

The A.B.C. of Phrenology

By

R. DIMSDALE STOCKER

AUTHOR OF

“The Human Face,” “The Language of Handwriting,”
Graphology Made Easy,”

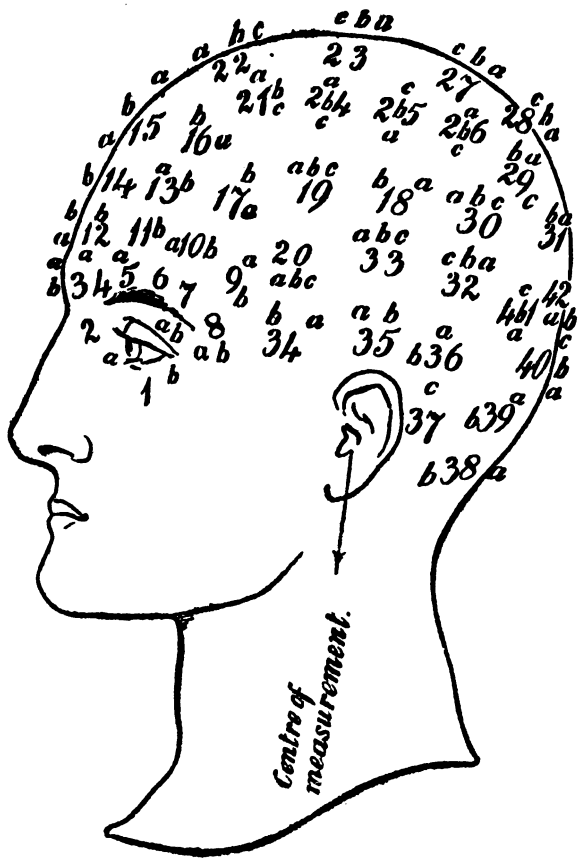
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FOREWORD.

How slow we are to "read" our fellows' characters aright! And yet, at the same time, how well satisfied we are with the superficial, blundering estimates which we involuntarily place upon people's actions towards us!

The very difficulty attending our power of computation, added to the necessity of forming an opinion upon the subject, should be sufficient excuse for the appearance of this brochure upon phrenology, which will enable those who make a serious study of the subject not only to fathom the secret of the excellencies of those whom they should trust, but also to ascertain the source of the failings in those whom experience should teach them they would do well to avoid.

In short—to disclose friends and foes—to aid parents in the training of their children—to discover the best mode of dealing with all and sundry

with whom we associate—these are the reasons which have prompted the writer of the present work to publish the results of his researches in phrenology.

R. D. S.



THE A. B. C. OF PHRENOLOGY.

INTRODUCTION TO PHRENOLOGY.

THE vulgar notion that “bumps” upon the head carry a particular meaning along with them, is not altogether without foundation, since it is found that the contour of the cranium agrees very closely with the disposition and tendencies, the tastes and personal peculiarities of the possessor.

Yet, in spite of the fact that such a term as “bump” is expressive, and even not without a grain of truth in it, in introducing the subject of phrenology to the reader of the following pages, it is necessary that I should caution him against employing such a word to designate the study which we are about to consider.

For no student of phrenology would proceed to set about searching after excrescences and hollows merely—which may (or may not) be visible upon the skull,—which indeed may be as smooth as a billiard-ball and yet reveal a considerable amount of “character” notwithstanding.

Phrenological Principles.—To read character from the head, certain principles must first of all be taken into account. The most important of these is the axiom that *the brain is the organ of the mind*. Every mental operation—including intellection, the moral powers, the affectional and self-preservative instincts—is carried on through the intervention of the grey matter, or the “cortex,” of the brain.

The vital functions of the body can proceed without let or hindrance even supposing the brain to be affected in some degree: but for the manifestations of intelligence, volition, or feeling, the brain-cortex must be in good working order.

Every thought, each emotion, or any state of being of which we are cognizant, takes place through the agency of the brain, whose cells register the impressions of whatever transpires within the sphere of personal experience of anybody whomsoever.

The quality and quantity of our cerebral mechanism is, in fact, the determining factor of our consciousness; and it alone is responsible for

whatever impulses, or "bent," the child or the adult may disclose.

The contents of the cranial cavity bearing, as they do, a distinct relation to the form and extent of the skull—which, it is found, accommodates itself to the shape and size of the brain—it is not strange that the comparative dimensions of the heads of animals are considerably less than is the case with men. Added to which we find, on dissection, that the convolutions of the human cephalic-mass are infinitely more intricate and elaborate than those of the lower animals. Both of which facts tend to prove that enhanced mental power is associated with an increase both in volume and complexity of structure of the brain.

For whilst a careful comparison instituted between the crania of any two or more members of the human race goes to show that the cerebrum --or the frontal and superior regions of the brain-- is amply developed, any such comparison extended to the lower animals will serve to make it clear that the frontal and pre-frontal areas are proportionately lacking in the non-human type.

Animals have, in fact, no forehead or crown to their heads.

Hence it is we find that the conclusions arrived at through the experiments and researches of cerebral anatomists receive confirmation at the hands of phrenological investigators, whose theories render it evident that the *self-protective* instincts (shared by man with the lower animals) are located around and immediately behind the ears, whilst the *intellectual* (perceptive, retentive and reflective) faculties (most of which are owned by man exclusively) have their organs in front of the ears, and the *moral* and *religious* sentiments (peculiar to man) have their seat in the upper part of the head, which in man alone is of any appreciable magnitude.

It is now very generally admitted, even among non-phrenological authorities, that different areas of the brain have separate functions of their own to perform. Thus, there is nothing absolutely absurd in assuming that certain segments of the cerebral cortex are specially set apart for particular mental operations. In other words, in view of the facts which recent experimentalists have

succeeded in establishing, it would be far more irrational to concede that the whole brain was implicated in some special direction, than to hold, as we do, that it is sub-divided so that certain departments (convolutions) seem to take charge of certain faculties, and contrive to express such faculties exclusively.

This alone will account for the inequalities which are noticeable among men. Mere size (absolute) of the brain goes for little—so far, that is, as intelligence is concerned. All will depend upon the relative proportions of the several developments to which the phrenologist directs his attention.

People, we find, are remarkable for particular qualifications. They are witty or dull; perceptive, or lacking in perception; thoughtful or unreflecting; kind or unsympathetic, and so forth. They are this, moreover, not only to-day but to-morrow, the day after, and the year following, providing that their "character" undergoes no modification. This means that certain areas of the cerebral substance are well or ill developed, and explains why one person will excel in a

certain vocation where another would fail, or **why** one virtue or talent comes easy to a third which it is quite beyond the powers of a fourth to acquire. And so on.

A knowledge therefore of phrenology enables us to understand people better. It shows us that the differences which we see among them are not accidental, but the result of particular predisposing conditions, which favour this or that trait, idiosyncrasy or capability.

Hence phrenology should prove of inestimable worth, not alone in aiding us to fathom our fellows' characters, (which nevertheless may be a means of assisting us to face the battle of life with more fortitude, patience and courage than formerly) but also in pointing the way to the proper training and education of the younger generation, so that their virtues be fostered and encouraged and their failings corrected and eradicated,—their talents turned to their true and legitimate utilization and their gifts so brought out that wasted lives,—“failures”—be out of the question.

A closer acquaintance with, and more intimate

knowledge of, phrenology, would, I feel sure, succeed in establishing its claims to rank as a branch of practical psychology; and would further, as it seems to me, completely revolutionize our methods of dealing, not only with the criminal, the lunatic, or the idiotic—but also with one another in ordinary social intercourse.

If “to know all is to forgive all,” then only to know even something of our fellow-creatures is to forgive—and it may be aid—them when they err: thereby cultivating all that is noblest, and best calculated to awaken the higher attributes, which phrenology offers such unmistakeable proof need but to be appealed to in order that men may declare themselves made, in deed, as well as in name, “in the image of God”

TEMPERAMENT.

ALTHOUGH, as I have already attempted to point out, the brain is the seat of the specific mental faculties, brain-action is itself conditioned to a great extent by the physical constitution.

Hence we see that "mind" is something by no means altogether dependent on the brain, and especially so when we come to consider that the brain cannot act without the consent of certain organs of the body.

The lungs and heart, the liver and the stomach, are all more or less intimately concerned with the so-called "mental" processes, so that no student of phrenology can altogether afford to disregard the part which each of these organs plays in assisting the expression of "mind."

Any man who suffers from a complaint, such as a disordered digestion, or a sluggish liver, can never be very bright, or cheerful, or good-tempered, nor can he think with the same

clearness as a man whose biliary and intestinal systems are in perfect order. And a self-evident fact of this kind should go a long way towards showing us that a very real and intimate alliance is established between "mentality" and physique.

Any nomenclature which we may elect to adopt in order to classify and designate "temperaments," let it be said at the outset, must be purely arbitrary; yet as it is necessary that we should know how to recognise the relative influence of the organic and structural systems of the body, the following terminology has been prepared, which, following closely upon nature's method of evolutionary development of function and faculty will be found upon the whole more practical than any other classification of the kind with which we are familiar.

The Vital Temperament: dependent on the nutritive organs, occupying the great cavities of the trunk, and the absorbent, circulatory and secretive vessels, and the respiratory organs.—Its distinguishing features are fulness of body, plumpness of parts, and particularly rotundity of the abdominal regions. The figure is remarkable for

relative *width*, rather than height; and roundness of face, fulness and shortness of neck, and a tapering of limb, are characteristic. There is an abundance of adipose tissue, along with activity of the glands, which promotes, and usually accompanies, a good-humoured, animated, vivacious expression of countenance.

Cranial-configuration.—The head associated with an ascendancy of this temperament, is broad in the basilar region, and particularly so where the social and domestic organs are located, as well as those of vitativeness, alimentiveness, constructiveness, and language.

The Motive Temperament: dependent on the locomotive, or mechanical apparatus—the bony and muscular systems. Its principal signs are length and squareness of the bony framework of the body, prominence of the joints, angularity of figure, and muscularity. Tallness of stature, breadth of shoulders, and height of the facial bones, large feet and hands, and length of limb. The build is commonly lithe and spare—never fat; and the facial expression is one of quiet

decision and strong conviction, rather than mobility or vivacity.

Cranial Configuration.—The head is developed, in this case, laterally, and towards the crown, at the place where the propelling, executive, self-protective and egoistic propensities and sentiments are located. Generally, too, the “perceptives” are large—the brow overhanging the eyes.

The Mental Temperament: dependent on the brain and nervous system, and characterised by slenderness, if not sharpness, of feature, a comparatively slight frame, and a relatively large cranium. The face is oval, or narrower towards the chin than in the upper part; the features delicately moulded, mobile and expressive; the skull thin; the eyes bright and expressive; the texture of the hair soft and fine; the skin-covering semi-transparent; and the voice high-keyed. Grace and elegance, rather than a strikingly imposing physique, are the accompaniments of a predominance of this temperament; which, whilst adapted for brilliancy of mind, is seldom seen with symmetry of body.

Cranial Configuration:—The head of persons in whom the nervo-mental system is in a proportionately high degree of development, shows especial elevation in the frontal or pre-frontal areas of the brain—where the intellectual (observing, and reasoning), perfecting (æsthetic), and religious and moral (ethical) faculties have their organs.

THE PRACTICE OF PHRENOLOGY.

IN applying the principles of phrenology, the first thing to be done when examining a head is to note the position of the ears, from the "medullary-centre" as it is called. It is from them that we must note the proportions of the brain.

All the measurements which it will be necessary for us to take in this way into account must be relative, rather than absolute. Consequently, having decided whether the head be large, or small, or of medium size, and having noticed the physiological constitution in combination therewith, the important question for us to settle is—which region of the brain leads off the character, and how shall we be enabled to decide the bent—the tastes, tendencies, talents, temper, and so forth—of the individual?

It is all a matter of observing the following rule.

See where the ear comes. Then, from the opening thereof, viewing the head from the side, see how much of the brain comes in front of, and how much lies behind it : observe whether it be low-set, or whether the crown towers high above it. Now all these points will enable us to decide the outlines of the character ; and there will be no need for us to manipulate the skull—bump-feeling having nothing to do with the phrenological-system, as we understand it.

For instance—say you have the ears set midway between the front-and the back-head ; that is, suppose the development behind the ears is as great as that which comprises the forehead. This will mean that the social and animal propensities are as active as the intellectual qualifications—which will be unfortunate for the possessor, inasmuch as, instead of using his judgment and reason to control his appetites, he will allow the latter to govern him.

But suppose two-thirds of the brain come in front of the ear, what then ? There being now only one-third at the back of the head, the

passions will be kept in check by the exercise of the higher mental faculties.

For size always means capacity.

The high head goes with devotional and spiritual tendencies; the low type with materialism, and disbelief in the power of the soul. Here again, the measurement must be relative.

Some heads are composed of one storey. Some, however, have two, and some three storeys. So, in estimating these qualities, throw a couple of imaginary lines horizontally across the head—one on a level with the lowest part of the forehead: the other round the upper part of the forehead. And then note which division comprises the greatest amount of brain.

The largest quantity of brain goes invariably with the greatest power in whatever direction the development may answer to.

As regards the breadth of the head.—The breadth should equal (about) two-thirds the length of the face. Should it exceed this, selfishness, greed, avarice, brute force, etc., will outrun the moral qualifications; whereas, if the

breadth of the head be less than this, there will be a want of the "business" faculty, but little thrift or economy, small endurance, and probably little push or ability "to make headway."

To make "headway" in the world you need a wide head.

To sum up the principles which we have just laid down :—

The head that is developed most in front, belongs to the man (or woman) of intellect.

The head that is fullest behind, belongs to the most social man (or woman).

The head best developed above the ears and at the crown pertains to the *highest* minded individual : whilst the head which bulges out at the sides accompanies the most energy, force and business capacity.

HINTS ON PHRENOLOGIZING.

THE "ideal head" (Frontispiece) is remarkable for one thing.

And that is the absolute absence of anything approaching a "bump" of any kind to disturb the serenity of its immaculately smooth surface.

This should not be lost sight of by the student, who is very apt to feel a skull and with the object of seeking to detect protuberances upon it to which he assigns faculties altogether unwarranted by the conclusions to which all true phrenological-experts have come.

There is, however, one fact which should be borne in mind at the outset of our practical enquiry. And that is that all *hollows, flattening, or sinking-in* of the bone speak of some deficiency. Consequently, we may accept the theory that all *uneven developments* coincide with a lack of perfect harmony and balance of mind.

For instance, one sees heads like that depicted

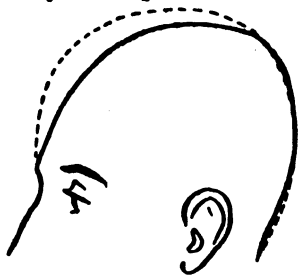
in Fig. 2. which appears low in the forehead, but is otherwise about normally developed.

The possessor of this type of head, lacking, as he does, height and width in the intellectual region of the brain, will be of average capacity in every respect but his intelligence, which will be below par. The

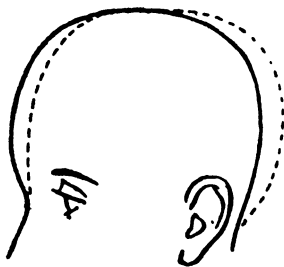
trend of the mind, therefore, will be in the direction more of practical matters than in the

acquisition of knowledge for its own sake: the social and domestic sentiments are, it will be noticed, by no means deficient; nor are the executive faculties lacking. Or take Fig. 3.

Here the heavy line



2

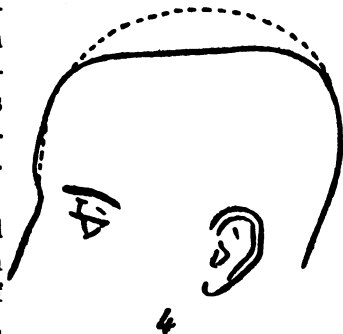


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of the actual head runs beyond the dotted line (the "ideal" head mark,) showing that we have, in this example, an excess of intellect, but a deficiency of social feeling. In other respects, the possessor of this head will be about up to the average: yet this excess of the front area of the brain will predispose him to devote more time to thought and meditation than to company, or to fraternizing with his fellows. In other words, he will be far more a philosopher than a society man.

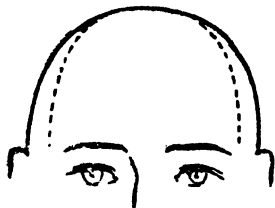
Fig. 4, wants elevation: requires, in fact, more spirituality, higher ideals and greater "loftiness" in the "religious" regions.

A man of this kind will be fond enough of his friends, of wife and children, home-surroundings etc., and by no means indifferent to the advantages of education, culture and



so forth. But he will probably be a materialist *at heart* if not openly. He wants the *sky-light* more in evidence, and needs more faith in "things

not seen;" more veneration, humility and reverence.

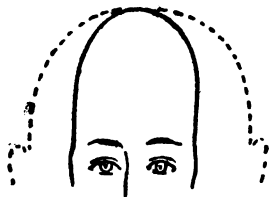


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The forehead in Fig. 5, is relatively wide. In this instance the mind will be comprehensive, the views broad, and

the ideas on an altogether wider plan than is the case with Fig. 6.

With the latter, the *mind* will be narrow, the mental outlook will be limited; the individual bigotted and prejudiced, and utterly unable to take extended views on any matter.



6

The foregoing head-types, will, it is hoped, serve to show the student the value and importance of outline phrenology.

In the next section will be found a description

of the appearances given when any sub-divisions of the areas to which attention has been directed are in a particularly high state of development.

These have been arranged numerically (see Fig. 1.), and reference to the figures will serve to localise their precise position, which, together with the descriptions, will enable the student to apply the principles practically.

A SYSTEMATISED EPITOME OF PHRENOLOGY, ETC.

EACH of the phrenological developments which find a place in this table, has facial, chirological (hand) or graphological (writing) signs.

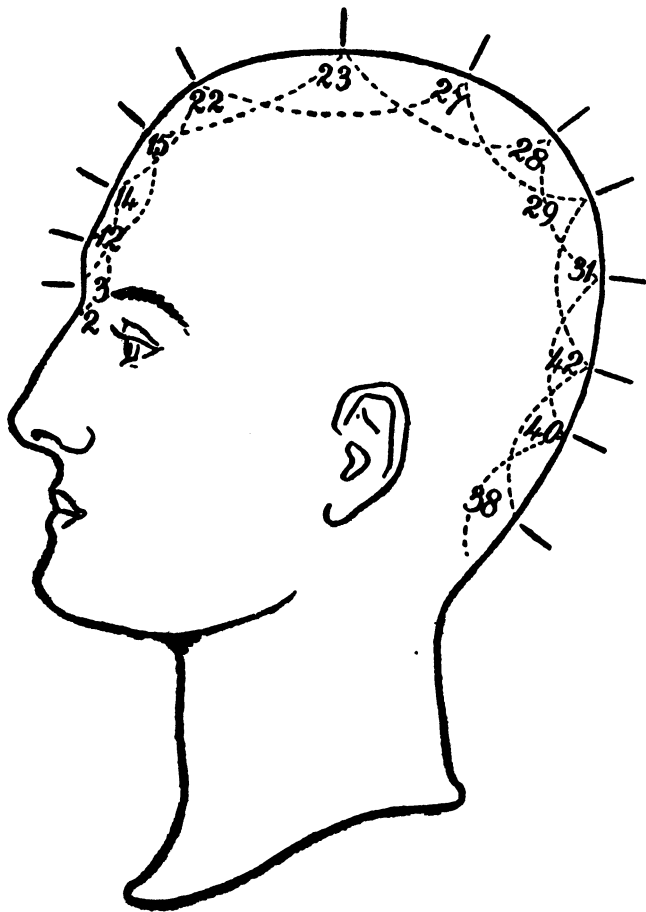
Phrenology, per se, may be regarded as the science which deals with the *headquarters* of the mentality of the organism; but the cranial nerves lead from the cerebral organs direct to their facial signs. Whilst hand-organisation, as well as handwriting, (when spontaneous, dependent only on nervous conditions), bears a distinct and marked relationship to cranial-configuration. Hence these subjects are quite in keeping in a work treating the mental faculties.

The mode of arrangement which has been adopted, being in the nature of a concise synopsis, needs no elucidation.

Reference to the "faculty" on the left-hand

side and the four following columns will render evident the name of the "organ" in question and the signs of character indicative thereof.





SUPPLEMENT.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

- | | | |
|--------------------|--|---|
| 1. <i>Language</i> | fulness of the eyes
—(large surface of
the “whites” ap-
parent—upper and
lower lids promi-
nent). Verbal
memory (a) throws
the eye inward.
Verbal expression
(b) throws it out-
ward. | fulness below the
eyes. |
| 2. <i>Form</i> | width on both
sides of <i>crista galli</i>
(giving relative
breadth betwixt
the eyes). | width of the bony
structure of the
base of the nose
between the eyes
—when large they
will be widely |

separated ; when small, they will approach each other. (They should be neither more nor less than an eye's length apart).

3. *Observation*

projection of the forehead or frontal bone above the top of the nose, between the brows. **Mental** observation (a)—the upper portion. Physical (b)—the lower part.

downward inclination of the eye-bone at their inner termini, and fulness of the muscles between the same. When well indicated, the lower eyebrows will be widely parted ; when the reverse is the case, they will present a horizontal appearance and be placed close together.

4. *Size* (organ located just width of the on the turn, between the eye-brows' inner termini and nose) —projection of frontal bone in this region.
5. *Weight* depression of brow at its inner half, over the eye. fulness of the muscles above the brow, at, and on either side of, the junction of the nose with the forehead.
6. *Colour* projection of frontal bone (super-ciliary ridge) just outwardly of the centre of the eyes. relative height (arching, pointing, or prominence) of the eyebrows in the middle. When well defined, they take a conic shape.

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FACULTY.	CHIROLOGIC.	GRAPHOLOGIC.
1. <i>Language</i>	length of top phalanx of fourth, or "little," finger.	flow of writing— attachment of capitals and words, etc.
2. <i>Form</i>	width of top phalanx of third, or "ring," finger.	symmetry of outlines in the characters.
3. <i>Observation</i>	square-shaped fingertips.	acuteness of strokes -- definiteness of delineation ; when well-defined, the writing will be carefully "picked out" — hence more or less legible.
4. <i>Size</i>	well-proportioned hand : fingers and palm well adjusted to each other, in point of size ; squared tips.	harmonious lines — adjustment in point of proportion between letters — "smalls" and "capitals" — equidistant letters, words

- and lines, etc.; straight border preserve equality of slope in the characters of the handwriting—steadiness of pressure exercised, also.
5. *Weight* spatulated (eliptical) finger-tips.
6. *Colour* relative length of top phalanx of “ring” (third) finger.
- shown by the *thickness* of any strokes other than those which form the characters themselves.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

7. *Order* fulness or outward projection of eye-brow—giving a sharp appearance at its outer angle.
- (a) *Neatness* inner part joining organ of “colour.”
- eyebrows even—long, well-curved, elevated, or angled at their outer extremities.

(b) System outer part.

8. *Calculation* fulness of the ridge of the brow below the temples.

(a) Quick-ness at figures inner part.

lateral extension of the eyebrows at their outer extremities.

(b) Power to estimate outer portion.

according to the greater amount of space visible between the outer terminus of the brow and the corner of the eye.

9. *Tune* development of the forehead over the outer termini of the eyebrows.

lateral curvature, and fulness of the brow over the eyebrows; full eyes and eyelids; short, "pug" nose; development of cheeks & lower part of the physiognomy.

(a) Melody upper part.

and

harmony

(b) Modulation lower part.

lution

perfect curvilinear-
earity of the external
ear, which feature
should be well set
out from the head,
well coloured, and
of sufficient *size*; and
fineness of *texture*
of the cartilage.

10. *Time* development of the square or oval
forehead immediately above the
outer part of the
eyebrows. features.

(a) Sense of inner part.

duration

(b) Measure outer part.

and

rhythm.

11. *Loca-* fulness on each general fulness

lity side of the brow, across the lower
above the root of portion of the fore-
the nose. head.

(a) Explo- the lower division.

ration

(b) Cogni- the upper division.

zance of
place and
position

FACULTY.

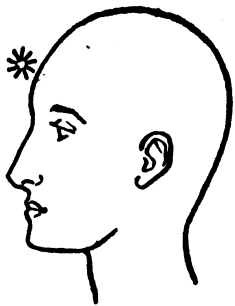
CHIROLOGIC.

GRAPHOLOGIC.

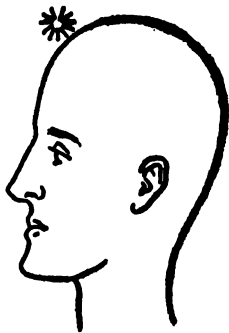
7. *Order* square-tipped fin- all stops in their
gers. "Knots" proper places, and
(lower joints of matters of detail
fingers) and knuc- generally well at-
kles prominently tended to.
developed.

8. *Calcula- square or tapering general signs—of*
tion finger-tips. precision, detail,
neatness, and,
above all, of clear-
ness, apparent.

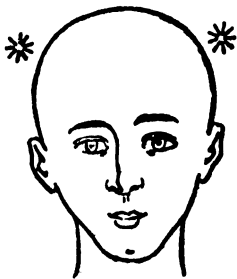
9. *Tune* acuteness of lower *outward curvature*
"angle"—situated of up and down
near the wrist—of strokes.
the thumb.



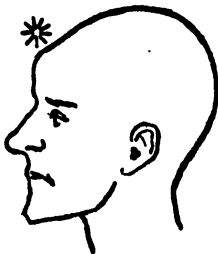
Critical.



Benevolent.



Idealistic.



Cruel.

10. *Time* prominence of up-regularity of mo-
per "angle" of tion apparent in
thumb—just below method of writing
its second phalanx, —harmonious flow
and above its *ball* of style—can be
or *root*. Square-judged of better
boned hand and when *seen* than
fingers. from any descrip-
tion.
11. *Loca- lines* on fleshy relative *length* of
lity cushion of the base down strokes and
of the hand, on its "tails" to the let-
outer side, opposite ters ; much move-
the thumb. ment and anima-
tion apparent in
whole style.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

12. *Even- fulness of the fore- general fulness of*
tuality head in the middle the central region
in the lower part. of the forehead ;
also mostly found
in conjunction
with a "Jewish"

— hooked — form
of nose.

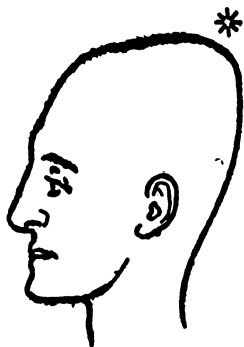
(a) Con- lower division.
sciousness
of occur-
rences

(b) Memory upper division.
by asso-
ciation

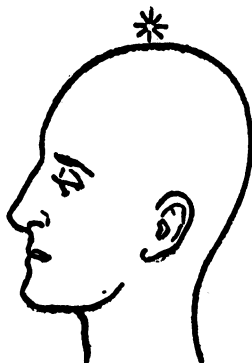
13. *Caus-* height and width when much exer-
ality of the forehead. cised, this faculty
causes horizontal
lines to form in the
middle of the fore-
head.

(a) Reason inner part. *height*, combined
with *breadth* of
the nose at the
bridge; also seen
in the *length* of
that organ.

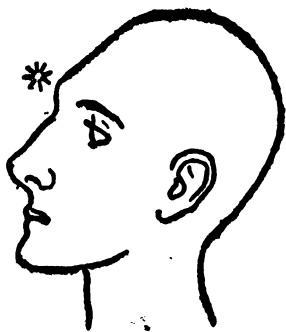
(b) Plan- outer part.
ning
ability



Self Esteem.



Veneration.



Perceptive.



Philosophic.

14. *Comparison* fulness of the forehead above in the middle part. inward curvation (upon the septum, next the cheek) of the wing of the nostril—also forward projection of the wing of the nose — detectable on the side of the nostril.
- (a) *Criticism* upper portion.
- (b) *Analysis* lower part. *width and length (i. e., downward development) of the nasal septum.*
15. *Human nature* forward development or prominence of the forehead in the centre near the summit—*i. e., at the turn—just below where the hair generally*

- | | | |
|--------------------------------|---|---|
| | commences to
grow. | |
| (a) Fore-
sight | upper portion. | indicated accord-
ing to the vertical
length of the nose
from the root to
the tip. |
| (b) Intui-
tion | the lower part. | shown according
to the height of
the nose above the
cheeks at the tip. |
| 16. <i>Agree-
ableness</i> | fulness of the fore-
head on either side
of the organ of
“human nature.” | |
| (a) Youth-
fulness | outer part. | line of closure of
the mouth (espec-
ially top of lower
lip) serpentine or
undulating in
form. |
| (b) Suavity | inner part. | downward inclin-
ation of the outer
corners of the eyes. |

- | FACULTY. | CHIROLOGIC. | GRAPHOLOGIC. |
|------------------------------|---|---|
| 12. <i>Even-
tuality</i> | <i>depth</i> of "head" line running across the middle of the palm, under the "heart" line. | every stroke plainly indicated, and each letter thoroughly, and perfectly formed; vivacious style. |
| 13. <i>Caus-
ality</i> | development of upper joints of the fingers—just below the nail—also second phalanx of the thumb. | separation of characters, <i>i. e.</i> , relative absence of <i>liaison</i> between the letters, etc. |
| 14. <i>Com-
parison</i> | nails relatively short--fingers in proportion to the palm—especially so in the second (middle) phalanges. | connection of letters and words; clearness a prominent feature. |
| 15. <i>Human
nature</i> | <i>length</i> and slenderness of little finger. | letters, as a rule, placed singly—unconnected; <i>speci-</i> |

ally when they are of angular formation, at equal distances apart, and the words which they form are not *broken* at the endings of the lines (*i. e.*, spacing well attended to, etc.)

16. *Agreeableness* supple - jointed, *curvilinear* principle of writing—*u*-shaped m, n, r, etc.
 low-set thumb.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

17. *Wit* prominence of the forehead at the sides (in the upper portion) and lateral curvature thereof.
- (a) *Congruity* the lower part. upward curvation of the upper lip at

- the angles of the mouth and indentations formed there.
- (b) Humour the upper part. lines from the eyelids.
18. *Sublimity* breadth of the head backward of the top of the forehead (behind "ideality.") according to the size of the eyes—when large, they flash. Also in the width and fulness of the nose about or around the tip—when large, giving the nostrils at this point a rounded-out appearance.
- (a) Sense of the terrific back portion.
- (b) Love of the grand the front part.

19. *Ideality* fulness of the head breadth of the at the sides of the point of the nose ; forehead over the when large, giving temples. the tip a *cleft* appearance—perceptible to the touch, even if not visible to the eye.

(a) *Perfection* the front part.

(b) *Refinement* the central part.

(c) *Expansion* the back part.

20. *Constructiveness* lateral curvature fulness and rounding of the sides of the ing out of the sides of the nose, just above the nostrils. forehead.

(a) *Constrivance* the front part.

(b) *Ingenuity* the middle part.

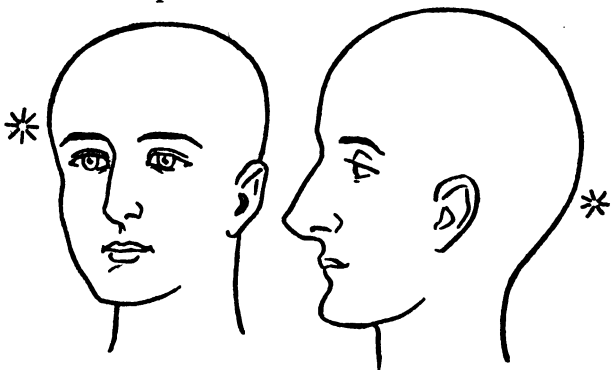
(c) *Dexterity* the back part.

21. *Imitation* relative breadth and expansion across the summit of the forehead.
- (a) Mental the top part. length (elongation) of the wing of the nose, next the cheek.
- (b) Gesture the central part. flexibility of the muscles of the face—especially those whose action is concerned in the movement of the eyes and mouth.
- (c) Mimicry the lowest part. a proportionally wide mouth.

FACULTY. CHIROLOGIC. GRAPHOLOGIC.

17. *Wit* development of waviness of the flesh below the strokes, brisk base of the little style. finger, in the palm of the hand.

18. *Sublimity*—short fingers—in *large* size of proportion to the writing. palm.



Mechanical.

Social.

19. *Ideality*—development of cultured style—palm near the perfect curves, wrist, opposite to delicate touch the root of the exhibited in tracing lines,—etc.—signs too minute and subtle to des-

- cribe—but easily detected & recognised when sought.
20. *Constructive-ncss* top (nail) phalanges proportionately long. originality of style and individualised mode of constructing and connecting characters.
21. *Imitation* flexibility of thumb, fingers, and palm. of heights of letters variable — handwriting readily turned out, and style somewhat *unformed* and adapted to circumstances — dimensions of paper, etc.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

22. *Benevolence* elevation in the middle of the forepart of the top head, giving height to the forehead,

and causing it to assume a *curved* shape when viewed in profile.

- (a) Philanthropy the front part. fulness, moisture, and redness of the entire lower lip; when large, causing it not to *protrude* only, but to be *wide* and *rolling* in appearance.
- (b) Liberality the middle part. the nose full and prominent above the tip—when small, *hooking*.
- (c) Sympathy the back part. the upper eyelid, when open, well *arched*.
23. *Veneration* height in the central portion of the coronal region.
- (a) Love of antiquity the back part. seen in the elevation of the nasal

- bone above the plane of the face, just below the bridge near the centre of the nose. the drooping of the upper eyelids.
- (b) Wor- in the centre. ship
- (c) Respect the fore portion. to be detected according to the prominence of the two vertical prominences, beneath the nose, which cause a corresponding depression down the upper lip in the middle.
24. *Spirituality* height and fulness observed in the of the cranium on width of the inter- each side of the ciliary space—*i.e.*, fore part of “ven- that portion of the ration” — above face between the “ideality” and be- eyelid and brow. hind “imitation.”

- (a) *Faith* the uppermost according to the vertical measurement between the eyebrow at its inner terminus and the eye.
- (b) *Trust* the middle part. according to the space between the hairy brows—*i.e.*, when *small* they meet over the nose.
- (c) *Wonder* the lowest part. according to the vertical measurement betwixt the upper and lower eyelids, when opened. Agaping expression, dilated pupils to the eyes, the ears standing forward from the head, the hair standing on end—express credulity.

25. *Hope* height of the head
at the top and on
either side of the
back part of the
organ of "venera-
tion."
- (a) *Speculation* the lowest part. upward inclination
of the corners of
the lips and eye-
lids.
- (b) *Present hope* the middle part.
- (c) *Future hope* the upper part. undulating lines
upon the forehead
from side to side.
26. *Conscientiousness* when large—this
organ gives width,
height, and squa-
reness at the back
of the head at its
summit.
- (a) *Justice* the upper portion. one, two, three,
or more perpen-
dicular lines be-
tween the eyes.

- (b) **Integrity** — the middle portion. *straightness* or *perfect curvature* of the facial lineaments—of the hair, eyebrows, nose, mouth, dimples, lines, wrinkles, etc.; horizontality of the setting of the eyes in their sockets.
- (c) **Circumspection** — the outer, or lowest, portion. breadth of the *bony structure* of the chin; when large, the face will take a *rectangular* form.
27. **Firmness** — eminence of the cranium at the summit, behind “*veneration*,” before it turns to form the hindhead. observed, primarily, in the height of the nasal bones —about an inch or so below the junction with the forehead—when large

- giving the feature an arched appearance from the root.
- (a) Power the lowest, or length downward of will back, part. of the jawbone beneath the ear before it turns to form the chin—when poorly represented, no angle is formed.
- (b) Stability in the centre. depth of the jaw under the large molar teeth.
- (c) Perseverance the front part. forward projection of the lower jawbone.

FACULTY.

CHIROLOGIC.

GRAPHOLOGIC.

22. *Benevolence* development of the root of the thumb; *extension* of the *terminals*, and in *also* in the length the slope (to the of what is termed *right*) of the hand—the “heartline,” *writing*.

- which lies across the palm under the four fingers.
23. *Veneration* length of first (nail) phalanx of the forefinger. height of dot above *i* &c—also, absence of pretentiousness—simple, homely shapes of characters.
24. *Spirituality* taper—conic or pointed—finger-tips. shown according to the width (*i. e.*, curvilinearity) of the bases of the characters.
25. *Hope* length of third finger. upward inclination of writing—of finals, especially.
26. *Conscientiousness* straightness of the bones of the fingers—especially of the forefinger. rectilinearity of the strokes—characters running on a level plane, etc.
27. *Firmness* general development and square- (1) *Bluntness* or (2) *hooked* appear-

ness of the upper ances of final
phalanx of the strokes; consistent
thumb. style.

FACULTY.	PHRENOLOGIC.	PHYSIOGNOMIC.
28. <i>Self-esteem</i>	height of the head at the top at the back.	
(a) Independence	the lowest part.	in the length of the neck.
(b) Self-love	the middle part.	perpendicularity & convexity in the outline of the upper lip (concave, <i>small</i> .)
(c) Dignity	the upper part.	according to the height of the nose at its root, at its junction with the brow — when large, the muscle is full and trans- verse wrinkles ap- pear across it.

29. *Appro-* elevation of the
bativeness crown of the head
 on both sides of
 "self-esteem."
- (a) Sense the part joining elevation of the
 of "self-esteem." nostrils — causing
 character curved lines in the
 cheeks from the
 wings of the nose.
- (b) Love the upper part. fulness of the
 of display muscle under the
 eyes and dimples
 or wrinkles in
 the cheeks.
- (c) Ambi- the lower part. *shortness* of the
 tion entire upper lip—
 causing it either to
 expose the upper
 teeth or to turn up
 at the corners.
30. *Cauti-* development of the *length* of the nose
ousness skull at the sides as a whole, as well
 near the back, as *width* of the
 and above "secre- organ — particu-

tiveness.”

larly across the nostrils — which will lie flat against the face.

(a) Prudence the front part.

(b) Solitude the central part.

(c) Timidity the lowest, or small-sized nostril back, part.

31. *Continuity* fulness of the skull length of the *white* at the back to-*part* of the upper wards the top—lip—(*i.e.*, of that when the organ is part of the face large, the head is which lies between *filled out*—yet not the upper lip *swelled* to any con- proper and the siderable extent at nostrils). this point.

(a) Application the middle portion. in the *centre*—causing, (when large), a v-shaped drop in the red portion.

(b) *Connectedness* the outer portion. on either side, in the length from the nostril to the line of closure.

N.B. — When *large*—the lips are compressed.

FACULTY.

CHIROLOGIC.

GRAPHOLOGIC.

28. *Self-esteem* length of index finger—particularly of the third (lowest) and middle phalanges. tallness of letters—especially of capitals in relation to the small ones—also height of *t* crossing.
29. *Approbativeness* depression in the middle of the top phalanx of the thumb. judged of—according to the amount of *flourish* employed—also, even by noticing words *underlined*, etc.—style, when large, *ascendant*.
30. *Cautiousness* length of middle signs of restraint

- tiousness* finger—when lar- and hesitancy—
ge, causing it to such as, dots to *i*
project beyond the and cross of *t* placed
tips of the first and behind (on left
third fingers. side) of letter ;
dashes or bars in
lieu of stops—or
in addition to the
latter, etc.
31. *Con-* *straightness* (*i. e.*, evenness, preci-
tinuity regularity in deli- sion, and regular-
neation) of “head” ity of style—viz.,
line. letters formed con-
sistently and of
equal heights ;
dots, stops, etc.,
in their *proper*
places—signs of
care, patience, and
trouble.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

32. *Secre-* according to the
tiveness width of the head

across, above the
tops of the ears.

(a) Evasion the hinder part.

(b) Policy the middle part.

(c) Reserve the fore part.

according to the
span of the nostrils
across the cheeks.
the nose ending in
a narrow point.

33. *Acquisitiveness* breadth of the head
over the ears, forward of "secretiveness" and above "alimentiveness."

(a) Acquiring the front portion.

found in the thickness of the nose at its sides or walls —where it joins the face.

(b) Saving the middle portion

fullness of the chin —development of flesh around and under the jaws, causing a "double" or triple chin.

(c) Hoard- the back portion. the bridge of the
ing nose broad (above
“acquiring”).

34. *Ali-* fulness of the cra-
mentive- nium in the basilar
ness region, just for-
ward of the ear
and above the
zygoma.

(a) Solids the back part. fulness and redness
(desire (healthy colour,
for) not flushed look)
of the cheeks, just
forward of the ear
opening.

(b) Liquids the front part. puffiness of the
fore portion of the
cheek, immedi-
ately backward of the
mouth.

35. *Dest-* development of
ructi- the skull immedi-
veness ately above the
ears—to be obser-

ved in the *setting* of the latter—when these are high (their tops rising above the corners of the eyes)—*small*; when low down (their tops being below that level)—*large*.

- | | | |
|--------------------------|--|--|
| (a) Executiveness | the front part. | lateral protrusion of the cheekbones. |
| (b) Extinction | the back part. | according to the setting out of the tops of the ears from the head. |
| 36. <i>Combativeness</i> | organ rather more than an inch above the tops of the ears—filling out the head in that region. | located in the height of the protuberance on the nose—(<i>i.e.</i> , the nasal bone.) |
| (a) Courage | the top part. | at the top. |

- (b) Defence the front part. at the centre of the ridge.
- (c) Defiance the lower and back part. above the tip—giving it an upturned appearance.
37. *Vitaliveness* prominence of the skull behind the ears. relative length and prominence of the (lower) lobes of the ears.

FACULTY. CHIROLOGIC. GRAPHOLOGIC.

32. *Secretiveness* fulness of the percussion of the palm. *Compression* of the letters.
33. *Acquisitiveness* the thumb and fingers turned *inwardly* towards the palm. (1) the making of an up-stroke, or "tick," prior to commencing forming a letter; (2) words placed close together—writing begun at top of page, etc.; (3) finals curtailed.

34. *Ali-mentive-ness* fulness of the in the *thickness* of the lowest phalanges the down--strokes of the fingers— —especially (when puffiness and large) in the plumpness of the roughness, irsoft tissues of the gularity, or mudhands. diness—of their outline.
35. *Des-structive-ness* fulness of flesh thickness of *t* and above the ball of other *bars*, strothe thumb—near *kes*, etc.—whether the edge of the horizontal, vertipalm, below the *cal*, or oblique. fore finger.
36. *Com-bativeness* in the *height* of the in the presence of hand in the middle the *t*-bars, hyp—across the palm *hens*, dashes, and (*i.e.*, a “hollow other lines—from palm” faculty but (1) left to right; poorly indicated). (2) right to left; (3) such as are vertical.
37. *Vita-tiveness* long, bony hands in the thickness, —joints promi-dash, and vigour

nently developed ; of the handwriting palm and fingers generally.
 the reverse of soft and fleshy or flabby—*also*, in the depth and continuity of the “line of life” (surrounding root of thumb).

FACULTY.	PHRENOLOGIC.	PHYSIOGNOMIC.
38. <i>Amativeness</i>	in the cerebellum, and estimated according to its—	fulness, freshness, and redness of the <i>centre</i> of the upper lip ; <i>also</i> , according to the length forward, and in the breadth in the middle, of the chin and lower jaw.

(a) Repro- ductive or passionate

With coloured subjects—*blackness*.

(b) Love of its width.

the oppo-
site sex

39. *Conju-* fulness of the head
gality in the lower and
back part thereof,
and just over the
centre of the cere-
bellum.

(a) Mar- the inner part.
riage

(b) Con- the outer part.
stancy

in the size and con-
vexity of the eyes.

in the rightness of
the angles formed
by the eyelids at
the outer corners
(acute angles —
small “conjugali-
ty”). Dimpled,
indented chin ;
jawbone wide
under the wisdom
teeth.

40. *Paren-* fulness of head
tal love above the cerebell-

um, causing outward projection beyond the nape of the neck.

- (a) Love of the lower part. indentations at the
 pets and corners of the
 animals mouth — dimpled
 depressions under
 the lower lip.
- (b) Love of the middle part. in the droop of the
 children edge of the upper
 lip on each side.
- (c) Love of the upper part. over-lapping of the
 one's own upper lip on either
 children side of the centre,
 accompanied by
 redness, etc.
41. *Friendship* relative breadth of breadth and
 the skull behind roundness of the
 the ears, above chin.
 and outwardly of
 "parental love."
- (a) *Sociality* the lowest part. incisions upon the
 red part of the lips.

- (b) Love of the middle portion. fulness of the family upper cheeks.
- (c) Gregariousness the uppermost part. fulness of the lower cheeks.
42. *Inhabitiveness* in the middle of the back part of the cranium.
- (a) Patriotism the part next to swelling of the "friendship." lower lip, below the red part, merging towards the chin, and near the corners of the mouth, at each side.
- (b) Love of the middle portion. fulness of the home lower lip, below the margin of the red part, on either side of the centre.

In age, owing to the impoverished state of the glands, this local sign cannot be estimated easily—though its intensity may be gauged by observing the depth of the groove sometimes formed in the top of the chin.

FACULTY.	CHIROLOGIC.	GRAPHOLOGIC.
38. <i>Amativeness</i>	development of the base of the thumb.	seen in the <i>thickness</i> of the handwriting — of the up- and down-strokes particularly.
39. <i>Conjugal</i>	strong, proportionally large - heavy - tipped thumb.	steady. regular, and non-variable <i>style</i> and <i>principle</i> of writing; all <i>t's</i> barred, and terminals <i>hooked—i.e.</i> , curved downwards.
40. <i>Parental love</i>	fulness of the skin under the third and fourth digits, at the top of the palm; <i>also</i> , first phalanges of first, third, and fourth fingers spatulate,	final covering, or sweeping round the letters and words of which they form part.

with middle finger
squared at the tip,
and *all* relatively
short.

41. *Friendship* development of *space* between the flesh below the characters—when first finger at the wide apart, *large*; top of the palm of when huddled up, the hand. *small*.
42. *Inhabitiveness* (not localised.) in the *looping* of the down-strokes (*i.e.*, those from *right to left*.)
-

CONCLUSION.

IN seeking to apply the phrenological rules which have just been given, certain conditions must be taken into account.

The first of these is : *Size* is the measure of power, all else being equal. That is to say, the larger the circumferential measurement of the head, as a whole, the greater will be the all round manifestation of mental power.

But, in estimating the extent of the brain organs, thickness of the skull must be allowed for; and it must be remembered that the *thinner* the bones of the brain-case, the greater the sensibility of the individual will be.

Having directed your attention to this point, in the next place note which region of the brain predominates over the rest, and judge accordingly, remembering that the character will be given according as the moral, intellectual, social, or selfish elements are to the fore.

After settling this question, note particular "developments", any peculiar bulge (provided it be of natural growth, and not occasioned by a contusion) signifying some special bent of the mind. Be careful to note the gradations of the skull most carefully and accurately, remembering that hollows and cavities show a shrinkage of the organ lying beneath the bone, and consequently indicate feebleness of the qualification shewn.

Faculties may be taken in groups: but the beginner will do well to study the theory of phrenology very thoroughly ere he attempts to pronounce definitely upon the characteristics of those whom he meets.

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