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HOW TO
READ HEADS
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HOW TO READ
HEADS & FACES



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HOW TO READ
HEADS
AND
FACES

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

AN ENTIRELY NEW
AND REVISED EDITION

Profusely Illustrated

LONDON
W. FOULSHAM & CO., LTD.

[1937?]

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PREFACE

IN this book, your head and face are analysed, and so are the heads and faces of your friends—as well as your enemies, if you have any.

By carefully reading the chapters, you will be able to tell anybody and everybody's character at a glance. It will make no difference whether they are highly desirable people or whether they are merely undesirable; you will be able to tell in a moment, when you have mastered this book.

The matter has been arranged in two sections. The first covers the whole subject in a popular manner, while the second takes vital questions and deals with them very fully.

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HOW TO READ HEADS AND FACES

PART ONE

CHAPTER I

INTRODUCTORY

THERE is no more certain way of summing up a person's character than by noting the details of his or her head and face.

As you mix among your friends, just glance at their faces and the shapes of their heads : then compare your impressions with the characters you know they possess. Very quickly you will grow to realise, if you have not realised it already, that mouths, noses, eyes and all the other facial details tell their tale with unerring accuracy.

The receding forehead, for instance, proclaims the youth lacking in intelligence : the pair of shifty eyes that cannot look straight at you belong to someone you would not dare to trust : the

thin-lipped mouth is owned by the girl who has no thoughts but for herself, and so on.

These, of course, are very elementary signs, known to everybody: but there are hundreds of others that are not so well known. To learn all about them makes a very interesting study. Not only is it interesting but it is extremely valuable for, when you have mastered the facts, you are able to sum up an individual in a flash, and the best of it all is that you can assess a person's worth without him or her knowing anything of what you are doing, if you so desire.

Suppose you are on the point of engaging someone to work for you: of course it may be that you are thinking of taking a partner for better or for worse: or perhaps you are about to put your faith in an individual for one of a thousand different reasons. A glance at his head and face will tell you directly whether you are wise in reposing that trust in him.

Of course, many people know by intuition all that faces and heads reveal. They are the folk who have a reputation for being good judges of character. We cannot all hope to have this intuition: but if we lack it, we can do the next

best thing, which is to gain the knowledge by study.

This book is designed to give the reader the requisite knowledge in a simple form. It deals with each department of the head and face in a separate chapter and, thus, covers the whole subject from beginning to end.

CHAPTER II

HEADS—THEIR SHAPE

No detail in a person's "make-up" affects him so much as the shape of his head. If he owns a good shape, he will have sterling qualities of character: if he has a poor shape, he will lack the essentials of a man; and if he has, what is most likely, a head of mid-way classification, he will be someone with ordinary average ability.

Naturally, on reading this, your first question will be to ask what is meant by a good, medium or poor shaped head. By way of an answer, we suggest that you look at Fig. 1. There you will see the head of a man. Many of the features are omitted from the drawing because, at the moment, we are concerned with the general shape and not with any of the details.

As will be seen, there is one shape given in solid outline and several others in dotted outlines.

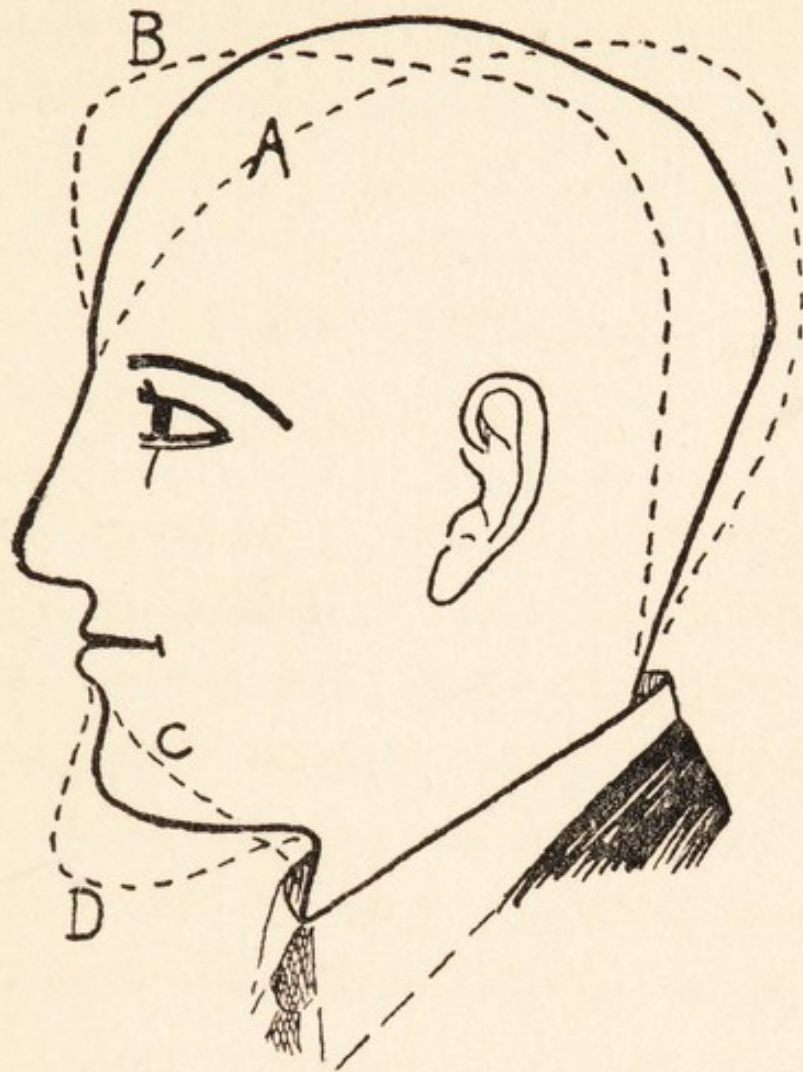


Fig. 1

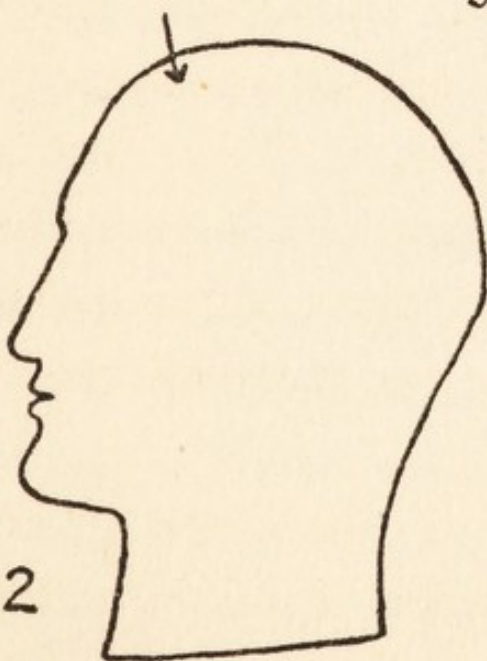


Fig. 2

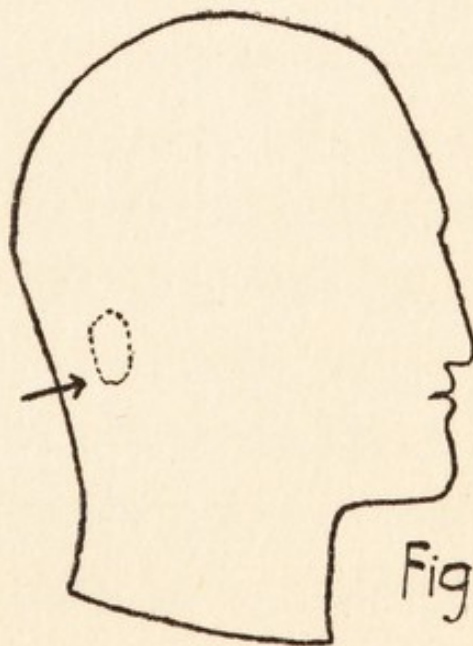


Fig. 3

All of them portray shapes that are quite common and you could pick out examples of each during a day's march.

Now, it is a well-known fact that the shape of the head governs the shape of the brain, and it is equally well known that the brain is divided into a number of areas, each of which performs its own allotted functions. Therefore, it follows that if one particular area is small or cramped, the work of that area will not be carried on in a normal or average manner. Conversely, if one special area is over-developed, the work of that area will be indulged in to excess.

From all this it is abundantly clear that if only we know the work allotted to each section of the brain, it will be a simple matter to glance at a man or a woman and, by noting the shape of the head, to tell his or her character straight away.

Fortunately, we do know the work of each part of the brain. Phrenologists and doctors have examined thousands of heads and, by checking the shapes with the known characters of the individuals, have prepared a chart which shows the functions of each little area.

Having said all this, you are invited to glance once more at Fig. 1. It may be mentioned that the head shown there in solid outline portrays an individual having what might be termed good average ability. It is a regular shape, well-proportioned, and it displays no eccentricities anywhere. The individual would therefore be one who was reliable, honest, able to think for himself, courageous, pleasant in manner, and so on. He would be, in fact, a good average citizen.

His forehead shows that he is normally intellectual because it rises, more or less, perpendicularly. But, look at the forehead suggested by the dotted line A. What could be expected of an individual with a head like this? Clearly the intellectual areas of the brain are cramped and hardly exist. Accordingly, such a person would be dull in perception—the kind of individual who would need to be told everything twice, and if he happened to be a schoolboy, would be at the bottom of the form.

To go to the other end of the scale, look at the forehead shown by the line B. Here we have an excess of brain which might easily lead the

owner to scheme out some marvellous invention or a diabolical plot. He would certainly do something of an outstanding nature which necessitated brains, but he would be an unpleasant person to live with, because his excess of intellect would make him unbearable.

So far, we have taken just one area of the head and shown how it may be "read." There are, however, forty such areas recognised by phrenologists, all of which have their particular function. As many of them are of academic rather than popular interest, it will simplify matters if we deal here only with those with special claims, and leave a complete survey for a later chapter.

Those to be noted at this point are :

The Generosity Area—This is indicated by the position of the arrow in Fig. 2. When this part of the head is well-developed, it reveals a person who is charitable and benevolent. He will put his own interests aside and strive for the good of those around him.

When the area is too fully developed, he will neglect his own needs and go out of his way to succour those who have no real claim on him.

If this area is depressed and hardly exists, it betokens an individual who is essentially selfish and who lives for himself.

The Amative Area—This area is the one which controls an individual's instincts for loving. Its position is shown by the arrow in Fig. 3. When normally present, we may expect the owner to be a person who will fall in love when the proper time comes and when a suitable partner is found. He or she will make a very reasonable husband or wife, and prove constant.

On the other hand, if this area curves outward and is manifested by some sort of a bulge, we may expect an ardent nature that is burning with passion, only to be followed by a cooling-off which may easily lead to very awkward situations.

When there is a depression in this area, it clearly denotes an individual who is incapable of understanding the meaning of love.

The Courage Area—In Fig. 3, a dotted area, oval in shape, is shown. This is the part of the head which controls a person's faculty for courageous acts. It lies behind the ear, a trifle low down.

If the area stands out sufficiently to be just recognised, it marks the possessor as a person of courage. He will not hesitate to do a right action whatever the cost may be to him. He will risk his life or his reputation, if he thinks that by so doing, he is acting rightly.

When this area projects prominently, you have courage but it is expressed in a pugnacious, combative manner. The individual speaks his mind openly and is for ever being led into quarrels.

Should there be some sort of a depression at this spot, the subject is always ready to climb down or take a back seat, if such a course enables him to save his skin.

The Friendship Area—Almost above the "Courage Area" is the spot which governs a man's faculty for friendships. The exact position is shown by Fig. 4. Most people have this area more or less strongly developed, but it is usually present to a greater extent in women than in men. When it is in full evidence, you have the person who makes friends readily, and keeps them. When it is practically non-existent, you have the hermit.

The Parental-Love Area—Immediately above the "Amative Area" is that part of the brain which

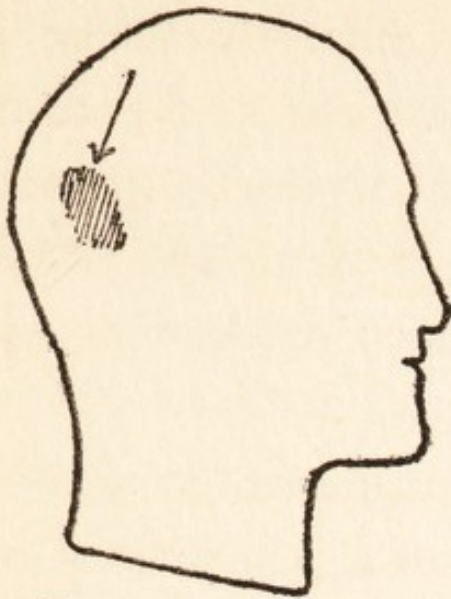


Fig. 4

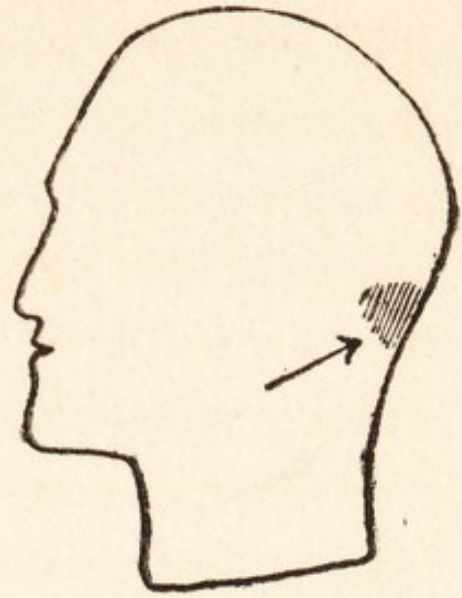


Fig. 5

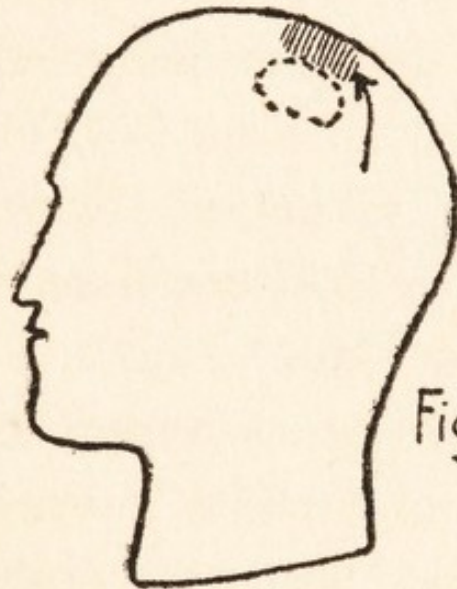


Fig. 6

Fig. 7

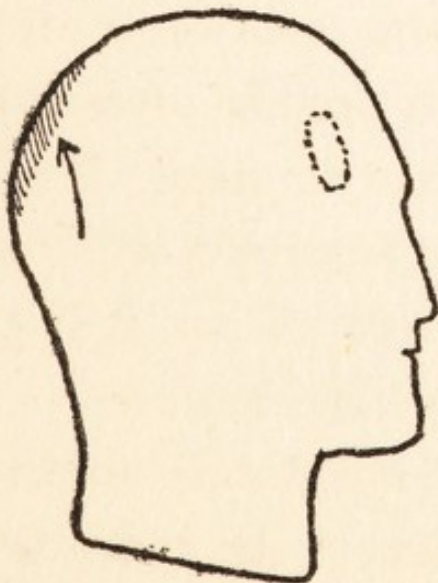
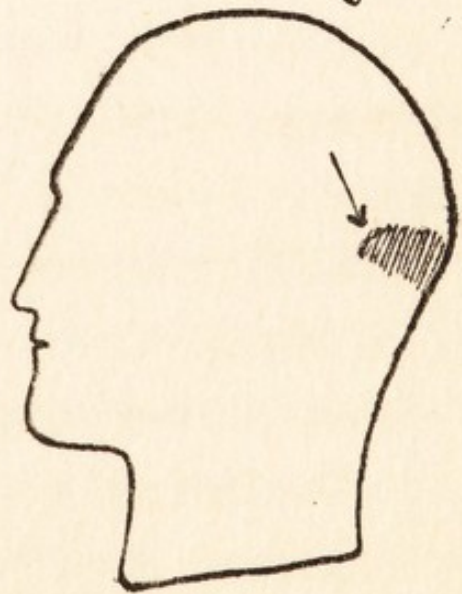


Fig. 8



controls the regard a person has for children and all young things. It is a spot much more developed in women than in men; but owing to the way women dress their hair, it is a quality that is usually hidden from sight, in their case.

If it is an area well-developed, it shows a natural love for children and offsprings: if it is over-developed, the possessor is the sort of person who idolizes children and spoils them; but if it is non-existent, the further children are away from them the better. (See Fig. 5.)

The Stability Area—In Fig. 6, this area is denoted by the arrow. It marks out the part of the brain which gives a man his strength of mind and makes him strong willed. When normally developed, such a person is a tower of strength, but not by any means cruel. When over-developed, it makes for stubbornness and obstinacy and, when under-developed, you have a changeable, vacillating nature.

The Conscientious Area—This is situated beside the "Stability Area" and is marked on Fig. 6 by means of a dotted position. When this portion of the head is properly developed, it shows that the person is invariably actuated by a sense of

duty. He plans, in all things, to do what he feels to be right and he would die rather than betray a trust.

When this area is too full, the individual never gets far because he is always stopping to question himself as to whether his actions are right. An under-developed area shows the type of person who lacks all sense of shame.

The Self-Esteem Area—This is the part of the head which controls an individual's self-esteem or pride and dignity. It is marked on Fig. 7 by the arrow. As we all know, some people take great pride in all their actions and in themselves generally. They do it simply because they feel that it is the only proper course. Such people have the area well-developed. Of course, the area can be too full and then we find the owner gives himself "airs and graces," and doing his best to impress people that he is of superior clay. When the area is sub-normal, we have the "don't care" type of person who always takes the line of least resistance.

The Constructive Area—The position of this area is shown by the dotted oval on Fig. 7. It can be seen best when looking at a full face. If a distinct

bulge of the cranium bone can be detected, it shows an individual with a constructive nature. He or she is gifted in making things of a concrete or abstract kind, and is never so pleased as when his or her handiwork grows to fruition.

The Happiness Area—Just below the “Constructive Area” is the section of the brain which controls a person’s capacity for happiness. If he has it well-developed, he is a cheerful, happy mortal who knows how to look on the bright side of things. When over-developed, he can never be taken seriously as one gains the impression that he is playing the fool. If under-developed, he is of the mournful type who always goes about with a long face.

The Inhabitive Area—Fig. 8 shows that this area comes just above the “Parental-Love” area.

The “Inhabitive Area” is that part of the brain which determines the amount of importance a person attaches to his home and the life led within it. If this area is normal, the possessor will regard his or her home as the hub of the universe, the centre of all attractions and the place where pleasures are most abundant. Should there be an over-development of this area, the person will

be house-proud: his home will be too strictly regulated to be comfortable and he will venerate his ancestral fireside so much that nothing on earth will persuade him to go out into the world in search of a fortune. When under-developed, the reverse of these conditions may be surmised.

CHAPTER III

FACES—THEIR SHAPE

No two people have the same shape of face, yet it is very rare to come across a face that does not fall readily into one of nine typical groups. On page 25, these nine different shapes are drawn. None of them appears attractive and nobody will be thrilled on having his own particular shape pointed out to him. That is because we are dealing with outlines and all the features are missing.

On turning to the illustrations, we find that Fig. 9 represents the standard shape of face. It portrays the shape which most men and women have in this country. The widest part is across the forehead, but there is no lack of width above the forehead, while the chin and the jaw are square and strong.

Fig. 10 is another good type, but it is not the equal of the former. The bulge about the ears has gone and there is less decision shown by the

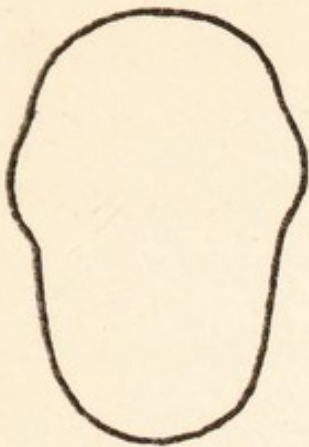


Fig. 9

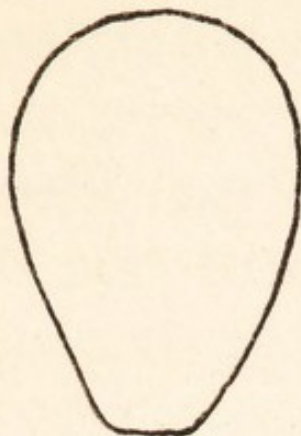


Fig. 10

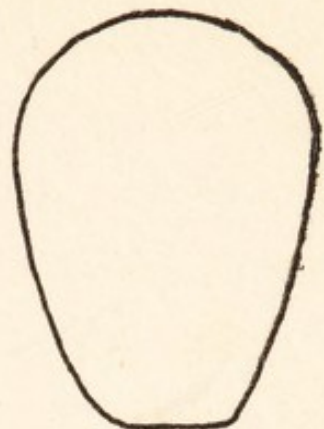


Fig. 11



Fig. 12

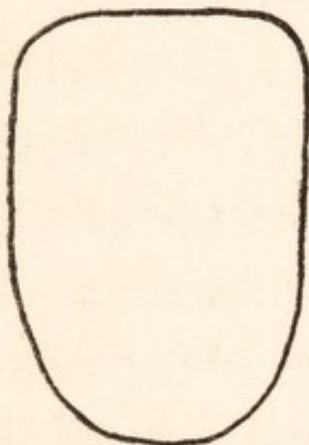


Fig. 13

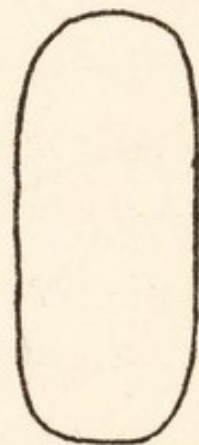


Fig. 14

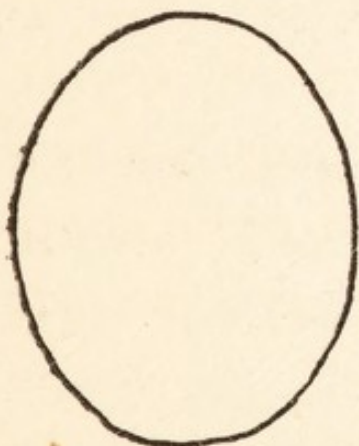


Fig. 15

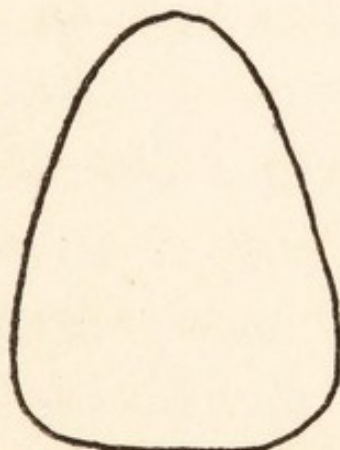


Fig. 16



Fig. 17

and not to the person who has pendulous cheeks which give him the same outline of face.

Fig. 17 completes the nine typical shapes. It belongs to an individual with an overwhelming opinion of himself and whose pride and self-esteem are out of all proportion to his true merits. If you bought him at your valuation and sold him at his own, you would make a fortune.

CHAPTER IV

THE EYES

It has been said, with much truth, that the eyes are the windows of the mind. To appreciate the force of this statement, just glance at anyone who happens to be near you and try to guess what he or she is thinking. Instinctively, you will look at the person's eyes in order to find the answer to your question.

The eyes, then, are an indication of the mind that is working behind them and they show, more than any other single feature, what the capacity is of the mind to which they are linked. Thus, the eyes provide a highly important clue to the owner's character.

Generally speaking, a large eye is a sign of strength, honesty and courage, while a small eye stands for the reverse of these qualities.

A bright eye betokens a happy, contented person, and a dull eye points to indolence, an absence of grit and, sometimes, to dishonesty.

jaw-formation. Still, there are no signs of weakness, and the possessor of such a face will be strong in character, though less so than Fig. 9. It is likely, however, that he will be a more gentle and kindly character.

Fig. 11 is something of a contradiction, but so are many of our friends. The upper half of the face plainly says that the possessor is an idealist. He loves the beautiful and he values knowledge. The lower half, however, indicates strength and determination. Thus, the person owning such a face wavers between aesthetic things and practical things. More often than not, this means that one cannot rely on him being two days alike. Occasionally, this type is found in a father who is quite prepared to lead a rough and ready life, himself, but is determined that his sons shall be "little gentlemen."

Fig. 12 reveals the type of person who sets store on culture and is, usually, of a polished nature. Often, he thinks deeply and has good reasoning ability. But, his dignity is tinged with sadness and he is by no means a merry mortal. When illness comes along, he makes a poor invalid, since he is too introspective.

Fig. 13—It might be thought that no person ever had a head of this shape. As a matter of fact, it is an exact reproduction of the face of a person whose name is a household word. The shape reveals much obstinacy and any owner of such a face would manifestly be a difficult person to live with or do business with. Still, we must admit that if he gave his word, he would keep it.

Fig. 14 is the face of a person of limited outlook. He leads a narrow existence and views life through smoke-coloured glasses. He has very little physical courage and on the subject of money and finance, he is a babe.

Fig. 15 is, in some ways, the reverse of the previous example. He is a jolly sort of person, always laughing and cracking jokes, but he is not over-refined. He likes to be comfortable and he is an adept at seeing he is comfortable.

Fig. 16 is the head of a ponderous person. He is slow in movement and speech; often he is equally so in comprehension. There is but little originality in what he thinks and what he does, and there are fears that he lacks culture. Of course, this diagnosis is directed to the individual whose bone-formation accords with the diagram

An eye that can look straight at you, without wavering and yet not staring, tells that the owner is reliable and dependable, and that he will do far more good than harm in the world. On the other hand, the eye that cannot look at you for any length of time, but needs to wander away, indicates the unreliable and undependable type. You should think twice before trusting such a person.

The staring eye indicates a degree of intelligence that is none too high. It is often seen when a person is known to be particularly dull. But let us hasten to add that all small children stare because they are unable to focus their eyes. Thus, a mother noticing that her baby stares must not conclude that it is, therefore, going to grow up to be an imbecile.

Though the colour of an eye is not a very sure test of the owner's character, it may be mentioned, for what it is worth, that people who have shown a high standard of learning are largely blue-eyed, whilst men and women who have become captains of industry are very often dark brown eyed.

The limpid eye, especially if large, is an almost infallible sign of quiet, unassuming kindness.

If a person has the habit of expressing his

emotions by gradually contracting his eyes, until they become mere beads, you will know he has an ungovernable temper.

Eyes set far back in the head, if of normal or large size, reveal the thinker. But beady eyes, when similarly set, are more likely to indicate a crafty nature.

When eyes are set forward and stand out (See Fig. 18), the possessor is likely to be coarse-minded and lacking in refinements.

All the above tests may be applied by merely glancing at the people whose characters we are examining. The following tests, however, are more specialized. To carry them out, it is necessary to imagine a line running across the eye from corner to corner.

1. When this line is horizontal and the part of the ball above the line is clearly more than the part below the line, you have a normal type of individual. He is well-balanced and his views are sane (Fig. 19).

2. When this line is not horizontal, but it travels upwards from the nose towards the outer edge of the face, you have a crafty person. If the tilt is considerable, so is the degree of the craft; if it is

hardly noticeable, your subject may be described as merely wily (Fig. 20).

3. When the tilt of this line is high near the nose and low at the side of the face (Fig. 21), you have somebody who succeeds through bounce rather than brains.

4. When this line runs along the lower edge of the eye, or nearly so (Fig. 22), it shows a practical nature. In men, it will mean good business ability : in women, there will be a home run by clockwork. In neither case is there a great show of affection.

5. When the eye is shaped as in Fig. 23, there are signs of artistic ability ; but there is, also, a good deal of emotion. The symmetry of the part above and the part below the imaginary line shows this. A person having such an eye will be capable of great affections ; but these affections will often lead more to unhappiness than to pleasures.

6. When the eye is a flattened oval, as shown in Fig. 24, you have the worrying nature, the person who is always dissatisfied and generally grumbling.

7. When the upper edge of the lid droops over the pupil (Fig. 25), the individual is not too particular as regards his morals.

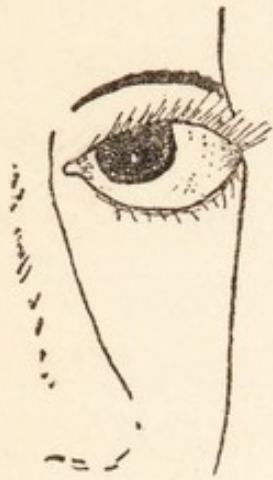


Fig. 18

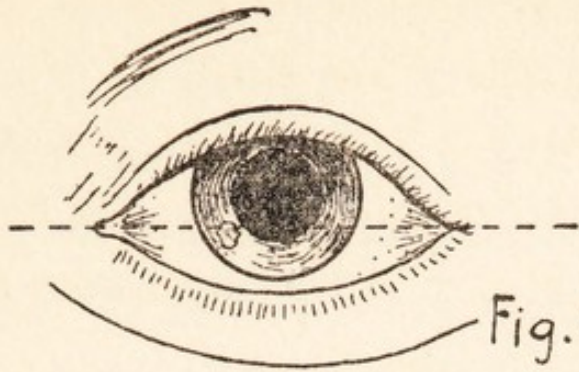


Fig. 19

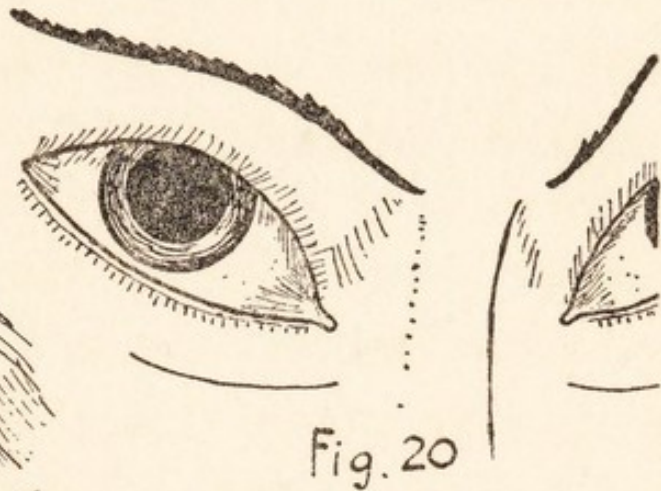


Fig. 20

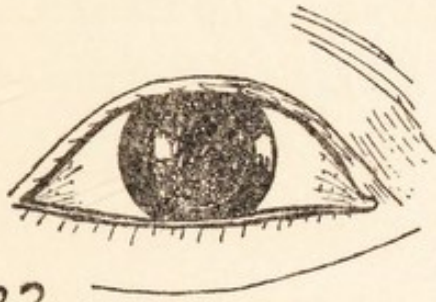


Fig. 22

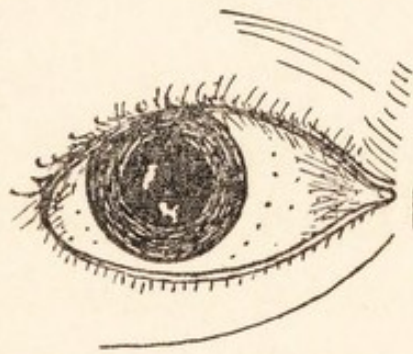


Fig. 23

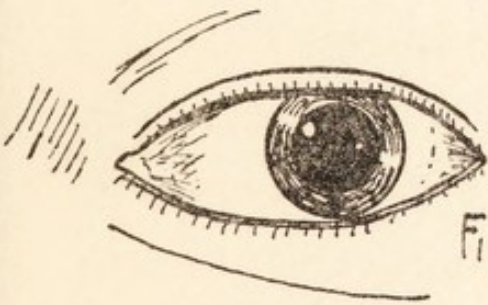


Fig. 24

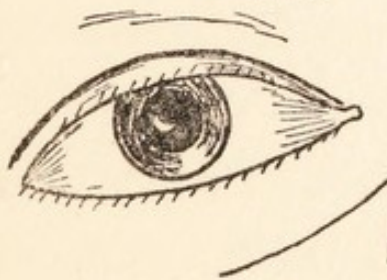


Fig. 21

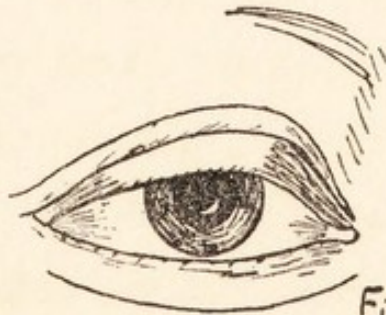


Fig. 25

We have now dealt with all the signs that can be relied upon. But before turning to the next feature, a word must be said about squints and similar eye defects. Many authorities claim that these defects are the sign of dishonesty and that people possessing them should not be trusted. As a matter of fact, a squint is a mechanical defect which cannot have the slightest bearing on a person's character.

CHAPTER V

THE EYEBROWS

THOUGH the eyebrows help in determining a person's character, it is hardly ever safe to consider them by themselves. The correct plan is to read them in company with the eyes. Then, if they happen to contradict whatever the eyes say, the force of the eye-reading is lessened and, if they support what the eyes indicate, the eye reading is strengthened.

Roughly speaking, the eyebrows fall into three main groups, there are (*a*) the arched brows, (*b*) the straight brows and (*c*) the wavy brows. All three shapes may be found in varying degrees of bushiness. Of course, the plucked form of eyebrow does not enter into our considerations.

Fig. 26 shows the normal eyebrow. It is curved with both tips on approximately the same level.

Fig. 27 gives the half-circle eyebrow. It belongs to a person whose insight of things is not great,

and he or she might be termed shallow. Nevertheless, such a person is often bright and of a methodical nature. Good nature is a characteristic.

Fig. 28 is the eyebrow of a practical person who has very little sympathy for such things as music, painting or poetry. He is far too absorbed in dealing with the everyday things of life and cares very little for its beauties.

Fig. 29 reads in much the same way as Fig. 28 : but, in addition, there are signs of a lack of feeling. Sympathy is not much in evidence. Curiously enough, this is the shape of eyebrow which most women give themselves when they pluck their own and improve upon nature.

Fig. 30 is, again, a repetition of Fig. 28 : but in this case there are signs that the owner is a cross individual and one who easily loses his temper.

Fig. 31 shows an artistic temperament : but the owner's nature is much affected by jealousy. He or she is apt to sulk over trifles and, at times, is difficult to approach.

Fig. 32 are the eyebrows of a dreamer who builds castles in the air which come to nothing. He or she is, however, more likely to be kind and generous than the reverse.



Fig. 26



Fig. 27



Fig. 28



Fig. 29



Fig. 30

Fig. 33 are practical eyebrows, belonging to a person who can be distinctly helpful in an emergency. Hard work enters largely into such a person's life.

Fig. 34 shows eyebrows that meet in the middle. When this characteristic is noted, it is well to weigh up the individual cautiously. In many cases, he will turn out to be untrustworthy ; but this is by no means an invariable rule.

As we have already indicated, every one of the above shapes can be found in varying degrees of thickness. Generally speaking, the finest lines belong to dainty, neat and punctilious people, while the bushy types are found on the brows of those who have what might be called a rugged and blunt nature. If a bushy eyebrow turns upwards at the outer end (Fig. 35) or in the centre and is unkempt, you have a person who likes to be in command of others and give them orders.



Fig. 31



Fig. 32



Fig. 33



Fig. 34



Fig. 35

CHAPTER VI

THE NOSE

Noses tell quite a lot about the abilities of their owners and it will console some people to hear the best-looking noses are not always those which indicate the finest qualities of character.

Fig. 36 may be taken as the normal shape and anyone with a nose of this type would be of normal disposition. There is a nicely rounded tip, a good profile and, in a general way, the appearance is pleasing.

Fig. 37 is not unlike Fig. 36, except that the tip is too bulbous. The owner of this nose would probably be a person who was practical rather than refined, and he would not worry over details of dress nor of the condition of his home. If the bulbous tip is reddened and the shape was acquired in middle or later life, there is probably a history of heavy drinking to account for it. It may be, however, that the owner is a martyr to indiges-



Fig. 36



Fig. 37



Fig. 38



Fig. 39



Fig. 40



Fig. 41

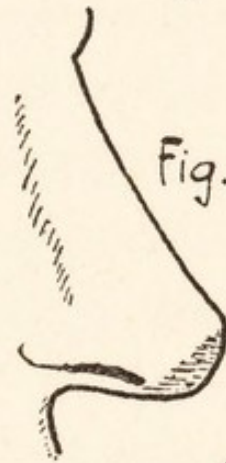


Fig. 42



Fig. 43

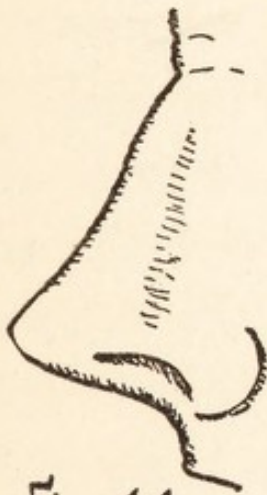


Fig. 44



Fig. 46

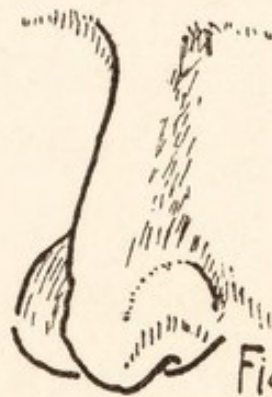


Fig. 47

Fig. 45



tion, but it is hardly likely then that the tip would be so rounded.

Fig. 38 and Fig. 39 both reveal business ability and sound money-making qualities; but in the case of Fig. 38, the owner would be relentless and the type of man who would ride over others to attain his own ends; while the owner of Fig. 39 would get there just the same, but he would not sink others in the attempt. The difference of the two types lies in the fact that one tip is pointed, the other is not, and that the first profile is of serpentine shape, the second is a domed curve.

Fig. 40 belongs to the cold, unsympathetic individual who has never a thought for others. He will think of himself every time. There are signs that he may be refined and even punctilious. Usually, this is a very thin nose and the thinner it is, the more will he be grasping. Most likely, the owner's health will be poor. This is because he has not a good shaped nose with which to breathe and his lungs will suffer accordingly.

Fig. 41 belongs to a low type of intelligence. The savage tribes of Africa provide countless examples of this particular shape, and it is not

unusual in the dockland areas of this country. Of course, men who have been keen boxers or rugger players often display noses not unlike the one shown in the illustration, but in their case, the shape is acquired and is not natural.

Fig. 42 is not a particularly attractive shape, yet it indicates a mind that is fertile and brilliant. The owner is for ever thinking of new ideas and of practical ways of carrying them out. He ought to get on in the world through sheer ability. Moreover, he has a free and easy manner and a nice nature.

Fig. 43 must not be confused with Fig. 40. The two point to people of very different qualities. In Fig. 43, the tip is less acute and the junction of nose and forehead shows a very real depression which is quite absent in Fig. 40. In the present case, we have a refined, scholarly nature, a clear brain and evidence that the owner is meant to get on in the world.

Fig. 44 is the nose of a person who has no high ideals. He will rush in where angels fear to tread and make all sorts of silly blunders. He will jump on people's corns and never understand a

mild rebuke. He will be happy enough because his own limitations will never occur to him.

This shape must not be confused with the ordinary type of retroussé nose which is usually owned by a piquant sort of woman. Of course, the retroussé or turned-up nose heralds the inquisitive, pert individual who has a good nature, is splendid company, but is apt to be superficial.

Fig. 45 is never seen on a young person, but is found on people who have attained middle-life or more. It shows a life of hard work and much self-denial.

Fig. 46 is another nose that has fully matured. There is a bulbous tip which is irregular and shrunken in parts. It is the nose of a man or woman of first-rate ability, generous minded, much endowed with kindness and of high moral courage. The possessor probably enjoys good health, since his nose is well-shaped for its purpose of breathing. Consequently, his lungs are fully developed and the blood stream is kept clean and purified.

Fig. 47 has the two nostrils obviously divided. It is a rugged nose, somewhat large. The signs

are that the owner has excellent powers of discrimination, while his judgment and advice are always sound. For the reasons given in the previous example, the possessor of such a nose is likely to enjoy good health.

CHAPTER VII

THE LIPS AND MOUTH

GENERALLY speaking, a well-shaped mouth, with nicely arched and neatly delineated lips, speaks well for the possessor; but a roughly shaped mouth must not necessarily be taken as an opposite sign. It all depends on how the lines are formed. Of course, a woman's mouth should be smaller than a man's: otherwise the two may be judged by the same tests.

Fig. 48 may be taken as the average type. The upper lip is well bowed and the lower lip is suitably proportioned with its companion. The two close together with a slight curve,—the curve dipping down at the centre.

Fig. 49 is very much like the former, except that the lower lip is somewhat large in proportion to the upper lip. This is a sign of a kindly nature; but the owner may be slap-dash and, in extreme cases, could be vulgar and brassy. If the lower lip

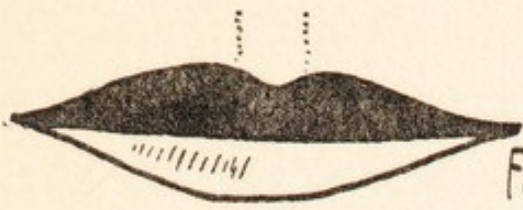


Fig. 48



Fig. 49



Fig. 50

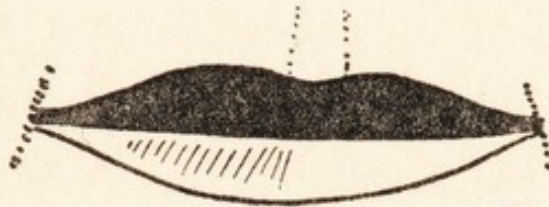


Fig. 51

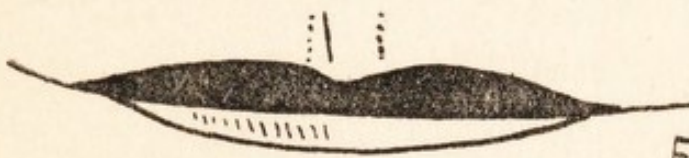


Fig. 52



Fig. 53



Fig. 54

is very thick and wide at the middle, a love of children is indicated.

Fig. 50 reveals lips thinner than the ordinary; moreover, they close together in a decided curve. The possessor of such a pair of lips usually has a good opinion of himself or herself. He or she is likely to be a noisy sort of person and a bad listener. Such are usually good company, however, if they are allowed to do all the talking.

Fig. 51 is most likely a man's mouth. There are indications of a good temper and a jolly nature. Taken all in all, the owner is capable and able to stand up against misfortunes,—the latter because of his philosophical outlook on life.

Fig. 52 has the curious shape of mouth which continues beyond the tips of the lips. The drawing illustrates the mouth of a very practical person who can stand firmly on his or her own feet. He or she calculates and weighs up things most carefully before taking any risks.

Fig. 53 shows the lips of a rather coarse, matter of fact person. He or she has little use for refinements, and thinks that creature comforts are the only things in life that count.

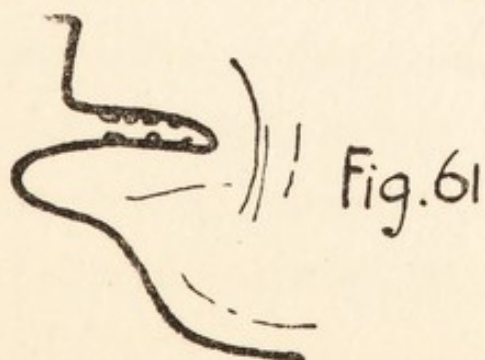
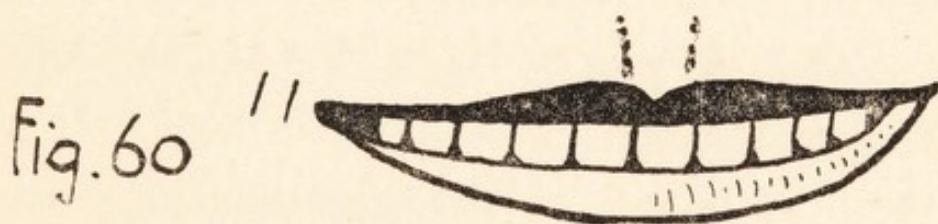
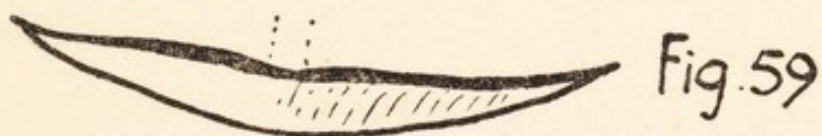
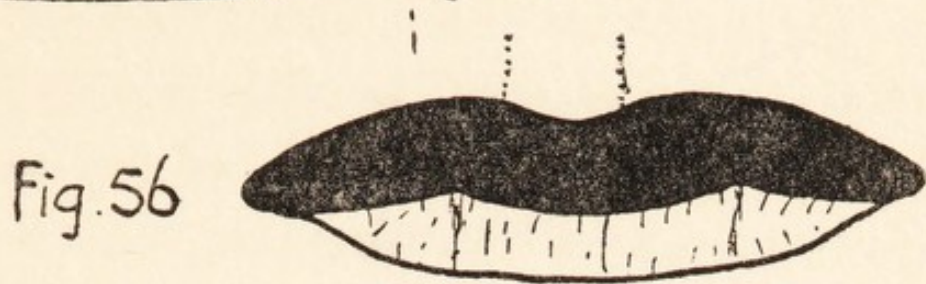


Fig. 54 depicts the mouth of a very selfish person. It would be folly to expect the owner to go out of his way to do somebody a good turn, if the doing entailed any little sacrifice. Sympathy and all the other evidences of the finer feelings are absent from his "make-up," but secretiveness is abundantly present.

Fig. 55 is the mouth of a man with a grievance. He is for ever grumbling and complaining. If he is not picking holes in his boss or the government, it is his wife or the children who have done something wrong.

Fig. 56 is an ugly mouth and one generally found on a rugged face. The owner means well and is a person who gets through a vast amount of hard work: but he or she is seldom really happy. There is always something to spoil the harmony. It might be said that he or she enjoys being miserable.

Fig. 57 is a very different mouth from Fig. 56 though a casual glance might give the idea that it was the same. Note the shape of the tips of the upper lip and the serpentine line where the mouth closes. The whole arrangement indicates a breezy, good-natured individual who is, probably, not a

teetotaller. He would do anybody a good turn and would ask no thanks for his pains.

Fig. 58 is the mouth of a dictator, and not a very pleasant one either. When he climbs to the top of the tree, pity his poor subordinates! Though arrogant, he has an inferiority-complex and is, therefore, a coward at heart.

Fig. 59 is not the mouth of a person with high intellect, but just the reverse. He is a buffoon and wastes his time in posing. If he has any money, a large proportion of it is spent on dress and amusements.

Fig. 60 shows a mouth that is usually open when at rest. It betokens the type of person who is shallow and not a great thinker.

Fig. 61 presents a mouth showing one lip projecting beyond the other. If either lip does this to any appreciable extent, the owner lacks mental ability and culture. More often than not, he has a vile temper.

CHAPTER VIII

THE CHIN

EVERYBODY knows something of the shapes of chins and how they indicate character. A strong chin is easily recognised and so is a weak one; but between the two there are countless shapes that are not so readily assessed.

The normal chin, possessed by ordinary, average people is (*a*) slightly less in length than the width of the mouth, when at rest. The dotted line A in Fig. 62 should, therefore, be shorter than the mouth, from tip to tip.

(*b*) The chin should curve gently round the face and not be flat in front. Moreover, there should not be any obvious depression at the points B and C, which give the idea that a chin of the wrong size has been fitted to the face. Thus, there should be a good sweeping curve from one cheek down to the base of the chin and up to the opposite cheek. Such an unbroken sweep is shown in Fig. 62.

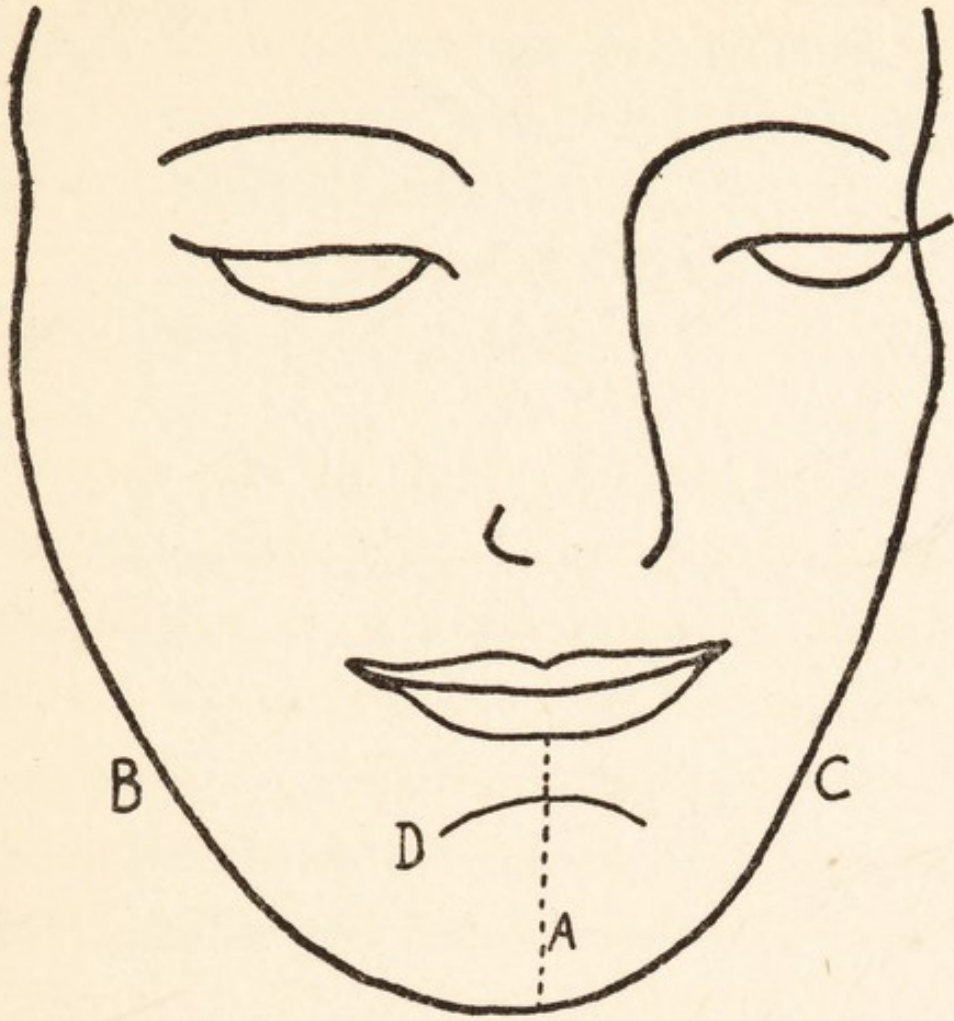


Fig. 62

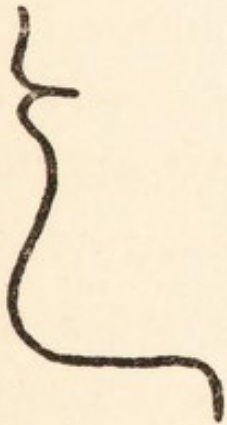


Fig. 63

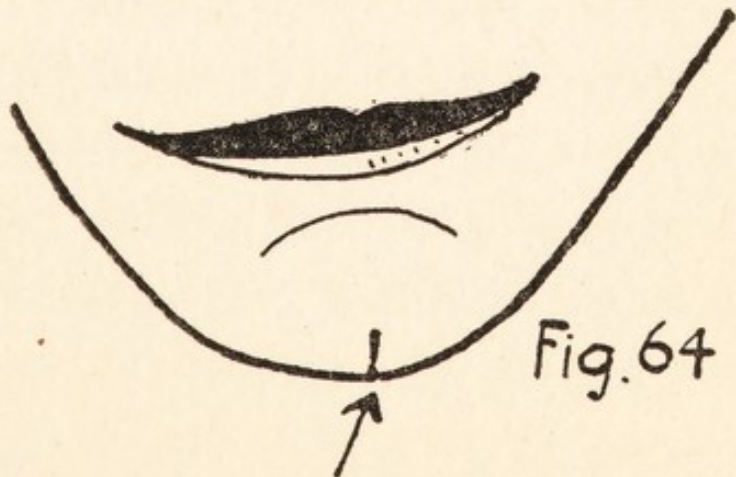


Fig. 64

(c) The front of the cheek should be marked by an indistinct line which curves upwards, as shown by D. Below the curve, a slight dome-shaped fullness should be present.

(d) When viewed in profile, this fullness should appear as shown in Fig. 63.

(e) At the base of the chin, absolutely in the centre, there should be a slight depression, as marked by the arrow in Fig. 64. It ought not to be too distinct.

As may be supposed, any departure from these requirements will mean that the owner's character will vary, in some way, from the normal. Here are the most likely cases :

Taking first, the profile of the chin, Fig. 65 shows an outline that recedes considerably. It is a very obvious sign that the owner is lacking in character. He will allow others to trample on him and never assert himself.

Fig. 66 is, also, an outline that recedes; but not to the same extent as the former. You still have a person who lacks brain power and character, though he shows it less than the former does.

Between Fig. 66 and Fig. 67 is the normal chin given in Fig. 63. Therefore, Fig. 67 shows a

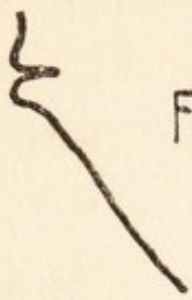


Fig. 65

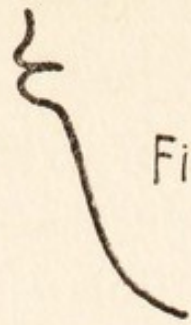


Fig. 66

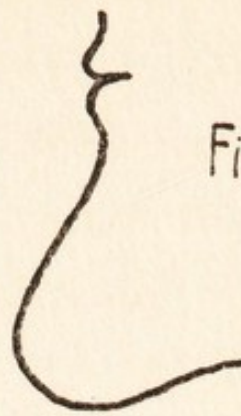


Fig. 67

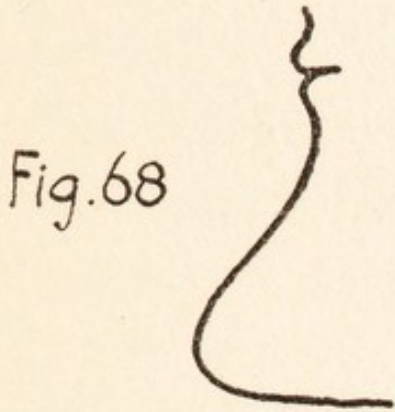


Fig. 68

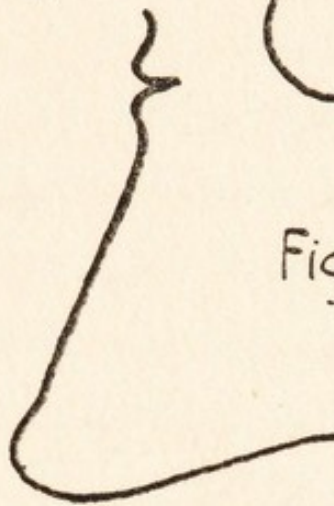


Fig. 69

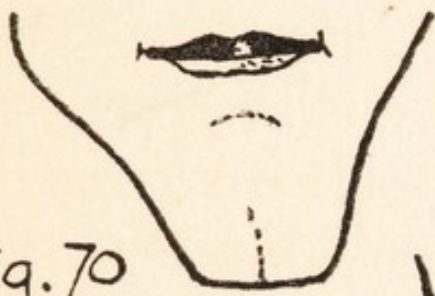


Fig. 70

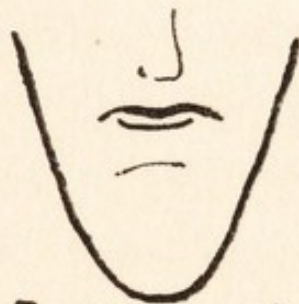


Fig. 72

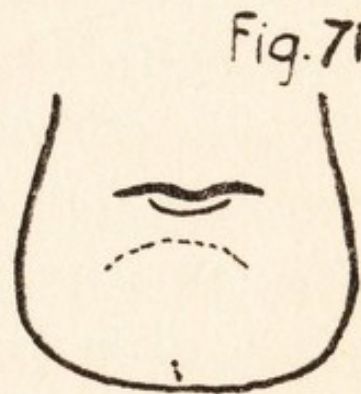


Fig. 71



Fig. 73



Fig. 74

shape that is more than normal. It belongs to an individual who is aggressive and who is only satisfied when he has his own way. Mind you, he can be perfectly charming when given what he wants.

Fig. 68 shows an even more aggressive nature—one that may easily be quite unbearable, unless the owner's whims are pandered to.

Fig. 69 curves less and is flatter than Fig. 68. In this instance, the individual has not the vital energy to be aggressive, but he can be obstinate. Many such chins belong to people who know how to be remarkably funny, but for this they have to be in the right mood. At other times, they may be morose.

Fig. 70 is the reverse of the previous. It is a comparatively small chin, fitted to a large face. The owner is a person of culture who is too emotional. He is easily offended and, then, he takes things very much to heart.

Fig. 71 shows a chin which provides the widest part of the face. It belongs to a slow thinker who likes comforts and good food. More than likely, he is good-natured or perhaps it is nearer the truth to say he is not bad-tempered.

Fig. 72 has an unbounded opinion of his good qualities which he can see, but others fail to find. He is a bit of a bore.

Fig. 73 shows, by means of the arrow, the curved line on the chin. Normally, this should be only just discernable.

(a) If it is very clear, you have a person who is over-active, but how that activity will be expended is a question that cannot be answered.

(b) If the line is practically absent, expect a placid type, one that is never eager for anything. He or she will let things slide and, therefore, is undependable.

Reverting to Fig. 64, we note that the depression, shown by the arrow, is a normal sign. When this is deeply indented so that the flesh on either side is obviously rounded, you have a person capable of great affection for the opposite sex.

If the line is practically absent, the owner has very little romance in his nature. He is too matter of fact and shows very little interest in the opposite sex.

Of some people, it might be claimed that they have no chins at all, or perhaps it would be more

correct to say that their chins merge into their faces. Fig. 74 shows such an example. The owners of these chins are usually cheerful, jolly people who are happy-go-lucky. They worry over nothing and they let things take their course.

CHAPTER IX

THE EARS

CHARACTER is not expressed very definitely by means of a person's ears. Nevertheless, there are a few indications worth noting.

Seeing that ears are primarily intended for purposes of hearing, it will be fitting to commence with a description of what may be termed the musical ear.

Fig. 75 shows such an ear and it will be found on people who have real musical appreciation. The outer edge is rolled over and thus forms a curved channel which catches the sound. The curve, it will be seen, is directed inwards and conveys the sound waves to the ear drum without any distortion. Its perfect arrangement of curves thus enables the organ to perform its work thoroughly well.

Note that this ear is graceful in appearance; the width is about two-thirds of the height;

and the lobe may be taken as being of normal size.

Fig. 76 shows an ear with an outer roll having a flattened edge, and a curved channel that fades away. The total width is no more than half the height and the lobe is inordinately long. The owner of such an ear will not appreciate the beauty of sounds, whether of music or poetry, and most likely, he will be practical rather than artistic. A large lobe suggests a "rough-and-ready" temperament.

Fig. 77 is the ear of an unmusical person. The straight lines and the angular formations make it totally unsuitable for the appreciation of beautiful sounds. It is, however, a manly ear which indicates force and courage.

Fig. 78 has most of the defects of the former, but the owner is more likely to be finicking and, perhaps, small-minded than courageous. In some cases, the love of showy clothes and the wearing of jewellery will prove a weakness.

Fig. 79 is drawn to show an ear with an imperfect lobe. Fig. 80 gives a side view of the same ear. Instead of the lobe curving up to join the side of the face, it makes contact with the cheek

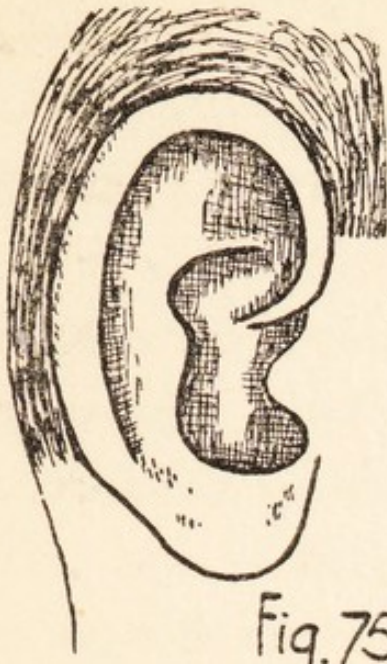


Fig. 75

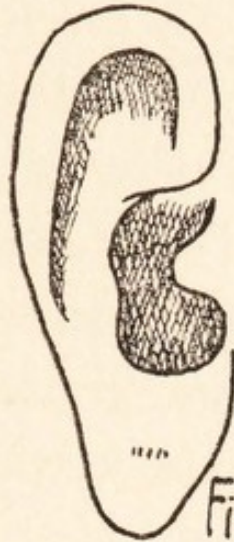


Fig. 76



Fig. 77



Fig. 78



Fig. 79

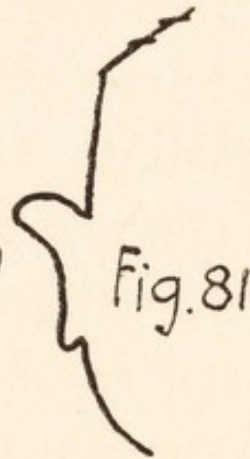


Fig. 81



Fig. 83



Fig. 80

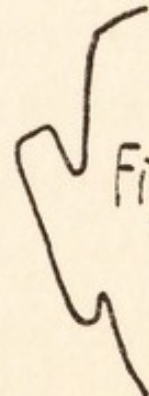


Fig. 82

at its lowest point. Owners of such ears are said to have very little in the way of deep feeling. They do not worry much about the troubles of others, arguing that what will be, will be.

Fig. 81 shows an ear that does not lie flat against the head, but curls over away from it. The owner belongs to a family that has suffered deprivations through several recent generations.

Fig. 82 is another type of ear which does not lie flat against the head; but in this case there is no curl at the upper edge. It is a straight ear set at an angle. Most people who have such ears are noted for their humorous natures.

Fig. 83 shows the normal level of the ear in relation to the eye. As will be seen, the top edge of the ear should come about the same height as the horizontal axis of the eye. To be set much above or below this is a fairly accurate sign that the intelligence is inferior. There used to be an impression that people with low-set ears were born to be hanged. We are not in a position to support or refute the allegation.

CHAPTER X

THE CHEEKS

THE cheeks demand our attention, since according to their form, size and colouring, they are signs of good health or the reverse, and, consequently of the owner's digestion, energy, amiability and his other qualities.

The cheeks, it may be claimed, are the outward symbols of the lungs. If the latter are healthy and vigorous, the circulation will be good and, as a result, the cheeks will be full, firm-fleshed, and the complexion more or less rosy in hue.

Should the lungs be weak and inert, the facial muscles will be thin, and the complexion pale. In extreme cases of weakness, there may be a hectic spot just below the cheek bone, on a line midway between the lower part of the nose and the opening of the ear.

Good digestion is revealed by the laughing muscular ridge which lies across the face from the

sides of the nose down to the lower jaw. Naturally, these lines are found in pairs, one on either side of the face.

When the cheeks are flabby and encroach upon the nose, there is more pretence of being assertive, by nature, than there is actual strength of character.

Flushing of the cheeks is a species of blushing ; but while all healthy, hearty and happy people may blush, flushing belongs more to a state of high nervous tension and sensitiveness, which is abnormal rather than healthy.

In a general way, it may be claimed that when the cheeks are of a good colour, neither too pale nor yet too highly tinted, the temperament will be satisfactory. When they are yellowish or otherwise discoloured, some form of complaint is indicated.

Secondly, when the cheeks are over-full or definitely bony and lined, the temperament will suffer in some way. Good health is only present when they are fairly full and firm.

CHAPTER XI

THE TEETH

A GOOD set of teeth makes a wonderful addition to a pleasant face and, conversely, a decayed and unhealthy set will ruin even the most beautiful expression. Thus, it is that teeth are important when considering appearances: they are even more so when thinking of character, temperament and health.

There is no need to explain what good teeth are like: everybody knows without being told: but it may be said that the owner of a perfect set is a healthy person, who is methodical, tidy, painstaking and, perhaps, lucky in addition.

When the teeth depart from this standard of excellence, the following conclusions may be made:

(a) Small, weak and irregular teeth belong to persons of defective vitality and poor digestion, who are generally of tractable, obedient or gentle dispositions.

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(b) Small but even and regular teeth, good in form and colour, belong to fine organisations, versatile and social dispositions, people who are clearheaded, but who have not massive or brilliant intellects.

(c) People possessing broad and even teeth, somewhat larger than normally, have good healthy constitutions, warm natures and, in general, they are generous, hospitable and liberal.

(d) Projecting teeth indicate a certain amount of latent or real aggressiveness.

(e) High, thin teeth, scattered and irregular, proclaim a weak constitution, irregular action and not much vitality nor staying power.

(f) People who expose their gums, as well as their teeth, in talking and laughing are, in general, soft and pliable and are easily deceived, flattered or misled. They exhibit thereby a flabbiness of structure, a want of muscular tension, and consequently they lack force of character.

Of course, it is very necessary to differentiate between a set of real and false teeth, when considering the owner's character or temperament.

CHAPTER XII

THE HAIR

THE hair on a person's head tells us something of his or her character, though perhaps not so much as many people would like us to believe.

First of all, let us refute the popular impression that the colour affords a good clue. When it comes to facts and not vague ideas, it will be found that no one colour has been specially reserved for the good and some other colour—not even auburn—for the wicked. Angels and villains can be found with every shade of tresses.

If any conclusion can be derived from the colour of the hair, it is when the head and the eyebrows are given entirely different colours, such as red hair for the head and brown for the eyebrows, or black hair for the head and brown for the eyebrows. Then you have an individual who is likely to be unstable, changeable and wavering. Beyond that, it would be unsafe to go.

When, however, the texture and the condition of the hair are considered, the conclusions are likely to be much more reliable. It can be affirmed that people with soft, silky hair that tends to be polished are more methodical, more punctual and better able to deal with the recurring commonplace details of everyday life than people with coarse, unruly hair. But the latter are more likely to be good tempered and affectionate.

If the hair is a mass of tight curls, you may suspect an individual who is likely to be unreliable, and if a man habitually allows his hair to be long, do not be surprised if he contradicts you. He will have tiresome views about everything.

Regarding the way the hair covers the head the following tests are reliable :

(a) If the hair commences low down on the forehead, as Fig. 84, suspect a rather mean person who might easily do you a bad turn behind your back.

(b) If the hair commences at the top of the crown, as Fig. 85, the owner will be a person who fancies his own opinions and is apt to sneer at others. Of course, we are only referring to cases when the hair commences naturally at this



Fig. 84



Fig. 85



Fig. 86



Fig. 87.



Fig. 88

point and not when it reaches this position through advancing baldness.

(*c*) If the hair starts low down on the back of the neck, as Fig. 86, you have the same type as (*a*) above, but the degree of meanness will be considerably less. (Note that the arrow shows where the hair normally starts.)

(*d*) If the hair begins high up on the back of the neck, as Fig. 87, the reading is the same as (*b*) above.

(*e*) If the line of the hair on the forehead is pointed at the centre, as Fig. 88, this is usually considered to be a sign that the owner sets great store on family ties.

CHAPTER XIII

THE PROPORTIONS OF THE FACE

THREE diagrams are given on page 73: they illustrate faces having very different proportions.

Fig. 89 may be taken as an example of normal proportions. As the scale on the left shows, an ordinary face should be equal in length between the top of the forehead to the level of the eyebrows and from the base of the nose to the lower edge of the chin. The intervening space should be slightly less than either of these equal parts.

When a face conforms to these requirements, there is every possibility that the owner will be a normal person.

Fig. 90 reveals a type in which the "nose" section has encroached on the one above and below it. A person with such proportions of face cannot help having an inquisitive and suspicious nature. Of course, the face which we have portrayed reveals other defects as well. For instance,

the mouth depicts cruelty and the forehead a limited intelligence.

Fig. 91 shows a face in which the "chin" section is the strongest, while the "nose" and especially the "forehead" sections are cramped. Here we have a type of person who is conceited. He over-rates his abilities, is obstinate and might easily be a funny fellow.

Of course, if the "forehead" section shows the longest of the three divisions, there is an indication of brain power, but it may be that the owner belongs to the annoying scholarly type that is too clever. Therefore, if your own face conforms most to Fig. 89, you have every reason to be thankful.



Fig. 89

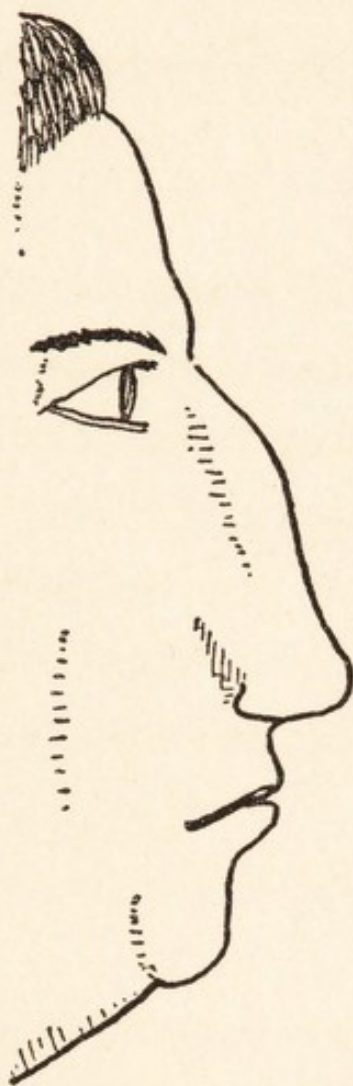


Fig. 90



Fig. 91

CHAPTER XIV

THE RIM OF THE HEAD

RECENTLY, we had an interesting interview with a hatter who had made a life-study of his customers' heads—and of other people's as well. In the course of his business, he had taken the shapes of thousands of heads and, he told us, he had gradually grown to associate certain shapes with definite temperaments. In his own mind, he was quite sure that some, though not all, personal characteristics were registered by the contour of the skull.

Probably there is a great deal in his contention, but what we feel is that too little is yet known of this department of phrenology to set forth his views with the same finality as he attached to them.

There is no doubt that the subject is of deep interest and of much importance and, as this is a book dealing with heads, it is not out of place to

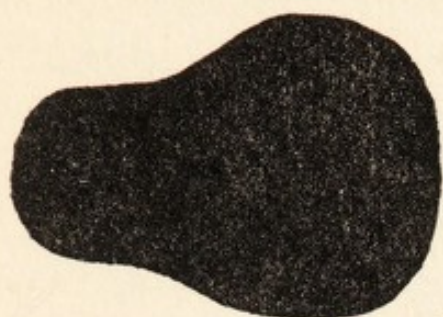


Fig. 92

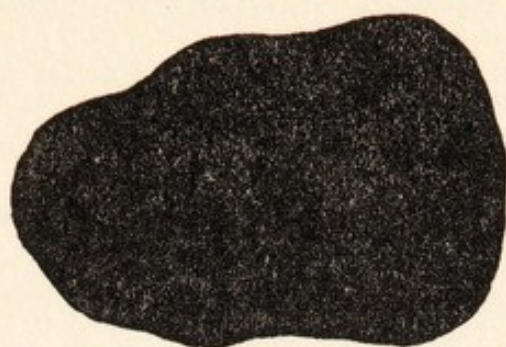


Fig. 93



Fig. 94



Fig. 95



Fig. 96



Fig. 97



Fig. 98



Fig. 99

All Heads are
Turned to the Left.

set down the hatter's opinions, even though they may have to be taken with a certain amount of reserve.

We copied from his books, the shapes of eight heads and he told us what he knew of the history of the customers whose heads they depicted. It must be understood that the drawings represent the aspect of the head which it is a hatter's business to fit; also that every one of the faces are turned to the left.

Fig. 92 belonged to a man who was noted for his friendly manner. He was always extremely courteous and usually cautious.

Fig. 93 was a man who was enthusiastic about beautiful things.

Fig. 94 came from a customer who had intellectual ability and who was responsible for a number of inventions.

Fig. 95 was a walking encyclopædia. His knowledge of facts and figures was wonderful.

Fig. 96 belonged to a man of great dignity who felt he could never be wrong.

Fig. 97 represented the head of a gilded youth who lived on the wealth of his father. He had not two ideas in his head.

Fig. 98 was a real philosopher.

Fig. 99 was the head of a regular customer who suddenly disappeared. Later, it was learnt that he had been convicted on a charge of cruelty.

As a general rule, the hatter seemed to think that heads that were irregular in shape were usually the best and, of course, the large sizes always out-distanced the small ones.

CHAPTER XV

UNCLASSIFIED CLUES AS TO CHARACTER

CERTAIN head and facial characteristics refuse to be classified. Accordingly, we are grouping them together under the present heading.

The first example is shown in Fig. 100. There we have the head of a man possessing an inordinately prominent jaw-bone. Anyone with such a jaw would be sure to have the spirit of contrariness very strongly impressed on him. He would take a delight in going against the wishes of others and thwarting their reasonable desires.

Fig. 101 shows a much more pleasant person. At the outer end of his eyelid, he has a network of lines, sometimes called "crow's feet." It is not the result of a wrinkling due to advancing age, but to a merry twinkling in his eye which records his happy, laughing nature.

The next clue is suggested by Fig. 102. You sometimes see people with a very clearly traced

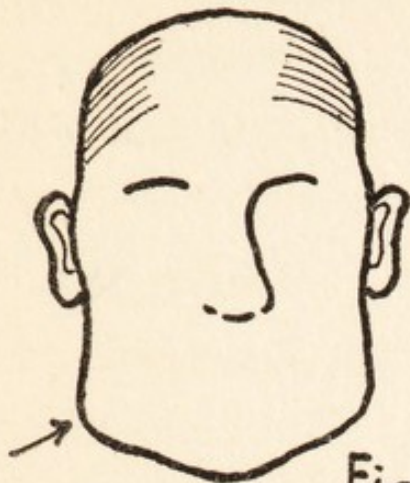


Fig. 100



Fig. 101



Fig. 103

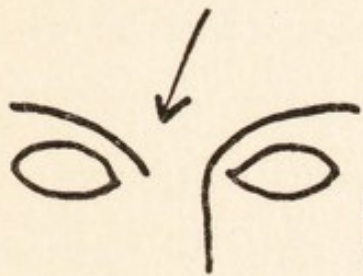


Fig. 102

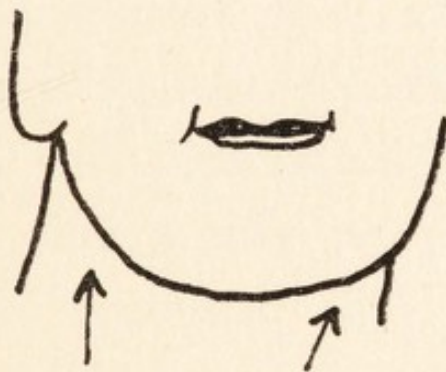


Fig. 104

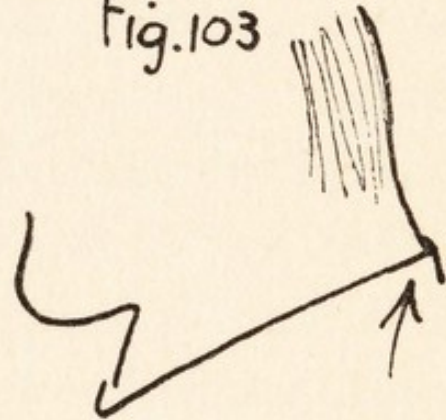


Fig. 105

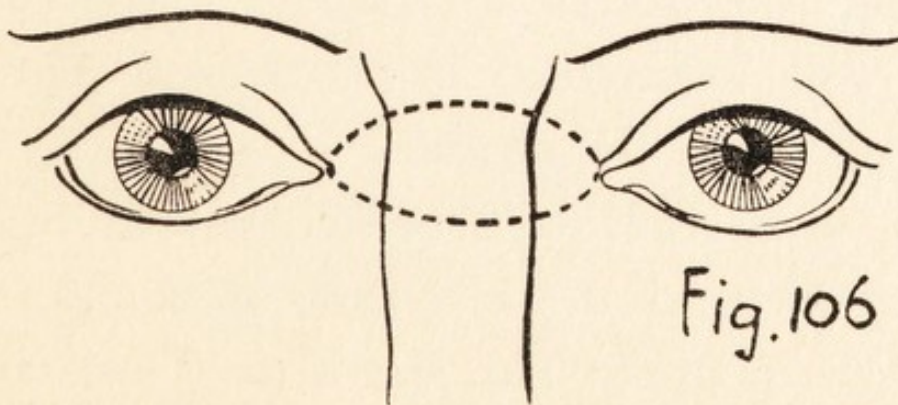


Fig. 106

hollow in the middle of the forehead, at the point indicated by the arrow. This definitely means revenge and those who possess this characteristic find it difficult to forgive.

Fig. 103 shows a face with a peculiar set of lines at the middle of the forehead, just above the summit of the nose. Usually, there are about three vertical lines or wrinkles and, at least, one horizontal line. The latter comes just at the top of the nose. All these may be taken as a sign that the possessor is a man who can concentrate his thoughts. Thus, he should be able to pass examinations and, to name a very different sphere of activity, he would make a good detective. He is patient and painstaking, but he may also be prosy.

Fig. 104 shows a person with a wide neck. It is a sign of courage. The possessor of such a neck hardly knows what fear is. On the other hand, a thin neck stands for timidity. The two types are well exemplified in the animal world by the bull-dog and the giraffe.

Fig. 105, also, deals with necks. In this case, there is not so much a wide neck, all round, as a full neck at the back. This is a sign of a strong will, and anyone showing this trait will be sure

to be headstrong. He is likely to be wilful and positive. When illness overtakes him, he must guard against such chest complaints as bronchitis and pneumonia. If he were to contract either, it would go hard with him.

Fig. 106 deals with the eyes in relation to the nose. In the figure, two eyes are shown with the dotted outline of a third eye placed between them. This is to point out that a person should have just as much space between his two eyes as the width of one of them. If he has more or less space than this between his eyes, it is a sign that he is either cruel or unreliable. Of course, the space must be obviously disproportioned before any reliance can be placed in the test.

PART TWO

CHAPTER XVI

THE SIZE OF THE HEAD

IN earlier chapters, we have dealt with the size and shape of the head in a popular manner, so that our readers could formulate opinions at a glance. But we are conscious that many students of phrenology will require fuller information on the subject and, for them, this section of the book is specially written.

In the first place, it cannot be said too clearly that the size of the brain is all important: but without quality, size counts for very little. All truly great men have great or large heads: but all men having great or large heads are not great men. Here you have in a nutshell a practical illustration of what is meant by quantity and quality. In the first class of heads, represented by truly great men, you have not only volume,

weight or quantity of brain : but there is fineness of texture or quality as well. In the latter class, you have the quantity minus the quality. In practice, it will be found that every type of head between these indicated exists, but in no instance will anything be found to mitigate or undermine the essential principle of phrenology, as indicated throughout nature, viz. *Size, other things being equal, is the measure of power.* Consequently, phrenologists are able to tell from the size of an organ its power of manifestation : and from the energy of its manifestation, its relative size.

It cannot be too strongly impressed on the student that size is one of the most important factors in estimating mental ability, disposition, or character. Intellectual men will never be found whose heads measure less than 21 inches in circumference, and less than $10\frac{1}{2}$ inches from ear to ear, by way of the forehead. You may find smartness, memory for words, capacity for "cribbing" and the diluting of other men's ideas, considerable dexterity, manipulative power, and even artistic and musical tastes, but no originality, and certainly no strength of intellect, with such a brain.

Twenty-two inches is a good average measurement for an adult male head ; $22\frac{1}{2}$ inches for the North American, Canadian, German, Anglo-Celtic and Anglo-Saxon head ; while it will be found that the inhabitants of colder countries have heavier brains and larger heads (due allowance being made for fat and integuments) than those possessed by people of Southern latitudes.

In Southern climes, the struggle for existence is not so great as it is in the Northern latitudes ; therefore Inventiveness, Constructiveness, Executiveness, and the offensive, defensive and sustaining faculties of the mind are not so much called forth in that struggle.

As already stated, 22 inches is a good average size, with $10\frac{1}{2}$ inches from ear to ear for an adult man. Vigour and stamina of brain increase with weight and size up to 24 or, perhaps, $24\frac{1}{4}$ inches in circumference. If there is great fineness of organisation, or even excessive mental development, at this size or over, there is a suspicion of disease, which you should be on the alert to detect. The brain of an idiot, for instance, may appear to be perfectly healthy, but it will be found either defective in form, poor or coarse in quality,

whether large or small in quantity. In the majority of cases, it will be found defective in form, coarse in grain and deficient in quantity. More often than not, idiocy arises absolutely from want of brains. With 18 inches in circumference and under, with the brain correspondingly small, and massed principally low down at the back of the head, no matter how fine the organisation, good the quality, or healthy the brain, you may again expect incapacity and want of power. If there is not positive imbecility, you will at least be justified in looking for it.

Regarding women, it may be said that their normal measurements are about a half to a full inch less than those of men. Moreover, it is definitely untrue that the female brain attains its maximum size and weight at eleven years of age, as some physiologists state. Nor does the male brain reach maturity at fourteen.

The brain develops rapidly in childhood and increases gradually through youth to manhood. During adult age, a visible increase is often detected up to the age of forty.

The circumference of a boy's head at birth, in this country, averages about 12 inches. At six

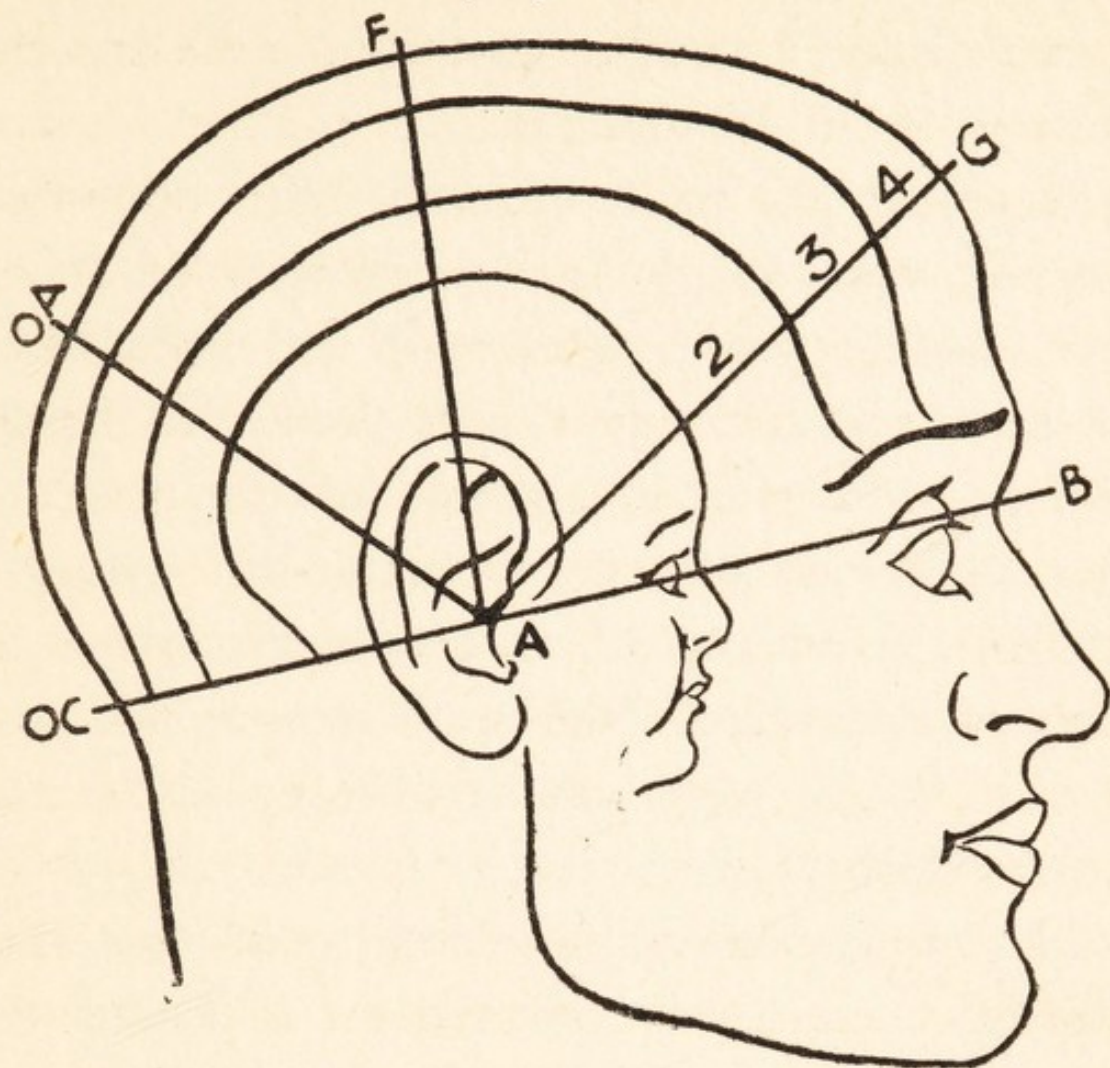


FIG. 107.

Diagram showing the Change of Size and Form,
with corresponding Brain Developments, in Growth
from an Infant to an Adult.

months, it has grown to 15 inches and to 17 inches at twelve months. It then makes slow progress up to 27 years of age, when it should attain the measurements already set out. During all these years, there is an increased development of the perceptives, knowing, reflective, moral and semi-refining faculties, as suggested by the accompanying outline, Fig. 107. Here you see at a glance

the perfected male head contrasted with the immature one of childhood.

Regarding the size of heads, the celebrated scientist, Macnish, says: "A large brain, other circumstances being equal, will be superior in power to a smaller one. Facts place this beyond a doubt. A large-brained person acquires a natural ascendancy over another whose cerebral system is smaller. A nation of small-brained people is easily conquered and held in subjection. The size of the Scotch brain was probably one of the causes which rendered the permanent subjugation of Scotland by the English impossible. No man acquires a supremacy over masses of his fellow-men, without a large head. The head of Pericles, who wielded at will the fierce democracy of Athens, was of extraordinary size. Mirabeau, whose thunders shook the National Assembly of France; Danton, who rode like an evil spirit on the whirlwind of the French Revolution; Franklin, who guided by the calm power of his wisdom and virtue the legislation of America, had all of them heads of uncommon size. That of Mirabeau is spoken of as enormous, and he is known to have possessed incredible force of character, as well

as distinguished talent. There is not a single instance of any one with a small or moderate-sized brain wielding multitudes like the iron-hearted Cromwell, or raising himself from a private station to the most splendid throne in the Europe of his days like the Emperor Napoleon. To accomplish such feats, not merely great intellect is demanded, but commanding force of character, arising from an unusual size of the brain. Some time ago, Dr. Elliotson presented to the London Phrenological Society the cast of the head of a male idiot, aged eighteen years, which measured only 16 inches in circumference, and $7\frac{3}{4}$ inches from ear to ear over the vertex. The cerebrum weighed but 1 lb. $7\frac{1}{2}$ ozs., and the cerebellum but 4 ozs. : in all 1 lb. $11\frac{1}{2}$ ozs. Compare this with the brain of Cuvier which weighed 3 lbs. 10 ozs. $4\frac{1}{2}$ drms ! Where the circumference of the adult head is under 17 inches, mental imbecility is the inevitable consequence."

Size, though important, is by no means everything and the student who based his deductions on this one factor alone would soon be led astray. What is important is to note where and how the mass of the brain—its size, in fact—is distributed.

Thus, the student must ask himself a number of questions, when examining a head. First, does the forehead present, in addition to a broad and high front, a good depth of frontal mass, i.e., a mass of head in front of the ears? Second, is it really a large forehead in breadth, height and depth, showing large anterior lobes, and if so what is the quality of organisation, coarse or fine, obtuse or acute? How often is it that a person is actually "shallow-minded," yet having breadth and height but no depth of forehead, being perhaps foreshortened in the length of the anterior brain-fibre! Take a third instance: the forehead may overhang, giving what is known as "thumbed-in" perspectives, showing plenty of brain in reality, but "bad in form," an unbalanced head, in fact. The excess of the reflectives over the perceptives will then give much learning, theory and disposition to philosophise, but very little practicality. Or there may be an excess in the perceptives over the reflectives, which may give plenty of idle observation, vulgar staring without adequate reason, quickness of action, plenty to say, but little wisdom, little thoughtfulness or consideration for others. All these variations of

form, and many others, must be taken into account when estimating the mental worth of a person's brain-complex.

MEASUREMENTS

It is clear that your estimates, in the majority of cases, must be made by the eye, and without the aid of tape measures. You cannot measure, for instance, the head of the man who is sitting opposite you in a bus: though, if you are an ardent student of phrenology, you will often estimate the measurements of the people you meet and so sum-up their mental worth.

But to take actual measurements provides valuable practice and experience, and whenever a friend will allow you to examine his head, you should grasp the opportunity. The method of procedure is as follows:

Take your first measurement over the base of the brain, around the head, from C to D and back to C (Fig. 108), and your second from G to OA and back to G.

These measurements ought to be about the same: but, in practice, the first is usually a little larger. As already stated, the lesser measurement should be about 22 inches for average heads.

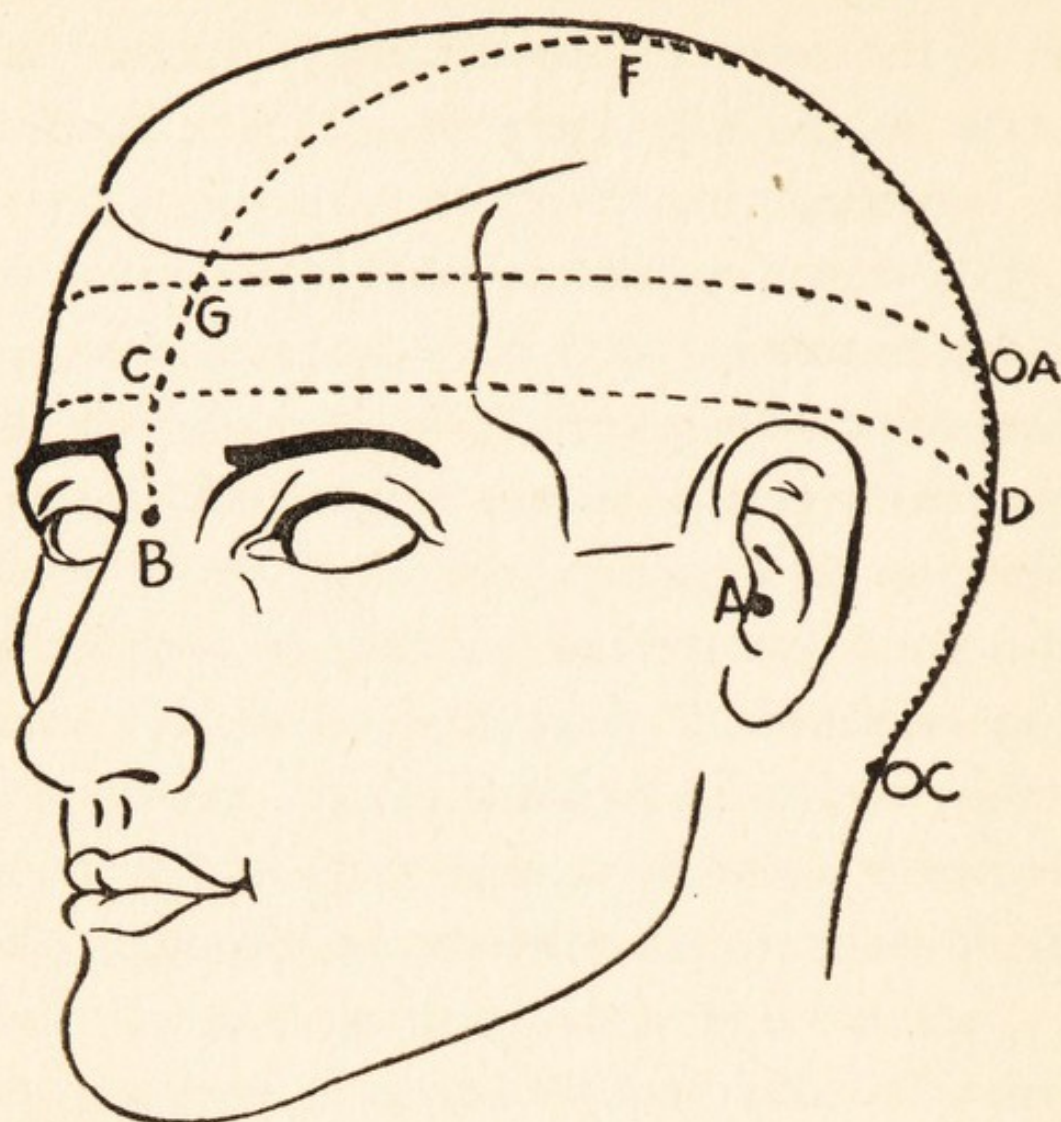


FIG. 108.

How to take the Measurements of the Head.

(a) If the first measurement exceeds the second by from $\frac{1}{2}$ to $\frac{3}{4}$ inch, you have a brain suited to the needs of a pushing business man.

(b) If both measurements are about $22\frac{1}{2}$ inches, a literary or scholastic type of man is indicated.

(c) If the measurements reach 23 inches, or are slightly more, the possessor might well be a man of science.

(d) If the second measurement is larger than the first by about an inch, your subject is more of a theoretical than a practical man. It would be highly unsafe to pay any heed to his views on everyday matters.

Your third measurement should be made from the centre of one ear (A) to the centre of the other ear, passing through F on the way (Fig. 108).

In a good average head, it will be found that this measurement, A to F and on to A, at the opposite side, will be almost the same as the measurement from B, at the bridge of the nose, to F and down the back of the head to the point OC, at the junction of the head and neck. It may, however, be less by half an inch without any disquieting effect.

(a) In fact, when the first measurement is less than the second by about half an inch, you have a subject in which the social, moral, aspiring and intellectual developments are in excess of the purely executive and selfish faculties.

(b) When the head is much higher than it is broad, the man may be amiable and possessed with a strong sense of justice; yet its excess will lead to exacting extremes and censoriousness in

the government and direction of others, as well as imparting a feeling that there are few persons who can do anything as well as he can.

(c) More width than height often indicates a lack of moral attributes, there being greater secretiveness, acquisitiveness, destructiveness, and cautiousness than moral and spiritual development.

(d) Such a head as (c), associated with a low type of organisation, is certainly a criminal one, detected or otherwise.

We have now set out the main features relating to the sizes of heads, and will pass on to the allied subject which deals with the forms of heads.

CHAPTER XVII

THE FORM OF THE HEAD

HAVING considered size at some length, the form or shape of people's heads must necessarily come next for discussion. The two are so intimately connected that, in practice, it is almost impossible to think of one without the other.

At the outset, it is important to recognise that the form or shape of a head invariably corresponds to its owner's temperament and, therefore, it will always indicate his predominant physiology. In other words, form reveals character.

Since form controls the character, phrenologists teach their students by the aid of plaster casts of heads. The method, we know, has been decried by many, on the grounds that you cannot attribute character, with any sense of justification, to an object that never possessed an identity. Such a contention, however, can only be the result of

lack of observation. Form is ever an invaluable key to temperament: it has also an invariable relation to quality, i.e., the fineness, delicacy, tension, denseness or coarseness of organism, structure or physiology. Who ever saw a fine organisation with prominent and protruding jaws, receding and low forehead and pendulous abdo-

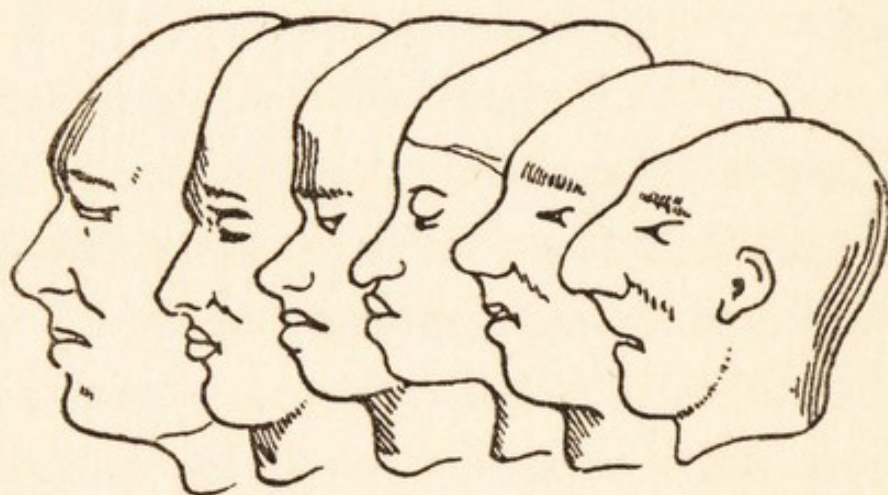


FIG. 109.

Six Heads, drawn to one scale, showing Varying Degrees of Intelligence.

men? Or a fine organisation with disproportionately long arms, large hands and large, flat feet, and so on?

The size and form of the head, presented even by a plaster cast, would be invaluable indicators to a phrenologist, not only of temperament, but

of quality of organisation. For instance, in Fig. 109, the last three heads indicate lower types of organisation and temperament than the first three. As will be recognised, the six heads there shown ascend, from right to left, in quality of structure as they increase in cranial development or perfection of form.

Form, we have claimed, corresponds to temperament and this enables us to assert that :

(a) If the nervous physiology or mental temperament predominates, then we find that there is a width and fulness to the superior anterior lobes of the brain. This results in a fulness and breadth of the forehead, a periform contour to the face and corresponding expansiveness in the semi-refining organs.

(b) If the arterial or sanguine physiology predominates, then we find that the base of the brain is more fully rounded and larger than in (a). This results in the social and executive faculties of the possessor being marked in character.

(c) If the nervous physiology or the lymphatic form of the vital temperament predominates, then

the circulation is sluggish and the superior anterior development of the brain, as seen in the form of the head, is not so full, while the parietal and posterior organs are more marked than in (b), the face is rounded and there is a round configuration of the head, the sensuous and social faculties, which indicate love of life, food and drinks, ease and quiet enjoyments, are much marked. The parietal bones, it may be necessary to add, are the pair of bones, right and left, forming part of the sides and top of the skull, between the frontal and occipital bones.

(d) The osseous (bony) and muscular physiology, or motive temperament, gives height rather than width to the head. There is less of the activity of the mental, and warmth and enthusiasm of the vital, but greater steadiness in action, conjoined with greater durability and tenacity in disposition.

There are various phases of this temperament, according to the way it is modified by others: the form or physiognomy alters, of course, with the modification. There are the osseous, the muscular, the nervous and other forms of the motive temperament,—the harsher outlines of the first being

modified as it becomes less and the others become more marked.

The form of the head is obviously all important ; the whole of the present chapter goes to prove this and our personal experience of people tends to support the theory. But it is dangerous to conclude too much from one or, perhaps, a few characteristics. The one or few characteristics should certainly be taken into account and they may well give us reason for building up opinions in certain directions : but, unless all the characteristics are weighed up and taken into account, the final conclusion will be faulty. If, suppose, one man manifests more energy and efficiency in a given direction than another, it must not be concluded that he is superior, mentally and morally, to the other, since it may be found that in certain directions the second may manifest talents and capabilities which completely throw the first into the shade. But where each severally excels, the cranial formation will correspond thereto. Thus, a sluggish, inactive life cannot be found with large vitativeness, hope and moderate cautiousness. (These areas are explained in Chapter XIX.) Nor will an active life be evinced by a person whose

head suggests moderate vitativeness, an excess of destructiveness, a lack of hope and too much cautiousness. The energy and executiveness of one man may be the natural expression of firmness, self-esteem, hope and destructiveness; of another that of hope, approbateness, destructiveness and combativeness. The former will be fired to action by an entirely different motive from that of the latter, and the goal of their ambitions will be as far apart as the poles. What the motive may be, or the incentives to action, will be readily discernible in the form of the head.

HEALTH

In delineating character, we now know that quality is an important feature, and as quality is very much influenced by health, it follows that a phrenologist must be able to diagnose bodily ailments with some degree of accuracy. It is not suggested that his knowledge of such things should equal that possessed by the physician: but it is claimed that he must know the outward signs of well and ill-being and, unless he does, his phrenological readings will err, on occasion, and lack accuracy.

All this is necessary because health and the absence of it produce two very different natures in the same individual. Great thoughts, noble sentiments, words that breathe and thoughts which burn, words of life and vigorous actions, are not the products of disease but of a healthy mind. Health, it has been rightly said, is necessary to greatness. It is not to be denied that some have done wonders and achieved greatness under adverse circumstances. Nevertheless, the principles contended here are true and are in no way affected by apparent incidents of an opposite character. One is only left to suppose that sufferers who have created well would have created even better had their infirmities not existed.

The signs of health and disease are not hard to read. Vitativeness and longevity are never found with ears buried in the head or with a weak and retreating chin. Good digestion and corresponding nutritive energy do not accompany a hollow cheek and high cheek bones. Vitality never asserts itself with a sunken eye and a leaden expression. Robust lungs do not go with small nostrils and thin weak muscles. A vigorous cir-

culation is never seen along with a pale or yellow skin and cold hands and feet. Hollows beneath the eyes suggest a predisposition to consumption, while those who are full beneath the eyes are usually strong in lung and sound in wind and limb.

Further, it is important for the phrenologist to be able to tell whether the brain is being supplied by healthy or diseased blood ; whether the mental powers are strained and, if so, in what sense, and by what cause or causes. If he sees a bright eye, fringed by long eyelashes, in company with delicate nostrils, a porcelain-like complexion and a frail ensemble, he may think of tuberculosis. In a fullness of flesh, a bright complexion and a thick upper lip, he may read the early stages of scrofula. In pasty, dingy complexions, he may see the beginning of kidney disease. In waxy appearances and bloodless features, uterine affections. In the ogling glance and restless eye, sexual troubles and local brain disease. In the persistent smiling, staring, stupid and idiotic grin, other brain affections. In restlessness and anxiety or depressed spirits, organic nervous derangement of heart and lungs. In want of spirit, ennui, lack of ambition and

pluck, stomachic derangements due to a poor digestion. In face flushings, with blueness under the eyes, nervous exhaustion.

The red face, accompanying gouty tendencies, suggests a fondness for stimulants. The face bloated and blotched, with a red nose, means either drunkenness, an imperfect circulation or advanced indigestion. Red cheeks with paleness about the mouth and nose, and sunken eyes, suggest intestinal troubles. Wrinkled faces, when not an accompaniment of old age, are a sign of imperfect nutrition and, often, of immoral habits. Yellow complexions, with the white of the eyes tinged yellowish, suggest a torpid liver, inactivity, sedentary habits, etc. These are the chief clues to health and disease as they will present themselves to the student of phrenology. If more are wanted, they can be found by studying any of the many books dealing with the symptoms of diseases.

Of course, the phrenologist must not exceed his province or usurp the domain of the medical practitioner. His legitimate work is to analyse character, to detect defects therein and to expose them with a view to their successful eradication

or cure, to discover latent talent, to direct manhood's gifts into the most useful and noble channels, and to help his fellow man in all honest ways to a true knowledge of himself.

CHAPTER XVIII

THE SIGNS OF TEMPERAMENT

THERE are several physiological systems in the human organisation called temperaments. These have their facial and bodily signs, and correspond therein to the characteristic brain development. Thus, we can predict temperament from the size and form of the head or face ; and, to a less extent, from the form of the body. The temperament of the organisation must be the same throughout. It is reasonable this should be so, if the spirit or mind of man is to manifest freely through appropriate instruments. There is abundant evidence of design in the complexity and singular adaptability of the human organism to manifest mind. It is the rule, and not the exception, that in whatever way the mental powers of mind are most characteristic, the body will indicate them.

The body is made up, as indicated by physiology, of a large number of distinct organs and each has its special functions. These are tempered together

in the body, so as to give the peculiar constitution necessary for the work in life required by the human mind.

These systems or temperaments are variously combined in different individuals, and to the variety of these combinations we owe the infinite form, configuration, colour and character into which the whole family of man is divided. To these, the national, racial, family and individual differences are traceable.

It is true the very soil—the geographical situation—on which man lives, the food he eats, the nature and character of his employments, his environment and what not, have a very powerful influence in the development of temperament and the formation of character. Compare, for instance, the rugged temperament of the Highland Scot with that of the Lancashire mill operative, or that of a country-bred lad with that of the city youth, and the essential difference of bodily build, texture, density and durability will be readily detected.

Temperament has been defined as “a particular state of the constitution depending upon the relative proportion of its different masses and the relative energy of its different functions.” When

we compare one individual with another, we are struck with the difference in appearance presented by each. One is *petit*, neat and refined : another is large, coarse and perhaps vulgar. One is tall : another is short. One is strong-boned, broad-shouldered and muscular : another is short, plump and rounded. One, again, is healthy, bright and vivacious : another is just the reverse. Other opposite pairs are those with light complexions and dark complexions ; those who seem all straight lines and those who seem all curves ; those who are all movement and those who are lacking in movement. All these differences are the significations of character.

The key to these characteristics will be found in temperament. The variety in feature and form presented by temperament should be among the first things studied by the reader of character. In fact, *to know temperament at sight is to read character at sight*. This is one of the first stepping-stones to physiognomic success.

It should also be borne in mind that it is mainly on the nature of the organisation, the dominance of one or other of these temperaments, or their happier combination, success in life depends. Of

this, there can be no doubt. All differences in physique will be accompanied by their especial characteristics. Therefore, we detect the slow and awkward, the excitable and calm, the wide-awake and stupid, the active and lazy, those with presence of mind and those who have none, the good and the good for nothing, and so on.

How much the successful man owes to sound, healthy and temperamentally well-mated parents, and to the country of his birth, he may never know ; but whatever he may claim to have achieved for himself is probably less than he imagines. Without a noble birthright and heritage, very little else will be of much avail.

TEMPERAMENT DESCRIBED

A brief description of the temperaments will be useful to the student of character. The ancients—according to Hippocrates—recognised four dominant bodily appearances, which they named :

- (a) The Sanguine.
- (b) The Phlegmatic.
- (c) The Choleric.
- (d) The Melancholic.

This classification, though imperfect, was at least a shrewd recognition of the influence of the body in its manifestation of the mind. A man's disposition was supposed to be affected by the condition of his "humours" or the phlegm, the black and the yellow bile, and even to-day we speak of a good-humoured or a bad-humoured man.

A later classification, based upon more correct observation and physiological knowledge, divided the temperaments into the following :

- (a) The Lymphatic.
- (b) The Sanguine.
- (c) The Bilious.
- (d) The Nervous.

The first is preponderatingly influenced by the stomach, the second by the lungs, the third by the liver and the fourth by the brain.

The Lymphatic Form is indicated by a full stomach and roundness, fulness and softness of muscle.

Generally, the vital action is slow and the circulation comparatively feeble. The features are pale, hair is light, eyes are blue or grey, while the brain

corresponds to the condition of the body and its action is feeble and languid.

The Sanguine Form of body is manifested by a broad chest, good lung power, moderate fulness of body, firm muscles, brown or red hair which is inclined to curl, fair complexion and good, full, ruddy cheeks. It is the temperament of physical activity, good arterial circulation, and of a loving, warm, buoyant and impulsive nature.

The Bilious Form is the temperament of straight lines, as the Sanguine is of curves. The features are more marked and the bodily configuration more pronounced and angular. The hair is black or dark, the complexion is swarthy or brown, while the eyes are dark. This is the temperament of strength and vigour, of backbone and mental activity.

The Nervous Form has its special characteristics which are indicated by the prominence in the organisation of the brain and the nervous system. No special features or colouring are indicated.

The foregoing classification is excellent as far as it goes ; but it is incomplete and the one drawn

up by the celebrated Fowler brothers is, therefore, worthy of consideration. It deals with three leading temperaments, which are :

- (a) The Vital or Nutritive.
- (b) The Motive or Mechanical.
- (c) The Mental or Nervous.

For all practical purposes, this classification covers all the requirements, is simple and accurate.

The Vital Temperament indicates the prominence and activity of the organs of nutrition and life force. The heart, lungs, liver, stomach and bowels, when well represented, reveal a great depth, breadth and width of body. The chest is large and full, showing great lung capacity and large-heartedness. The abdomen is rounded, the limbs are plump and tapering, and the hands and feet are small, relatively, in proportion to the body. The neck is short and full, and the shoulders broad and round. The head and face partake of the characteristics of the body, being conceived on generous lines. The cheeks and lower part of the face are well filled out and the expression is easy, comfortable, frank, good-natured or self-satisfied.

The complexion, associated with this temperament, varies according to the dominance of certain organs :

(a) If the lungs are large and vigorous, the complexion will be light ; hair will be light brown, auburn or red ; the manner, sprightly, vivacious, warm and impulsive.

(b) Where the bilious elements are more marked, there will be greater muscular energy and endurance, more staying power, and less impulsiveness and less activity. The complexion will be brown, swarthy or dark, and the eyes will correspond, in harmony.

(c) The vital temperament will be strong, enduring, vivacious, sprightly, sensuous and acquisitive in proportion as the bilious, sanguine and lymphatic conditions enter as factors into its composition.

The general tendency or influence of this temperament in the manifestation of mind is activity—physical and mental vivaciousness, rather than endurance : quickness in thought and action rather than diligence, persistence and strength of purpose. It gives a desire for present comforts and self-gratification, a love of life, a ready conception of

ideas, a vivid imagination, and a ready flow and vivacity of expression.

(d) Persons so endowed make telling speakers, being illustrative and eloquent.

(e) When the temperament in question is strongly marked, the owners are fond of good things, of plenty to eat and drink and they enjoy all sensuous amusement. The motive temperament may lead its owners to work ; the mental temperament may make its owners think ; but the possessors of a strong vital temperament will gather the fruits of their energies and use them to secure the joys of life. In too many cases, however, the "vital" owners will pay the penalty of excesses.

The Motive Temperament is presented by length of figure and the predominance of bone and muscle in the body. It is the temperament of the mechanical and locomotive apparatus—bones or levers, muscles or pulleys, fibres or ligaments—of the human organisation.

Men of this temperament are large-boned, muscular and wiry. They are generally tall, possess oblong faces with a large bony ridge under the eyebrows : they have higher cheek bones than the previous group, large well-defined noses, large

jaws, strong teeth—all of which indicate something of strength, earnestness and determination.

Such people are made in an energetic mould for use and not for ornament, to work, overcome and “subdue the earth.” They are fond of labour, physical exercise, and are endowed with tenacity of purpose and inventive genius. They are mentally vigorous and energetic, and thus individuality is stamped on all they do.

The faculties of constructiveness, executiveness, will and determination, courage and force of character are strongly indicated in whatever they take in hand. Men of this temperament are pre-eminently the pioneers of civilisation—the workers in, and the saviours of the world—the engineers, builders, and excavators of mind and earth.

Nearly all great men, and especially those great men who have risen from the ranks of life, have had a great share of this temperament. Unfortunately, it would not be proper to give a list of the men of to-day who come within this grouping.

The Mental Temperament is indicated by the predominance of the cerebro-spinal or nervous system. Where marked, the person is small in

stature, refined and sometimes delicate in appearance. Great vigour and robustness, with an excess of this temperament, are not possible.

In cases where the mental temperament prevails, the face is pyriform, broad across the forehead and tapering towards the chin. The figure is not so full as in the case of the vital, or as tall as in the motive : the head is relatively large in proportion to the size of the body : the muscles are small, and admirably adapted, in texture and quality, for rapid action and prompt obedience to the dictates of the mind.

This temperament, when moderately sustained by the vital and supported by the motive, is capable of great things. It is, then, the organism of thought. The mind is thus able to manifest itself through the brain and body, and govern the latter—a thing not always the case with the motive and vital temperaments. There is more blood sent to the brain, in proportion to the size of the body, than in the other temperaments. The anterior lobes of the brain are in excess of the middle and posterior lobes. The desire is for intellectual pursuits, for literary, artistic, poetic, musical, platonic and conjugal enjoyments.

Harmony of Organisation—A person may be endowed with none but good qualities, and yet be far from perfection. Also, he may have not all but a number of excellent qualities, and not derive the correct amount of good from them. When this occurs, it is generally due to a want of harmony in his “make-up.”

Thus, a person may have inherited a very fine organisation and yet, though thus endowed, may be sadly wanting in harmony or proportion. He may have a large head and a small body, or a large body and a comparatively small head. In the first, the brain controls the body, drains its vitality, and uses up its forces prematurely by high-pressure in thinking and living. In the latter, the body controls the brain and the animal impulses, feelings and desires control the thinking. These are, of course, extreme illustrations of want of proportion ; but they serve to show that harmony of organisation is something with which the reader of character must reckon.

For initial greatness, we must look therefore for proportion in form and size, and balance between the various parts of the head and face, and the head and body.

Where the head, which is our chief concern, is not suitably balanced, we may expect striking interferences with the normal readings of character. Thus (*a*) if the back of the head is large and the front small, the face will be limited across the forehead, wide across the cheeks and lower portion of the face, and the social and selfish instincts will dominate all others.

(*b*) If the brain is broad at the base, but lacking in coronal height and width, the face in form and expression will correspond. Then, the individual will be more powerfully influenced by his passions, selfish and sensuous instincts, than by the moral and intellectual powers of his mind.

(*c*) If the forehead is very low, in addition to the defects mentioned for (*b*), the owner will evince the passions of animals.

(*d*) If the head is mostly proportioned in front of the ears, the owner will be intellectual, clear-headed and given to reflection. But he will be wanting in the essential force necessary for success, because the powers represented by the middle, posterior and basilar lobes of the brain are deficient in size and out of harmony with the rest of the

head. Also, the body will lack vitality, sufficient to support the intellectual brain.

These instances will be sufficient to show how essential it is that there should be harmony in organisation. Harmony in the organisation means that the head is in proportion to the body, and all parts of the brain duly balanced. Without balance, we may expect too much "go" and too little stability; too much thought and too little action; too much action or passion with insufficient reflection, etc.

CHAPTER XIX

THE CHART OF THE HEAD

IN an early chapter, the chief areas of the head were indicated and described. Here it will be fitting to treat the matter fully and deal with all the areas—the unimportant ones as well as those that are vital. The reader will then have a complete account of the areas, which will prove useful for reference purposes.

Fig. 110 shows a head spaced out with forty divisions. These divisions have the following significations :

1. Amativeness—The attraction which a person has for members of the opposite sex.

2. Vitativeness—The desire to live : the capacity one has for enjoying life.

3. Parental Love—The affection a person shows for his parents.

4. Conjugality—The aptitude one has for being a faithful husband or wife.

5. Courage—The absence of fear.
6. Executiveness—The ability for organising.
7. Secretiveness—The power one has of hiding one's feelings and not speaking one's mind.
8. Friendship—The capacity for making and keeping friends.
9. Inhabitiveness—The love one shows for the home, the place of one's birth or native land.
10. Continuity—The building-up of one's thoughts : one's powers of reasoning.
11. Self-Esteem—Display of dignity and respect.
12. Firmness—The force of will-power.
13. Approbateness—The amount of notice an individual takes of what others think.
14. Cautiousness—The natural inclination for self-preservation.
15. Acquisitiveness—The inclination a person has for accumulating or hoarding things.
16. Alimentiveness—One's desires or opinions on matters of food.
17. Stability—An individual's strength of mind.
18. Conscientiousness—One's sense of duty.
19. Sublimity—A desire for things that are vast in size, or in importance.
20. Veneration—The respect one has for others.

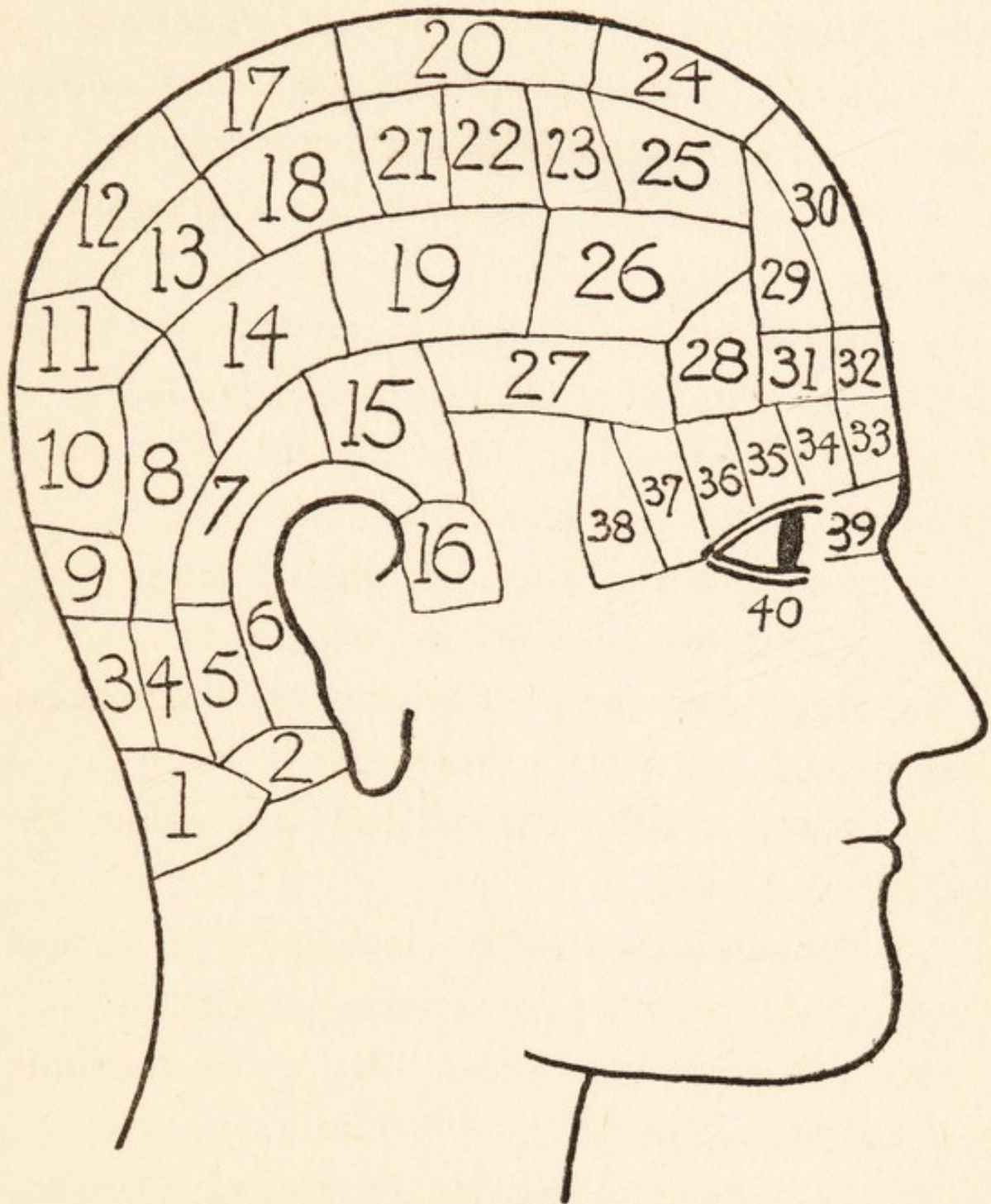


Fig. 110

21. Hope—The ability a person has for looking on the bright side of things.

22. Spirituality—The faith one has in an after-life.

23. Imitation—The faculty of reproducing and perhaps recasting the works and ideas of others.

24. Generosity—Kindness to others.

25. Agreeableness—The desire to please others.

26. Constructiveness—The ingenuity one displays in building up concrete and abstract things.

27. Ideality—The pleasure one derives from things that are beautiful and perfect.

28. Happiness—The joy that comes from pleasurable pursuits.

29. Casuality—The ability one has for inventing and being original.

30. Comparison—One's reasoning capacity.

31. Locality—The desire one may have for travel and sight-seeing.

32. Eventuality—A head for facts and news.

33. Individuality—One's powers of observation.

34. Size—One's capacity for judging size.

35. Weight—One's capacity for judging weight.

36. Colour—One's capacity for matching and blending colours.

37. Order—The capacity for being methodical.

38. Calculation—The capacity some show for dealing with figures.

39. Form—The capacity for appreciating shapes. Some people, for instance, have a special memory for faces.

40. Language—Ability for learning languages.

CHAPTER XX

IN CONCLUSION

You are now in possession of all the facts necessary for the study of your own or any other person's head and face. In every case, there are many clues to weigh up and consider. Some may contradict others in the same individual, but this is not a reason for immediately concluding that the science has failed in its mission.

If all the clues support each other, then the special character which they indicate will be strongly marked in the person. On the other hand, if some clues are totally opposed to others—and this is usually what is found—then the force of one will be nullified by another.

Thus, a correct impression of a person's character can only be arrived at by carefully weighing up all the facial evidence and striking a balance of the various details. With a little experience, this can be done at a glance.

Let us explain how to weigh up the points for and against some person in whom you are interested. We will suppose that he has a receding forehead, a chin like the one shown in Fig. 68 and a pair of kind-looking eyes. The forehead suggests weakness of character, the chin stands for strength to the point of being aggressive, and the eyes, as we have said, suggest kindness.

The sum-total, in this case, is probably a very decent kind of person. His forehead and chin would nullify the indications of each other and the eyes would weigh in his favour.

Take another case. Suppose you are wondering about a person who has a pair of thin ungenerous lips and two twinkling eyes that seem to radiate happiness. The balance suggests that you are dealing with quite an ordinary person who has, perhaps, a slight benefit in his favour. We say this because eyes always count very heavily in balancing up the characters of people.

And now another case. A person, we will say, has a prominent forehead, a full neck at the back and a nose like that shown in Fig. 39. Here is a case of strength upon strength—just the type of individual who could be trusted to direct an army,

run a huge business or make a success of some intricate and important scheme.

Of course, character delineating requires a little practice, but it is wonderful how quickly one can become really expert.



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