

MAGNETISM  
THE LIFE PRINCIPLE  
AND  
HYGIENE  
THE PROMOTER OF HEALTH,  
WITH  
MENTAL CULTURE  
GIVING THE  
DEGREES OF THE PHRENOLOGICAL ORGANS  
OF

---

AND HOW TO CULTIVATE,

AS MARKED BY



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"Nature weighs our talents, and to each dispenses  
His full modicum of sense;  
But much depends, as in the tiller's toil,  
In cultivating of the soil."

By JOHN M. MATTHEWS, M. D.

OF ABERDEEN, SCOTLAND,

Eminent Phrenologist, and Author of Matthews' Poetical  
Chart, and Physiological and Phrenological  
Chart, etc.



*Matthews*

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TO

MY WIFE,

EVA MATTHEWS,

IN TOKEN OF HER SUPERIOR INTUITIONS,

Truthful and Gentle Disposition:

IN THE PLEASING REMEMBRANCE OF HER WOMANLY VIR-  
TUES AND TIMELY ADVICE,

THIS WORK

IS GRACIOUSLY DEDICATED

BY

THE AUTHOR.

## PREFACE.

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I have no apology to make for the present work, any more than the ship-builder who has launched two crafts successfully and is about to launch a third, more complete, with heavier timbers and a finer finish than the last two. I hope that the reader will observe and examine the solid part as well as the fancy touches, remembering that happiness is like a pair of scissors with a fine rivet—man and woman—the rivet the conditions, positive and negative—the rivet the phenomena, tragedies and comedies—the rivet the person who acts the part, solid and light—the rivet the genius to read the “measure of all things.” So, dear reader, we find all kinds of rivets, as well as loose screws; but they can be fixed by cultivation.

JOHN MURRAY MATTHEWS.

4 ERIE STREET, opposite Woodward's Gardens, }  
San Francisco, September 18th, 1876. }



## Explanation of this Table.

The degrees of development are marked in the squares of the table, on a scale from one to seven; thus, 1, very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. The sign x, plus, signifies about one-third of a degree more, and —, minus, one-third of a degree less, and the printed figures in the squares refer to the pages in this work. The numbers at the left have reference to the symbolical head, illustrating the natural language of the faculties.

### Circumference of the Cranium.....inches.

CONDITIONS.	7 Very Large.	6 Large.	5 Full.	4 Aver- age.	3 Moder- ate.	2 Small.	Culti- vate.	Re- strain.	Marry one having
Size of Brain.....	PAGE 33	34	34	35	35	35			
Organic Quality.....	35	35	36	36	36	36	36	36	
Health .....	37	37	37	37	37	37			
Nervous Temperament	38								
Sanguine Temperam't.	38								
Bilious Temperament.	38								
Lymphatic Tempera- ment .....	38								
Activity .....	40	41	41	41	41	41			
Excitability .....	41	41	41	42	42				
Physiognomical Signs.	43								
1. Amativeness.....	51	52	52	52	52	52	52	53	
2. Conjugality .....	53	53	53	53	53	53	53		
3. Philoprogenitive- ness.....	54	54	54	54	54	54	54		
4. Friendship.....	55	55	55	55	55	55	55		
5. Inhabitiveness....	55	56	56	56	56	56	56		
6. Continuity.....	56	56	56	56	56	56	56	57	
7. Vitativeness.....	57	57	57	57	57	57			
8. Combativeness...	57	57	58	58	58	58	58		
9. Executiveness.....	58	58	58	58	58	58			
10. Alimentiveness...	58	58	58	58	58	58		58	
11. Acquisitiveness...	59	59	59	59	59	59	59		
12. Secretiveness....	59	59	59	59	59	59	59	59	

CONDITIONS.	7 Very Large.	6 Large.	5 Full.	4 Aver- age.	3 Moder- ate.	2 Small.	Culti- vate.	Re- strain.	Marry one having
13. Cautiousness .....	60	60	60	60	60	60	60		
14. Approbateness...	60	60	60	60	60	60	60	60	
15. Self-Esteem .....	61	61	61	61	61	61	61	61	
16. Firmness .....	61	61	62	62	62	62	62	62	
17. Conscientiousness.	62	62	63	63	63	63	63		
18. Hope .....	64	64	64	64	64	64	64		
19. Spirituality .....	65	65	65	65	65	65	65		
20. Veneration.....	66	66	66	66	66	66	66		
21. Benevolence.....	67	67	67	67	67	67	67		
22. Constructiveness..	68	68	68	68	68	68	68		
23. Ideality .....	68	69	69	69	69	69	69		
24. Sublimity .....	70	70	70	70	70	70	70		
25. Imitation .....	70	70	71	71	71	71	71		
26. Mirthfulness.....	71	71	72	72	72	72	72		
27. Individuality.....	72	72	72	73	73	73	73		
28. Form .....	73	73	73	73	73	73	73		
29. Size.....	74	74	74	74	74	74	74		
30. Weight.....	74	74	74	74	74	74	74		
31. Color.....	75	75	75	75	75	75	75		
32. Order.....	76	76	76	76	76	76	76		
33. Calculation .....	76	76	76	76	76	76	76		
34. Locality.....	77	77	77	77	77	77	77		
35. Eventuality .....	78	78	78	78	78	78	78		
36. Time.....	79	79	79	79	79	79	79		
37. Tune .....	79	79	80	80	80	80	80		
38. Language .....	80	80	81	81	81	81	81		
39. Causality .....	81	82	82	82	82	82	82		
40. Comparison.....	82	82	83	83	83	83	83		
41. Human Nature ...	83	83	83	84	84	84	84		
42. Agreeableness....	84	84	84	84	84	84	84		

*Trade, Professions, and Business Adaptations :*

.....

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*Longevity :*

*With care, accidents excepted, you will be likely to live to the age of.....years.*

*Date of Examination,.....187*

*Remarks :*

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## MEASUREMENTS IN INCHES AND EIGHTHS.

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Circumference round Philoprogenitiveness and Individuality.

Ear to ear over Firmness.

Occipital Spinalis to Individuality over Firmness.

Philoprogenitiveness to Individuality.

Ear to Individuality.

Ear to Comparison.

Ear to Firmness.

Ear to Self-Esteem.

Ear to Philoprogenitiveness.

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## CALIPER MEASUREMENTS.

Calculation to Calculation.

Constructiveness to Constructiveness.

Ideality to Ideality.

Acquisitiveness to Acquisitiveness.

Cautiousness to Cautiousness.

Destructiveness to Destructiveness.

Self-Esteem to Individuality.

Philoprogenitiveness to Benevolence.

Philoprogenitiveness to Individuality.





## MAGNETISM THE LIFE PRINCIPLE

AND

# Hygiene the Promoter of Health.

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WITH A PHRENOLOGICAL CHART.

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## Magnetism the Life Principle.

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The aroma or the fragrant quality of the violets is a good illustration of the science I wish to elucidate. Every man and woman has his or her aura that flows from their bodies; all have their peculiar quality of magnetism. It may be said with truth that magnetism is the philosopher's stone. The quality of magnetism—there are as many different qualities of magnetism as there are men and women. "Man is the measure of all things."

1st. There is a reciprocal influence (action and reaction) between the planets, the earth, and animated nature.

2d. The means of operating this action is a most fine, subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions.

3d. This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenom-

ena similar to those of the loadstone ; that is, polarity and inclination.

4th. This fluid flows with the greatest rapidity from body to body, acts at a distance, is reflected by the mirror like light, and is strengthened and propagated by sound.

5th. There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the effect of magnetism.

6th. By means of animal magnetism, we can effect an immediate cure of nervous diseases, and a mediate cure of other disorders ; indeed, it explains the action of medicaments, and operates the crisis.

7th. The physician can discover by magnetism the nature of the most complicated diseases.

Many somnambulists speak of a shining atmosphere that is perceptible about the magnetizer and themselves ; several see sparks, streams of light, or flames issuing, especially from the fingers, but also from the hair, eyes, and palms of the hands.

“ His life was gentle ; and the elements  
So mixed in him that Nature might stand up,  
And say to all the world : ‘ This was a man. ’ ”

From a well-balanced organization, with the organic quality very good, vigorous health, and the temperaments well blended, and large, active moral faculties—the magnetism that flows from such an organization has more potent virtues than the most excellent fancy can set forth.

O, what is there on earth more exquisite than the thrilling touch of an honest hand ! Every part of a person emits a special magnetism of its own, which appeals to the same part of another person, on the grand principle of analogical harmony. The halo that is around honest and refined persons is dazzling, and far more exquisite than sunlight. The eyes, the lips, and the hands are powerful magnetic poles.

“ Look in mine eye-balls—there thy beauty lies ;  
Then why not lips on lips, since eyes in eyes ? ”

The eyes—who has not felt the sacred fire from the windows of the soul ?—O, what potency for good or ill ! And the lips, the

ruby lips—and the magical music that flows from them—and the first touch, when all the deeper sense is kindled up; (methinks it would require a muse of love to picture forth the sacred entertainment of the first affectionate kiss—the kiss that first awakens those strange emotions—and in the ecstasy of the moment the soul seems to pass into unspeakable delights, all nature seems anew, the violets are more fragrant, and the roses have a richer hue.) Oh, the lily—how fair and delicate. See that grand old oak and its branches nodding to the sparkling stream, grateful to the wandering river for its cool, refreshing draught.

O, what a charm there is in magnetism; before the touch of the sacred fire the world was cold and dull; now all is life, and for a purpose.

“Thou canst not see one wrinkle in my brow,  
 Mine eyes are gray and bright, and quick in turning;  
 My beauty as the spring doth yearly grow;  
 My flesh is soft and plump, my marrow burning;  
 My smooth moist hand, were it with thy hand felt,  
 Would in thy palm dissolve or seem to melt.”

Magnetism is love's chariot; love gives off fine magnetism—the magnetism that banishes all sorrow, destroys all care, animates the soul into new hopes, and soothes the weary heart into peaceful rest.

The human brain, with its vapors, fluids, ethers, essences, fibers, convolutions, membranes, corpus collosum, medulla oblongata, ganglions, and the gray and white nerve-matter—the element called phosphorus makes gray nerve-matter, and the gray nerve-matter of the brain is the laboratory in which thought is evolved. Magnetism is the vehicle that carries our thoughts to all parts of the globe. We can all send messages to those who love us, or whose magnetism blends with ours. Many wonderful stories could be unfolded about mental telegraphy, but it is better for every one to experiment for themselves.

No one has yet been able to analyze or demonstrate the essential action of perfume. Gas can be weighed, but not scents. The smallest known creatures—the very monads of life—can be caught by a microscope lens and made to deliver up the secrets of their organization; but what it is that emanates from the pouch of the musk-deer, that fills a whole space for years and years with its pen-

etrating odor—an odor that an illimitable number of extraneous substances can carry on without diminishing its size and weight—and what it is that the warm summer air brings to us from the flowers, no man has yet been able to determine. So fine, so subtle, so imponderable, it has eluded both our most delicate weights and measures and our strongest senses. If we come to the essence of each odor, we should have made an enormous stride forward, both in hygiene and in chemistry; and none would profit more than the medical profession, if it could be as conclusively demonstrated that such an odor proceeded from such and such a cause, as we already know of sulphur, sulphurate hydrogen, ammonia, and the like.

“If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?”

#### GENERAL PRINCIPLES FOR MAGNETIZING.

The magnetizer must be in good health, or the patient will suffer. The magnetizer must have very large moral faculties, or the patient's moral character will suffer.

Ask for moral strength. There is a continual flow of the Creator's Spirit from the unseen universe; so when we comply with the conditions we receive spiritual gifts—time or place will not interfere. On the altar or on the scaffold—in the prison or in the palace—reefing the sails or anchored in the peaceful bay—of Psyche-aura there is a perpetual flow.

First condition: Let the patient be in an easy position, taking hold of both hands; think of Jesus Christ for five minutes, gradually become positive, and by virtue of the will-power send your magnetism through the nervous system of the patient.

Second condition or state: Press your thumb with moderate force upon the ulnar nerve, which spreads its branches to the ring and little finger of the hand; lay the ball of the thumb flat and partially crosswise, so as to cover the minute branches of these nerves of motion and sensation. If you have magnetic or fiery hands, do not touch the front head, for it will sometimes cause congestion of the brain; rub the back head and down the back of the neck, this is sufficient to remove pain. Remember, magnetism is dangerous and potent.

Third condition : Ask the subject if the sensation is pleasant or disagreeable : if disagreeable, stop ; you are not adapted for that person : be not jealous, but try another.

You have to be obedient to the law of harmony, and study the temperaments ; if the sensation is agreeable take the subject by the hand with the palm upward, place the ball of the thumb on the median nerve, and the thumb of your left hand on the organ of individuality. Say, Please close your eyes firmly ; then in two minutes say, You cannot open your eyes ; if so, you have the subject under your will ; if you are afraid, experiment no more for the present. The operator must have wisdom as well as a good moral character ; if you are not timid, proceed with the third degree.

Wave the tips of the fingers of both hands over the eye-lids, then lift the hands to the convolutions of caution, bring them down to the organ of order, then pass the hands outward over the shoulders and down the back until you reach the hips ; be careful that the hands are apart when you bring the hands up to the head, or you will undo what you have done ; make seven downward passes to put the subject into a magnetic sleep. To awaken, make the passes upward at the same time. Say, Please awake, in a gentle voice, but with a firmness that will penetrate the grave ; you have now got the first three plans through which individuals may be brought into the negative state, and the subtle medium of communication through which they may be controlled by mental impressions.

Fourth state or condition : Balmy sleep is tired Nature's kind restorer. The facility with which these states can be produced depends entirely on the susceptibility of the subject. As all who are familiar with the philosophy of dreams know, they are not controlled by time or space. Hundreds of cases are recorded where persons have dreamed the events of years in a few seconds. Indeed, the dream-faculty seems sometimes to possess a miraculous retroactive effect. There is a case on record of a gentleman who was awakened by the report of a pistol-shot. In the instant before awaking he dreamed that he had enlisted in the army ; had been sent out to India with his regiment ; had been ill treated by his superior officer ; had deserted ; had been captured and sen-

tenced to be shot; had suffered; and that was the identical shot which awakened him. The story of the Sultan, also, is well known, who put his head into a basin of magic water, withdrew it immediately, and in that brief space he lived seven years of life. He had fought battles, had been dethroned, and was about to be beheaded. Marvelous as this seems, yet it is a simple statement of a fact, that time and space are conditions of the waking consciousness, and in no way affect the state of dreaming.

By the employment of proper physiological methods, all the splendid dreams of Coleridge in "Kubla Khan," and of De-Quincey in the "Opium Eater," can be induced without any loss of nervous power, or any of those exhaustive effects which follow the use of alcoholic or narcotic stimuli.

It is said that modern science has destroyed the belief in the immortality of the soul; but the science of the soul or psychology is restoring it by the phenomena of magnetism. The soul has as many faculties and organs as the physical body; but the spiritual and the physical organs are finely entwined by the Creator's hand.

"There is a natural body and there is a spiritual body." In the normal state there is a perfect equilibrium of the physical and spiritual faculties; and so wondrous is the Omnipotent skill, that we are lost in admiration. Man and woman possess both an internal and an external memory. In the normal, wakeful condition these memories act as one.

Reader, you are now ready to hear of transfer of feeling, or the fourth degree, which has the appearance of coma, or profound sleep.

Insensibility to pain.—This only occurs when the magnetic coma is fully established, and most of the external senses, together with the proper consciousness of external objects, are rendered dormant, and the internal memory is called forth, without the guidance of reason or the will. In this state the patient can feel what is done to the operator. This condition of the phenomena is about the simplest of its displays. By a single touch, the mouth of the patient may be closed so instantaneously as to leave a word half pronounced, and, by a pass, as speedily set at liberty. Even the nostrils may by a single pinch be partially closed, so as instantly to produce the nasal twang, and by a wave of the hand be restored.

Fifth degree.—It is reasonable to think that the Creator has given to every department of his “handiwork” a specific character, and that from the Creator to the lowest inert matter there exists a chain of degrees, and that each object of creation can only be well and truly studied by observing it in its own degree, and by comparing it with objects in another degree. But if we confound this distinction of degrees, we shall never arrive at a clear and satisfactory solution of many important facts.

Each degree will be found to have laws or properties peculiar to itself; and if we transcend the degree of the object of our inquiry, by applying to it qualities or properties belonging to another distinct degree, we may expect nothing but confusion and mystery.

Now, in our investigation of the nature of man, it is especially necessary not to overlook these distinctions. Philosophy teaches that if spirit in no degree is material—that is, does not possess those properties which we apply to ponderable matter—still it is no less on that account a truly real and substantial existence. More truly substantial than the granite rock, because more enduring.

“The soul, the mother of deep fears, of high hopes infinite;  
Of glorious dreams, mysterious tears, of sleepless inner sight.”

*Mrs. Hemans.*

The soul that is eternal with the Deity has a spiritual body to manifest its selfhood by. The soul never had a beginning, nor ever will have an end; and, when free, has nothing in common with time, space, or matter. The soul's attributes are love, truth, wisdom, memory, and desire, with social affections. The soul's delights are the realms of science, philosophy, literature, art, drama, and music. These are some of the soul's qualities and pleasures that have come under our observation. Therefore, it is only the body that goes to hell, not the soul.

“Of the soul the body form doth take,  
For soul is form, and doth the body make.”—*Spenser.*

Or when the organs of the brain are diseased, and the soul cannot get free, O student, it is by Desire-Psyche, or Soul-Will, that the operator can influence the soul of the subject and the spiritual faculties of the patient. The student must be well versed in

physiology. No operator, unless a physician, should attempt the fifth degree; for by the fifth degree the operator can send the patient to any place, or rather the patient's soul-faculties to any region of the globe. In this state, or degree, the patient will give accurate descriptions of things in the next house, or turn the patient's faculties, while in the fifth degree of this cerebral lucidity, to the internal diseases of persons, and so may receive a diagnosis far more accurate than the ordinary mode of research. This is some of the good the operator and the patient can do, and is the most lawful use of the fifth degree. Dear reader, remember there is a wheel within a wheel and a power above a power, and if you give way to amorous desires you will, in a degree, lose your power, and you may close up the gates of the soul.

Sixth and seventh degrees: There are many reasons for not giving in writing the last two degrees. Things that are hard to find have deepest worth. God grant that you may be worthy to receive the seventh degree. Paul knew of the sixth degree: "And the evil spirit answered and said: Jesus I know, and Paul I know, but who are ye?" Now in the language of the good John Bunyan, who tells us that "King Shaddai, in the sixth day of the year one, built in the country of Universe a fair and delicate town, called Mansoul, and endowed it with corporate privileges—a town, for building so curious, for situation so advantageous, that there was not its equal on the face of the whole world; yea, it was so goodly, when first built, that the gods, at the setting up of it, came down to sing for joy. It was so mighty as to have dominion over all the country round about it; for all were required to acknowledge it for their metropolitan, and do it homage. It had commission and power from the king to demand service of all, and also to subdue those who in any way opposed it.

"There were certain gates in Mansoul by which access could be gained to the celestial country round about it, and communion held with the messengers who were constantly coming and going from the court of Shaddai.

"The inhabitants took full advantage of all their glorious privileges, and conversed with the gods freely, so that all the time they continued under the dominion of its builder nothing but sounds of joy and praise were heard; but when, as is well known, they re-



belled against his government, and swore allegiance to Diabolus, his enemy, a dreadful change came over them ; and among the other enjoyments of which they were bereft, the gates were closed that opened to the celestial country, and no communication through them, unless under extraordinary circumstances, ever allowed. As the gates became disused they were gradually forgotten by the many, and for thousands of years all remembrance of them lost."

Thank God, the gates are opening, and psychology, the science of the soul, will soon have them wide open ; and magnetism, the soul's Sunday clothes (always new and in fashion). As the magnetism is used so is the soul's happiness ; remember, dear reader, the "Gates Ajar," and you can open them by magnetism, the life-principle.

We all love truth, but will we find it by running after mediums, especially of low grade ?

We have the physical sciences to help us to investigate the great problem of life ; therefore we should work out our own individuality in that truthful, earnest, and reasonable state of mind that makes the genuine philosopher. When our moral atmosphere is peaceful, pure, serious, and serene, the mind is continually led by gentle and rational influence, elevating it from earth and pointing it toward happiness and truth.

JOHN M. MATTHEWS, M.D., Psychologist.

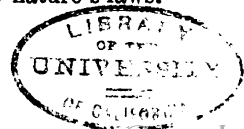
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## Hygiene the Promoter of Health.

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The immutable laws of the Creator ; and as my father used to say, The same yesterday, to-day, and forever. So, let it be, O, reader, observe the laws ; the divine laws are nature's laws.

1st. The law of harmony will guide us.



Nutritious diet, exercise, rest, and water pure ;  
Practice this method, then health is sure.  
Sunlight and fresh air, with Nature's courses,  
Develop the Mental, Motive, and Vital forces.

Truly, remedial agents are materials and influences which have normal relations to the vital organs, and not drugs, or poisons, whose relations are abnormal and anti-vital.

Nature's materia medica consists of air, light, temperature, electricity, magnetism, exercise, rest, food, drink, bathing, sleep, clothing, passional influences, and mechanical or surgical appliances.

The true healing art consists in supplying the living system with whatever of the above it can use under the circumstances, and not in the administration of poisons, which it must resist and expel.

Drug remedies are themselves causes of diseases. If they cure one disease it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

Drugopathy endeavors to restore health by administering the poisons which produce disease.

Hygeio-Therapy, (erroneously called "Hydrotherapy," or "Water-Cure") on the contrary, restores the sick to health by means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons, or impurities of some kind.

The hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

To attempt to cure disease by adding to the cause of disease is irrational and absurd.

Hygienic medication, (Hygeio-Therapy) is not a "one-ideaism" which professes to cure all diseases with "water alone." Nor is it a "cold water-cure," as is erroneously believed by many. It adopts all remedial appliances in existence, with the single exception of poisons.

#### SPECIAL NOTICES.

True knowledge of healing will do away with drugs altogether.  
Never take any medicine—the stomach revolts at it ; nature

teaches that it never should be used ; it never cures diseases of body or mind.

Avoid all patent medicines ; they answer the purpose only for which they are made, viz., to make money and deceive, but they never cure any one.

If it was ever intended by the Creator for mortals to take medicines, it would be incorporated in our food ; and it is so, all that is ever required.

Never put cold water on weak or diseased eyes.

Cold water should never be used on the head ; but hot for all diseases of the head or brain.

Wearing garters makes cold feet and crippled limbs.

Never sleep or sit with the hands up to the head ; it will cause heart disease, consumption, liver complaint, dyspepsia, etc.

Magnetism—the life-principle—may be imparted from one to another, and is the only power to heal the sick.

Never tamper with your eyes or ears.

Nitrate of silver, or any other drug, cannot be used on the eyes without injury.

Never use or take opiates or other anodynes.

Sorrow, grief, fear, or any extraordinary emotion, will cause disease ; so, to be well, be cheerful, and wear a pleasant countenance.

Never suffer torture from a professed physician's bleeding, cauterizing, cupping, plasters, or the use of liniments, calomel, nuxvomica, arsenic, or any other drugs or poisons that a well person could not take without serious injury. All such practice and pretended science is empiricism, quackery, and deception, and an insult to reason and common sense.

The eyes, the special sense of sight and expression, are the most complicated organs of the soul. There is a nerve of sensation and a nerve of motion from every dual convolution or phrenological organ of the brain that connects with the eyes. The retina—a membrane that receives the impression of light, and transmits it to the brain through the optic nerve. The iris—a membrane that gives color to the eye. Gray irises have the nerves from the cerebrum more active than from the cerebellum. The crystalline humor is a white, transparent, firm, convex lens—the refracting medium of the eye. The cornea—a membrane of transparent substance which

forms the front part of the ball of the eye. The pupil—the opening in the iris through which the rays of light pass to the retina. The vitreous humor—filling the body of the eye with all its fine arteries, nerves, and muscles. There are better eyes on this planet to-day than in the past ages of the world's history.

Science gives interesting details how in ancient times the human eye was constituted, and how it will be perfected in the future. The "Indian Ideas"—the oldest written records—testify that in most ancient but yet most historical times only two colors were known, black and red. After the lapse of many centuries, the eye arrived at a state of greater perfection, and was able to recognize yellow; but a much longer period passed away before green could be recognized.

The ancient Greeks possessed a far better developed sense for distinguishing colors; and yet it is proved that the Grecian painters, at the time of Alexander, only knew the fundamental colors, white, black, red, and yellow. They had no names for blue and purple, and called these two colors gray and black. The various colors of the rainbow were only slowly recognized, and even the great Aristotle could only distinguish four colors of the same.

It is well known that if the color-prism be photographed, there is seen on the plate, behind blue and purple, yet another impression of a color, which color, however, we cannot yet recognize. It is more than probable that a time will arrive when the more perfect human eye will distinguish this color also.

#### HYGIENIC MEDICATION FOR THE EYES.

Tepid rain-water for weak or diseased eyes: do not put cold water on sore eyes, but hot water for weak or diseased eyes. Please not to go out into the cold atmosphere after bathing the eyes. Cold water will do for healthy eyes.

#### THE LIGHT OF THE SUN, AND ITS INFLUENCE ON THE EYES AND BRAIN.

Dr. Ponza, director of the lunatic asylum at Alessandria, (Piedmont) having conceived the idea that the solar rays might have

some curative power in diseases of the brain, communicated his views to Father Secchi of Rome, who replied in the following terms: "The idea of studying the disturbed state of lunatics in connection with magnetic perturbations, and with the colored, especially violet, light of the sun, is of remarkable importance, and I consider it worth being cultivated." Such light is easily obtained by filtering the solar rays through a glass of that color. "Violet," adds Father Secchi, "has something melancholy and depressive about it, which, physiologically, causes low spirits; hence, no doubt, poets have draped melancholy in violet garments. Perhaps violet light may calm the nervous excitement of unfortunate maniacs." He then, in his letter, advises Dr. Ponza to perform his experiments in rooms the walls of which are painted of the same color as the glass panes of the windows, which should be as numerous as possible, in order to favor the action of solar light, so that it may be admissible at any hour of the day. The patients should pass the night in rooms oriented to the east and to the south, and painted and glazed as above. Dr. Ponza, following the instructions of the learned Jesuit, prepared several rooms in the manner described, and kept several patients there under observation. One of them, affected with morbid taciturnity, became gay and affable after three hours' stay in a red chamber. Another, a maniac who refused all food, asked for some breakfast after having stayed twenty-four hours in the same red chamber. In a blue one, a highly excited madman, with a strait waistcoat on, was kept all day; an hour after, he appeared much calmer. The action of blue light is very intense on the optic nerve, and seems to cause a sort of oppression. A patient was made to pass the night in a violet chamber; on the following day he begged Dr. Ponza to send him home, because he felt himself cured; and, indeed, he has been well ever since. Dr. Ponza's conclusions from his experiments are these: "The violet rays are, of all others, those that possess the most intense electro-chemical power; the red light is also very rich in calorific rays; blue light, on the contrary, is quite devoid of them, as well as of chemical and electric ones. Its beneficial influence is hard to explain, as it is the absolute negation of all excitement; it succeeds admirably in calming the furious excitement of maniacs."

Now remember, if you have to go out into the cold air, after bathing the eyes in tepid water, dash a little cold water over them and dry well.

The eclectic in therapeutics, which takes the highest and best from all Nature's laboratory, water, as well as magnetism, has good healing power ; water constitutes not only the greater portion of the human body, but is the medium of circulation, nutrition, excretion, and purification, and bears with it a large amount of electricity. Hot water alone would relax and weaken. Cold water is the element of stimulus, and the system may be gradually toned up with so much internal heat as to endure a large amount of cold water. All should bathe more or less to keep clean, but those who are pale, thin, and nervous must not bathe too frequently, as the water will be apt to conduct away some of their vitality, and will not give them the magnetic element which they most need ; such persons may take the light Cleopatra's bath.

The time to bathe is three hours after breakfast, or about eleven in the forenoon. A full bath should never be taken after eating, not until three hours after the last meal, after copious drinking of wine or first sleep, then a Cleopatra bath.

A cool bath is much better on rising in the morning than when retiring, as it is easier to get up a reaction when the system is fresh. Avoid bathing when very weary. No baths during menstruation.

A bath for God's poor: on getting up in the morning, wet the hands in a little water, rub the wet hands over the whole body a few seconds, then wipe quick with a coarse towel, then stand in the sunshine if you can for five minutes, move the right hand from right to left on the bowels while standing in the sun. It will not cure a broken heart, but it might. Flannel cloths dipped in hot water and wrung nearly dry in another cloth, then placed quickly on the lower abdomen and left there for fifteen minutes, will soothe painful menstruation, colic, etc. For the poor only—the rich persons can buy. "Throw physic to the dogs, I'll none of it." Come, give me the Cleopatra's bath.

You may talk about the serenity of heaven ; you may descant upon the ecstatic pleasures of the antique Elysium ; you may revel in a bed of roses, or inhale the sweet fragrance of violets ; you may luxuriate on a bed of velvety down, with lilliputian elfins

meandering over your body and tickling each particular pore with a celestial feather ; you may bask upon a bed of hyacinths, and drink in the perennial fragrance of millions of surrounding daffodils ; you may dream of an entrancing existence among the stalactites of a naiad's cave, with beautiful sprites to guess your every wish, and myriads of golden-haired mermaids anointing your body with the myrrh of delight, while chubby-faced dolls perpetually fan you with musk leaves and squirt unctuous nectars into your iniquitous system from thousands of golden flasks ; you may sport in the sunshine of accumulating wealth ; you may rejoice in the possession of a doting wife without the usual mother-in-law ; you may have a bevy of vaccinated children ; you may have cousins in heaven, and uncles in San Andreas ; you may have no creditors ; you may have none other than dividend-paying stock ; you may have never gone to law, or paid a lawyer's fee ; in short, you may be existing in an atmosphere of perpetual bliss. But what—what, I may be permitted to vehemently breathe—what are all these to the exquisite, enchanting, beatific, transporting, ecstatic, luxurious, luscious, bewitching, enravishing, rapturous, seraphic, celestial, palmy, Saturnian, and transcendently thrilling sensations of a genuine Cleopatra's Bath, while the impurities of your system are exuding in prolific drops from seven millions of open pores. 'Tis the acme of bliss ! And as the perspiration meanders soothingly over your oleaginous cuticle, the delectable sensations experienced forcibly impress you that you have found the "distant Aiden," or that you are basking in the sunshine of the mythical Elysium.

#### LUXURIES OF CLEOPATRA'S BATH.

The use of oils and fats in medicines, either alone or in combination with other remedial agents, is of very ancient origin. Among the Jews, the act of anointing, as recorded in Scripture, was of the simplest character, and consisted usually in pouring oil upon the head from a horn or other receptacle, such as the alabaster box, broken, that the precious ointment it contained might be poured upon the head of Christ, as he sat at meat in the house of the Pharisee. This form of anointing was customary as a mark of distinc-

tion, as in the case of kings and priests. Isaiah refers to oil as ointment in medical treatment, and anointing was prescribed for the sick by St. James. An oil bath, according to Josephus, was one of the remedies employed in the case of Herod.

Inunction of the whole body was practiced among the Greeks and Romans. The anointing of the Grecian athletes, as a preparation for the exercises of the gymnasium and the national games, is ample proof that it was found beneficial, promoting at once suppleness and strength, and restoring the tone to strained muscles. So important was the anointing considered that special slaves, known as *Aliptoe*, were set apart for this purpose. That the custom of anointing in connection with the bath is of great antiquity appears from Homer, who says in the *Odyssey*—

“ Sweet Polycaste took the pleasing toil  
To bathe the prince and pour the fragrant oil.”

And again, in the *Iliad*, Juno anoints herself with “oil ambrosial sweet,” and Venus anoints the body of Hector with oil scented with roses. But it was in the Roman baths of Caracalla, of Constantine, of Diocletian, and Titus, and other emperors, that the act of anointing was carried to its greatest perfection as a means alike for pleasure and of health. Special rooms, known as the *Unctuarium*, or *Eleothesium*, were provided. The slaves anointed the bathers from vials of gold, studded with the profusest gems, and containing the rarest oils, gathered from all quarters of the world. This was considered the main delight and extravagance of the bath, and from it all felt the freshness of rejuvenated life.

The neglect which has fallen upon the old method of inunction, which once constituted the main reliance of a school of physicians, (the *Iatralaptics*) is surprising, in view of its great virtues as a means of treatment in a variety of diseases. The *fats* and *oils* play a very important part in the nutrition of the body, and in the evolution of force for the exercise of function by the various organs and tissues. *They are as essential to life as air or water.*

See Cleopatra's Oil.



## THE CLEOPATRA BATH.

The difference between the so-called Turkish baths and the Cleopatra Baths :

There is no tobacco allowed, no pulling Chinese cigars. The weed is forbidden inside the marble walls. Tobacco-smoke will not pollute the fragrance of the place, or dim the windows, so richly stained with violet-colored glass. No tobacco to choke the fair magnetic manipulators in their humane duties. It cannot be that the use of the weed is conducive to efficient activity of the intellect, for physiologists all agree in pronouncing its effect to be that of a narcotic, and therefore repressive and deleterious to the nervous system of the user.

Cleopatra loved sun baths. So there is an apartment for the pure white light, combining all the rays as they come from nature's glorious fountain. Remember, dear reader, Cleopatra's Bath embraces all the modern improvements of Turkish baths, without its errors.

JOHN M. MATTHEWS, M.D., Psychologist.

# PHRENOLOGICAL SCIENCE.

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## THE DISCOVERY OF PHRENOLOGY.

The science of phrenology was discovered by Dr. François Joseph Gall, of Vienna. He was born in a village of the Grand Duchy of Baden, on the 9th of March, 1756. His father was a merchant, and mayor of Tifenburn, a village two leagues from Phorzheim, in Swabia. His parents, professing the Roman Catholic religion, had intended him for the church, but his natural dispositions were opposed to it. His studies were pursued at Baden, afterwards at Brucksal, and then were continued at Strasburg, having selected the healing art for his profession. He went into the Medical School of Vienna in 1781, at which he gained great reputation.

Dr. Gall, from an early age, was given to observation, and was struck with the mental peculiarities of his brothers and sisters, companions in play, and school-fellows. Some of his schoolmates were distinguished by the beauty of their penmanship, some by their success in arithmetic, and others by their talent for acquiring a knowledge of natural history or languages; the composition of one was remarkable for elegance, while the style of another was formal and dry, and a third connected his reasonings in the closest manner, and clothed his arguments in the most forcible language. What arrested his attention was the large, prominent, and bright eyes of the scholars that possessed a great talent for language, to talk incessantly, and commit to memory, and repeat word for word. He immediately asked himself why there might not be a faculty for love, hope, fear, and courage, as well as for language. By observation, he found persons who were very courageous to possess a large development of brain immediately behind and above the

ears, and those who were characterized for their pure and disinterested love and kindness, to have the anterior superior portion of the head strongly developed. And thus, by observations and comparisons, he was led on step by step, until he conceived himself warranted in the opinion that the head was composed of a variety of faculties. He did not, as many have imagined, first dissect the brain, and pretend by that to have discovered the seat of the mental powers. Neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriated to the power. On the contrary, he first observed a concomitance between particular talents and dispositions, and particular forms of the head. He next ascertained, by the removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined that the brain was minutely dissected and light thrown upon its structure.

Dr. Gall was first known as an author in 1791. He commenced giving courses of lectures at Vienna, in 1796. After continuing his lectures for five years, on the 9th of January, 1802, the Austrian government issued an order that they should cease; his doctrines being considered dangerous to religion. A general regulation was made upon the occasion, prohibiting all private lectures, unless a special permission was obtained from the public authorities.

Dr. Gall understood the object of this general regulation, and never solicited permission, but rather stopped his courses. The doctrine, however, continued to be studied with greater zeal than before. The prohibition strongly stimulated curiosity, and all publications on the subject continued to be permitted, provided they abstained from reflecting on the government for issuing the order.

Great credit should be awarded to Dr. Spurzheim, the pupil of Dr. Gall from 1800 to 1804, after which period he was associated with Gall in his labors; and subsequently to that period he not only added many valuable discoveries to those of Dr. Gall, in the anatomy and physiology of the brain, but principally contributed to form the truths brought to light by their respective observations,

into a beautiful and interesting system of mental philosophy. In Great Britain, we are indebted chiefly to his personal exertions for the knowledge of the science. From 1804 until 1813, Gall and Spurzheim traveled through many parts of the globe together, making discoveries upon this interesting and useful science.

In November, 1807, Dr. Gall, assisted by Dr. Spurzheim, delivered his first course of public lectures in Paris. His lectures were illustrated by a numerous collection of skulls, heads, casts, and by a multiplicity of anatomical and physiological facts. Great indeed was the ardor excited among the French by the presence of the men who, as they supposed, would tell their fortunes by their heads. Everybody wanted to get a peep at them; every one was anxious to give a dinner or a supper. There was a list on which an eager candidate was delighted to inscribe himself for a breakfast, distant three months and a half, at which breakfast he sat a wondering guest.

In 1808, they presented a joint memoir on the anatomy of the brain to the French Institute. In 1809, Gall and Spurzheim commenced publishing their magnificent work entitled "The Anatomy and Physiology of the Nervous System in general, and of the Brain in particular, with observations upon the possibility of ascertaining several Intellectual and Moral Dispositions of Man and Animals by the configuration of their heads"; four volumes folio, with an atlas of 100 plates; price, 1,000 francs. This great work was continued by the joint exertions of Gall and Spurzheim to the completion of two and a half volumes, and was ultimately finished by Gall in 1819. This work, which cost so much time and expense, came so high that most of the laboring classes were unable to purchase it; but Dr. Gall, having a great desire to spread his doctrines throughout the globe, was induced, from 1822 to 1826, to publish an edition of his work without plates, in six volumes, that would come within the means of all.

In 1819, at the request of the Minister of the Interior, Dr. Gall commenced giving courses of lectures in the large examination room of the hospital in Paris. His audience amounted to between two and three hundred; and so eagerly was he attended, that many more tickets were applied for at each course than could be

given, and the apartment was regularly crowded half an hour before the lecture began.

The physiognomical expression of some of the English students who were present at Blainville's lecture, and who probably knew nothing of phrenology but through the English reviews, was truly ludicrous. They seemed to relax their features for a laugh when the name of Dr. Gall first escaped the lips of the professor; but when they heard him spoken of with respect, and his doctrine declared to be true, the expression changed into wonder and surprise in some, and in others to absolute contempt.

In March, 1828, at the conclusion of one of his lectures, Dr. Gall was seized with a paralytic attack, from which he never perfectly recovered, and which ultimately carried him off on the 26th of August, 1828, in the seventy-second year of his age. His remains were followed to the grave by an immense concourse of friends, five of whom pronounced discourses over his grave. The death of this illustrious man was an immense loss to phrenology, physiology, and medicine; and for the proof of these statements, we have only to examine the vast number of works he has left behind him.

In 1813, the united labors of Dr. Gall and Dr. Spurzheim ceased, and each pursued his discoveries separate. Spurzheim left Paris to visit Vienna and Great Britain in 1828. He afterward came to the United States, and died in Boston on the 10th of November, 1832, in the fifty-seventh year of his age. He was a man possessing an extraordinarily well-balanced head, with strong temperaments harmoniously developed. He was honest, candid, and persevering, and was instrumental in converting the most learned and scientific men of France and England to the belief of phrenology. He introduced the science into our own country, and here his name will be remembered as long as talents are admired, virtue honored, and genius appreciated.

#### DEFINITION AND PROOFS OF PHRENOLOGY.

**PHRENOLOGY** — derived from two Greek words meaning "mind" and "discourse" — points out certain cause-and-effect relations

existing between particular FORMS or developments and conditions of the brain, and their accompanying MANIFESTATIONS of the mind, and predicates the respective peculiarities of the character and talents of different persons from the forms, sizes, and other organic conditions of their brains.

It must, of necessity, be either true or false. If true, it constitutes a distinctive department of nature, and must, therefore, harmonize with all her other departments; but if false, it must needs conflict with her laws and facts. Surely, then, it need not be difficult to ascertain whether it thus agrees or conflicts with nature.

Its distinctive doctrines are that:

The mind is composed of different PRIMARY POWERS or forces, called faculties, each of which manifests a specific CLASS of the mental functions.

Thus, the feeling of sympathy is the product of one mental faculty, called Benevolence, and memory of facts is put forth by another, called Eventuality; while reasoning by induction is exercised by another, called Comparison: and thus that there exist as many primary mental capacities as man can experience different kinds of mental functions.

That the mind consists of several elemental faculties, and not of one single power, is evinced by—

1. The different inherent traits and instincts of different persons and animals. The duck “takes to” water, and the eagle to crags; the lion to flesh and the horse to grain; one man to letters and another to mechanics; one to philanthropy and another to money, etc., because impelled thereto by strong innate proclivities. “Poets are *born*, not educated.”

2. Monomania is consequent on the derangement of one mental faculty, while all the other faculties are sane. If it consisted in only one element, all its functions must needs be deranged or sane *together*, according as this one was sane or insane.

Phrenology teaches that the brain is the organ of the mind; that a large brain, with organic quality very good, is superior in power to a smaller one; that an active brain will accomplish much more than a dull one of the same size; that all great geniuses

have large heads and active temperaments; that in proportion as the head is small and the temperament dull, will the person be deficient; that the brain is composed of a plurality of organs, part of which may act at the same time, while others lay dormant; that dreaming is caused by most of the organs being asleep while some are partially awake; that an organ is a faculty of the mind, having a specific function to perform, as hope, fear, or memory of events, which may act or rest separately, or in company with other organs, depending on the circumstances of the case.

The skull, or superior expansion of the vertebral column, is composed of four vertebræ, the elementary parts of which are specially modified in form and size, and are almost immovably connected, for the reception of the brain and special organs of the senses. These vertebræ are the occipital, parietal, frontal, and nasal. Descriptive anatomists, however, divide the skull into two parts, the cranium and the face. The cranium is composed of eight bones, viz: the occipital, two parietal, frontal, two temporal, sphenoid, and ethmoid. The face is composed of fourteen bones, viz: the two nasal, two superior maxillary, two lachrymal, two malar, two palate, two inferior turbinated, vomer, inferior maxillary. The *ossicula auditus*, the teeth, and wormian bones are not included in this enumeration. The falx separates the two hemispheres of the brain; hence, convolutions of the brain, or phrenological organs, are dual; and as they are exercised, the various bones of the cranium become thin and expand.

Skull, 22 bones.	{	Cranium, 8 bones.	Occipital.
			Two Parietal.
			Frontal.
			Two Temporal.
			Sphenoid.
			Ethmoid.
	{	Face, 14 bones.	Two Nasal.
			Two Superior Maxillary.
			Two Lachrymal.
			Two Malar.
			Two Palate.
			Two Inferior Turbinated.
			Vomer.
			Inferior Maxillary.

## SIZE OF BRAIN.

Size, other things being equal, indicates the power of function.

That this proposition expresses a general law is evinced by the general fact that the larger the pieces of wood, iron, etc., are, the stronger they are; that larger horses, persons, etc., are proportionally more powerful than smaller, and thus of everything else. Though sometimes smaller men, horses, etc., are stronger, can lift, draw, and endure more than others that are larger, because they are different in organic quality, health, etc., yet where the *quality* is the same, whichever is largest is proportionally the most powerful.

And this undisputed law of things is equally true of the brain, and that mental power put forth thereby. All really *great* men have great heads—merely smart ones, or those great only in certain faculties or specialties of character, not always. The brains of Cuvier, Byron, and Spurzheim were among the very heaviest ever weighed. True, Byron's *hat* was small, doubtless because his brain was conical, and most developed in its base; but its great *weight* establishes its great size. So does that of Bonaparte. Besides, he wore a very large hat—one which passed clear over the head of Colonel Lehmenouski, one of his body-guard, whose head measured  $23\frac{1}{2}$  inches, so that Bonaparte's head must have measured nearly or quite 24 inches. Webster's head was massive, measuring over 24 inches, and Clay's  $23\frac{1}{2}$ ; and that is about Van Buren's size. Chief Justice Gibson's, the greatest jurist of Pennsylvania, was  $24\frac{1}{2}$ ; and Hamilton's hat passed over the head of a man whose head measured  $23\frac{1}{2}$ . Burke's head was immense; so was Jefferson's; while Franklin's hat passed over the ears of a 24-inch head. Judge McLean's head exceeded  $23\frac{1}{2}$  inches. The heads of Washington, Adams, and a thousand other celebrities, were also very large. Bright, apt, smart, literary, knowing, even eloquent men, etc., often have only average, even moderate-sized heads, because endowed with the very highest organic *quality*, yet such are more admired than commanding—more brilliant than powerful—more acute than profound. Though they may show off well in an ordinary sphere, yet they are not the men for *great* occasions, nor have



they that giant *force* of intellect which moulds and sways nations and ages. The phrenological law is, that size, *other things being equal*, is a measure of power; yet these other conditions, such as activity, power, motive, health, physiological habits, etc., increase or diminish the mentality even more than size. Quality is *more* important than quantity, but true greatness requires both cerebral quantity and quality.

Still, those again who have very large heads are sometimes almost foolish, because their organic quality is low. As far, then, as concerns phrenology itself, this doctrine of size appertains to the different organs in the *same head*, rather than to different heads. Still, this doctrine, that size is the measure of power, is no more a special doctrine of phrenology than of every other department of nature. And those who object to this science on this ground are objecting to a known law of things. If size were the *only* condition of power, their cavils might be worthy of notice; as it is, they are not.

Though tape measurements, taken around the head, from Individuality to Philoprogenitiveness or Parental Love, give some idea of the size of the brain, the fact that some heads are round and others long, some low and others high, etc., so modifies these measurements that they do not convey any very correct idea of the actual quantity of brain. Yet these measurements range somewhat as follows in adults:

7, or Very Large,  $23\frac{1}{2}$  inches, and upward; 6, or Large, from  $22\frac{1}{2}$  to  $23\frac{1}{2}$ ; 5, or Full, from 22 to  $22\frac{1}{2}$ ; 4, or Average, from  $21\frac{1}{2}$  to 22; 3, or Moderate, from  $20\frac{1}{2}$  to  $21\frac{1}{2}$ ; 2, or Small, from 20 to  $20\frac{1}{2}$ ; 1, below 20. Female heads are half an inch to an inch below these measurements. Those whose heads are—

7, or VERY LARGE.—With quality good, are naturally great; with quality and activity 6 or 7, and the intellectual organs 6 or 7, are a natural genius, a mental giant; even without education, will surmount all disadvantages, learn with wonderful facility, sway mind, and become pre-eminent; with the organs of practical intellect and the propelling powers 6 or 7, will possess natural abilities of the first order; manifest a clearness and force of intellect which will astonish mankind, and a power of feeling which will carry all

before them, and, with proper cultivation, become bright stars in the firmament of intellectual greatness, upon which coming ages will gaze with delight and astonishment. With quality and activity 5 or 4, are great on great occasions, and, when thoroughly roused, manifest splendid talents, and naturally take the lead among men, otherwise not; with activity or quality deficient, must cultivate much in order to become much.

6. LARGE.—With activity and quality 6 or 7, combine great *power* of mind with great activity, exercise a commanding influence over other minds to sway and persuade, and enjoy and suffer in the extreme; with perceptive 6, can conduct a large business or undertaking successfully, rise to eminence, if not pre-eminence, and evince great originality and power of intellect, strong native sense, superior judgment, great force of character and feeling, and make a conspicuous and enduring mark on the intellectual or business world, or in whatever direction those superior capacities are put forth. With activity and quality 5, are endowed with superior natural talents, yet require strong incentives to call them out; undeveloped by circumstances, may pass through life without accomplishing much, or attracting notice, or evincing more than ordinary parts; but with the perceptive and forcible organs also 6, and talents disciplined and called out, manifest a vigor and energy far above mediocrity; are adequate to carry forward great undertakings, demanding originality and force of mind and character, yet are rather indolent. With activity only *average*, possess considerable energy of intellect and feeling, yet seldom manifest it, unless brought out by some powerful stimulus, and are rather too indolent to exert, especially *intellect*.

5. FULL.—With quality or activity 6 or 7, and the organs of practical intellect and of the propelling powers large, or very large, although not really *great* in intellect, or deep, are very clever; have considerable talent, and that so distributed that it shows to be even more or better than it really is; are capable of being a good scholar, doing a fine business, and, with advantages and application, of becoming distinguished somewhat, yet inadequate to great undertakings; cannot sway an extensive influence, nor become really great, yet have excellent natural capacities; with activity 4 or 5,

will do tolerably well, and manifest a common share of talent ; with activity only 3, will neither be nor do much worthy of notice.

4. AVERAGE.—With activity 6, manifest a quick, clear, sprightly mind, and off-hand talents, and are capable of doing a fair business, especially if the stamina is good.

3, 2, and 1.—You are weak in mind and need the guidance of other intellects in every undertaking ; are incapable of managing any business.

#### ORGANIC QUALITY.

Persons can, in texture, be compared to wood or cloth. The stern, rugged, or solid man can be compared to *lignum vitæ* or the rugged oak. Then we have the dish-water man, all swash and softness ; he can be compared to basswood or poplar ; the poplar man is coarse and gross, not finely organized ; the basswood man can stand but little outward pressure from others, and is easily broken. Some persons are like coarse tow, or linen cloth, the rag-tag of all creation ; others are like the finer grades of silk and satin. Fine-grained persons wear well, but are out of place in the coarse drudgeries.

VERY GOOD.—You are 7 degrees of development in organic quality. You are delicate in structure, with small bones, moderate development of muscle, finely-cut features, and a high organism generally. Brain predominates over body, and your mental states have a powerful influence over your physical condition. Are pre-eminently fine-grained, pure-minded, ethereal, sentimental, refined, high-toned, intense in emotion, full of human nature, most exquisitely susceptible to impressions of all kinds, most poetic in temperament, lofty in aspiration, and endowed with wonderful intuition as to truth, what is right, best, etc. ; are unusually developed in the interior or spirit life, and far above most of those with whom they come in contact, and hence find few congenial spirits, and are neither understood nor appreciated ; when sick, suffer inexpressibly, and, if children, are precocious—too smart, too good to live, and absolutely must be treated physiologically, or die early.

GOOD.—You are 6 in the organic quality. You have a remarkably refined, sensitive, and delicate organization ; are suscept-

ible of exquisite enjoyment and intense suffering ; and are delicate in structure, with small bones, a moderate development of muscle, finely cut features ; you are adapted to fine and light work.

FULL.—You are 5, neither a coarse nor fine quality ; your tastes are elevated rather than degrading ; you have a love of the beauties of nature and art ; you look upon marble statuary with admiration, and you would make a good warming-pan for a living statue.

AVERAGE.—You are 4 ; there is a good deal of homespun about you.

MODERATE.—You are 3, rough and ready.

SMALL AND VERY SMALL.—You are of the dish-water quality.

HOW TO CULTIVATE.—First, guard against excess ; remember, excess is the only devil there is. Tobacco, poisonous liquors, pork, and late suppers feed the animal passions ; O, try and obey the Hygiene Law. Put yourself in the way of moral and religious influences, and cultivate the intellectual faculties, so far as you are able.

#### STATE OF THE HEALTH.

Health consists in the normal and vigorous exercise of all the physical functions, and disease in their abnormal action. Health is pleasurable, disease painful. Health is life, for life consists in the normal action of those same functions in which health consists. And to improve health is to increase life itself, and all its pleasures. Some writer has appropriately defined health thus :

Planting your foot upon the green sward, looking around, and yielding yourself to whatever feelings naturally arise, health is proportionate to that buoyant, jubilant, exhilarating, ecstatic feeling which supervenes. It is to all our functions what motive power is to machinery—sets them off with a rush and a bound. It both makes us happy, and causes everything else to increase that happiness.

But disease renders us miserable, and turns everything around us into occasion of misery. It both weakens and perverts our mental being. Indeed, health is the quintessence of every earthly good—disease of every terrestrial evil. Poor indeed is he, how-

ever rich in money, in honors, in office, in everything else whatsoever, whose *health* is poor; for how can he enjoy his dollars and honors? But rich indeed is he who is healthy, however poor in money, for he *enjoys* whatsoever he has or is. A rich man may, indeed, purchase a luxuriant dinner, but without health does not, cannot *relish* it; whereas, a poor man, with health, enjoys even a dry crust.

7. **VERY GOOD.**—You are full of life; vigorous, strong, buoyant, and hearty in the highest degree, and enjoy exquisite pleasure in the mere sense of animal existence. The present state of your lungs, heart, stomach, liver, gall-bladder, pancreas, spleen, kidneys, and intestines is perfect.

6. **GOOD.**—All your bones, muscles, and nerves are apparently in good working order, and you enjoy the exercise of every organ of body and brain.

5. **FULL.**—You have a full share of vigor and vital stamina.

4. **AVERAGE.**—You have a fair degree of health.

3. **MODERATE.**—You are deficient in vitality, are easily fatigued, often ailing, and seldom capable of any great degree of physical or mental exertion. You must avoid overdoing, and make the restoration of your health your first object. Stop all unnecessary drafts upon your remaining stock of vitality, and seek, by means of rest, sleep, and recreation, to increase it. Drinking, smoking, chewing, late hours, and all kinds of dissipation, must be entirely avoided. Take the Cleopatra Bath.

2. **POOR.**—You have but a small amount of health left.

1. You are ready for cremation.

#### THE TEMPERAMENTS.

Earth, water, air, and fire—or solids, fluids, gases, and magnetisms—from this classification was derived the arrangement of the temperaments, bilious, phlegmatic, sanguine, and nervous.

There are four temperaments, accompanied with different degrees of activity in the brain—the lymphatic, the sanguine, the bilious, and the nervous. The temperaments are supposed to depend upon the constitution of particular conditions of the body;

the brain and nerves, being predominantly active from constitutional causes, seem to produce the nervous temperament; the lungs, heart, and blood-vessels, being constitutionally predominant, to give rise to the sanguine; the muscular and fibrous systems, to the bilious; and the glands and assimilating organs, to the lymphatic.

The different temperaments are indicated by external signs, which are open to observation.

Phrenology and physiology, combined, prove that there is as much depending on the quality as the quantity of brain, and by the aid of the temperaments we are enabled to judge with a greater degree of accuracy than it would be possible for us to do without. In fact, a knowledge of the temperaments is as essential to a successful prosecution of the study of phrenology as a knowledge of the four ground rules of arithmetic is to a general knowledge of mathematics.

The degrees of development are marked from 1 to 7.

You are 7, 6, 5, 4, 3, 2, 1.

1. Your lymphatic or phlegmatic temperament is indicated by a general roundness and softness of the body and muscular system, fair hair, pale skin, and a sluggish circulation of the blood. The brain suffers by the inactivity of the system, and an indolent, ease-seeking disposition follows.

2. Your sanguine or vital temperament is indicated by a well-defined and moderate fullness of form, and firmness of muscle, light hair and eyes, and fair complexion, with a ruddy, animated countenance. It is marked by a great rapidity in the circulation of the blood, and general desire for bodily exercise. The brain, of course, is quite active.

3. Your bilious or motive temperament is indicated by a dark complexion, black hair and eyes, moderate fullness, and much firmness of flesh, large muscles and bones, stout features, bones projecting, expressed outline of person, with great physical strength, and power of endurance, both of body and mind, but only moderate activity.

4. Your nervous or mental temperament is distinguished by a delicately constituted body, small features, weak and small mus-

cles, fine hair, white, thin, and clear skin, delicate health, and liable to early decay. The brain is extremely sensitive and excitable, with a rapid circulation of the whole nervous system. The mental manifestations are consequently vivid, intense, and rapid.

The temperaments are generally blended together, and are seldom found in a separate state. A large share of the nervous, sanguine, and bilious combined is most favorable to a literary pursuit, and produces both power and activity of body and mind. A person with this combination large, or very large, will drive the concrete mind up to great effort to accomplish such objects as the largest organs and ruling passions may dictate. One with this temperament is susceptible, overflowing with feeling, and agitated with emotions, whether of grief or joy. When he enjoys, it is with the most intense fervency; and when he suffers, his sufferings are extremely excruciating. Men who rise to eminence frequently possess this temperament, with a large-sized head.

The sanguine bilious is not an unfavorable temperament. It imparts great mental power, but generally there is some particular weakness lurking in the system. This temperament is possessed by the hard-working classes; and they show their talents more in business than in literary pursuits.

The nervous bilious unites great activity with strength. The intellectual manifestations are liable to be infused. This gives the off-hand talent; and generally an individual is able to summon his energies into action at a moment's warning.

The lymphatic mind, with the bilious, gives corporeal strength, and an individual needs favorable circumstances and a great amount of excitement to urge him up to action that is absolutely necessary for his well-being.

The sanguine lymphatic is an unfavorable temperament. The abdomen is too large for the brain and bones. It produces a great disposition to eat, sleep, live, and take ease.

The lymphatic, blended with the nervous, in an individual, causes one to steer clear of hard work or hard study, and lacks strength and power of endurance.

The nervous, blended with the sanguine, gives an individual a desire to follow some intellectual pursuit, or some mechanical trade,

or to follow some light, clean business, and is often accompanied with much vehemence of physical action, and splendor of mind, yet it lacks perseverance and determination. The mental manifestations burn brilliantly, yet they are soon extinguished, the excitability being superior to the power of endurance.

These temperaments are often changed by climate, mode of living, exercise, diet, etc. Notice a hundred boys reared in the country, whose physical energies are expanded by the cultivation of the soil, and breathing the fresh and invigorating air; and then notice the same number of boys born and brought up in a large city, without labor, sent to school, pent up in stores, or immured in a library or an office, in a filthy street, where there is little or no wholesome air, sixteen hours out of twenty-four, and mark the result at the age of twenty-one. Those in the country will generally be of a strong, energetic physical constitution, while those in the city will generally be small and slender, looking poor, emaciated, and dyspeptic.

#### A WELL-BALANCED TEMPERAMENT

Is by far the best. That most favorable to true greatness and general genius, to strength of character, along with perfection, and to harmony and consistency throughout, is one in which each is strongly marked, and all about equally developed.

#### ACTIVITY INDICATED BY LENGTH.

In and by the nature of things, length of form facilitates ease of action. Thus, deer, gazelle, greyhound, giraffe, tiger, weasel, eel, and all long and slim animals, are quick-motioned, lively, sprightly, nimble, and agile. The same principle applies equally to persons. Thus, those very long-favored, or in whom this form is

7. Are as quick as a flash to perceive and do; agile; light-motioned; limber-jointed; nimble; always in motion; restless as the wind; talk too rapidly to be emphatic; have no lazy bones in their bodies; are always moving head, hands, feet, something; are natural scholars.



6. GREAT.—Yours is a restless, active, lively organization.

5 and 4. FULL OR AVERAGE.—You have a fair degree of mental activity.

3, 2, and 1.—You are too slow to be of much service to yourself or anybody else—decidedly inert.

#### EXCITABILITY INDICATED BY SHARPNESS.

All sharp things are, in and by the very nature of their form, penetrating, of which the needle furnishes an example. And this law applies equally to human beings. From time immemorial a sharp nose has been considered indicative of a scolding disposition ; yet it is equally so of intensity in the other feelings, as well as those which scold.

7. Are extremely susceptible to impressions of all kinds ; intensely excited by trifles ; apt to magnify good, bad, everything, far beyond the reality ; a creature of impulse and mere feeling ; subject to extreme ups and downs of emotion ; one hour in the garret, the next in the cellar ; extremely liable to neuralgia and nervous affections ; with quality and activity 6 or 7, have ardent desires ; intense feelings ; keen susceptibilities ; enjoy and suffer in the extreme ; are whole-souled ; sensitive ; positive in likes and dislikes ; cordial ; enthusiastic ; impulsive ; have hobbies ; abound in good feeling, yet are quick-tempered ; excitable ; liable to extremes ; have a great deal of soul or passion, and warmth of feeling ; are brilliant writers or speakers, but too refined and sensitive for the mass of mankind ; gleam in the career of genius, but burn out the vital powers on the altar of nervous excitability.

6. Are like 7, only less so ; warm-hearted, impetuous, impulsive, full of soul, and too susceptible to external influences ; swayed too much by feeling ; and need much self-government and coolness.

5. Are sufficiently sensitive and susceptible to exciting causes, yet not passional, nor impulsive ; and easily roused, yet not easily carried away by excitements. With activity 6 or 7, are very quick, but perfectly cool ; decide and act instantly, yet knowingly ; do nothing without thinking, but think and do instantaneously ; are

never flustered, but combine great rapidity with perfect self-possession.

4. Are like the placid lake—no waves, no noise, and evince the same quiet spirit under all circumstances.

3. Are rather phlegmatic ; slow to perceive and feel ; rather cold.

# PHYSIOGNOMY.

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## PHYSIOGNOMY A TRUE SCIENCE.

That nature has instituted a science of physiognomy as a *facial* expression of mind and character is proclaimed by the very instincts of man and animals. Cannot the very dog tell whether his master is pleased or displeased, and the very slave who will make a good and who a cruel master—and all by the expression of the countenance? The fact is, that nature compels all her productions to proclaim their interior virtues—their own shame, even—and hoists a true flag of character at their mast-head, so that he who runs may read.

Thus, all apples both tell that they possess apple character by their apple shape, but what *kind* of apple—whether good, bad, or indifferent—by their special forms, colors, etc. ; all fish, not only that they are fish, but whether trout or sturgeon, and all humans that they are human by their outline aspect. And thus of all things.

Moreover, though all human beings have the general human form and features—though all have eyes, nose, mouth, skin, etc.—yet every one has a different face and look from every other. And more yet, the *same* person has a very different facial look at different times, according as he is angry or friendly, etc. And always the *same* look when in the same mood. Of course, then, something *causes* this expression—especially since *all* who are angry, friendly, etc., have one general or *similar* expression ; that is, one look expresses anger, another affection, another devotion, another kindness, etc. And since nature always works by means, she must needs have her *physiognomical* tools. Nor are they under the control of will, for they act *spontaneously*. We cannot help, whether we will

or no, laughing when merry, even though in church, pouting when provoked, and expressing all our mental operations, down even to the very innermost recesses of our souls, in and by our countenances: and with more minuteness and completeness than by words, especially when the expressions are intense or peculiar. Spirits are said to converse mainly by their expressions of countenance—to *look* their thoughts and emotions, instead of talking them.

Certain it is that the countenance expresses a greater amount of thought and feeling, together with their nicer shades and phases, than words can possibly communicate. By what means, then, is this effected? By magnetic centers, called poles. Every physical and mental organ has its pole stationed in a given part of the face, so that, when such organ acts, it influences such poles, and contracts those facial muscles which express this action. That there exists an intimate relation between the stomach and one part of the face, the lungs and another, etc., is proved by the fact that consumptive patients always have a hectic flush on the cheek, just externally from the lower portion of the nose, while inactive lungs cause paleness, and healthy ones give the rosy cheek; and that dyspeptic patients are always lank and thin opposite the double teeth, while those whose digestion is good are full between the corners of the mouth and lower portion of the ears. Since, therefore, *some* of the states of some of the internal organs express themselves in the face, of course every organ of the body must do the same. The magnetic pole of the heart is in the chin; hence, those whose circulation is vigorous have broad and rather prominent chins, while those who are small and narrow-chinned have feeble hearts; and thus all the other internal organs have their magnetic poles in various parts of the face. Now, since the beard covers these facial poles of the internal organs, of course it helps to guard heart, viscera, etc., from atmospheric changes. Obviously, it was not created for naught, and cannot be amputated with impunity. It also protects the throat and chest, especially of elderly men, and why shave off this natural sign of masculinity? Shaving is, to say the least of it, rather barbarous.

So all the phrenological organs have likewise their facial poles, some of which are as follows: That of Acquisitiveness is on each

side of the middle portion of the nose, at its junction with the cheek, causing breadth of nose in proportion to the money-grasping instincts, as in Jews ; while a narrow nose indicates a want of the speculative turn. Firmness is indicated by length, prominence, and a compression of the upper lip. Hence, when we would exhort to determined perseverance, we say, "Keep a stiff upper lip." Self-esteem has its pole externally from that of Firmness, and between the outer portion of the nose and the mouth, causing a fullness, as if a quid were under the upper lip. The affections have their poles in the edges of the lips ; hence the philosophy of kissing. The pole of Mirthfulness is located outward and upward from the outer corners of the mouth ; hence the drawing up of these corners in laughter. Approbativeness has its pole directly outward from these corners, and hence the approbative laugh does not turn the corners of the mouth upward, but draws them straight back, or outwardly. Like locations are assigned to all the other organs. That physiognomy has its science—that fixed and absolute relations exist between the phrenological organs and given portions of the face—is an unquestionable truth. By these and other means, the inherent character of every living being and thing gushes out through every organ of the body, every avenue of the soul ; and both brute and man have a character-reading faculty, to take intuitive cognizance of the mental operations. Nor will she let any one lie, any more than lie herself, but compels all to carry their hearts in their hands, so that all acquainted with these signs may read them through. If we attempt deception, the very effort convicts us. And if all nature's signs of character were fully understood, all could read, not only all the main characters of all they see, but even most thoughts and feelings passing in the mind of a person for the time being — a gift worth more than Reese's millions. And the great rule for reading one and all is, study all one says and does, ask why, what did, or said, this or that, and especially yield yourself up to drink in or be affected by these manifestations.

## COLOR AND TEXTURE OF HAIR, SKIN, BEARD, ETC.

Everything in nature is colored, inside and out ; and the color always corresponds with the character. Nature paints her coarse productions in coarse drab, but adorns all her finer, more exquisite productions with her most beautiful colors. Thus, highly-colored fruits are always highly-flavored ; the birds of the highest quality are arrayed in the most gorgeous tints and hues.

So, also, *particular* colors signify particular qualities. Thus, throughout all nature, black signifies power, or a great amount of character ; red, the ardent, loving, intense, concentrated, positive ; green, immaturity ; yellow, ripeness, richness, etc. Hence, all black animals are powerful, of which the bear, Morgan horse, black snake, etc., furnish examples. So, black fruits, as the blackberry, black raspberry, whortleberry, black Tartarian cherry, etc., are highly-flavored and full of rich juices. So, also, the dark races, as Indian and African, are strong, muscular, and very tough. All red fruits are acid, as the strawberry ; but the darker they are the sweeter, as the Baldwin, gillifleur, etc. ; while striped apples blend the sweet with the sour. But whatever is growing, that is, still immature, is green ; but all grasses, grains, fruits, etc., pass, while ripening, from the green to the yellow, and sometimes through the red. The red and yellow fruits are always delicious. Other primary colors signify other characteristics.

Now, since coarseness and fineness of texture indicate coarse and fine-grained feelings and characters, and since black signifies power, and red ardor, therefore coarse black hair and skin signify great power of character of some kind, along with considerable tendency to the sensual ; yet fine black hair and skin indicate strength of character, along with purity and goodness. Dark-skinned nations are always behind the light-skinned in all the improvements of the age, as well as in the higher and finer manifestations of humanity. So, too, dark-haired persons, like Webster, sometimes called "Black Dan," possess great power of intellect and propensity, yet lack the finer and more delicate shadings of sensibility and purity. Coarse black hair and skin, and coarse red hair and whiskers, indicate

powerful animal passions, together with corresponding strength of character; while fine, or light, or auburn hair indicates quick susceptibilities, together with refinement and good taste. Fine dark or brown hair indicates the combination of exquisite susceptibilities with great strength of character, while auburn hair, with a florid countenance, indicates the highest order of sentiment and intensity of feeling, along with corresponding purity of character, combined with the highest capacities for enjoyment and suffering. And the intermediate colors and textures indicate intermediate mentalities. Curly hair, or beard, indicates a crisp, excitable, and variable disposition, and much diversity of character—now blowing hot, now cold—along with intense love and hate, gushing, glowing emotions, brilliancy and variety of talent. So look out for ringlets—they betoken April weather; treat them gently, lovingly, and you will have the brightest, clearest sunshine, and the sweetest, balmy breezes; but ruffle them, and you raise—O, what a storm! a very hurricane, changeable, now so very hot, now so cold—that you had better not ruffle them. And this is doubly true of auburn curls; though auburn ringlets need but a little right, kind, fond treatment to render them all as fair and delightful as the brightest spring morning.

Straight, even, smooth, and glossy hair indicates strength, harmony, and evenness of character, and hearty, whole-souled affections, as well as a clear head and superior talents; while stiff, straight, black hair and beard indicate a coarse, strong, rigid, straightforward character. Abundance of hair and beard signifies virility, and a great amount of character; while a thin beard signifies sterility, and a thinly-settled upper story, with rooms to let; so that the beard is very significant of character. And we shall soon see a reason why it should not be shaven.

Coarse-haired persons should never turn dentists or clerks, but seek some out-door employment; and would be better contented with rough, hard work than a light or sedentary occupation, although mental and sprightly occupations would serve to refine and improve them; while dark and fine-haired persons may choose purely intellectual occupations, and become lecturers or writers with fair prospects of success. Red-haired persons should seek out-

door employment, for they require a great amount of air and exercise; while those who have light, fine hair should choose occupations involving taste and mental acumen, yet take bodily exercise enough to tone up and invigorate their system.

Generally, whenever skin, hair, or features are fine or coarse, the others are equally so. Yet some inherit fineness from one parent and coarseness from the other, while the color of the eye generally corresponds with that of the skin, and expresses character. Light eyes indicate warmth of feeling, and dark eyes, power.

Lady Apple, Bell de Choisy Cherry, etc., grow slowly, and have many small twigs and branches. Trees that bear red fruit, as the Baldwin, etc., have red inner bark; while yellow and green-colored fruits grow on trees the inner rind of whose limbs is yellow or green. Peach-trees that bear early peaches have deeply-notched leaves, and the converse of late ones; so that, by these and other physiognomical signs, experienced nurserymen can tell what a given tree bears at first sight.

Correspondingly, long-handed persons have long fingers, toes, arms, legs, bodies, heads, and phrenological organs; while short and broad-shouldered persons are short and broad-handed, fingered, faced, nosed, and limbed, and wide and low-bodied. When the bones on the hand are prominent, all the bones, nose included, are equally so, and thus of all other characteristics of the hand, and every other portion of all bodies. Hence, a hand thrust through a hole proclaims the general character of its owner, because if it is large or small, hard or soft, strong or weak, firm or flabby, coarse-grained or fine-textured, even or prominent, rough or smooth, small-boned or large-boned, or whatever else, the whole body is built upon the same principle, with which the brain and mentality also correspond. Hence, also, small-nosed persons have little soul, and large-nosed a great deal of character of some kind.

Bonaparte chose large-nosed men for his generals, and the opinion prevails that large noses indicate long heads and strong minds. Not that great noses cause great minds, but that the motive or powerful temperament cause both. Flat noses indicate flatness of mind and character, by indicating a poor, low, organic structure.



Broad noses indicate large passage-ways to the lungs, and this, large lungs and vital organs, and this, great strength of constitution and hearty animal passions, along with selfishness; for broad noses, broad shoulders, broad heads, and large animal organs go together. But when the nose is narrow at the base the nostrils are small, because the lungs are small, and need but small avenues for air; and this indicates a predisposition to consumptive complaints.

It seems to us to be, at least, very presumptive to claim that there is no merit or even a practical science in discerning human characteristics from the expressions of the face, after reading the following testimonials from the Word of God:

"The heart of man changeth his countenance whether it be for good or for evil; and a merry heart maketh a cheerful countenance." Ecclesiastes, xiii: 25, 26.

"A man may be known by his look, and one that hath understanding by his countenance when thou meetest him." Ecclesiastes, xxix: 30.

"A wise man will hear and will increase learning." Prov., i: 5.

"Cain was very wroth and his countenance fell." Gen., iv: 5.

"The damsel was good of countenance, a virgin." Gen., xxiv: 16.

"That my fury shall come up in my face." Ezekiel, xxxviii: 18.

"The show of their countenance doth witness against them." Isa., iii: 3.

"So doth the angry countenance, a back-biting tongue." Prov., xxv: 23.

"They are hard of face and stiff-hearted." Ezekiel, ii: 4.

"Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth." Prov., xvii: 19.

"A wicked man hardeneth his face; but as for the upright he directeth his way." Prov., xxi: 29.

#### THE DEGREES OF DEVELOPMENT OF THE PHYSIOGNOMICAL SIGNS OF CHARACTER.

7. VERY PERFECT.—Thou art seven degrees in the physiological signs of character, and your character corresponds with

your organization. O what a heaven-born countenance ; so radiant and transparent like an angel of light ; so animated with affection ; so gentle, and yet so chaste, that keen desire cools off, and with saddening admiration gazes upon that expressive beauty, which only a virtuous and lovely woman can have. Those eyes bespeak the glories of thy soul, and a mind to comprehend thyself and nature's grandest laws.

Now, Psyche and Venus may hold thy garments, while Titania and the Naiads prepare thy bath on the banks of Pactolus, and Flora will strew thy path with violets and red roses. Phœbus and the Muses will charm thy ear with sweet and dreamy music, so rare, so fine, and exquisite. For thee may Clotho spin her fairest thread. Listen, bachelors ! Why ? A beautiful mind in a beautiful body. Ah, Pygmalion would long for such a model.

6. PERFECT.—You are six degrees in the physiognomical signs of character, and your character corresponds with your organization.

5. FULL.—You are five degrees in the physiognomical signs of character, and your character corresponds with your organization.

4. AVERAGE.—You are four degrees in the physiognomical signs of character, and your character corresponds with your organization.

3. MODERATE.—You are only three degrees ; cultivate good thoughts.

2 and 1. POOR AND VERY POOR.—You are a breed between a gorilla and the Papuans. See Darwin, or Hæckel ; they can describe your face and family. To cultivate the features of the face, think noble and honest thoughts when alone. Bathe often, and put yourself in the way of moral and religious influences ; and cultivate the intellectual faculties, so far as you are able.

# ANALYSIS AND COMBINATIONS OF THE PHRENOLOGICAL ORGANS.

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THE SCALE OF DEVELOPMENT RUNS FROM ONE TO SEVEN.

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## 1. AMATIVENESS.

**LIFE.**—Sexuality ; gender ; the love element ; that which attracts the opposite sex, and is attracted to it ; admires and awakens admiration ; creates and endows offspring ; desires to love, be loved, and marry ; the conjugal instinct and talent ; gallantry ; ladyism ; masculinity in man, and womanliness in woman ; passion. Adapted to nature's male, female, sexual blending, affiliating, and creative ordinances.

Everything in nature is sexed—male or female. And this sexual institute embodies those means employed by the Author of all life for its inception—for the perpetuity and multiplication of all forms of life. It creates in each sex admiration and love of the other ; renders woman winning, persuasive, urbane, affectionate, loving, and lovely, and develops all the feminine charms and graces ; makes man noble in feeling and bearing ; elevated in aspiration ; gallant, tender, and bland in manner ; affectionate toward women ; highly susceptible to female charms ; and clothes him with that dignity, power, and persuasiveness which accompanies the masculine. Perverted, it occasions grossness and vulgarity in expression and action ; licentiousness in all its forms ; a feverish state of mind.

7. **VERY LARGE.**—Are admirably sexed, or well high perfect as

a male or female ; literally idolize the opposite sex ; love almost to insanity ; treat them with the utmost consideration ; cherish for them the most exalted feelings of regard and esteem, as if they were superior beings ; have the instincts and true spirit and tone of the male or female in a pre-eminent degree ; must love and be beloved ; love with an inexpressible tenderness ; are sure to elicit a return of love ; are intuitively winning, attractive to, and attracted by the other sex, in behavior, in conversation, in all they say and do ; almost worship parents, brothers, or sisters, and children of the opposite sex.

6. **LARGE.**—Are strongly attracted by the opposite sex ; admire and love their beauty and excellencies ; easily win their affectionate regards, or kindle their love ; have many warm friends, if not admirers, among them ; love young and most intensely, and are powerfully influenced by the love elements for good or evil, according as it is well or ill placed ; with Adhesiveness and Conjugality large, will mingle pure friendship with devoted love ; cannot flourish alone, but must have a matrimonial mate, with whom to become perfectly identified, and whom to invest with almost superhuman perfections, by magnifying their charms and overlooking their defects ; in the sunshine of whose love be perfectly happy, but proportionally miserable without it ; with large Ideality and the mental temperament added, will experience a fervor and intensity of love, amounting almost to ecstasy or romance.

5. **FULL.**—You are as described in 6, but in a lower degree.

When you are 4, 3, 2, or 1 degrees, cultivate.

**HOW TO CULTIVATE.**—Mingle much in the society of the other sex ; observe and appreciate their excellencies, and overlook their faults ; be as gallant, as gentlemanly or lady-like, as inviting, as prepossessing, as lively and entertaining in their society as you know how to be, and always on the alert to please them ; say as many complimentary and pretty things, and as few disagreeable things, as possible ; that is, feel just as courteous, loving, and lovely as possible ; luxuriate in the company and conversation of those well sexed, and imbibe their inspiriting influence ; be less fastidious, and more free and communicative ; establish a warm, cordial intimacy and friendship for them, and feast yourself on their masculine or

feminine excellencies ; if not married, marry, and cultivate the feelings, as well as live the life of a right and a hearty sexuality.

**HOW TO RESTRAIN.**—Bathe daily, eat sparingly, study, and commune with nature.

#### A.—CONJUGALITY.

Fidelity or Monogamy ; Union for Life ; First love ; the pairing instinct ; attachment to one conjugal partner ; duality and exclusiveness of love. Perverted action—a broken heart ; jealousy ; envy toward love rivals. Located between Amativeness and Adhesiveness, and adapted to parents living with and educating all their own children in the same family. Some birds, such as doves, eagles, geese, robins, etc., pair, and remain true to their connubial attachment ; while hens, dogs, turkeys, sheep, horses, and cattle associate promiscuously, which shows this to be a faculty distinct from Amativeness and Adhesiveness.

“ Two souls with but a single thought,  
Two hearts that beat as one.”

**VERY LARGE.**—You are 7 in this grand love force, and would long for this sentiment :

“ I have another life I long to meet  
Without which life my life is incomplete.  
Oh ! sweeter self, like me art thou astray,  
Trying with all thy heart to find the way  
To mine—straying like mine to find the breast  
On which alone can weary heart find rest.”

**LARGE.**—You love one, and one only ; true and loyal.

**FULL.**—You are happily developed, pure and good.

**AVERAGE.**—You would not grieve if your love was cremated.

**MODERATE.**—You believe there is as good fish in the sea as ever was caught.

**SMALL OR VERY SMALL.**—It is hard for you to be constant to one. Cultivate.

## 2.—PHILOPROGENITIVENESS.

Love of parents, children and pets, horses and dogs. To true womanhood, it gives the force to supply lacteal and vital nourishment. To manhood, the force to retain and husband the productive energies of his system. Perverted, it spoils children by excessive indulgence, pampering and humoring, nursing poodle-dogs, etc.

7. VERY LARGE.—You are in 7 in this force ; this convolution of the cerebellum *arbor vitæ*, or tree of life, is perfect in you ; and you could never forget your mother.

6. Are kind, yet insist on being obeyed ; with Self-Esteem and Destructiveness moderate, are familiar with, and liable to be ruled by, them ; with Firmness only average, fail to manage them with a steady hand ; with Cautiousness large, suffer extreme anxiety if they are sick or in danger ; with large moral and intellectual organs, and less Combativeness and Destructiveness, govern them more by moral suasion than physical force—by reason than fear ; are neither too strict nor over-indulgent ; with Approbativeness large, value their moral character as of the utmost importance ; with Veneration and Conscientiousness large, are particularly interested in their moral improvement ; with large excitability, Combativeness, and Destructiveness, and only average Firmness, will be, by turns, too indulgent, and over-provoked—will pet them one minute, but punish them the next ; with larger Approbativeness and Ideality than intellect, will educate them more for show than usefulness—more fashionably than substantially—and dress them off in the extreme of fashion : with a large and active brain, large moral and intellectual faculties, and Firmness, and only full Combativeness, Destructiveness, and Self-Esteem, are well calculated to teach and manage the young. It renders farmers fond of stock, dogs, etc., and women fond of birds, lap-dogs, etc. ; girls fond of dolls, and boys of being among horses and cattle ; and creates a general interest in young and small animals.

5. You are described in 6, only in a lower degree.

4, 3, 2, and 1.—Must cultivate. “ Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God.”

## 3.—FRIENDSHIP.

**THE FRIEND.**—Sociability, love of society, desire to congregate, associate, visit, make and entertain friends, etc. Perverted, it forms attachments for the unworthy.

**VERY LARGE.**—You are 7 in this faculty ; you never throw off an old friend ; you love to kiss and caress your friends.

**6. LARGE.**—Are warm, cordial, and ardent as friends ; readily form friendships, and attract friendly regards in return ; must have society of some kind ; with Benevolence large, are hospitable and delight to entertain friends ; with Alimentiveness large, love the social banquet, and set the best before friends ; with Approbateness large, set the world by their commendation, but are terribly cut by their rebukes ; with the moral faculties large, seek the society of the moral and elevated, and can enjoy the friendship of no others ; with the intellectual faculties large, seek the society of the intelligent ; with Language large and Secretiveness small, talk freely in company ; and with Mirthfulness and Ideality also large, are full of fun, and give a lively, jocose turn to conversation, yet are elevated and refined ; with Self-esteem large, lead off in company, and give tone and character to others ; but with Self-esteem small, receive character from friends ; and with Imitation large, are liable to copy their faults as well as virtues.

**5.**—You are described in 6.

**4, 3, 2, and 1.**—Cultivate.

**HOW TO CULTIVATE.**—Go more into society ; associate freely with those around you ; open your heart ; don't be so exclusive and distant ; keep your room less, but go more to parties, and strive to be as companionable and familiar as you well can ; nor refuse to affiliate with those not exactly to your liking, but like what you can, and overlook faults.

## 4.—INHABITIVENESS.

Love of home, patriotism. Perverted—homesickness when away from home. The Irish and Scotch are large in this faculty.

**VERY LARGE.**—You are 7 in this convolution.

6. Highly prize domestic associations; are not satisfied without a place on which to expend this home instinct; with Parental Love, Adhesiveness, Individuality, and Locality large, will love to travel, yet be too fond of home to stay away long at a time; may be a cosmopolite in early life, and see much of the world, but will afterward settle down; with Approbativeness and Combateness large, will defend national honor, praise own country, government, etc., and defend both country and fireside with great spirit; with Ideality large, will beautify home; with Friendship large, will delight to see friends at home rather than abroad; with Alimentiveness large, will enjoy food at home better than elsewhere, etc.

5. See 6, 4, 3, 2, 1.—Cultivate.

#### 5.—CONTINUITY.

Consecutiveness and connectedness of thought and feeling, adapted to man's need of doing one thing at a time. Perversion—prolixity, repetition, and excessive amplification.

7. VERY LARGE.—Fix the mind upon objects slowly, yet cannot leave them unfinished: have great application.

6. LARGE.—Are able and inclined to apply the mind to one, and but one, subject for the time being, until it is finished; are disconcerted if attention is directed to a second object, and cannot duly consider either; with Adhesiveness large, pore sadly over the loss of friends for months and years; with the moral faculties large, are uniform and consistent in religious exercises and character; with Combateness and Destructiveness large, retain grudges and dislikes for a long time; with Ideality, Comparison, and Language large, amplify and sustain figures of speech; with the intellectual faculties large, con and pore over one thing, and impart a unity and completeness to intellectual investigations; become thorough in whatever study is commenced, and rather postpone than commence, unless sure of completing.

5. See 6, 4, 3, 2, 1.

How to CULTIVATE.—Dwell on, and pore over, till you complete the thing in hand; make thorough work; and never allow



your thoughts to wander, or attention to be distracted, or indulge diversity or variety in anything.

To RESTRAIN.—Engage in what will compel you to attend to a great many different things in a quick succession, and break up that prolix, long-winded monotony caused by an excess of this faculty.

#### E.—VITATIVENESS.

Tenacity of life ; resistance to death ; love of existence as such ; dread of annihilation ; love of life, and clinging tenaciously to it for its own sake.

#### 6.—COMBATIVENESS.

Force, courage, boldness, energy and defense, etc., adapted to man's requisition for overcoming obstacles, contending for rights, etc. Perversion—anger, contrariety, fault-finding, contention, ill-nature, and fighting.

7. VERY LARGE.—Show always and everywhere the utmost heroism, boldness, and courage.

6. LARGE.—Are bold, resolute, fearless, determined, disposed to grapple with and remove obstacles, and drive whatever is undertaken ; love debate and opposition ; are perfectly cool and intrepid ; have great presence of mind in times of danger, and nerve for encounter ; with large Parental Love, take the part of children ; with large Inhabitiveness, defend country ; with a powerful muscular system, put forth all their strength in lifting, working, and all kinds of manual labor ; with great Vitativeness and Destructiveness, defend life with desperation ; with large Acquisitiveness, maintain pecuniary rights, and drive money-making plans ; with large Approbativeness, resent insult, and large Adhesiveness added, defend the character of friends ; with full or large Self-esteem, defend personal interest, take their own part with spirit, and repel all aggressions ; with Self-esteem small, and Benevolence and Friendship large, defend the interest of friends more than of self ; with large Conscientiousness, prosecute the right and oppose

the wrong most spiritedly ; with large intellectual organs, impart vigor, power, and impressiveness to thoughts, expressions, etc.

5, 4, 3, 2, 1.—Cultivate if you are only 5.

#### 7.—EXECUTIVENESS.

Destroying whatever is prejudicial to happiness, severity, sternness, and enduring, etc. Perverted—revenge, malice, and murder.

VERY LARGE.—You are 7 ; restrain this force.

6. LARGE.—Impart that determination, energy, and force which removes or destroys whatever impedes progress ; with Firmness large, have that iron will which endures till the very last, in spite of everything, and will carry points anyhow ; with large Combativeness, impart a harsh, rough mode to expression and action, and a severity, if not fierceness, to all encounters.

5. FULL.—You can be forcible, determined, and indignant when aroused, but are not disposed to be vindictive, cruel, or unforgiving.

4, 3, 2, and 1.

#### 8.—ALIMENTIVENESS.

Appetite, the faculty of taste, relish, and desire for food. Perverted—gluttony, drunkenness, and dyspepsia.

7. VERY LARGE.—You are 7 ; do not live to eat, but eat to live. You had better steal a horse, so that the authorities may look after your diet. Restrain.

6, 5, 3, 2, 1.

#### F. BIBATIVENESS OR AQUATIVENESS.

(Located in front of Alimentiveness.)

Fondness for liquids, desire to drink, love of water, washing, bathing, swimming, sailing, etc. Adapted to the existence and utility of water. Perversion—drinking in excessive quantities, drunkenness, and unquenchable thirst.

## 9.—ACQUISITIVENESS.

Economy, love of trading, amassing property. Perverted—worships money, miserable and penurious.

7. **VERY LARGE.**—You are 7 degrees in this faculty ; are too eager after wealth, avaricious and mean. Restrain.

6. **LARGE.**—Save for future use what is not wanted for present ; allow nothing to go waste ; turn everything to a good account ; buy closely, and make the most of everything ; are industrious, economical, and vigorously employ all means to accumulate property, and desire to own and possess much ; with large social organs, industriously acquire property for domestic purposes, yet are saving in the family ; with very large Adhesiveness and Benevolence, are industrious in acquiring property, yet spend it too freely upon friends ; with large hope added, are too apt to indorse for them ; with small Secretiveness, and activity greater than power, are liable to overdo, and take on too much work in order to save, so much as often to incur sickness, and thus lose more than gain.

5, 4, 3, 2, 1.—Cultivate.

## 10.—SECRETIVENESS.

Self-government, ability to restrain feelings, policy, management, reserve, evasion, discretion, cunning, adapted to man's requisition for controlling his animal nature. Perverted, it causes duplicity, double-dealing, lying, deception, and all kinds of false pretensions.

If 7, restrain ; if 4, cultivate.

## 11.—CAUTIOUSNESS.

**THE SENTINEL.**—Carefulness ; prudence ; solicitude ; anxiety ; watchfulness ; apprehension ; security ; protection ; provision against want and danger ; foreseeing and avoiding prospective evils ; the watchman ; discretion ; care ; vigilance.

Adapted to ward off surrounding dangers, and make those pro-

visions necessary for future happiness. Perversion—irresolution, timidity, procrastination, indecision, fright, panic.

7. **VERY LARGE.**—Are over-anxious; always on the lookout; worried about trifles; afraid of shadows; forever getting ready, because so many provisions to make; are careful in business; often revise decisions, because afraid to trust the issue.

6. **LARGE.**—Are always on the lookout; take ample time to get ready; provide against prospective dangers; make everything safe; guard against losses and evils; incur no risks; sure bind that they may sure find; with large Approbativeness, are doubly cautious as to character; with large Approbativeness and small Acquisitiveness, are extra careful of character, but not of money; with large Acquisitiveness and small Approbativeness, take special care of all money matters, but not of reputation; with large Adhesiveness and Benevolence, experience the greatest solicitude for the welfare of friends; with large Conscientiousness, are careful to do nothing wrong; with large Causality, lay safe plans, and are judicious; with large Combateness and Hope, combine judgment with energy and enterprise.

5, 4, 3, 2, and 1.—Cultivate.

## 12.—APPROBATIVENESS.

Ambition, aristocracy, pride, and love of honor. Perverted—vanity, aristocracy, and pomposity.

7. **VERY LARGE.**—You are 7 in vanity; study geology.

6. **LARGE.**—Love commendation, and are cut by censure; are keenly alive to the smiles and frowns of public opinion; mind what people say; are ostentatious, if not vain and ambitious; love praise, and are inordinately mortified by censure; with moderate Self-esteem and Firmness, cannot breast public opinion, but are over-fond of popularity; with only average Conscientiousness, seek popularity without regard to merit.

5.—Have a fine degree of ambition.

4, 3, 2, and 1.—Cultivate.

If 6 or 7 degrees, restrain. Remember that you are infinitely too sensitive to reproof; that your feelings are often hurt when

there is no occasion; that you often feel neglected or reproved without cause; that evil-speaking breaks no bones, and will ultimately thwart itself; and leave such paper rubbish alone as the "Blackmail Letter" and "Jolly Liar"—articles written by such skunks would only annoy you.

### 13.—SELF-FORCE OR SELF-ESTEEM.

Nobleness, love of liberty, self-reliance and dignity, the faculty that makes you walk straight. Perverted—tyranny, egotism, and haughtiness.

7. **VERY LARGE.**—You are 7 degrees in this force. With Conscientiousness, Benevolence, and Comparison very large, you are truly noble. Cultivate humility. See "Uriah Heep."

6. **LARGE.**—Is high-minded, independent, self-confident, dignified, his own master; aspires to be and do something worthy of himself; assumes responsibilities; does few little things.

5. **FULL.**—Has much self-respect; pride of character; independence.

4, 3, 2, and 1.—Must cultivate "London Assurance," Chicago Brass, or Aberdeen Cheek.

### 14.—FIRMNESS.

**WILL.**—Stability; decision; perseverance; pertinacity; fixedness of purpose. Adapted to man's requisition for holding out to the end. Perversion—obstinacy; willfulness; mulishness; stubbornness; unwillingness to change even when reason requires.

7. **VERY LARGE.**—Are well-nigh obstinate, stubborn, and with large Combativeness and Self-esteem, as unchangeable as the laws of the Medes and Persians.

6. **LARGE.**—Are set and willful; stick to and carry out what is commenced; hold on long and hard; continue to the end, and may be fully relied upon; with full Self-esteem and large Combativeness, cannot be driven, but the more determined the more driven; with large Combativeness and Destructiveness, add perseverance to stability, and not only hold on, but drive forward determinedly through

difficulties ; with large hope, undertake much, and carry all out ; with large social organs, Ideality and Agreeableness, will be firm in purpose but gentle in manner.

5. FULL.—You have perseverance enough for ordinary occasions, but too little for great enterprises ; you are neither fickle nor stubborn.

Cultivate 4, 3, 2, and 1 degrees, if you are so low.

How TO CULTIVATE.—Have more mind of your own ; make up your mind wisely, and then stand to your purpose ; be sure you are right, then hold on ; surmount difficulties, instead of turning aside to avoid them ; resist the persuasions of others ; begin nothing not worthy of finishing, and finish all you begin : 265.

To RESTRAIN.—Remember that you are too obstinate.

#### 15.—CONSCIENTIOUSNESS.

TRUTH.—Moral principle ; integrity ; perception and love of right ; innate sense of accountability and obligation ; love of justice and truth ; regard for duty ; desire for moral purity and excellence ; disposition to fulfill promises, agreements, etc. ; that internal monitor which approves the right and condemns the wrong ; sense of guilt ; penitence ; contrition ; desire to reform. Adapted to the rightness of right and the wrongness of wrong, and to the moral nature and constitution of things. Perverted, it makes one do wrong from conscientious scruples, and torments with undue self-condemnation.

7. VERY LARGE.—Place moral excellence at the head of all excellence ; make duty everything ; are governed by the highest order of moral principle ; would on no account knowingly do wrong ; are scrupulously exact in all matters of right ; perfectly honest in motive ; always condemning self and repenting, and very forgiving to those who evince penitence.

6. LARGE.—Love the right as right, and hate the wrong because wrong ; are honest, faithful, upright in motive ; mean well ; consult duty before expediency ; feel guilty when conscious of having done wrong ; ask forgiveness for the past, and try to do better in future ; with strong propensities, will sometimes do wrong, but be

exceedingly sorry therefor; and, with a wrong education added, are liable to do wrong, thinking it right, because these propensities warp conscience, yet mean well; with large Cautiousness, are solicitous to know what is right, and careful to do it; with weaker Cautiousness, sometimes do wrong carelessly or indifferently, yet afterward repent it; with large Cautiousness and Destructiveness, are severe on wrong-doers, and unrelenting until they evince penitence, but then cordially forgive; with large Approbativeness, keep the moral character pure and spotless, value others on their morals more than wealth, birth, etc., and make the word the bond; with large Benevolence, Combativeness, and Destructiveness, feel great indignation and severity against oppressors, and those who cause others to suffer by wronging them; with large Ideality, have strong aspirations after moral purity and excellence; with large reasoning organs, take great pleasure, and show much talent in reasoning upon and investigating moral subjects. With Veneration full and Benevolence large or very large, cannot well help being a thorough-going reformer. You have indeed the sign *Libra* in your horoscope.

5. Fail to allow right its due weight; and should never allow conscience to be in any way weakened, but cultivate it assiduously.

4, 3, 2, and 1. You must cultivate.

How to CULTIVATE.—Always ask yourself what is right and wrong, and adhere closely to the former, and studiously avoid the latter; make everything a matter of principle; do just as nearly right as you know how in everything, and never allow conscience to be borne down by any of the other faculties, but keep it supreme; maintain the right everywhere and for everybody; cultivate a high sense of duty and obligation, and try to reform every error; in short, “let justice be done, though the heavens fall.”

#### 16.—HOPE.

SAVIOUR.—Future happiness, dream-land, flowery castles in the air, in the sweet by-and-by, the light of the soul. Perverted with late suppers or diseased liver, have bad dreams. (See the degree or state of your liver.)



7. **VERY LARGE.**—Have unbounded expectations ; build a world of castles in the air ; live in the future ; enjoy things in anticipation more than possession.

6. **LARGE.**—Expects, attempts, and promises a great deal ; is generally sanguine, cheerful, etc. ; rises above present troubles ; though disappointed, hopes on still ; views the brightest side of prospects.

If you are only 5, 4, 3, 2, or 1 degrees, cultivate.

**How to CULTIVATE.**—Remember this faculty is not a false organ, but every independent thought that you have been inspired with, you will yet realize it according to natural law ; therefore, look altogether on the bright side, the dark none ; calculate all the chances for, none against you ; mingle in young and lively society ; banish care, and cultivate juvenility ; cheer up ; venture more in business ; cultivate trust in the future, and “ look aloft ! ”

We all have a fair little world of our own—  
A sacred retreat that we dwell in alone ;  
Not the dearest of friends or the nearest of kin  
Are ever invited to enter therein.

If fate treats us harshly, or Fortune's unkind,  
If clouds of despondency darken the mind,  
Or cares vex the spirit, we turn for a time  
To the soothing delight of this ideal clime.

The child growing tired of playmates and toys,  
The youth feeling sated with pleasure's wild joys,  
The world-weary man, sick of turmoil and strife—  
All find in this realm new hope and new life.

No bleak winds of winter invade this retreat ;  
No frost chills its flowers, ever fadeless and sweet ;  
For its skies bend in shadowless beauty above,  
And its airs are as soft as the whispers of love.

No wild disappointment, no sin and no care,  
Ever come to us here, bringing tears and despair ;  
But ambitions most lofty and wishes most dear  
Seem always attained in this magical sphere.

Oh, beautiful dreamland, sweet realm of the soul,  
Lying safe and secure beyond sorrow's control !  
Art thou foretaste and type of that shadowless shore  
We all hope to reach when life's sad voyage is o'er ?

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... sic ad -



## 17.—SPIRITUALITY.

**FAITH.**—Wonder ; intuition ; prescience ; the “light within” ; trust in Providence ; prophetic guidance ; perception and feeling of the spiritual ; interior perception of truth, what is best, what is about to transpire, etc. ; that which foresees and warns.

Adapted to man’s prophetic gift and a future life. Perversion—superstition ; witchcraft ; and with Cautiousness large, fear of ghosts.

7. **VERY LARGE.**—Are led and governed by a species of prophetic guiding ; feel by intuition what is right and best ; are forewarned of danger, and led by spiritual monitions into the right way ; feel internally what is true and false, right and wrong, best and not best.

**LARGE.**—You are in this fine convulsion ; you are a natural clairvoyant and psychometrist ; be very careful with this soul-gift, or it may be dulled for a time. O, remember :

“And ever near us, though unseen,  
The dear, immortal spirits tread ;  
For all the boundless universe  
Is life—there is no dead.”—*Bulwer Lytton.*

5. A fine degree of Faith ; if only 4, 3, 2, or 1 degrees, cultivate.

**How to CULTIVATE.**—Muse and meditate on divine things—the Deity, a future existence, the state of man after death, immortality, and that class of subjects ; and, especially, *follow* your innermost impressions or presentiments in everything, as well as open your mind to the intuitive reception of truth :

“Know,  
Without or star, or angel, for their guide,  
Who worships God shall find him.”—*Young’s Night Thoughts.*

## 18.—VENERATION.

**DEVOTION.**—Adoration of a Supreme Being ; reverence for religion and things sacred ; disposition to pray, worship, and observe

religious rites. Adapted to the existence of a God, and the pleasures and benefits experienced by man in worshipping him. Perverted, it produces idolatry, superstitious reverence for authority, bigotry, religious intolerance, etc.

7. **VERY LARGE.**—Experience the highest degree of divine love and worship ; place God as supreme upon the throne of the soul.

6. **LARGE.**—Experience an awe of God and of things sacred ; love to adore the Supreme Being, especially in his works ; feel true devotion, fervent piety, and love of divine things ; take great delight in religious exercises ; have much respect for superiority ; regard God as the center of hopes, fears, and aspirations ; with large Hope and Spirituality, worship him as a Spirit, and hope to be with and like him ; with large Ideality, contemplate his works with rapture and ecstasy ; with large Sublimity, adore him as infinite in everything ; with large reasoning organs, have clear, and, if the faculties are evenly developed, unperverted, correct ideas of the divine character and government, and delight to reason thereon ; with large Parental Love, adore him as a Friend and Father ; and with large Benevolence, for his infinite goodness, etc. ; with large Causality added, as securing the happiness of sentient beings by a wise institution of law, and as the great First Cause of all things ; with large and perverted Cautiousness, mingle fear and dread with worship ; with large Constructiveness and Causality, admire the system evinced in his architectural plans, contrivances, etc.

5, 4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Study and admire the divine in nature, animate and inanimate, heaven and earth, man and things, present and future ; cultivate admiration and adoration of the divine character and government of this stupendous order of things, of the beauties and perfections of nature, as well as a regard for religion and things sacred ; but contemplate the Divine mercy and goodness rather than austerity, and salvation than condemnation.

#### 19.—BENEVOLENCE.

**THE CHRIST LOVE, OR THE GOOD SAMARITAN.**—Goodness ; philanthropy ; generosity ; sympathy ; kindness ; humanity ; desire

to make others happy ; a self-sacrificing disposition ; the accommodating, neighborly spirit.

Adapted to man's capability of making his fellow-men happy.

Perversion—misplaced sympathies and philanthropy.

7. **VERY LARGE.**—Are deeply and thoroughly imbued with a benevolent spirit, and do good spontaneously.

6. **LARGE.**—Delight to do good ; make personal sacrifices to render others happy ; cannot witness pain or distress, and do what can well be done to relieve them ; manifest a perpetual flow of disinterested goodness ; with large Adhesiveness, Ideality, and Approbateness, and only average propensities and Self-esteem, are remarkable for practical goodness ; live more for others than self ; with large domestic organs, make great sacrifices for family ; with large reflectives, are perpetually reasoning on the evils of society, the way to obviate them, and to render mankind happy ; with large Adhesiveness, are hospitable ; with moderate Destructiveness, cannot witness pain or death, and revolt at capital punishment ; with moderate Acquisitiveness, give freely to the needy, and never exact dues from the poor ; with large Acquisitiveness, help others to help themselves rather than give money ; with large Combativeness, Destructiveness, Self-esteem, and Firmness, at times evince harshness, yet are generally kind.

5. **FULL.**—Have a fair share of sympathetic feeling, and some, though not great, willingness to sacrifice for others.

4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Be more generous and less selfish ; more kind to others, the sick included ; interest yourself in their wants and woes, as well as their relief ; and cultivate general philanthropy and practical goodness in sentiment and conduct ; indulge benevolence in all the little affairs of life, in every look and action, and season your whole conduct and character with this sentiment.

## 20.—CONSTRUCTIVENESS.

**MECHANICAL INGENUITY.**—The tool-using talent ; sleight of hand in constructing things. Adapted to man's need of things made, such as houses, clothes, and manufactured articles of all

kinds. Perverted, it wastes time and money on perpetual motion, and other like futile inventions.

7. **VERY LARGE.**—Show extraordinary mechanical ingenuity, and a perfect passion for making everything; with large Imitation, Form, Size and Locality, have first-rate talents as an artist, and for drawing, engraving, etc.

6. **LARGE.**—Shows mechanical skill and dexterity in whatever is done with the hands; with large Causality and percepts, are inventive, and with large Imitation added, can make after a pattern, and both copy the improvements of others and supply defects by original inventions, as well as improve on the mechanical contrivances of others; with the mental temperament, and large intellectual organs and Ideality, employ ingenuity in constructing sentences and arranging words, and forming essays, sentiments, books, etc.

5. **FULL.**—Have fair mechanical ingenuity, yet no great natural talent or desire to make things; with practice, will do well; without it, little.

4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Try your hand in using tools and in turning off work of any and every kind; if in any writing business, try to write well and cut flourishes; if a mechanic, do with skill and dexterity what you undertake, etc.; observe and study machinery and inventions, and call out this faculty in its various phases by *work*.

## 21.—IDEALITY.

**PERFECTION THE POET.**—Poetry, flowers, and admiration of the beautiful and perfect; good taste and refinement; purity of feeling; sense of propriety, elegance, and gentility; polish and imagination. Adapted to the beautiful in nature and art. Perverted, it gives fastidiousness and extra niceness.

7. **VERY LARGE.**—Have the highest order of taste and refinement; love the exquisite and perfect beyond expression, and are correspondingly dissatisfied with the imperfect, especially in themselves; admire beauty in bird and insect, flower and fruit, animal and man, the physical and mental; are perfectly enraptured with

the impassioned, oratorical, and poetical in speech and action, in nature and art, and live much in an ideal world ; have a most glowing and vivid imagination, and give a delicate finish and touch of perfection to every act and word.

6. **LARGE.**—Appreciate and enjoy beauty and perfection wherever found, especially in nature ; give grace, purity, and propriety to expression and conduct, gracefulness and polish to manners, and general good taste to all said and done ; are pure-minded ; enjoy the ideal of poetry and romance ; desire to perfect character and obviate blemishes, and with Conscientiousness large, moral imperfections ; with large social organs, evince a nice sense of propriety in friendly intercourse ; eat in a becoming and genteel manner ; with large moral organs, appreciate perfection of character, or moral beauties and excellencies most ; with large reflectives, add a high order of sense and strength of mind to beauty and perfection of character ; with large perceptive, are gifted with a talent for the study of nature, etc.

5. **FULL.**—You are not wanting in taste, refinement, or love of the beautiful ; enjoy poetry and art ; appreciate elegance and polished manners.

4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—First, avoid all disgusting habits—swearing, chewing and drinking, low conversation, vulgar expressions and associates ; and dress and appear in good taste, and cultivate personal neatness, good behavior, refinement and style in manners, purity in feeling, the poetical and sentimental, an elegant and classical style of conversation, expression, and writing, and love of the fine arts and beautiful forms ; of the beauties of nature, of sunrise, sunset, mountain, lawn, river, scenery, beautiful birds, fruits, flowers, mechanical fabrics and productions—in short, the beautiful and perfect in nature in general, and yourself in particular.

#### B.—SUBLIMITY.

**NATURE.**—Perception and appreciation of the vast, illimitable, endless, omnipotent, and infinite. Adapted to that infinitude which characterizes every department of nature. Perverted, it leads to

bombast, and a wrong application of extravagant words and ideas.

7. **VERY LARGE.**—Have a literal passion for the wild, romantic, boundless, endless, infinite, eternal, and stupendous, and are like large, only more so.

6. **LARGE.**—Appreciate and admire the grand, sublime, vast, and magnificent in nature and art ; admire and enjoy exceedingly mountain scenery, thunder, lightning, tempests, vast prospects, and all that is awful and magnificent ; also the foaming, dashing cataract, towering mountains, peals of thunder, flashes of lightning, commotion of the elements, the starry canopy of heaven, etc. With the moral faculties 6, and the organic quality 6, degrees are truly noble.

5, 4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Mount the lofty summit to contemplate the outstretched landscape ; admire the grand and stupendous in towering mountain, rolling cloud, rushing wind and storm, loud thunder, majestic river, raging sea, roaring cataract, burning volcano, and the boundless, endless, infinite and eternal in nature and her Author.

## 22.—IMITATION.

**THE MIMIC.**—Conformity ; ability and desire to copy, take pattern, imitate, do and become like, mock, etc.

Adapted to man's requisition for doing, talking, acting, etc., like others. Perverted, it copies even faults.

7. **VERY LARGE.**—Can mimic, act out, and pattern after almost anything.

6. **LARGE.**—Have a great propensity and ability to copy and take pattern from others, and do what is seen done ; describe and act out well ; with large Language, gesticulate much ; with large percepts, require to be shown but once ; with large Constructiveness, easily learn to use tools, and to make things as others make them, and, with small Continuity added, are a jack-at-all-trades, but thorough in none ; begin many things, but fail to finish ; with large Causality, percepts, and an active temperament added, may make inventions or improvements, but never dwell on one till it completes it, or are always adding to them ; with large Appro-

bativeness, copy after renowned men ; with large Adhesiveness, take pattern from friends ; with large Language, imitate the style and mode of expression of others ; with large Mirthfulness and full Secretiveness, create laughter by taking off the oddities of people ; with large Form, Size, and Constructiveness, copy shape and proportions ; with large Color, imitate colors ; and thus of all the other faculties.

5. FULL.—With effort, copies some, but not well ; cannot mimic.

4, 3, 2, and 1 degrees.—Must cultivate.

How to CULTIVATE.—Study and practice copying from others, in manners, expressions, sentiments, ideas, opinions, everything ; and try your hand at drawing, and in every species of copying and imitation, as well as conforming to those around you ; that is, try to become what they are, and do what and as they do.

## 23.—MIRTHFULNESS.

THE LAUGHER.—Wit ; facetiousness ; ridicule ; love of fun ; disposition and ability to joke and laugh at what is ill-timed, improper, or unbecoming ; laughter ; intuitive perception of the ridiculous ; pleasantness ; facetiousness.

Adapted to the absurd, inconsistent, and laughable. Perverted, it makes fun on solemn occasions, and where there is nothing ridiculous at which to laugh.

7. VERY LARGE.—You are 7 in wit ; are quick and apt at turning everything into ridicule ; throw off constant sallies of wit ; are too facetious, jocose, etc.

6. LARGE.—Enjoy a hearty laugh at the absurdities of others exceedingly, and delight to make fun out of everything not exactly proper or in good taste, and are always ready to give as good joke as get ; with large Amativeness, love to joke with and about the other sex ; with large Ideality, show taste and propriety in witticisms, but with this faculty average or less, are often gross, and with large Amativeness added, vulgar in jokes ; with large Combateness and Destructiveness, love to tease, and are sarcastic, and make many enemies ; and with large Comparison added, compare those disliked to something mean, disgusting, and ridiculous.

5. FULL.—Has much mirthful feeling ; makes and relishes jokes well.

4, 3, 2, and 1.—Must cultivate.

How to CULTIVATE.—Rid yourself of the idea that it is sinful or undignified to laugh ; try to perceive the witty and facetious aspects of subjects and things ; cultivate the acquaintance of mirthful people, and read witty books, and try to imbibe their spirit.

#### 24.—INDIVIDUALITY.

THE OBSERVER.—Cognizance of individual objects ; desire to see and examine ; minuteness ; scrutiny ; looking.

Adapted to individual existence, or the thingness of things. It is the door through which most forms of knowledge enter the mind. Perverted, it stares and gazes impudently.

7. VERY LARGE.—Have an insatiable desire to see and know all about everything, together with extraordinary powers of observation ; cannot rest satisfied till all is known ; individualize everything, and are very minute and particular in observing all things.

6. LARGE.—Have a great desire to see, know, examine, experience, etc. ; are a great and practical observer of men and things ; see whatever is transpiring around, what should be done, etc. ; are quick of perception, knowing, and with large Acquisitiveness, quick to perceive whatever appertains to property ; with large Parental Love, whatever concerns children ; with large Alimentiveness, whatever belongs to the flavor or qualities of food, and know what things are good by looking at them ; with large Approbativeness or Self-esteem, see quickly whatever appertains to individual character, and whether it is favorable or unfavorable ; with large Conscientiousness, perceive readily the moral, or right and wrong of things ; with large Veneration, “ see God in clouds, and hear him in the winds ” ; with large Ideality, are quick to perceive beauty, perfection, and deformity ; with large Form, notice the countenances and looks of all met ; with small Color, fail to observe tints, hues, and shades ; with large Order and moderate Ideality, perceive disarrangement at once, yet fail to notice the want of taste or niceness. These and kindred com-



binations show why some persons are very quick to notice some things, but slow to observe others.

4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Notice whatever comes within the range of your vision ; observe attentively all the little things done and said by everybody, all their minor manifestations of character—in short, keep a sharp look-out.

#### 25.—FORM.

**THE DRAFTSMAN.**—Configuration ; cognizance and memory of forms, shapes, faces, countenances, and looks ; perception of family likenesses, resemblances, etc.

Adapted to shape. Perverted—see imaginary shapes of persons, things, etc., as in delirium tremens.

7. **VERY LARGE.**—Possess this capability to an extraordinary degree.

6. **LARGE.**—Notice, and for a long time remember, the faces, countenances, forms, looks, etc., of persons, beasts, and things once seen ; know by sight many whose names are not remembered ; with Individuality large, both observe and recollect persons and things, but with Individuality moderate, fail to notice them ; with large Ideality, will recollect beautiful shapes ; with large Locality and Sublimity, beautiful and magnificent scenery, etc.

5, 4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Scan the shape of everything you would remember ; study botany, conchology, phrenology, and especially those studies which involve configuration ; when talking to persons, scan eyes, nose, mouth, chin, forehead, looks, expression of countenance, especially of eye, as if you were determined ever afterward to remember them—looking at them critically, as a police detective looks at a rogue, as if saying to himself, “I’ll know you, my man, next time I see you.”

## 26.—SIZE.

**THE ARCHITECT.**—Measurement by eye; cognizance and memory of magnitude, quantity, bulk, distance, proportion, weight by size, etc.

Adapted to the absolute and relative magnitude of things. Perverted, it is pained by disproportion and architectural inaccuracies.

7. **VERY LARGE.**—Are endowed with an extraordinarily accurate architectural eye.

6. **LARGE.**—Have an excellent eye for measuring angles, proportions, and departures therefrom, and with large Constructiveness, a good mechanical eye, and judge correctly of quantity in general; love harmony of proportion, and are pained by disproportion; necessary to artisans, mechanics, etc.

5. **FULL.**—Possess a good share of this eye-measuring power.

4, 3, 2, and 1 degrees.—Should cultivate.

**HOW TO CULTIVATE.**—Pass judgment on whatever involves how much, how heavy, how far, the center, the amount, architectural accuracy, guessing the weight, the quantity of groceries, of everything by eye, judging how much grain to the acre, and everything involving the exercise of this faculty.

## 27.—WEIGHT.

(For illustration of weight, 7 degrees, see M. Blondin.)

Intuitive perception and application of the laws of gravity, motion, etc. Adapted to man's requisition for keeping his balance. Perverted, it runs imminent risk of falling by venturing too far.

7. **VERY LARGE.**—Have control over the muscular system, hence can climb or walk anywhere with safety.

6. **LARGE.**—Can walk on a high or narrow place, hold a steady hand, throw a stone or ball, and shoot straight, ride a fractious horse, etc., very well.

5, 4, 3, 2, and 1 degrees.—Should cultivate.

**HOW TO CULTIVATE.**—Skate, slide down hill, practice gymnastic

feats, balance a long pole on your hand, walk a fence, climb, ride on horseback, go to sea, practice gunnery, archery, throwing stones, pitching quoits—anything to call this faculty into exercise.

## 28.—COLOR.

**THE PAINTER.**—Perception, recollection, and application of colors, and delight in them.

Adapted to that infinite variety of coloring interspersed throughout nature. Perverted—are over-particular to have colors just right.

7. **VERY LARGE.**—Have a natural taste and talent, as well as a perfect passion, for whatever appertains to colors; can carry colors perfectly in the eye, and match them from memory; take the utmost delight in viewing harmonious colors. For combinations, see Large.

6. **LARGE.**—Can discern and match colors by the eye with accuracy; with Comparison large, can compare them closely, and detect similarities and differences; with Constructiveness, Form, Size, and Imitation large or very large, can excel in painting; but with Form and Size only average, can paint better than draw; with Ideality large, are exceedingly delighted with fine paintings, and disgusted with imperfect coloring; with large Form and Size, manage the perspective and lights and shades of painting admirably.

5. **FULL.**—Possess a good share of coloring ability and talent, provided it has been cultivated; take much pleasure in beautiful flowers, variegated landscapes, beautifully colored fruits, etc.

4, 3, 2, and 1.—Should cultivate.

**HOW TO CULTIVATE.**—Observe color in general, and its shadings in particular; try to appreciate their beauties; relish, revel in their richness, as seen in flower, bird, fruit, lawn, twilight, everywhere, and cultivate an appreciation of fine paintings.

## 29.—ORDER.

**Method, system, arrangement.** Adapted to heaven's first law. Perverted, it overworks, annoys others to keep things in order, and is tormented by disarrangement.

7. **VERY LARGE.**—Are perfectly systematic, and are very particular about order.

6. **LARGE.**—Have a place for things and things in their places ; can find, even in the dark, what they alone use ; are systematic ; annoyed by disorder ; with large Language, place every word exactly right in the sentence ; with large Approbativeness, are inclined to conform to established usages ; with large Size, must have everything in rows, at proper distances, straight, etc. ; and with large Ideality, must have everything neat and nice, as well as methodical, etc.

5, 4, 3, 2, and 1 degrees.—Must cultivate.

To **CULTIVATE.**—Methodize and arrange everything ; be regular in all your habits ; cultivate system in business ; have a place for everything, and keep everything in place, so that you could find it in the dark—in short, exercise order.

### 30.—CALCULATION.

**THE MENTAL ARITHMETICIAN.**—Numerical computation ; ability to reckon figures in the head ; cognizance and memory of numbers ; mental arithmetic. Adapted to numerical relations.

7. **VERY LARGE.**—Possess this calculation capability in a most extraordinary degree ; can add several columns at once very rapidly and correctly, and multiply and divide with the same intuitive powers ; love mental arithmetic exceedingly, and with large reflections are a natural mathematician.

Zerah Colburn, at the age of nine years, without education, astonished the world by his great calculating talent.

George Combe, though he studied mathematics seven years, never could master the multiplication table.

6. **LARGE.**—Can add, subtract, divide, etc., in the head, with facility and correctness ; become a rapid, correct accountant ; delights and excels in arithmetic.

5. **FULL.**—Aided by rules and practice, may excel in reckoning figures, and do well in his head, but not without them.

4, 3, 2, and 1 degrees.—Should cultivate.

**HOW TO CULTIVATE.**—Add, subtract, divide, multiply, count,

and reckon figures, in the head as far as possible, and learn and practice arithmetic.

### 31.—LOCALITY.

**THE PILOT.**—Cognizance and recollection of places, roads, scenery, position, etc. ; desire to see places ; ability to find them ; the geographical faculty ; keeping points of the compass.

Adapted to nature's arrangement of space and place. Perverted, it creates a cosmopolitan disposition, and would spend everything in traveling.

7. **VERY LARGE.**—Always keep a correct idea of positions, relative and absolute, in the deep forests and winding streets ; cannot be lost ; is perfectly enamored of traveling—has a passion for it.

6. **LARGE.** — Remember the whereabouts of whatever they see ; can carry the points of the compass easily in the head, and are lost with difficulty, either in the city, woods, or country ; desire to see places, and never forget them ; study geography and astronomy with ease, and rarely forget where things are seen ; with Constructiveness, remember the arrangement of the various parts of a machine ; with Individuality, Eventuality, and Human Nature, love to see men and things as well as places, and hence have a passion for traveling.

5, 4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Notice, as you go, turns in the road, land-marks, and objects by the way, geography, and the points of the compass, when you see things, and charge your memory where on a page certain ideas or accounts stand recorded, and position in general ; and study geography by maps and traveling, the location of anatomical and phrenological organs, and position or place in general.

### 32.—EVENTUALITY.

**THE EDITOR.**—Memory of facts ; recollection of circumstances, news, occurrences, and historical, scientific, and passing events—what has been said, seen, heard, and once known.

Adapted to action, and those changes constantly occurring around and within us.

7. **VERY LARGE.**—Are smart, bright, and knowing in the extreme; possess a wonderfully retentive memory of everything like facts and incidents.

6. **LARGE.**—Have a clear and retentive memory of historical facts, general knowledge, what has been seen, heard, read, done, etc., even in detail; considering advantages, are well informed and knowing; desire to witness and institute experiments; find out what is and has been, and learn anecdotes, particulars, and items of information, and readily recall to mind what has once entered it; have a good, general, matter-of-fact memory, and pick up facts readily; with Calculation and Acquisitiveness, remember business matters, bargains, etc.; with large Social Feelings, recall friends to mind, and what they have said and done; and with large Locality, associate facts with the place where they transpired, and are particularly fond of reading, lectures, general news, etc., and can become a good scholar.

5. **FULL.**—Have a good general memory of matters and things. 4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Charge your mind with whatever transpires; remember what you read, see, hear, and often recall and re-impress it, so that you can swear definitely in a court of justice; also, impress on your mind what you intend to do and say at given times; read history, and study mythology, with a view of weaving such knowledge into the every-day affairs of life; tell anecdotes, recount incidents in your own life, putting in all the little particulars; write down what you would remember—yet only to impress it—but trust to memory rather than to manuscript.

#### MEMORY OF NAMES.

This capacity arises from a combination of organs, and is not a distinct faculty. Memory of persons, places, and things are all referable to the same causes or combination of faculties.

**TO CULTIVATE.**—Write and spell over each name upon hearing it; when retiring to rest, think over all the names of persons

spoken to during the day ; repeat each name many times upon hearing it. And by virtue of the will, say, " Duncan McTavish," " Wilkins Micawber," and Van Slyke O'Dogarty, I will remember your name.

## 33.—TIME.

**CHRONOMETER OF THE SOUL.**—Cognizance and recollection of succession, the lapse of time, dates, how long ago things occurred, etc.

Adapted to the sun and the zodiac. Perverted—tapping nervously with the fingers.

7. **VERY LARGE.**—Remember with wonderful accuracy the time of occurrences ; are punctual ; tell the time of day, etc., by intuition.

6. **LARGE.**—Can generally tell when things occurred, at least the order of events, and the length of time between one occurrence and another, etc. ; tell the time of day without time-piece or sun well ; and keep an accurate chronology in the mind of dates, general and particular ; with large Eventuality, rarely forget appointments, meetings, etc., and are a good historian.

5. **FULL.**—With cultivation, can keep time in music, and also the time of day in the head quite correctly, yet not exceedingly so.

4, 3, 2, and 1 degrees.—Must cultivate.

**HOW TO CULTIVATE.**—Try to remember just when an event took place ; rely more upon your head, and less upon your watch or time-piece ; keep step to the music in marching ; beat time in music ; be punctual ; be Wellington-like.

## 34.—TUNE.

**THE MUSE EUTERPE.**—Musical instinct, inspiration, and genius ; ability to learn and remember tunes by rote.

Adapted to the musical octave. Perversion—excessive fondness for music to the neglect of other things.

7. **VERY LARGE.**—Possess extraordinary musical taste and talent, and are literally transported by rare and clear music.

6. **LARGE.**—Love music dearly ; have a nice perception of con-

cord, discord, melody, etc., and enjoy all kinds of music ; with large Imitation, Constructiveness, and Time, can make most kinds, and play well on musical instruments ; with large Ideality, impart a richness and exquisiteness to musical performances ; have a fine ear for music, and are tormented by discord, but delighted by concord, and take a great amount of pleasure in the exercise of this faculty ; with large Combativeness and Destructiveness, love martial music ; with large Veneration, sacred music ; with large Adhesiveness and Amativeness, social and parlor music ; with large Hope, Veneration, and disordered nerves, plaintive, solemn music, etc.

5. FULL.—Have a good musical ear and talent ; can learn tunes by rote quite readily.

4, 3, 2, and 1 degrees.—Must cultivate.

HOW TO CULTIVATE.—Try to sing ; learn tunes by ear ; practice vocal and instrumental music, and give yourself up to the spirit and sentiment of the piece ; attend concerts, listen appreciatingly and feelingly to gifted performers, and cultivate the soul of music.

### 35.—LANGUAGE.

POLYHYMNIA.—The expression of all mental operations by words, written or spoken, by gestures, looks, and actions ; the communicating faculty and instinct in general. Adapted to man's requisition for holding communication with man. Perversion—verbosity, pleonasm, circumlocution, garrulity, excessive talkativeness, telling what does harm, etc.

“The dumb have no dual convolution where this organ ought to be.”—Matthews' Physiology.

7. VERY LARGE.—Are exceedingly expressive in all said and done ; have a most expressive countenance, eye, and manner in everything, and emphatic way of saying and doing everything, and thoroughly impress the various operations of your own mind on the minds of others ; use *the very* word required by the occasion ; are intuitively grammatical, even without study.

6. LARGE.—Express ideas and feelings well, both verbally and in writing ; can learn to speak languages easily ; recollect words,



and commit to memory well ; have freedom, copiousness, and power of expression ; with large Amativeness, use tender, winning, persuasive words ; with large Combativeness and Destructiveness, severe and cutting expressions ; with large moral faculties, words expressive of moral sentiments ; with large Acquisitiveness, describe in glowing colors what is for sale ; with large Ideality, employ richness and beauty of expression, and love poetry and oratory exceedingly ; with large Imitation, express thoughts and emotions by gesticulation.

5. FULL.—Command a fair share of words, yet use familiar expressions ; are neither fluent nor the reverse ; when excited, express yourself freely, yet not copiously.

4, 3, 2, and 1 degrees.—Must cultivate.

HOW TO CULTIVATE.—Talk, write, speak as much, as eloquently, as well as you can ; often change clauses with a view to improving sentences ; erase unnecessary and improper words, and choose the very words exactly expressive of the desired meaning ; throw feeling and expression into all you say—into action and expression of countenance ; study languages and the classics, but especially fluency in your mother tongue ; narrate incidents ; tell what you have heard, seen, read, done ; debate ; if religious, lead in religious exercises—anything, everything, to discipline and exercise this faculty.

### 36.—CAUSALITY.

THE THINKER AND PLANNER.—Perception and application of causation ; reason ; deduction ; originality ; depth of thought ; forethought ; comprehensiveness of mind ; devising ways and means ; invention ; creating resources ; reasoning from causes to effects ; profundity.

Adapted to nature's laws, plans, causes, and effects. Perverted, it reasons in favor of untruth and injurious ends.

7. VERY LARGE.—Possess this cause ; seeking and applying power to an extraordinary degree ; perceive by intuition those deeper relations of things which escape common minds ; are profound in argument and philosophy, and deep and powerful in reasoning, and have great originality of mind and strength of understanding ; see large.

6. **LARGE.**—Desire to know the *whys* and *wherefores* of things, and to investigate their laws; reason clearly and correctly from causes to effects; have uncommon capabilities of planning, contriving, inventing, creating resources, and making head save hands; kill two birds with one stone; predict results, and arrange things so as to succeed; put things together well; with large Combative-ness, love to argue; with large perceptives, are quick to perceive facts and conditions, and reason powerfully and correctly from them; with Comparison and Conscientiousness large, reason forcibly on moral truths; with the selfish faculties strong, will so adapt ways and means as to serve personal purposes; with moderate perceptives, are theoretical, and excel more in principles and philosophy than facts; remember laws better than details; with Comparison and Human Nature large, are particularly fond of mental philosophy, and excel therein.

5, 4, 3, 2, and 1 degrees.—Should cultivate.

**HOW TO CULTIVATE.**—First and mainly, study nature's causes and effects, adaptations, laws, both in general and in those particular departments in which you may feel any special interest; think, muse, meditate, reason; give yourself up to the influxes of new ideas; plan; adapt ways and means to ends; endeavor to think up the best ways and means of overcoming difficulties and bringing about results; especially study phrenology and its philosophy, for nothing is equally suggestive of original ideas, or as explanative of nature's laws and first principles.

### 37.—COMPARISON.

**THE CRITIC.**—Inductive reasoning; ability and desire to analyze, illustrate, classify, compare, and draw inferences.

Adapted to nature's classification of all her works. Perverted—is too redundant in proverbs.

**VERY LARGE.**—You are 7 in the mind's chief force. The convolutions of reason.

6. **LARGE.**—Has a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what is and is not analogous or in point, classifying phenomena, and

thereby ascertaining their laws. You possess remarkable powers of analysis ; ability to reason from analogy, and to discover new truths by induction ; can clearly trace out relations between the known and the unknown, which escape common investigators, and with Individuality, Eventuality, and Causality well developed, will manifest great capacity for making discoveries and a passion for analytical investigations most useful to the phrenologist.

5. FULL.—Possess a full share of clearness and demonstrative powers.

4, 3, 2, and 1 degrees.—Will need to cultivate.

How to CULTIVATE.—Put this and that together, and draw inferences ; spell out truths and results from slight data ; observe effects, with a view to deduce conclusions therefrom ; study logic and metaphysics, theology and ethics included, and draw nice discriminations ; explain and illustrate your ideas clearly and copiously, and exercise it in whatever form circumstances may require.

#### C.—HUMAN NATURE.

THE PHYSIOGNOMIST. — Perception of character ; discernment of motives ; intuitive reading of men by minor signs.

Adapted to man's need of knowing his fellow-men. Perverted, it produces suspiciousness.

7. VERY LARGE.—Form a correct judgment as to the character of all, and especially of the opposite sex, at first sight, as if by intuition ; may always trust first impressions.

6. LARGE.—You read persons intuitively from their actions and looks ; form your impressions of character by outward appearances, manner, walk, and other kindred signs of character ; with Individuality and Comparison large, notice all the little things they do, and form a correct estimate from them, and should follow first impressions respecting persons ; with full Secretiveness and large Benevolence added, know just how to take men, and possess much power over mind ; with Mirthfulness and Ideality large, see all the faults of people, and make much fun over them ; with Comparison large, have a talent for metaphysics, etc.

5. FULL.—Read character quite well from the face and external signs, yet are sometimes mistaken.

4, 3, 2, and 1 degrees.—Need to cultivate.

To CULTIVATE—Scan closely all the actions of men, with a view to ascertain their motives and mainsprings of action ; look with a sharp eye at man, woman, child—all you meet—as if you would read them through ; note particularly the expression of the eye, as if you would imbibe what it signifies ; say to yourself, What faculty prompted this expression or that action ? Drink in the general looks, attitude, natural language, and manifestation of the man, and yield yourself to the impressions naturally made on you—that is, study human nature both as a philosophy and as a sentiment, or as if being impressed thereby ; especially study phrenology, for no study of human nature at all compares with it, and be more suspicious.

#### D.—AGREEABLENESS.

PERSUASIVENESS, PLEASANTNESS, BLANDNESS.—Adapted to please and win others.

7. VERY LARGE.—Are peculiarly winning and fascinating in manner and conversation, and delight even opponents.

6. LARGE.—Have a pleasing, persuasive, conciliatory mode of addressing people and of saying things ; with Adhesiveness and Benevolence large, are generally liked ; with Comparison and Human Nature large, say unacceptable things in an acceptable manner, and sugar over expressions and actions.

5. FULL.—Are pleasing and persuasive in manner.

4, 3, 2, and 1 degrees.—Must cultivate.

How to CULTIVATE.—Kiss the Blarney Stone ; take lessons from “ Sam Slick ” ; try to *feel* agreeable, and express those feelings in as pleasant and bland a manner as possible ; study and practice politeness as both an art and a science ; compliment what in others you can find worthy, and render yourself just as acceptable as you can.

# THE MATRIMONIAL ADAPTATION

AND

## DEVELOPMENTS FOR PARTICULAR PURSUITS.

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Lawyers require the mental-vital temperament, to give them intensity of feeling and clearness of intellect ; large Eventuality, to recall law cases and decisions ; large Comparison, to compare different parts of the law and evidence, to criticise, cross-question, illustrate, and adduce similar cases ; and large Language, to give freedom of speech. Phrenology will tell you how to acquire and use these powers and faculties. Try it.

Statesmen require large and well-balanced intellects, to enable them to understand and see through great public measures and choose the best course, together with high moral heads, to make them disinterested, and seek the people's good, not selfish ends.

Physicians require large perceptive faculties, so that they may study and apply a knowledge of anatomy and physiology with skill and success ; full Destructiveness, lest they shrink from inflicting the pain requisite to cure ; large Constructiveness, to give them skill in surgery ; large Combateness, to render them resolute and prompt ; large Cautiousness, to render them judicious and safe ; and a large head, to give them general power of mind. Phrenology will predict, in advance, whether or not a boy will succeed in this profession. The same is true of dentistry.

A clergyman requires the mental temperament to give him a decided predominance of mind over his animal propensities ; a large frontal and coronal region—the former to give him intellect-

ual capacity, and the latter to impart high moral worth, aims, and feelings, elevation of character, and blamelessness of conduct ; large Veneration, Hope, and Spirituality, to imbue him with the spirit of faith and devotion ; large Benevolence and Adhesiveness, so that he may make all who know him love him, and thus win them over to the paths of truth and righteousness. Clergymen will do well to consult phrenology ; it would enable them to account for many *seeming* mysteries, and give them power and influence to do great good. It is in harmony with the highest Christianity.

Editors also require a mental temperament, with large Individuality and Eventuality, to collect and disseminate incidents, facts, news, and give a practical cast of mind ; large Comparison, to enable them to illustrate, criticise, show up errors, and the like ; full or large Combativeness, to render them spirited ; large Language, to render them copious, free, spicy, and racy ; and large Ideality, to give taste and elevated sentiments. An editor who understands and applies phrenology possesses a power which he may use with great effect. "We can take your measure."

Merchants require Acquisitiveness, to impart a desire and tact for business ; large Hope, to promote enterprise ; full Cautiousness, to render them safe ; large perceptive, to give quick and correct judgment of the qualities of goods ; good Calculation, to impart rapidity and correctness in casting accounts ; large Approbativeness, to render them courteous and affable ; and full Adhesiveness, to enable them to make friends of customers, and thus retain them. Why is one young man a better salesman than another ? and why is one better worth a salary twice or thrice the amount of that of another ? Phrenology answers this by pointing out the constitutional differences, and showing who is and who is not adapted to mercantile life. You had better consult it.

Mechanics require strong constitutions, to give them muscular power and love of labor ; large Constructiveness and Imitation, to enable them to use tools with dexterity, work after a pattern, and easily learn to do what they may see others do, and large perceptive faculties, to give the required judgment of matter and the fitness of things.

The love tastes of men and women differ even more than their other tastes. "What is one's meat is another's poison." One man likes, another dislikes, the same qualities in the same woman, and thus of women. This natural law governs these tastes : those in either extreme in any respect love those best who are in an opposite extreme, while those who are medium in any quality affiliate best with those who are near themselves. Thus, very large men love small women, and small men large women, while average men like average women best, yet can affiliate with either large, medium, or small ; and so of women. Bright-red hair prefers jet-black, while medium can love medium or black or red, and thus of curls. Tall persons should marry short and slim, stocky ; while those medium in height may marry either, or medium. Those having prominent noses and retiring chins and foreheads should select straight profiles, square faces, and high and wide foreheads and large noses, medium or small, Roman, pug, etc.

The impulsive love the calm, yet those who are neither may select either ; and this principle applies to all the phrenological faculties.

JOHN M. MATTHEWS, M.D.,

Phrenologist and Psychologist.

## Phrenology and its Uses.

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It cannot be too soon understood that science is one, and that whether we investigate philosophy, theology, history, or physics, we are dealing with the same problem, culminating in the knowledge of ourselves. Speech is known only in connection with the organs of man, thought in connection with his brain, religion as the expression of his aspirations, history as the record of his deeds, and physical science as the laws under which he lives. Philosophers and theologians have yet to learn that a physical fact is as sacred as a moral principle. Our own nature demands from us this double allegiance.—*Agassiz*.

PHRENOLOGY is the most *useful* of all modern discoveries ; for while others enhance creature comforts mainly, this science teaches LIFE and its LAWS, and unfolds human nature in all its aspects. Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain, called its organ, the size and quality of which determine its power.

PHRENOLOGY shows how the bodily conditions influence mind and morals. It teaches the true system of education ; shows how to classify pupils, to develop and discipline each faculty separately, and all collectively. Indeed, to phrenology and physiology mainly is the world indebted for its modern educational improvements, and most of its leaders in this department are phrenologists.

PHRENOLOGY teaches parents for what occupation in life their children are best adapted, and in which they can and cannot be successful and happy. It also teaches parents the exact characteristics of children, and thereby how to manage and govern them properly ; to what motives or faculties to appeal, and what to avoid ; what desires to restrain, and what to call into action.



PHRENOLOGY AND PHYSIOGNOMY teach us our fellow-men ; tell us whom to trust and mistrust ; whom to select and reject for specific places and stations ; enable mechanics to choose apprentices who have a knack or talent for particular trades ; show us who will and will not make warm and perpetual friends, and who are and are not adapted to become partners in business ; and also decide, beforehand, who can, and who cannot, live together affectionately and happily in wedlock, and on what points differences will be most likely to arise.

Most of all, phrenology and physiology teach us OUR OWN SELVES ; our faults, and how to obviate them ; our excellencies, and how to make the most of them ; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter. Examinations daily at 737 Broadway, New York, and at my residence, opposite Woodward's Gardens, San Francisco.

#### TESTIMONIALS.

If the opinions of eminent professional men, both in Europe and America, in regard to the truth and utility of phrenology, be of any account, the following testimonials should have some weight with unbiased readers.

While unacquainted with it, I scoffed at the new philosophy of the mind, by Dr. Gall, known as phrenology, but have become a zealous student of what I now conceive to be the truth, and have lived to see the true philosophy of the mind establishing itself wherever talent is found capable of estimating its immense value.—Sir G. S. Mackenzie, Pres't Royal Soc., Edinburgh.

For ten years, I have taught phrenology publicly, in connection with anatomy and physiology. It is a science founded on truth, and capable of being applied to many practical and useful purposes.—Robert Hunter, M.D., Professor of Anatomy, University, Glasgow.

I have great pleasure in stating my firm belief in the truth and great practical utility of phrenology. This belief is the result of the most thorough investigation.—James Shannon, President of Bacon College, Ky., Prof. Mental and Moral Science.

I not only consider phrenology the true science of mind, but also as the only one that may be applied to the education of children and to the treatment of the insane and criminals.—C. Otto, M.D., Professor of Medicine in the University of Copenhagen.

Until I became acquainted with phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity.—Sir William Elles, Physician to Lunatic Asylum, Middlesex, England.

All moral and religious objections against the doctrines of phrenology are utterly futile.—Archbishop Whately.

I have long been acquainted with the science of phrenology, and feel no hesitation in declaring my conviction of its truth. It surpasses all former systems in practical utility, being that *alone* which is adequate to explain the phenomena of mind.—Rich. D. Evanson, M.D., Prof. Physiology, R. C. S., Dublin.

Phrenology undertakes to accomplish for man what philosophy performs for the external world—it claims to disclose the real state of things, and to present nature unveiled and in her true features.—Prof. Benj. Silliman.

Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads.—Joseph Vimont, M.D., of Paris, physician and author.

I declare myself a hundred times more indebted to phrenology than to all the metaphysical works I ever read. \* \* \* I look upon phrenology as the guide to philosophy and the handmaid of Christianity. Whoever disseminates true phrenology is a public benefactor.—Horace Mann.

Phrenology appears to be true. It assigns a natural bias to the mind. By this science, the faculties of the mind have been, for the first time, traced to their elementary forms.—Robert Chambers, of "Chambers' Journal."

Phrenology has added a new and verdant field to the domain of human intellect.—Rev. Thos. Chalmers, D.D.

To a phrenologist the Bible seems to open up its broadest and highest beauties.—Rev. P. W. Drew.

Phrenology is the true science of mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties.—Prof. R. H. Hunter.

If we would know the truth of ourselves, we must interrogate phrenology and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth.

\* \* \* The result of all my experience for something over two-score years is this: that phrenology is a revelation put by God himself within the reach of all his intelligent creation, to be studied and applied in all the relations and in all the business of life.

—Hon. John Neal.

All my life long I have been in the habit of using phrenology as that which solves the practical phenomena of life. I regard it as far more useful, practical, and sensible than any other system of mental philosophy which has yet been evolved. Certainly, phrenology has introduced mental philosophy to the common people.

—Rev. Henry Ward Beecher.

We may also mention the names of the following prominent men who have accepted phrenology as a true science, and, in various ways, have given it the support of their influence—thousands more could be added: Dr. John W. Francis; Dr. J. V. C. Smith; Dr. McClintock; Dr. John Bell; Prof. C. Caldwell; Prof. S. G. Morton; Prof. S. G. Howe; Prof. Geo. Bush; Judge E. P. Hurlbut; Hon. Wm. H. Seward; Hon. Horace Greeley; Wm. C. Bryant; Hon. Amos Deane; Rev. Orville Dewey; Rev. John Pierpont; Hon. S. S. Randall.

Phrenology being true, it should be learned, and cordially embraced by all, and its benefits appreciated. It comes to mankind, not as a partisan or sectarian proposition, but as the voice of God, revealed in nature to aid and guide mankind.—Office "Phrenological Journal," 737 Broadway, New York.

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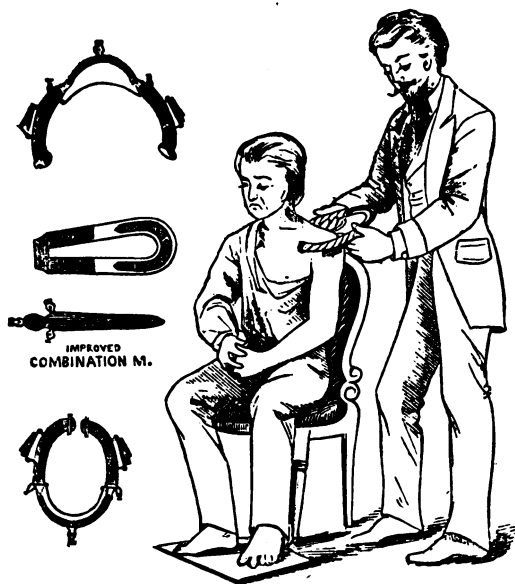




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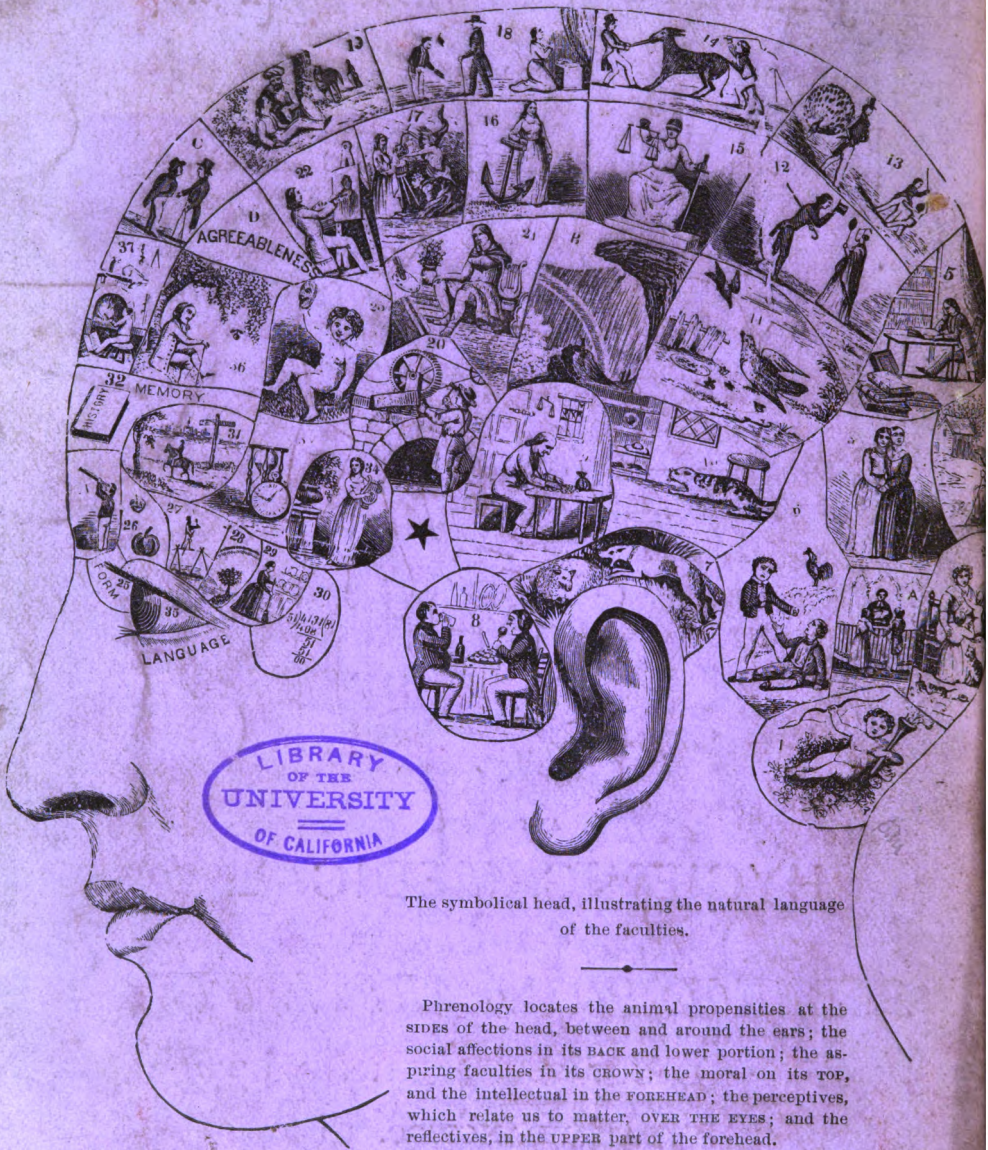
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