleasures.

1. *Very small*.—Your social brain is very weak, and you care very little for social and family ties.

*To Cultivate*.—Pay more attention to your home, wife, and family. Centre your thoughts and feelings upon home associations, and do not allow other things to draw you away from family influences.

*To Restrain*.—Remember that you live too much within yourself and your family, so that you feel very unhappy when away from home associations. Travel about more; go into strange society; and do not live so exclusively in the domestic circle.

---

## DOMESTIC PROPENSITIES.

## MENTAL CONDITIONS.

## I.—AMATIVENESS.

*Love*.—Love between the Sexes; Desire to Caress, Kiss, and Fondle; Attachment to the Opposite Sex. *Excess*—Sensuality, Licentiousness. *Deficiency*—Cool-heartedness and Want of Love for the Opposite Sex.

The organ of Amativeness is situated in the base or back of the brain, in the cerebellum, which is divided from the cerebrum, or large brain, by a firm, strong membrane, but is connected with it at the centre, as are all the other organs. The folds or layers of the cerebellum are much more dense than those of the large brain, showing that it has more power in proportion to its size. In man it constitutes one-fifth, and in woman one-eighth of the entire brain. This shows the mighty power that it exerts upon character, and the importance of studying its true nature, right use, actions and laws.

The primary office of the faculty of Amativeness is to create love; this being the great centre and reproductive pivot upon which humanity move, and from which it has its being. It creates in each sex admiration and love of the other; renders woman winning, affectionate, loving, persuasive, and lovely, and develops all the feminine charms and graces. It makes men gallant, tender, noble in feeling and bearing, bland in manner, and affectionate towards woman. It also clothes him with that dignity, power, and persuasiveness which invariably accompany a strong masculine

nature. When rightly exercised, it leads to the highest enjoyments that are to be realised; but when it is abused it invariably results in misery, and produces more wretchedness and degradation than the perversion of any other faculty. The results of its perversion are fully set forth in the Author's work on "Vital Force."

*Over Active.*—Your Amativeness is perverted, and it causes your mind to be in a feverish condition. You look upon the other sex as being creatures merely to administer to the propensities, instead of beholding in them all that is pure, good, and ennobling. You are inclined to licentiousness, which has a tendency to deprave all the other faculties and to be fraught with innumerable evils both physical and intellectual.

7. *Very large.*—You have a very strong sexual nature; are irresistably attracted by the opposite sex, and are capable of exerting a similar power over them; are winning in your manners; yearn continually for the caresses and endearment of affection, and are made utterly miserable by coldness and indifference on the part of the one beloved. With Organic Quality, Conjuality, and the other Social organs large, your love will be of a pure platonic nature, and you will manifest the most clinging fondness and utmost devotion for the object beloved. With a low development of organic quality, and small conjuality, you will be predisposed to sensuality and to unfaithfulness in the marriage relationship.

6. *Large.*—The love element is a very influential one in your organisation, and will affect powerfully, for good or for evil, your destiny in life; you are strongly attracted by the opposite sex, especially when they possess refined and

exalted minds; you are also strongly attracted by personal beauty, and seek in the other sex good bodily development. If Conjugality be also large, your love will be of the real



Fig. 55.—Amativeness Large.  
AARON BURR, noted for his debauchery.



Fig. 56.—Amativeness Moderate.



Fig. 57.—Amativeness Small.\*

conjugal sentiment, and manifest the most clinging fondness and utmost devotion for the one beloved. With

---

\*EDISON, THE ELECTRICIAN.—It is currently reported that when Mr. Edison was advised by a friend to get married, and thereby increase his joys and pleasures, he innocently asked whom he should marry? On being informed that as he would not need a wealthy wife, in consequence of his having so much money of his own, he had better look around his

large Conjuality, Organic Quality, and the Mental Temperament added, you will experience an intensity and fervour of love amounting almost to ecstasy or romance ; but your love will be drawn out chiefly by those of the opposite gender who combine refinement of manners with correspondingly strong, social attachments. With large Approbativeness you will be affable and desirous of pleasing the object of affection. With small Secretiveness, you will exhibit in every look and action the intensity of your love feeling ; but when cautiousness and secretiveness are large, less love will be shown than experienced. With large Self Esteem you will be warm-hearted but dignified, and will always comport yourself with dignity, manliness, and a high tone of bearing. With large Mirthfulness and active Destructiveness, you will be apt to tease, laugh and make

---

workshop, and see whether he could fancy anyone of the ladies therein engaged. This advice was taken, and after having noted the qualities of each, he selected the one whom he thought would be most to his liking. He then returned to his office, after which the manager was despatched for the lady selected. On her entering the office, the renowned electrician "popped the question." This took the lady so much by surprise that she wished to have twenty-four hours in which to think over the matter, and after due consideration the engagement was made. In due course the marriage ceremony took place, after which the lady was conveyed to the railway station to await the arrival of the express train by which they were to travel on their marriage tour, the husband undertaking to return home for the luggage ; but on his way thither he had to pass his office ; as he was approaching this edifice, however, a new idea entered his fertile brain, and he at once sat down to the task of working out the problem. This so engrossed his thoughts until the early hours of the next morning that he forgot all about the wedding tour. His wife, finding that he did not come to the station in time for the express, returned home, and, strange to say, she did not evince much irritability in consequence of her disappointment, inasmuch as she was well acquainted with her husband's studious habits, and she made due allowances therefor. After having worked out the problem, the new husband suddenly bethought himself of his marriage and of his intended wedding tour, therefore he hurried home, apologised to his wife for his seeming negligence, and in a few hours the happy pair were travelling in the express with which they expected to have gone on the previous day.

fun of the object beloved ; but with these faculties small, you will be more serious than juvenile or merry. With an active imagination and a susceptible nature, you will be so easily influenced by the opposite gender as to allow your thoughts to be occupied by impure sexual fancies.

5. *Full*.—You are capable of considerable fervour of attachment ; can love devotedly and warmly, but not passionately, and the sexual feeling is more excitable than powerful ; are very attentive towards those you love, but your desires are easily controlled.

4. *Average*.—You are capable of fair sexual attachments, but are not very ardent in feeling, and may sometimes manifest much coldness and indifference ; could enjoy the marriage relation, but need to have your love called out and cherished by a loving companion. With large Ideality, you would manifest more admiration than affection for the opposite sex. With large Activity and Excitability, you will be fond of female society ; but if Conjugality and Organic Quality be rather low, you will be apt to flirt and allow new faces to excite new fancies, and arouse your Amativeness into an unnatural state of excitement. With large Conjugality, Friendship, and Ideality, you will evince a pure and platonic cast of love, and could not assimilate with those of a gross temperament. Hence you could love those only who are just to your liking. With large Cautiousness and Secretiveness you will not be likely to “pop the question” without due consideration ; and even then you will do it in rather a roundabout and deliberate sort of way. With small Friendship and large Self Esteem you will enjoy the society of a select few of the opposite gender ; but with large Benevolence, Friendship, and an active mind, you are

likely to manifest much sympathy towards the opposite sex in general.

3. *Moderate*.—You are rather cold and indifferent towards the other sex, and love their mental excellences more than their personal charms; manifesting more friendship and respect than love, and find it difficult to sympathise with a conjugal partner unless the natural harmony between both is well nigh perfect, and could live unmarried without much inconvenience. You are not likely to be a favourite with the opposite gender.

2. *Small*.—You are deficient in love, and could not live happily if married; your nature is cold, distant, and reserved, and will experience but little of the beautifying and elevating influences of love.

1. *Very small*.—You should never marry, because destitute of the love element.

8. *Inactive*.—Your love feeling is held in abeyance. You shun the society of the opposite sex; and if you do intermix with them it will be more from selfish motives than from true attachment. This faculty should be duly cultivated in order to give you the natural tone and bearing of a human being.

*To Cultivate*.—Go more into the society of the opposite sex; observe and appreciate their excellences and overlook their faults; be as warm, tender, agreeable, and loving as possible; be as lively and entertaining as you know how to be, and try to cultivate a warm intimacy with some congenial spirit; be less fastidious and more free and communicative; if married, get up a second and improved edition of your first courtship.

*To Restrain*.—You should direct the love element more to the mental and less to the personal qualities of the other

sex, and remember that no passion is so destructive and dangerous when uncontrolled ; live on a vegetable diet, and avoid all stimulants, excitants, and irritants ; seek the society of the virtuous and good, and love them more for their minds than for their bodies ; avoid the society of the vulgar ; endeavour to hold the passions in subjection by strict mental discipline, and by the avoidance of alcoholic drinks and tobacco ; you should also bathe daily in cold water, and exercise much in the open air. (For full instructions in regard to the restraint of this faculty, read the Author's work on " Vital Force."

#### A. CONJUGALITY.

✓ *Constancy*—Desire to Marry ; Attachment to one Conjugal Partner ; Constancy. *Excess*—Jealousy ; Excessive Attachment ; Envy towards Love Rivals. *Deficiency*—Inconstancy of Love.

This organ is located in the lower and back part of the head, between Amativeness and Friendship. A full development of this faculty is necessary to perfect sexual love. Without its influence, men and women would be unfaithful to the marriage vow, which would lead to a disjointed state of society, and to immeasurable wretchedness and misery.

*Over active*.—You are strongly inclined to jealousy and are afraid lest the object of your love should form other attachments. You are excessively envious towards love rivals, and are in constant fear lest your partner in life should marry after your decease. You should guard against the morbid action of this faculty, for it has a tendency to unhinge the mind and to disturb the mental equilibrium when it is excessively developed.

7. *Very large*.—You are so devotedly attached to one object as to be blind to all others, the faults of whom you will ever be ready to conceal or overlook, and you will require the same exclusive attachment in the one beloved. If not married, you should be very careful to bestow your affections where they will be fully reciprocated, for any failure in this respect would be likely to affect very seriously your destiny in life.



Fig. 58.—Conjugality Large.



Fig. 59.—Conjugality Small.

6. *Large*. — You have strong conjugal affinity, and experience the keenest disappointment when love is interrupted. A life of single blessedness is not suited to your taste: you are restless until the affections are anchored, and are then perfectly satisfied with the society of that one. You would tolerate almost anything in him or her, except infidelity to the marriage relation.

5. *Full*.—You can love cordially and faithfully any person of the other sex upon whom your affections may be placed, yet will not bear everything from a lover or companion : and if one love is interrupted, you can readily form another.

4. *Average*.—You are inclined to love but one for life but can easily change the object of your affections ; and with Friendship small and Conscientiousness moderate, and the Temperament more powerful than fine grained, may be coquettish.

3. *Moderate*.—Can form one attachment after another, and under favourable circumstances may be true as a husband or wife, but are not likely to be so as a lover ; are liable to be led astray by new faces, and to allow an old love to be supplanted by new ones.

2. *Small*.—You are deficient in conjugal love, and are inclined to the promiscuous society of the other sex. Your love is as changeable as the wind.

1. *Very small*.—You possess no conjugal affection ; are fickle and inconstant.

*Inactive*.—You are inconstant in love matters, and you are apt to trifle with the feelings of the opposite gender. Every effort should be made to develop this faculty, for its deficiency leads to much misery and often to derangement of mind in consequence of disturbing the affections of the ardent lover who regards you with a pure and deep attachment.

*To Cultivate*.—Endeavour to love continuously and permanently some congenial spirit, and do not allow new faces to awaken new loves ; be much in the company of the one already beloved, and avoid promiscuous society.

*To Restrain.*—Avoid idolatry and jealousy ; if a first love dies or is blighted, do not allow yourself to pore over the bereavement : try to appreciate the excellences of others ; seek society, and try to find a suitable object upon whom to bestow your affections, remembering that “there are as good fish in the sea as ever were caught.”

## 2.—PARENTAL LOVE. ✓

*Philoprogenitiveness.*—Love of Children, Pets, and Animals ; Desire to be a Parent. *Excess*—Leads to Humouring, Pampering, and Spoiling Children ; Over-indulgence. *Deficiency*—Neglect of Children and Animals.

This organ is located in the back of the head, just above the protuberance known as the occiput. When large, the head extends back a great distance from the ears, as seen in Fig. 60.

When this faculty is fully developed its possessor delights in little children, and the smaller and more helpless they are the more they are loved. This faculty fairly revels in the presence of children, and sees in their mute actions and half discovered smiles a glory and enjoyment that is beyond all else. It loves to talk and play with children, easily makes itself understood by them, and children are attracted by a natural affinity to those who have the faculty largely developed, and manifest their love spontaneously. The organ is larger in women than in men, and hence nature evidently intended that women should have the chief care and training of children.

*Over-active.*—You are apt to pamper and spoil children by excessive indulgence. You allow them to rule instead of yielding obedience to your dictates. Hence, you are unfitted

to be a parent, for your excessive love has a tendency to destroy the future happiness of your offspring. When children have their own way so much, it is difficult to curb their passions and to discipline them when they are matured. Hence, your indulgence does your children a serious injury, instead of being beneficial to their welfare.

7. *Very large*.—You are passionately fond of children, and, as a parent, you are likely to idolise your offspring, and probably spoil them by pampering and hurtful indulgences, or by allowing them to rule instead of yielding obedience. With large Cautiousness and disordered nerves,



Fig. 60.—Parental Love Large.



Fig. 61.—Parental Love Small.

you are liable to experience a world of groundless apprehensions about them; with large Acquisitiveness lay up fortunes for them; but with large moral and intellectual organs are indulgent, yet love them too well to spoil them.

6. *Large*.—As a parent you would be tender and indulgent, perhaps to a fault; value offspring above all price, and are apt to overlook the faults and imperfections of your young favourites, whether they are your own children or those of your friends. You are passionately fond of the

society of the young, who are equally fond of you. This faculty should be kept under the control of moral principle, or it will lead to harm rather than good to the little ones you love so well. You are also very fond of pets and animals.

5. *Full*.—You are capable of loving your own children well, yet not passionately; will do much for them, yet not more than necessary.

4. *Average*.—Your own children will meet with a fair share of love, but you will care little for those of others, neither have you much patience with children when they are cross and troublesome; you should cultivate parental fondness by overlooking their faults, and by soothing their troubled minds.

3. *Moderate*.—You are rather indifferent even towards your own children, if you have any; cannot endure to hear them cry, make a noise, or disturb things: you should try to win their affections by being more tender and forbearing.

2. *Small*.—You are very liable to neglect both your own children and those of others.

1. *Very small*.—You possess no parental love, and hate to be troubled with the young.

*Inactive*.—You are very hard and severe with children, and should never assume to take the position of nurse or teacher, for you have no patience with them, and you are likely to neglect your own offspring if you have any; consequently, you ought never to be a parent. This faculty should be cultivated, otherwise you will be wanting in those human traits of character which are so ennobling to a parent, namely, attachment to, and care of one's offspring.

*To Cultivate*.—Associate freely with children; overlook their faults; interest yourself in their play and foibles;

sympathise with them in their joys and sorrows, and always be tender and indulgent towards them. In order to gain their love, assist them in their little plans ; play, laugh, and romp with them, and enjoy the fun they may display in their plays and pastimes. Nothing is more delightful than to have a frolic with children ; it renovates the mind and heart, and brings back one's youthful and buoyant spirits.

*To Restrain.*—Remember that you are too liable to spoil children and pets by over indulgence ; set judgment against affection, and give yourself less anxiety about them. Those who pamper and spoil children by humouring them too much, lay the foundation for their future unhappiness, and thus do them more harm than good. Do not overfeed them, for by so doing you pave the way to premature decay. When a child is allowed to have everything it desires in the shape of sweets, &c., the penalty will be an unhealthy and shortened life. When a child is permitted to have its own way without restraint, it becomes obstreperous, wilful, fretful, and disagreeable ; hence the necessity for exercising firmness and judgment in training children in the way they should go. Flogging should be avoided ; there is no need for it when right disciplinary measures are resorted to. If a child becomes petulant or too tenacious of its way its head should be placed beneath the tap of running cold water, so as to repel the blood from the propensities which are located in the base of the brain, hence the water should be allowed to fall upon the head just above the ears, and thereby help the child to overcome its passions and curb its propensities. This is infinitely better than flogging, and has a salutary effect upon both body and mind, for it can do the child no physical harm.

## 3.—FRIENDSHIP.

1. *Adhesiveness*.—Social Feeling; Desire to Congregate and Form Friendships; Love of Society. *Excess*—Inordinate Attachment to Friends; Often leads to Bad Company. *Deficiency*—Cold-heartedness; Unsocial and Selfish Feeling.

The organ of Friendship is to be found just above and outward from Parental Love. When it is large the head is wide through this organ. It is usually much larger in women than in men. The functions of this faculty is to unite society. It makes all the world akin. It forms friendships in trade, establishes societies of every description, and unites states and kingdoms. Without it, the immense benefits resulting from social life would be non-existent, for when men are isolated they are weak, but when united they are powerful. It extends its influence to acquaintances and makes man into a social being. It lays the foundation for success in all kinds of business. Its exercise secures trade for the merchant, clients for the lawyer, patients for the physician, pupils for the teacher, hearers for the preacher, work for the mechanic, and patronage for all who exercise it to the full extent. Friendly and social people are appreciated wherever they may be; while the society of cold, coy, and distant persons is never sought. A lack of friendship and social feeling renders a man unsuccessful in business, because it repels every one with whom the unfriendly person comes into contact.

*Over-active*.—You are excessively attached to friends who have too great an influence upon your mind, and you are too easily led by them into fast living and into loose habits. You should learn to maintain your own individuality

and to be less influenced by your associates, inasmuch as the excessive development of this faculty has a tendency to enslave the mind of its possessor to the wishes of those around him.

7. *Very large*.—You are exceedingly warm-hearted, and very liable to make many sacrifices for your friends; are too much wrapt up in them for your own welfare or peace of mind, for you are blind to their faults and defects; unless you keep this faculty in subjection and regulate it by your intellect, it may cause you much trouble and anxiety when friends forsake you. With Combateness and Destructive-



Fig. 62.—Friendship Large.



Fig. 63.—Friendship Small.

ness large, you will defend your friends with great spirit; but with those faculties small, you are apt to be imposed upon by your friends, inasmuch as you have not sufficient spirit to resist their encroachments. With large Benevolence, strong Combateness, and small Acquisitiveness, you will spend money very freely for social gratification, and are likely to keep yourself poor by living up to your income, and by entertaining your friends with profuse hospitality.

With small Secretiveness, you will be very open and candid with your friends, and will make them too well acquainted with your affairs ; but with large Secretiveness, you will be more reserved than frank in the manifestation of your attachment.

6. *Large*.—You are very social, warm-hearted, and affectionate ; readily form friendships, and must have society of some kind ; will cling to those you love through all changes of time and circumstances ; you should be very careful in the choice of your friends, for you are liable to suffer much from the unworthiness and ingratitude of those to whom you may become attached ; this strong attachment is also capable of making you many friends in return. With large Benevolence and Alimentiveness, you will be hospitable, enjoy the social banquet, and delight to entertain your friends. With large Language and small Secretiveness, you enjoy social conversation, and are apt to talk freely in company. With large Ideality and Mirthfulness, you will be full of fun, and apt to give a jocose turn to conversation, yet are elevated and refined. With small Self-esteem, you will allow friends to mould and greatly influence your character.

5. *Full*.—You are highly sociable and companionable with those whom you deem worthy ; yet not remarkably warm-hearted, and are not disposed to sacrifice too much on their behalf ; are cordial in your intercourse with those around you and disposed to make friends, but your attachments are not always lasting, for you do not bind others to you by very strong bonds of affection ; will have a few warm friends, yet only few, but perhaps many speaking acquaintances.

4. *Average*.—You are capable of tolerably strong friendships under favourable circumstances, but will not be likely to mourn greatly over the absence of friends; are very choice in their selection, and rather too distant when they conflict with your interests.

3. *Moderate*.—You are rather cold-hearted and distant in society, and form but few attachments, and if you make friends, it is more likely to be through some good qualities you may possess than through your social nature. You are also very apt to make friendship subservient to interest.

2. *Small*.—You possess very little love for society, and are cold and indifferent towards those around you; have neither the desire nor the ability to make friends, and prefer to be alone.

1. *Very small*.—You are an entire stranger to friendly feeling, and prefer the life of a hermit.

*Inactive*.—You are cold hearted, unsocial, and selfish in your feelings, and you care little for companions or associates. Your unsocial feeling is likely to freeze the affections of those by whom you are surrounded, and people will seldom or never seek your companionship. This faculty should be cultivated, for its deficiency tends to alienate you from your fellow citizens, and to prevent you from receiving the cordial greetings of old associates, which has a cheering influence upon the minds of those who are social in their nature.

*To Cultivate*.—Associate freely with those around you; open your mind; do not be too exclusive and distant, and strive to be as companionable as possible; go more to parties, and do not refuse to affiliate with those not exactly to your liking, but like what you can, and overlook faults.

*To Restrain.*—Be more select in choosing your friends, and guard against being too easily persuaded by those in whom you confide; subject friendship to intellect, and avoid making more sacrifices than your means will permit without injuring yourself.

#### 4.—INHABITIVENESS. ✓

Love of Home; Patriotism; Attachment to Country; Desire to Locate and Remain in one Place. *Excess*—Excessive Attachment to one's Native Place. *Deficiency*—Lack of Patriotic Feeling; Neglect of House. This organ is located directly above Parental Love and between the two organs of Friendship. Every family should have a home of their own, be it ever so humble. It is not wise for married people to live in lodgings, for it is likely to cause discontent, and sometimes lays the foundations for a wretched life.

*Over active.*—You are excessively attached to place. You stay in the house too much. You are so much troubled with home sickness when you are away from home that you have no peace of mind. It would be well to restrain this faculty in order that you may become acquainted with the country in which you live; Close in-door confinement has a tendency to prevent persons from gathering in fresh stores of information, thus causing the mind to be contracted in the range of its action.

7. *Very large.*—Your regard for home is exceedingly great; are liable to home sickness when away; are pre-eminently patriotic, and would forego bright prospects rather than leave home; you prefer poverty and the humblest position in life at home, to wealth and station abroad.

6. *Large*.—You have a strong desire to locate young, to have a home or room exclusively; and would leave your

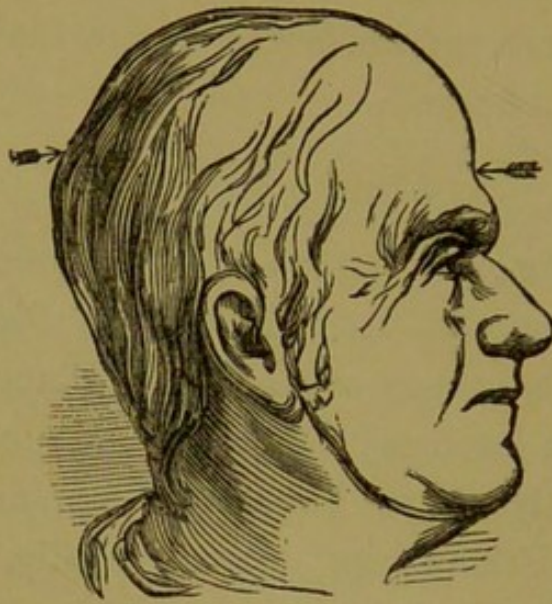


Fig. 64.—Inhabitiveness Large ; Eventuality Small.

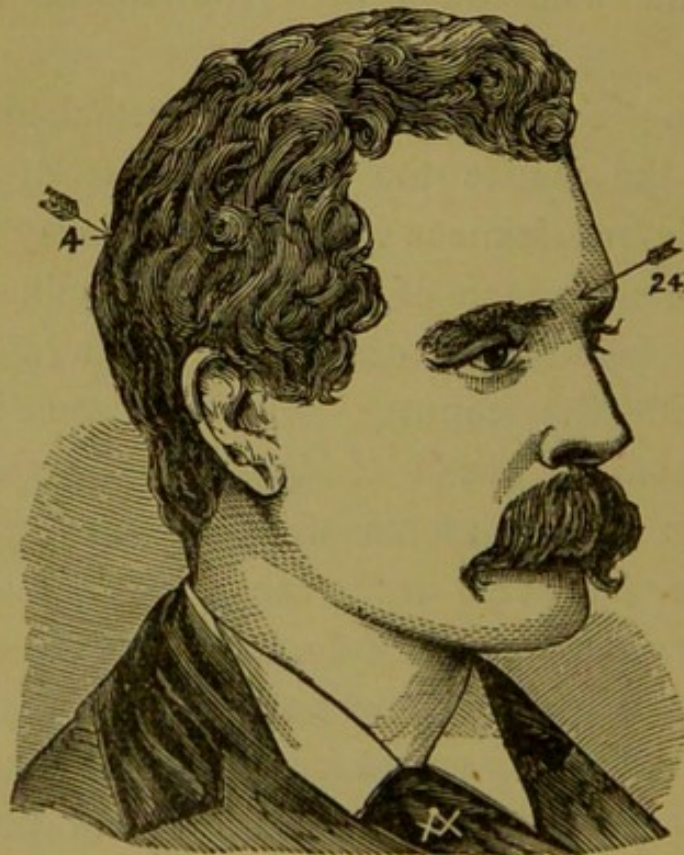


Fig. 65.—Inhabitiveness Small ; Individuality and Locality Large.

place of abode with great reluctance, and return with extreme delight; domestic associations are highly prized by you; and desire, almost above everything else, to have a home of your own.

5. *Full*.—Your love for the old homestead is great, and you prefer to live in one place, yet willingly change when circumstances require it, and are not likely to get home-sick, even if compelled to remain absent for a long time; you are disposed to make your home in that locality which suits your pecuniary affairs.

4. *Average*.—Your love for home is fairly represented, but can change your place of abode as circumstances require, without much regret. With large Locality will be fond of travelling.

3. *Moderate*.—Your attachment to home is very limited; you take little pains with it, and are not inclined to spend much money in its improvement, or in surrounding yourself with home comforts. With Continuity small, will enjoy constant change of scene.

2. *Small*.—Will form but few local attachments, and are a rolling stone.

1. *Very small*.—You prefer a rambling life to one more localised.

*Inactive*.—You care little or nothing for your home. You neglect your family in order to lead a rambling life. Are lacking in patriotic feeling, and would as soon sell your country as anything else, inasmuch as one place is as good to you as another. This faculty should be cultivated, because those persons in whom it is inactive are more inclined to ramble than is good either for themselves or for others.

*To Cultivate.*—Stay more at home, and render it as attractive as possible; cultivate a love of its associations and joys, and turn your back upon all rambling influences.

*To Restrain.*—Go more abroad; read books of travel, and become as interested as possible in the institutions of other countries.

### 5.—CONTINUITY.

Connectedness of Thought and Feeling; Application; One thing at once. *Excess*—Prolixity and Excessive Amplification. *Deficiency*—Excessive love of Variety; Lack of Patience and Application.

This organ is located above Inhabitiveness and below Self Esteem, and forms a semi-circular area like a new moon, with the horns downwards. When large, it gives a general fulness to that region; and when small, a marked depression will be noticeable. A full development of this faculty is required for every department of life where concentration of mind is necessary. The logician, student, artist, musician, lawyer, chemist, engraver, reporter, and inventor, require a large development of this faculty. In some pursuits, as in business where many customers have to be attended to, and where it is necessary to turn the attention quickly from one thing to another, a large development of this faculty would detract materially from the success of its possessors.

*Over Active.*—You are quite prosy, prolix, and tedious, and you are very slow in turning work out of hand. You dwell too long upon things of minor importance, and people soon get tired of your society, in consequence of your excessive amplification.

7. *Very large*.—You have great Application, and fix the mind upon objects slowly; cannot leave them unfinished, and lack intensity or point; are apt to be tedious and prolix; are thorough in a few things rather than an amateur in many. All sudden changes are distasteful to you, and there is a tendency to a monotonous sameness in everything you do.



Fig. 66.—THOS. HUGHES.  
Continuity Large.

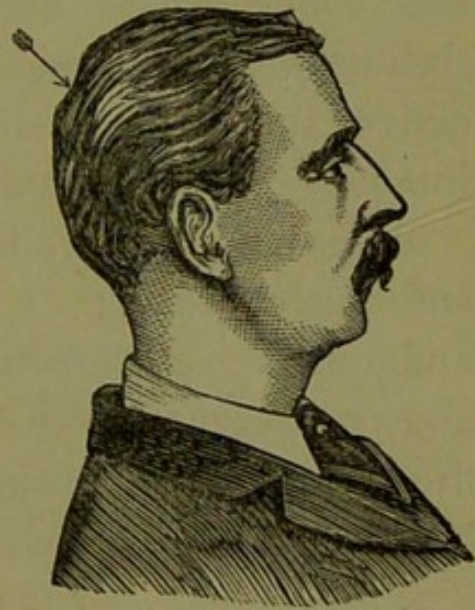


Fig. 67.—Continuity Small.

6. *Large*.—You have the ability to apply the mind closely, and a capacity for following out a train of thought, and concentrating all your faculties upon one subject; are noted for thoroughness in your studies, and in working out the details of any plan that you have to execute. You are sometimes absent-minded and long-winded, and should guard yourself against becoming tedious or prolix, and also curtail your stories as much as possible.

5. *Full*.—You are disposed to attend to but one thing at once, yet can turn rapidly from one thing to another without

much difficulty; are tolerably thorough and patient, and have the ability to follow out a subject in all its details, but are not inclined to be tedious or long-winded.

4. *Average*.—You possess the power to concentrate your thoughts upon one thing, and dwell upon it till fully completed, or you can easily divert your attention to other matters, and are somewhat pointed in your remarks.

3. *Moderate*.—You are rather lacking in application, and are likely to commence many things that you never finish; lack connectedness and patience, and should aim at more fixedness of mind and steadiness of character. With an active organisation, will think clearly, and have unity and intensity of thought and feeling, yet lack connectedness.

2. *Small*.—You are inclined to begin a great many things and finish but few; fly rapidly from one thing to another, and are given to perpetual change; are composed of gusts and countergusts of passion; have too many irons in the fire at once, and no one knows how to depend upon you, because so changeable and fickle.

1. *Very small*.—You are restless, uneasy, impatient, and satisfied only with constant change.

*Inactive*.—You have neither patience nor application, and you generally lack continuous effort in all that you undertake, consequently you accomplish little or nothing in life.

*To Cultivate*.—Apply yourself closely and diligently to one thing at once, and be thorough in whatever you undertake; never allow your thoughts to wander, and do not indulge diversity or variety in anything.

*To Restrain*.—Seek variety, and be less prolix; change your mental operations rapidly; take constant notice of new things, and cultivate love of novelty.

## SELFISH PROPENSITIES.

These provide for man's daily wants and requirements ; in fact, they create those desires and instincts and supply those demands which relate more especially to man's animal existence and his bodily necessities.

7. *Very large*.—Your selfish propensities are such as to predispose you to sensual gratification and sinful desires. Enjoy animal existence and pleasures with the keenest relish. You also experience intense animal impulses ;



Fig. 68.—Selfish Propensities  
Large.

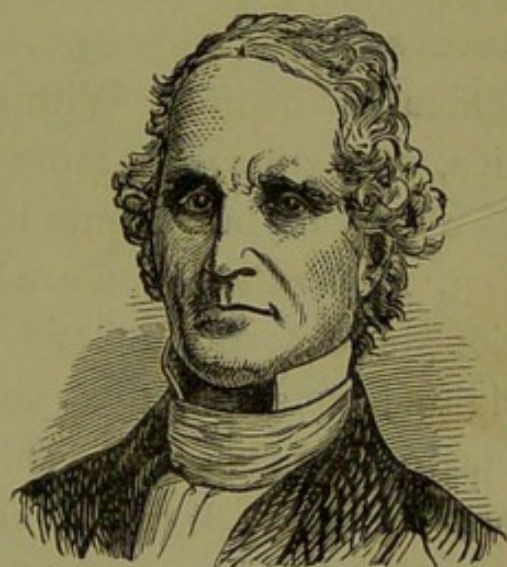


Fig. 69.—Selfish Propensities  
Small.

hence these feelings should be controlled and regulated by the higher faculties, and then they will give force of character, energy of mind, and power to accomplish great things in life.

6. *Large*.—Your animal desires are largely represented, consequently you are endowed with selfishness, and will take care of "Number One." You are strongly attached to this world and its pleasures, and if these propensities are not regulated by the moral and intellectual faculties, you

will be liable to become depraved and sensual. If the moral and intellectual faculties be large, and you have a healthy organisation, you will evince great force ; energy and determination in what you undertake, and show that efficiency which removes obstacles and accomplishes wonders.

5. *Full*.—With large, Moral, and Intellectual faculties, you will evince more mental than physical power ; still you have a good share of energy and physical force, but no more than is necessary to cope with surrounding difficulties.

4. *Average*.—You are not lacking in moral force, but you have scarcely sufficient to grapple with the troubles and difficulties of life. With large moral and intellectual faculties, you will evince more goodness than efficiency, and fail to manifest your talents to the highest advantage.

3. *Moderate*.—You are wanting in resolution, determination, and fortitude, and fail to assert and maintain your rights ; consequently, you yield to difficulties, and are lacking in efficiency. With a large Coronal lobe, you will be good-hearted, moral, and high-toned, but will manifest a considerable degree of tameness and inertia. Therefore, it will need urgent motives to bring out your physical and mental energies.

2. *Small*.—You are lacking in courage and force, and accomplish but little in life.

*To Cultivate*.—Try to acquire a plucky, resolute, bold, enterprising spirit, by grappling with the difficulties and obstacles by which you are surrounded. Increase your physical energy by observing the laws of health, and get up as much spirit as possible by living a true hygienic life. Be determined to look well after “ Number One ; ” ward off imposition like a real hero, and do not be afraid of sticking up for yourself.

*To Restrain.*—Remember that your anger and sexual appetite are sadly too strong, and should be held in restraint. Never associate with the low, vulgar, or vicious, but seek the companionship of lively, cheerful, and elevating persons, rather than those of a coarse nature. Abstain from alcoholic drinks, tobacco, pepper, mustard, and condiments of every description, except salt. Never eat flesh meat more than once a day, and let the allowance be small. Cultivate the higher and moral feelings by revelling in the beauties of nature, and by the exercise of the moral and intellectual faculties.

#### E.—VITATIVENESS.

Tenacity of Life; Love of Existence. *Excess*—Dread of Death. *Deficiency*—Desire for Death.

This organ is located just behind the ear, below Destructiveness, in the locality of the mastoid process.

Its size and capacity do not depend upon the brain filling the skull in the region of its location. When there is a large development in this part, it indicates a prominent bony frame-work; and all animals and human beings who have a large bony structure, adhere tenaciously to life. Consequently its domination indicates more of the development of bone than of brain in this region; still it is a reliable function.

*Over-active.*—You experience an excessive dread of death and fear of annihilation, which has a tendency to destroy your enjoyments of life. It would be well to restrain this faculty, otherwise it may render your life miserable, and even shorten the existence for which you crave so much.

7. *Very large.*—You have a strong hold upon life; resist disease with the utmost determination, and will die at last only with a protracted struggle; you feel that you cannot give up existence.

6, *Large*.—You love and cling tenaciously to existence for its own sake. You will not be likely to die before your time, unless by accident ; you should learn to have less fear of death through faith in the life to come.

5. *Full*.—Your desire to live is strong, but you are not disposed extravagantly to cling to it, and will yield to death, though rather reluctantly.

4. *Average*.—Are strongly attached to life, and will cling to it with a fair degree of earnestness, but have no great dread of death.



Fig. 70.—Vitativeness Large ;  
also Large Firmness.



Fig. 71.—Vitativeness Small ;  
also Small Firmness.

3. *Moderate*.—Your hold upon life is not very strong ; you care comparatively little for existence for its own sake, but like to live on account of family or friends, or with a view to do good in the world.

2. *Small*.—You possess very little power to resist disease, and care very little for life.

1. *Very small*.—You value existence only as an opportunity to gratify the other faculties.

*Inactive.*—You have a constant desire for death, and you are likely to commit suicide or to constantly pray for a deliverance from the cares of the world.

*To Cultivate.*—Set as high a value upon your own existence as possible, and think more of the value of life; seek out every means to add to your mental, moral, and physical enjoyments. The preservation of life is a paramount duty, and sickness and premature death, whether caused by broken physical laws or suicide, is a sin. The desire to live should daily and hourly be cherished, and all feelings that suggest premature death should be avoided. When this faculty is undeveloped its possessors care little for life; consequently their power to resist disease is so feeble that they die early. Those who have this faculty large adhere so tenaciously to life as to overcome disease rapidly, and literally to defy death until a ripe old age.

*To Restrain.*—Try to regard death as a natural institution; cultivate a higher spiritual feeling, and have faith in a better life to come.

## 6.—COMBATIVENESS.

Courage; Defence; Defiance; Pluck; Boldness; Resolution; Self-Protection. *Excess*—Fault-Finding; Contentiousness; Quarrelsomeness. *Deficiency*—Lack of Spirit and Force of Character; Cowardice. This organ is located behind and above the ears, about an inch and a half from the tip thereof. When it is excessive or perverted, or when it is not directed by the higher faculties, it produces a quick, fiery temper, fretfulness, scolding, pugnacious, ungovernable fault-finding, cross and ugly feeling and conduct. When it is combined with large Causality and small Benevolence, it

produces bickerings, law suits, wranglings, threatenings, animosities, and frequently leads to rowdyism, and fighting. It also engenders a habit of sharp speaking, a pert and tart kind of unpleasant fault-finding, which is very annoying to others. When combined with Destructiveness it gives a disposition to use sharp, sarcastic and cutting words; is keen in invective, and revengeful in its tone. Its proper

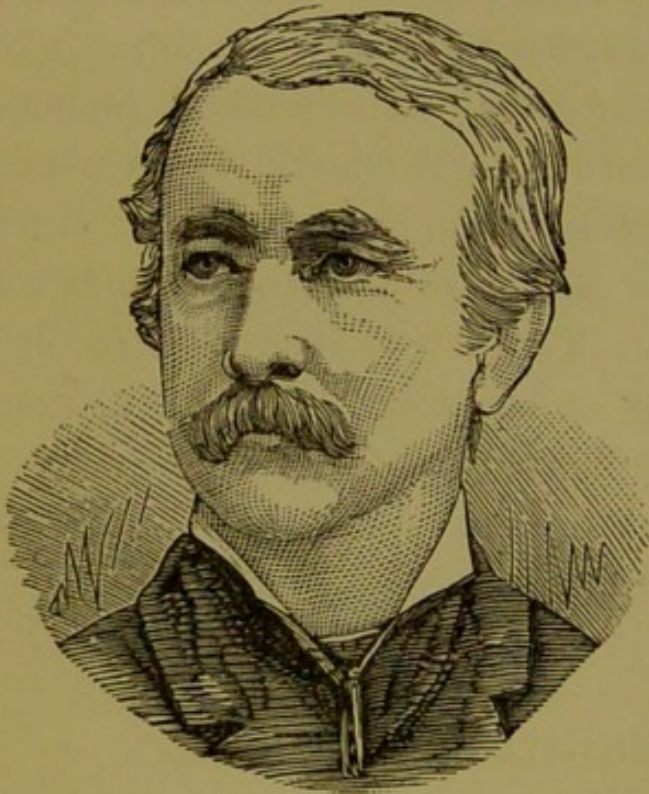


Fig 72.—SIR GARNET WOLSELEY.  
Combativeness Large; Heroism.

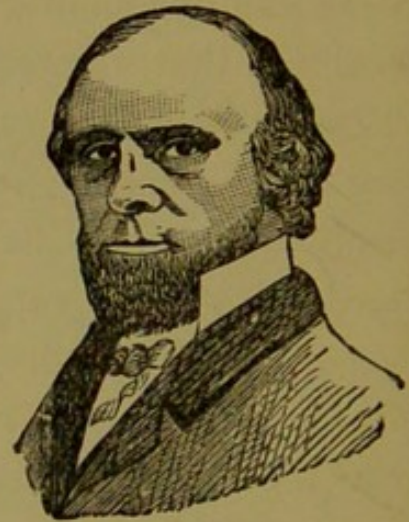


Fig. 73.  
Moral Courage Large.

office, however, is not to fight, but to give spirit, ambition, zest, and fire to the character, to stimulate the other faculties to active exercise and vigorous efforts, as also to bold attempts, brave encounters, and great undertakings. This faculty naturally takes hold of projects with great courage and determination, or what may be called a spirit of "I can and I will." When it is small, it is inclined to say, "I cannot, if I try; it is too difficult and too hard a task."

When controlled by the moral and intellectual faculties it is a lever of great good, and enables its possessor to grapple with the difficulties of life.

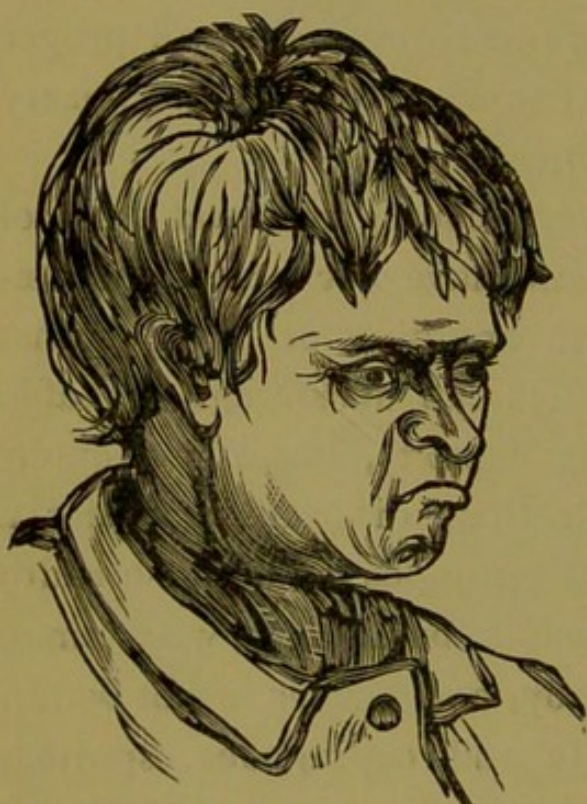
*Over-active.*—You are excessively quarrelsome, contentious, fault-finding and contradictory in your nature. You are also quick and fiery in temper, and unless this faculty is restrained it may degenerate into pugnacity, leading to fighting, tumult, law-suits, wranglings, animosities, etc., in short, causing you to be at war with your fellow men. It should therefore be restrained by all proper means, otherwise your life will be one of turmoil and misery rather than of peace and happiness.

7. *Very large.*—You are very courageous and fond of opposition; prone to dispute, and have a contrary disposition; are ready to grapple with anything or fight against any odds, and very few difficulties can discourage or baffle you. Are very fond of daring exploits, hazardous enterprises, and have more valour than discretion; prefer a rough and daring life—one of struggles and hair-breadth escapes—to a quiet, monotonous business; with small Caution, are often foolhardy, and always in hot water.

6. *Large.*—You are resolute and courageous, spirited, and efficient as an opponent; fond of argument, and with large Approbativeness, quick to resent an insult; are energetic in carrying out your plans, and always ready to resist any encroachment on your rights; are high-tempered, fond of opposition, and should guard against allowing your spirit to overcome your better judgment. With large Approbativeness and Self Esteem, you will resent insult, defend personal interests, and take your own part with spirit and determination. With large Intellectual organs

this faculty imparts power and impressiveness to thoughts and feelings; but when the nerves are disordered it leads to peevishness, fretfulness, irritability, fault-finding, and a fiery temper.

5. *Average*.—You possess a fair amount of courage, yet are not bold in defence, but are somewhat forcible when thoroughly roused; you prefer a peaceable and quiet life, to one of daring enterprise.



74.—Perverted Combateness;  
Quarrelsome.



Fig. 75.  
Combateness Moderate;  
Quiet and Inoffensive.

4. *Full*.—You are not lacking in courage, energy, or relish for argument; neither are you contentious or quarrelsome, but are disposed to maintain the right and oppose the wrong, according to the dictates of your conscience.

3. *Moderate*.—You rather lack efficiency, and are too little disposed to assert and maintain your rights; are apt to shrink from argument and contention, and show too little

resentment when your rights are infringed. You are adapted for some quiet occupation where business comes in of itself, for you are too irresolute and inoffensive to intrude unbidden upon the attention of others. With large Cautiousness and Approbativeness, you will be tame and dispirited, and cannot withstand rebuke ; are disposed to run to others for protection, and are not well adapted for grappling with the difficulties of life.

2. *Small*.—Are feeble in resistance, cowardly in disposition, and unfit for coming into rude contact with the world ; are too gentle, and cannot say “ No.”

1. *Very small*.—You are chicken-hearted, and destitute of courage and energy.

*Inactive*.—You are a great coward ; are wanting in pluck, boldness, resolution and spirit to defend your own interests. You are also wanting in energy and determination to push forward the right. You literally detest opposition, and are so amiable and tender in your feelings as to be good for nothing ; therefore, until this faculty is cultivated, you are not likely to accomplish much in life.

*To Cultivate*.—Encourage a bold, resistant, self-defending spirit ; attend some debating society, and take sides in everything ; be sure that you are on the right side, and never give up until you have defeated your opponent : encourage rather than shrink from encounter, and do not be afraid of opposition.

*To Restrain*.—Avoid opposition, and turn your back upon discussions and conflicts of opinion ; never swear, scold, or threaten anybody, and avoid all scenes and places where temptations to quarrel and fight would be likely to assail you.

## 7.—DESTRUCTIVENESS.

Executiveness ; Energy ; Severity ; Hardness of Mind ; Power to Endure. *Excess* — Revenge ; Extermination. *Deficiency*—Lack of Endurance ; Inefficiency.

This organ is located above the ears, and extends about an inch and a half from the front and top of the ears backwards. Its prominence gives breadth to the head at this part, and when very large, it makes the head nearly round, like that of a bulldog. Its legitimate office is to give force to the action of the other faculties, and energy to the whole

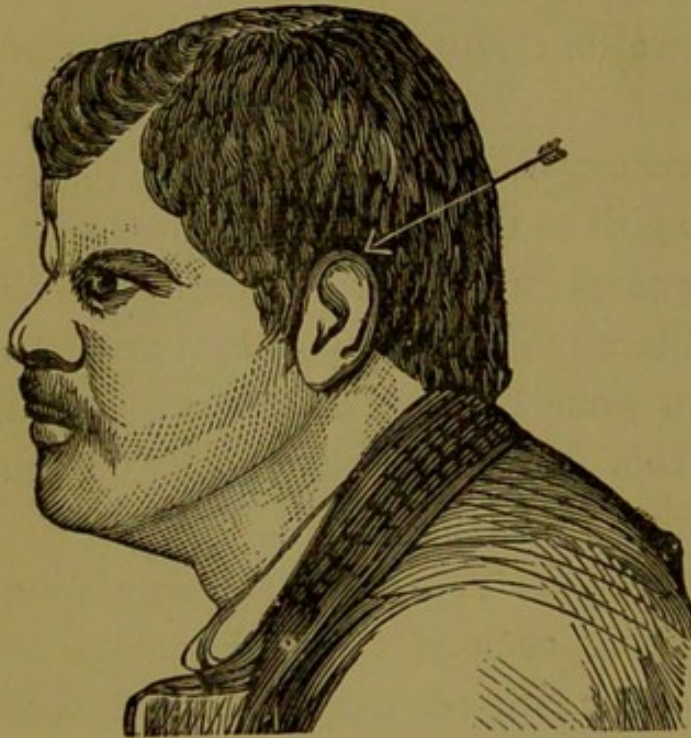


Fig. 76.—Destructiveness Large.



Fig. 76A.  
Combativeness,  
Destructiveness, and  
all the Selfish  
Propensities Large.

character. It furnishes the spirit that would exterminate evils, and uproot everything which would impede progression. It is capable of becoming very perverted, in which case it gives great severity, harshness, a spirit of revenge, malice, disposition to murder, and delights in causing pain. Its perversion should be avoided, otherwise it may lead

to very great evils. When this faculty is controlled by the moral and intellectual organs, it is the spring source of perseverance, and is essential to success in life. Its possessors do everything with a will. It gives vigour to thoughts, success to action, and is pre-eminently the faculty of conquest. When it is small, its possessor lacks force and determination. The preacher in whom Destructiveness is



Fig. 77.—MOTHER LEE. Destructiveness Small.

large, evinces power and force in proclaiming religious truths, and is apt to make use of very strong terms, and to believe fully in hell and damnation; but when this faculty is small in preachers, they evince a weak and sickly religious feeling. When small and accompanied with large Combativeness, its possessors may warm up to the subject, though they will seldom preach eternal torment and the doctrine of condemnation.

*Over-active.*—You are cruel, malicious, revengeful, and desirous to exterminate whatever thwarts your inclinations. You have too much hardness of mind, and your spirit of revenge is so strong as to overcome your better judgment. It would be well to hold this faculty in check, for unless governed by the higher faculties it may lead to sad results such as warlike and murderous actions, cursing, swearing, rage, and animosity.

7. *Very large.*—You possess that determination, energy, force, and executiveness which removes or destroys whatever impedes progression; are exceedingly resolute, and capable of doing two days work in one; experience the most powerful indignation, amounting even to rage and violence, when thoroughly provoked; you take pleasure in destroying and exterminating whatever seems to be inimical to your wishes; your powerful executiveness must be kept strictly under the control of reason and moral principle, or it may at times manifest itself in acts of violence, cruelty, revenge, and hatred.

6. *Large.*—When angry you are inclined to be very bitter, severe, cutting, and disposed to subdue or destroy the cause of your displeasure; you take pleasure in breaking, pulling down and uprooting; could assist in cutting off an arm or leg without faltering, and could withstand much pain and suffering without flinching.

5. *Full.*—You are somewhat forcible, determined, and energetic, but are loath to cause or witness pain or suffering; your anger is more likely to expend itself in sarcasm and bitter invectives than in acts of violence.

4. *Average.*—You are not really deficient in executiveness and propelling power, yet have none too much, and lack that force which removes obstacles or impediments.

3. *Moderate*.—You are deficient in force and executive power ; your anger is not deep, and you threaten more than you perform ; you shrink from pain, and inflict it upon others very reluctantly.

2. *Small*.—You are too tender-hearted, and possess too tender a soul to enjoy the world as it is, or to endure hardships or bad treatment ; are very deficient in energy, and need hardness and force.

1. *Very small*.—Are unable to cause or endure pain, or witness death.

*Inactive*.—You are remarkably tame, and have no spirit to accomplish anything. You cannot evince feelings of deep indignation, neither are you capable of witnessing pain or suffering ; and if you were compelled to inflict pain upon others you would feel it so much yourself as to faint under the infliction. You are lacking in executive force, and are not likely to accomplish much in life.

*To Cultivate*.—Never allow an obstacle to turn you aside ; engage in field sports, the breaking up of land, the extirpation of weeds ; witness butcherings and scenes of physical sufferings ; fight against public evils, and exercise your energy in striving to remove or destroy whatever impedes progression.

*To Restrain*.—Avoid everything that has a tendency to provoke you, and cultivate a mild and forgiving spirit ; never indulge revengeful thoughts or desires, or aggravate yourself by brooding over wrongs ; never tease children or scourge animals, but be kind to both ; take but little animal food, and *no* alcoholic liquors.

## 8.—ALIMENTIVENESS.

Relish for Food ; Sense of Hunger and Thirst. *Excess*—Gluttony ; Drunkenness. *Deficiency* — Indifference to Alimentation.

This organ is located half-an-inch forward, and a little downward from the junction of the fore and upper parts of the ears with the head. When large it gives a full, swelling appearance to the sides of the head in front of the ears,



78.—VITELLIUS, a Sensuous Gourmand.  
Alimentiveness Large.

and a widening from the eyes backward. The function of this faculty is to create a love and desire for food ; and without some such function we should become so deeply engaged in our various occupations as to forget to eat, and starvation would ensue. Very few people have full control over this faculty. It frequently becomes perverted by over-eating and drinking, as also by a fondness for the use of condiments, tea, coffee, and other articles which lead to a vitiated appetite, as also to disease, and premature decay.

The foundation for perverted Alimentiveness is frequently laid in childhood by parents feeding their infants too often, as also by pampering them with sweets, cakes, and other injurious things, which derange the stomach and clog the system with waste matter.

*Over-active.*—You possess an ungovernable appetite, and are likely to make a god of your belly. You think more of eating than you do of working, and you are strongly predisposed to gluttony and drunkenness. The excessive



Fig. 79.—Alimentiveness Small,

development of this faculty is the cause of much misery from weakened digestion, inasmuch as it gives a craving for highly seasoned food and alcoholic drinks, which inflame the stomach and cause those disorders of the

stomach which produce dyspepsia. It is also the cause of much insanity from indulgence in nicotine, opium, and other stimulants which poison the blood and upset the reason.

7. *Very large*.—You have great pleasure in eating and drinking, and often eat too much ; find it difficult to control your appetite, hence liable to dyspepsia ; you would feel better by going without an occasional meal, and should restore your digestive powers by eating less.

6. *Large*.—Your appetite is generally excellent ; are a good liver ; set high value upon table enjoyments and solid hearty foods ; you should guard against over-eating and drinking, and take sufficient only to recruit the waste of your system.

5. *Full*.—You have a good appetite, yet can easily govern it ; rarely over-eat, except when the stomach is disordered ; can eat heartily of whatever is set before you, and are not fastidious in eating or drinking.

4. *Average*.—Enjoy food well, but eat more from a sense of duty and from hunger than to please taste.

3. *Moderate*.—You are inclined to be dainty ; but rarely eat with a relish, and are very particular in regard to the quality and preparation of your food.

2. *Small*.—Have so little appetite that it needs cultivating.

1. *Very small*.—You have little or no appetite, and do not eat enough to sustain life.

*Inactive*.—You care little for eating, and have a poor and variable appetite. You should encourage alimentation by judicious outdoor exercise, and by sitting down at regular intervals to well cooked, savoury and attractive food.

*To Cultivate*.—Live on a mixed diet ; keep a good cook ; never over-eat ; exercise much ; seek out door employment ;

make your table and its belongings as attractive as possible, and then sit down with a determination to enjoy your food. Eat those kinds of food recommended in the Author's work on the "Best Food and How to Cook It."

*To Restrain.*—Avoid highly-seasoned food ; eat slowly, leisurely, quietly, and pleasurable ; mingle pleasant conversation with meals ; always leave the table with a good appetite ; avoid rich food, beer, porter, and all fermented or spirituous liquors, and only partake of one or two dishes at a meal.

#### F.—BIBATIVENESS OR AQUATIVENESS.

The organ of Alimentiveness has recently been subdivided by Messrs. O. S. and L. N. Fowler, the front part of which they term Bibativeness or Aquativeness, located a little in front of the point of the arrow (fig. 80). Their idea is that the organ gives a fondness for liquids, desire to drink, love of water, washing, bathing, sailing, swimming, &c. Adapted to the existence and utility of water.

*Perversion.*—Drinking in excessive quantities ; drunkenness and unquenchable thirst.

It is very questionable whether this sub-division will be fully recognised by Phrenologists, inasmuch as the *perversion* of Alimentiveness, as previously understood, leads to over-eating and drinking, smoking, &c. It is true, however, that when a man is very fond of eating and drinking, that the portion of Alimentiveness which is located close to the ears is usually the largest ; but when water is appreciated better than alcoholic drinks, the fore and upper parts of this faculty are generally the most prominent. When the lower part of the organ is very large, its possessor usually shows a strong

liking for that which muddles the mind and steals away the brains. We give a definition of this division however, and when we have investigated the matter so fully as to convince us of its reliability we will enlarge upon the subject.

7. *Very large*.—Are exceedingly fond of water, whether applied internally or externally. If Weight be also large, are a natural swimmer. With large Friendship and Approbateness, are apt to appreciate the social glass, and thereby create a thirst for strong drinks.



Fig. 80.—Bibativeness Large.

6. *Large*.—You love to drink freely, and often experience considerable thirst; enjoy washing, swimming, sailing, bathing, &c., exceedingly. With large Ideality and Sublimity, appreciate water scenery, and especially the ocean in a storm.

5. *Full*.—You enjoy water quite well, but are not an extravagant drinker. Still you drink freely when the stomach is in a feverish condition, and are greatly benefited by its external application by way of ablutions, &c.

4. *Average*.—Your love for liquids is not very strong; still you can enjoy them after copious perspiration, and after working hard.

3. *Moderate*.—You care little for water or any other liquid, and are not much inclined for dabbling in water or anything of the kind. You are not likely to drown yourself by taking too many baths, for you would rather cover a small surface of your skin with water than plunge the whole body into it.

2. *Small*.—With large Cautiousness, you will literally dread to be near the water, and are afraid to take baths lest they should give you cold. You care little for liquids in any of their forms; preferring that which is hard and substantial to that which is watery.

*To Cultivate*.—Take as many ablutions as are necessary for cleansing and toning up the skin, and for equalising the circulation. Do not fail to take a swimming, shallow, or plunge bath at times; they will have a beneficial effect both upon body and mind. When thirsty, drink sips of tepid water, and eat freely of fruits; but do not partake of too much solid food.

*To Restrain*.—Avoid alcoholic drinks. Do not be too venturesome in rushing into the water, especially in dangerous places. Appease your thirst by eating juicy fruits instead of taking liquids freely.

#### 9.—ACQUISITIVENESS.

Desire to acquire or accumulate; Economy; to Trade; to Hoard and Possess. *Excess*—Grasping, Miserly, and Avaricious Tendencies. *Deficiency*—Prodigality; Waste.

This organ is located about an inch above Alimentiveness, and directly in front of Secretiveness. It will be found by taking the middle of the top of the ear as a starting point, and moving the finger directly upward one inch, and then horizontally forward the same distance, when the finger

will rest upon the organ. It gives width to the head at the back of the temples, from the eyebrows backward over the tops of the ears. The natural function of this organ is to acquire and accumulate, and to economise in making ends meet. Without it people would be prodigal and squander all they got. When the faculty is perverted, accompanied with small conscientiousness, it leads to theft,



Fig. 81.—PEABODY. Acquisitiveness Large.

robbery, and garotting. When it is controlled by the moral and intellectual brain it stimulates to thrift, economy, and frugality ; but when these faculties are small, it induces its possessor to palm off inferior articles for good ones, to run down everything when buying, and to praise up everything when selling. Such a person is a close bargainer, and becomes greedy, miserly, and grasping.

*Over-active.*—You are too grasping after wealth, and are

likely to forego most of the enjoyments of life in consequence of your eager pursuit after riches. You are likely to break down your constitution by too much work in order to save, and may bring on physical ailments and mental depression by overtaxing the body. It would be well for you to take a few days recreation at times, and scramble less after earthly treasures. You are inclined to be over-grasping and avaricious in your tendencies. This faculty is at present enslaving your mind, and holding in subjection



Fig. 82.—SHERIDAN. Acquisitiveness Small.

all your other qualities. You should remember that wealth alone does not bring all the happiness which we require. The perversion of this faculty, when not controlled by the moral sentiments, results in theft and other dishonest means of acquiring the coveted lucre.

7. *Very large*.—You are too eager after wealth, too industrious, too close in making bargains, and disposed to make money your idol; are close-fisted, penurious, and miserly. You should keep this faculty in subjection to

Conscientiousness, lest your sordid desire for wealth should render you somewhat dishonest.

6. *Large*.—Have a strong desire to acquire property, also the disposition and ability to turn everything to a good account ; are industrious, economical, and close, and make the most of everything ; with large Benevolence, will spend money freely where your sympathies are enlisted ; but with large Cautiousness, are careful *not* to bestow your charity on the undeserving.

5. *Full*.—Will work hard for property, and take good care of what you get, but are not avaricious or miserly ; are ready to help friends, but not willing to impoverish yourself by giving away too much.

4. *Average*.—You will earn property to use, but not to hoard, and are likely to keep yourself poor by living up to your income.

3. *Moderate*.—You find it more difficult to keep, than to make money, and will value it merely as a means, not as an end ; are apt to disregard small expenses, and are likely to spend as fast as you earn. You ought not to engage in any speculative enterprise, in money collecting, nor in financial affairs.

2. *Small*.—You hold your money too loosely, and spend it without getting its value ; are liable to contract habits of extravagance, and to live beyond your means.

1. *Very Small*.—You are wasteful, extravagant, and idle, and have no idea of the value of money.

*Inactive*.—You care little or nothing for the acquisition of wealth, and you live in the present more than in the future. You are quite prodigal in your tendencies, and are likely to squander that which you get, and will keep yourself poor by your extravagance.

*To Cultivate.*—Keep a strict account of expenditure, especially personal expenses, and balance your cash accounts frequently; be frugal, cultivate industry, save the littles, and earn what you can.

*To Restrain.*—Often quit business for recreation; think less of pounds, shillings, and pence, and study means for enjoying your property; be generous and strive to make others happy, and remember that you cannot take your gains into another world.

#### 10.—SECRETIVENESS.

Policy; Reserve; Evasion; Management; Concealment. *Excess.*—Duplicity; Cunning; Deception. *Deficiency.*—Bluntness; Want of Tact; Open Mindedness.

This organ is located over Destructiveness, about an inch above the tops of the ears. When large and highly developed, there is a general fulness of the lower and middle portion of the side head. Its natural function is self-government, giving power to control and restrain ones feelings. When very small, its possessor is excitable, unduly frank, and frequently talks without thinking what he is saying; in other words, he is a regular chatterer, and has very little discrimination. When large and perverted it produces hypocrisy, lying, cunning, deceitfulness, cheating, trickery, evasiveness, double-dealing, whispering, and stratagem. When combined with large acquisitiveness and small conscientiousness it stimulates to theft, and prompts to the concealment of what has been stolen. This faculty should be duly regulated by the higher sentiments, otherwise its possessor will be enigmatical and not easily understood.

*Over-active.*—Your secretiveness is so active as to prevent you from expressing the sentiments of your mind in a clear,

distinct and frank way. You are reserved in disposition, and are somewhat enigmatical. You do not speak with confidence, and are likely to be misunderstood. More frankness would greatly improve you. The perversion of this faculty leads to duplicity, cunning, lying, and deception, and it would be well for you to restrain it in order that you may be more highly appreciated.

7. *Very large*.—You are non-committal and cunning in the extreme ; seldom appear what you are, or say what you mean ; you are reserved, politic, guarded, shrewd, and



Fig. 83.—Secretiveness Large.



Fig. 84.—Secretiveness Small.

artful ; given to double dealing ; enigmatical and mysterious, so much so, that your most intimate friends are never sure that they really understand or know you ; with small Conscientiousness, you would be tricky, deceptive, and untrustworthy.

6. *Large*.—You are reserved in the expression of your sentiments and appear to aim at one thing while accomplishing another ; have tact and power to conceal your thoughts and actions ; are fond of surprising your friends ; inclined to practise strategy, and prefer indirect approaches

to a straightforward course, and may often resort to cunning devices in order to accomplish your purpose. With large Conscientiousness, will not tell a lie, but are rather disposed to evade the direct question ; your character and intentions are so carefully covered up as to subject yourself to suspicion ; you should try to be more open-minded.

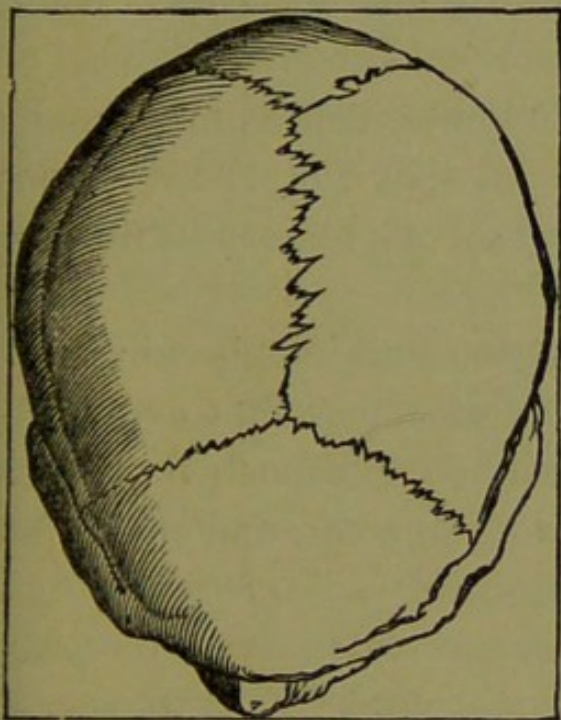


Fig. 85.—Secretiveness Large in Skull.

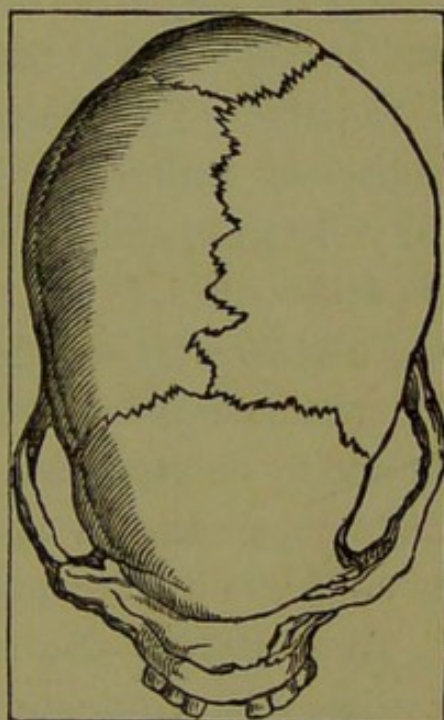


Fig. 86.—Secretiveness Moder in Skull.

5. *Full*.—You evince much self-government ; can keep a secret, and conceal your emotions if necessary, yet are not disposed to be cunning, sly, or hypocritical.

4. *Average*.—You are neither artful, nor very frank, still you are more out-spoken than reserved, and when your feelings are excited you are liable to give your emotions full expression.

3. *Moderate*.—You are candid, open-hearted, frank, and dislike concealment or underhand measures ; you generally express your thoughts and emotions in a clear unequivocal

manner ; your friends know just what you are, for they see both your virtues and your faults ; a little more reserve and self-government would improve you.

2. *Small*.—You are open and transparent ; speak just what you think ; act as you feel ; cannot keep any secrets ; are too plain-spoken and candid.

1. *Very small*.—You possess no power for concealment, and are disposed to tell more than you know.

*Inactive*.—You are so blunt and outspoken as to say many indiscreet things. You tell all that you know, if not all you think, and are so transparent as to possess little or no self-control.

*To Cultivate*.—Endeavour to keep your impulses in check by cautiousness and reason, and remember that everybody is not to be trusted ; do not confide too much in people, and subject all you say and do to judgment, and endeavour to suppress injudicious outpourings of feeling.

*To Restrain*.—Be more frank and outspoken, and never equivocate ; cultivate sincerity and straightforwardness of purpose. Remember that lying and deceit between one person and another is a great wrong, and has a tendency to destroy the confidence which one person should have in another. Lying, prevarication, and deception, are amongst the worst traits of character which a person can possess ; while truthfulness, sincerity, and honesty are the most estimable. A person who misleads, prevaricates, and practises double-dealing is sure to lose the esteem and confidence of his friends, and bring discredit upon himself.

## II.—CAUTIOUSNESS.

Sense of Danger ; Carefulness ; Anxiety ; Prudence ; Solicitude ; Timidity ; Hesitancy. *Excess*—Over-anxiety ;

Indecision ; Unnecessary Fear. *Deficiency*—Indiscretion ; Recklessness.

This organ may be found on the living head by drawing a perpendicular line upward from the back part of the ear ; and where the head begins to round off to form the top is its location ; consequently it is situated on the upper, lateral, and posterior part of the head, and near the middle of the parietal bone, as seen in fig. 87. This faculty may be regarded as the great regulator of the other mental faculties, holding them to moral action and controlling them by its prudential dictates. Were it not for the influence of this faculty, the mind would run wild in excessive extravagance, the passions and appetites would know no bounds, the affections would be flames of unquenchable fire, and the sentiments would clamour passionately day and night for the objects of their desires. Hence Cautiousness is a very important faculty, and exercises a wonderful influence over the mind by curbing and bridling the faculties that need restraint. This organ looks forward to all possible dangers, and is anxious to anticipate every occurrence. Those who have this faculty very large are apt to ask advice of everyone, and then after having received much counsel remain undecided. Such persons seldom injure themselves by recklessness or want of carefulness ; and when working with sharp tools there is not much danger of their cutting themselves. When this faculty is excessively developed it produces irresolution, hesitancy, and a lack of prompt decision and vigorous action.

*Over-active.*—Your over-active cautiousness has a restraining influence over all your other faculties, and prevents you from acting with sufficient promptitude. You

magnify the difficulties and obstacles, with which you come into contact. You regard trifling obstacles as insurmountable, and often-times procrastinate so long that you let slip many an excellent opportunity, and suffer greatly from groundless fears. Hence you should off-set this faculty by the exercise of Combativeness, judgment, and prompt decision, remembering that you are likely to be more successful than you anticipate. You should also guard against becoming suspicious and over anxious as to results.



Fig. 87.—MR. HARDAKER,  
Inventor.  
Cautiousness Large.



Fig. 88.—JUDGE JEFFERIES,  
Cautiousness Small.

7. *Very large*.—You suffer greatly from groundless fears ; are too anxious, cautious, and easily worried ; afraid of shadows ; careful in business, and often revise decisions because afraid to trust the issue ; dare not advance lest you should go wrong ; are timid, afraid to take responsibilities, or to run risks ; lack promptitude, and put off till to-morrow

what ought to be done to-day ; are too suspicious, and see too many dangers. With large Acquisitiveness and Secretiveness, you will be reserved, guarded, enigmatical, and very careful of possessions, preferring small and sure gains to larger and more risky profits.

6. *Large*.—Are always watchful, anxious, careful, solicitous, and provident against real and imaginary dangers ; are slow in coming to a decision ; trying always to be on the safe side, and miss many a good opportunity through fear to take a little risk ; are judicious in making plans, but apt to be more slow in carrying them out than is consistent with the highest success ; if in business, you should have a partner that has more pluck and enterprise than yourself. With large Combativeness, Hope, Excitability, and an active temperament, you will drive ahead with spirit and determination, but will always have your foot upon the brake, and hold tight the reins to guard against dangers and avoid mishaps, With large Hope and a heavy base to the brain, will combine judgment with energy, enterprise, and prudence.

5. *Full*.—Evince a good share of prudence and carefulness, are somewhat deliberate, but not inclined to procrastinate ; are watchful rather than suspicious, and judiciously cautious, but not timid.

4. *Average*.—You possess a fair degree of caution and solicitude, but not much prudence ; may sometimes act from impulse rather than from judgment, and may often get into trouble by a lack of due deliberation.

3. *Moderate*.—You are deficient in prudence ; unlucky ; liable to misfortunes caused by carelessness, and often undertake enterprises without counting the cost.

2. *Small*.—You are a stranger to fear ; disregard consequences ; often get into hot water, and are afraid of nothing.

1. *Very small*.—Are reckless, rash, and destitute of fear or forethought.

*Inactive*.—You are lacking in forethought, discretion, and prudence, and are likely to act more from impulse than from judgment. You are careless and disregard consequences, and are, therefore, perpetually in hot water.

*To Cultivate*.—Always think before you act ; prepare for a rainy day in the future, and remember that the danger is much greater than you anticipate ; be careful and watchful in everything.

*To Restrain*.—Do not indulge in so much anxiety when children or friends do not return as expected ; avoid procrastination ; be less anxious as to results, and try to adopt a more bold and decided course of action than mere feeling would suggest ; be less suspicious, and more confiding in others. You should constantly bear in mind that your fears are excessive and often times wholly groundless, and that you, cautiousness being so large excites you to more solicitude, doubt, irresolution, and procrastination than reason justifies ; anticipating difficulties, magnifying dangers, and causing you to be more deliberate than accords with prompt and successful enterprises.

## 12. APPROBATIVENESS

Ambition ; Sense of Character ; Politeness ; Display ; Desire for Popularity. *Excess*—Vanity ; Ceremoniousness ; Outside Display ; Affectation. *Deficiency*—Disregard for the opinions of others ; For Fashions and Politeness.

Approbativeness is located back of Conscientiousness, and on each side of Self-Esteem. When it is large it produces breadth and fulness in the upper and back part of the head. When Self-Esteem is small and Approbativeness

large, there is an indentation at the crown of the head, and a kind of ridge standing up on each side, causing a sort of hollow in the centre.

Combe calls this faculty the "drill-master of society," because it gives a strong regard for good character, a desire to excel and to be esteemed; love of praise, commendation, ambition, affability, and that peculiar quality of manners termed "politeness." When perverted, it leads to vanity, affectation, self-praise, ceremoniousness, display, and osten-



Fig. 89.—Approbateness Large.      Fig. 90.—Approbateness Small.

tation. When it is accompanied by a small intellectual brain it bows obsequiously to wealth and station, worships dress, rank, fashion, and despises disapproved sentiments, even though inwardly known to be just. It frequently induces its possessor to seek the approval of other people, even at the expense of principle, duty, and natural affection. Hence, this faculty should be regulated by the intellect and the moral sentiments, otherwise it may lead to flattery and rank hypocrisy.

*Over-active.*—You are over-sensitive, ceremonious and fond of outside display. You should care less for dress, and seek praise only for what you are and for what you do. The perversion of this faculty sometimes gives a desire to be praised for accomplishing some great feat, as in fighting, or in drinking a large quantity of liquor, or in making oneself into a glutton. This faculty should be held in check and in subjection to the intellectual and moral qualities, otherwise it may lead to sad results.

7. *Very large.*—You are exceedingly sensitive to praise or blame ; ambitious to excel ; over fond of show, fashion, and style ; are extremely polite, ceremonious ; greatly mortified by censure, and highly elevated by words of commendation. You should guard against becoming ostentatious and vain. With large Ideality and a shallow intellect, its possessor will seek praise for fashionable dress and outside appearance, rather than for internal merit. Are vain, displayable, as well as aristocratic, and apt to spend a great portion of the income for dress and external display rather than for paying attention to the natural requirements of every day life.

6. *Large.*—You are fond of praise, and too easily wounded by censure or criticism ; are affable, ambitious, and keenly alive to the frowns and smiles of public opinion. You are polite and courteous, and desire to give satisfaction in what you do ; stand too much on etiquette, and are too sensitive. You aspire to do and become something great, thinking too much of appearances, and are highly mortified by reproach. With large Conscientiousness, Combateness, and Benevolence you will stick to the right, though unpopular, knowing that ultimately it will confer honour. You are

also ambitious to do good and to gain commendation for your works of philanthropy and mercy. With large Intellectual powers, you will be ambitious to shine in the world of letters, and to gain intellectual distinction. With a heavy base to your brain, large Combativeness, Hope and Activity, you will work too hard, and thereby injure yourself by trying to outdo other people, because you cannot bear to be outdone in any of your enterprises.

5. *Full*.—You are easily stimulated by praise, but not easily thrown off your balance by public opinion. You are not given to flattery, or to insincere compliments; desirous to make a fair show in the world, but are not aristocratic.

4. *Average*.—You are rather independent and careless of public opinion, and are not much elevated by praise, or deeply wounded by censure; are not particularly ambitious, yet are by no means deficient; enjoy approbation, yet will not sacrifice much to obtain it.

3. *Moderate*.—You are very complacent, and have but little regard for popularity. Censure does not disturb you, and you care little for praise.

2. *Small*.—You are comparatively insensible to praise; care little for popular frowns or favours; disregard style and fashion, and have no respect for etiquette; are brusque and unpleasing in manners; and put too low an estimate on public opinion.

1. *Very small*.—Care nothing for popular favour or censure.

*Inactive*. You have very little ambition or desire to gain commendation from your fellow men; you should strive intellectually to arrive at a true estimate of the real value of public opinion, and of the importance of your character and

standing among men. You should also cultivate a strict observance of the etiquette of social intercourse and regard for the feelings of others.

*To Cultivate.*—Use every means to win the applause of others ; remember that you often stand in your own light by caring too little for the speeches of others, or for appearance and character. Cultivate politeness, grace, and urbanity. In all your plans you should indulge in generous emulation to excel. In doing this, you should keep your character spotless, and never say or do anything disgraceful ; always try to assume those pleasant modes of action and expression, and agreeable manners and dress which are calculated to elicit encomiums. Above all, try to say even disagreeable things in an agreeable way, especially so far as is consistent with the higher faculties. Avoid giving offence, unless when it is demanded as a sacrifice to popularity or duty.

*To Restrain.*—Pay less attention to what others say about you ; be less sensitive and mindful of approbation. Remember that your feelings are often hurt when there is no occasion ; that you often feel neglected or reproved without a cause. Be less particular about dress, style, and appearance, and less mindful of praise and blame ; be sure you are right, and then never heed satire or slander. When this faculty is excessively developed in woman, she does not like to go to church unless she possesses the latest style of bonnet ; and, if by accident the bonnet is not ready by the time specified, the going to church is not for a moment thought of. Salvation versus a new bonnet, and the bonnet wins. We are afraid that many people go to church more to display their finery, and to notice the fashions, than

to pray and listen to the preacher. It is ridiculous to suppose that the mere form of the dress can add one iota to the reputation of the wearer, or that unfashionable attire can diminish aught therefrom. It is far better that human beings should think more of the works of God, and the formation of good habits, than of man-made attire. Neither is it wise that silks and satins, ribboned and tied together in fantastic shapes, should be the standard of human valuation. The aim of all should be to make the mind the "standard of the man," and to enlarge this domain by strict discipline, so as to gain the approval of our Creator, rather than the flatteries of the fashionable world. Perverted Approbateness also seeks adulation by wearing jewellery; the bad practices of gluttony, drinking, smoking, and by going with the stream; the invariable result being a going backward, and deterioration of the physical, moral, and intellectual nature of the individual.

#### SELF-ESTEEM.

Dignity; Self-love; Independence; Love of Liberty.  
*Excess*—Egotism; Arrogance; Tyranny; Forwardness;  
 Imperiousness. *Deficiency*—Humility; Servility; Meanness.

This organ is located above Continuity, at the crown of the head, and between the two organs of Approbateness, as seen in fig. 91. When large, the head rises upward and backward; when small, there is a falling off or flatness, as indicated in fig. 92. This faculty manifests itself under three different forms—first, dignity; second, self-love; third, independence of mind. The first form is indicated by the largest development being nearest to the organ of Firmness, while Self-love is indicated by a stronger development in

the centre of the organ ; and independence of mind is indicated by a large development in the back part of this organ, that nearest to Continuity.

This faculty, when largely developed in the region of dignity, evinces pride of character and sprightliness of deportment ; the central portion indicates self-appreciation, and an inclination to be egotistic, arrogant, and presumptive;



Fig. 91.—Self-assurance Large.



Fig. 92.—Self-esteem Small.

while the back part of the organ gives independence of mind, love of liberty, desire to command, and sometimes manifests itself in imperiousness. The three divisions, when rightly directed, inspire self-respect, self-reliance, nobleness, pride of character, an aspiring cast of mind, and a desire to accomplish something worthy of note. When each portion is largely represented, its possessor evinces self-reliance, self-confidence, and that all-conquering genius which bends other people's minds to itself. It also gives

a dignified and upright carriage to the person, the head being so erect that the body almost leans backward, while an appearance of consequence is evinced in every movement.

7. *Very large*.—Have unbounded self-confidence; are dignified, haughty, domineering, proud, and stiff-necked; placing self above everything else; have a strong desire to lead, command, and to take responsibilities; will yield to others with extreme reluctance. With small Intellectual powers, have more ambition than talents, and are proud, imperious, supercilious and pompous. With large Approbativeness are very aristocratic, but when combined with only a moderate intellect, and large Sublimity, its possessor will be bombastic, given to brag, and inclined to put himself above everybody else.

6. *Large*.—You are high-minded, independent, self-confident, dignified, and like to be your own master; are not satisfied with moderate success, or with a small business; desire to surpass all others, and to stand at the head of your class or profession; will seldom or never take advice, although you may at times ask it, and will submit with reluctance to authority; with small Intellect and large Propensities, will be egotistical, haughty, domineering, and rather feared and hated than esteemed. With large Combateness, Destructiveness, and Firmness, you cannot be driven, but insist upon doing your own will and pleasure; are somewhat contrary, headstrong, and harsh in feeling. If Approbativeness be also large, you will want to be at the head of affairs, and speak with that sternness and authority which enforce obedience. With a heavy base to your brain and small Benevolence, you will be selfish, haughty, domineering, egotistical, and overbearing.

5. *Full*.—You evince a good degree of self-respect, pride of character, and independence of mind, but are not overbearing or greedy of power; prefer the place of a leader to that of a follower, and you are likely to secure the respect of your fellow-men.

4. *Average*.—You possess a fair degree of manliness, but are not haughty or domineering; you place a fair estimate upon yourself, and act with a becoming degree of ambition.

3. *Moderate*.—You are rather humble than proud, and allow your inferiors to take leading positions, which of right belong to yourself; are apt to put yourself upon an equality with the unworthy, and are too familiar with inferiors to be respected even by them; you are also liable to do trifling or mean things, of which you are afterwards ashamed.

2. *Small*.—Lack elevation and dignity of tone and manner, are too humble, easily discouraged, and love to associate with inferiors; have too poor an opinion of yourself to command the respect of the world.

1. *Very small*.—Are servile, destitute of self-respect, and care little for self.

*To Cultivate*.—Think more of yourself, and reflect on the exalted nature of your endowments; pride yourself on what you are; but never indulge in self-abasement because not so well dressed, rich, or stylish as others; be less humble to all men, and more particular and select in your associations.

*To Restrain*.—Avoid pomposity and egotism: be more modest and less dictatorial, and cultivate a suavitie and mild disposition. Remember that excessive self-confidence and an overbearing demeanour have a tendency to turn other people against you, and to make you disagreeable; hence more modesty would greatly improve you. True

greatness invariably produces humility; while egotism produces a feeling of contempt towards its possessor.

#### 14. FIRMNESS.

Tenacity of Will; Perseverance; Stability; Decision; Fixedness of Purpose. *Excess*—Obstinacy; Stubbornness; Mulishness. *Deficiency*—Instability; Fickleness; Feebleness.

The organ of Firmness is located in front of Self Esteem. When this faculty is very large, it causes great height of head between Self Esteem and Veneration, as seen in fig. 93. The natural function of Firmness is to impart stability to



Fig. 93.—Firmness Large.

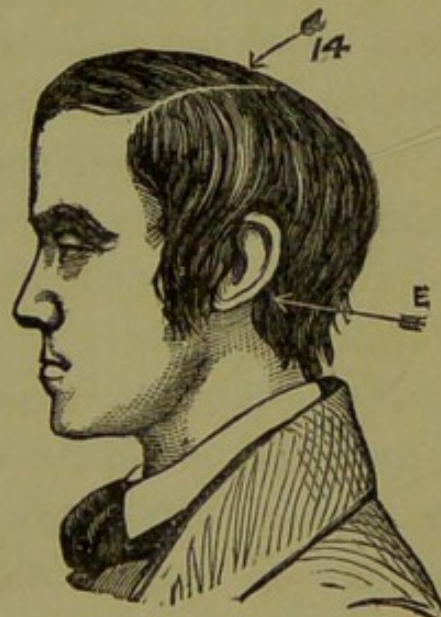


Fig. 94.—Firmness and Vitativeness Small.

character, to give perseverance, tenacity of will, fixedness of purpose, and determination to accomplish. Without Firmness, very little good can be achieved, or evil resisted.

7. *Very large*.—You are well nigh obstinate, cannot be driven, and are not easily persuaded; are very persevering, and sometimes defeat your own purposes by too great self-will; more pliability would greatly improve you.

6. *Large*.—You are firm and determined, and may be fully relied upon ; possess great will-power, and decision of character ; are not easily convinced that you are wrong, and generally carry your point by persistent effort ; are very determined and positive ; with large Causality you may yield to reason, but with large Combativeness, will adhere tenaciously to pre-conceived opinions, right or wrong, and seldom or never change a plan when once adopted. With small Continuity, you will be persevering, firm, and tenacious, but somewhat changeable in thought and feeling ; will have too many projects in hand, and fail to concentrate your mind so completely on anything that is dry and tedious as to bring about great results. This combination sometimes causes people to have too many irons in the fire, with a lack of plodding application, and thus, while manifesting great perseverance and desire to accomplish great things, you will fail to carry out the details connected therewith.

5. *Full*.—You have perseverance enough for ordinary occasions, but too little for great enterprises ; can change your opinions or purposes when they are shown to be erroneous or impracticable ; you possess a full degree of stability, yet are not obstinate. With large Cautiousness, Approbativeness and small Continuity, you will often evince fickleness, procrastination, irresolution, and changeableness of thought.

4. *Average*.—You have hardly enough stability and fixedness of purpose ; may be too easily influenced by those around you, and too ready to abandon your position when attacked.

3. *Moderate*.—You are too much inclined to change ; too

easily persuaded, and very liable to give way to others and to go with the current.

2. *Small*.—You lack perseverance; are unstable and wavering; are fitful, impulsive, and fickle; have no will of your own, and are a victim to circumstances.

1. *Very small*.—You are very vacillating, and have no power to decide what course to take; are as fickle as the wind.

*To Cultivate*.—Be more stable, and strive to have a mind of your own; try to overcome difficulties instead of turning aside to avoid them, and never allow yourself to be governed by circumstances; begin nothing not worthy of finishing, and finish all you begin.

*To Restrain*.—Be more yielding and willing to take advice, and remember that you are too obstinate and persistent often to your own loss. Endeavour to see your error of character in this direction, and do not fail to remedy it. Always hold yourself open to conviction and correction; and do not forget that your excessive Firmness is liable to so blind your intellect and better judgment, that you cannot possibly see the full force of evidence brought against you, and that you are too obstinate to be convinced. Consequently, you should subject your excessive or misdirected Firmness to Reason, Prudence, Judgment, and the other faculties.

---

## THE MORAL SENTIMENTS.

These sentiments create the higher and nobler feelings, beget aspirations after goodness, virtue, purity, and moral principle, and seem to be the connecting link between God and man. They also produce a moral, accountable, and religious nature.

7. *Very large*—Your aspirations are of a moral, high-toned, and religious character. The religious sentiments

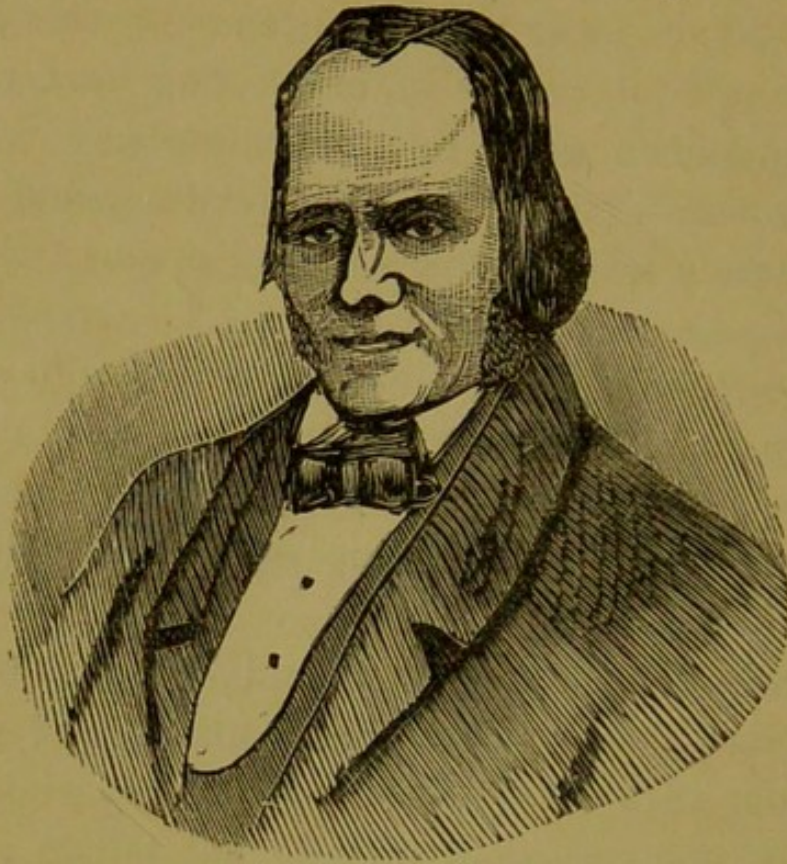


Fig. 95.—PROFESSOR OWEN.  
Moral Sentiments and Intellectual Faculties Large. Giving a high moral character without much Religious Emotion.

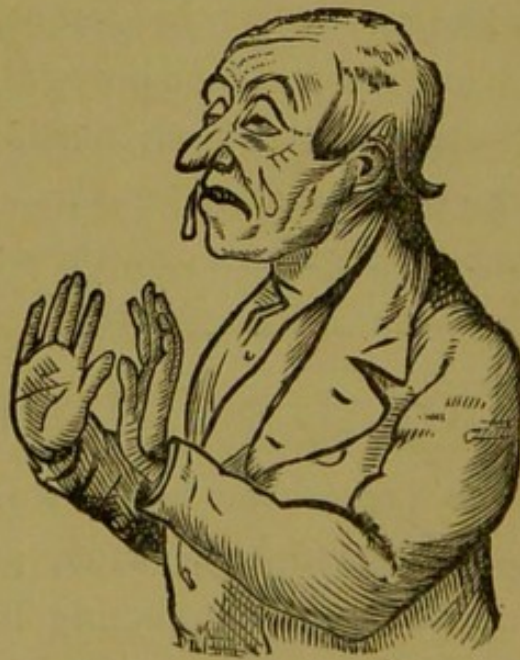


Fig. 96.—Moral Sentiments Small.

play an important part in your nature, and you do not feel happy unless following in the path of rectitude.

6. *Large*.—You experience a high regard for things sacred and good ; have an elevated and aspiring cast of feeling and conduct, with a desire to become good, holy, and moral in feeling. With a heavy base to your brain you are quite heroic, and manifest a strong and forcible moral nature.

5. *Full*.—You evince general correctness of motive, and have a strong moral and religious tone, which renders your feelings and conduct about right. With a heavy base to your brain, and a small intellect, you are apt to be led into errors of belief and practice. You may sometimes yield to expediency ; hence you should either cultivate the moral faculties, or restrain your propensities.

4. *Average*.—You will manifest moral feeling in proportion as you become surrounded by high-toned companions and associates. You are not sufficiently high-toned to withstand the temptations by which you are surrounded. Are also very apt to say and do wrong things, yet afterwards repent. You require considerable moral cultivation.

3. *Moderate*.—You experience but little moral restraint. Can appreciate things sacred and good, but still you do not evince a strong religious feeling ; neither are you much inclined to resist evil.

2. *Small*.—You lack moral character ; are apt to be depraved, and manifest more coarseness than high feeling.

1. *Very small*.—Your moral tendencies are remarkably weak, and you seldom feel that you have done wrong, even though your conduct may have been of the worst type.

*To Cultivate*.—The moral sentiments should be stimulated, so as to exercise an elevating influence over the

individual. It is the duty of every one to cultivate respect for religion ; to lead a moral, spotless life ; to cultivate all the human virtues, and to yield implicit obedience to the higher and better sentiments of one's nature. Avoid smoking and drinking, low associates, and everything that tends to degrade character.

*To Restrain.*—The moral sentiments may be perverted or get into a morbid condition, which sometimes manifests itself in a very objectionable manner. Consequently they should be guided by the intellect, otherwise this morbid condition will lead its victims to worship blindly, and to live too much in the future state, instead of paying due attention to material things.

#### 15. CONSCIENTIOUSNESS.

Sense of Moral Obligation ; Circumspection ; Justice ; Integrity. *Excess*—Undue Self-Condensation ; Unworthiness. *Deficiency*—Lack of Penitence ; Inconsistency.

This organ is located on the two sides of the back part of Firmness, and forward from Approbativeness, as seen in fig. 97. Its function is to impart a perception and love of right, an innate sense of accountability, a disposition to fulfil promises, to speak the truth, and to strive for purity and moral excellence. It renders man a moral being, and therefore accountable. When this faculty is large, all the thoughts, words, and deeds of its possessor are under the influence of conscience. It makes people miserable when they yield to expediency, and desires the attainment of excellence and purity.

7. *Very large.*—You are scrupulously exact in matters of right ; perfectly honest in motive, and often accuse yourself,

and ever ready to repent of any wrong; you are governed by moral principle, and make too little allowance for the weaknesses of human nature; always consult duty before expediency, and are liable to become too censorious.

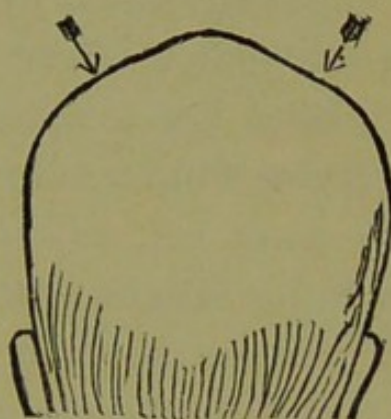


Fig. 97.—Conscientiousness Large. Fig. 98.—Conscientiousness Small.

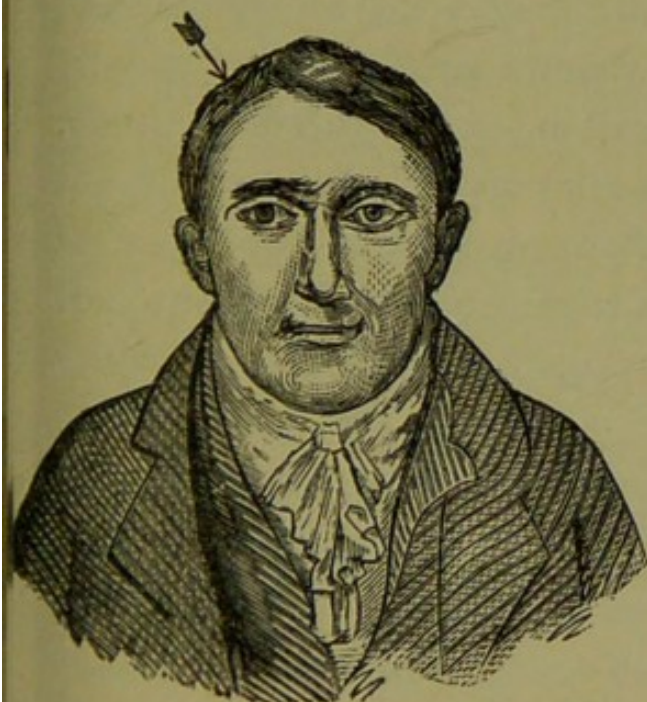


Fig. 99.—Conscientiousness Small.



Fig. 99A.—Conscientiousness Large.

6. *Large*.—You are disposed to be strictly honest and upright in all your dealings; are very severe in your reproofs of wrong-doing, but willing to forgive those who evince

penitence; you are inclined to be over-penitent and self-accusing when conscious of having done wrong: consult duty before expediency, love the right because right, and hate the wrong because wrong. With large Parental Love and Combativeness, you will be too exacting with children, and too liable to blame them when they do anything amiss. With large Cautiousness, Combativeness, and Destructiveness, you will be severe on wrong-doers, and unrelenting until penitence is evinced. With large Benevolence, Veneration, Hope, and Spirituality, a strong religious feeling will pervade the mind, and will seldom feel happy unless the means of grace are freely attended.

5. *Full*.—You possess good conscientious feeling and correct general intentions, but may yield to temptation; you give expediency some weight, but are never wholly satisfied with yourself unless walking in the path of rectitude.

4. *Average*.—Your motives are excellent, but you are not very circumspect; are too often governed in your conduct by expediency rather than by a consideration of duty or moral right, and when you do wrong are inclined to justify yourself.

3. *Moderate*.—You have some regard for duty in theory but less in practice, inasmuch as your ideas of right and wrong are rather feeble, consequently you are not very penitent, grateful, or forgiving.

2. *Small*.—Your ideas of justice are very limited, and have but few conscientious scruples; you do right as a matter of expediency, or through fear of the consequences of the opposite course, rather than from moral principle.

1. *Very small*.—You possess very little sense of right.

*To Cultivate*.—Avoid tampering with right; be sincere in everything that you do or say; make everything a matter

of principle, and let justice be your guiding star. Allow the voice of conscience to be your monitor, and never sear its delicate susceptibilities. If in business, do not become a mere money-grubber, but always do that which is right. Be truthful, honest, and just with every one; let no consideration whatever induce you to deviate in the least from justice; and in all your relations of life, whether of business or pleasure, let truth and sincerity be your constant companions.

*To Restrain.*—Be less censorious and exacting, and do not allow yourself to be harassed and tormented about trifling omissions; at the same time be just, honest, and truthful.

#### 16. HOPE.

Expectation; Sense of Immortality; Confidence in the Future; Cheerfulness. *Excess*—Unreasonable Anticipations; Rash Promises; Castle Building. *Deficiency*—Want of Enterprise; Despondency.

The organ of Hope is located on the side of the top head, in front of conscientiousness, as indicated by figs. 100 and 101. The function of Hope is to stimulate to enterprise, and is essential to the happiness of mankind in almost every situation of life. It gives a cheerful, happy, hopeful nature, and a fearless, gladsome, merry heart. It fills the mind with glorious aspirations and high expectations. It causes its possessor to look on the bright side of things, to anticipate the best. It also has a stimulating effect upon the body, and in many cases enables persons to recover from sickness much more speedily than if this faculty was small.

7. *Very large.*—Have unbounded expectations, and enjoy things in anticipation more than possession; live much in

the future; with small Continuity and an Active Temperament, have too many irons in the fire; you are constantly disappointed, because you spend your life in a world of brilliant illusions, and are liable to build many castles in the air. With average or small Cautiousness you are apt to undertake too much, and seldom see obstacles and difficulties before you come into contact with them. Hence you are

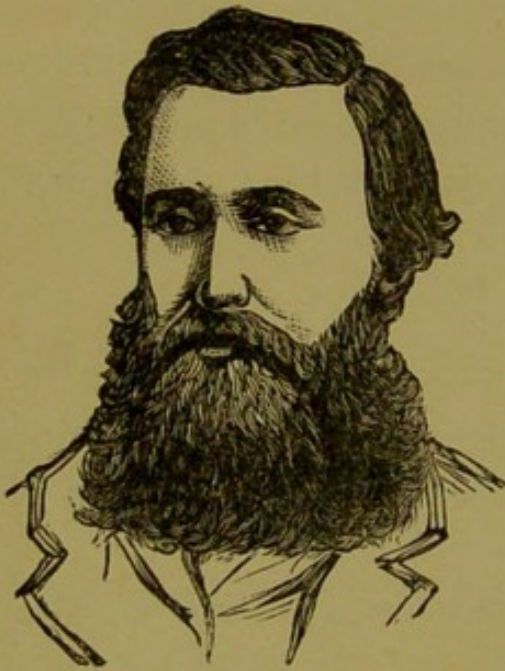


Fig. 100.—Hope Large.



Fig. 101.—Hope Small.

liable to get into hot water, and to count your chickens before they are hatched. More discretion is necessary in order to secure success and ensure the realisation of your anticipations.

6. *Large*.—Expect much from the future, and look on the bright side of things; you are very liable to attempt much more than you can accomplish; are generally sanguine and cheerful; over-rate prospective good, and under-rate and overlook obstacles and evils; rise above present trouble, by

hoping for better things in future ; you should guard against being led into extravagant expenditure and extensive speculations, until you have counted the cost.

5. *Full*.—You are very sanguine, hopeful, and cheerful ; are encouraged by bright prospects, but often realise more than you expect ; you are not much inclined to castle building, and venture but little until you feel confident that your calculations are based on a sure foundation.

4. *Average*.—You are cheerful, but not rash ; are inclined to expect and venture too little rather than too much, and are disposed to be satisfied with the present instead of looking forward to the future ; with large Cautiousness, dwell more on difficulties than encouragements, and will make sure investments.

3. *Moderate*.—You are rather inclined to despondency ; often look on the dark side ; lack enterprise, and make sure gains but small ones.

2. *Small*.—You are easily discouraged, disposed to magnify difficulties ; are very liable to become despondent and melancholy ; have no hope in a future state of bliss.

1. *Very small*.—Have no hope in the future ; are very gloomy.

*To Cultivate*.—Look more on the bright side and less on the dark ; banish gloom by your cheerfulness, and associate with lively, youthful society ; cheer up, and look aloft ; never despair, and remember that every cloud has a silver lining. In all your troubles cultivate a cheerful, happy disposition. Remember that the exercise of this faculty redoubles all your pleasures and enjoyments by anticipation as well as fruition ; while gloomy forebodings blight every pleasure and blast all the expected delights of the future.

*To Restrain.*—Never dabble in rash speculations, as horse racing, gambling, &c.; do business on the cash principle, both in buying and selling, for you are liable to buy too much, and sell without sufficient security for payment. Dock off 50 to 75 per cent. from what you really expect to obtain, for this is the reduction you may reasonably calculate upon. Remember that your hope far exceeds reality, and that you are not likely to get half what you expect. Build fewer “castles in the air,” inasmuch as you are inclined to over-rate every prospective advantage, and to under-rate every possibility of failure.

#### 17. SPIRITUALITY.

Wonder ; Faith ; Trust ; Impressibility ; Belief in Providence. *Excess*—Superstition ; Fanaticism ; Belief in Ghosts. *Deficiency*—Scepticism ; Incredulity ; Unbelief.

This organ is located immediately in front of Hope, and above Ideality, as shown in figs. 102 and 103. The function of this organ is to give a perception of spiritual things, an intuitive faith in the unseen, a knowledge of what is true and good, and trust in Providence. Without this faculty men could form no more idea of anything spiritual than the blind can of colours. This faculty creates the idea of God as a Spirit, and conduces to a belief in the immortality of the soul. When it is largely developed, its possessor seems to have a prophetic insight and an internal consciousness of a future life. When very large it induces the belief that we are surrounded by spirits, and that guardian angels attend and guide us, whispering to our inner consciousness of coming events, and giving intuitive impressions of important truths.

7. *Very large*.—You possess unbounded faith and trust, great belief in spiritual things; have faith in spiritual premonitions, also strong intuitive perceptions of what is right

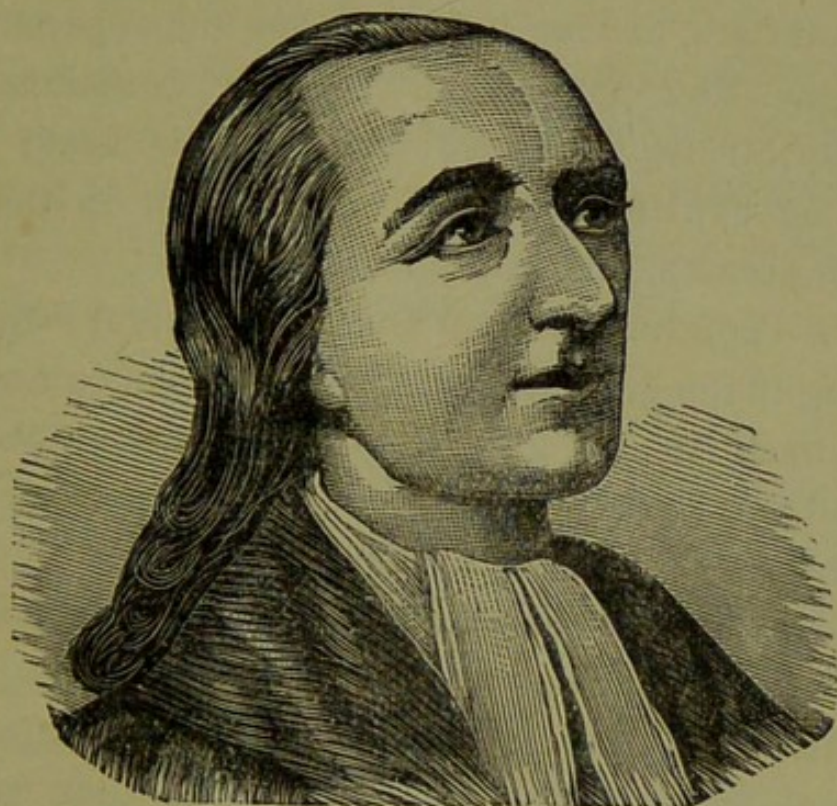


Fig. 102.—JOHN FLETCHER. Spirituality Large.

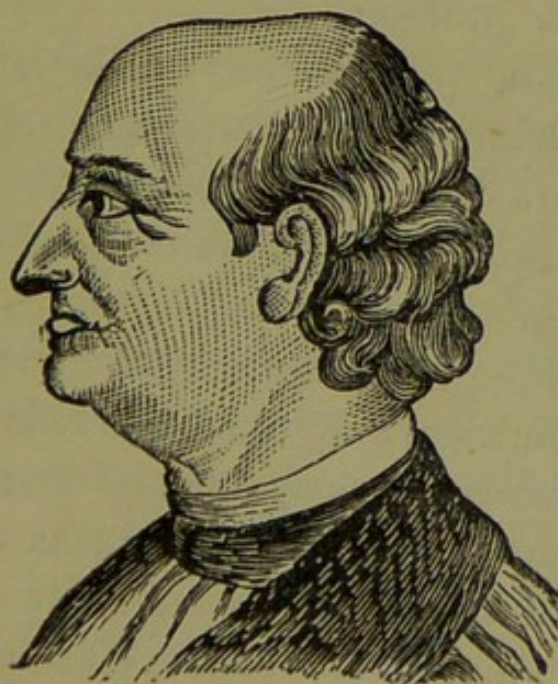


Fig. 103.—JONATHAN EDWARDS. Spirituality and Veneration Small.

and best. This faculty should be regulated by your intellect, otherwise you will be blindly led to believe in omens, fortune telling, false prophecies, or to become fanatical on religious matters, as also too credulous and superstitious.

6. *Large*.—You possess an internal consciousness of right, duty, truth, falsehood, and what is best; love to meditate on spiritual subjects, and delight in the supernatural, in dreams, and in the marvellous.

5. *Full*.—You have a good share of spiritual feeling; are not lacking in the groundwork of faith, but you do not always allow yourself to be guided by the premonitions which would lead you right.

4. *Average*.—You have a fair degree of faith, but it is based on realities, or lost in sight, and you do not believe much in wonders or forewarnings.

3. *Moderate*.—You are more interested in material than in spiritual things, and believe but little that cannot be accounted for; lack faith, and believe mainly from evidence, rather than from intuition.

2. *Small*.—You possess very little faith, and do not believe in premonitions or warnings; are sceptical and inclined to be a “doubting Thomas;” will believe very little until it is proved, and prone to reject new things without examination.

1. *Very small*.—You are sceptical in regard to a future life, will not admit anything new, marvellous, or spiritual.

*To Cultivate*.—Never deny the wonderful and mysterious because you cannot understand them; let the mind be open to receive new truths, and have more faith in untried measures; also muse and meditate on things divine.

When this faculty is very small it leads to a disbelief in God and a future state; therefore, it should be cultivated by

following your innermost impressions and premonitions. Do not turn a deaf ear to its whisperings, but allow it to become a spiritual monitor in all the little, as well as in the important affairs of life.

*To Restrain.*—Never read or think of ghosts, witches, fairies, or demons; dwell upon the realities of life, and try to account for all things wonderful and strange by natural phenomena. Keep away from fanatical meetings, and confine yourself more to life as it is.

#### 18. VENERATION.

Respect for Superiority and Greatness; Adoration; Sense of Holiness; Dependence; Disposition to Serve and Obey; Love of Antiquity and the Aged. *Excess*—Idolatry; Bigotry; Submission to Authority, and Religious Intolerance. *Deficiency*—Neglect of the Old; Want of Respect and Reverence.

This faculty is located in the middle of the top head, in front of Firmness and back of Benevolence. This is emphatically the Religious Faculty. It produces reverence in religion, and especially for things sacred and good. It stimulates its possessor to adoration of the Supreme Being, and gives a disposition to pray and observe religious rites. The faculty, however, produces merely an emotion, and does not form ideas of the object to which adoration should be directed; consequently that which it reverences, whether good or bad, it will worship. It is the function of other organs to furnish this faculty with an object worthy of its adoration. Unless it is guided by the other faculties, it will worship blindly, and lead to a superstitious reverence for authority, resulting in bigotry and religious intolerance.

7. *Very large*.—Experience true devotion, fervent piety, and love of things divine ; evince great reverence for time-honoured usages, forms, ceremonies, and institutions ; take



Fig. 104.—JOHN WESLEY. Veneration Large.

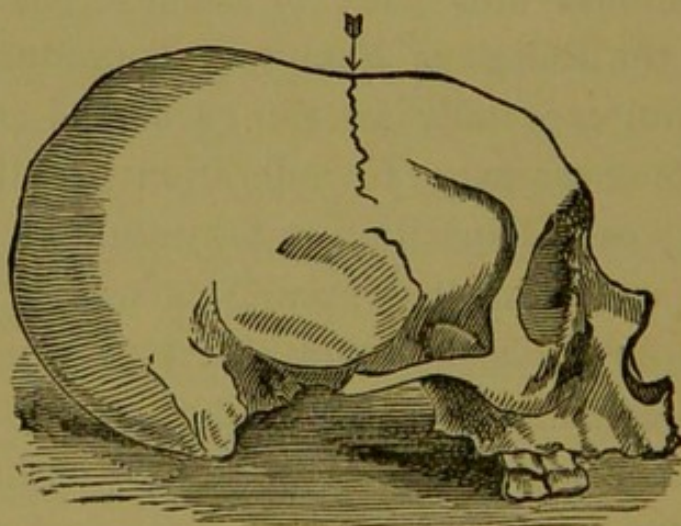


Fig. 105.—Veneration Small.

great delight in religious exercises ; have much respect for superiority, as also for the aged, the good, or the great.

6. *Large*.—You are strongly inclined to worship, take great delight in religious exercises ; feel awed in the presence of the great ; are very deferential towards the aged ; somewhat conservative in your views ; are inclined to adhere to long-established customs, and to admire ancient practices.

5. *Full*.—Experience a good degree of religious worship whenever this faculty becomes excited ; are capable of much religious fervour and devotion, yet are not habitually serious ; generally treat your fellow-men with civility.

4. *Average*.—You do not possess much faith in creeds and ceremonies, and are apt to make religion subservient to business, or to whatever else may be your dominant tendency.

3. *Moderate*.—You are not sufficiently serious and respectful, and are apt to treat your fellow-men with derision and contempt ; with large Benevolence and Conscientiousness, will place religion mainly in doing right and doing good, rather than in forms and ceremonies.

2. *Small*.—Experience little devotion or respect, and are deficient in fervour ; you are not much affected by serious and sacred subjects ; have very little respect for your fellow-men.

1. *Very small*.—You are nearly destitute of reverence and respect.

*To Cultivate*.—Never allow yourself to speak irreverently of sacred things, or of old age. Be less radical and democratic ; attend religious services ; cultivate respect both to superiors, equals, and inferiors, and try to admire, adore, and reverence the divine character.

*To Restrain*.—Avoid a blind devotion to old things ; have no idols ; and do not yield undue deference to superiors. The perversion of this faculty leads to fanaticism and

religious monomania, and a morbid condition of the mind. Hence the necessity for regulating it by the intellect and the other moral sentiments.

#### 19. BENEVOLENCE.

Sympathy ; Kindness ; Tenderness ; Liberality ; Desire to do Good ; Interest in Progressive Measures. *Excess*—Prodigality in Giving or Doing. *Deficiency*—Lack of Interest in others.

This faculty is located in the middle of the fore part of the top head, in front of Veneration, and gives height to the forehead. The function of this faculty is to give kindness, sympathy, a desire to make others happy, and a self-sacrificing disposition. Its active expression is seen in the asylums for the poor and the unfortunate, hospitals, charity-schools, &c., which are to be found everywhere in civilised countries. It also stimulates to private charity, and its noblest deeds are done when no eye but that of God can see them.

7. *Very large*.—You are deeply and thoroughly imbued with a benevolent, charitable, and forgiving spirit, and will gladly sacrifice self upon the pure altar of benevolence ; with small Acquisitiveness and small Conscientiousness, you are likely to impoverish yourself in order to assist others, and to give in charity the money which of right belongs to your family or your creditors ; try to be just before you are generous, and do not allow sympathy to over-rule judgment. With a large Social brain you will be highly qualified for nursing and looking after the sick. With large Hope and small Cautiousness you are apt to endorse too readily for your friends, and thereby impoverish yourself. With a large Moral brain, are disposed to give freely to religious

objects. With a heavy base to the brain,<sup>72</sup> are more severe in word than deed, and often threaten more than you perform.

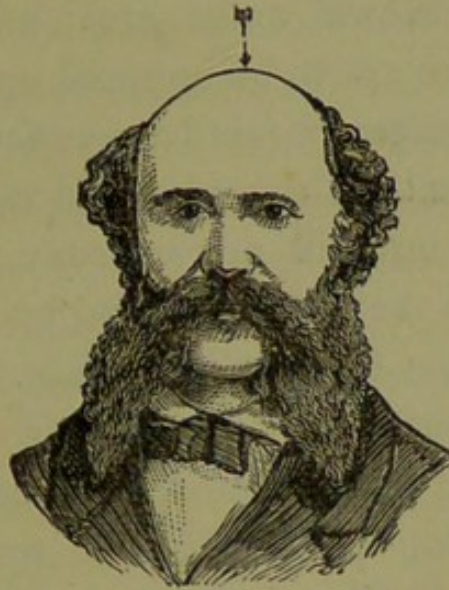


Fig. 106.—Benevolence Large.

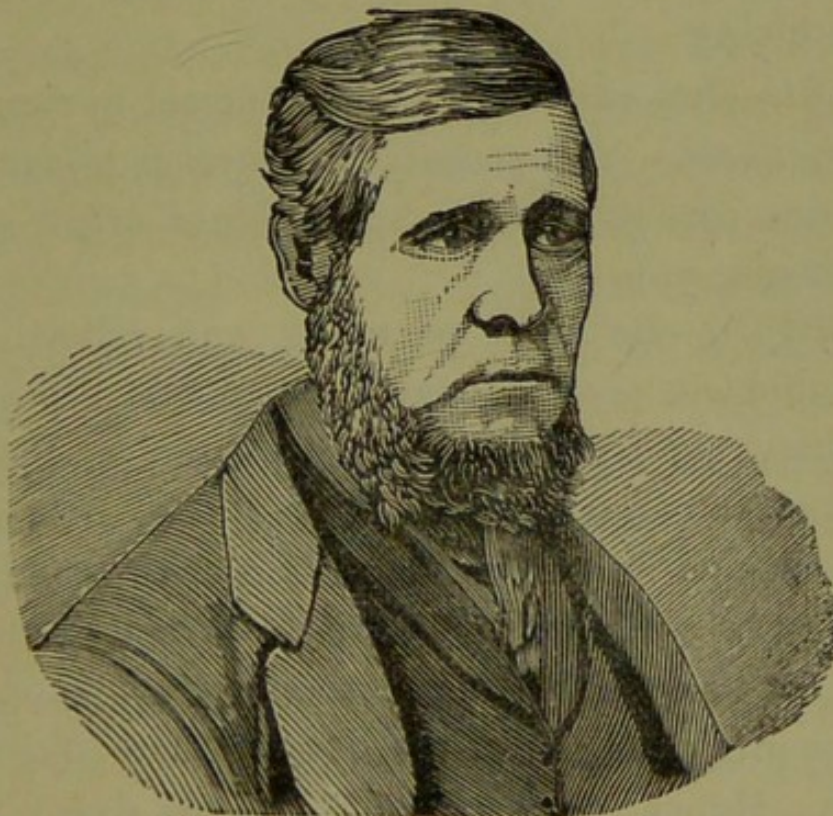


Fig. 107.—Benevolence Moderate; also Gloomy and Desponding.

6. *Large*.—You are very tender, generous, and sympathetic; are desirous to relieve want, and to administer to

the needs of suffering humanity to the extent of your means, and would make personal sacrifices to render others happy ; are charitable, forgiving, and merciful. With large Social organs you would make great sacrifices for family and friends, and are apt to be imposed upon.

5. *Full*.—You possess a fair degree of the milk of human kindness and sympathy ; are kind and obliging, and like to see others happy, but will not over-tax yourself to relieve your neighbours of their burdens, and may sometimes allow selfish feeling to over-rule your kindness.

4. *Average*.—You require stimulus to develop sympathy and generosity, and are not much inclined to philanthropy.

3. *Moderate*.—You possess but a moderate feeling of benevolence, and will not yield to much self-denial in order to accommodate others : are rather selfish and unsympathising

2. *Small*.—Are very selfish, and deficient in sympathy.

1. *Very small*.—You possess no generous or sympathetic feelings, and care little for the sufferings of others so long as you are at ease yourself.

*To Cultivate*.—Be more generous, and relieve suffering wherever and whenever you can ; give a little, if only a little, to the deserving ; try to forgive all who injure you ; strive to be less selfish, and accustom yourself to deeds of active benevolence, and remember that it is more blessed to give than to receive. The right exercise of this faculty in the very nature of things renders its possessor happy, while selfishness interdicts one of the most exalted enjoyments of our being. Hence, Benevolence should be duly and justly exercised, especially towards the deserving poor, the sick, and the maimed. Nothing affords a man more pleasure than

to know that he has given a meal to a poor hungry person ; and what can compensate for such a kind act more than the heartfelt thankfulness manifested by the recipient ? To test this, we should advise the reader to try the experiment upon the first half-starved person he meets, and then he will discover how much pleasure this form of benevolence affords.

*To Restrain.*—Remember that charity should begin at home, and endeavour to be just before you are generous ; learn when and how to say “ No.” Give only to the deserving, for indiscriminate charity encourages drunkenness and improvidence.

---

## THE SELF-PERFECTING GROUP.

This group of faculties embraces the imaginative and mechanical conditions of the mind ; they have a tendency to elevate and chasten the animal propensities, and prevent them, even when very strong, from taking on the grosser and more sensual forms of action. Criminals very rarely possess a strong development of this group of faculties, for its influence has a tendency to elevate even the moral sentiments, and thus they constitute a stepping-stone or connecting link between the animal, the moral, and intellectual faculties.

7. *Very large.*—You appreciate everything that pertains to the elevated and beautiful in nature, and perfectly abhor all that is low, sensual, and vulgar. You are also disposed to appreciate imposing and ritualistic forms of religion.

6. *Large.*—All forms of sensuality, coarseness, and imperfection, are distasteful to you. You aspire after a

higher and more perfect state of feeling and character than is common with the ordinary mass of humanity.

5. *Full*.—You can appreciate style, but can live without it, and seldom sacrifice the useful for the ornamental.

4. *Average*.—Your aspirations after a higher life are not very large, and you care little for the fine arts or anything pertaining to the charming, the beautiful, or the sublime.



Fig. 108.—Self-Perfecting Faculties  
Large.

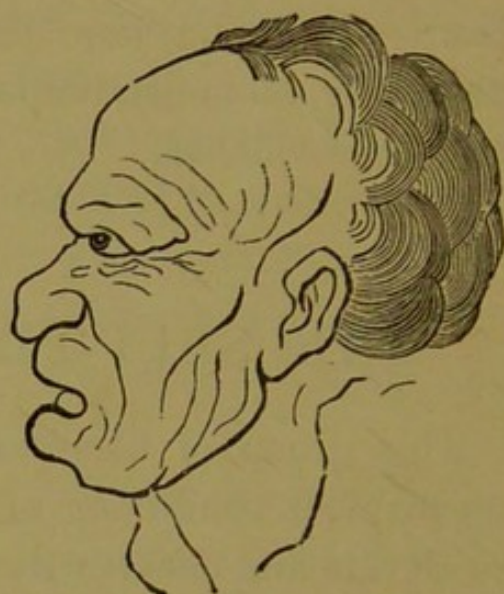


Fig. 109.—Self-Perfecting Faculties  
Very Small.

3. *Moderate*.—You care little for style or elegance, and you would rather decorate your walls with the hinder quarters of a hog than the finest art productions.

2. *Small*.—Refinement and culture are strangers to your nature, and you care very little for the elegancies of cultivated life.

1. *Very small*.—You are rude, uncultivated, and better adapted for living amongst savages than civilised human beings.

*To Cultivate.*—Try to appreciate poetry, artistic productions, and all that pertains to the lovely; visit galleries of art and mechanism, and try to admire the beautiful scenes of nature.

*To Restrain.*—Pay more attention to the common affairs of life, and do not allow the mind to ramble too much into the realms of enchantment. Refrain from fostering æsthetic fancies; turn your attention from poetry and romance to history, science, and metaphysics, and do not allow your thoughts to be carried away from the practical realities of life.

## 20. CONSTRUCTIVENESS.

Ingenuity; Contrivance; Dexterity; Ability to use Tools; Versatility of Talent. *Excess*—Attempting to invent Impracticable Contrivances. *Deficiency*—Want of Skill and Versatility.

This organ is located just forward of Acquisitiveness. When it is large it gives a swelled appearance to the sides of the front head, as seen in fig. 110. Its function is to construct, tinker, mend, fix up, and put things together. It invents and erects houses, ships, fortifications, implements of manufacture, and instruments of all kinds. When conjoined with large Perceptive faculties, it evinces wonderful mechanical skill, ingenuity, and resources.

7. *Very large.*—You are a natural mechanic, and have a passion for making things; are constantly contriving improvements, and show extraordinary mechanical ingenuity.

6. *Large.*—You are able and disposed to tinker, mend, and fix up; delight in building, repairing, and employing machinery, and show mechanical skill and dexterity in whatever is done with the hands; with large Causality, are

strongly inclined to invent, and to contrive new ways of doing things. As a writer you would show great skill in the construction and application of sentences.

5. *Full*.—Evince dexterity and mechanical ability, but are not very ingenious; you may make a good workman, but manifest no special liking for the use of tools.



Fig. 110.—GEO. STEPHENSON.  
Constructiveness Large.



Fig. 111.  
Constructiveness  
Small.

4. *Average*.—You are not very handy in the use of tools, and would not make a very ingenious workman in this respect.

3. *Moderate*.—Are rather awkward in the use of tools, dislike mechanical operations, and are not very good in devising ways and means.

2. *Small*.—You are awkward in making and fixing up things, and bungling in the use of tools.

1. *Very small*.—You are entirely wanting in mechanical skill, and have no desire to engage in anything requiring dexterity.

*To Cultivate*.—Try your hand in using tools and turning out work of any and every kind; exercise this faculty by writing, drawing, and in cutting flourishes; try to do everything you undertake with skill and dexterity, and recollect that mechanism is necessary in everything you undertake.

*To Restrain*.—Is seldom necessary.

## 21.—IDEALITY.

Refinement; Delicacy of Feeling; Scope and Susceptibility of Mind; Expansiveness; Poetical Sentiment and Imagery. *Excess*—A Distaste for Every-day Life; Fastidiousness and Extra-niceness. *Deficiency*—Want of Refinement, Imagination, and Polish.

This organ is located directly above Constructiveness and between Mirthfulness and Sublimity. See fig. 112. Ideality gives a perception and love of all that embodies taste, refinement, purity, beauty, and imagination; it stimulates man as a progressive being, inspires him with a ceaseless desire for improvement, and adapts him to form and realise splendid conceptions.

7. *Very large*.—You possess the highest conception of poetry, beauty, and perfection; have a most vivid imagination; live much in the ideal, and set up a high standard in character and manners; with only average Causality, have more taste than solidity of mind and character, and more

exquisitiveness than sense ; your danger lies in the direction of extra-fastidiousness and tyrannical domination of the

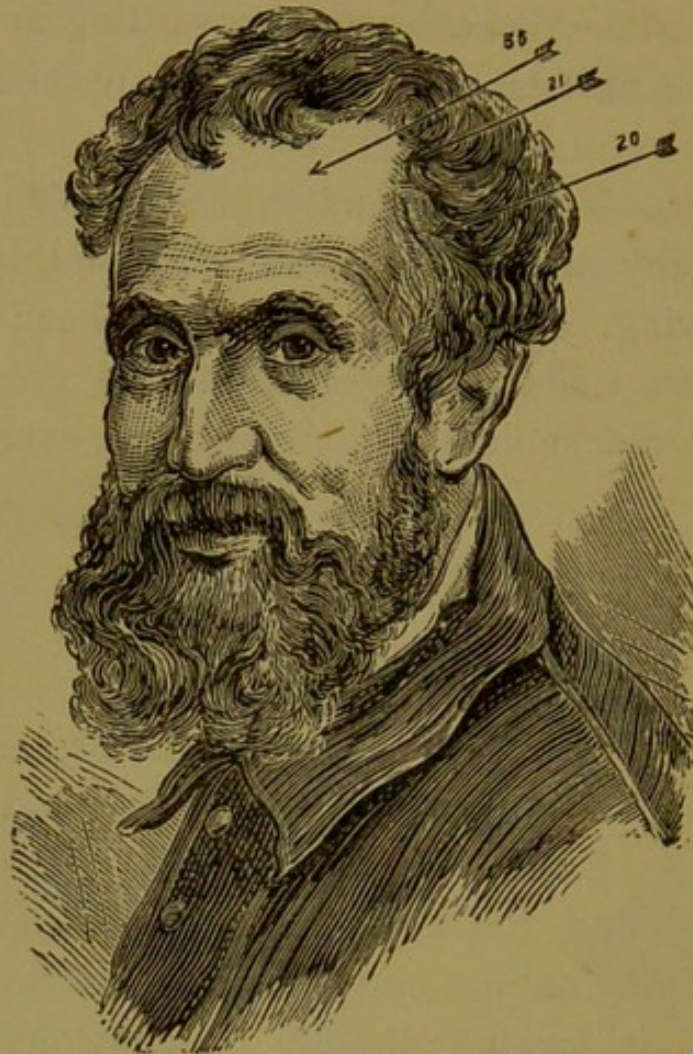


Fig. 112.—MICHAEL ANGELO. Ideality, Causality, and Constructiveness large



Fig. 113.—Ideality Small.

ideal, shutting you out from all participation in the interests and enjoyments of the real world around you.

6. *Large*.—You appreciate and enjoy perfection wherever found; have a lively imagination, lofty aspirations, great love of poetry, eloquence, good style, and the beauties of nature and art.

5. *Full*.—You possess refinement of feeling, and have elevated notions of the proprieties of life, but are not sentimental, fanciful, or over-fastidious; enjoy poetry and art; have a fair love of adornment and display, but are not disposed to sacrifice the useful to the ornamental.

4. *Average*.—You prefer the plain and substantial to the ornamental; and seldom wander enchanted into the realms of the ideal; are rather plain in expression, and make use of few figures of speech, preferring to say what need be said in the most direct manner.

3. *Moderate*.—You are rather home-spun in manners, deficient in taste, plain in speech, and prefer to deal with the practicable and tangible rather than the delicate and ornamental; have little love for poetry, art, or the beautiful in nature; are also lacking in elevation and refinement.

2. *Small*.—You are defective in taste, delicacy of feeling, polish, and refinement; are strictly utilitarian.

1. *Very small*.—You possess neither taste nor refinement.

*To Cultivate*.—Cultivate refinement in manners, purity of feelings, and a love of the beautiful; avoid vulgar expressions and low associates, as also swearing and all disgusting habits; cultivate personal neatness, poetical sentiments and imagery, by reading the finest productions of the best writers.

*To Restrain*.—Do not revel so much in the realms of the

ideal and fanciful ; remember that you are too apt to discard things that are almost perfect because not quite so, that you are too fastidious, and live too much in the ideal ; speak plain, and avoid being too symbolical, and try to realise that ideal men and women are rather out of place in a rough, practical world like this ; in short, be more practical and tangible, and hold in check your imagination and fastidious tendencies. When this faculty is perverted, it leads to over-fastidiousness, sickly refinement, extra neatness, and a distaste for every-day life, thereby causing much mischief and unhappiness.

The abnormal development of Ideality produces that most pernicious passion for novel reading ; a practice that does an infinity of harm in a score of ways. Whoever yields to novel reading conduces to the perversion of this faculty. Another form of its perversion yields to the wearing of a superabundance of jewellery, ear-rings, breast-pins, and diamond rings upon the fingers. Some people seem to think that their importance and usefulness greatly depends upon the number of these trinkets they can display, instead of upon a well-drilled and disciplined mind.

#### B.—SUBLIMITY.

Sense of the Grand, Sublime, Vast, Endless, Magnificent, Wild, and Terrific ; Desire to Contemplate the Powerful in Nature and Art. *Excess*—Bombast ; Love of Exaggeration. *Deficiency*—Want of Taste for the Sublime.

This organ is located directly in front of Cautiousness and behind Ideality, as seen in figs. 114 and 115. Its office is to manifest that power of mind which recognises the grand, the vast, the magnificent, and sublime in nature and art.



Fig. 114.—Sublimity Perverted.

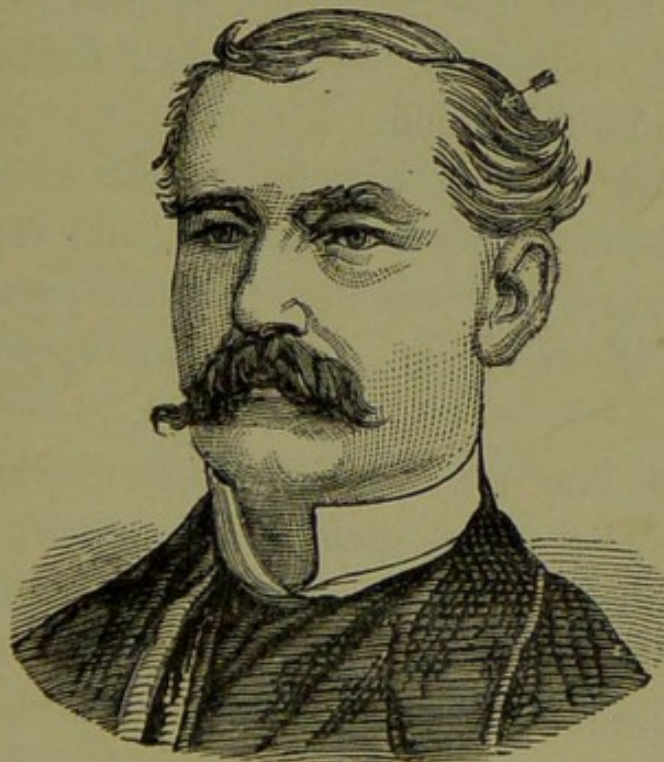


Fig. 115.—Sublimity Large.

It enables the soul to appreciate, and fills it with grand emotions on beholding the rugged, towering mountains, the mighty cataract, the lightning's flash, the roar of the thunder, the commotion of the elements, the star-spangled canopy of heaven, the ocean in a storm, and all other manifestations of the sublime in the workings of nature. When perverted, it leads to a bombastic condition of mind, and to inordinate display.

7. *Very large*.—You are extravagantly fond of the grand, sublime, and magnificent; are a passionate admirer of the wild and romantic; have a real passion for mountain scenery, foaming breakers, and enjoy with the greatest zest the war of elements, thunder, lightning, and whatever is magnificent or awful. You are much inclined to use high-sounding words, and should guard against verbal extravagance and bombast.

6. *Large*.—You are an ardent admirer of the sublime in nature; have much love for grand scenery, cataracts, the starry canopy of heaven, &c., and all manifestations of Omnipotence and infinitude.

5. *Full*.—You possess a good degree of love for the grand, the sublime, and the magnificent; can appreciate mountain scenery, the vastness of the ocean, and the awfulness of the tempest, yet are not very fond of the terrific.

4. *Average*.—You are not an ardent admirer of the terrible and sublime, and prefer tame scenery to the wild and terrific; are not very demonstrative in feeling.

3. *Moderate*.—You are rather deficient in taste for the grand and sublime, and somewhat inclined to shrink from witnessing the war of elements, thunder, lightning, and the tempest; are deficient in demonstrative power.

2. *Small*.—You care little or nothing for the grand or sublime in any form.

*To Cultivate*.—Visit magnificent sceneries, listen to the grand swellings of the solemn organ, and cultivate a love of the sublime in all its forms by trying to contemplate with ecstasy the storm-tossed ocean, the fiery volcano, the reverberating thunder, and whatever else is stupendous or sublime.

*To Restrain*.—Avoid bombast and high-flown sentences ; contemplate the practical and tangible, and do not revel so much in the sublime.

## 22.—IMITATION.

Power of Imitating ; Mimicry ; Gesture ; Assimilation ; Versatility of Manner. *Excess*—The Diabolical Imitation of the Ridiculous ; Buffoonery. *Deficiency*—Inability to conform to others.

The organ of Imitation is located on the two sides of Benevolence, as seen in figs. 116 and 117. This organ creates an aptitude to copy, make patterns, and imitate anything that is seen or heard ; also, when combined with Mirthfulness, to mimic and take off the peculiarities of people ; it also enables its possessors to adapt themselves to other persons' ideas and opinions. It always wants a guide and pattern in all that it undertakes. When largely represented its possessors can do almost anything when a pattern is furnished.

7. *Very large*—You have a taste and talent for acting, and for representing life to the letter ; are capable of becoming a consummate mimic ; could make almost anything from a pattern ; with large Mirthfulness, can relate anecdotes

to the very life, and keep a company in roars of laughter by your droll personation.

6. *Large*.—You have a great propensity and ability to copy and take patterns from others, and to do what is seen done; can readily adapt yourself to different circumstances, and can be anybody else just about as easily as your own proper self.

5. *Full*.—Your power of imitation is good, but you are not an adept at mimicry and assimilation.



Fig. 116.—Imitation and Ideality Large.



Fig. 117.—Imitation and Agreeableness Small.

4. *Average*.—You have a distinct identity, and do not often imitate others. You prefer to be yourself rather than anybody else.

3. *Moderate*.—Your imitative capacity is rather limited, and you manifest little inclination to take patterns from others or to be a mere copyist; with large Causality, prefer to strike out a new course for yourself, and invent an original plan of your own.

2.—*Small*.—You find it difficult to conform to society, and cannot imitate or copy others, but will always have your own way of doing things.

1. *Very small*.—Are entirely deficient in the imitative faculty, and are very odd in your ways.

*To Cultivate*.—Imitate everything that you see worthy of imitation; attend dramatic exhibitions; try on suitable occasions to mimic your friends, and all you meet; as also to draw, copy, and take patterns, and endeavour to conform to the usages of society.

*To Restrain*.—Never copy anything which you can avoid; cultivate originality; and maintain your own personality in every thought and action; also avoid imitating the low, gross, or vulgar.

### 23.—MIRTHFULNESS.

Fun; Wit; Merriment; Gaiety; Jocularly; Humour; Sense of the Absurd. *Excess*—Makes Fun on Solemn Occasions; Ill-timed Ridicule. *Deficiency*—Excessive Gravity.

The organ of Mirthfulness is located on the side and upper part of the forehead, outside of Causality and forward of Ideality, as seen in fig. 118. "Laugh and grow fat" is an old saying. That laughter increases happiness is a truism which every unbiassed person is willing to admit. Few things increase digestive power, respiration, and mental action more than a real hearty laugh, and few things add more to the pleasures of life. Mirthfulness is the medicine chest of life, and should be cultivated by every person. It gives the disposition or ability to joke, make fun, and to perceive absurdities. It also produces wit,

humour, sport, merriment, and mirth, and thereby enables its possessor to become an agreeable, acceptable, and joyous companion. Wherever there is much laughter and mirthfulness there is very little spite or meanness.

7. *Very large*.—You possess a great love for jokes and the ludicrous; evince an extraordinary disposition and capacity to make fun; are apt to turn everything into ridicule, and throw off constant sallies of wit.



Fig. 118.—Mirthfulness Large.



Fig. 119.—Mirthfulness Small.  
PRINCE EUGENE (of Savoy).

6. *Large*.—You possess and evince a good deal of the fun-making disposition; enjoy a hearty laugh at the absurdities of others, and delight to make fun out of everything absurd or not in good taste; are quick at repartee; you should cultivate Ideality, to give your wit delicacy and refinement, otherwise your jokes may not always be in good taste.

5. *Full*.—Your mirthful feeling is fully represented, and you are adapted for enjoying fun on proper occasions, but are

not remarkable for the manifestation of mirth except at the proper time.

4. *Average*.—You are well adapted for enjoying jokes and fun when powerfully excited, but in general you are sober, serious, and staid, and not inclined to encourage laughter or fun-making.

3. *Moderate*.—Have some witty ideas, yet lack in perceiving and expressing them; cannot indulge much in repartee or enjoy mirthful society, and cannot always take a joke so good humouredly as you ought.

2. *Small*.—You are too serious and sedate, and too slow in perceiving the point of a joke; hence, are seldom able to turn back a witticism aimed at yourself; you seldom laugh, and generally think it foolish or wrong to do so.

1. *Very small*.—You are too sober, and have few, if any, witty conceptions; can neither make nor take a joke.

*To Cultivate*.—Indulge in mirth; be jolly; laugh and joke more; read witty books, and cultivate the acquaintance of mirthful people. Away with your long face, and get rid of the idea that it is sinful or undignified to laugh.

*To Restrain*.—Avoid turning everything into ridicule, punning, or playing upon words; be more earnest, and do not make fun of serious things.

---

## THE INTELLECTUAL FACULTIES.

These faculties are located in the fore part of the head. Their functions are to acquire information, to remember and reason upon subjects. They are also adapted for devising ways and means to meet ends. The perceptive brain which acquires information and observes facts and

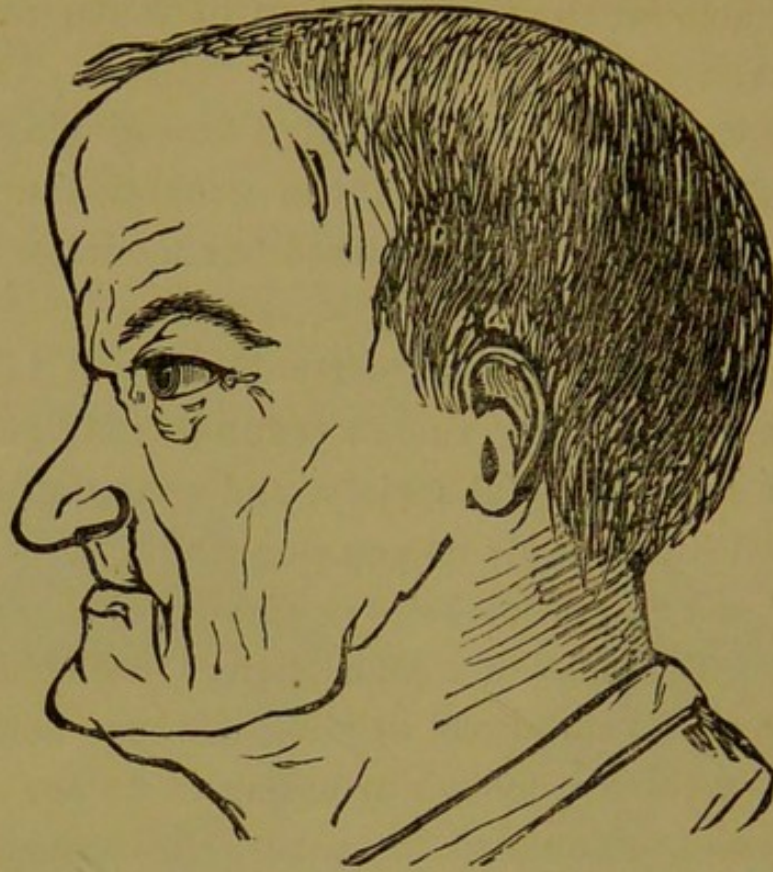


Fig. 120.—Large Reflective and Small Perceptive Faculties.



Fig. 121.—Large Perceptive and Full Reflective Faculties.

things, is located just over and around the eyes. The Retentive brain is located in the centre of the forehead ; and the upper part of the forehead is occupied by the Reflective organs, Comparison, Causality, &c. When the retentive faculties are all largely represented and act harmoniously with the others, they give a wonderful power of thought, practicality and comprehensiveness of mind. When the perceptive faculties are small and the reflective organs are large, as in fig. 120, the upper part of the forehead will overhang the lower part, which is a very undesirable conformation. Reflection should ever wait on observation; this cannot be the case when the reflective organs overhang the perceptive. Their possessors are then like birds with long wings and small bodies, which are adapted for soaring high into the air, but not much adapted for living on the ground. The persons in whom the reflective faculties predominate are sometimes said to have " fine foreheads," but such foreheads are invariably associated with imperfect intellects. When the reflective organs are unguided by the perpectives, their possessors run into all sorts of nonsense, become theoretical, impractical, and arrive at conclusions more from what they think than from what they observe. With large Combativeness they are also apt to become contentious, and fond of argument, but they generally reason from a theoretical rather than from a practical and matter-of-fact stand-point.

It is not desirable that women in general should possess large perceptive faculties; but they should be sufficiently large to give quickness of observation and power to discern. It is a defect in a woman's organization when the upper part of her forehead overhangs the perceptive

faculties. This condition is sometimes permissible in men, in order to give speculativeness of thought; but when it occurs in a woman, if she be a fluent talker, she will frequently be discoursing upon her plans and speculations, but will not have power to carry them out. When large reflective faculties are accompanied with large Self-Esteem and Combateness, their possessors become contentious, proud, overbearing, and averse to obedience. This implies that such a development would not accord with feminine beauty and perfection, for of all things, a contentious and overbearing disposition unwomanises woman more than anything else. Woman should be capable of observing and of adapting herself to her domestic duties; and she should also be capable of exercising a soothing and persuasive influence over the mind of her husband, in order to produce harmony and happiness in the domestic circle. But when a woman tries to domineer over her husband, she makes both herself and her husband wretched. When a man is hen-pecked by his wife, there is no happiness in the house, because it is against the law of nature. Consequently those women in whom the reflective and contentious qualities predominate, should make it a first life-object to hold them in check, and under the control of their intellectual and moral sentiments, for nothing becomes a woman more than meekness, submissiveness, affability, and tenderness of feeling. It is through the instrumentality of these conditions of mind that woman exercises so powerful an influence in society. When woman assumes to take upon herself the masculine duties, she is then unfitted for domestic life. Women with very large upper foreheads, and without Self-esteem, seldom, if ever,

make practical housekeepers ; but with a large reflective brain, accompanied by large Self-esteem, they wish to have the control of servants, and expect their commands to be obeyed.

There should be harmony between the perceptive and reflective faculties, and between each group of faculties throughout the organisation, so as to produce perfection of character. Men in whom the reflective faculties greatly predominate, and who have large Constructiveness, may be ingenious and given to invention, but they are apt to devote their energies to Perpetual Motion, and to theorise more than would accord with success in life. Some time ago, we publicly examined the head of a gentleman upon the platform, and informed him that he had a very inventive cast of mind, but that he was lacking in practicality, and therefore his patents were not likely to be of much use to himself or to the world. It turned out that he had patented a heating apparatus, which was applied to the Hall in which our lectures were being delivered, but instead of heating the building from the basement he had placed his apparatus near the roof. He thought he could force the hot-air downwards, forgetting that it is a natural law for heated air to ascend ; consequently, his heating apparatus was of no avail.

Again, when the reflective faculties are larger than the perceptive organs, their possessors devote as much time in laying their plans and making designs, as a practical man would require to complete them. The reflective faculties are very useful and essential in great undertakings, especially when accompanied by large perceptive faculties, but when the latter are deficient, the possessors of the reflective conditions never accomplish much in life. Ministers of

Religion in whom the Reflective Conditions predominate draw their illustrations from the unseen and unknown, rather than from the practical and material, and hence they fail to carry conviction to the minds of their congregations.

---

## THE REFLECTIVE AND PERCEPTIVE FACULTIES COMBINED.

7. *Very large*.—You possess a very original, capacious, and comprehensive cast of mind, as also natural greatness of intellect, soundness of judgment, and a high order of common sense. With an active temperament and a well-balanced brain, you can hardly fail to make your mark in life.

6. *Large*.—You possess superior powers for acquiring information, for reasoning profoundly, and for devising ways and means to meet ends; you also evince great strength of mind, superior judgment, and sufficient natural talent and intellectual capacity to take a high stand among men. If the other parts of your brain are proportionately developed, you will evince a considerable degree of tact, talent, and genius.

5. *Full*.—You have good intellectual powers and considerable clearness and vividness of mental conception, especially if your health conditions and the quality of your organisation are favourable.

4. *Average*.—Your intellectual powers are fairly represented, and with an active temperament you are likely to evince mental smartness and brilliancy; but you do not take broad or comprehensive views of things.

3. *Moderate*.—You are rather lacking in intellectual capacity and soundness of judgment, have a poor memory, and are wanting in scope of mind.

2. *Small*.—You are dull of comprehension, have a poor memory, defective reasoning powers, and a slothful mind.

1. *Very small*.—You have no mental capacity, and are naturally idiotic.

*To Cultivate*.—Read books which will have a tendency to expand and develop the mind ; avoid novel reading. Impress things fully upon your mind. Ascertain by a phrenological examination the best way to develop your intellect, and set to work in good earnest to accomplish it.

*To Restrain*.—Remember that you think and study too much, and that you are subject to a rush of blood to the brain. Hence, you should take an abundance of out-door exercise, physical recreation, frequent ablutions, and guard against undue intellectual excitement.

---

## THE PERCEPTIVE FACULTIES.

As before hinted, these faculties are located just over and around the eyes. Their functions are to take cognizance of physical qualities and material things, and they bring men into direct intercourse with the physical world. They also gather up information rapidly, give correct judgment of the material properties of things, and enable their possessor to judge accurately of proportion and disproportion.

7. *Very large*.—You possess extraordinary powers of observation and ability to acquire knowledge, have also a natural taste for examining and collecting statistics, studying the natural sciences, and judging by intuition of the proper value quality, condition, and fitness of things.

6. *Large*.—You are naturally quick of observation, and have sufficient practical tact to become acquainted with

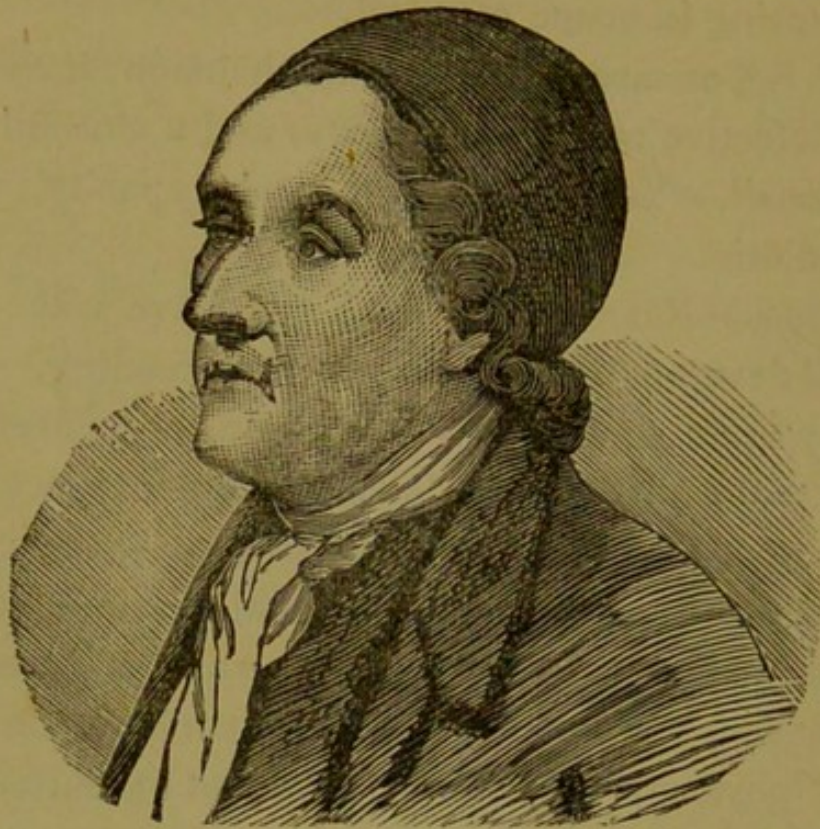


Fig. 122.—LAVATER.



Fig. 123.—Perceptive Faculties Small.

matters and things in general ; consequently you are likely to show off to excellent advantage. You have superior talents for acquiring and retaining knowledge with facility,

and for attending to the details of business, as also for scholastic ability combined with a strong thirst for information. With large Reflective powers you will evince both tact and talent in all you do. With large Form and Human Nature can judge intuitively and correctly of the character of those with whom you come into contact. This combination is very essential to estimate correctly the character of associates. With large Constructiveness and Imitation you will evince wonderful ingenuity, dexterity, and skill.

5. *Full*.—Your perceptive faculties are well represented. You can learn and remember things quite well; are likely to notice land-marks, &c. You are also capable of becoming a good scholar; but are not likely to exhibit so much genius and mental capacity as those who have larger perceptive faculties. You can judge of the value, quality, and condition of things with sufficient correctness to make good bargains, but are not very clever in buying stock.

4. *Average*.—Your perceptive and knowing powers are only fairly represented; consequently, you are not quick in gathering up information, nor in noticing what is transpiring around you. You are apt to take a rather too cursory view of things, and consequently to become somewhat visionary and uncertain. These faculties should be strenuously cultivated, in order to enable you to carry out your projects with ease and facility, and to avoid making mistakes.

3. *Moderate*.—You are rather slow and dull of perception and comprehension. You learn slowly, and are deficient in matter-of-fact knowledge, and cannot show off to advantage. You require a long time to become acquainted with and to understand the nature and uses of things. With small Acquisitiveness, you will be deficient in judging of the value of

articles ; you will, therefore, be easily cheated, and should never attempt to purchase anything requiring judgment.

2. *Small*.—You are very deficient in remembering what has transpired, and are also lacking in practical common sense and sound judgment.

1. *Very small*.—You see and know but little, and are quite unacquainted with the external world, its qualities and relations. In fact, you seldom or never notice what is transpiring around you ; hence, you will never exhibit much penetration of mind.

*To Cultivate*.—Keep your eyes open. Notice what is taking place around you. Be determined to acquire information. Study the natural sciences, and especially Phrenology, Physiognomy, &c. These studies will enable you to become well acquainted with the world in which you live, as also with men and things in general.

*To Restrain*.—Avoid prying into other people's affairs.

#### 24.—INDIVIDUALITY.

Power of Observation ; Desire to be an Eye-witness of Physical Objects ; Ability to identify Individual Powers of Mind, &c. *Excess*—Curiosity ; the Impudent Starer. *Deficiency*—Lack of Observing Power.

This organ is located in the central and lower part of the forehead, just above the top of the nose. When large it produces a projection, breadth, and descent between the eyebrows at that part. See fig. 124.

The office of this faculty is to gather up facts, without relation to any other things or facts. It does not profess to judge of the properties and qualities of things, but simply sees everything as an individual existence. It simply

draws the attention of other faculties to an object ; Form takes cognizance of its configuration ; Size gives its

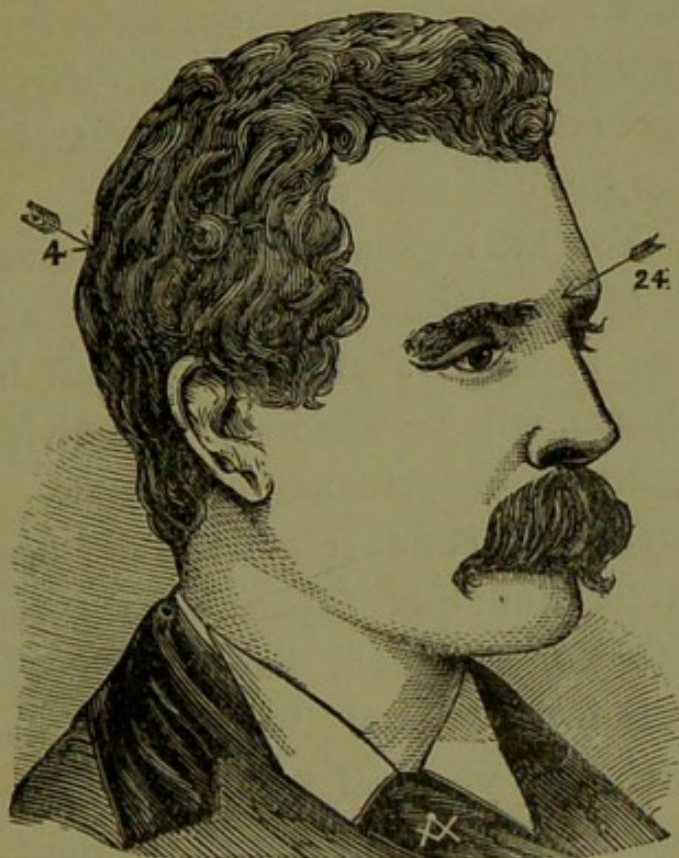


Fig. 124.—Individuality Large, Inhabitiveness Small. <sup>1</sup>  
A natural observer, fond of travelling, and has a speculative cast of mind.



Fig. 125.—Individuality Moderate ; Causality and Moral Sentiments Large. This phase of development is well adapted for planning, and for taking a position of trust where principles are involved, but is not suited for attending to the details of a retail business, nor for undertaking very great speculative enterprises on his own account.

dimension ; Weight its bulk or proportion ; and Colour its tints or shades, etc.

7. *Very large*.—You possess extraordinary powers of observation, and have an insatiable desire to see everything; are very minute and particular in your observation of things. You should carefully guard against obtrusiveness, and do not so far forget good manners as to stare impudently at any one, but try to think as well as look.

6. *Large*.—You are a great practical observer of men and things, quick of perception, and have the ability to take account of the particulars of things; with large Human Nature and Form, will be adapted for individualising and remembering traits of personal character. With large Constructiveness can conduct mechanical operations, and evince talent for building, superintending workmen, etc. With large Causality added, have an inventive cast of mind, especially if the Mental Temperament be well represented, in which case you will be endowed by nature with a truly scientific cast of mind, and with talent for studying the natural sciences. Are naturally quick of observation, and likely to show off your qualities to advantage. Are adapted for attending to the details of business. Could become an excellent scholar, and have a general thirst for knowledge.

5. *Full*.—You are a good observer, can see clearly whatever is observable, but are not inclined to a very close scrutiny, nor for prying into minute details.

4. *Average*.—Your individuality takes cognizance mainly of conspicuous objects rather than those of minor importance; you possess too little curiosity to go out of your way to observe the particulars of things, hence your descriptions of what you have seen are rather vague. It would be well for you to cultivate more definiteness of observation, otherwise

you will take so superficial a view of things as to become literally visionary, and therefore apt to make mistakes.

3. *Moderate*.—You are rather indifferent in observing disposition and capabilities. You take but little notice of things, and fail to describe them in detail.

2. *Small*.—Your eyes are used to very little purpose, in consequence of your observing powers being so feeble; often pass things without observing them.

1. *Very small*.—Are very deficient in your powers of observation.

*To Cultivate*.—Examine everything around you; observe attentively all the little things done and said by everybody; study astronomy, phrenology, and physiognomy, and try to describe the details of things.

*To Restrain*.—Avoid becoming obtrusive, and think as well as look.

## 25.—FORM.

Recollection of Faces; Memory of Configuration; Observation of Shape. *Excess*—Sees imaginary shapes of Persons. *Deficiency*—Inability to remember Forms and Faces.

Form is located below Individuality at the root of the nose, a little outward and downward, giving breadth or distance between the eyes. See fig. 126. The function of this faculty is to observe accurately the forms and faces of persons and things, and remember the contour of everything that is seen. Those in whom it is large have an excellent memory of faces and configurations. It also gives the ability to re-produce the forms of persons and things, and assists in making models, patterns, pictures, statuary, &c.

7. *Very large*.—You are an excellent judge of configuration, and very seldom or never forget a face or a picture that has attracted your attention; can easily learn to read and spell correctly; with large Spirituality, see spirits of the departed; with disordered nerves, see horrid images, &c.

6. *Large*.—Your memory of forms, faces, features, outlines, &c., is excellent. When Individuality is also large, you both observe and remember persons and things; but



Fig. 126.—Form Large.

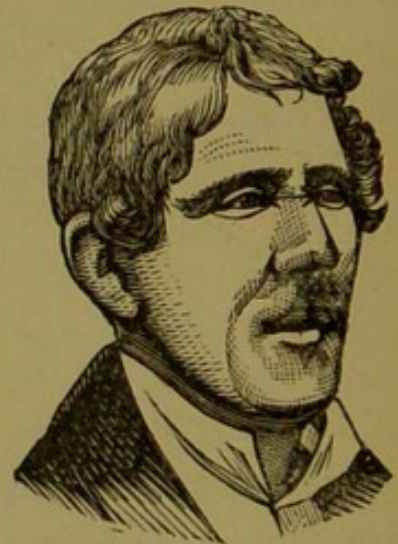


Fig. 127.—Form Small.

when Individuality is small, you fail to notice them unless something special draws your attention thereto. With large Ideality, Locality, and Sublimity, will recollect beautiful shapes, magnificent scenery, and all that pertains to the sublime.

5. *Full*.—You have a good recollection of the countenances of persons, and shape of things, but your memory is not

very tenacious in this respect. Still, with large Ideality and Locality, you will be likely to remember natural scenery, particular places, and all that pertains to the beautiful.

4. *Average*.—Your recollection of countenances, shapes of things, &c., is rather limited, yet with practice may do tolerably well.

3. *Moderate*.—Your memory of faces, forms, and shapes is not very distinct, and your ability to recognise persons is very poor.

2. *Small*.—Your memory of faces and configuration is very defective.

1. *Very small*.—Are very deficient in memory of faces.

*To Cultivate*.—Observe as minutely as possible everything that comes within the range of your vision, and try to impress its shape and configuration upon your mind. Study Phrenology and all other things which involve configuration, and criticise every feature of the human face.

## 26.—SIZE.

Cognizance of Bulk; Proportions; Recollection and Dimensions of Bodies. *Excess*.—Pained by Disproportion. *Deficiency*.—Inability to Judge of Proportions.

This organ is located at the internal extremity of the arch of the eyebrows, on each side of Individuality. Its function is to determine the size and proportion of the objects which Individuality sees. It gives the ability to remember the size of whatever Individuality notices. It measures length, breadth, thickness, height, depth, dimension, &c., correctly with the eye; hence, it is a necessary faculty to mechanics, architects, artists, and geometricians.

7. *Very large*.—You have an excellent eye for measuring proportions, distances, &c.; are pained by disproportions

and inaccuracies in architecture, and have the ability to detect at a glance any departure from perfect correctness in this respect. Are quick in detecting errors in workmanship, and excel in judging of proportion where bulk and value have to be estimated by the eye. With Constructiveness large, can fit up machinery, and excel in estimating size, &c.; are able to dispense with measuring instruments, owing to your innate perception of accuracy.

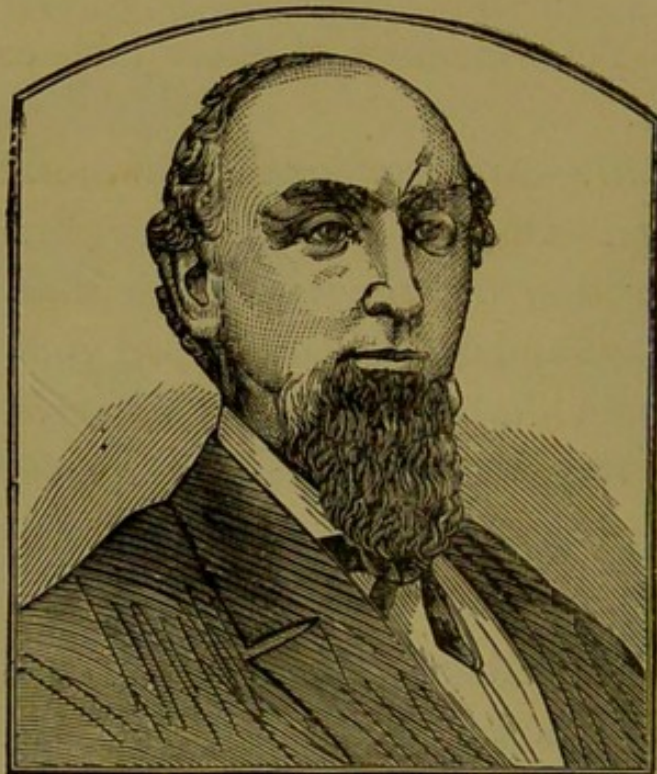


Fig. 128 — Size Large.

N.B.—The arrow points a shade too near the root of the nose; hence its right position is about 1-16th of an inch nearer the centre of the eyebrow than is above indicated.

6. *Large*.—Have an excellent eye for measuring angles, proportions, disproportions, and detecting any departure therefrom; are also a good judge of harmony between the different parts of a thing.

5. *Full*.—You possess a good share of eye-measuring power, but require practice to give you entire correctness in this particular.

4. *Average*.—Can measure bulk by the eye with a fair degree of accuracy, but are not to be fully relied upon in this respect; would do better by the use of lines, rules, and compasses in order to insure accuracy.

3. *Moderate*.—You are a poor judge of size or proportion, and should never rely on the measurement of the unaided eye if you wish to be correct in giving estimates, &c.

2. *Small*.—Judge very inaccurately the relative size of things.

1. *Very small*.—Can scarcely distinguish a comet from a star.

*To Cultivate*.—Guess at the length, height, and breadth of things, then measure them to see how near you have been, and discipline this faculty thereby; also pass judgment on whatever involves bulk and proportion.

*To Restrain*.—Do not allow the mind or the feelings to be annoyed by the want of proportion in things.

## 27.—WEIGHT.

Sense of Gravity; Ability to Ride, Shoot, Climb, Balance; Sense of Force and Resistance in Machinery. *Excess*—Ventures too far in Climbing. *Deficiency*—Inability to keep one's Balance.

The organ of Weight is located on the superciliary ridge, about one inch from the nose. See fig. 129. The faculty of Weight gives the capacity for balancing, walking gracefully, maintaining an erect position, and judging of perpendicularity. In dancing, it gives ease and gracefulness, and is very essential to rope-dancers, as also in good horsemanship, bicycling, skating, &c. Those who have to climb upon buildings, to walk in dangerous places, and to navigate

the surging ocean, could not succeed without a full development of this faculty. It also gives steadiness of aim to the sportsman and soldier, and is pained by seeing anything out of plumb. When Small, its possessors are clumsy, often stumble, and if mechanics, are apt to spoil more work than they perfect.



Fig. 129.—Weight and other Perceptive Faculties Large.

7. *Very large*.—You have remarkable control over your muscular system; hence, you can climb or walk either by the river side, on the housetop, or up the mountain, with safety; are surefooted and never slip or fall; are an excellent marksman, and could ride a fractious horse without fear of being thrown; your perceptions of the laws of gravity are excellent, and with a little practice you could perform wonderful feats in balancing poles or walking a

tight rope, as also in riding, skating, &c. With large Constructiveness, will succeed in a mechanical avocation, requiring a steady hand, as in dental operations, surgery, &c.

6. *Large*.—You are much annoyed at seeing anything out of plumb, or unevenly balanced; have an excellent faculty for preserving and regaining equilibrium; easily keep from falling when aloft or in dangerous places, and would make a good horseman; are also adapted for hurling a stone or shooting an arrow straight; with large Constructiveness, possess great natural ability for understanding and working machinery.

5. *Full*.—You have good command over your muscles, but are not adapted for climbing in dangerous places; may keep your balance well on ordinary ground, but are not very surefooted in high and narrow places.

4. *Average*.—You are rather clumsy in walking, riding, and balancing, and should never engage to climb in dangerous places. With small or average Constructiveness and Perceptives, would make a very poor mechanic, and should never engage in that vocation.

3. *Moderate*.—You have but little skill in balancing; hence you should never venture far on the ice or in climbing; when you ride you should guard against selecting a high-spirited horse; and never engage in rope walking, nor in working machinery. You are very apt to stumble, and if engaged in domestic duties, are likely to break many pots while handling them. With large Cautiousness, are afraid to walk over water, even on a wide plank, and when there is no danger.

2. *Small*.—You would find it difficult to walk along a broad plank over a precipice, for you would be likely to become quite dizzy.

1. *Very small*.—Possess very little or no balancing power; very liable to sea sickness.

*To Cultivate*.—Practice gymnastic exercises; shooting; balancing yourself on one foot; also balance a long pole on your hand; practice archery, throwing stones, pitching quoits, and skating in safe places; also ride a bicycle, balance yourself when walking upon the edge of the causeway, or upon rails.

## 28.—COLOUR.

Sense of Colours; Perception; Recollection, and Taste for their proper arrangement. *Deficiency*—To be Colour Blind.

The organ of Colour is located in the middle of the eyebrow, as seen in fig. 130. The function of this faculty is to distinguish shades of colour, and the relations of harmony or discord between them. Those who have it large are excellent judges of tints and shades of colour, as in flowers, paintings, pearls, gaudy dresses, gaily coloured birds, &c. Its deficiency indicates that its possessor takes but little interest in colour, and would find a difficulty in describing tints and shades. Some people are "colour blind," and cannot distinguish one colour from another. This is indicated by a very small development of the faculty.

7. *Very large*.—You have a natural taste and talent for whatever appertains to colours; are passionately fond of colours, and have an instinctive perception of their harmonies; as a painter you would be likely to excel in colouring. Inharmonious arrangement of colours gives you pain. With a large Perceptive brain, large Constructiveness and Organic Quality, its possessor will have a natural taste and talent for painting.

6. *Large*.—You have excellent taste and talent for comparing, arranging, mixing, applying, and recollecting colours; are delighted with highly-coloured fruits, fine paintings, &c. With Ideality large, are delighted with fine paintings, and annoyed with imperfect colouring.

5. *Full*.—You are a good judge of colours and of fitness in their combination, but require practice to enable you to determine their fine shades, tints, and blendings.



Fig. 130.—MISS THOMPSON. Colour and Form Large.

4. *Average*.—You do not possess a natural talent for either applying or recollecting colours.

3. *Moderate*.—You are naturally deficient in the discrimination of tints and shades; notice only those colours that are forced upon your attention; your memory of colour is somewhat defective.

2. *Small*.—You are naturally defective in this faculty, and seldom observe the colour of one's hair, dress, &c. ; cannot describe the particular colour of objects.

1. *Very small*.—Are literally colour blind, and scarcely know red from black.

*To Cultivate*.—Notice and closely observe the different tints and shades of colour in everything you see, and cultivate an appreciation of fine paintings, also of highly-coloured fruits, &c.

*To Restrain*.—Give more attention to form and beauty than to tints and shades; avoid being extra nice with regard to colour.

## 29.—ORDER.

Method; System; Neatness; Arrangement; Power to work by Rule. *Excess*—Tormented by Disarrangement; Old Maidishness. *Deficiency*—Slovenliness.

The organ of Order is located over the outer corner of the eyes, between Colour and Calculation. When large, it gives a sharp, angular appearance to the eyebrows. "Order is Heaven's first law." The function of this faculty is to give method and system to all things and matters of business. Without Order, no work can be carried into successful execution. When it is deficient in woman, she cares little for domestic arrangement, and generally fails to put things into their proper places, thereby producing confusion, trouble, anxiety, and perplexity. Without Order, a man can never succeed in business. The housekeeper who is deficient in this faculty is greatly to be pitied, inasmuch as she will have everything in confusion, never putting even her clothes into their place, and her wardrobe

will be "confusion worse confounded." Consequently deficiency leads to extravagance, and inattention to personal attire, so that the wearers' clothes, even when put on, appear crumpled and disorderly. It is a disgrace for any person to neglect the cultivation of this important faculty, and those who so neglect it must not expect to be esteemed by society, because neatness, system, and smartness are appreciated, while the lack of these qualities is damaging to a person's reputation and advancement.

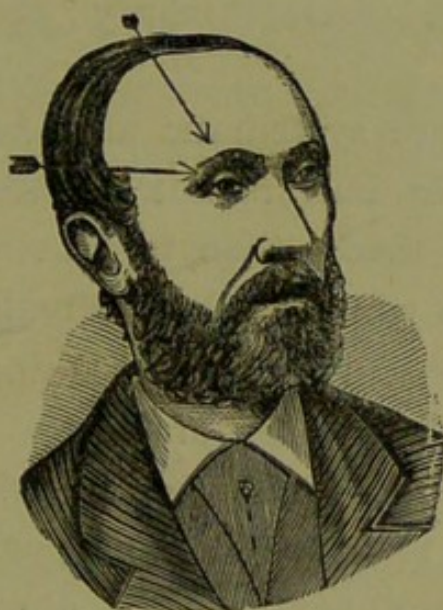


Fig. 131.—Order and Time Large.  
A. BELDON, noted for System, Promptitude, Dignity, and Activity.

7. *Very large.* —You are very precise, and perfectly systematic; very particular about having everything in its proper place; you are liable to work far beyond your strength in order to have things nice, neat, and tidy; are a comparative slave to order, and somewhat old-maidish; with Ideality and Acquisitiveness also large, are over fastidious about personal appearance; and are pained in the extreme by soiled garments, grease spots, and all deformities; you are also liable to be more "nice than wise."

6. *Large*.—You are inclined to be very regular and systematic in all your arrangements; have a desire to conduct business on methodical principles, and are annoyed by seeing anything out of place. With a large Perceptive brain, Causality, and Acquisitiveness, will have good business talents; and with large Locality combined, will have “a place for everything, and everything in its place.” With large Conscientiousness and Combateness, are censorious, and highly mortified by disarrangement. With large Ideality, are extraordinarily neat, precise, and methodical.

5.—*Full*.—You are systematic and orderly; like to see things in their places, but are not a slave to method; you are more orderly in theory than in practice, unless trained in some business in which method is really requisite; with small Activity, you will like to see things in their places better than to arrange them yourself.

4. *Average*.—Your love of order is fairly represented, but not sufficiently so to secure method; with large Ideality, possess much personal neatness, but are wanting in system.

3. *Moderate*.—You are very apt to leave things where they were last used; lack method; are rather untidy; careless in dress and habits; seldom have a place for anything, or put anything in its place; are also apt to have everything in perpetual confusion.

2. *Small*.—You are careless, unmethodical, untidy, disorderly, and have a slipshod, disjointed way of doing everything.

1. *Very small*.—You resemble the hog in love of disorder.

*To Cultivate*.—Systematically arrange things; have a place for everything and everything in its place; be regular

in all your habits, and be as neat and tidy as possible in your deportment. Put your hat, bonnet, and every article into its proper place, so as to know where to find them when required. In all your habits, little or great, that govern your daily life, you should make a special effort to cultivate this faculty, the active exercise of which will materially assist you in acquiring health, wealth, and happiness.

*To Restrain.*—Be less fastidious in dress, and do not worry yourself about things even if they are not so systematically arranged as you would wish them ; and remember that you are more nice than wise in this respect.

### 30.—CALCULATION.

Mental Computation ; Quickness in figures ; Business Estimates, &c. *Deficiency* — Inability to comprehend numbers.

This organ is located at the outer angle of the eye, outside of Order. When large, it swells the frontal bone at that part, giving width to the head, and distance from the eye outward. See fig. 132.

7. *Very large.*—You have an intuitive faculty for computation, and have a natural talent for solving problems in mathematics ; can add several columns at once, both rapidly and correctly, and multiply and divide with the same intuitive powers.

6. *Large.*—You are fond of statistical information, and could excel in mental arithmetic.

5. *Full.*—You possess good calculating powers, and with practice could succeed very well in the use of numbers, but are not remarkable for ability to calculate in the head.

4. *Average*.—You are not naturally endowed with strong powers of computation, but with practice might do well in this respect.



Fig. 132.—Calculation Large.

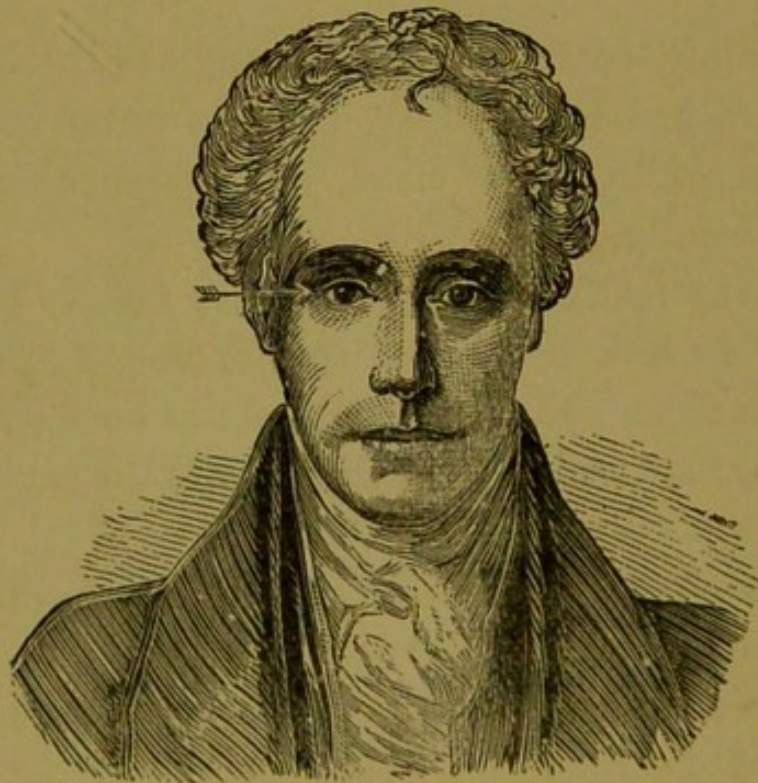


Fig. 133.—GEO. COMBE. Calculation Small.

3. *Moderate*.—Are rather slow in mental computation, and not so accurate in this respect as you might be. The vigorous discipline of this faculty may render it more effectual in its operations.

2. *Small*.—You are dull and slow in learning arithmetic; have no taste for numbers, and should not attempt to become a bookkeeper or an accountant, inasmuch as you consider arithmetic a bore.

1. *Very small*.—You find it very difficult to count, and cannot comprehend numbers.

*To Cultivate*.—Count everything you see, and apply your mind to mental calculation as much as possible; also try to make estimates.

*To Restrain*.—Is seldom necessary; study other things and count less.

### 31.—LOCALITY.

Memory of Places; Desire to Travel; To see New Places; Geographical Talent; Exploration. *Excess*—Roving desire to Travel everywhere. *Deficiency*—Liability to forget Places, to Lose one's Way.

This faculty is located in the forehead, on each side of Eventuality. See fig. 134. The functions of Locality is to give a conception of places, and ability to find one's way about. It is the pilot-general of the traveller, and gives directions about the way, keeping watch over the right road, and knows the points of the compass well. When very large, its possessor seldom or never gets lost; and when combined with large Individuality, notes all the landmarks; loves to travel, delights in seeing new places and countries; in fact, it is the exploring faculty, the pioneer in opening

new countries, discovering new continents and islands, and when combined with large Combativeness and Destructiveness, adventures into wild and unknown parts.

7. *Very large*.—You have a very retentive memory of localities, places, positions, &c. ; very seldom or never lose your way, either in the deep forest, or in the streets of a strange city ; are passionately fond of travelling, geographical scenery, &c. ; are also inclined to be too roving and unsettled in your habits, and thus keep yourself comparatively poor by spending all your time and money in visiting strange places ; would make a good explorer.



Fig. 134.—CAPTAIN COOK. Locality Large.

6. *Large*.—You are very fond of travelling, and recollect distinctly the looks of places and where things were seen ; seldom lose yourself even in the dark ; are somewhat interested in the study of geography and astronomy. With large Perceptive faculties, Comparison and Human Nature, will love to see men and things as well as places ; have a passion for travelling, and evince a clear insight into character.

5. *Full*.—Your memory of places is fairly represented, and you could enjoy travelling to a fair extent; yet may sometimes get lost or be confused; with a large Social Brain, would enjoy the domestic circle better than a roving life.

4. *Average*.—Your memory of places is rather limited, and are very liable to get lost in a strange place; would make a poor explorer.

3. *Moderate*.—You have a decided dislike to travelling, and your memory of places is very defective.

2. *Small*.—You possess very little geographical or local knowledge; seldom observe where you go, and have great difficulty in finding your way about.

1. *Very small*.—Cannot find places nor learn geography

*To Cultivate*.—Whenever you go away from home notice every turn in the road; all the landmarks and objects by the way; study geography by maps and travelling; charge your memory with the situation and locality of objects; travel as much as you can, and make yourself familiar with all places of interest. Study geography by maps and travel; trace the location of the phrenological organs, and the position and place of things in general; make a point of remembering the particular page and line where certain ideas are recorded in books which you read; and do not fail to impress upon your mind each particular in regard to places.

*To Restrain*.—Stay at home more; settle down, and be contented with your own home and country.

## LITERARY FACULTIES.

The Literary Faculties are located in the centre of the forehead, and include the organs of Eventuality, Time, Tune, and Language. The function of these faculties is to collect

information, relate anecdotes, and remember everything pertaining to matter-of-fact and knowledge in general ; also the communication of thoughts, ideas, and feelings.

7. *Very large*.—You have a very remarkable memory, and are extraordinarily well informed on matters and things in general. You are highly learned, brilliant, and have a strong passion for literary pursuits, as also for gathering up and imparting information. Consequently you evince strong scholastic abilities. When combined with large Perceptive Faculties, good Organic Quality, and large organs of Comparison, Constructiveness, Ideality, &c., as seen in fig. 134A, its possessors invariably shine in the world of letters.



Fig. 134A.—Literary Faculties Large. ISAAC PITMAN, Inventor of the most popular system of Shorthand.



Fig. 134B.—Literary Faculties Small. Over-fed, a clogged mind, and a bad memory ; inability to read and study.

6. *Large*.—You possess a large development of the knowing and off-hand qualities and conditions of mind. Can exhibit your talents to good advantage. With an active imagination, will evince considerable brilliancy and susceptibility of mind.

5. *Full*.—You have a full development of the matter-of-fact cast of mind and feeling ; also favourable knowing powers, a good memory, and are well adapted for acquiring information.

4. *Average*.—You have a fair memory, and are capable of storing up considerable knowledge ; yet without due drill and discipline you are not likely to exhibit much talent and capacity in this direction.

3. *Moderate*.—Your descriptive powers of mind are not favourably developed for exhibiting the qualities you possess. Consequently you have better judgment than memory, or ability to exhibit your knowledge to advantage.

2. *Small*.—Have a poor memory of events, and are not adapted for literary pursuits, nor for exhibiting much mental capacity.

*To Cultivate*.—Try to gather up information wherever you go. Write your thoughts in a diary, and try to arrange your ideas so precisely as to exhibit your thoughts in a clear, concise, and acceptable manner. Read books of history and science ; also the daily newspapers. Endeavour to keep pace with the improvements of the day. Join some debating society, brush up your ideas, and do not fail to tell your friends what you have seen, heard, and read.

*To Restrain*.—Pay less attention to reading and study, and divest your mind from books by taking more physical recreation amongst social and joyous companions.

### 32.—EVENTUALITY.

Memory of Events ; Facts ; Stories ; News ; Changes ; Consciousness of what is going on. *Deficiency*—Inability to remember Facts and Historical Incidents.

This organ is located in the centre of the forehead, just above Individuality and below Comparison. When large, it gives a rounded fulness, as in fig. 135. Its function is to remember circumstances, anecdotes, news, occurrences, and passing events; in fact, it is the store-house of what transpires. It remembers historical records, and desires to know everything by experience; consequently, it excites all the other organs to activity. When large in youth it enables its possessor to retain the facts of history and general knowledge.



Fig. 135.—Eventuality Large in Childhood.



Fig. 136.—M. THIERS.  
Eventuality Large.

7. *Very large*.—You possess a very retentive memory of facts, incidents, and general knowledge; have a craving thirst for information; are desirous to know what is going on in the world, and literally devour books and newspapers; with large Time and Calculation, have an excellent memory of dates; with Language and Imitation also large, would excel in story telling.

6. *Large*.—You have an excellent memory of historical facts, stories, and general information ; are fond of books, and learn readily anything relating to history or biography. Have a good general matter-of-fact memory. With Calculation, Acquisitiveness, and Locality large, can remember business matters, bargains, engagements, places, and what has transpired at particular places with ease and facility. Are fond of reading lectures, news, &c. Are well adapted for becoming a good scholar, and will exhibit much native talent.

5. *Full*.—You have a good general memory of matters and things ; can recollect leading events and interesting particulars, yet may sometimes forget the less important details.

4. *Average*.—Have neither a very good nor a very bad memory : but can remember general occurrences better than the details connected therewith.

3. *Moderate*.—You are rather forgetful, especially in detail ; are a poor story teller, and cannot entertain with anecdotes.

2. *Small*.—You have a treacherous and confused memory of occurrences ; are unable to speak positively as to detail ; often forget what is wanted, and what was intended to be said.

1. *Very small*.—Forget almost everything.

*To Cultivate*.—Read history and study mythology ; tell anecdotes ; recount incidents in your own life, putting in all the little particulars ; keep a diary, and often call your memory to occurrences ; repeat daily to some friend every event of importance, as well as every ordinary incident of your life ; also try to remember and repeat all that you have read, etc. Remember that a good memory is very necessary

to the possession of a well-informed mind, and, therefore, special efforts should be made to cultivate it. When neglected, its possessor never exhibits talents and abilities to good advantage.

Some persons excuse themselves for having forgotten something because they have a "bad memory," asserting that it is impossible to cultivate it. But our experience tells us that whatever is thoroughly impressed upon the mind cannot be easily forgotten. If a philanthropist was to promise the possessor of a weak memory a thousand pounds if he would be at a certain place at a certain time, he would consider the matter of sufficient importance to remember it. Over-eating and drinking are also conducive to a bad memory, whilst temperance in all things sharpens up all the mental qualities.

### 33.—TIME.

Knowledge of Chronology ; Sense of duration ; Memory of Ages, and the Time when things occurred ; Musical Measure and Rhythm. *Deficiency*—Non-Punctuality ; Forgetfulness of the Lapse of Time.

This organ is located just above the middle of the eyebrows, between Locality and Tune (see fig. 131). The office of this faculty is to mark the passage of time, duration, succession of events, etc. It also remembers dates, keeps correct time in music and dancing, and induces to punctuality in the fulfilment of engagements.

7. *Very large*.—You are punctual in keeping engagements ; can wake up at any pre-appointed hour, and are a natural chronologist ; can keep excellent time in music.

6. *Large*.—Your memory of dates is good ; keep time in music very correctly ; rarely forget appointments ; with large Eventuality, would make an excellent historian. With large Individuality and an active Temperament, you never forget appointments. With large Conscientiousness, are apt to be very censorious when engagements are not fulfilled.

5. *Full*.—Can judge well of the lapse of time, but are not remarkably endowed with this faculty ; may not be quite so precise as desirable.



Fig. 137.—Time, Moderate.

4. *Average*.—Your memory of dates is fair, but you require practice to give you accuracy in keeping time in music or in marching.

3. *Moderate*.—Have an imperfect knowledge of chronology, and would make a poor historian ; often too late for train.

2. *Small*.—Often forget when things took place, and have a confused memory of dates.

1. *Very small*.—You often forget dates and appointments.

*To Cultivate*.—Try to be as punctual as possible in your appointments ; always be at the railway station a few minutes before the train starts ; remember that you are always a few minutes behind time ; prosecute your business by the clock and periodise everything, and cultivate perfect regularity in all your habits.

*To Restrain*.—Remember that there should be a time for recreation as well as for business, and be less exacting in regard to appointment.

### 34. TUNE.

Sense of Melody ; Modulation in Reading and Singing ; Sense of Emphasis and Pronunciation. *Deficiency*—Inability to appreciate Sounds and Harmony ; Monotony.

This organ is located just above the outer corner of the eyebrow, on each side of the forehead, next to Time. A strong development of this faculty enlarges the lateral parts of the forehead. See figs. 138 and 139. Its function is to give a sense of melody ; to judge accurately of the harmony of sounds ; also the ability to learn and remember tunes, and to modulate the voice in speaking. It is not the only faculty which is necessary to make a musician, for without the organs of Time, Constructiveness, Ideality, and a fine quality of brain, its possessor would not be likely to excel in producing musical compositions of a high class. In fig. 127 Tune is very small.

7. *Very large*.—You are passionately fond of music, and are literally enchanted by it, and have the ability to learn tunes by hearing them sung once or twice.

6. *Large*.—Can emphasise correctly, and have a fine ear for music, and enjoy, if you do not readily learn it yourself. Have a nice perception of concord, harmony, and melody.



138.—Tune Large, with a broad and not very high head.  
MR. LEWIS, a Comic Singer.

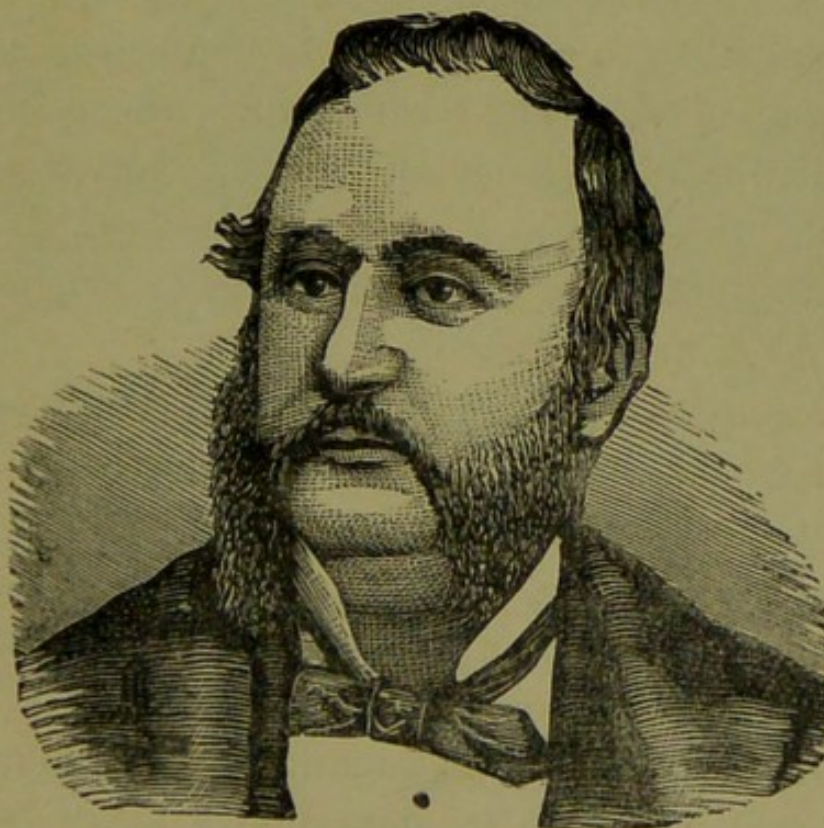


Fig. 139.—Tune Large, with a high head.  
MR. SANKEY, a Singer of Sacred Solos.

With large Constructiveness, Imitation, Time, and Ideality, can play quite well, and impart a richness and exquisiteness to musical performances. With this combination, its possessor will be tormented by discord, and delighted with concord. With large Mirthfulness, Imitation, and Alimentiveness will enjoy Bacchanalian songs, and comic music entertainments, as seen in fig. 138. With a large Moral Brain will enjoy sacred music, as seen in fig. 129.; but with a heavy base to the brain will appreciate martial music better than any other kind.

5. *Full*.—You possess good musical capacity, and with practice will become a fair performer.

4. *Average*.—You have fair musical talents, yet would require considerable practice to render you proficient in this respect; you have more love for the concord of sweet sounds than power to produce them.

3. *Moderate*.—You possess very little musical talent, and lack that musical taste and feeling which reaches the heart; you find it difficult to modulate the voice, or to emphasise correctly.

2. *Small*.—You have very little taste or love for music, and have no ability to make it.

1. *Very small*.—You find it difficult to detect sounds or tones, and would scarcely know “God Save the Queen” from the “Old Hundred.”

*To Cultivate*.—Attend concerts, and try to appreciate the music and singing of the performers; and endeavour to modulate your voice by reciting hymns and poetry.

*To Restrain*.—Give less attention to the practice of music, and attend more to other things.

## 35. LANGUAGE.

Ability to Talk and Communicate One's Thoughts ; Expressiveness in Language, Countenance, Deportment, Art, or Music. *Excess*—Redundancy of Words ; Loquacity. *Deficiency*—Hesitancy in using Language.

The organ of Language is located above and back of the eyes, on the back part of the orbitary plates which form the root of the eyes and support the anterior lobes of the brain. When large, it presses the eye outward and downward, so



Fig. 140.—BESSIE INGLIS.  
Language Large.

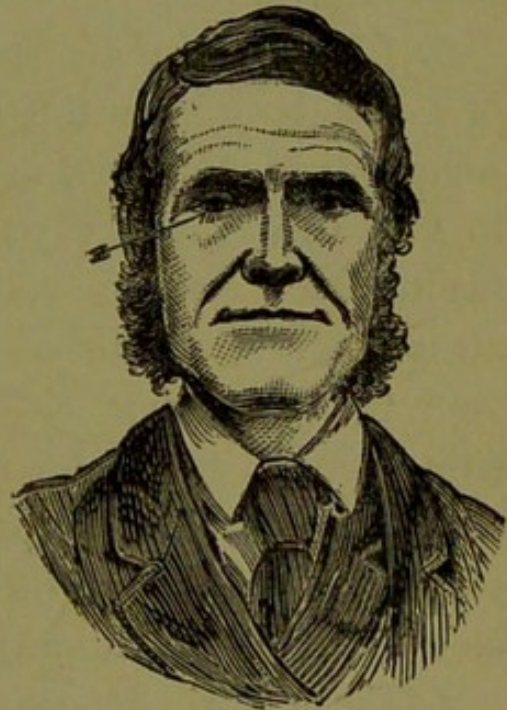


Fig. 141.—Language Small.  
MARK MENNEL, a steady-going, plodding,  
and honest character, but a poor talker.

as to give it an appearance of fulness, and a baggy look underneath. See fig. 140. This faculty is intended to give expression to the thoughts and feelings of the mind. It also imparts verbal memory, and the capacity for learning languages with facility. When large, it gives fluency in the use of language, readiness in expressing every shade of thought, also ease and gracefulness in expression. If the intellect be small in conjunction with large Language, it

gives redundancy and verbosity of speech. It does not always make great talkers, unless it is accompanied with other favourable conditions, such as large Comparison, Eventuality, Ideality, &c.

7. *Very large*.—You possess an astounding command of words, copiousness, eloquence of expression, and verbal memory; generally put the right word in the right place, and readily make quotations; can learn languages with remarkable facility, and should guard against becoming tediously verbose.

6. *Large*.—You are free, fluent, and copious in the use of words, both in writing and in speaking; have an excellent memory of words, and are rather inclined to verbosity than to taciturnity; make good use of language, and seldom hesitate for words. With large Combativeness and Destructiveness, are severe and cutting in the expression of your thoughts; but with large Ideality and weak propensities, are apt to employ richness and beauty of expression, and to love poetry and oratory exceedingly, as also to express your thoughts in such high-wrought phraseology as not to be understood by ordinary persons.

5. *Full*.—You have a good command of language, but use familiar expressions; are not remarkable for copiousness; with practice you may become a good speaker, but can do better with the pen than with the tongue.

4. *Average*.—You have fair communicative talents, yet are not very fluent in the use of language, and will find much difficulty in this respect; are not likely to become eloquent, except by constant practice.

3. *Moderate*.—You are not particularly expressive in words, actions, or countenance; may write well and become

a critical linguist, but not a fluent speaker; your style will be rather dry and barren; and your progress in learning foreign languages would also be very slow and difficult.

2. *Small*.—You communicate your thoughts with difficulty, often hesitate for words, and are apt to blunder in the construction of sentences.

1. *Very small*.—Your memory of words is exceedingly poor, and you cannot communicate either thoughts or sentiments.

*To Cultivate*. — Endeavour to speak as distinctly as possible, and choose the very words exactly expressive of the desired meaning; talk, write, and speak as much, as eloquently, and as well as you can; narrate incidents, tell what you have read, heard, seen, and done; engage in debate, and lead off in the expression of sentiments.

*To Restrain*.—Talk less; speak only when you have something to say that is worth saying, and use simple instead of redundant expressions.

## REFLECTIVE OR REASONING FACULTIES.

These faculties are located in the upper part of the forehead, and when largely represented, they give a philosophising and originating cast of mind. Its possessors desire to ascertain causes and abstract relations; they also originate ideas, contrive, and are given to invention.

7. *Very large*.—Your reflective faculties are so large as to render you somewhat theoretical, though you may possess extraordinary talents, and manifest them to good advantage;

but if the perceptive faculties be small, you will evince more strength of thought than practicality of mind. With large perceptive faculties, you will evince intellectual greatness and comprehensiveness of mind.



Fig. 142.—ROBERT LOWE, when young.  
Reflective Faculties Large. The arrow points to Continuity,  
which is also Large.



Fig. 143.—Reasoning and Literary Faculties Large.

6. *Large*.—Your reasoning faculties are largely represented, and if accompanied with large perceptive organs, there will be great depth of intellect and that weight which carries conviction, and thereby contributes to success in life. But if the perceptive faculties be small, you will possess more ideas than you can bring into a focus, and consequently will be more theoretical than practical, and will be but little understood or appreciated.

5. *Full*.—You possess full reflective qualities and are capable of evincing good reasoning powers of mind, especially if the other faculties are well represented. With Activity and Organic Quality large, you will have a good flow of ideas, depth and brilliancy of mind.

4. *Average*.—You can reason fairly well on subjects which you fully understand; but you are not remarkable for depth or clearness of mental conception or elaboration.

3. *Moderate*.—You are rather deficient in reflective powers and soundness of judgment. With large perceptive faculties, you will be quite practical, but evince little reasoning or philosophical power. Are capable of gathering up information, but are not able to digest that which you have acquired.

2. *Small*.—Your reasoning powers are at a discount; hence you are not likely to evince much strength of mind.

1. *Very small*.—Are literally idiotic, and lacking in power to think or comprehend.

*To Cultivate*.—Try to study, and think and pry deeply into abstract principles and the nature of things.

*To Restrain*.—Theorise less. Give more time to observation, and guard against becoming absent-minded and theoretical.

## 36.—CAUSALITY.

Originality of Thought; Comprehensiveness of Mind; Soundness of Judgment; the Resource-creating Power; To Think, Plan, Lay-out Work, Philosophise, Argue, Reason. *Excess*—Disposition to be too Theoretical. *Deficiency*—Want of Originality and Comprehensiveness.



Fig. 144.—SIR ISAAC NEWTON.  
Causality Large, combined with the  
Mental Temperament.



Fig. 145.—Causality Small.

This faculty is located in the upper part of the forehead, on each side of Comparison. See fig. 144. When Comparison and Causality are both large, they give fulness and prominence to the upper part of the forehead. The function of Causality gives the perception of the relation between cause and effect—wanting to know the why and wherefore of everything; and unless a reason can be assigned for every proposition, will be disposed to ignore it. A large pevelopment of this faculty is essential to the philosopher,

the statesman, and the logician ; but when it is accompanied with very small perceptive faculties there is then a lack of penetration and practicability of mind.

7. *Very large*.—You are endowed with a deep, strong, original, and comprehensive mind ; are naturally a thinker and a philosopher, and have intuitive perceptions of the relations of cause and effect ; you should guard against becoming an impracticable theorist.

6. *Large*.—You have excellent reasoning power ; readily comprehend principles ; are not satisfied with a superficial knowledge ; are good at making plans ; always enquiring into the why and wherefore of things, and possess a comprehensive mind, but are liable to be abstruse, and more theoretical than practical. With large Combateness, Comparison, and Conscientiousness, will love to argue and reason on moral truths. With large perceptive added, are quick to perceive facts and conditions, and reason powerfully and correctly therefrom. With small or moderate Individuality and Eventuality will be guided more by reason than by experiment, and arrive at conclusions more from reflection than from observation, hence are apt to become somewhat visionary.

5. *Full*.—You have an active desire to ascertain causes, and have the capacity to plan, originate, and adapt means to ends ; but are not very original or philosophical.

4. *Average*.—You have fair ability to plan, reason, and devise ways and means ; but are not original, comprehensive, or philosophical, and find it difficult to understand complicated subjects.

3. *Moderate*.—You are rather deficient in discerning and applying causes, and possess very little originality or planning capacity.

2. *Small*.—You are very deficient in reasoning power, and find it difficult to contrive, plan, or adapt means to ends.

1. *Very small*.—Are idiotic in this respect.

*To Cultivate*.—Give yourself up to the influences of new ideas ; trace out the why and wherefore of things, and try to devise ways and means to meet difficult ends ; read the writings of Bacon, Plato, and Herschell ; study Phrenology and its kindred sciences.

*To Restrain*.—Be less theoretical, and more practical.

### 37.—COMPARISON.

Sense of resemblances ; Criticism ; Ability to compare, Analyse, Classify, Draw inferences, &c. *Excess*—Excessive Criticism ; Too figurative in Speech. *Deficiency*—Inability to Perceive Qualities, or to Apply Knowledge.

The organ of Comparison is located in the centre of the forehead, above Eventuality, and between the two organs of Causality. See fig. 146.

Its function gives ability to analyse and classify, also to perceive differences and resemblances, This is the inductive quality of mind, and it judges correctly of the congruousness of objects and ideas. It also seems to exercise a harmonising influence over all the other faculties.

7. *Very large*.—You are endowed with remarkable powers of analysis ; can clearly trace out relations between the known and the unknown which escape common investigators, and have an extraordinary power of discerning new truths.

6. *Large*.—You have an excellent talent for comparing, analysing, and classifying, and for discriminating between what is, and what is not analogous ; your capacity for

inductive reasoning is excellent, and you manifest great capacity for making discoveries, as also for criticising,



Fig. 146.—DR. ABENETHY. Comparison Large.



Fig. 147.—Comparison Average to Full.

expounding, and drawing correct inferences from what is seen. With a large perceptive brain, Human Nature, and Eventuality, will have a scientific cast of mind, and arrive at correct conclusions concerning the characters of persons about you.

5. *Full*.—You possess a full share of clearness and demonstrative power; appreciate fine comparisons and sound inductive reasonings, yet with only moderate Language, cannot explain to advantage.

4. *Average*.—You possess a fair amount of this faculty, but can only perceive striking analogies.

3. *Moderate*.—You are not much inclined to institute comparisons, to observe resemblances or differences; rather fail in explaining, clearing up points, putting things together, drawing inferences, and often use words incorrectly.

2. *Small*.—You have a poor talent for drawing inferences; are deficient in the ability to analyse and to illustrate, and lack appropriateness in everything.

1. *Very small*.—Cannot perceive resemblances.

*To Cultivate*.—Study logic and metaphysics; try to explain and illustrate your ideas clearly; examine the differences and similarities of persons and things; put this and that together, and draw inferences therefrom.

*To Restrain*.—Be less critical and avoid splitting hairs; keep back redundant illustrations and amplifications.

#### (c).—HUMAN NATURE.

Discernment of Character; Perception of Motives; Foresight; Sagacity; Penetration. *Excess* — Too great a Disposition to Scan, Pry, and Predict. *Deficiency*—Inability to Read Motives and State of Mind.

This faculty is located on the medium line of the forehead, between Comparison and Benevolence. When it is large, it gives height and roundness to this part of the head. The function of this organ was first discovered by Prof. O. S. Fowler; but other Phrenologists assert that it is only an extension of the organ of Comparison. Be this as it may, those persons in whom there is great height and prominence in this region, especially when accompanied



Fig. 148.—DR. GALL.  
Human Nature Large.



Fig. 149.—Human Nature and  
Perceptive Faculties Large.

with large Comparison, and perceptive faculties, have the ability to read and discern character. The perceptive faculties seem to furnish this organ with facts and figures; hence its office, in conjunction with the perceptive, is literally to look right into and through our fellow beings and ascertain their motives and objects, consequently a full development of it is essential to the Phrenologist and Physiognomist, inasmuch as it furnishes him

with an intuitive knowledge of character, and gives its possessor sagacity, or an insight into the motives of those by whom he is surrounded.

7. *Very large*.—You take a passionate delight in studying character ; possess great powers of intuition, sagacity, and penetration ; your first impressions of strangers as to motives may be fully relied on, especially when passing judgment on the opposite sex. You form correct estimates as to the characters of all with whom you meet, and are an intuitive discerner of character, in fact, a natural physiognomist. With large Comparison and perceptive and favourable temperamental conditions, you would be likely to succeed well as a practical Phrenologist. Are also apt to become too suspicious.

6. *Large*.—You have strong intuitive powers, and excellent judgment in matters of character ; read men and women intuitively from their looks, manner, conversation, &c. ; with Comparison and perceptive faculties large, could become practically a good delineator of character.

5. *Full*.—Your first impressions of character are generally correct, but you are liable to make occasional mistakes ; with only average Adhesiveness, form few friendships, in consequence of detecting so many blemishes in character.

4. *Average*.—You have fair talents for reading character, but are liable to make mistakes.

3. *Moderate*.—You possess very little foresight ; are apt to say the right thing at the wrong time, and often fail to discern the true character of individuals.

2. *Small*.—You are a poor judge of character, and are easily imposed upon ; are often deceived in judging of persons.

1. *Very small*.—You are so deficient in this faculty as not to distinguish a fool from a philosopher, or friends from foes.

*To Cultivate*.—Study the motives and characters of individuals; be more suspicious; scan closely all the actions of men, and note particularly the expressions of the eye, as if you would ascertain what it signifies; in short, study Phrenology, Physiognomy, and the various phases of human nature, both as a philosophy and as a sentiment.

*To Restrain*.—Be less suspicious, and place more confidence in strangers and friends; be more confiding, and make more allowances.

(D).—AGREEABLENESS.

Persuasiveness; Pliability; Youthfulness; Blandness; Ability to Interest and Entertain others. *Excess*—Affectation. *Deficiency* — Lack of Suavity; Abruptness of Deportment.

This organ is located in the upper edge of the forehead, and lies directly over the inner angle of the eye, and about two inches above the ridge of the eyebrow. The function of this organ imparts the ability to make oneself agreeable and acceptable to others. Those in whom it is large, can say even unpleasant things in a pleasant sort of way, and thereby convey unwelcome truths without giving offence. This faculty also gives a persuasive and conciliatory mode of address, and pleasant manners.

7. *Very large*.—You are remarkable for an easy and refined power of fascination; are so pleasant and winning in manners and conversation, as to delight even opponents; are more like a Frenchman than an Englishman.

6. *Large*.—You have a pleasant way of saying unpleasant things ; your manner is pleasing and persuasive, and you are almost universally liked.

5. *Full*.—You possess a full share of agreeableness, and are somewhat bland in your manners, but not very suavitive.

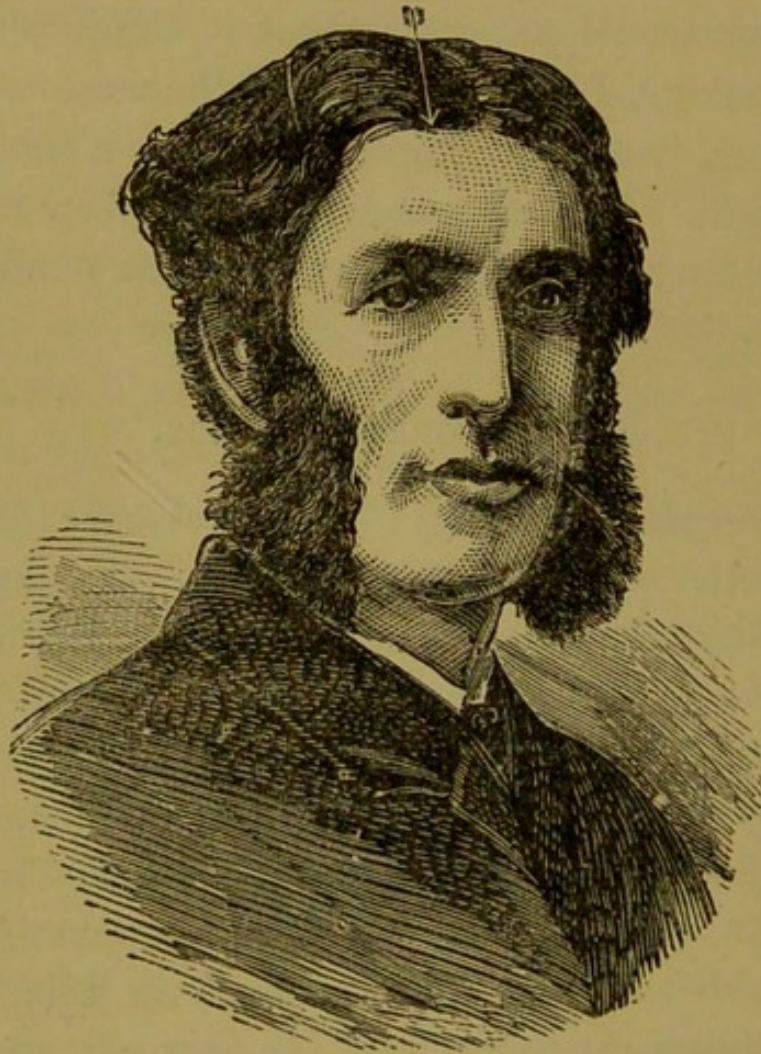


Fig. 150.—Agreeableness Large.

4. *Average*.—You have a good share of pleasantness in conversation and appearance, but are too blunt-spoken, and repulsive when excited.

3. *Moderate*.—You are rather deficient in agreeableness, and appear to a disadvantage to others if not to yourself ; have very little ability to smooth over your words or actions.

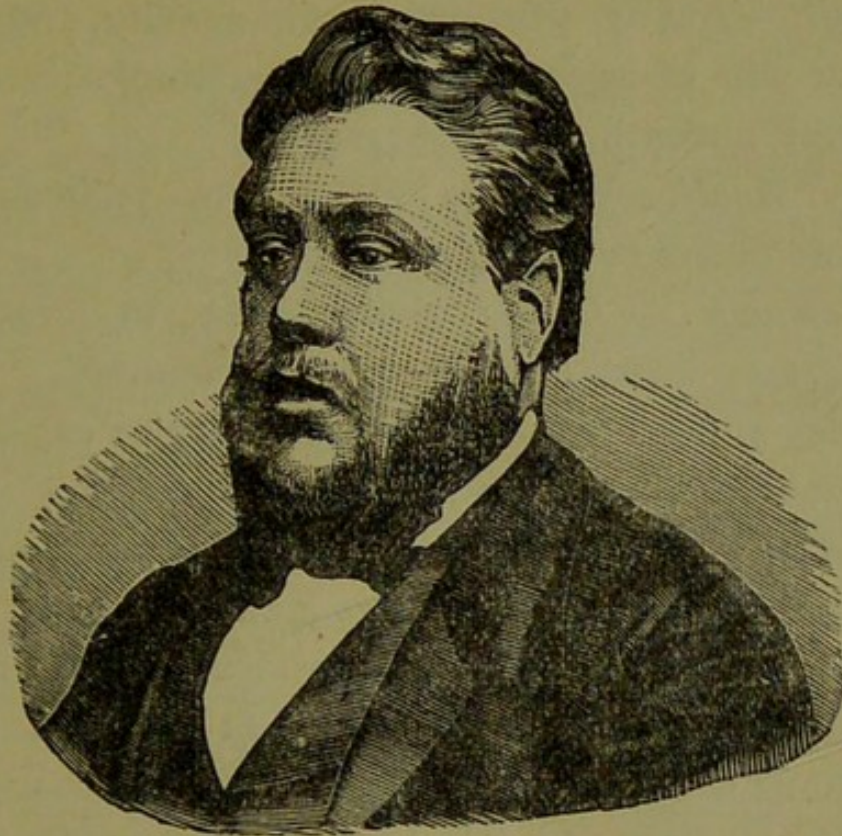


Fig 151.—Agreeableness, Language, Alimentiveness, and the Moral Sentiments Large.

Expression of Lack of Agreeableness.



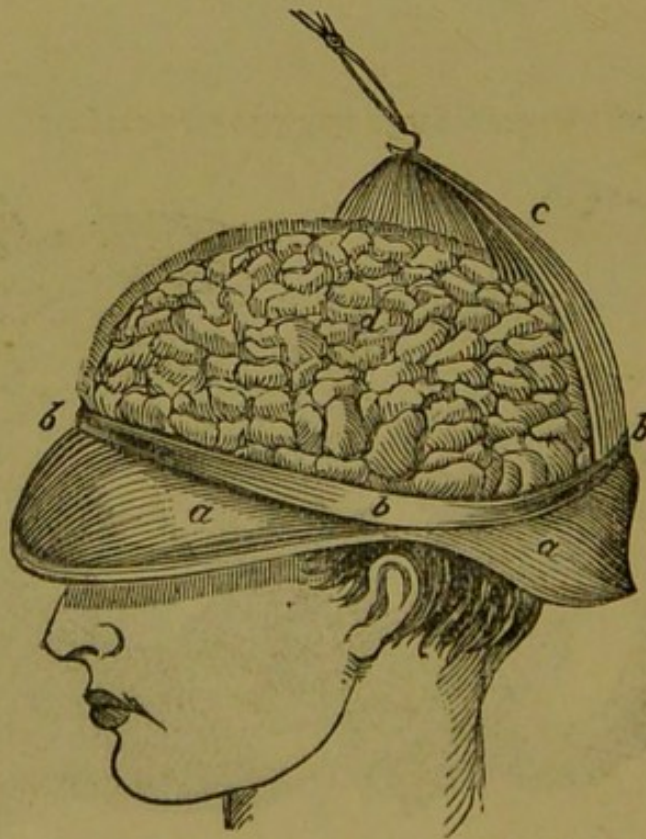
Fig. 152.—Expression of Agreeableness.

2. *Small*.—You are very deficient in suavity, and have an unpleasant way of saying even pleasant things; are somewhat abrupt, uncouth, and disagreeable.

1. *Very small*.—You are lacking in politeness, and manifest no desire or ability to please.

*To Cultivate*.—Avoid giving vent to disagreeable thoughts; read books on politeness and manners; intermix with refined and agreeable society, and try to say disagreeable things in as pleasant a manner as possible.

Remember that the pathway in life is made far more rugged by fault-finding, bickerings, and unpleasant feelings and expressions than by anything else; whilst amiability and an affable, persuasive, and pleasant way of expressing one's feelings has a tendency to clear away obstacles and to ensure the love and esteem of all with whom we come into contact.



Explanation of fig. 24.—Brain in the Skull.  
*a a*, Scalp turned down; *b b*, Cut edges of the Skull bones; *c*, The dura mater suspended by a hook; *d*, The convolutions of the left hemisphere.

## SUPPOSED OBJECTIONS TO PHRENOLOGY.

We are again and again called upon to answer old and oft-refuted objections to Phrenology, the principal of which are invariably made by persons who have not studied the science against which they declaim ; and perhaps it would not be uncharitable to say that they lack the capacity to appreciate its highest teaching.

A very shallow objection is sometimes formulated, thus—  
“ If Phrenology be true, why is it not generally accepted and acted upon by scientific men and educationists ? ” The answer is that the most sublime and valuable truths have always received tardy recognition from mankind.

The most inveterate opponents to Phrenology are found among those who have been educated in the belief in a different system of Mental Philosophy, and who are disinclined to give up notions that have become, as it were, a part of their intellectual endowment. The opposition of others has arisen from the feeling that its doctrines make the philosophy of mind so simple a matter that any person endowed with fair mental capacities could understand it, so that it would no longer be enshrouded in mystery. It will thus be seen that the chief concern of this class of objectors is “ lest the mind should be too easily understood.”

We have been asked how it is possible to determine the size of each organ when no protuberances are visible on the skull. It has been elsewhere explained that we do not estimate the size of the organs of the head by what are vulgarly called “ bumps,” because a well-balanced head has no “ bumps.” We judge more by measurement and natural development than from any excrescences which may appear on the surface of the skull.

One objector doubts the possibility of telling when one organ is neutralised by another. It is practice, and an inborn aptitude in generalization and comparison that enables this point to be determined.

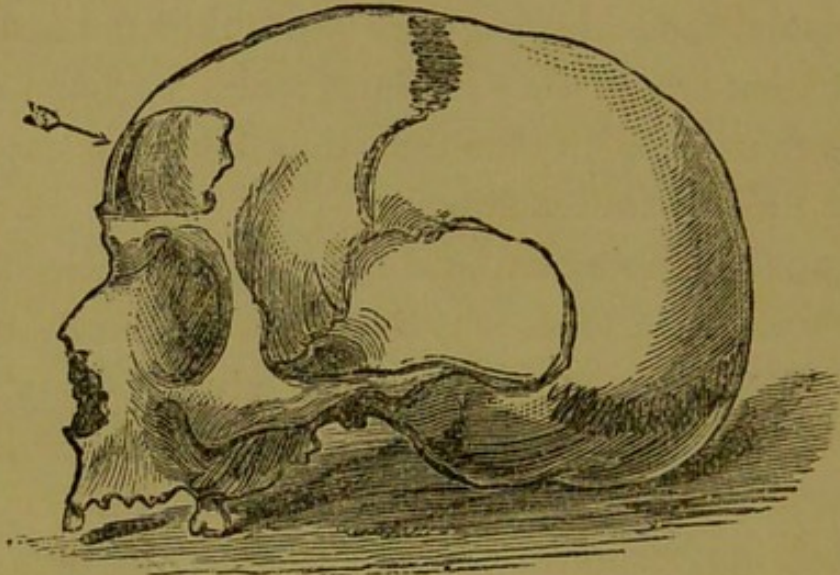


Fig. 153.—Coarse Skull and Large Frontal Sinus.

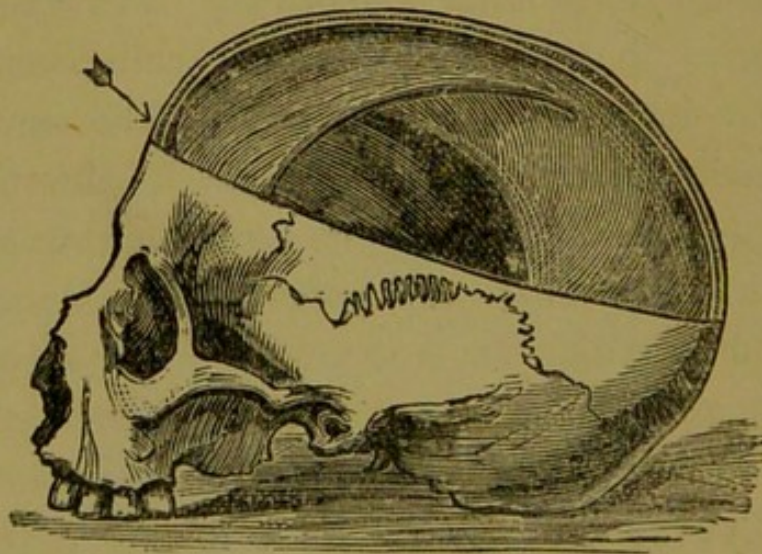


Fig. 154.—Fine-grained Skull, without Frontal Sinus.

The skull from which this cut was taken is in our possession. It has been sawn down to the root of the nose—half-an-inch lower than is here indicated—but no indications of a sinus are discernable.

A celebrated English preacher once cast a doubt upon Phrenology, because, after hard study, he felt pain in the

back of his head instead of in the forehead, which is more especially the seat of thought. Headache often arises from some physical disturbance, such as indigestion, which may have been caused by over-taxing the brain. Depressed physical health is most likely to re-act on the back of the head, because it is the seat of the animal and emotional nature.

The most formidable objection has been thus formulated —“ The frontal sinus, or opening between the external and internal plates of the skull, seem to preclude the formation of a correct judgment as to the size of the organs above and about the root of the nose.”

It is true that the frontal sinus may be very misleading to a “ bumpologist ”; but it is no obstacle whatever to the experienced Phrenologist who has also been a student of Physiology.

In fig. 153 the frontal sinus is very large; and in the other there is no cavity at all. How can this disparity be accounted for? In the first place, it is partly due to temperamental difference. The skull in which there is a large frontal sinus is very rough and coarse-grained; but the skull in which there is no frontal sinus is very fine-grained. A large frontal sinus is indicated by coarse hair, coarse skin, and a low guttural voice. A small frontal sinus is indicated by fine hair, fine skin, and a sharp, clear voice. Unless these conditions are taken into account, the “ operator ” is likely to arrive at very incorrect conclusions concerning the characters of those whose heads he may examine. Sometimes we meet with men who appear to have large perceptive faculties, but whose hair, skin, and brain are made of such coarse material, and their

voice is so low and guttural, that we arrive at the conclusion that the appearance of penetrative power is due to the large space between the inner and outer plates of the skull, in the region of the apparently prominent faculties, rather than from any natural development of the brain, and every Phrenologist should make his calculations accordingly. The Frontal sinus commences at the root of the nose, and in very coarse-grained people it extends over the organs of Individuality, Size, Weight, Colour, Locality, and Eventuality; but any expert Phrenologist can determine its size almost at a glance, especially when he takes into account the tone of the voice, temperamental conditions, the quality of the hair and skin, as also the heat of the head in its region.

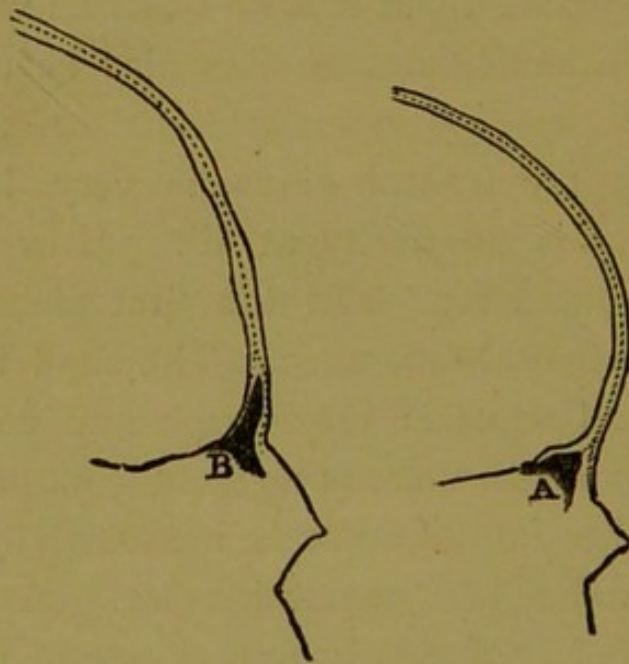


Fig. 155.  
Frontal Sinus  
in Manhood.

Fig. 156.  
Frontal Sinus in Youth  
and Childhood.

In childhood the sinus is much smaller than it is after the age of puberty—as will be seen in figs. 155 and 156. The latter is the sinus as seen in a child twelve years of age,

and fig. 155 represents it in manhood. It will thus be seen that the sinus does not offer any impediment, even to the "bumpologist" before the age of 15, in regard to determining the size of the organs across the lower part of the forehead. The sinus is also much smaller in women than in men, which may be accounted for by the finer texture of the skin, &c. When the above conditions are taken into account the frontal sinus cannot be regarded as any impediment whatever to a correct phrenological delineation of character.

Another objection made to Phrenology is that the skull being such a hard substance it is impossible for the soft brain to change its form after the age of puberty. This is a mistake. It should be remembered that the brain and skull are developed from within; therefore, when a person sets his mind upon improving any faculty, or set of faculties, the blood is sent with greater force to the part. The blood feeds the brain and swells it out, and the extra heat which is caused by the greater flow of blood to the part presses out the skull. Heat expands iron and steel, which are much harder substances than the human skull; hence it is reasonable to suppose that the extra heat caused by the vigorous exercise of any part of the brain is sufficient to swell out the cranium in any part.

We know for a certain fact that in proportion as a person vigorously exercises any of his faculties for any length of time, so will there be a corresponding expansion of the skull in the particular region in which those faculties are located. We admit, however, that EXCESSIVE ACTION of any of the faculties usually reduces their size, the same as overworking the muscles of man and animals makes them

small, whilst vigorous, but not exhausting action adds to their strength and dimension. When a person overtaxes his mind, the brain becomes inflamed in proportion to the extra pressure put upon it, and this, if long continued, will diminish its size and activity. This would, of course, leave a vacuum underneath the skull, if nature did not contrive in some way to fill up the vacancy, for she could never permit a vacuum to exist in any part of the head where the organs are active. Sometimes she makes up the deficiency by a deposit of bony matter inside of the skull, thereby increasing

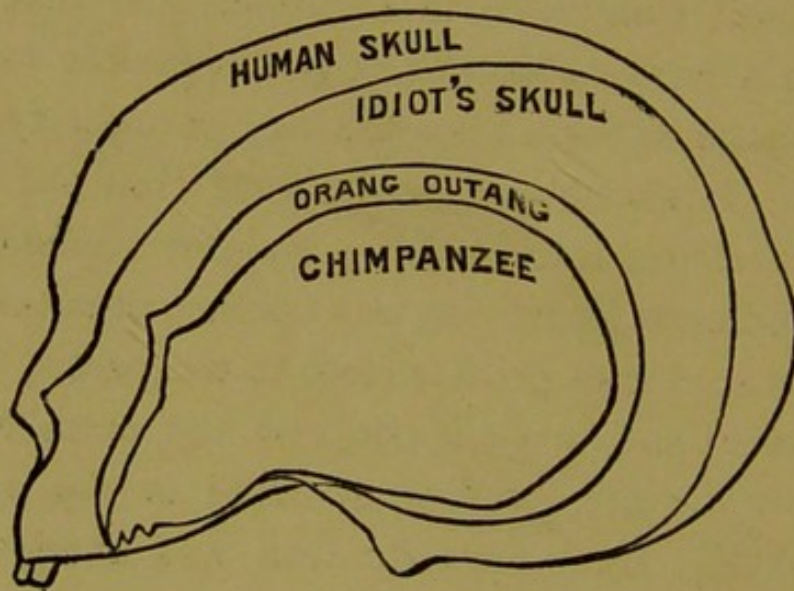


Fig. 157.—Showing the Contour of Chimpanzee, Orang-Outang, Idiot, and Human Skulls.

its thickness, and at other times by allowing the skull to shrink gradually till it presses upon the brain. This accounts for the great thickness of some of the skulls of insane people, and for the shrinking of the craniums in others.

When any of the faculties are vigorously exercised, the configuration of the skull does not undergo an immediate change, any more than a few days muscular exercise will give dimension and strength to the muscles.

The development of brain and muscle is gradually and almost imperceptibly accomplished. The skull is also developed, shrunk, thickened, or changed in configuration so slowly as to be scarcely discernible, yet changes more or

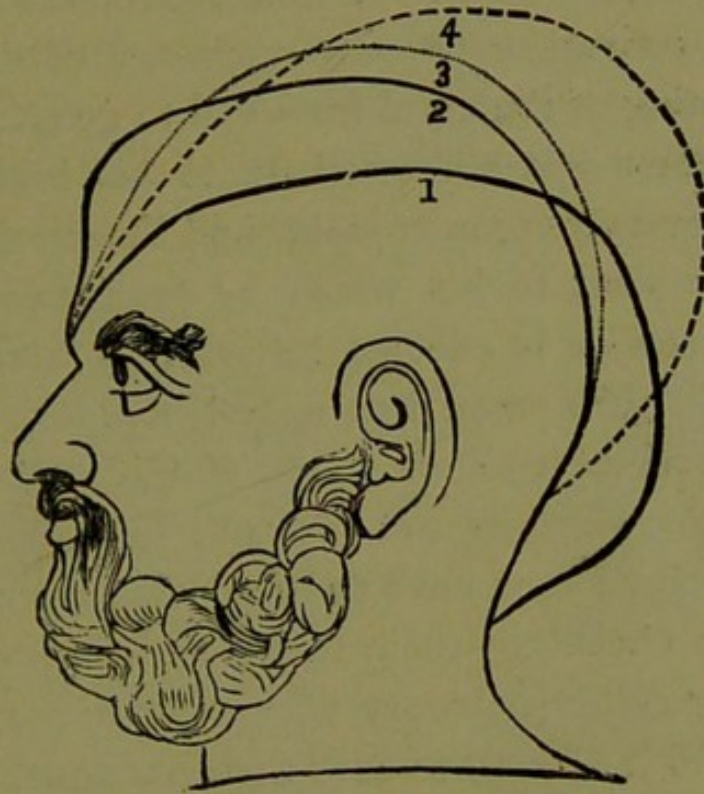


Fig. 158.—Illustrating the wonderful differences of character that may be exhibited by the same face, and different contours of head.

No. 1 represents POPE ALEXANDER VI., who possessed so low and degraded a nature as to be considered a disgrace to the human family.

No. 2.—ZENO, a Stoic and Philosopher.

No. 3.—FATHER OBERLIN, a high-toned, practical, industrious, and Christian Minister.

No. 4 represents the head of PHILIP II., KING OF SPAIN, whose head was very large in the region of the crown. A fanatic in religion, and a tyrant in government.

less wonderful are constantly taking place, more especially in those whose constant aim it is to improve themselves. Opponents frequently ask whether the organs of the brain change, and if the configuration of the skull alters as suddenly as CONVERSION takes place, and if not, how can

Phrenology be relied upon as a correct indication of character so long as a man may be a great sinner to-day and as great a saint to-morrow ?

Our reply is that it is not necessary for the skull to change in configuration at the time conversion takes place, inasmuch as conversion is only a change of thought and will, or a turning of the mind from evil to good.

When a person has a heavy base to his brain it is his nature to do everything in earnest, and if provoked he will probably give vent to his wrath by hard swearing; but when his conversion is effected he prays as fervently as he swore before. If a man has a bad temper, conversion does not overcome it all at once; and if he has been a drunkard conversion does not instantly take away his love for drink. Such persons have to be constantly curbing their temper, and checking their thirst for alcohol. Many apparently converted persons, who have a heavy base to their brain, find it difficult to curb their passions, or to overcome their abnormal thirst, hence they are easily tempted to fall back into their old course of life, or in other words to become "backsliders," and then the minister says it is their "besetting sin" which has drawn them astray. The Phrenologist would say that the person had been controlled by his Alimentiveness or Destructive propensity instead of by his Moral feelings. Consequently it is not wise for Christian communities to turn their backs upon those who have fallen from the path of rectitude; but they should try to win the wanderers back, and assist every erring son of nature to regulate and control his propensities, and to stimulate his moral sentiments.

Those who have large moral brains by inheritance find it quite as easy, or easier, to do right than to do wrong,

whilst those who are less favourably organised are more easily led into temptation ; and it is more difficult for them to curb their passions, or to overcome their propensities to evil, than it is for them to fall into error.

This class of people should be taken by the hand and kindly encouraged to associate with high-toned, moral, and religious people. The minister should devote a good portion of his time to their enlightenment and advancement, both in the social and in the moral scale. Assistance



Fig. 159.—JULIUS CÆSAR, showing very large Perceptive, and rather large Reflective Faculties.



Fig. 159A.—JULIUS CÆSAR.  
Front view from Goldsmith's  
"Rome."

of this kind would stimulate the one who has erred, or who is liable to err, to live a better life ; or, in other words, to exercise the moral feelings, and thereby hold in check the undue exercise of his propensities. Such stimulus would send the blood with greater force to the moral brain, and take it from the propensities that are located about the ears, and thereby gradually develop his higher nature. By this

means his thirst for drink, and the violent ebullitions of his temper would be subdued. This is how men would grow in grace, and become more perfect. The Apostle Paul must have felt something of this when he said "When I would do good, evil is ever present with me;" and it was by restraining his propensities that his moral sentiments were strengthened so powerfully. When Christ said, "In my Father's house



Fig. 160.—FREDERICK THE GREAT, showing large Perceptive and full Reflective Faculties.

there are many mansions," we presume that he alluded to those who had recently become converted, but had not quite overcome their evil propensities; therefore, they would inhabit the lower, whilst the more perfected ones would occupy the higher mansions, and be nearer to God.

Phrenology is a science of the mind, and should be considered helpful to everything that tends to elevate humanity. It is not antagonistic to any system of theology,

but enables us to account for many apparent mysteries and mistakes in human conduct, and by explaining the wonderful workings of the mind, enables us to "justify the ways of God to man."

Phrenology deserves to be called the "Handmaid of Religion." It takes the Bible account of man as an imperfect, or fallen being, and shows that his organisation may be so modified by right living as to help him onward, and stimulating to a better life. It shows that man is a progressive being, that he is not now born perfect, if he ever was, and that his body and mind have to be developed by exercise and training. It teaches that the differences in human beings are largely owing to differences of organisation; and that virtue must be measured by this fact, and also by the amount of temptation resisted.

As the poet Burns said :—

"What's done we partly may compute,  
But know not what's resisted."

The true Phrenologist is never guilty of the impiety of charging the Creator with man's perversion. We believe that as men sow, so will they reap. It is an undoubted fact that parents who obey the laws of health have better children than parents who disobey those laws. Phrenology and Physiology demonstrate why this must be so, and that it accords with nature as well as revelation.

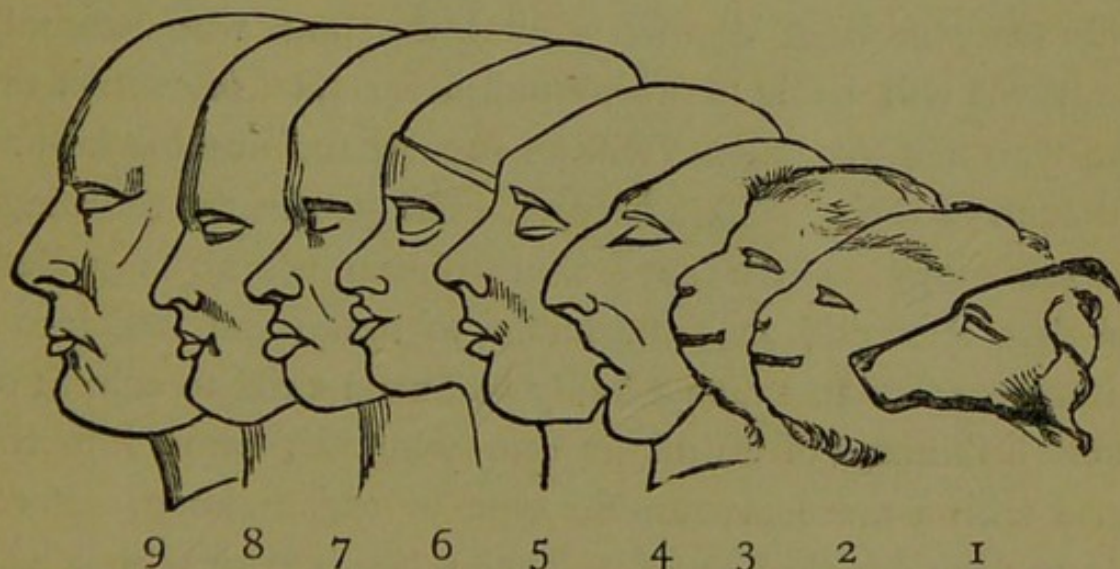
Phrenology gives no countenance to the doctrines of fatalism, materialism, infidelity, and non-accountability. It does not say that a man with large Alimentiveness *must* be a drunkard, but it points out his tendency to gluttony and intemperance, and that is the first step towards guarding him against his propensity.

When a person has a small organ of Order, the Phrenologist advises its possessor to cultivate it. Should the advice be followed, great effort will be made to arrange everything, and to keep them in good order. By this means extra blood will be sent to the seat of the organ, which will feed the brain and thereby enlarge, expand, and develop the faculty. It may be difficult to arrange things precisely at first, but by persistent effort, the organ of Order will gradually enlarge until it becomes quite natural to keep everything in its proper place, and to perform work systematically. As vigorous muscular action develops the muscles of the blacksmith's arm, so also will vigorous mental action develop the human brain. Thus Phrenology proves man to be a free agent, with the power to choose or refuse that which he pleases; hence, it is opposed to fatalism. If men were fated to be good or bad, no such change could take place.

It is true, however, that we are governed by fixed laws, and to a *certain extent* we may be said to be "fated." For example: we are fated to be either white or black, tall or short, male or female, and to live by food. Over such matters as these we have no control. But we are not fated to be honest or dishonest, temperate or intemperate, believing or sceptical, prayerful or profane, loving or hating, obedient or disobedient, Whig or Tory, neither are we fated to be indolent, vagabonds, loafers, nor outcasts. These are matters of personal choice; hence it will be seen that we are free to choose what course we will pursue, and our bodies, our brains, and our features readily adapt themselves, and clearly indicate the lives we lead and the characters we form. This proves conclusively that we have the power to

live in accordance with the laws of our being and the will of our Creator, or we may go contrary to those laws, and thereby debilitate both body and mind.

Those who assert that man is fated literally declare that he is a feather in the breeze, and tossed to and fro by every breath of wind that blows—that he is a cork in the stream, and has no power to resist evil influences—a literal machine without any innate power of self-control. Such ideas are quite absurd, for very few men are so low in moral feeling who do not arrogate to themselves a certain degree of independence of action.



Figs. 161 to 169.—Showing grades of intelligence from the Dog to a high type of Man.

No 1 represents a Dog	No. 4, Idiot	No. 7, Man with three talents
" 2, Chimpanzee	" 5, Man with one talent	" 8, Man with four talents
" 3, Orang-Outang	" 6, Man with two talents	" 9, Man with five talents

We frequently hear men say that if they had done so and so, instead of doing as they have done, they would have secured better results, thus testifying to the freedom of choice which they possess. Some people are careless, negligent, and visionary, consequently they fail in most of their enterprises, and we frequently hear them declare that the fates are against them, instead of attributing their non-success to their mental imperfections. Phrenology would

explain with unerring certainty how such defects may be overcome, and thereby lay the foundation for the better exercise of the talents possessed.

Man's accountability will much depend upon his natural endowments, hence phrenology does not teach that every member of the human race are equally responsible, but that men should be judged according to their intelligence as well as by their deeds.

No sane man ever thinks of holding an idiot responsible for his acts, and it would be unjust for men to be held accountable for talents which they do not possess. The Bible teaches most distinctly that the man who has only one talent will be held accountable for its use, whilst the man who has five talents will be equally accountable for one and each of them. This accords exactly with the teachings of Phrenology, which says that human nature is graded, and that it would be impossible to make the fool into a philosopher, or to cause a badly-balanced child to exhibit so much brilliancy of mind as one who has come into the world with a more favourable type of organisation. Phrenology does not teach that because a boy is born with a bias to evil in a certain direction, he must necessarily become a bad man, but that it is very difficult for him to restrain his propensities, and to lead so high a moral life, or to attain to so elevated a position as would accord with intellectual and moral greatness, but it teaches most distinctly that by careful training he may greatly improve himself, modify his nature, and attain to a much higher position than would otherwise be possible.

It should be borne in mind, however, that there are no bad organs in crania, for all the faculties are good in their

place, and that education and cultivation will do wonders by way of restraint and development. It is the perversion of the faculties, and more especially the lower propensities, that leads to so much evil and mischief. The customs of society and the laws of the land are accountable for much of this mischief. For example: temptations to drink intoxicants—that is, poisons—abound on every hand. There is cause for thankfulness that the national curse of drunken-



Fig. 170.—JOHN HEYWOOD, the successful Manchester Publisher, shewing a well balanced, highly practical, and enterprising nature.

ness is diminishing, thanks to the many temperance organisations, scientific lectures, and other elevating influences. In another generation these efforts at amelioration will produce a sensible improvement in the habits of the people, both hereditary and acquired.

The great desideratum for human beings is to have the faculties and temperaments well balanced. When men are out of balance they cannot help falling, or at least, leaning to the wrong side. But this fact does not destroy man's accountability, it rather makes it greater, either individually or collectively. Man is a social as well as a moral being ;

he cannot develop without companionship, and this very law of association increases our accountability one towards another. Human influence acts and reacts, and when there is mutual help as well as self-help the ratio of progression is wonderfully accelerated.

Neither does Phrenology give the faintest sanction to the Atheist. We say, in the language (slightly modified) of the Poet Young, "An undevout Phrenologist is mad."



Fig. 171.—GEORGE GOODHIND, our Engraver.

There is no other science, not even excepting astronomy, that proclaims so eloquently and forcibly that man is fearfully and wonderfully made, and that his Maker is Divine. But belief in God and the practice of religion are very different from sectarianism and bigotry. These latter narrow the mind, and produce a prejudice against everything that is not understood. The same thing is also true of those

who are carried away by mere party politics. Phrenology explains these matters, and at the same time points out the remedy. The sectarian denominationalist ought not to shut the gates of mercy on mankind, because they are outside of his little Bethel; nor ought the politician to give up to party what is meant for mankind.

We can tell what a man's religion is by examining his head; and by the same process we can determine his political creed. For example, a man with large moral and spiritual faculties will have a very different religion from the man who has those faculties small and the propensities large. Again, a man with large Veneration, Self-Esteem, Approbativeness, Firmness, Cautiousness, Combaticiveness, and Destructiveness, will feel compelled to stand by things as they are, and he will become a Conservative of a strong type, denouncing all innovators as traitors to their country. He may be honest in his convictions, but he does not allow his other faculties to exercise sufficient influence so as to guard him against party bias. Another person who possesses large Benevolence, Conscientiousness, Firmness, and Friendship, with intellectual capacity is likely to become a strong Liberal, ready to enact measures of reform which would upset the present state of things, and possibly be more disastrous to the community. When the above combination of the faculties is accompanied by large Combaticiveness and Destructiveness, and small Veneration, its possessor will be very Radical in feeling and care little for ancient institutions.

These one-sided, unbalanced people look at things through coloured lenses, and they cannot understand, still less appreciate, diversities of opinion in other people. Should a member of a sectarian denomination venture to

propound views which are not in accordance with the belief of the majority of its members, the offender is questioned, censured, and perhaps expelled for his presumption. In this way sectarianism has been an enemy to Phrenology; but we are glad to say that there is less of this narrow-minded antagonism now than existed when Phrenology was comparatively a new and untried science. Wider culture has brought larger sympathy. Ignorance is invariably unjust and suspicious towards new forms of thought and investigation.

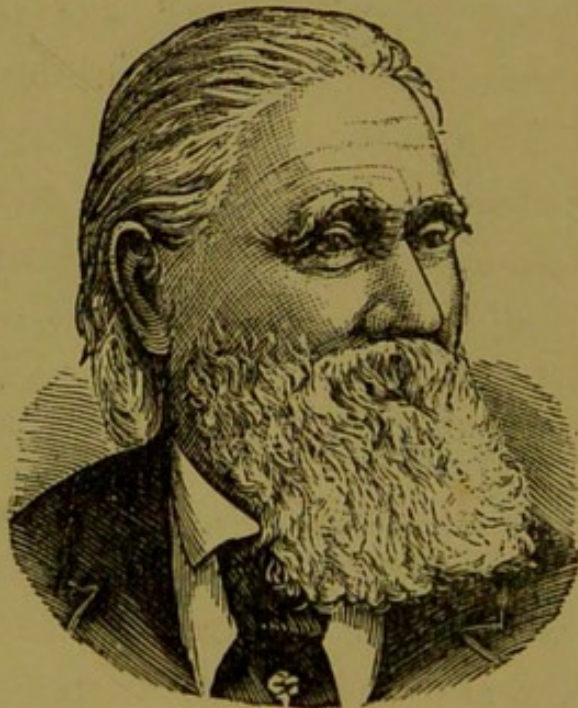


Fig. 172.—L. N. FOWLER, Phrenologist.

Phrenology teaches that religion is not a faith or dogma, but a life in harmony with the divine laws. The whole moral law may be summed up in seven words—Love to God and Love to Man—and the Phrenologist who loves God and his fellow man, and acts in all things according to the dictates of conscience and moral probity, following his profession without any sectarian or political bias, is likely to arrive at far more correct conclusions in delineating

character, and be much more useful as a lecturer on this sublime science than if he were afraid of being expelled from society by fearlessly proclaiming its truths. This should be done without fear or favour, otherwise he will not faithfully apply the science in its highest form.

Some skulls are much thicker than others, but the experienced Phrenologist can discriminate at once between a thick skull and a thin one. The Phrenologist should



Fig. 173.—S. R. WELLS, Phrenologist.

place his hand upon the patient's head and ask him to speak. If the skull be very thick, there will be no vibration underneath his hand ; if the skull is thin, the vibrations will be very clear and distinct. Then, too, certain parts of the skull are much thicker than others. This variation of thickness is easily discovered by the experienced Phrenologist, in consequence of the vibrations being most distinct in

the thin parts. Again, some parts of the brain will be more active than other portions. Here, again, the expert Phrenologist perceives which is the active and which the inactive part, because there is invariably more heat in that part of the head which is exercised the most. Any person who desires to investigate this matter may do so in the following way:—Get a number of people to sit in a room, and let the investigator place his hands upon each head in turn, and he will perceive that some of the heads appear to



Fig. 174.—“A NATURAL TEACHER,” shewing a positive, thoughtful, intellectual, and moral tone of mind.

be literally lifeless; while others will feel quite warm, indicating that there is a good circulation of blood through the brain. Hence the conclusion, that where there is great activity there is considerable heat; and where there is a deficiency of heat, there is a want of mental vigour.

Those persons who yield to a fit of lethargy have a very poor circulation, consequently the blood does not circulate so freely through the brain as would accord with mental

brilliancy. Those who lead an active life have a quick circulation which gives momentum and efficiency to the mind. This implies that the more active a person is, the more useful, intelligent and clear headed will he become. Those who yield to indolence and inertia become mopish, gloomy and desponding. This is usually the case with those who yield to a morbid appetite for food, and thereby take on too much flesh. Wherever there is a superabundance of flesh it produces lethargy of body and a want of mental vigour.

---

# PROFESSIONS, TRADES, OCCUPATIONS, CALLINGS, &c.

Those Professions, Trades, Occupations, Callings, or Business in which you would best succeed are marked with a dash thus ✓, made by a pen or pencil, in the following list. Those marked with two ticks or dashes ✓✓ you would excel in the best.

Accountant.	Barberess.	Chambermaid.
Actor.	Bellmaker.	Civil Service.
Actress.	Bellhanger.	Clerk of a Bank.
Accoucheure.	Blacksmith.	„ Booking.
Administrator.	Bleacher.	„ Hotel.
Æronaut.	Biologist.	„ Shipping.
Agent, Insurance.	Billposter.	„ Steamer.
„ Express.	Biblist.	„ Store.
„ Goods.	Bishop.	„ Town.
„ in advance	Biographer.	„ Corresponding.
Ambassador.	Botanist.	Clown of a Circus.
Amanuensis.	Bookbinder.	Colporteur.
Anatomist.	Bootblack.	Comedian.
Angler.	Boatswain.	Compositor.
Analyst.	Boatman.	Conductor, Railroad.
Anamalculist.	Brakeman.	Cooper.
Apiarist.	Brewer.	Confectioner.
Artist.	Broker.	Conveyancer.
Architect.	Butcher.	Colonel, Military.
Artificer.	Builder.	Counsellor at Law.
Artizan.	Butler.	Councillor
Astronomer.	Bugler.	Colourist.
Assessor.	Buyer.	Courier.
Attorney.	Cabinetmaker.	Correspondent.
Auctioneer.	Captain, Steamer.	Cook.
Author.	„ Military.	Constable.
Authoress.	Carpenter, House.	Congressman.
Baggage Master.	„ Ship.	Commodore.
Baker.	Cashier.	Commissioner.
Banker.	Caricaturist.	Critic.
Barrister.	Clairvoyant.	Cricketer.
Bar Maid.	Chandler.	Dentist.
-, -, Tender.	Chemist.	Designer.
Bazaar Maid.	Chronologist.	Detective.
Barber.	Chorister.	Dean.

Debater.	Grinder.	Manuf., Machinery.
Demonstrator.	Glassblower.	„ Locomotives.
Diplomatist.	Glove Maker.	„ Carriages.
Doctor, Divinity.	Governor.	„ Clothing.
„ Law.	Grocer.	„ Harness.
„ Medicine.	Guard Railway.	„ Leather.
„ Horse.	Gunsmith.	„ Bricks.
„ Cattle.	Guardian of the Young.	„ Furniture.
Draper.	Geologist.	„ Cotton Goods.
Draughtsman.	Haberdasher.	„ Woollen „
Draymen.	Harness Maker.	„ Farming Implts
Dressmaker.	Hatter.	„ Tapestry.
Druggist.	Historian.	„ Musical Insts.
Dyer.	Horseman.	„ Surgical „
Doctress.	House-keeper.	„ Watches.
Editor, or Editress	Hotel-keeper.	„ Safes.
„ Scientific.	Hunter.	„ Tinware.
„ Literary.	Huckster.	„ Earthenware.
„ Political.	Horse-tamer.	„ Silverware.
„ Local.	Hostler.	„ Type.
Electrician.	Inventor.	„ Cheese.
Electroplater.	Instructor.	„ Indus. Machines
Electrotyper.	Ironmonger.	Matron.
Elocutionist.	Janitor.	Mayor.
Engineer, Civil.	Jailer.	Marketman.
„ Mechanical.	Jeweller.	Mathematician.
„ Topographical.	Judge.	Mechanic, Machinist.
Engraver.	Juror.	„ Foundry.
Engine Driver.	Jobber, Stock.	„ General.
Entomologist.	„ Mechanical.	Merchant, Dry Goods.
Entozoologist.	Joiner.	„ Groceries.
Ethnologist.	Kilnworker.	„ Hardware.
Equestrian.	Laundress.	„ Books.
Equestrienne.	Lawyer.	„ Clothing.
Epitaphist.	Lecturer, Literary.	„ Seed.
Farmer.	„ Popular.	„ Liquor.
Florist.	„ Scientific.	„ Retail.
Financier.	„ College.	„ Wholesale.
Finisher, in Machinery.	Legislator.	„ Provision.
Fisherman.	Lectress.	Miller.
Fish Merchant.	Letter Carrier.	Medium.
Fruit Grower.	Librarian.	Marshal.
Foundry Worker.	Lieutenant, Army.	Milliner.
Forgeman.	Linguist.	Miner.
Furnaceman.	Livery-stable Proprietor	Minister.
Gardener.	Logician.	Model Maker.
Geographer.	Locksmith.	Musician, Instrumental.
General Dealer.	Lumber Dealer.	„ String Inst't.
Grammarians.	Lumberman.	„ Wind.
Green Grocer.	Manuf., Boot and Shoe.	„ Vocal.

Musician, Treble.	Pattern Maker.	Superintendent,
„ Alto.	Printer, Practical.	Mechanical.
„ Tenor.	Prison-keeper.	Supervisor.
„ Basso.	Proof Reader.	Surgeon.
Moulder.	Public Speaker.	Surveyor.
Naturalist.	Publican.	Telegraphic Operator.
Navigator.	Publisher.	Tailor.
Nurse, Children.	Ploughman.	Tanner.
„ Sick.	Pontonier.	Tavern-keeper.
Novelist.	Quarryman.	Teacher, Gymnastics
Nosologist.	Quartermaster.	„ Music.
Needlewoman.	Rag-picker.	„ School.
Officer, Army.	Reporter.	„ Primary „
„ Civil.	Registrar.	„ Dancing.
„ Customs.	Sailor.	„ Calisthenics.
„ Executive.	Senator.	„ Mathematics.
Organist.	Servant.	„ Philosophy.
Orator.	Salesman.	„ Languages.
Overseer.	Saddler.	„ Painting.
Painter, House.	Saloon-keeper.	„ Drawing.
„ Scenic.	Sculptor.	„ Colouring.
„ Sign.	Sheriff.	„ Science.
„ Landscape.	Seamstress.	Teamster.
„ Portrait.	Signalman.	Tinker.
„ Caricaturist.	Smallware Dealer.	Traveller.
„ Orna. Works.	Songster.	Tragedian.
Pedlar.	Stationmaster.	Tobacconist.
Penman.	Stone Mason.	Topographer.
Philosopher.	Soldier.	Tailoress.
Photographer.	Speculator, Cattle.	Toxologist.
Phrenologist.	„ Lands.	Tollman.
„ Examiner.	„ Money.	Type Setter.
„ Lecturer.	„ Grain.	Undertaker.
„ Teacher.	„ Patent Rights.	Upholsterer.
Physiognomist.	„ Real Estate.	Valuer.
Physician.	„ Fruit.	Violinist.
Plasterer.	„ Merchandise	Volunteer.
Piano Tuner.	generally.	Watchman.
Plumber.	„ Stocks.	Warehouseman.
Postmistress.	Statesman.	Weaver.
Policeman.	Stock Dealer.	Whitewasher.
Politician.	„ Raiser.	Wire Drawer.
Porter.	Student.	Wood Turner.
Postmaster.	Superintendent, Schools.	Waiting Maid.
President.	„ Railroad.	Yachtsman.
„ Railway Co.	„ Public works.	Zoologist.
Pawnbroker.	„ Men.	Zootomist.



# STANDARD WORKS

By R. B. D. WELLS.

A NEW ILLUSTRATED HAND-BOOK OF PHRENOLOGY, PHYSIOLOGY, AND PHYSIOGNOMY. 3s.; cloth, 3s. 6d.

THE SYMBOLICAL HEAD AND PHRENOLOGICAL CHART. This illustrated map of the head shows at a glance the nomenclature of Combe, as also that of the most eminent living Phrenologists. The numbers on the small heads indicate the location of the organs, as taught by Gall, Spurzheim, and Combe. The large coloured head symbolises all the known organs in crania, including all the newly-discovered faculties. This is the most complete symbolical chart published, and is suited for framing. 6d.

THE PHRENOLOGICAL AND PHYSIOLOGICAL REGISTER. This is a convenient book for practical Phrenologists in which to mark developments. It also contains dietary, marriage, and bath tables, which, when marked either by the physician, doctor, or hydropath, is invaluable to all classes of the community. Revised and enlarged, 6d.

FACES WE MEET, AND HOW TO READ THEM. 1s. 6d.

PATHOGNOMY, OR HOW TO READ CHARACTER. 1s. 6d.

The last two works bound together in paper. 2s. 6d.; cloth, 3s.; cloth gilt, 3s. 6d.

GOOD HEALTH, AND HOW TO SECURE IT. 2s.

WOMAN: HER DISEASES, AND HOW TO CURE THEM. 1s. 6d.; cloth, 2s.

WATER, AND HOW TO APPLY IT IN HEALTH AND DISEASE. 1s.

HEALTH AND ECONOMY IN THE SELECTION OF FOOD. 6d.

WORKS ON HEALTH. Being the above four bound together. Cloth, 5s. 6d.; cloth gilt, 6s.

THE BEST FOOD AND HOW TO COOK IT. 1s. 6d.—or bound together with the Works on Health. Cloth, 7s.; cloth gilt, 7s. 6d.

THE PHRENOLOGICAL MESSENGER. 2d.

VITAL FORCE: OR THE EVILS AND REMEDIES OF PERVERTED SENSUALITY. Showing how the health, strength, energy, and beauty of human beings are wasted, and how preserved. Revised and enlarged edition, 1s.; post free, 1s. 2d.

MARRIAGE, PHYSIOLOGICALLY CONSIDERED. Forming part II of "Vital Force." This book deals with much that is omitted by medical writers in general, and strikes at the root of many evils which manifest themselves in the domestic circle. Suitable for those about to get married; and also for married persons of both sexes. 1s.; post free. 1s. 2d.; or bound in cloth with "Vital Force," 2s. 6d.; post free, 2s. 9d.

OUR TRIP TO ITALY. 4d.

HOW TO BE SUCCESSFUL Will be ready shortly.

THE RIGHT MANAGEMENT OF CHILDREN. In course of preparation  
LOVE, COURTSHIP, AND MARRIAGE. In course of preparation.

## WORKS SUPPLIED BY R. B. D. WELLS.

COMPLETE CATALOGUES FREE ON APPLICATION.

---

HUMAN SCIENCE. By O. S. Fowler. This is his last and best work. 21s.

THE CONSTITUTION OF MAN. Considered in relation to External Objects. 2s.; cloth, 3s.; American Edition, with Portrait, 6s.

A SYSTEM OF PHRENOLOGY, with One Hundred Engravings. Bound in cloth, 6s.

LECTURES ON PHRENOLOGY. With an Essay on the Phrenological mode of Investigation, and a Historical Sketch, by Andrew Boardman, M.D. 6s.

ELEMENTS OF PHRENOLOGY. 3s. 6d.

PHRENOLOGY PROVED, ILLUSTRATED, AND APPLIED. An analysis of the Primary Mental Powers, in their Various Degrees of Development, and location of the Phrenological Organs. Bound in cloth. By O. S. Fowler. 6s.

THE TEMPERAMENTS; or, Varieties of Physical Constitution in Man, considered in their relation to Mental Character and Practical Affairs of Life. By D. H. Jaques, M.D. With an Introduction by H. S. Drayton, A.M., Editor of the *Phrenological Journal*. 150 Portraits and other Illustrations. 350 pp. 12mo., cloth, 6s.

This is the only work on the Temperaments now before the public, and treats of this important subject in a most comprehensive manner, showing its bearings on marriage, education, and training of children, occupation, health and disease, hereditary, &c., all illustrated with portraits from life.

BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology and in Relation to Modern Physiology. By H. S. DRAYTON, A.M., and JAMES MCNEIL, A.M. Illustrated. Extra Cloth. One vol. 12 mo., 6s.

This work constitutes a complete text-book of Phrenology, is profusely illustrated, and well adapted to the use of students, whether in classes or for private use. One of its chief features is the exposition of the bearing of Phrenological Science on Education, Metaphysics, and modern Physiology, which imparts to the volume a special fitness for the times.

HYGIENE OF THE BRAIN AND THE CURE OF NERVOUSNESS. By M. L. Holbrook, M.D. Price, by mail, 6s.

HOW TO TEACH ACCORDING TO TEMPERAMENT AND MENTAL DEVELOPMENT; or, Phrenology in the School-room and the Family. By Nelson Sizer. 6s.

CHOICE OF PURSUITS; or, What to Do and Why, and how to Educate each man for his proper work, describing seventy-five trades and professions and the talents and temperaments required. By Nelson Sizer. 7s.

mental problems & the ways  
to solve them and the study

Worked Suras  $\left. \begin{array}{l} 273 \\ 274 \end{array} \right\}$

How to measure the head 115 - (118)

Illustration of Grades 283

Size of Brain 118      Measure to 113

Alimentation 161

Literary Faculties 245

Education 28

The Education of the Hand 67

Rhetoric 55





