

POPULAR PHRENOLOGY

BY

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CONSULTING PHRENOLOGIST

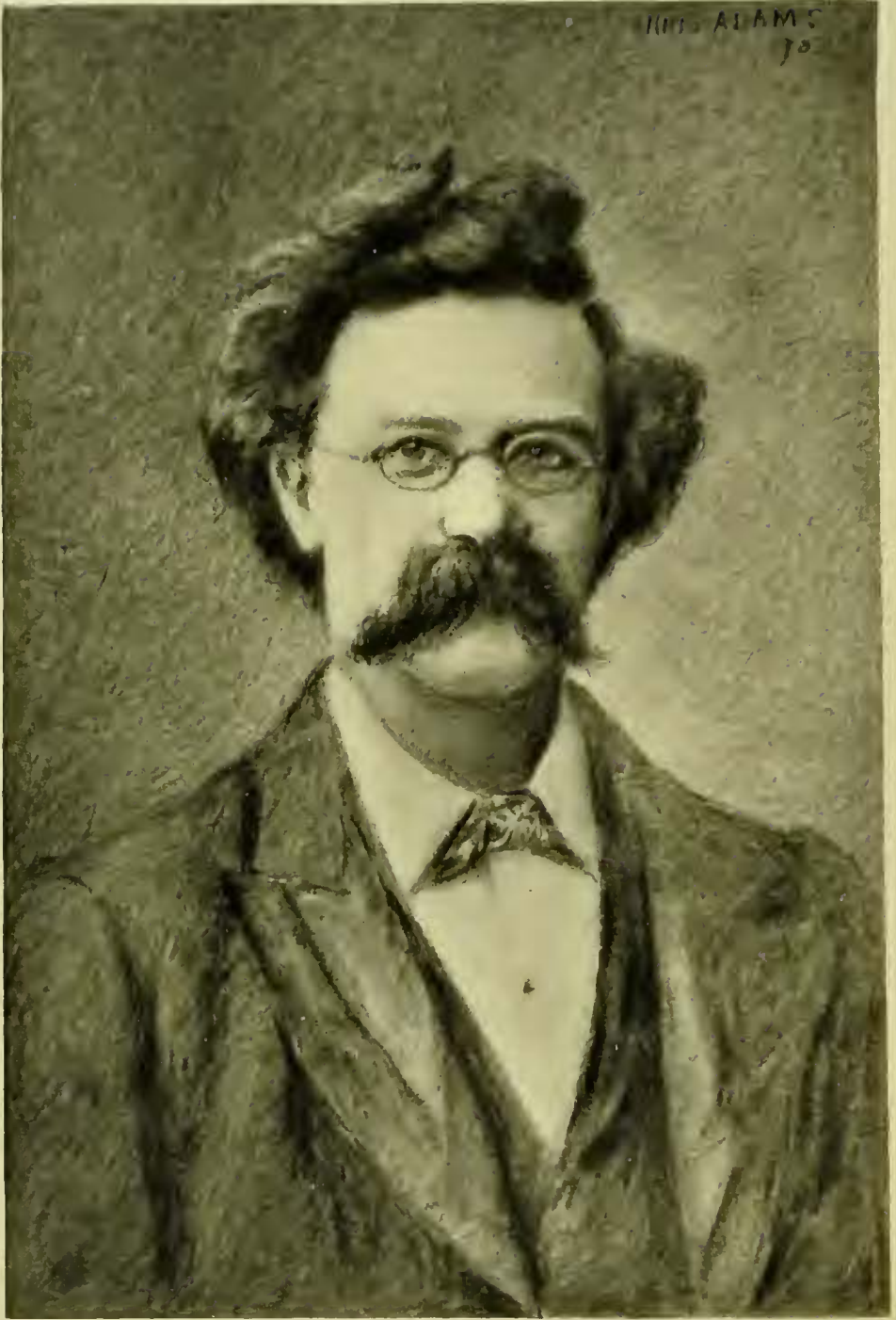
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J Millott Levern
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*In recognition of his wonderful ability
and his splendid enthusiasm for Phren-
ology, and in grateful remembrance of
my early student years, I dedicate
this book to my esteemed preceptor,
STACKPOOL E. O'DELL*

TESTIMONY TO THE ADVANTAGES OF PHRENOLOGY

“ I never knew I had an inventive talent until phrenology told me so. I was a stranger to myself until then.”—*Edison.*

“ I am on the path laid out for me by a phrenologist many years ago, and I am not ashamed of it.”—*Parkhurst, the “ Isaiah of Broadway.”*

“ Much that I am I owe to my knowledge of phrenology. If a man wishes to know what he is made up of—if he wishes a knowledge of human nature for definite practical purposes—there is no system like Phrenology to aid him in acquiring that knowledge.”—*Henry Ward Beecher.*

“ I declare that the phrenological system of mental philosophy is as much better than all other systems as the electric light is better than the tallow dip.”—*W. E. Gladstone.*

“ It is a sound scientific basis for character reading. Under the usual methods of education, children develop less than one tenth of their brain cells, but by wise guidance those fallow areas may be made active.”—*Professor Elmer Gates, Smithsonian Institute.*

“ The phrenologist has shown that he is able to read character like an open book, and to lay bare the hidden springs of conduct with an accuracy that the most intimate friends cannot approach.”—*Professor Alfred Russel Wallace.*

“ If I had only one dollar in the world, I would spend it with a good phrenologist, learning what I ought to do.”—*Horace Mann.*

“ Not to know yourself phrenologically is sure to keep you standing on the Bridge of Sighs all your life.”—*Andrew Carnegie.*

FOREWORD

DELVED from the deep mines of knowledge, and gathered from the rich stores of a unique experience, the accumulated treasures here offered to the world are such as would, if assimilated, help every man to obey the behest of the Delphic oracle—"Know Thyself"; an injunction endorsed, and urged upon all men, by every school of thought—metaphysical, theological, philosophical and scientific.

A hundred years have passed since Dr. Spurzheim first brought to England the wonderful phrenological key which alone can unlock the mystery of the human mind; and this little volume is well-timed to mark the completion of the first century of phrenological teaching in Britain. Although during that period there has been produced a large and varied literature upon the subject, the number of books which have been written of a purely popular yet reliable character are few, and having had the privilege of reading the MS. of POPULAR PHRENOLOGY, I am of opinion that it fills a palpable void in this direction; and so I commend it as a popular compendium of all that is valuable in the science, and all that is necessary for the lay reader to enable him to understand its principles and their application. Its pages are crammed with information presented in plain Saxon English to be understood of all men; yet at the same time absolutely and scientifically reliable. The index will reveal the great variety of the contents, and a reference to it will set the searcher longing to peruse the text. Having begun, few will be satisfied until they have not only read, but absorbed, the entire contents.

The author requires no apologist for his production. His credentials are unimpeachable; and his status, as possibly the most popular phrenological practitioner of to-day in Britain, is not only a sufficient guarantee for the excellence of his work, but also adequate justification, if any were necessary, for adding one more to the world's books.

That the reading public will be induced to handle this volume, and through its inspiration, and by its means, to investigate and study the marvellous subject of which it treats, is my earnest wish. To know oneself should be the aim of all, and there is no theme of inquiry so illuminating in this direction, no avenue of knowledge so direct in its approach to the goal sought, as that which is opened up to us in the pages of **POPULAR PHRENOLOGY**.

JAMES P. BLACKFORD.

Past President B.P.S.

Late Editor "The Popular Phrenologist."

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CHAPTER I

HOW TO STUDY PHRENOLOGY

THERE are various methods of studying character. Physiognomy, or the study of the face and features, is a useful character-reading art ; there is something, too, in

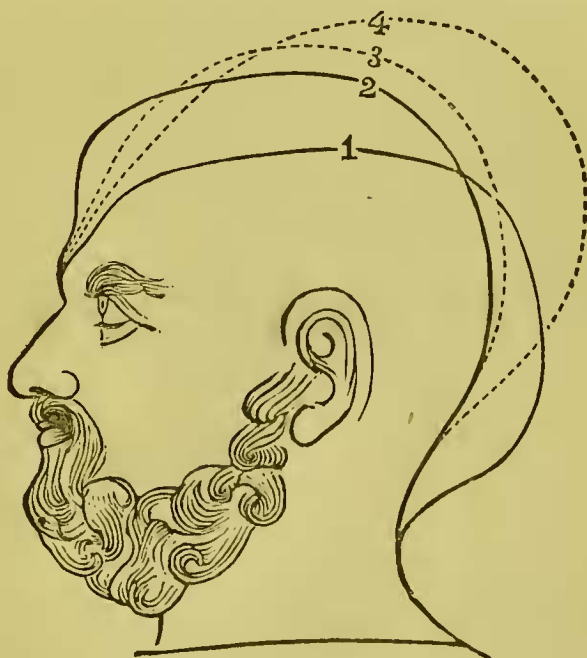


FIG. 1

graphology, or character-reading from a person's handwriting. Again, nature does not err in giving one kind of head and another kind of hand, hence there is something in scientific hand-reading. Every one must admit the usefulness of knowing one's own and others' characters, and for this purpose I can assure my readers that the more they study Phrenology the more delighted will they be with its accuracy and usefulness.

The most ordinary observer must have noticed the great variety there is in the shapes of people's heads. As there are no two faces exactly alike, so there are no two heads just alike. There is as much variety and difference in the shape, size and contour of people's heads as in their faces. Phrenology teaches that these differences in the shape and size, &c., of the head—the quality of the brain also being taken into account—are decided indications of the differences of disposition, ability, intellect, &c.

The illustration on the previous page (Fig. 1) shows the wonderful differences of character that may be exhibited by the same face, and different contours of head.

No. 1 represents Pope Alexander VI, who possessed so low and degraded a nature as to be considered a disgrace to the human family.

No. 2. Zeno, a stoic and philosopher.

No. 3. Father Oberlin, a high-toned, practical, industrious Christian minister.

No. 4 represents the head of Philip II, King of Spain, which was very large in the region of the crown. He was a fanatic in religion, and a tyrant in government.

Speaking generally, so as to aid observation and judgment, it may be observed that there are some decided types of heads; for instance, there are long heads, broad heads, high heads, and low heads. Now all these differently shaped heads have their meanings. It may not be well to tax the reader with too much detail at first, but I will draw attention to the illustration (Fig. 2) in which the head is divided into four great divisions, representing broadly the four great groups of mental organs.

The front portion indicates the intellectual region of the brain, in which are located the observing, thinking, planning, reasoning and intuitional organs. Proportionately to the size in this part of the head will be its power of intellect.

The back portion indicates the seat of the domestic and

social affections—love of home and family, of children, animals and friends.

The sides of the head indicate the location of the animal propensities. Perhaps it would be better understood if we called these parts the seat of the self-preserving and commercial organs, which give energy, force, executive-ness, courage, sense of carefulness, economy, management, cautiousness, prudence, hunger, &c.

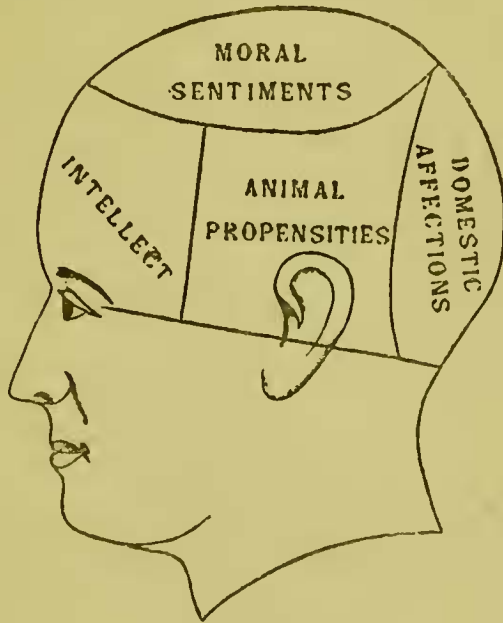


FIG. 2

The top of the head indicates the position of the moral and religious organs or sentiments—benevolence, sense of justice, veneration, spirituality, hope, regard for moral conduct, &c.

I want you especially to endeavour to grasp thoroughly the meaning of these great divisions of the head and brain. If you learn no more than this it is a lesson in phrenological science and character-reading that is well worth knowing, and which will help you in your everyday life and occupation.

Having fixed these four principal divisions well upon your mind, then begin to study the shapes of the heads of

friends and the people with whom you daily come into contact. You may take the opening of the ear as the centre from which to gauge measurements. When you see a person with a large development of brain *in front of the ears*, but small or apparently straight up at the back of the head, that person has a greater development of the intellectual than of the domestic organs; and if you get into conversation with him he will in all probability show a disposition to want to argue and reason with you—to inform you of what he knows, though he may be an awkward fellow at home when it comes to nursing the baby, getting the coals to the fire for his wife, or doing a bit of domestic work, sweeping and cleaning, &c. (so the young ladies among my readers may readily judge of the kind of husband such a man will make). If you cannot appreciate him for his intellectual qualities, you certainly will not be able to do so on account of his domestic disposition.

When you have the reverse of this, that is, a larger development at the back part of the head than in the front, you will have a decidedly domestic person, fond of home, children, and friends, and strongly affectionate, one who will not object to stopping at home to mind the children while the wife goes shopping, or to take his turn in going with her, though he may not be very intelligent.

When there is a good height to the head above the opening of the ears, then you have a person of a strong moral and religious trend of mind. You will notice this at once in all well-known, sincerely religious teachers and preachers. When the head is low and flat on the top there is very little conception of, or regard for, moral teaching and religious observances.

Persons with wide heads are usually very energetic and forceful, and more or less interested in mechanical and practical business pursuits. Narrow-headed persons are usually quick, active, intelligent, open-minded, lacking in acquisitive business tendencies, and generally more artistic than mechanical.

Further on I will give more details and practical illustrations. There is scarcely any subject more useful and necessary, or more absorbingly interesting, than the study of character, based on phrenological principles.

KNOW THYSELF

In golden capitals on the splendid temple of Delphos was inscribed the most important maxim known to the wise men of ancient Greece: "Know Thyself." Self-knowledge is the most important of all knowledge. There is no royal road to learning. We have usually but vague, incorrect ideas of that which has not been fully impressed upon the mind by steady application, diligence and study. Education is making rapid strides, and the desire for practical knowledge is daily becoming greater. To satisfy this thirst for knowledge it is necessary that the up-to-date progressive man should economize and make the most of his mental as well as his physical powers; and to do this he must first *know himself*. He must know the bent of his mind, the strength or weakness of the various faculties of his mind; in what direction his aspirations, talents, or maybe genius, tends, and to what extent they will enable him to launch out in the world.

The science of Phrenology is the most practical of all systems of mental philosophy, because it deals with the basis of mental manifestations. It is a fact beyond dispute that mentality exists only in proportion as there is brain development and activity—that where there is a want of brain there is a corresponding want of mentality, or intelligence. No ordinary observer will need to be told this. In estimating worth, *quality* must be taken into consideration together with size, and especially so when estimating the worth of man—the noblest work of creation.

Education and environment have much to do with forming and improving character; yet it is a great mistake to think that educational, monetary, or other

similar advantages, are all that is necessary to enable an individual to be successful in any profession or calling. All men are not equally endowed by nature with the same mental qualities. All the education and training in the world would not make the true poet. A profound lawyer would probably be but a poor artist, even though he might have had a thorough art training.

It must not, however, be inferred that it is impossible for a man to possess more than one good natural quality, or that any one is gifted so as to become eminent in some pursuit or other. One may have but one talent; another may be possessed of ten: we are responsible only for that which we have, and its improvement, and not for that which we have not.

To know how to economize and make the most of one's mental and physical powers should be the aim of every one. The study of Phrenology is the study of mind. To know our own mind is to know ourselves, and thus know what best we can do for ourselves and others.

CHAPTER II

THE CLAIMS OF PHRENOLOGY

THE PRINCIPLES UPON WHICH THE SCIENCE IS BASED

PHRENOLOGY is founded on observation, and it is by continued investigation and careful analysis that the immense accumulation of facts relating to the science has been established. The claims of Phrenology to rank as a science may by some be disputed, but whatever may be said to the contrary, Phrenology conforms to and satisfies the fullest definition of a science, namely, "Knowledge reduced to system, or a branch of knowledge which gives positive statement of truth, as founded on the nature of things, or established by observation and experiment."

THE FUNDAMENTAL PRINCIPLES OF PHRENOLOGY

The term Phrenology is derived from two Greek words—*phren*, the mind, and *logos*, science, signifying science of the mind. As a system of mental philosophy it explains the organs of thought and feeling by studying the functions of the brain during life.

The fundamental principles are : The brain is the organ of the mind, or the medium through which the mind manifests its powers, just as the eye is the organ of vision, the stomach of digestion, and the heart of circulation. Without the brain there could be no mental manifestations.

The brain is not a unit, nor a single organ of power, with one function only, but is composed of a number of

different parts called organs, each possessing a special mental function.

Size is a measure of power, other things, as health, quality, activity, culture, &c., being equal.

Not only is the brain as a whole subject to fixed laws of growth, size, position, &c., but each of its component parts or organs is in like manner subject to the same laws ; and each of these organs performs its function more or less vigorously according to its conformity thereto. Thus if there be an imperfect or incomplete development of the mental organs, the functional power of such organs will be imperfect.

Faculties are possessed in different degrees of power by different individuals, and also by the same individual ; and though it is possible to cultivate a small or weak faculty, or restrain a large one, so as to greatly improve or modify its action, genius or great mental gifts are innate qualities, born with the individual, and brought out by culture or special circumstances.

The formation of the head affords to the properly qualified examiner such positive indications of the location, size and degree of functional power of the mental organs as to admit of an accurate estimate being made of all the mental characteristics, the moral and social dispositions, and the intellectual capacities of all persons possessing healthy brains.

THERE ARE NO BAD FACULTIES

Phrenologists at the present time recognize the existence of forty-two distinctive faculties of the mind, each having its special organ located in the brain ; and each faculty thus far discovered is indispensable to man's happiness and well-being. There are no faculties bad in themselves ; the folly and crime which disgrace human society, spring not from their legitimate use, but from their abuse and perversion.

The system as yet does not pretend to be perfect

though I believe it is possible for one well versed in the subject to be able to trace every action of the mind, every phase of character, mental characteristic or manifestation to the activity and development of the brain or some mental organ, or combination of organs, combined with temperamental conditions.

Phrenology is an open book, a complete index to all mental manifestations, and may be justly termed the only true philosophy of the human mind.

SIZE OF HEAD—ITS MEANING

The size of the brain and of each of its organs is the measure of mental power—other things being equal—such as balance of organs, quality, temperament, &c.

The circumferential measurement of the head of a man possessing full average intelligence, whose frontal lobes are proportionately well developed, is about 22 in. Women, having generally a superior quality of brain to that of men, are from $\frac{1}{2}$ to 1 inch less. Persons possessing heads of this size, or even less, if the quality of organization is good and there is a favourable balance of the mental organs, are capable of much success. Though there may be some degree of aptitude, smartness, or even brilliancy, in some direction, great mental powers are not manifested by those whose heads measure less than 20 to 21 in. Nineteen inches in an adult usually represents a weak, incapable character, while heads of 18 in. and below are, as a rule, decidedly idiotic and entirely lacking in brain capacity.

The best literary types of head that I have examined vary from a little under 23 in. to $23\frac{1}{2}$ in. Beyond this measurement and up to $24\frac{3}{4}$ in., we find men of powerful intellects. Seldom do we find heads in a healthy state larger than that. When beyond 25 in. we begin to look for hydrocephalic tendencies.

A deficiency of brain accompanies a low degree of

mental power. Persons of commanding mentality invariably have heads above the average size.

WHEN THE BRAIN STOPS GROWING

The opinions of medical men and anthropologists differ considerably regarding the age and the extent to which the brain is capable of development, some asserting that full growth is attained at seven and eight years, and even as early as three years; others say at fourteen and twenty-one to twenty-five years. Drs. Gall and Spurzheim were of opinion that the brain grows up to the fortieth year. Dr. Mege, of Paris, suggested forty-five to fifty years being required to attain its highest development. My own experiences lead me to differ from all previous investigators, so far as I know. Based on the examination and measurement of a vast number of heads, amounting to considerably more than one hundred thousand, during a period of over a quarter of a century's work as a practising phrenologist, I have come to the conclusion that the human brain is capable of development as long as the mind's powers are kept vigorously at work and active, and this is shown by the increasing development of the size of the head in all active brain workers.

Having measured the heads at different periods of many well-known gentlemen, I have discovered that the head grows to a considerably greater age than is generally supposed. Mr. Lloyd George, M.P., Chancellor of the Exchequer, has increased the size of his head from being under 23 in. in circumferential measurement to $23\frac{1}{4}$ in. from the period between forty and forty-eight years of age. Mr. Robert Blatchford, editor of the *Clarion*, author of "Britain for the British," &c., increased the circumference of his head from $22\frac{7}{8}$ in. at fifty years of age to $23\frac{1}{8}$ in. before his sixtieth year. Mr. Bart Kennedy's head increased from $23\frac{1}{4}$ in. at about the age of thirty-four to 24 in. twelve years later. He is well known as

an author and writer, and he told me that he had written eleven books during that time, which indicates that the intellectual faculties had been particularly well exercised. Mr. Mark Hambourg, the celebrated pianist, increased the size of his head from $23\frac{1}{4}$ in. to $23\frac{1}{2}$ in. during six years after twenty-eight years of age. Mr. George Barnes, M.P., has developed his head measurement from being "as nearly as possible 23 in. in circumference," when I took his measurement in 1897, fifteen years ago, to $23\frac{3}{8}$ in. at the present time. The late Mr. William T. Stead's head increased in circumference from being "nearly 23 in." at the age of about forty-six years to $23\frac{3}{8}$ in. when he was sixty-two years of age. I could, if necessary, quote many more instances substantiating these statements.

These measurements relate to the circumference of the head, but in each case there are indications of specific or general brain development, as in the height, width, length, of the various lobes of the brain, though more especially the frontal or intellectual lobes.

While there is a much more rapid growth of the mental faculties and the brain in childhood and youth, it will be seen that the head continues its growth so long as the mind's powers are kept actively employed, even to the age of sixty years or more.

CHANGES IN FORM OF HEAD DURING GROWTH

The practical phrenologist is frequently consulted with regard to the mental tendencies and capabilities of young people and the pursuits of life for which they are best fitted. Hence he must be able to calculate from the size and form of the head, at any age, the probable change that is likely to take place at any period afterwards in the process of mental development.

Indications of the change in the form and shape of the head during the process of growth from infancy to mature age must be decidedly apparent even to the most casual

observer. In the adult the shape is much the reverse of the infant. This is clearly shown in the diagram (Fig. 3), taken from Nicholas Morgan's "Phrenology and How to Use It." The outlines of the figures represent the usual form and the gradual growth and development in different parts of the head at the respective periods of seven days of age, the change produced at seven months, at seven years, and at fifty years. In infancy it will be noticed that the brain has its largest dimensions upwards and



FIG. 3

CHANGES FROM INFANCY TO MATURITY

backwards from the external opening of the ear, indicating the development of organs productive of energy, activity, the domestic loves and infantile assertion. As the brain matures it will be seen that the back-head has given place to a larger development of the frontal and the coronal, or top-head, showing an increased development of the intellectual and moral groups of organs. The further varying spaces between the outline of the figures show clearly the changes of the developments manifesting themselves with increasing age. It will be noticed that the tendency still favours the expansion forward

and upwards, showing an increasing development of the intellectual and moral groups, which is consistent with the continued cultivation of the intellectual and moral faculties.

The process of development, which is rapid at first, becomes more slow as age advances, and is proportional to the size of the head—the larger the natural size the more rapid generally is the development. According to Mr. James Stratton, to whose indefatigable energies in this department of study and research great credit is due, “the size of the head within seven days of birth is doubled in the seventh month, tripled in the seventh year, and quadrupled in seven times seven years.”

The maturity of the organs in the back-head is generally reached earlier than in the case of the intellectual and moral groups, which go on developing to fifty or more years of age, so long as the mind is actively employed in their cultivation.

HOW TO MEASURE HEADS

The circumference of the head above the ears, measuring the perceptives in front and philoprogenitiveness at the back, is the chief measurement, taking into account the development of the brain forward from the opening of the ear, and from this point backward and upward, also noting the width of the head. This circumferential measurement varies from 16 in. in an idiot to $24\frac{1}{2}$ in. or 25 in. in persons possessing extraordinary intellectual capacity. The length of the head between Individuality in front and the occipital prominence at the back varies considerably in different heads, from $6\frac{1}{4}$ in. only to $8\frac{1}{2}$ in., occasionally slightly more. The width varies from $4\frac{1}{4}$ in. to sometimes $6\frac{3}{4}$ in. In idiots the distance from the root of the nose measured over the top of the head to the occipital bone is 8 in. to 10 in., in a full-sized head it is 14 in.

Again, taking the opening of the ear as the chief point

from which to base measurements, gauge with the eye the amount of brain in front, behind, and above, and make calculations accordingly.

More depends upon the shape of the head than its size, though whatever the shape may be in an individual having only 17 in. in circumference, the brain power is so feeble that idiocy is the result.

CHAPTER III

TABLE OF PHRENOLOGICAL ORGANS

BRIEF DEFINITIONS OF THE FACULTIES

(See Fig. 4)

- Amativeness.* Love and attraction towards the opposite sex.
Conjugality. Constancy towards matrimonial partner.
Philoprogenitiveness. Love of children, animals and pets.
Friendship. Desire to form friendships, sociability.
Inhabitiveness. Love of home and place, attachment to one's own country.
Continuity. Concentrativeness, connectedness, application.
Vitiveness. Love of life, resistance of disease.
Combativity. Courage, bravery, aggressiveness.
Executiveness. Force, energy, endurance, extermination.
Alimentiveness. Sense of hunger and thirst, relish for food.
Acquisitiveness. Desire to acquire, accumulate, economize.
Secretiveness. Concealment of thoughts and emotions, reserve.
Cautiousness. Prudence in danger, carefulness, fear.
Approbativeness. Desire for popularity and approval.
Self-Esteem. Dignity, self-respect, love of independence
Firmness. Tenacity of will, stability, perseverance.
Conscientiousness. Moral obligation, justice, integrity.
Hope. Animated expectation for the future, cheerfulness.
Spirituality. Faith, spiritual belief, love of the marvellous.
Veneration. Reverence, respect for superiority, age, antiquity
Benevolence. Sympathy, liberality, desire to do good.
Constructiveness. Ingenuity, contrivance, mechanical ability.

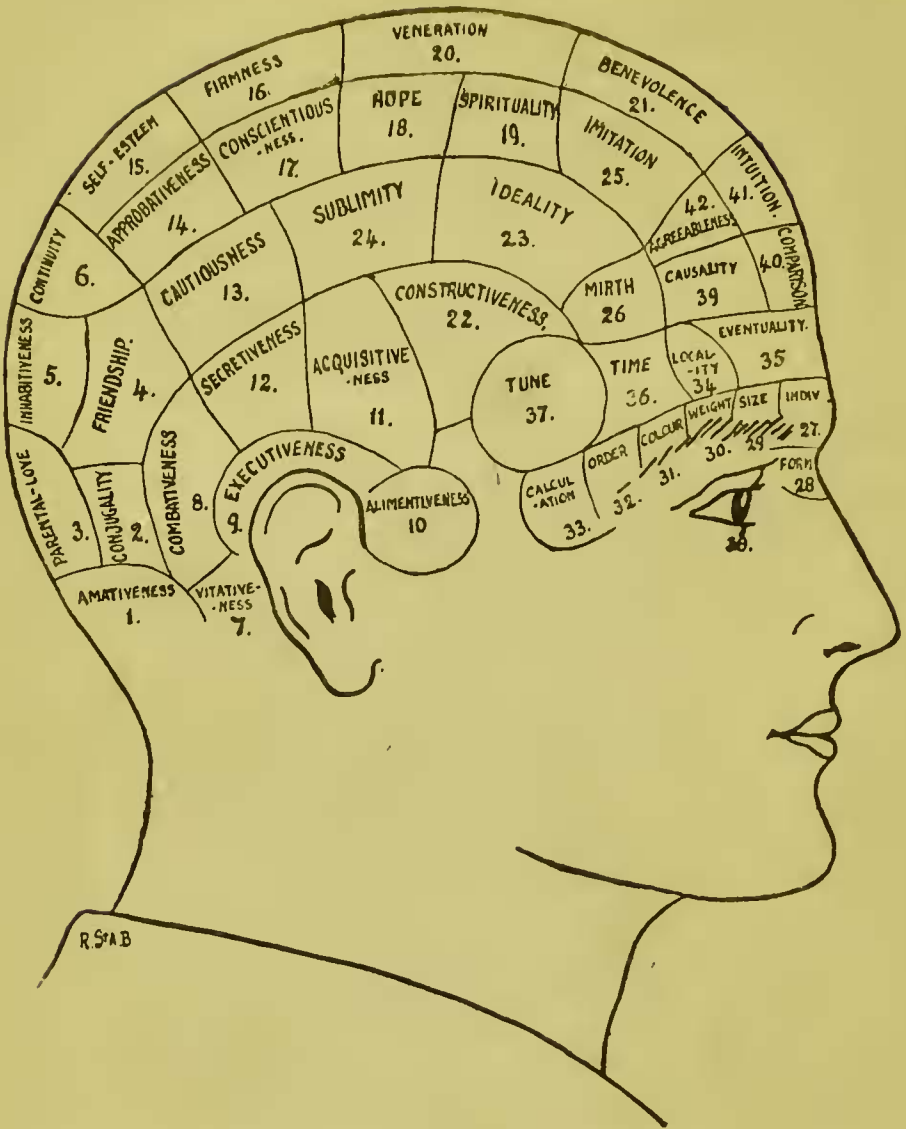


FIG. 4

HEAD SHOWING THE LOCATIONS, NAMES AND NUMBERS OF THE PHRENOLOGICAL ORGANS

TABLE OF PHRENOLOGICAL ORGANS 27

- Ideality.* Love of perfection and refinement, imagination.
- Sublimity.* Perception of the vast, sublime, infinite.
- Imitation.* Ability to imitate ; aptitude, versatility.
- Mirthfulness.* Perception of wit, fun and incongruity.
- Individuality.* Aptitude for observation, perceptive power.
- Form.* Perception and memory of faces, forms, resemblances.
- Size.* Ability to judge proportions, bulk, size, distance, &c.
- Weight.* Perception of gravity, resistive forces, equilibrium.
- Colour.* Power of distinguishing and harmonizing colours, shades, &c.
- Order.* Neatness, method, arrangement, desire to work by rule.
- Calculation.* Talent for calculating and remembering figures.
- Locality.* Recognition and remembrance of localities, positions, places.
- Eventuality.* Memory of passing events, facts, news, &c.
- Time.* Appreciation and recollection of time, periods, seasons.
- Tune.* Love of music, appreciation of harmony, sound, &c.
- Language.* Ability to talk, learn languages, remember words.
- Causality.* Originality of thought, ability to plan, reason, &c.
- Comparison.* Ability to illustrate, classify, criticize, compare.
- Human Nature.* Intuition ; discernment of character and motives.
- Agreeableness.* Affability, persuasiveness, desire to please.
-

It is intended that students should commit to memory these brief definitions of the mental faculties

CHAPTER IV

THE SKULL AND BRAIN

It would be inconsistent in a book of so small proportions as this to go into details regarding the anatomical structures of the skull and brain. I prefer to deal more generally with the subject, hoping that the reader and student may be stimulated to deeper thought and wider consideration by study of the works of Drs. Gall, Spurzheim, and other eminent anatomists. A thoroughly good knowledge of brain anatomy and of the nervous system generally is essential if the best results are to be attained in character delineation. A revered co-worker, Mr. James Webb, contends that "the phrenologist ought to know enough of the physiology and anatomy of the brain to be able to teach the subject to medical students and practitioners." I am almost in agreement with him ; though it should be borne in mind that the main purpose of the student of Phrenology is to acquire all the knowledge possible pertaining to the science and its practical application to character delineations. A person may become a good reader of character with comparatively little knowledge of anatomy, though he will add vastly to his experience and be much helped by anatomical and physiological studies. My esteemed teacher, Mr. Stackpool E. O'Dell, whose literary ability and knowledge of a vast range of philosophic and other subjects is both prolific and profound, contends, and rightly so, that the first essential to efficiency in character delineation, whatever else one may know, is a practical knowledge of the science of Phrenology.

Students are apt to hold the medical faculty too much in awe. The most highly qualified medical doctor may

be entirely ignorant of phrenological principles ; and in such case all the available knowledge he possessed would not enable him to delineate a character correctly. The best series of articles on anatomy and physiology of late years is contained in the volumes of the *Popular Phrenologist* journal, and is written by Dr. Withinshaw. The late Mr. Jacob Holyoake told me personally that he had never read better or more teachable articles on physiology, and month by month he collected and preserved them because of their value.

THE SKULL

The bones of the skull are eight in number and are united by a sort of dove-tailing called sutures, in which the jagged edges of one fit exactly those of the adjoining bone. These sutures or divisions serve various useful purposes. They facilitate the growth and expansion of the brain, and in cases of accident in which the skull receives a knock the damage may extend only to these divisions ; whereas if the skull were entirely whole or one complete bone the damage by blow or accident might be much greater.

A careful examination of the skull reveals how admirably constructed and adapted it is for the protection of the delicate structure of the brain. It may be a little difficult for some to understand how the soft substance of the brain can press into shape the hard bony material of the skull. The skull is formed to protect the brain and not to hinder its growth, and though strong and hard it adapts itself to the growth of the brain from childhood to maturity, or rather, the two grow together, just as the skin grows on the body, or the shell around the kernel of the nut. It increases in size as the brain increases, and alters its shape according to the development of the interior mass. In old age or disease it suffers a diminution corresponding to the decrease of the brain.

How the brain and skull develop and how the development affects the intelligence may be thus further illus-

trated : When any part of the muscular system, such as the arm or leg, is used, extra blood goes to that part, the result being that it is strengthened and enlarged in proportion as it is exercised. In some cases this is perceived by heat, throbbing, or irritation, or by a swollen appearance. So it is with the brain. Whenever the brain or any mental organ is vigorously exercised, as, for instance, during hard study, the blood flows more rapidly to that part, and in consequence the extra pressure caused thereby tends to slightly force the skull ; and in cases where the sutures are not entirely closed, as in youth or in one of very active mentality, these small dove-tailings slightly yield, allowing the brain to expand. With the cessation of study the sutures gradually close and the blood resumes its normal condition in the system, after having left suitable materials for developing both skull and brain-tissues—it may be small, too small to be perceived at once, but with continued exercise, slight but gradual development will be perceived, and a 22-in. head may be increased to 22½ in. or more. As a proof of the gradual development of the skull and brain, and that the degree of intelligence corresponds with the development, the circumferential measurement of a child under a year, though varying considerably from 16 in., is seldom more than 18 in., whilst that of a man of full average intelligence is 22 in., and one of very powerful mind is 24 in. or larger.

Objections are sometimes raised in reference to the thickness of the skull in different parts. The skull is, however, generally of uniform thickness, varying from about $\frac{3}{16}$ in., or a little more, to $\frac{1}{8}$ in., except at such places as are located the frontal sinuses, the mastoid process, the occipital bone, the zygomatic arch, the temporal bones, and at the sutures. The natural appearance and the tendency to vary in these parts according to the temperament and organization are usually well-understood by the practical examiner, and due allowance made. In persons of fine organization the skull is thinner and more dense in its structure, the *diploë* between

the inner and outer plates of the skull being less than in those of a strong, bony, osseous temperament, while there are other indications which enable the skilled examiner to determine, with remarkable accuracy, the size of the frontal sinuses, &c.

It may be well to mention as an encouragement to young people who desire to improve their mental qualities, that they should endeavour to keep the brain susceptible to development by devoting themselves regularly to study from their youth, otherwise, when there is no effort made to keep the mind active by systematic thought and study, the sutures become knitted together very firmly, making it difficult to develop further intelligence. It is possible to keep the mind susceptible to high culture from youth to old age.

THE BRAIN

The brain is a mass of soft, insensible matter, and is chiefly composed of two substances, one found almost exclusively in the interior, the other forming the outer surface. The internal portion is fibrous, while the outer is cellular, and is known as the grey matter. This grey matter is the seat of intellect, sensation, emotion, and of all the conscious operations of the mind.

The brain is composed of two principal parts, the cerebrum, or large brain, and the cerebellum, or little brain, which in the adult head bear the relation in point of size of about eight to one. The cerebrum is divided into two equal portions called hemispheres, each containing the same series of organs; the brain is consequently a double organ, just as the organs of sight and hearing, &c., are double, so that it is possible for one hemisphere to be injured and the mental operations to be carried on properly by the other, though perhaps not with the same degree of strength.

Each hemisphere possesses numerous irregular and winding folds, or ridges, called convolutions, which are

separated from each other by depressions of various depths, usually of about an inch. These foldings, or convolutions, allow a great amount of nervous matter to be packed in a small compass. It is estimated that if the whole surface of the brain were flattened or smoothed out, it would cover about four square feet, yet by this system of convoluting it is easily contained within the cavity of the skull. The size, depth, and number of the convolutions are proportionate to the mentality. In animals and idiots they are small and shallow, and increase in depth and number according to the increased scale of intelligence and mental power.

The cerebellum also has hemispheres, but it is not convoluted like the cerebrum. It is laminated, and appears in the form of layers. Its surface is traversed by many curved furrows, which vary in depth.

CHAPTER V

THE PHYSICAL CONSTITUTION AND TEMPERAMENTS

QUALITY OF ORGANIZATION

THE quality of organization and the temperamental conditions determine the degree of vigour, activity and endurance of the mental powers. They are indicated by external signs, including the build, complexion and texture. The quality of organization may be judged just in the same way as we judge the quality of other things, as animals, fruits, flowers and vegetables, materials, precious stones, &c. Some persons are fine-grained, high-toned, susceptible and refined; others coarse-grained, of rough exterior, inferiorly organized, and manifesting corresponding mental characteristics are mentally obtuse, possessing limited intelligence and vulgar, blunt, commonplace minds. When the quality is good it naturally enhances the activity of the brain; thus a person with a good quality of organization, which means a correspondingly good quality of brain, though the brain may be rather small, would be able to achieve as much or more than one with a much larger brain of inferior quality.

Fineness of quality of organization generally accompanies a better development of the finer qualities of the mind; for instance, a large development of Ideality, Spirituality, Tune, Order, Benevolence, &c., tends to refine the texture of the physical constitution.

THE TEMPERAMENTS

The temperament or physical build of a person has a modifying influence on the mental faculties. To judge

of the temperaments some knowledge of physiology and anatomy is necessary, and the more known of kindred subjects the better. There were many temperaments known to the early physiologist, as the sanguine, bilious, lymphatic, nervous, phlegmatic, melancholic, &c. In a later classification, however, generally recognized by phrenologists, these are embraced in the vital, motive, and mental temperaments.

THE VITAL TEMPERAMENT

Embraces the internal physical organs which create life force, including the thoracic, breathing, circulatory, nutritive, and abdominal functions. Its characteristics are rotundity, stoutness, full-chest and abdomen, small bones, short waist, short thick neck, full degree of colour and arterial blood; fondness for fresh air, luxuries of life, indulgence, sociability and pleasure.

THE MOTIVE TEMPERAMENT

Based on the mechanical system, embraces the bones, muscles, and ligaments forming the framework of the body. It is indicated by a strongly marked structure, large bones, compact muscles, leanness and angularity of form and build, giving toughness, wiriness, durability and sustaining power to the physical constitution.

THE MENTAL TEMPERAMENT

Includes the brain and nervous system, indicated by a head large in proportion to the body, the upper forehead large, small delicate features, small bones and muscles, delicately organized physique, expressive countenance, and an active mentality; favourable to intellectual pursuits and study.

THE UP-TO-DATE TEMPERAMENTS

What may in future be recognized as the most useful classification of the temperaments for phrenologists to adopt has been introduced by Mr. J. P. Blackford, F.B.P.S. The late Dr. Thomas, of Paris, and Nicholas

Morgan had elaborated a similar classification, though being based upon the imperfections of the human form they could only be ascertained by a study of diseased conditions. Mr. Blackford recognizes that temperament is fundamental and based upon perfection in form and condition of health, and not upon disease, hence the value of his system. The classification is five-fold, and is based upon the five leading anatomical systems, which together go to make up the complete human body, embracing the whole physical constitution of man, viz. :

THE OSSEOUS TEMPERAMENT

Comprises the bony framework of the body, indicated in persons strongly built, with large prominent bones and ligaments. In such the operations of the mind show strength, tenacity and endurance.

THE NUTRITIVE TEMPERAMENT

Embracing not only the organs of digestion and assimilation but also the lymphatic vessels and excretory organs. Persons so constituted enjoy eating and drinking and physical existence, are inclined to be indolent, good-natured, self-indulgent, and prefer occupations necessitating little bodily exertion.

THE MUSCULAR TEMPERAMENT

The essential characteristics of which are firm, strong muscles, and a good bony frame ; the muscular system predominating, lends activity to the body, gives a dislike to sedentary occupations, and imparts activity, positiveness, forcefulness and vigour to the action of the mental powers.

THE THORACIC TEMPERAMENT

Is indicated by a well-developed chest, strong lungs, and a good circulatory system. The complexion is generally ruddy or florid, eyes blue. The mental and bodily attributes are indicated by warmth, ardour, buoyancy, hopefulness, enterprisc, enthusiasm. Combining strength and agility, persons of this temperament

are adapted to succeed in active businesses which call forth their bodily energies.

THE NERVAL TEMPERAMENT

Embraces the brain and the whole nervous system—commonly so-called. It is indicated by a finely-grained organization, fine skin, thin silken hair, sharp features, and the lower part of the face small compared with the upper. The mental manifestations are quick and alert. There is sensitiveness, intensity and sprightliness rather than power, and an aptitude for the more purely literary and artistic pursuits and professions. This name, nerval, is used in preference to “nervous,” as the latter is apt to be misconstrued, popular usage having given to it a meaning opposite to that intended. By nerval is meant strength of nerve tissue; but a nervous person is generally understood to be one having weak nerves. A fuller description of this classification of the temperaments is given in vol. ix, 1904, of the *Popular Phrenologist*.

ORGAN AND FACULTY

It may be well here to explain the meanings of “organs” and “faculties.” When we speak of *organs* we mean *brain centres*, areas or developments; when we speak of *faculties* we refer to the *manifestations* of the organs or brain developments, such as the talents, abilities, or dispositions which result from them. For instance, if a person has a large organ of “Colour,” his brain will be large and prominent in that part of the forehead where Colour is located. We should then say his organ of Colour is large and he thus has a good faculty or talent for judging of colours. If his organ of Cautiousness is large his faculty or disposition to be cautious is large. Faculty, however, is generally used in connection with the intellectual qualities, while sentiment, propensity or disposition is applied to the domestic, executive, aspiring and moral faculties.

CHAPTER VI

BRIEF HISTORY OF MENTAL PHILOSOPHY

METAPHYSICS, PSYCHOLOGY, PHRENOLOGY

THE ANCIENT PHILOSOPHERS

SPECULATIONS relative to the nature of the human mind and its faeulties have occupied the attention and serious consideration of philosophers from a very early age.

The first speculative theories of the nature and functions of the mind may be said to have commenced with the philosophers of Ancient Greeee. Very quaint, romantic, and unfounded, however, were the ancient opinions respecting the organ of the mind ; and drawn as they were from conjecture and analogy, they differ widely from those founded on anatomy and experience by Gall and Spurzheim. Pythagoras taught the transmigration of souls from body to body, and from man to beast, throughout the ages. Plato believed that the soul was immortal, and conceived that it was composed of the same substance as that of the fixed stars, from whence it came at birth, and returned at death. Aristotle taught that the mind was located in the head—common sense in the fore-part, imagination, judgment and reflection in the central division, which communicated with the first through a minute aperture, while memory he assumed to be in the “ convenient store-house ” behind. He gives no reasons for thus assigning these several mental qualities to those particular parts of the brain, and experience most amply contradicts them. The Epicureans taught that thought and judgment were caused by the accumulation of volatile

particles thrown off by matter, which easily penetrated our bodies and entered the mind. Others taught that the soul itself was purely material—compounded of the four elements, fire, air, earth, and water; each part of which understood its own element. Other writers following up the Epicurean hypothesis and uniting with it the Aristotelian, talked of trains of animal spirits which entered the brain at the ethmoid bone and communicated from one division to another. Subsequent writers taught almost similar doctrines. Gordon, a Scotch physician, at the end of the twelfth century, and Ludovico Dolee, a Venetian, fantastically divided the head into various compartments as the special instruments of respective mental powers. But every location was purely fanciful.

Following the crude and unfounded beliefs of the ancients we come to the metaphysicians of the two centuries previous to and contemporary with Gall. Descartes discredited all opinions previous to his own time, and in order to guard against the possibility of committing error in his philosophical system, he determined to doubt everything, until his reason could clearly assent to its truth. After discarding one hypothesis after another he was forced to the belief that the qualities of bodies, such as heat and cold, were sensations of the mind, and not the intrinsic qualities of matter. In this theory he was joined by Locke.

THE METAPHYSICIANS

The works of the metaphysicians, including those of Dr. Thomas Browne, Sir William Hamilton, Hume, Reid, Dugald Stewart, and others, abound in speculative theories; they are remarkable for their complete silence upon the subject of the bodily organs, or instruments through which the mind must operate in bringing it into communication with the external or material world; and vast as have been the treatises written by them, very meagre has been the light thrown upon the constitution of the human mind. With regard to giving a

practical explanation of the functions of the mind, it is now generally recognized that the works of the old metaphysicians are unsatisfactory and a failure. Of late years such works have been almost entirely discarded by students.

It will thus be seen that philosophers recognized some distinctive mental qualities such as association, reason, attention, memory, moral sense, perception, &c., long before Gall's time; though they had not discovered that the seats or organs of the mental faculties were located in the brain. The wider and more definite and rational explanation of the faculties of the mind and the discovery of the seats of these respective organs in the brain are entirely due to Gall and his followers. Gall was the direct discoverer of twenty-six of the brain organs and their corresponding faculties of the mind. Drs. Spurzheim, Vimont, Combe, Hoppe, Messrs. O. S. and L. N. Fowler, Geo. Combe, and others, are among the discoverers of the remaining recognized organs.

THE PSYCHOLOGISTS

In the place of metaphysics the subject of modern psychology, which is a little in advance of the theories proposed by the old metaphysicians, is being advocated and studied.

PHRENOLOGY

But modern psychology without Phrenology can never clearly and practically explain the whole phenomena of mind; hence psychology must eventually give way to the more practical, because the more easily demonstrable, explanation of the mind's power as advanced by the science of Phrenology; and as Professor Alfred Russel Wallace prophetically says in his "Wonderful Century": "In the coming century Phrenology will assuredly attain general acceptance. It will prove itself the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the

remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the most incredible narrow-mindedness and prejudice which prevailed among men of science, at the time they were making such splendid advances in other fields of thought and discovery."

ANTHROPOLOGICAL CLASSIFICATION OF SHAPES OF THE HEAD

Dolichocephalic (long-headed). Having a skull measuring at least one-fourth more from front to back than from side to side—as in many African tribes.

Hyperdolichocephalic (very long-headed).

Subdolichocephalic (moderately long-headed).

Mesocephalic (medium-headed).

Brachycephalic (short-headed). Having the bi-parietal nearly equal in length to that of the antero-posterior diameter of the head; or nearly as wide as it is long.

Hyperbrachycephalic (very short-headed).

Subbrachycephalic (moderately short-headed).

Scapho-cephalic (head resembling a boat turned bottom upwards).

CHAPTER VII

THE PIONEERS OF PHRENOLOGY

DR. GALL

THE discoverer and founder of Phrenology, Dr. Gall, was born on March 9, 1758, at Tiefenbrunn, a village in the Grand Duchy of Baden, Germany, of which his father was a merchant and Mayor. His parents wished him to become a priest, but his tastes led him in a different direction, and he became a student of medicine. After acquiring his education he went to Vienna, where he became recognized as an able physician, and was offered the post of Medical Counsellor of State to the Emperor, Francis I. He courteously declined the honour lest it should interfere with his researches. The first ideas which eventually led to his discoveries occurred to him while a youth at school. In Vienna, Gall was physician to a lunatic asylum, several hospitals and other public institutions. Hence he had exceptional opportunities for his particular studies. The whole of his life was given to physiological, medical, and philosophical investigation and research, during the pursuit of which he was introduced to colleges, the courts of princes, and the halls of justice, for the purposes of his inquiries; and whenever he heard of any persons who were in any way distinguished by a remarkable brain endowment or deficiency, he studied their developments, and, whenever possible, would take a cast of their heads. After nearly thirty years of observation and experiment he propounded his doctrines to the medical profession by means of lectures, which in 1802 were prohibited by the Government of Austria on the ground that the new teaching was antagonistic to religion. This caused a more

widespread interest in the subject, and Gall left Vienna to travel in Germany and France, and lecture to eager students of this new science. He eventually settled in Paris, where his labours secured for him a large and lucrative practice, including the post of physician to ten ambassadors. In 1815 the Emperor of Austria invited him to return to Vienna, an invitation he declined. In



FIG. 5. DR. GALL

Paris he regularly lectured on his discoveries, which included scientific dissection of brains. At the request of the Minister of the Interior in 1819, Gall commenced lecturing for the benefit of the medical students of Paris. Dr. Gall visited England in May 1823, staying in London for over six weeks, during which time he gave two courses of lectures and demonstrations of dissections of the brain. He brought with him a rich selection of upwards of 300 skulls of different descriptions of men and animals, some admirable casts of the brain in wax, and upwards of 100

well-executed plates of the different configurations of the cranium, and portraits of men of all countries who had distinguished themselves for some particular talent or peculiar propensity. The celebrated professor was nightly surrounded by a numerous and increasing fashionable audience, which included students and many titled and distinguished personages. At the close of one of his lectures in March 1828, Dr. Gall was seized with paralysis, from which he never recovered. He died on August 22 of that year. His interment was attended by an immense concourse of friends and admirers.

Gall's theories were severely criticized from time to time, but the outcome of his genius was highly valued by those who were best qualified to judge of its merits. While accomplishing his life-work he was honoured, esteemed, and sought after by Royalty and the leading men of science and learning of his day. The French and German savants were frequent attendants at his lectures and listened with profound interest to his learned discourses.

DR. SPURZHEIM

Dr. Spurzheim, the co-worker with Dr. Gall, was an eminent and clever anatomist. He was born at Longuich on December 31, 1776, and acquired his education at the University of Treves. Though intended for the clerical profession he preferred that of medicine, and passed through the medical schools of Vienna. In 1800 he became a student of Gall and entered zealously into the consideration of his master's discoveries, with the result that in 1804 he became the associate in Gall's labours. The researches were continued with renewed energy, and in the public demonstrations which were constantly taking place, Spurzheim undertook the anatomical work, making the dissections while Gall explained them to the students. In 1814 Spurzheim left Gall in Paris and came to England, settling in London, where he wrote

and lectured. He delivered continuous courses of lectures in London and the principal towns in England, Scotland, and Ireland. Returning to London in 1817 he became a Licentiate of the Royal College of Physicians. Phrenology met with strenuous opposition and ridicule on his first introducing it to Edinburgh, but that city eventually became one of its greatest strongholds. During his lecturing tours in the United Kingdom he made many converts to the new science among the members of the medical profession. It was at one of his lectures that George Combe first became interested in Phrenology. In 1818 Spurzheim married Madame Perier, an amiable and accomplished lady, to whose pencil are due many of the beautiful drawings which illustrate his later books. In 1825 he delivered courses of lectures in St. Thomas' and St. Bartholomew's Hospitals, and again visited the principal towns of England, Scotland, and Ireland, lecturing and demonstrating. At Cambridge University he was received with distinguished respect, being feasted and fêted, and while in Dublin he was enrolled as an honorary member of the Irish Academy. In response to an invitation he left England for America in June 1832, and had arranged for an extensive lecturing tour through the States. He commenced by delivering his courses at Harvard University and Boston on alternate days, while the mornings were devoted to demonstrations before the medical faculty. He worked beyond his strength, and the effects of a chill which developed into fever resulted in his death on November 10, 1832. Although Dr. Spurzheim had been with them but a few weeks the honour paid by the Americans to his memory reflect on them the highest credit. His death was greatly lamented. Crowds attended his funeral, votaries of science from all parts were present, and a monument was erected to his memory in Boston.

Drs. Gall and Spurzheim were indefatigable workers. In addition to their continuous lectures, discoveries, and researches, we are indebted to them for many most

valuable works on Phrenology, the Physiology of the Brain, Education, Philosophy, and records of their discoveries. One of their works, "The Anatomy and Physiology of the Brain and Nervous System," a most magnificent work with an atlas of 100 plates, was published by subscription at a cost of 1000 francs per copy.

It ought to be more generally known that the system of brain dissection taught in many of our medical schools and universities at the present time is the system discovered and taught by Drs. Gall and Spurzheim. Before the time of Gall the minute anatomy of the brain was quite unknown.

GEORGE COMBE

George Combe, eminent as a philosopher and the first British phrenologist, was born in Edinburgh on October 21, 1788. He passed his early life in an atmosphere of severity and gloom. Having strong moral tendencies, his mind was much occupied with the problems of religion and life. He was first sceptical as to the truth of Phrenology, but a lecture, with demonstrations by Dr. Spurzheim, convinced him that it possessed claims to his attention. He studied it in the spirit of earnestness which characterized all his work, and eventually became its great apostle. Phrenology became to him the key to all knowledge, and he viewed life entirely through its medium. George Combe was by profession a lawyer, but would not undertake the advocacy of any case with which he was not fully satisfied. Though eminently adapted to his profession, yet he had tastes, abilities, and desires beyond it. His splendid literary and reasoning powers are illustrated in his many works, foremost of which stands "The Constitution of Man," which is considered one of the classics, and has had a larger circulation than any other work of a similar character. Harriet Martineau, in her biographical sketches, says of George Combe: "A

man must be called a conspicuous member of society who writes a book approaching in circulation to the three ubiquitous books in our language—the Bible, ‘Pilgrim’s Progress,’ and ‘Robinson Crusoe.’ George Combe’s ‘Constitution of Man’ is declared to rank next to these three in point of circulation; and the author of a work so widely diffused cannot but be the object of much attention during his life, and of special notice after his death.” In 1833 he married Miss Cecilia Siddons, a daughter of the great actress, and in 1837 he responded to an invitation to visit America, and while there formed a strong and affectionate friendship with Horace Mann. In 1850 he visited Buckingham Palace, and explained to the Queen his theories of education based on the phrenological developments of the Royal children. In 1854 he was again summoned to the Royal presence. He continued his labours for Phrenology until his death in 1858.

DR. ANDREW COMBE AND OTHERS

Dr. Andrew Combe, brother of George Combe, was a most devoted adherent of the science of Phrenology. His published works include the “Principles of Physiology,” “Physiology and Digestion,” “Observations of Mental Derangement,” “The Management of Children,” &c., besides which he wrote many valuable phrenological essays and was co-editor of the twenty volumes of the *Edinburgh Phrenological Journal*, published quarterly from 1823 to 1847. He was physician-extraordinary in Scotland to the Queen, consulting physician to the King and Queen of the Belgians, corresponding member to the Imperial and Royal Society of Physicians of Vienna, &c.

Contemporary with the Combes, and following them, there have been many able and distinguished devotees of Phrenology, including Drs. Elliotson, Abernethy, Maenish, Carson, and C. Donovan, and Mr. J. Deville; Drs. Vimont, Broussais and Fossati, Paris; Dr. Hoppe, Copenhagen; Dr. Caldwell, who first introduced Phrenology to America;

the Bros. O. S. and L. N. Fowler, S. R. Wells, and Nelson Sizer, America ; James Burns, Nicholas Morgan, E. T. Craig ; and of later date, Professor O'Dell, Drs. Hollander and Withinshaw, James Webb and J. P. Blackford ; and Mr. Wm. Youngquist, pioneer of Phrenology in Sweden. Space prevents my mentioning more of the many able and enthusiastic workers in the cause of Phrenology.

CHAPTER VIII

DEFINITIONS OF THE MENTAL FACULTIES

THE SOCIAL AND DOMESTIC GROUP

THE first group of organs to be studied in detail is the *Social and Domestic Group*, situated in the back part of the head. The group embraces the faculties of *Amativeness*, *Conjugalitv*, *Friendship*, *Philoproqenitiveness*, *Inhabitiveness* and *Continuity*.

1. **Amativeness** gives love, admiration and regard for, and attraction towards, the opposite sex ; the disposition to caress and be caressed ; and it particularly gives warmth of affection. It is the instinct of propagation, and a very useful faculty in creating amiability between the sexes. In excess, *Amativeness* induces sensuality, libertinism, and licentiousness. When small, there are coldness and indifference towards the opposite sex, and unlovableness.

2. **Conjugalitv** gives constancy of affection. The desire to marry is accompanied by constancy to one conjugal partner for life, an exclusive attachment, and oneness of affection. When found in certain animals, such as lions, or in eagles, *Conjugalitv* indicates a superior social development as compared with the orders that associate promiscuously. Excess of *Conjugalitv* leads to inordinate attachment, susceptibility to jealousy, and envy of rivals in love. Deficiency indicates inconstancy, and a disregard for marriage ties.

3. **Philoproqenitiveness**, or Parental Love, gives the desire for and love of one's own offspring, and a fondness

for children, animals, and pets generally, especially for the young, small and tender. The faculty, which is usually much larger in women than in men, is given by nature in exact proportion to the needs of the young, and the more helpless the progeny (as in the human race) the stronger is the parental love. It is manifested among human mothers in such innumerable variations that the truth of Phrenology could easily be determined by a study of this faculty alone. Excess of parental love causes the over-indulgence, pampering and spoiling of children and pets, inordinate anxiety on their account, and excessive grief over their loss. If deficient, there is a dislike of children and animals, with a tendency to inconsideration, neglect, and cruelty.

4. **Friendship** is an important faculty, giving friendly, companionable attachment, and sociability, love of company and society, aptitude for making friends and a liking to entertain friends and company, and to form and reciprocate attachments. Man being by nature constituted for society and inter-communion with his fellows, and thus largely dependent upon their help, encouragement and influence, the faculty of *Friendship* is peculiarly adapted to his social needs. Its high importance causes its over- or under-development to be of immense consequence to one's life. An excess gives indiscriminate associations and social attachments, often towards bad and worthless companions. Its deficiency is characterized by lack of sociability, a love of solitude, and indifference to social interests generally.

5. **Inhabitiveness** is the faculty giving love of one's home and country, and attachment to one's birthplace. It gives the "home" feeling—the desire to have a home, and the dislike of changing one's abode. When large the place where one lives or has lived, and the seat, corner, or place one has been used to occupy, are held in regard. Patriotism is a manifestation of this faculty. It should be noted that a person may be devoted to home, and

yet at the same time fond of travelling; this is due to a large development both of *Inhabitiveness* and *Locality*. *Inhabitiveness* in excess causes exclusive attachment to one's birthplace or adopted home, and induces home sickness when away from it. When small, it indicates indifference and neglect of home and home associations, and the possession of a roaming and unsettled disposition.

6. **Continuity** is the faculty of concentration or mental application, by which the intellect can be applied to one subject with consecutive attention. When large there is continuity of thought and feeling, and ability to pursue patiently and thoroughly one thing at a time until finished. This faculty more often needs cultivating than restraining, though the mind is sometimes concentrated on one subject to such a degree that all other ideas, and even a consciousness of the surroundings, are lost for the time. An excess of *Continuity* induces monotonous application, prolixity, and excessive amplification and tediousness. Deficiency leads to impatience, frequent changes of the mind, and an inordinate love of variety. There is a want of application and concentration and a tendency to desultoriness.

THE SELFISH PROPENSITIES

The second group of organs, located round about the ear, controls what are called the "*Selfish*" *Propensities*—those which provide for man's animal wants, and assist him in self-protection and self-preservation.

7. **Vitateness** gives love of life for its own sake, the enjoyment of existence, resistance to disease, vital tenacity, recuperative power, and a strong hold on life. It is the instinct of self-preservation. Its excess produces dread of disease, death and annihilation; whilst a deficiency of this valuable faculty causes indifference to life, and a lack of vivacity; and there is too great a readiness to succumb to disease and death.

8. **Combativeness** is the propensity to resist, defend, oppose and defy, and it gives the spirit of courage, self-protection, presence of mind, bravery and determination. It produces the "get-out-of-my-way" feeling when obstacles have to be overcome, and the capacity to accomplish projects involving difficulties. It also gives the feeling of "let-me-and-mine-alone" when people unduly meddle with one's affairs. It helps the explorer to triumph over the obstacles in his way, the sailor to fight the ocean storms, the engineer to build bridges and bore tunnels, the reformer to combat the evils he sees impeding the progress of mankind. Intellectually expressed, the faculty gives a love of debate. To excess of *Combativeness* is due a quarrelsome, pugnacious disposition, with a tendency to fault-finding, contradiction and contention. When the faculty is small, cowardice and lack of spirit and courage are indicated.

9. **Executiveness**, formerly called Destructiveness, is indicated by fulness at the sides of the head. It gives executiveness of purpose, efficiency, energy, force, pushfulness and endurance. When very large there is a disposition to break, crush and tear down things, to subjugate, destroy and exterminate what is considered harmful or in the way. It gives a tendency to sternness and harshness, the capacity to perform or endure surgical operations and undergo pain or suffering, and, in a word, it is the "push-right-through" spirit, and is necessary in the accomplishment of nearly all great undertakings. When too large it leads to excessive severity, anger and rage, to revengefulness, malice, cruelty, and gives a disposition to torment, punish or annihilate. If deficient, there is inefficiency, passivity, lack of energy and force.

10. **Alimentiveness** is the feeding instinct. Adapted to man's need for food, it creates the disposition to eat, giving appetite, the sense of hunger and thirst, relish for food, and pleasure in eating and drinking. Inasmuch as it urges man to labour so that he may eat, it is the root of

all industry. When this faculty is in excess the instinct is perverted into gormandizing, gluttony, inordinate craving for food and drink, and intemperance. A deficiency causes feeble appetite, and indifference to proper nutrition.

In combination with *Alimentiveness* is the faculty of *Bibativeness*, which gives fondness for liquids, and the desire to drink. The love of water, washing, bathing, sailing, &c., are due to this propensity, which, when present in excess, results in excessive drinking, unquenchable thirst, and drunkenness.

11. Acquisitiveness is the propensity to acquire, save and hoard. It gives the sense and love of possession, the instinct to lay up a surplus, and induces carefulness, economy, and frugality, and the desire to accumulate, store, make provision for the future, to prepare against a "rainy day." It gives the love of trading and exchange. Thus it is an incentive to industry, business, trade, and the acquisition of knowledge. An excess of the faculty leads to selfishness, covetousness, avarice, miserliness, and greed. When too small there is inability to appreciate value, prodigality, wastefulness, and impecuniosity.

12. Secretiveness is the faculty of self-government. It gives reserve, discretion, policy and management, and the desire to conceal. Self-restraint—the power to suppress thoughts and feelings and to repress actions—comes from this faculty. It helps man to control his animal nature and emotions. But if excessive, and uncontrolled by the moral faculties, *Secretiveness* causes evasion, cunning, duplicity, slyness, deception, craftiness, double-dealing, lying, plotting, hypocrisy, equivocation, and also pretensions of all kinds. It tends to induce suspicion and a love of mystifying and misleading others. When deficient, there is a lack of reserve and self-control. The emotions cannot be restrained nor the thoughts concealed. Small *Secretiveness* also causes a too open-minded, communicative, trustful, transparent, expressive, and confiding nature, and leads to indiscreet outspokenness.

THE SELF-REGARDING SENTIMENTS

The group of organs which controls the *Self-regarding Sentiments*—so-called because they have much to do with self and personality—is situated in the region of the crown. It comprises *Cautiousness*, *Approbativeness*, *Self-Esteem* and *Firmness*, and when well-developed gives elevation to the upper part of the back-head.

13. Cautiousness is in many ways the “safeguard” faculty. It gives carefulness, watchfulness, solicitude, circumspection, security, protection, and the instinct to provide against want and danger. It has no intellectual function, but simply gives the *sense* of danger and prospective evils, and thus is adapted for the warding off of anticipated forebodings. It disposes to the continual look-out for safety, and helps to control the other faculties to one’s advantage if not too large, though when over-developed it engenders apprehension, anxiety, and results in the unpleasant sensations of fear, fright, and panic. When small there is a disposition to be heedless of consequences, imprudent, rash, having no sense of danger, foresight, or circumspection.

14. Approbativeness gives regard for the good opinion of others, and the desire to excel and attract favourable notice and praise. It is productive of a love of appearances, and is the foundation of affability and politeness. Emulation is a manifestation of this faculty, which prompts the desire for reputation, fame and display found alike in the aspiring and ambitious, and in the vain. When largely developed, notoriety, fame, distinction, and eminence are sought; and to be thought well of, to have a good name, or to be popular is strongly desired. It occasions a sensitiveness which becomes morbid if the organ is too large, when bashfulness, affectation, vanity, ceremoniousness, ostentation, “touchiness,” and obsequiousness, as well as envy and jealousy, may also be manifested. A deficiency of this faculty leads to callous-

ness, lack of aspiration and ambition, disregard for others' opinions and the observances of politeness and fashion and one's own personal appearance.

15. **Self-Esteem**, which gives self-appreciation and self-respect, results in pride of character which is a most useful asset. It gives satisfaction with and valuation of oneself, and confidence, reliance, dignity, and independence. Complacency and self-satisfaction are traits engendered by this faculty; but nobler feelings like those of magnanimity, authority, manliness, lofty-mindedness and desire for elevation and exaltation also accrue from it. *Self-Esteem* likewise gives a love of liberty and power, a sense of personal importance and superiority, and readiness to assume responsibility and command. When unduly large these noble, helpful traits of character become perverted into egotism, hauteur, imperiousness, conceit, forwardness, presumption, superciliousness and tyranny. When insufficiently developed, the exact opposite is manifested, and humility and servility result. A person then becomes diffident and self-distrustful; he has a sense of unworthiness with a lack of self-respect, dignity, reliance and confidence.

16. **Firmness** is likewise a very useful character-building faculty in many ways. It gives stability and steadfastness, with decision, persistence, and determination. It is manifested in thoroughness, in endurance, resolution and positiveness, and there is fixedness and tenacity of purpose, often with an aversion to change. It gives the disposition to hold out, and pursue to the end. In excess, the faculty leads to stubbornness, wilfulness, and obstinacy; there is a great unwillingness to yield, an aversion to having to change or "climb down" under any circumstances, and sometimes absolute stupidity and fanaticism. A weak and changeable disposition is due to *Firmness* being deficient; when persons are too easily led and persuaded, and if their moral faculties are not well developed, they are unreliable.

Irresolution, indecision, and feebleness of will are indicated by small *Firmness*.

THE MORAL SENTIMENTS

The *Moral* and *Religious Sentiments* humanize and elevate the character; the organs controlling them are located in the top-head, to which they give fulness, breadth, and elevation. The moral sentiments are *Conscientiousness, Hope, Spirituality, Veneration, and Benevolence*.

17. **Conscientiousness** endows human beings with moral principle and integrity; sense of right, duty, truth, and justice. It gives a feeling of accountability and obligation, honesty, rectitude, and equity. From this faculty comes the desire for moral purity, consistency of conduct, and the disposition to fulfil all promises. It is the instinct of approving right and condemning wrong, and gives the sense of guilt, penitence, contrition, and a desire to reform. Excessive *Conscientiousness* makes one self-condemnatory, and gives a morbidly strict sense of justice and duty; the disposition to be remorseful, or to be scrupulously exacting and censorious. It may lead to wrong-doing from excessive scruples, or torment one with undue self-condemnation. When deficient, unscrupulousness and indifference to right and justice are evidenced; there is a laxity of moral principle, and the character is inconsistent and unreliable.

18. **Hope**, described in the Bible as "the anchor of the soul," inspires a cheerful, buoyant, optimistic outlook on life, and gives rise to feelings of happiness, contentment, and enthusiasm; gladness of mind, anticipation, enterprise and expectation. It endows persons with a constant belief in the future realization of the mind's desires, both temporal and spiritual. It is an invaluable asset to the speculator and the man of business. It is

concerned not alone with the affairs of this life, but is the foundation of belief in the immortality of the soul and a happier state of existence in the future. An excess gives rise to unreasonable anticipation and expectancy, and the constant building of "castles in the air." It causes everything to be seen through "pink spectacles," and may lead to over-rash speculation or visionary anticipations. But as a general rule people have not enough hope to rise always above discouragement, reverses, and disheartenment. When very deficient, there is a lack of enterprise; and feelings are induced which give rise to pessimism, despondency, gloom, doubt, melancholy, failure and despair. Hence the advantage of cultivating this faculty.

19. **Spirituality** gives the sense and enjoyment of spiritual existence and its manifestations; and the love of the marvellous and wonderful. It inspires the belief in Providence and in spiritual guidance, and gives the inward perception of truth and the feeling of the spiritual. It is the medium of spiritual monition, faith, trust, and belief in mysticism, occultism, the supernatural, and things unseen. In excess *Spirituality* leads to credulity, superstition, fanaticism; in conjunction with large *Cautiousness* it gives a fear of ghosts, supernatural manifestations, and a fantastical and visionary state of mind. A deficiency leads to scepticism, unbelief, undue incredulity, and lack of faith and trust.

20. **Veneration** is the chief faculty of the moral nature, and inspires reverence, devotion, and adoration of a Supreme Being. It gives a sense of holiness, religious aspiration, and devotion, and the disposition to pray, worship, and observe sacred rites. Traits manifested by this organ are submissiveness, humility, dependence, obedience, and deference, while it also gives respect for superiority, greatness, age, antiquity, and filial love. When the organ is excessively large, the faculty becomes perverted into idolatry, hero-worship, slavish deference

to rank, servility, superstitious reverence for authority, and bigotry and religious intolerance. The opposite is revealed by a deficiency, when lack of reverence and respect, disregard for the aged and venerable and for sacred things, undue familiarity and indifference to forms, ceremonies, and conventionalities are indicated.

21. **Benevolence** gives kindly feeling, sympathy, humanity, good-nature, and consideration for others. Liberality, charity, generosity, and philanthropy are traits controlled by *Benevolence*, which gives a general interest in the welfare of humanity, the desire to do good and help others, and to help forward those movements seeking "the greatest good for the greatest number." It gives the accommodating, neighbourly spirit, and the self-sacrificing disposition. When present in excess it disposes to prodigal generosity and liberality, and morbid and misplaced sympathies, but when insufficiently developed, it causes a lack of sympathy with the sufferings of others, and of interest in their welfare. It also leads to selfishness, ingratitude, and inhumanity.

THE SEMI-INTELLECTUAL SENTIMENTS

The next group of organs to come under consideration is that which directs the *Self-Perfecting* or *Semi-Intellectual Sentiments*. They give talent for the fine arts and a love of improvement and self-perfection. They are *Constructiveness*, *Ideality*, *Sublimity*, *Imitation*, and *Mirthfulness*. The organs are located in the region of the temples, and in the upper and forward side-head.

22. **Constructiveness** is the "making" instinct, and gives an interest in, and, with other faculties, the ability to manifest mechanical ingenuity, skill, and contrivance. It gives an aptitude in the use of tools, in putting together, making, and fashioning things—it endows parents with the faculty to provide clothing and shelter for their young,

just as it enables animals to construct nests and lairs. Handicraft and dexterity are manifestations of this faculty. *Constructiveness* gives an interest in, and understanding of, machinery, a talent for mechanism, invention, business organization and planning. Its talent may also be diverted to the arts, poetry, literature, and music. Excess of this faculty results in mania for inventing, constructing, and reconstructing, and time and money will be wasted on futile inventions, such as perpetual motion, or upon impracticable, selfish, and harmful contrivances. When a person is deficient in this faculty, he is awkward in using tools; he cannot understand machinery, and lacks contrivance.

23. Ideality is a refining faculty. It gives a sense of the beautiful in nature and art, manifested by various characteristics such as refinement, taste, fancy, poetic sentiment, imagery, and a love of perfection. The sense of propriety, elegance, and gentility, comes from this faculty. Imagination, polish, purity of feeling, expansiveness, and susceptibility are engendered by *Ideality*, which is a faculty to be found highly developed in poets, writers, artists, inventors, and others distinguished by creative imagination. In general, the faculty gives appreciation of whatever is exquisite, lovely, admirable, elevated, ideal, beautiful and perfect. An excess of *Ideality* causes fastidiousness, ultra-refinement, æstheticism, punctiliousness and over-nicety. When deficient, a commonplace or gross character is indicated, and susceptibility, refinement, and imagination are lacking.

24. Sublimity is the faculty which gives perception and appreciation of the vast, grand, sublime, romantic, and infinite, and, in nature or art, the sublimely stupendous and magnificent. Scenes and things that are wild, rugged, terrible or majestic are appreciated, and there is a love of contemplating magnitude, grandeur, vastness, and the majestic and illimitable. The love of things big and great engendered by *Sublimity* is very different from the

sense of the exquisite and beautiful which comes from Ideality. Excessive *Sublimity* perverts these traits into exaggeration, extravagance, bombast, and an intense delight in "showing off." Persons with insufficient *Sublimity* are unable to understand or appreciate anything majestic or sublime.

25. Imitation is in a general sense the faculty which controls what may be called "public sentiment"—conventionality in dress, furniture, conversation, &c., is due to the common possession of *Imitation*. More particularly, the faculty gives mimetic talent, versatility of manner, and the capacity to imitate, assimilate, copy, work to pattern or design, trace, mimic and gesticulate. It gives a ready tendency to "do as others do," and to pursue adaptably different kinds of work and fill different spheres of life. This faculty is specially useful to actors, artists, draughtsmen, designers, architects, engineers, dressmakers, milliners, &c. When the organ is too large there is servile imitation and a lack of originality, or too great a tendency to imitate others, even to copying their faults. It also leads to buffoonery. It is usually large in children. Deficiency of *Imitation* causes inability to copy or imitate, or to conform to others. Oddity and eccentricity are also due to small *Imitation*.

26. Mirthfulness is the faculty which gives an appreciative perception of wit, fun and humour, a sense of the absurd, ludicrous, incongruous and inconsistent. To this faculty is due the disposition and the ability to be humorous, witty, droll, comical and entertaining, to ridicule, make fun, laugh at, and generally join heartily in laughter, gleefulness and jollity. Though life may be a serious business, a great many people are disposed to take themselves far too seriously and go about with "long faces," when, by cultivating the faculty of *Mirthfulness*, they would help to make the world a brighter place. But the vacuous smile, the levity and ridicule that come at the wrong moment, are caused by excessive

rather than normal *Mirthfulness*. People with too much of this faculty are disposed to make fun on solemn occasions and to be constantly playing practical jokes at others' expense. Small *Mirthfulness* disposes people to be very sedate and unappreciative of, and averse to, wit, humour, fun and jokes of any kind.

THE PERCEPTIVE FACULTIES

The organs which control the *Perceptive Faculties*—*Individuality, Form, Size, Weight, Colour, Order, Calculation* and *Locality*—are located immediately above the ridge of the eyebrows, and when large show prominence in these regions. People with large perceptive faculties are keen observers—they learn more from observation than from reason and reflection. With large perceptive and small reasoning and reflective organs, the eyebrows project decidedly and the forehead slopes back.

27. Individuality is the faculty of observation and perception—it draws our attention to things. Persons with large *Individuality* are minute observers, with the desire to see and experience things for themselves. This faculty gives curiosity, the desire to see, inspect, scrutinize, examine, distinguish and identify things and objects. Only their actual existence is noted, and nothing of their special qualities; other faculties lend cognizance and application. The faculty simply interests itself in seeing and noting; it is the minutely observant and physiological faculty, and thus is particularly useful to scientists, and in all matters appertaining to discovery, science, facts and detailed knowledge. Inordinate and prying curiosity and impudent staring come from excessive *Individuality*, while when this faculty is deficient there is dulness of observation and disinterest in noticing things around one.

28. Form, which is located on either side of *Individuality*, almost directly in the inner corners of the eyes

and gives width between them when large, is the organ giving perception and memory of faces, forms, shapes, outlines, configurations, looks and resemblances. *Form* enables people to draw, copy, read, sketch, shape things in the eye, cut out and fashion. Artists of all classes, designers, dressmakers, &c., need a good development of this faculty. In excess, it causes undue sensitiveness concerning the recognized shapes, fashions and formation of things, and gives a tendency to see imaginary forms of persons and things. When *Form* is deficient, there is inability to remember persons, faces, or things by their form and shape.

29. **Size** enables one to judge of proportions, bulk, dimensions, magnitude, space, &c., and to measure by the eye. It gives perception of the relative fitness and adaptation of parts ; it enables one to gauge divergences in quantity, and to perceive parallels, perspective and distances. It is a necessary faculty in engineers, architects, mechanics, merchants, dealers and business people generally. Persons with an excess of this faculty are too extremely exacting as to distances, disproportion and architectural inaccuracies. When *Size* is small, there is inability to estimate proportions, sizes or distances.

30. **Weight** enables a person to perceive and apply the laws of gravity and motion, and to judge of resistive forces, equilibrium and the perpendicular. It gives one ability to balance the body in athletics, gymnastics and physical culture, in riding, walking, skating and dancing, and in moving in high and dangerous places. This is the faculty which gives precision in manipulating delicate instruments, and in surgical operations, in shooting, in sleight-of-hand performances. It gives expertness in handling tools, machinery and mechanical appliances of all kinds. Steeplejacks and acrobats specially need a large development of *Weight*, while it is developed by sailors in their constant efforts to maintain the upright with the ship in moving positions. Persons with large

Weight, it should be noted, are seldom liable to seasickness. The faculty, when too large, causes attempts at foolhardy and dangerous feats of all kinds. Those thus endowed love to be praised for their daring. Small *Weight* produces inability to judge of resistive forces, weight or balance, and gives clumsiness in walking.

31. **Colour** gives perception, memory and judgment regarding the artistic application of colours, and delight in them. This faculty enables people to match, blend and arrange artistically colours, shades and tints. Painters, dyers, milliners, engine-drivers and many others besides artists need to have *Colour* well developed. It is useful in enabling people to furnish their homes with taste in the matter of pictures, draperies, &c. An excess of this faculty leads to too lavish an employment of colours, and an over-particularity in having them "just right." When deficient, there is inability to judge of, remember, or blend colours. Colour-blindness is a common instance of smallness of the colour organ.

32. **Order** is one of those faculties essential to the well-being of the community. Its particular manifestations are neatness, method, system, regularity and arrangement. It helps people in systematizing ideas, in laying out and doing their work, and in organizing. The business man, the workman, the student, the housewife, all need good *Order* to enable their work to be successful. In general, *Order* gives observance of business and other rules, laws, and customs, and so works for harmony in social and business life. Persons with excessive *Order* are given to perverted neatness and fastidious exactitude. Large *Order* combined with Ideality induces extreme care of the personal appearance, and a tendency to worry over the least little thing out of place. Slovenliness and lack of method characterize a deficiency.

33. **Calculation** gives comprehension of numbers, and is thus a great aid to Individuality, which simply distinguishes one kind of thing from another without reference

to number. Large *Calculation* gives talent for mental arithmetic, and for enumerating, computing, reckoning, estimating, and remembering figures. It is a useful business faculty for builders, contractors, engineers and surveyors, while it must be large in mathematicians, statisticians, financiers, bankers, cashiers, book-keepers, accountants and actuaries, in order to give them a liking and ability for figures. Combined with the reasoning and perceptive faculties *Calculation* also aids in geometry. Deficiency in this faculty induces absolute inability to compute, and often an actual dislike for figures.

34. **Locality** may be called the geographical faculty. It gives perception of the direction and relative position of places and objects. It enables people to remember localities, positions, roads, scenes and places, and gives a love of travel, exploration and seeing places. The desire to see places is accompanied by the ability to find them. The reader with large *Locality* will recollect exactly where ideas are printed in the pages of a book. It enables the blind to find their way about easily. When this faculty is over-developed there is insatiable roving, an inordinate desire to travel and see new places. Small *Locality* gives inability to find one's way or remember directions and scenes.

THE LITERARY AND MUSICAL FACULTIES

Located in a line running across the centre of the forehead are three of the four organs controlling the *Literary* and *Musical Faculties*—sometimes called the *Semi-Perceptives*. These faculties are *Eventuality*, *Time* and *Tune*; the fourth, *Language*, rests on the orbital plate over the eye, and is distinguished by fulness underneath.

35. **Eventuality** is the retentive faculty, to a great extent controlling what is called "the memory"; though, as will be seen in another part of this volume,

there is no single faculty of memory. Every faculty has its own individual memory. *Eventuality* gives memory of facts and an aptitude for displaying one's knowledge. It enables persons to perceive and remember present and past occurrences and phenomena, to notice what is happening around, and to recollect facts, incidents, history, events, circumstances, news, stories and whatever has been seen, heard or read, or previously known or experienced. A good development of *Eventuality* greatly facilitates the memories of the other faculties. When deficient, there is weakness of general memory, even perhaps of matters that are really well understood. Then persons are liable to forgetfulness and thought-confusion, and cannot recall well. The cultivation of the memory forms the subject of a special article.

36. **Time** is one of the two organs—Tune being the other—that are specially concerned with the musical ability. In this sense, it is very necessary to the musician, for the performance of music is often lamentably spoiled by bad timists. But this faculty can be easily cultivated, and in various ways, such as counting one's steps when walking, regulating one's steps to the musical "two-four" time, varying it with "six-eight" time, and so on. By doing this regularly there will be no difficulty in keeping time in music practice. I have noticed that old soldiers are not bad timists if they play music at all, and their organ of *Time* is invariably large. But *Time* has other functions besides giving ability to measure duration and pause in melody and rhythm. It gives appreciation and recollection of the duration, succession and lapse of time, seasons, periods and events, and cognizance of the value of time. It may be called the chronological faculty. Punctuality and regularity are manifestations of *Time*. Unpunctuality and indifference regarding the lapse of time follow on a small development of this organ.

37. **Tune** is essentially the musical faculty. It gives appreciation of music and a sense of modulation. It

enables people to emphasize correctly, accent and enunciate in speaking, reading and singing. It gives perception and recollection of tone, sound, melody and harmony, and the ability to learn and remember tunes. It should be added that other faculties are needed for the production of music—Form and Size to judge of and remember the words and characters, Locality to remember their positions, Weight and Calculation to calculate volume and give technical proficiency, Order to give method, Imitation to give the ability to learn by imitating, Constructiveness to understand and apply the mechanical side, Ideality to give a love of perfection and the poetic soul and sentiment to musical appreciation and performance—and so forth. With *Tune* and *Time* only, one may really love music, but there may be poor ability to learn it; and on the other hand, these other faculties with but moderate *Tune* often enable people to become clever performers. In London above £51,000 is spent by students every year on learning music. Much money and happiness might be saved if parents would consult a phrenologist before forcing possibly unmusical children to play or sing. When *Tune* is too large, there is a constant indulgence in playing and singing at improper times and places. A deficiency leads to monotonous talking and singing, and inability to appreciate or learn music.

38. **Language** was the first of the phrenological organs to be discovered. It was Dr. Gall's observance, while still at school, of the prominent eyes of those of his schoolmates best able to commit tasks to memory, that led him to discover this and subsequently other faculties, and later on to found Phrenology. *Language* gives linguistic talent, verbal memory, and the ability to express one's ideas, sentiments and emotions. It enables one to learn and speak different languages, and gives fluency and interest to the speech. Few faculties are of such importance in the education and civilization of the world. Nations with but a small vocabulary are more or less the

slaves of those whose vocabulary gives them a wider scope for expression. It is so with the individual; the man able to talk well and express himself convincingly earns his living easier in the main than others. *Language* controls not only the tongue and the intellect, it gives expressiveness of countenance, gesture and deportment as well as conversation. When large, refined conversation and eloquent public-speaking are easily acquired, and it is surprising how the organ may be developed by patient cultivation—talking and writing as distinctly as one can on all possible occasions, studying languages, relating anecdotes, and acquiring enthusiasm in telling them. In excess, *Language* gives incessant talking, verbosity, redundancy, garrulousness and loquacity, while small *Language* results in hesitancy, and a lack of the conversational faculty.

THE REFLECTIVE, REASONING AND INTUITIVE FACULTIES

The last group of organs to be studied controls the *Reflective, Reasoning and Intuitive Faculties*—four in number, *Causality, Comparison, Human Nature* and *Agreeableness*. The organs are located in the upper part of the forehead. The Reasoning faculties give a philosophizing, penetrating, investigating, originating cast of mind.

39. **Causality** is the cause-seeking faculty, the one which induces an inquiring, resource-creating, metaphysical trend of mind. It endows its possessor with the power to think, plan and contrive, and to adapt ways and means to ends. To this faculty is due originality of thought, comprehensiveness of understanding, forethought, mental grasp, and the ability to think abstractly, investigate and trace cause and effect, and conceive and comprehend theories, schemes and philosophies. *Causality* leads to deduction, discovery, synthesis, and invention,

and gives depth and profundity to the mind. It is useful and necessary also to literary men and women. Excessive *Causality* tends to give impractical and speculative theorizing. Small *Causality* gives shallowness of thought and lack of originality.

40. **Comparison** is the faculty which gives inductive reasoning, and perception of analogy, similarity, differences, resemblances, harmonies, discords and contrasts. It gives the power to analyse, classify, compare, dissect, illustrate, demonstrate, discriminate, draw inferences, and appropriate knowledge. Speakers, ministers, teachers, writers, lawyers, chemists, artists, surgeons and many others need a good development of this useful faculty. In excess *Comparison* induces captious criticism, fault-finding, proneness to argue, and redundant use of metaphors and figures of speech. When there is a deficiency, an inability to perceive analogies, to argue, and to apply knowledge are indicated.

41. **Human Nature** is the faculty of intuition. It is the psychological, detective, character-reading faculty, which gives instinctive insight into character and motives, and the ability to "see beneath the surface." Its manifestations are penetration of mind, sagacity, discernment, predictive instinct, foresight, prescience. As its name implies, it gives interest in and knowledge of, human nature, and enables persons well endowed with it to discern and judge intuitively of character and motives, from "first impressions." Interest in all phases of human nature studies—phrenology, physiognomy, psychology, clairvoyance, &c.—comes from this faculty. Too large *Human Nature*, however, gives rise to suspicion, morbid prognostications, and the harbouring of harmful presentiments. When the faculty is deficient there is lack of interest in human nature, and a person cannot judge intuitively of character and motives.

42. **Agreeableness**, also called *Suavity*, endows its possessor with affability, persuasiveness, amiability,

urbanity, and like qualities. To the possession of this faculty is due a smooth, graceful and easy manner, and the disposition to be youthful. It gives the ability to interest, please and entertain, and gives to the character fascination, adaptability and pliability. While it is very desirable to cultivate this faculty, it should be remembered that excessive *Agreeableness* gives affectation, flattery, "palaver," and blarney. When it is insufficiently developed brusqueness and bluntness are indicated. A sedate disposition is another manifestation of deficient *Agreeableness*.

CHAPTER IX

ARRANGEMENT AND COMBINATIONS

THE HARMONIOUS LOCALISATION OF THE ORGANS

It is a mistaken idea to think that Dr. Gall, the discoverer of Phrenology, first mapped out the skull into so many compartments, and then tried to mould nature to his speculations by assigning different faculties of the mind to different parts of the brain; on the contrary, he first observed a correspondence between particular mental powers, as manifested in the characters and actions of individuals, and particular prominences or conformations of the head; and it was only after repeatedly observing the concomitancy between the powers and the conformation, that he held the relationship to be inseparably connected.

The science did not come to light all at once; at least seventy years had elapsed from the first observations relative to the discovery of the organs, to the last recognized discovery. In making his observations Gall noted a fact at one time regarding the forehead, at another time regarding the back-head, and at a third time regarding some other part of the head; he thus in the course of years accumulated an immense number of facts; there was no preconceived order or system in the observations he made, yet what system of the mind exists in which order and beauty are more conspicuous?

The harmony manifested in the arrangement of the mental organs, when carefully observed, is indeed beautiful, and shows at once the truth and grandeur of Phrenology as a science. For example, the intellectual organs

are situated in the forehead, or frontal lobes of the brain ; the social and domestic organs in the back-head, or posterior lobes ; the executive organs in the side-head, or middle lobes ; and those of the religious sentiments in the top-head.

It will thus be seen how characteristic each group is of the position in which it is located, and that not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its support and co-operation. We do not find the discoverers of Phrenology locating intellectual organs at the back of the head, or the base of the brain, which are respectively the seats of the social organs and selfish propensities ; and it will be seen that the more to the front and the higher the location of the organs, the more intellectual, aspiring, refining, and moral or spiritual is their function.

Had the organs been fabricated, the method of investigation pursued by Gall would have led to great confusion, but as order and harmony reign not only in the great subdivisions, but also in the more subordinate groups of the different organs, it is a strong proof that such organs are not fictitious, but are founded in nature.

THE COMBINATION OF THE FACULTIES

The practical application of Phrenology to the successful reading of character is largely dependent upon the combination of the faculties and their relative development. There are forty-two faculties, and in every one of the world's teeming millions of people these faculties are differently combined. There are no two characters absolutely alike in the most intimate details. Phrenology, therefore, is the foundation upon which a full and accurate reading of character must be based—just as the vast field of literature is based upon the twenty-six letters of the alphabet arranged in an infinity of combinations. It must be understood that every intelligent human being

possesses the whole forty-two phrenological organs, in a greater or lesser degree. According to the development of the various organs or groups of organs the faculties combine to give their possessor his character. A full development of all the faculties—the social and domestic, the moral and religious, the reasoning and intellectual—will result in a harmonious nature. But where any group of organs predominates, the character will bear the impress of that group throughout. It may happen that in the same individual several predominating “animal” organs are combined with highly developed moral and intellectual organs. In this case, the lower propensities are governed by the higher faculties.

It will be well to consider this important question of combination and relation of the faculties in some detail, though it is clear that this branch of the subject is without limit—it is this, indeed, that gives Phrenology its character-delineating value.

A person with large Approbativeness and small Self-Esteem will only care to show off to advantage before others, for the sake of display and in the hope of being applauded. A person with small Approbativeness and large Self-Esteem will not care in the least what people may say or think about him; he will be proud, independent, and self-satisfied. But a person with a proper degree of both Approbativeness and Self-Esteem will be rightly ambitious and aspiring, which is ennobling and elevating to the character. He will not underrate the powers with which he is endowed, and he will recognize his responsibilities.

Whether in a large, small, or moderate degree, Friendship, conjoined to other qualities, will have its influence upon the character accordingly. Large Friendship tends to prompt Benevolence to greater action, and it stirs up Approbativeness to win the appreciation of friends. A person may be very friendly, however, without being benevolent, or benevolent and generous without being friendly.

Very great is the influence which Inhabitiveness and Locality have upon each other. Large Inhabitiveness and small Locality will give an intense love of home, but a person with large Locality and small Inhabitiveness will prefer travelling about and seeing fresh places to remaining for any length of time in any one settled locality. If he has both Inhabitiveness and Locality large, he will be fond of travelling, but he will always like to have a home, and wherever he may go he will become attached to the various places he visits and regret leaving them.

Philoprogenitiveness, the faculty which gives interest in children, animals, and pets, if combined with large Inhabitiveness, will intensify love of home. It is also a strong factor in giving interest in the study of Natural History.

Conjugality gives constancy in affection, and attachment. Amativeness gives warmth of affection. It is possible for a person to evince one of these faculties without the other. Love may be merely physical, or there may be with this element strong conjugal attachment, mating instinct, a strong desire for, and constancy and faithfulness in marriage. If with Conjugality a person has large Secretiveness, he will be reserved in the manifestations of his affections. Reservedness, however, is more often manifested in women than men, so much so as often to cause misunderstanding and to hinder their chances of marriage. Should Approbativeness be large and Self-Esteem small in this combination, there will besides be marked modesty and bashfulness. If, on the other hand, an individual has small Secretiveness, he will be free and demonstrative in the expression of his affections as in other matters.

Unless Continuity and Firmness are considered in connection with each other, it will be impossible to explain what may often appear to be contradictory elements in character. If a person has large Continuity and small Firmness, he will be prolix in study and too much absorbed in one pursuit. On the other hand, a

person with small Continuity and large Firmness will be very changeable in his disposition, he will not keep long to any one subject, but when he has once made up his mind to do a thing he will be very firm and persistent, determined with regard to the carrying out of his purpose and possibly wilful. Persons with large Firmness will work hard and thoroughly at active go-ahead business, and physical occupations in which dogged determination is required, yet from lack of concentrativeness, may find it difficult to apply themselves to studious pursuits.

A person may possess Cautiousness without being secretive. Secretiveness gives self-restraint, policy, cunning, and evasiveness. Cautiousness gives guardedness, prudence, alertness to danger and procrastination. Large Secretiveness and small Cautiousness may cause one to defeat one's own ends, from being too cunning yet lacking prudence. Small Hope and large Cautiousness indicate an anxious, solicitous and fearful disposition, with a tendency to anticipate troubles which may never come. It is better when Cautiousness is moderated by a good degree of Hope.

If Conscientiousness is supported by large Firmness the individual will be immovable as regards his convictions, whether they be right or wrong. It is important to consider Conscientiousness in its bearing upon Benevolence. True Benevolence disposes individuals to be kindly, considerate, broad in their sympathies and tolerant, yet a person may be very benevolent but may lack Conscientiousness. Such an individual will be generous in order to accomplish the end he has in view—he will use his faculty of Benevolence as a cloak, so that others may not perceive his ultimate design. He may be merely prompted to benevolent actions by the faculty of Aquisitiveness—he may give in order to get. If a person has large Benevolence and small Aquisitiveness, particularly if he has Friendship large, he is likely to be too free and liberal with his money; and with Conscientiousness small, he runs the risk of being too free with the

means and properties he may have to do with, but which belong to others.

When Veneration is small the degree of independence that may exist is enhanced in its strength, but when Veneration is large, the action of Self-Esteem is moderated.

When Form, Size, Weight and Colour are all well developed, good artistic ability is indicated, particularly if Ideality is large. Large Ideality also enhances the degree of Order and gives a striving after perfection.

In connection with the Perceptives, Eventuality plays an important part in increasing and strengthening the memories of all the other faculties. If Eventuality and the Reflectives predominate, the individual will remember past events and happenings; whereas if Eventuality and the Perceptives are in the ascendency, he will better remember present occurrences.

If Causality, Comparison and Human Nature are large the individual will be exceedingly thoughtful, reflective, reasoning, critical and intuitive. When the organ of Causality is round and spacious in shape, the bent is towards planning, thinking, reflecting, reasoning, philosophizing. When it is sharp and pointed, the bent is decidedly towards inquiry, wanting to know causes and reasons, question-asking.

Tune and Time combine with Ideality, Constructiveness, and Weight to give musical ability. Ideality and a finely-grained organization enhance the quality of Tune. A good reader of music at sight will, in addition to Tune, possess large Form, Size, Locality, and Comparison. Weight, too, gives to the musician a fine sense of touch. Calculation and Imitation are also helpful qualities to the musician.

If Imitation predominates over the Reasoning faculties, Causality in particular, the individual will be more imitative than original—he will not be able to create ideas out of his own brain. If Causality and the Reflective faculties

predominate, he will be more original and reflective than imitative.

When Ideality and the Reflectives predominate over Constructiveness, Acquisitiveness and the Perceptives, then the individual will be more imaginative and ideal than practical. If the Perceptives, Constructiveness and Acquisitiveness predominate, the individual will be more practical than ideal or imaginative. A person in whom Sublimity is large, conjoined to large Ideality, will have very lofty ideas and will not be satisfied with anything unless it is on a large scale. He highly appreciates what is grand and magnificent. Large Sublimity tends to make individuals exaggerate.

Constructiveness in combination with well-developed Perceptives gives the mechanical bent; if Causality, Ideality, and Human Nature are also large in this connection, the individual will have an inventive bent of mind. Constructiveness, in combination with well-developed Causality, Comparison and Ideality, gives the literary bent. In combination with well-developed Tune, Time, Ideality, and Weight, it gives musical ability; while in combination with Acquisitiveness and well-developed Order, Individuality and Calculation this faculty enhances business and organizing ability. Where Constructiveness is combined with Ideality and well-developed Form, Size, Weight, and Colour, artistic ability is indicated. Constructiveness, in combination with well-developed Reflectives, Ideality, Veneration, Spirituality and Language, endows the preacher with excellent abilities for his calling.

Executiveness and Combativeness combine to give energy, force of character, spirit, courage, determination, and executiveness of purpose, and in conjunction with Firmness—perseverance, will and persistency. When in a proper degree of development, these faculties are very useful, and indeed indispensable if the individual is to make the best of his abilities. A person may have a fine intellect and good reasoning powers, but if he is deficient in Executiveness and Combativeness, he will not have

sufficient energy to enable him to accomplish what he desires, nor sufficient courage to make him face difficulties and overcome them. Language, the communicating faculty, is retarded when Self-Esteem is small and Approbativeness large.

When Vitativeness is very small, especially if Hope and Combativeness are deficient and Destructiveness large, there will be a tendency to depressed and suicidal feelings. When, however, Vitativeness is very large, the individual has a strong hold on life—great power to ward off disease—and would live through some of the direst diseases, which would readily kill many others. Persons with weak Vitativeness and small Hope readily succumb to disease.

The foregoing will give the student a good notion of the more immediately applicable and useful combinations and their relationship in depicting character, and will suggest how they may be largely extended.

FACULTIES WHICH SHOULD LEAD

For persons to possess moral integrity, strength of character, prudence, ambitious promptings, love of perfection and an observant and inquiring bent of mind—essential qualities in a well-organized or well-disciplined character—they should have as leading organs: Conscientiousness, Firmness, Cautiousness, Approbativeness, Benevolence, Causality and Individuality. Any one having these faculties well developed may be depended upon in the matter of moral character; for Conscientiousness in this combination of leading faculties will give sense of right and justice, and Firmness added will give perseverance and adherence to well-formed and recognized principles; such persons will be cautious and prudent, ambitious and aspiring, kindly disposed, intellectually inquiring, thoughtful and observant, and practically inclined.

Whether the head be large or small it is an advantage when the above-named faculties have lead and sway.

CHAPTER X

HOW FACULTIES MANIFEST (TYPICAL METHODS)

HEADS THAT SUCCEED

THERE are elements of success in every individual who is in any degree endowed with intelligence ; but we are capable of success only according as we are intelligent, and in proportion to the use we make of our intelligence or other natural capacities ; for there are physical as well as mental endowments.

The shape of the head is an indication of the kind of success of which an individual is capable ; the head of a successful literary man, poet, or artist is very different in shape from that of a successful merchant or business man. Lavater, the great physiognomist, has said that “ a well-formed nose is worth a kingdom ” ; but a well-formed head is of considerably more value.

To be eminently successful a large head, other things being equal, is an advantage, though persons with average or even small heads will sometimes attain much success, if their heads, to use a common expression, are “ screwed on rightly ” ; there is, however, more in the shape of the head than in the size. We may often see a man with a large head doing nothing of importance, the reasons being that he may be too indifferent, or there may be too great a density, and not sufficient impetus or activity in any one group of organs, to cause him to strike out in any particular direction ; whilst others with only average or even small heads, but well-developed in some particular part, will manifest uncommon ability, and with diligence

and perseverance rise to eminence, from the fact that they concentrate the whole force of their nature upon the particular thing or object for which they are especially gifted. How essential then to know in what direction one's gifts lie.

To be successful is a duty and an obligation devolving upon every person. Every one has a right to his full share of success. To attain this he needs to cultivate his mind's powers and endeavour to experience to the fullest his own higher intellectual, moral and spiritual qualities, be they great or small. Phrenology enables a man to realize his gifts and his obligations in using them to their fullest extent, and in so doing experience the pleasure and happiness of succeeding.

Heads that succeed in business and in manufacture and mechanism are usually large, wide about the ears and forward, with large perceptives; a broad though not always a high forehead; and rather strong domestic and social qualities. Persons with heads of this kind may become good builders, contractors, mechanical engineers, merchants, farmers, stock-raisers, business managers, or do well in other occupations requiring energy, force of character, constructive ability, planning capacity and practical judgment.

Heads that succeed in educational, literary, scientific, analytical and artistic pursuits are more generally long, proportionately narrow and high, with a good development forward of the ears; and the middle line from the root of the nose upwards and extending over the top-head should be well defined. The reflective and reasoning organs should be well developed, likewise the perceptives, also the upper part of the side-head in the regions of Ideality, Imitation and Sublimity. The extent of success even then will depend on the amount of energy, force of character, and perseverance the individual is disposed to put forth.

Physical strength and health are great factors in enabling individuals to succeed, and fortunate are they

who have good heads combined with physical strength and good health.

Some are apt to think that enterprise in business or the acquisition of wealth and property are the only conditions upon which success may be based. Worldly acquisitions and immediate pecuniary or other personal advantages are often strong inducements to some individuals to put forth efforts to succeed, but many a person has suffered the direst poverty and has at last died poor who has, nevertheless, been eminently successful. The works and deeds of good men live after them, and are thus monuments of their success—of what they have achieved.

HEADS THAT FAIL

One has to recognize that there exists in the world a good deal of failure, much of which should not be. Man being by nature progressive he should be successful, and when he does not follow out the natural tendencies of his being there is something decidedly wrong which needs remedying. There are, however, individuals who, from various causes, do not get on well. They seem to meet with nothing but failure and disappointment—they fail to achieve what is expected of them. The reason for this Phrenology can in most cases explain.

There are thousands of ways of achieving success, and more people would succeed if only they endeavoured to know themselves better and to find out that for which their capacities best adapt them. The choice of pursuits has much to do with the making or marring of an individual's success. All persons are not adapted for the same sphere of life. Some are gifted as writers, speakers, poets, preachers, lawyers, scientists, musicians or artists; others again are endowed with mechanical skill or business abilities; they can think, plan, organize, construct, invent, &c. Each one is needed in his own place, for which it should be his aim to educate and train himself.

Fewer persons would fail if they followed occupations for which they were adapted.

Many fail because of some deficiency or defect in their mental organization, or because of some physical weakness. When the heads of those who fail are small or poorly balanced, or bad health interferes with their success, we can justly excuse them. There are many, however, who might succeed—who ought to succeed—who would succeed, if they could only be brought to a knowledge of their own individual powers, and of their personal responsibility for the proper use and cultivation of the same.

Though many failures may be traced to deficient or ill-balanced brains and organizations, they are more often the result of a bad start in life, and of carelessness or indifferent habits in childhood and youth, and if more care were taken in the early moral and intellectual home-training of children there would be less failure in the world. This side of the question particularly concerns parents, and those who have the guardianship and upbringing of the young. When one realizes the germs of possibility which lie buried in each infant mind, how immense becomes the importance of this subject of early education and training. If each individual child were only given a proper chance and helped and encouraged to develop along the lines for which he or she is adapted, failures would be few and far between, and success would be the natural outcome of innate endowments.

Some fail from lack of application, perseverance or ambition; others from being too independent for their position; others again from sheer laziness, selfishness, disinclination to take responsibilities, love of liberty and of personal comforts and indulgence. Many fail from want of courage to face opposition and difficulties. Again there are some who have really good heads which would enable them to become eminently successful who never think of exerting themselves, and do not even take the trouble to ascertain whether they would be better fitted

for anything different from that into which they have by chance stumbled. Some, owing to a deficiency of Self-Esteem, fail because they have not sufficient self-reliance. They may have good abilities, but they dare not trust to their own judgment. Such may be likened to one who is possessed of an abundance of wealth, but not daring to use his possessions, he might almost as well be without, for the poor advantage it affords him.

Another having small Continuity, fails from a lack of mental application, and too much love of change and variety; or being deficient in Firmness he has not sufficient will-power, perseverance or stability of purpose.

Another fails from lack of ambition. Having small Approbativeness he has no desire to rise in life or make any effort to better his position. He is indifferent regarding others' opinions and what may be said or thought of him; while another may be too sensitive to others' opinions and fails because of his fear of "Mrs. Grundy."

Another having small Hope looks too much on the doubtful and dark side. He lacks enthusiasm and enterprise, and should he attempt to accomplish anything he soon gets disheartened and is apt to give up in despair. Another having excessive Hope is too speculative, and is constantly getting into monetary and other difficulties because of his unbounded optimism.

Another is so excessively cautious, timid and fearful as never to accomplish anything to his advantage because he is too hesitant and procrastinating, and puts off when he ought to act with promptitude and decision. Such a one loses many good opportunities through fear of taking a little risk.

Another having large Friendship trusts friends more than he ought. He is constantly led by others when it would be better for him to act upon his own judgment and responsibility. This trust and confidence he has in others may lead to his failure. Another lacking in Friend-

ship limits his chances of succeeding by his tardy association with his fellows.

One could go on to show how every faculty in its extreme development—either from being excessively large or extremely deficient—will so hinder or hamper its possessor as to be the cause of failure. Whereas if the weakness is known, a few months' proper training on phrenological lines may be sufficient so to strengthen the deficiency or restrain the excess development as to put the individual on the track of success.

Knowledge of oneself is particularly essential, and this should be followed by patient, persevering and intelligent effort if real success is to be attained. To those who earnestly desire to make the most and best of life Phrenology is of inestimable value, for it clearly shows to each individual the source from which success emanates.

LACK OF APPLICATION

“Unstable as water: thou shalt not excel.”

The want of application, especially amongst young people, is very detrimental to their progress, and is the cause of much failure. There are thousands of people who possess good heads, splendid abilities, and who might even rank as geniuses had they sufficient mental application to work out their minds' powers.

Lack of application arises from a deficiency of Continuity or Concentrativeness, as it is often termed. Therefore strenuous efforts should be made to cultivate this organ when deficient, if great achievements or solid progress would be attained.

Changeableness, restlessness, impatience, and inattention are the result of a deficiency of this organ combined with an active mind and temperament.

For one who has this organ large there are at least fifty in whom it is small or only moderately developed. The late Sir Isaac Pitman, and Edison the inventor, are

examples of men possessing large Continuity, and in them we may see what men of genius can accomplish by steady application. A story is told of Edison which illustrates how strong this organ is in him. It is said that on the day of his marriage Edison wandered into his laboratory and at once became so absorbed in his experiments that, forgetting all about having been married, hour after hour went by until eventually he was found there by his newly-married wife, who, knowing his disposition, had not disturbed him. What would have been unpardonable neglect in any other person was readily forgiven.

Continuity gives fixedness to the attention, so that when the mind engages in any action it lends its energies to make that action permanent, to continue until its object is attained. The power of concentration is invaluable in all mental pursuits. It is, in fact, one of the grand secrets of success.

Persons with small Continuity and an active mind are apt to have too many irons in the fire—too many things and matters on the go, more than they can well see to; such do not utilize or economize their mental and physical powers to advantage. Before one thing is finished and complete their attention is turned to other matters. Thus it is that much effort is put forth and many good resolutions entered upon, but little permanent or solid work is accomplished. Continued effort and constant application are required in all great achievements.

A public speaker with Continuity small, however well his mind may be stored, is very liable to lose the thread of his subject and to wander into channels of thought and expression foreign to his text.

Continuity should not be confounded with Firmness. Many persons may be firm, resolute, even stubborn, who are by no means steady, plodding, and assiduous, while others who are remarkably hesitant and undecided will pursue one uniform business or object with undeviating regularity.

To cultivate Continuity, concentrate your mind's powers for at least a few minutes daily, but with absolute regularity, on some of the highest thoughts of which the mind is capable. Apply yourself closely and diligently to one thing at a time until complete. Make up your mind to finish whatever is worth doing before beginning other things, be they ever so small. You will after a while be able to finish more important things. Bring your mind to bear more attentively and unitedly upon your plans, and never allow your thoughts to wander.

Let patience have her perfect work, that ye may be perfect.

CHAPTER XI

PHRENOLOGY AND CHILD LIFE

THE BOY—WHAT WILL HE BECOME ?

PARENTS who are not acquainted with the practical application of Phrenology must frequently find it a serious and perplexing problem to anticipate the future of their little one—how he will fare in the world's journey, in the hurry and bustle of everyday life, in the turmoil of business, with its many oppositions, contentions, failures and successes. Will he become a great man ; a leader among his fellows ; at the helm in the government of the State ; or in some other way exercise an influence that may be felt for all time ? May he become a genius, a master of art, science, literature, theology, medicine, law ; or have the abilities to construct, develop, organize, or manage some great mechanical or commercial business enterprise ; and on account of his achievements and intelligence, be looked up to and honoured by all who know him ? Or will he take a downward course, and as the result of an indifferent, misspent life, bring misery and discredit upon himself and those who loved and cared for him as a boy ?

What a child will, or rather may, become, will depend largely upon his own particular mental and physical organization. The environments of early life have certainly much to do with making or marring a child's future, but these are not the primary causes of future successes or failures. There are differences in organization, differences both in kind and degree of intellect and power which are early discernible in children. "As the twig is bent, so the tree's inclined." Phrenology enables us to tell the bent of the mind, and what it is capable of if

cultivated, and what a child may become if educated and trained in the direction of its natural gifts.

How often it is that parents decide upon avocations for their children, and contemplate their success, without considering whether or not they are possessed of the necessary inborn abilities, and as a consequence, after the expenditure of much time and money, and possibly the most valuable part of their lives, their education in this direction is proved to be a complete failure. Then the parents are disappointed, and the young people themselves discouraged, and unless they possess much energy they are apt to live a listless, indifferent life. We can hardly blame them for it, they have been misunderstood and wrongly directed by those who were responsible and even anxious to give them a proper start in life.

Parents and guardians might save themselves a vast amount of trouble, anxiety, and unnecessary expense if they would, by the aid of Phrenology, ascertain their children's capabilities, and educate and train them accordingly.

ADVICE TO PARENTS—CHILDREN'S HEALTH, EDUCATION, DIET, ETC.

Professional phrenologists, in the course of their everyday practice, frequently meet with remarkable heads. It will be interesting to give some details of a boy brought to me for a phrenological examination, and whose portraits accompany this article. Seeing that his head was unusually long, I asked the parents to allow me to have him photographed, and give some explanations of his character and capacities, to which they courteously consented (*see* Figs. 8 and 9).

One object of giving this sketch, with illustrations, is to show the value and importance of parents having their children's characters phrenologically delineated, and especially so when their children possess extraordinary mental developments, or a weakness of physical compared with mental powers; and, further, to show the

many conditions the phrenologist has to take into account, and the advice needed to be given in the cases of children so organized.

Cases of this kind show how necessary it is that the phrenologist should be well-versed in physiology and hygiene. To tell the parents of such a boy that he had



FIG. 8



FIG. 9

a great intellect, and say nothing regarding his health and physical conditions, would tend to be altogether misleading. How he will manifest his exceptional intellect will depend so very much upon the care taken of his health, and the building up of his physique. This boy's head is very large in proportion to his body. It is $21\frac{3}{4}$ in. in circumferential measurement, and exceptionally long and narrow, being in length $7\frac{7}{8}$ in.; width at Cautiousness, $5\frac{1}{4}$ in., and nearer towards the front only $5\frac{1}{8}$ in. His age is eight years; height, 3 ft. $7\frac{3}{4}$ in. He is thus rather small of stature, and the potentialities of his mind are greatly in excess of his physical development. There is thus considerable strain upon the physical constitution, and, unless great care and discretion be exercised, the health will suffer in consequence. The length from the opening of the ears to the centre of the forehead shows that the frontal or intellectual lobes of the brain

are large; and the projection at the back of the head indicates large domestic organs, especially Philoprogenitiveness and Inhabitiveness. The fulness of the forehead, with the length, indicates the possession of exceedingly large organs of Eventuality, Causality, Comparison, large Human Nature, Mirthfulness, Imitation, Ideality, Individuality, good Constructiveness and Language. He has an extraordinary memory and a very thoughtful, philosophic bent of mind; remarkable aptness in the perception of comparisons; a marked sense of humour; a great cause-seeking mind; considerable originality and keen intuitions; and though original in ideas and conceptions has excellent imitative ability. He has strong susceptibilities and sympathies, which, combined with his large Philoprogenitiveness, will give him an intense love for animals, and an interest in the study of natural history. He is quite a naturalist; is very philosophic; and, with study and proper attention to health, he should display marked literary abilities. He could become a capable student of natural history, of law, or of mental philosophy. The narrowness of his head disposes him to have little or no business ability, and he is rather lacking in Confidence, Hope, Combativeness, Alimentiveness, and particularly in the vital power. Fortunately for him, his parents are hygienists.

A foolish old adage says that people should never eat between meals. This would be good advice to a solidly built, stolid-minded individual who can apparently with impunity tuck enough into his abdominal cavity at one meal to support him comfortably for six or eight hours. It would be an outrage on the laws of health if such an individual ate food between meals; but in the case of a small stomach, a quick, active brain, and a rapid digestion, such as this child possessed, food needs to be taken in small quantities, and often. It is impossible for a child so organized to eat at one time enough to give sufficient nutriment for building up brain and body, and to permit of as long intervals between his meals as in the

ease mentioned. The small amount of food taken into so active a digestive apparatus is soon digested, and there is a craving for more. Children should not be allowed to eat indiscriminately at any hour of the day, though children of this sort, who breakfast early in the morning, should never be sent to school without a bit of luncn or a biscuit or two. Nothing could be better for growing children than good, wholesome bread and butter, porridge, fruit and light puddings ; but a child of the kind here described may be allowed a little meat occasionally, though meat is not absolutely necessary if a good nutritive diet of other food be selected. A boy of this type should be given the best advantages possible for acquiring a superior education, yet he should not be sent to school before the age of at least seven or eight years, and until that age, and even afterwards, every care and attention is needed to be given to the building up and strengthening of the physical constitution. But he may with advantage be kept at school a year or two later than others.

Children of this description whose physiques are below the standard proportion as much as their mental capacity is above it, need, as a first requirement, attention to their bodily condition. Having larger brains than ordinary, their mental powers do not mature so early as those possessing smaller, active brains. Nor is it well that they should be forced.

THE AWAKENING OF THE FACULTIES

Written by one of my Lady Pupils

It is an interesting study to watch the gradual unfolding and developing of an infant's mind. The earliest faculties to manifest themselves in the babe are the purely selfish faculties—those which pertain to the appetites, passion, and will. The first instincts of humanity are in the direction of self-preservation. The

infant feels hungry, and his faculty of Alimentiveness is brought into play, supported by Combativeness, Executiveness, and Firmness, all of which combine to enable him to make his requirements known and to fight for his rights! It is not long before the Perceptive faculties awake, and the infant begins to notice Colour and Form; it will also very early show an appreciation, or otherwise, of Music. Even before the Reasoning faculties are well developed, the infant will in some cases manifest Cautiousness in a marked degree. As the little one grows older, Causality, Comparison, and Imitation come into play, and the education of life begins; to a child with a quick, inquiring mind, the world is full of wonder and interest—the “want to know” faculty is actively manifested, and makes itself heard in constant interrogations.

The higher Moral and Religious faculties are the last to make themselves manifest, and their development will greatly depend upon surrounding influences, and the training brought to bear upon the character. Hence, the duties of parents regarding the education and training of their children are easily recognizable. All children are in a more or less degree selfish, until acts of kindness and duty are instilled into their minds.

A. C. L.

A PROPER EDUCATION

We have, or have had, profound scholars and men of genius in every branch of learning. It is stated that the great Grecian philosopher Aristotle was possessed of all knowledge that existed at his time, and vastly augmented it. This must have been an extraordinary acquisition, even at the time he lived, 400 years before the dawn of the Christian era. Now that philosophy, literature, science, art, and knowledge generally are so far advanced, it would be impossible to find a person who could boast of such an attainment. To be a good mathematician, or classical scholar, a linguist, artist, or scientist in some

branch or department of study, is regarded at the present time as no mean accomplishment. Nature adapts

ONE PERSON FOR ONE THING

and another for something else, while some may be equally adapted for many things.

To have a proper education is to be educated according to one's mental and physical capacities ; a great many people are apt to lose sight of this fact, some may even ignore it; yet it is a truth which all thinking and reasonable individuals must recognize. It is, indeed, an important matter, especially for parents and teachers to consider.

At the present time there is too great a tendency in schools to educate children all alike, without taking into consideration their temperament and mentality. It is not possible for all children, even under similar circumstances, and with the same advantages, to acquire the same education. All children are in greater or less degree differently constituted, and, consequently, differently gifted. One of the advantages of Phrenology is, that it points out the kind and degree of mental capacity a child may possess, even at an early age, and aided by it one can tell to what extent this capacity might be developed by education and training, without injury to the system. It can thus be seen how very necessary it is that Phrenology should be consulted before a child commences its education, so that, as far as possible, it may be provided with a suitable education according to its mental capacity and physical constitution.

HUNDREDS OF POUNDS

are sometimes spent on a young man's education without any very beneficial result, his mentality being such that with all the advantages of a most elaborate training, he is incapable of acquiring a high-class education ; or he may have been pushed along in branches of learning for

which he has no talent. Children with clever minds are often pushed along too rapidly, and others are punished for not doing what may be quite beyond their mental power to do; the consequence being that their mental and physical organizations are completely ruined, and their lives, or if not that, their

MENTAL BRILLIANCY,

may not infrequently be brought to a premature end, or they are incapacitated from accomplishing that which their abilities would have enabled them to adorn had their education been more gradual, and their nature and disposition better understood.

It is of great importance to know how soon a child should be sent to school, and in what direction its studies should be especially directed. Some may require a long and continued education to render their minds susceptible to understanding; such may with advantage be sent to school rather early, and may come out fairly well by the time they have reached their teens. With others it may be not so much a matter of early or continued education, as the regulation, right direction, and proper discipline of the mental faculties; such would learn, if put to school at the proper age, as much in two or three years as others would in the whole period of a long schooling. Mental and temperamental conditions alone must decide at what age or how long a child should be educated. Nature's law is the only fixed law. Some minds arrive at maturity much sooner than others; some learn quickly until they reach their teens, but acquire knowledge comparatively slowly afterwards; others can be taught but little in a systematic way until they are well on to manhood, when they commence to understand, and learn very thoroughly; while again, some of our cleverest men would probably have achieved nothing in particular, had their education not been systematically extended until they were twenty-five or thirty years of age. Parents cannot be impressed

too strongly with the fact that their children's future success depends greatly upon a proper education being given them according to their organizations, and that the only known means of ascertaining the capabilities of their children's organization is by the application of Phrenology.

CHAPTER XII

MEMORY CULTIVATION

HOW TO CULTIVATE THE MEMORIES

A "GOOD" memory or a "bad" memory are expressions in such common use that we are in danger of misunderstanding what they actually imply. To the business person and the student good memory is essential, and another phase of memorizing is necessary also in actors, reciters, &c. A man who has a keen, retentive memory of certain subjects—say, for instance, literature—may be wholly unable to remember things connected with subjects in which he is not interested. Yet it is common knowledge that faulty memory can be improved. What, therefore, is this faculty?

The whole essence of memory is to impress well upon the mind matters that it is desirable or necessary to remember.

That is the beginning and the end of the significance of memory. To really remember a thing you must endeavour to understand, to thoroughly comprehend it, and then to impress it upon the mind. By concentrating attention upon the subject, realizing the import of the words rather than the actual words themselves, the *idea* is impressed upon the mind, and when that is grasped, it will be readily remembered.

In China, for a thousand years and more—and the old order is only just beginning to change—the man with the prodigious "memory" was the man who would get on. Understanding was nothing, but a parrot-like repetition of native classics in their verbal entirety was everything. As Mr. Foster Fraser has put it, "Learning

is everything. For a man to recite the contents of the Book of Rites from cover to cover is enough to make him Controller-General of the telegraphs throughout the empire. In barbarous England he would be required to know a little about electricity." Many remarkable feats of memory have become historic, but in most cases they are instances of an extraordinarily developed capacity of imitation and of repetition, rather than understanding. Many reciters, likewise actors, if disturbed in a recitation or speech by some untoward incident, instantly lose the thread of their theme and require the assistance of the prompter before they can resume. The opposite is the case in what is known as "absent-mindedness," when a deep absorption in one particular subject leads sometimes to the forgetting of the commonplace interests of life.

Now it must be distinctly understood that there is no single faculty of memory. This is not yet comprehended even by many advanced thinkers and psychologists. Every one of the forty-two mind-faculties has its own individual memory. That is to say, there are forty-two separate memories. The general manifestation of memory is strengthened and enhanced—in fact, one might say it is almost controlled—by the faculty of Eventuality. Whenever Eventuality is small the general memory is usually poor. So it will be seen that Phrenology explains with scientific accuracy how it is that "the memory" may be keen in regard to certain faculties, and yet weak in others. The memory of a faculty is strong or weak in proportion to the degree of development the organ has attained.

This opens up one of the most fascinating phases in the study of Phrenology. For instance, you may have large faculties of Locality, Form, and Colour, and small faculties of Eventuality, Time, and Tune. In such cases you would readily remember localities and places; forms, faces, and outlines, colours and their shades and blendings; but you could not remember names, events, dates, and appointments; music, hymns, songs or tunes. The

same applies to the moral, aspiring, business and social faculties. If the moral faculties are large, matters relating to moral conduct will be observed and remembered. A person with large Conscientiousness will keenly remember and compare acts of justice and injustice. Benevolence will remember acts of kindness and charity, or the lack of them. Veneration will remember even the smallest acts of homage paid to superiors, and to religious observances, and the Deity. A person with large Benevolence may forget that he had once lent his friend a sum of money, or done an especially kind act ; but if you should ever have to borrow or ask a favour from a person with large Acquisitiveness and small Benevolence, it is a question if it would be granted ; or should it be, you may expect it only upon strict business terms, and that it will not be forgotten. A person with large Inhabitiveness remembers matters associated with home ; or with large Philoprogenitiveness remembers incidents associated with children, animals, or pets. Thus you will see how ridiculous it is to talk about a single faculty of memory. As phrenologists, however, we find that whenever the faculties of Eventuality and Language are large, there is a more ready facility for expressing what is known, and generally remembering it, than is obtained through the medium of the other faculties. As a further explanation, a person may have large faculties of Causality and Time—he is naturally cause-seeking and researchful. He likes to know the “ why and wherefore,” and thinks no amount of trouble too great in searching after details and the origin of a subject which interests him. He will think, reflect, and study, so as to find out and know all about his favourite theme or subject ; and by so doing, acquire the earliest known information relating to it, including the time and dates and chief events happening in its history ; he is thoroughly acquainted with the sources from which he has obtained his knowledge ; but having small Eventuality and Language, he finds it most difficult to recall, and equally difficult to express in his own language,

what he knows, and of which otherwise he possesses a masterly knowledge.

Just as Phrenology teaches you in what way to cultivate faculties in which you are deficient, and thus enlarge their scope and power of retention, so it is of invaluable assistance in guiding you to a proper cultivation of the memories. I have said that what is to be remembered must first be thoroughly understood. Unless the meaning is clearly grasped, it cannot be really remembered. It is useless to bother about your memory, it is the subject you want to learn that needs attention, and when that is assimilated in the mind memory will store it up for you of its own accord, so that it can be utilised on all appropriate occasions. In the cultivation of the memory, "system" counts for little, understanding for everything. And as the memories develop new things are suggested by the memories of other subjects, and thus the faculty of Eventuality is being constantly refreshed. No elaborate system is necessary for its cultivation. Try to recall to your mind whatever you read, see, or hear, and think it well over until fully impressed on the memory. Read history, tell anecdotes, recall incidents in your own life. Keep a diary, putting in all the little details and particulars; recall in the evening what has transpired during the day; commit to memory, and as often as you can, tell to some friend every event of importance. In this and other similar ways you can impress upon your mind and recall when you desire everything you wish to remember.

It may be as well to add that the memories are not generally so good when a person is tired or in poor health, but in the latter case, those faculties which are not impaired sometimes retain their memories in all their keenness.

THE IMPORTANCE OF CULTIVATING REASON

While not depreciating Conscientiousness, which is a necessary and good faculty to possess, the reasoning

faculty is a superior quality—"The reasoning intellect is the man." Reason is superior to Cautiousness and the other sentiments.

When an individual has a poor intellect, there is need of Cautiousness; it will be very helpful in guarding him against pitfalls; but if he has good reasoning faculties his large Cautiousness is only a bugbear—a hindrance to his using to the best advantage his intellectual faculties.

Again, Reason is a quality superior to Firmness. It is an advantage to an individual whose intellectual and reasoning faculties are weak if he is endowed with large Firmness, which will give him the impetus to hold tenaciously to his ideas and convictions, and add stability to his character. But with good reflective and logical faculties a person will reason and think out matters for himself and would only be hindered by too large Firmness and other similar sentiments, which while acting as "staying powers," are not in themselves intellectual.

CHAPTER XIII

PHRENOLOGY AND BUSINESS

PHRENOLOGY : HOW APPLIED TO BUSINESS

THE immense value of Phrenology to the business man in choosing his employees can scarcely be over-estimated. Many business people, realizing its advantages, regularly avail themselves of the services of the practical phrenologist, and I have among my clients many who engage their assistants on my advice.

An exceedingly practical business man, and a large employer of labour, recently sought my advice. He wished to engage a reliable manager. Various individuals applied for the post ; some from a distance, in which case the applicants could not be personally examined, but photographs were submitted to me ; and, on my recommendation, a man was engaged. The engagement has been so satisfactory that an arrangement was made for a binding term of several years' engagement. Considering the importance of such an agreement, both manager and master mutually agreed to consult me personally about their plans, and my decision in the matter was followed.

The same business man lately advertised for apprentices for positions in his business establishment ; and a lady connected with an industrial school brought to him two youths.

“ Which of the vacancies do you wish to have for these boys ? ” asked the master. “ I really don't know,” said the lady. “ Well, then, how do you suppose I can know ? ” said the gentleman. “ If you will take them to the phrenologist—Mr. Severn, 68 West Street—and he considers them suitable for either of my vacancies, I will

engage them." "I am afraid our people would not care for that," said the lady. "Well, then, I can't engage them. But, wait; just let me see the boys." Boy No. 1 is asked into the office. "Well, my boy," says the master, "I have a vacancy for a junior clerk; do you think you would like to be a junior clerk?" "Yes, sir," says the boy. "I have also a vacancy for a junior salesman; do you think you would like that?" "Yes, sir." "Oh! I have also a vacancy in the manufacturing department, where you could be trained as a mechanic; would you like to be a mechanic?" "Yes, sir." "Now," says the master, "what can I do? Here is a boy who would take any one of these positions, each of which is quite different from the others." The second boy was similarly tested, and to each question he answered, "Yes, sir." "Well, I like the appearance of the boys," said the master. "If you will allow me, my manager shall take them to the phrenologist." This was acceded to. One of the boys was found to be adapted for training as a junior clerk. He was thoughtful, reflective, steadily persevering, conscientious, thorough, but his deficiency of Language and persuasiveness would have quite unfitted him for a salesman. The other youth had qualities which would enable him to succeed as a salesman; but with his small Concentrativeness and active, restless disposition, a clerkship would have been most trying and quite unsuited to him. This one's Language and perceptive were large. Their mental qualities being phrenologically explained, the master at once engaged the one as junior clerk and the other to be trained as a salesman.

THE SALESMAN

The accompanying portrait of the young man (Fig. 6), who has kindly allowed me to reproduce it, is highly typical of the qualities required in an expert salesman. He possesses a very practical type of mind, large perceptive and Language, good powers of observation; large Human

Nature, Comparison, Firmness, Approbativeness, Friendship, fair Self-Esteem, Hope and Acquisitiveness, and not



FIG. 6

too much Secretiveness, giving him a keen insight into character and motives; ambition, dignity, confidence,



FIG. 7

alertness, hope, enthusiasm, persuasive powers, perseverance, tact, and freedom of expression, combined with prudence and self-restraint.

THE LITERARY TYPE

The portrait (Fig. 7) is typical of the finely developed and smart literary head. In size it is rather above the

average. It is more long and narrow and high than wide, and the frontal lobes of the brain are particularly well developed. There are keen powers of observation which would enable him to acquire knowledge rapidly ; and the height and width of the upper part of the head in front show a large development of the faculties of Causality, Comparison and Human Nature, also Ideality, Constructiveness, Mirthfulness and Agreeableness, although there are counterbalancing organs to temper the lighter vein. He is a thinker and reasoner, is cause-seeking, inquiring, critical and intuitive, and has a keen insight into character and motives. The quality of imagination is developed to a fine degree, hence this is an available, useful type of intellect, with much creative capacity and refinement, cautiousness, tact and adaptability. There is a high phasing of the mental temperament, and a quick and apt disposition, and large Language, giving a splendid command of words, and ability for both verbal and literary expression. He has abilities particularly adapting him for the capable and clever newspaper editor or author.

THE BUSINESS HEAD OF THE FUTURE

Heads have changed remarkably during the last quarter of a century. The wide head which prevailed in the past and which was necessary in crude acquisitions and forceful executive achievements, has to a great extent served its purpose, and will be largely replaced by a more liberal, persuasive and purely intellectual type, which is found in a less wide head.

The person who will hold the reins of command in the future will be the long-headed man. He is fast surpassing the wide-headed individual. The reason is that he carries with him more thought and intelligence, more originality, mental resourcefulness, and ingratiating capacity.

The future successful business man's head will be long, fairly high and especially well developed in the frontal lobes of the brain, endowing him with large organs of

observation, well-developed reasoning powers, Causality, Comparison, Human Nature, Ideality, Constructiveness, adaptability, and a good moral development.

With these developments he will need a superior education and training, far better than has served in the past, and a combination of literary and artistic gifts, in addition to practical judgment and business organizing abilities. He must be cautious and tactful, not too secretive, or it will detract from his sincerity and the good impression which he must create in dealing with his fellows. He will need ambition, dignity, confidence, conscientiousness and sympathy. A natural endowment of these qualities will give a fair height and width to the forehead and to the upper part of the back-head at the crown. He will need Hope to give enterprise, enthusiasm and reasonable speculation; and Friendship and Agreeableness to give him an adaptable, ingratiating disposition, without being unduly obsequious. But above all, he will need to be a man of ideas, imagination, mental resourcefulness and creative capacity; and particularly a keen student of human nature and character, with ability to act on his own initiative.

CHOOSING A PROFESSION

The questions, "What shall we do with our boys?" and "What shall we do with our girls?" are indeed important, and are doubtless a matter of great anxiety to parents who desire to do the best they can for their children. Grave mistakes are frequently made in putting young people to wrong occupations. The usual mode of ascertaining a child's adaptability to a pursuit is to ask him what he would like to be when he is grown up. The boy, if of a reticent nature, may seem disinclined to say, thus adding to the parents' anxiety; or, it may be that he has stepped into a workshop, a place of business, a library, office or studio, and seen the workman, the business man, the student, or the artist at his best. This

has decided him. From what he has seen in this chance way, he makes up his mind as to what he will be. The parents are pleased and delighted that he should be so decided in his choice, whereas he may have no ability whatever for the business—only a passing fancy ; for as yet he has had no experience in the calling decided upon.

This chance mode of ascertaining a child's adaptability to a pursuit should not be ; for there are positive temperamental conditions and physiological laws, which to the practical phrenologist will at once indicate the special fitness of persons for the various occupations and pursuits of life.

Generally speaking, more care is taken in studying the fitness of animals for occupations than of human beings. The proprietor of horses would not think of putting the slim, active, mental-motive-temperament horse, which is adapted by organization for racing, to draw heavy loads to the racecourse. Yet with all their anxiety as to their children's future welfare and prospects, parents often allow their children to stumble into occupations in the most haphazard sort of way, and if after having had a fairly good education they should not succeed, it is attributed to their laziness, indifference, or lack of ability. The mental and physical adaptability of young people to pursuits will have to be taken more seriously into consideration if parents would have their sons and daughters keep abreast of the times.

Many unfortunate mistakes are made in choosing occupations. We see frequent instances of young men being educated for doctors who would have done better as mechanics ; and mechanics who could have been better lawyers, literary men, or doctors. One could go on illustrating instances of thousands who, so far as their occupation goes, have been failures ; they have missed their vocation, and have had consequently to endure a life of misery in some uncongenial pursuit.

Genius will, however, sometimes overpower adverse circumstances. The boy who has up to manhood served

his apprenticeship in a mechanic's shop, and because of his inability to learn the trade to which he is put, has all this time been kept constantly at rough, dirty, or menial work, and has been the butt and lackey of all the other better workmen, may, in the course of a year or two after his apprenticeship is served, when everybody has given him up as a good-for-nothing, a failure, surprise his fellow-workmen and all his friends by the success or eminence he attains in some other business or calling to which he has served no apprenticeship, which clearly indicates that success does not depend so much upon years of training, as on the proper choice of pursuits.

This young man, in a comparatively short space of time, attains success in a pursuit in which he does not appear to have had any experience. Had he been able to devote all the years he has spent at the wrong occupation to his new business, in which he so well succeeds, how much more successful and how much more happy would he have been.

By the aid of Phrenology a person may from the very first start in life be put on the right track to make the best use of his natural capacities, so that all the work of head or of hands will be in harmony with his organization ; and thus every action of life will tend to pleasure and happiness.

PHRENOLOGY IN BUSINESS

It may not be within the capacity of everybody to study Phrenology so as to be an adept in the science, but every one can derive advantage from it. Every one is by nature more or less a physiognomist, and thus capable of judging in a greater or less degree of the character of his fellow men by their features. This is especially manifest in children who, from an early age, show their strong likes and dislikes of persons with whom they come into contact.

A business man's success depends as much or more on his knowledge of human nature and character as on his

experience and judgment of the materials he handles or the goods he sells.

One of the main objects in apprenticing young people is to enable them to gain a knowledge of the people they have dealings with. The apprentice serves his time chiefly to learn from what firms he can buy, or with whom he can deal to the best advantage, or to know what he can best sell amongst the class of people he serves. What then is more essential to this class of business people than a knowledge of character? It does not take long generally to judge of the qualities and value of clothes or other materials, but the essential thing is to know what to buy or stock according to the character and requirements of customers and how best to present and serve it.

A business man with a knowledge of human nature and able to judge of the characters and dispositions of persons by their features, will take stock of his customers, and, intuitively knowing their requirements, will straightway present the thing required if he has it. He thus pleases, satisfies, and secures a purchaser there and then. He does not confuse his customers, or waste his own valuable time or theirs by showing them too many unnecessary articles, and after all his trouble probably lose their custom entirely, or get the not unusual answer, "I think I will call another day," which generally means poor discernment on the part of the shopman and results in bad business, for instead of calling again they are likely to go to other shops where they are better understood and more tactfully served.

It delights one to study young people in their businesses. A phrenologist can tell in a moment if a person is likely to make his or her business a success. Those who study the character of their customers can always sell what they stock to the best advantage. How essential then for business people to study character.

Young people just commencing business would do well to devote a portion of their time regularly to the study

of Phrenology and Physiognomy. It would prove immensely profitable to them during the course of their business careers, besides affording them great satisfaction and pleasure.

Business men, magistrates, statesmen, ministers, teachers and others engaged in public work will find the study of Phrenology most helpful to them ; in fact, there are very few, whatever their station in life may be, who can afford not to study the science. Meehanies, artisans, and even those engaged in the lowliest of occupations, will derive both pleasure and profit from the study of Phrenology in their leisure hours.

CHAPTER XIV

NATIONAL HEADS

As individuals differ in character and temperament, so do nations. Each has its own particular characteristics by which it is specially known and recognized, and these distinctive traits are manifested in strict conformity with the shape of the head.

During a recent visit to England, Edison gave it as his opinion that the British possess the best type of character of any nationality. After nearly thirty years as a practising phrenologist, during which time I have examined over one hundred thousand heads, comprising all nationalities, I hold the same opinion as Edison. It may savour of national egotism for me as an Englishman to say so, although I have been some time in arriving at this conclusion. Doubtless, the better conditions prevailing in this than in many other countries are conducive to an improving mental and physical development of the British people.

ENGLISH HEADS

The average English head is more round than long, broad at the base, well developed, both in the posterior and the frontal lobes of the brain, and moderately high and large compared with other nations; though during the last quarter of a century it has changed considerably, and generally for the better. While retaining much of its width it is growing longer, particularly in the frontal lobes, hence it is increasing both in volume and in intellectuality.

The typical Englishman possesses large perceptive organs, giving him strong powers of observation, and a

decidedly practical bent of mind. His head is large in the domestic and social, and also in the aspiring regions, and his religious sentiments, though generally fairly large, give a practical rather than an æsthetic trend to his religious views. The width of his head indicates large organs of Constructiveness, Acquisitiveness, Executive-ness, Cautiousness and Alimentiveness, and his large back-head indicates particularly strong domestic and social propensities, including Inhabitiveness, Philoprogenitiveness and Friendship, endowing him with a friendly and sociable disposition, great love of home and of the young—children and animals.

The English possess good business judgment and are great organizers. They have an insatiable love of wealth, position, place and power, are very ambitious and sensitive to praise or blame, forceful, pushful and determined, and they are noted for their fondness of good living.

The English may be accounted a "level-headed" people. They have a versatile and available type of intellect, which may be utilized advantageously in most kinds of work and for most purposes; and being more than ordinarily endowed, there are solidity and reliability in the English character.

The Englishman is more businesslike, mechanical, expert in manufacture, inventive and practical, than ideal or greatly philosophic. He thinks, reasons and plans well, is capable of taking fairly broad and comprehensive views, is very cautious, discreet and prudent in forming his plans, and eminently persistent in their execution, and is enterprising without being rash. While steadily progressive he is essentially conservative. He has a great love of independence, and considerable self-possession, and is generally well capacitated for holding commanding and trustworthy positions. He possesses a good deal of sober, common-sense judgment, and with education and training his mental organisation particularly adapts him to become a good counsellor, con-

sultant, administrator or adviser in the pursuits for which he qualifies. Being self-possessed he is not easily thrown off his balance. His large Cautiousness tends to make him proerastinate, and he needs arousing to put him on his merits. He is industrious, careful and thrifty, yet benevolent and charitable, and can be very liberal. The beneficence of the English people is the wonder, if not the admiration of the world. They conduct their charities on a big scale. In emergency, distress or calamity, they are absolutely lavish in their giving. Their subscriptions in the promotion of good causes reach the remotest parts of the globe.

But the average "John Bull" is a more or less self-centred individual. He commands and demands, is wilful, exacting, unyielding and inclined to look down upon the institutions of other nations and peoples, whom he dubs foreigners, pluming himself that he is in every way their superior, a trait particularly noticeable when he goes abroad.

The Englishman's nature is forceful and passionate. The exterminating instinct is strong in him. When fully aroused he is difficult to control. He seldom goes half-measures. In whatever he does or advocates he goes "the whole hog or none." Like most other people, he is at his best when well-fed and participating in pleasurable pursuits. He is absolutely at his worst when provoked or opposed, though very amenable to praise—pat him on the back and you have him.

SCOTCH HEADS

The Scotch head is long, moderately wide and high, especially in the region of the self-respecting organs in the upper part of the back-head, indicative of large Firmness, Conscientiousness, Self-Esteem and Approbativeness; while the perceptive and reasoning organs are generally large, giving prominence to the brow, and height and fulness to the middle region of the forehead.

The Scotch character contains much that is common and inherent in the Celtic races, though governed by the more stern and strenuous mental characteristics. Their clannishness is proverbial.

The Scotsman has plenty of good, sound, common-sense judgment ; he reasons and philosophizes, and takes nothing for granted until he has brought his investigative powers to bear upon it. He is exceedingly cautious, prudent and tactful, frugal, industrious and persevering. Dignity and love of independence are strong Scotch traits, and the Scotsman usually possesses a good amount of self-reliance, giving him confidence in his own powers. He is not given to self-depreciation. He doubts others' capacities and conduct rather than his own. He never "gives himself away." He is naturally politic and reserved, and delights in having a secret and in keeping it. When he starts in a fresh place or locality he quietly takes his bearings and gets to know whatever specially concerns it, and what he can utilize to his advantage. He has a good understanding, is shrewd and knowing, and deplores ignorance in so far as it relates to practical concerns. He has an appreciation of fine scenery, but he is more practical and matter-of-fact than poetic. He possesses strong powers of endurance, much steady perseverance and determination, is persistent, very ambitious, and loves to hold positions of trust, command and responsibility.

Acquisitiveness is a well-marked trait of the Scotch character. The Scotsman is careful, economical, thrifty and saving. This comes more from a desire to preserve his independence than from a mercenary spirit. He readily perceives the utility of things, is decidedly a utilitarian, plans well and prides himself on his carefulness and economy.

The Scotsman is endowed with much foresight, is keenly discriminating and discerning, critical and intuitive, and a good reader of character and motives ; he is not easily deceived, there is a strong phase of suspicion in his character, and he trusts only such as he deems worthy of

his confidence. Conscientiousness is one of his strong characteristics, which, with a high moral tone, strongly disposes him to religious observances, but his religion is of a solid, theological, doctrinal and unemotional character. The Scotsman appreciates recognition of his abilities, likes to be trusted with responsibilities, and he would dignify the lowliest of callings which of necessity he had to adopt.

IRISH HEADS

There is a wonderful difference between the cool, calculating, practical Scotsman and the warm-hearted, impulsive, highly emotional and witty Irishman. The Irish head is long, narrow, high and fairly broad in the frontal regions of the brain, and the base is narrow. The Irishman's excess is in the ideal and imaginative qualities, his deficiency in the animal and executive.

The prominent development of the frontal lobes of the brain in the Irish endow them with considerable reasoning power and intelligence. They are quick of observation, apt in acquiring and in applying knowledge, and they have remarkably good memories. For those who have the facilities for a superior education a classical training is generally best suited. The literary instinct is deeply rooted in the mental make-up of the Irish, and there are marked indications of high qualities bequeathed to them by a bygone civilization.

The Irish brain is generally of fine quality, hence the people are very active-minded, extremely sensitive, impressionable and intense. They are hopeful, enthusiastic and very approbative, readily led and influenced by the opinions of others, thus their impetuosity and enthusiasm frequently carry them away and land them into troubles from which they find it difficult to extricate themselves. They possess many seemingly contradictory qualities, and the subtlety of the Irish character often leads to their being misunderstood. The Irishman is a veritable child of nature, and is quickly moved to mirth

or tears. As a race the Irish are exceedingly emotional. Their large Ideality, Sublimity and Hope endow them with great imagination, lofty ideas, and love of nature; and in their intense desire to display things in their best aspects they are prone to exaggerate, without having any desire to wilfully deceive.

They are unconventional and erratic, liable to go to extremes in the manifestation of their character and conduct, and are far more idealistic and imaginative than actually practical or strictly businesslike. Continuity is one of their weakest faculties, and this combining with an active intellect, their interests are readily aroused. A defect in the Irish character is dilatoriness and lack of persistency. Unless stimulated to some special ambitious achievement, they are apt to take life too easily, having apparently little incentive to mental or physical energy. Possibly the enervating climate of some parts of Ireland may partially account for these peculiar tendencies; for when the Irishman leaves his native country, and is liberated from the yoke of bondage and superstition which binds his fellow-countrymen, and he has the opportunity of expanding under more favourable conditions, he surprises himself and astounds the world by his genius and ability. The Irishman is submissive to authority, and when stimulated by good leadership he is a willing worker, apt in applying his knowledge and readily catching on with others' enthusiasm, and being well endowed with Combativeness, he proves himself a good fighter when provoked. The organs of Mirthfulness and Language are large in the Irish head, hence wit and humour are marked traits in the Irish character, and oratory is one of the Irishman's special gifts.

The Irish people have many sterling qualities. There is a good deal of real dignity in the Irish character and also a considerable amount of innate refinement and love of what is beautiful and elevating. They possess a high moral brain—large Spirituality, Veneration and Benevolence. They are a devoutly religious people, are

highly venerative and reverential, spiritually-minded and mystic. Their sympathies are strong and readily aroused. They are good-natured, kindly, generous, courteous and humane, and are very patriotic. Their love of old Ireland is proverbial.

WELSH HEADS

The Welsh possess distinctive phrenological developments peculiarly characteristic of them as a race. The Welsh head is somewhat square and well-developed in the upper regions of the side-head and in the frontal brain lobes; the superior region is also large, indicating large organs of Ideality, Sublimity, Cautiousness, Approbateness and Spirituality. The reflective and domestic organs too are large.

Much of the difference between the Welsh and other national types consists in the fine quality, texture and activity of the brain. These conditions being generally superior, distinguish them as a race from other races; and account for some of their marked qualities.

The Welsh have inherited a classical type of mind, and some of their chief characteristics are a highly sensitive and susceptible mentality, and marked poetic, literary and musical tastes. They are deeply emotional, highly refined, impressionable, affable and polite without being obsequious. Ideality and Sublimity are amongst the most influential of their inherent qualities. They think and reflect much, are profound, mystic, spiritual, religious, philosophic, and intuitively discerning. Very cautious and generally unobtrusive, they favour seclusion rather than publicity, and achieve much by plodding. They are not so hopeful, enterprising or progressive as the English or even as the Scotch.

As a nation they are a distinctly home-loving people, are more than ordinarily intelligent, and take an interest in the cultivation of intellectual accomplishments. They believe in bringing their young people to the front and

encouraging them to develop their own gifts ; to this end they frequently hold competitive assemblies in which all who wish may take part, either in singing, reciting or speaking, &c., and at which prizes are given to those who most successfully distinguish themselves.

Their large Acquisitiveness inclines them to carefulness, frugality and saving. They are anxious as to future possible requirements. Their lack of Hope and but moderate Self-Esteem makes them feel insecure. Their deep thinking would better enable them to attain their ends were they as a nation more enterprising, and less seeretic, proerastinating, and doubtful of results. But as intellectuality must ultimately be given a higher recognition, there is great hope for the future of the Welsh nation.

FRENCH HEADS

The French have round heads, fairly wide—brahycephalie in shape—with broad and somewhat receding foreheads and a strong base to the brain which is generally of moderate volume.

The French lack Continuity, are restless, impatient, excitable, fond of change and variety, hopeful, enthusiastic and impulsive, are approbative, extremely sensitive, ambitious and aspiring. They are lively, witty, subtle, ingenious and penetrative ; but more apt and clever than philosophic or deep-thinking. They are polite and suave in manner, and emotional.

Temperamentally the Frenchman is sanguine, ardent, suseptible and impressionable. Intellectually he is quick of observation, acute, clear, vigorous and discriminating ; but exeepting under excitement, lacks persistency. He accomplishes feats by a sudden display of overwhelming energy rather than persistent effort ; and his excitability materially interferes with the exereise of self-control. He inclines to brilliant accomplishments rather than solid attainments.

The French possess a fine sense of form and colour, are

particularly well endowed with Constructiveness, Ideality and Sublimity; hence they especially excel in every class of art and the artistic construction of things. Their capacity for appreciation, however, is greater than their ability to originate. They are fond of display and demonstration, and their imitative talent is excellent. They have the linguistic gift; are apt in acquiring, quick in perceiving and comparing differences, and talkative. They possess much diplomacy and *finesse* and are very patriotic.

As regards their social and domestic qualities the French are warm-hearted and impulsively affectionate. The shortness of the head from front to back indicates a decided deficiency of the phrenological organs of Inhabitiveness and Continuity, and in a lesser degree, Self-Esteem and Philoprogenitiveness; hence they have less appreciation or realization of the home-loving qualities, than most other nationalities. They are far more approbative than dignified, though inclined to assume more confidence than they actually possess, for they like to appear well in others' estimation—a characteristic which might with advantage be emulated. They are spontaneously energetic and passionate, but their small Continuity tends to make them rather superficial and lacking in concentrative thought and application.

GERMAN HEADS

The typical German head is square rather than round, and generally of good volume. It is particularly well developed in the region of the reflective organs, comprising large Causality, a broad, square forehead and large Constructiveness and Tune. The coronal region is high, indicating well-developed religious organs, and the back-head is large, showing well-marked domestic affections.

The especial phrenological characteristic of the German is a preponderance of the intellectual, moral and domestic over the passionate and impulsive qualities. So strongly

marked is this in many of the German subjects as to be productive of a dreamy idealism under which the internal life of thought and feeling predominates over the external life and actions—an accusation brought against the Germans as a people by their more lively and executive neighbours, the French, who are said to carry out what their more profound Teutonic cousins design—the former furnishing the thought, the latter the deed. Their large phrenological organs of Executiveness and Continuity, however, indicate that they are decidedly executive and possess remarkably good powers of concentrativeness and mental application.

The Germans as a nation are recognized for their strong domestic qualities, frugality, constructive ability and reasoning powers. They are exceedingly cautious and prudent, philosophic, metaphysical, musical, mechanical, and inventive, refined and imaginative, but critical. They possess stability of character, are home-loving, steady, thoughtful, persevering and persistent. They studiously attend to details, and have good planning, organizing and business abilities.

Though possessing a high moral development, Veneration and Hope in the German people are not strong compared with their Conscientiousness and other moral sentiments. A similar divergence is observable in the intellectual region where Causality preponderates over Comparison and Human Nature, which renders the mind metaphysical and synthetic, and greater in deduction than in intuition. They are scholarly and philosophic rather than prophetic, and their mental organs combine to give them superior educational and literary abilities. Hence they have a scholarship whose thoroughness and profundity is proverbial, besides which they hold a very high position in music; as an art, music existed before them, but the Germans were the first to reduce its principles to scientific precision. In this, as in other matters, the Germans have shown that thoroughness by which they are so especially distinguished.

JEWISH HEADS

The average Jewish head is moderately wide and long rather than short, with a good base to the brain, and moderate height. There is prominence of the brow and fulness in the middle line from the root of the nose upwards, culminating in a marked development at the rounding of the forehead where the hair usually commences its growth, and which is the seat of the organ of Human Nature.

The Jewish head is just as distinct as is the Hebrew physiognomy. It matters little as to the country he inhabits, the Jew retains his own distinctive mental characteristics, his shape of head, and his physiognomy.

The Jews possess keen powers of observation and a practical type of intellect, a very inquiring bent of mind, keen business instincts, and generally a very good memory. One of their strongest phrenological organs is Human Nature or Intuition, giving them a keen penetrating insight into character and motives; which accounts for their success as a business people far more than their supposed large Acquisitiveness, though this is a prominent quality. They have a greater interest in acquiring than actually in saving or hoarding.

The Jews are notably an apt character-reading people. The peculiar circumstances of their lives, which during the last nineteen hundred years have brought them into intimate contact, more than any other race, with every nation of the earth, accounts for their exceptional development of the faculty of Human Nature. It gives them a power over others which could not be attained by the exercise of any other single faculty of the mind; and combined with large Imitation, it enables them aptly to personate others' characteristics, as in dramatic art; hence their prominence on the stage. The more intelligent types are decidedly prophetic and far-seeing, and experience strong presentiments of future happenings. They can foresee and forestall conditions which

are likely to occur. Their large Firmness, executive powers and Acquisitiveness give stability to their character and prompt them to active industry, though they lack concentrativeness. They prefer active rather than sedentary occupations, and though remarkably fraternal among their own people, in business concerns they are irresistibly drawn to intermix with any and all classes of humanity.

AMERICAN HEADS

The people of America being composed largely of all nationalities, it is somewhat difficult to class them; though taking them generally as a type they possess distinctive characteristics. The vastness of the American Continent and its fertile and prolific resources have tended to build up a type of people peculiar to America, and those who settle there eventually develop much of the American temperament. I have purposely left their consideration to the last as the American national character is largely the outcome of fusion or mutual influences of the foregoing types, moderated by several generations under altered physiographical conditions, and also of the ennobling influence of the "new American race instinct."

The typical American head is long, narrow and high, and more largely developed in the frontal than in the posterior lobes of the brain. Firmness, Approbativeness, Sublimity, Hope, Comparison, Human Nature, or Intuition, and the perceptives are amongst their largest organs, while the domestic organs and Continuity and Secretiveness are weak.

The Americans are amongst the most pushful, hustling and enterprising of nations. They are restless, excitable, hopeful, resourceful, authoritative, ambitious, inquisitive, and fond of getting. They have quick powers of observation, lofty ideas, and a type of intellect that is readily available, great love of change and variety, and are irresistibly drawn to big things.

America owes her strength in a general measure to the fact that she has received to her shores many of the best and noblest of the sons and daughters of other lands, whose talents and accomplishments have attracted the notice of the whole world.

The Americans delight in money-making, in exploration, organizing and engaging in big concerns; and for the attainment of wealth and other enterprising achievements they will make use of every possible means; though singularly enough they are more industrious in acquiring than acquisitive in the ordinary sense of the word, and they usually spend their money as freely as they acquire it. They differ from the Scotch in that they have far more pleasure in getting than in saving. They are exceedingly apt and observant, keenly discerning, cause-seeking, acquiring, and they quickly catch on to an idea and utilize it to their own advantage. They are kindly, generous, acute, terse and prolific of dry humour.

Veneration is not a strong characteristic. In their general conduct they are decidedly unconventional. They regard religion, but mostly the practical rather than the ceremonious. They are fond of liberty, and resent whatever interferes with their freedom, are proud of their vast country and achievements, are independent in disposition, firm, wilful, aggressive and progressive in the highest degree. Eager and impatient of results, they are always hurrying on; they abound in big ideas, are inclined to ignore details and move with startling rapidity. They feel that they are the people above all others to keep the earth spinning. They love travel, and delight in display and show and dress, are exceedingly open-minded, talkative and boastful—but never much better or worse than they appear to be—their language is absolutely untrammelled by secretiveness.

Indigestion is their common ailment, brought on largely by their own indiscretion; they hurry too much over their meals, as in everything else they do.

CHAPTER XV

PHRENOLOGY AND MARRIAGE

SELECTION AND ADAPTABILITY

THERE is nothing so calculated to make or mar the happiness and prospects of men and women as marriage. To be rightly mated and matched brings untold happiness that could never be attained by either party remaining in the single state. But there frequently exists a considerable amount of incompatibility between some married people, which accounts for much unhappiness and misunderstanding. Marriage is a vitally serious and important matter, and once the connubial contract is consummated the vast concerns of life enter upon a new and important phase. Yet to remain single may be equally serious in sacrificing the best prospects for which some persons' particular organization and personal possessions qualify them.

In nothing, perhaps, are scientific knowledge, experience, and sound advice more needed than in deciding the questions: Would it be best for me to marry or remain single? Are my mental and physical constitution and my health and prospects such as adapt me for marriage? And if so, at what age should I marry, and what kind of person would be best suited to me? And, these matters decided, with what degree of success may I look forward as the result of the marriage union? Phrenology and physiology throw light upon these questions which cannot be obtained from any other source. Particularly is Phrenology of immense value in aiding and advising individuals in the right selection of matrimonial partners.

There are some mental and physical conditions in

men and women which are entirely *en rapport*—there is that in each which, when brought together, is found to harmonize. Such favourable conditions in individuals of the opposite sex tend to bring about intense and mutual love and admiration, and are naturally productive of the desire and ability to make each other happy in wedlock, should it be consistent with other conditions, such as business circumstances, social status, &c. Others are less favourably constituted for this purpose, yet there may not be so great a disparity in their natures but that they could cultivate and restrain such qualities as are inharmonious, and likely to prove detrimental to their well-being, and live fairly happily together.

There are others whose natures are so entirely antagonistic—the one possibly possessing a high degree of quality of organization, intelligence, refinement, and culture; the other lacking in intelligence, unsympathetic, vulgar, coarse, and low—that it would be quite impossible for them ever to agree or to be in sympathy with each other; such persons should under no circumstances marry.

There is a science in the mental and physical adaptation of the sexes in marriage, and the more nearly it is adhered to in selecting matrimonial partners the more suitable, and consequently the more happy, the parties concerned will be. That love which comes of adaptation is the safest and soundest, and grows daily stronger than that which springs from infatuation, impulse, or passion. Some people think that love comes only of divine inspiration—that “marriages are made in Heaven.” Nothing of the sort. Intellect and judgment are required in these, as in other matters, if they are to have the best results. The keen, shrewd business man, who might safely rely upon his judgment and experience in commercial affairs, will avail himself of every means of adding to his business success. He will consult the best lawyers should occasion require, and employ the most skilled experts in whatever relates to his particular craft. Yet this same practical business man may conduct his matrimonial affairs in a

fashion that can only be described as idiotic—he considers it his own private affair. He will not allow that it concerns anybody else, nor will he receive the least suggestion from friends. In many cases such men marry women so deplorably unadapted to them that in a very short time they begin to treat their wives with indifference, neglect, contempt, and abuse.

In the matter of marriage, men frequently prove themselves the most selfish animals in creation ; indeed, a very large percentage of them would never marry at all were it not to gratify their selfish propensities. Many live single lives for entirely selfish motives, and it would be difficult to persuade them that in so doing they may be defeating their own ends. The tendency on the part of men at the present time is to put off marriage as long as possible—frequently to their own disadvantage—and when they marry, have regard only for convenience, compulsion, or expediency. Women look on marriage as a much higher and purer condition than men, who, seeing this, are apt to think it is every woman's aim to get married. But this is not so. Many noble-minded women have sacrificed the happiness they might have obtained by marriage, because they have felt that they had better opportunities of serving their fellows by remaining single.

This age may be considered the great business age, the acquisition of fame and fortune at almost any price being a very general ambition. In the constant pursuit of these things there is a growing tendency to allow the domestic and affectional feelings to become blunted.

For want of knowledge and confidential experiences and counsels upon the subject many people whose natures adapt them for marriage remain single. Some defer marriage because they think they cannot afford it, but this should not debar happy hearts and suitable natures from uniting ; their adaptation should enable them, if reasonable discretion be exercised, to get along more successfully together than single. Others, again, have too much

Cautiousness and hesitate, generally on the score of expense.

Many men with fairly good incomes, who may have acquired rather careless or extravagant bachelor habits, would be better off as married men, but they are afraid of the extra domestic expenses, which are certainly a matter requiring grave consideration, should they marry persons inexperienced and untutored in domestic management; for it must be recognized that though there are very many thoroughly domesticated, practical women who are highly intelligent, lady-like, refined and companionable, women appear to be becoming less domesticated. Whilst it is right and proper that women should, as far as possible, participate in, and acquaint themselves with all that is going on of an intellectual and progressive character, so as to be on an equality intellectually and socially with their husbands, this should not be done at the sacrifice of a practical acquaintance with domestic affairs and management. Unfortunately, some women have to perform more than this equivalent, while others, more independent financially, are apt often to think such matters quite beneath their consideration. Every woman, however well off she may be, ought to consider it a duty and pleasure to devote some of her attention daily to domestic matters; while, of course, none should be so burdened that their domestic duties become sheer drudgery. There are many working women who, having their own, and in some cases others', living to earn, have not the opportunity to devote themselves largely to domestic affairs.

Many people, particularly women, are inclined to manifest too much dignity and reservedness of affection—the result of full or rather large development of Secretiveness and Firmness, combined with active Self-Esteem, though the latter may be but moderately developed. Large Approbativeness and Conscientiousness also tend to enhance these feelings.

Frequently, for want of Self-Esteem and courage,

men, and women too, will marry beneath them. Many marry very indiscreetly ; they do not know, nor do they seem to care, whether they are doing the right thing, or whether they are adapted to marry, or are suited to their partners, or not ; and thus recklessly taking the risk, there is little wonder if marriage with them proves to be a failure. Marriages between persons who are each excessively firm and inconsistent, very avaricious, unsympathetic, of weak moral qualities, or weak intellect ; who have each excessive social natures, strong passions or tempers ; who are excessively imaginative, sentimental, extravagant, improvident, despondent, reserved ; or who are each of the same extreme development of temperament, or have similar excessive or extreme developments, mental or physical, should be avoided, as such inadaptations are decidedly unfavourable to happiness in marriage, as well as to offspring, should there be any.

Men ought to know more decidedly the kind of women who will make them suitable and good wives, or seek the aid of Phrenology, and not be lured into marriage by impulse, passion, frivolity, and display ; and women ought to make it their duty to be out-and-out wives—helpmates to their husbands, and instruct themselves in good time in a knowledge of the maternal and domestic duties of wife and mother. This would not alone enhance their own comforts and happiness, but the future love and respect of their husbands. For though men may be considered strong-minded and practical in business and many other matters, they are generally the greatest ignoramuses possible in their domestic and love affairs, and in judging of their own needs and requirements in these particulars. In fact, women ought to be very guarded respecting those men who can do their courting otherwise than awkwardly.

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