SEYMOUR'S
KEY TO PHRENOLOGY

AND

MATHEMATICAL SCALE FOR READING CHARACTER.

BY

PROF. WM. SEYMOUR,
Practical Phrenologist and Psychologist.

REVISED EDITION.

PHILADELPHIA, PA
1893.
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Revised 1893.

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INTRODUCTION.

THE distinguishing feature that characterizes man's superiority over every other creature in the animal kingdom, is his intellect. And if in the vast assemblage of excellencies there is one star in the glorious constellation that shines brighter than the rest, it is the triumph of the intellectual faculties and moral sentiments over the animal propensities. Whatever has a tendency to this end cannot fail to be of importance to humanity. Such is the object and tendency of the science of phrenology. Its principles reach down to the lowest depths of human depravity, ascertain the cause of human woe, and offer a remedy for the many evils that inflict our race.

Everything in nature is governed by law, and the greatest providence that can bless mankind is a knowledge of the laws that govern and control his destiny. And nowhere is this knowledge to be found save in the science of phrenology. It alone portrays the weakness, liabilities and capabilities of humanity; and until we learn the causes of evil we cannot rationally offer a remedy. I know that some will tell us that the sins of our first parents were the
cause of all our sufferings, etc. But whatever effect the sins of our first parents may have had upon the race, its consequences must of necessity bear equal weight upon all mankind. Hence, unless there be some other cause than the mere sins of our first parents, all mankind would be very good or very bad alike, in proportion to the relation which the sins of our first parents bore to the race. But such, we find, is not the case, but apart from the saving and restraining influence of religious and moral teachings, there is a vast variety in the moral conduct of mankind; it follows, then, that there are other causes than that of the sins of our first parents, and phrenology determines what these causes are by showing wherein we are liable to become victims to temptation. And then, from the fact that everything in nature improves by cultivation or action, and deteriorates through neglect, it shows wherein we may improve the good and restrain the bad, until by education and development we may remove the cause, and evil, as a consequence, will be proportionately banished with the ignorance of the past. Trusting that this volume may have its desired effect, and that it may aid every other effort in correcting the morals and improving the conditions of mankind is the earnest prayer of the author.
Importance of a Knowledge of Phrenology.

We are frequently asked "What is the use of phrenology, and wherein would mankind be benefitted by a practical use of a knowledge of its principles?" to which we answer: Its utility may be partially ascertained from a consideration of the diversity of natural ability in the same child to acquire knowledge when applied to different branches of study, as well as in men and women to perform the duties of life.

Thousands of dollars have been lost in endeavoring to train and educate children for something for which experience has demonstrated they were never adapted. As every effect must have its cause, there must be a reason for this diversity. And as all other branches of science have been developed by observation and study of existing phenomena, so the science
of phrenology, by practical observation of the natural diversity and aptitude of mankind has been established. Hence, it may no longer be considered as mere speculative philosophy, but based upon the same immovable foundation as every other branch of science, viz.: the relation of cause and effect; by it we are enabled to determine why these differences exist, and pointing out the weak and strong points in the development of the brain as an instrument of power, we can determine the liabilities and capabilities of children, ere through painful experience and vast expenditure we buy the lessons which phrenology foretells. Thus, its importance from a financial standpoint may be readily observed.

As all mankind is, more or less, governed by circumstances, a science that determines the liabilities to temptation, as well as the power of resistance, is of great importance as a preventative of crime. Thousands of criminals behind the bars in every age, might be saved from crime did they but know their own weakness before they became victims to temptation. Hence, it behooves every parent and guardian,
as well as young men and young ladies, to seek and obtain the knowledge imparted by phrenology, in order that they may make a practical use of this advantages; for sins of omission are no less excusable than sins of commission, and to neglect knowledge that has a tendency to save from sin, and thereby withhold the power to save, is to become chargeable with the responsibility of the crime committed; whether this knowledge be within the grasp of parents who have the care of offspring, or young men and young women starting out in life.
Phrenology as a Science.

It is not unusual that the phrenologist is met with the assertion that phrenology is not a recognized science. Among the reasons assigned by the opponents of phrenology are: First—"That the medical fraternity deny it upon the ground of anatomy." Second—"That no two of its professors delineate characters exactly alike." Third—"That you cannot determine the greatness of a man by the size of his head." Fourth—"That there are no such bumps on a man's head as phrenologists describe."

Before attempting to explain away the above objections which are often raised against the science of phrenology by those who have never given the subject a candid investigation, and by some who have never given it even a passing thought, allow me to say that the science of phrenology is not one that can be understood in all its higher departments and profounder
depths by anyone who is content to simply get possession of its phrenological terms, and the allotted location of what may be termed the phrenological organs. It is a science which requires as much depth of thought, and ardent, protracted study, as that of astronomy, geology, chemistry or any other branch of science known to the mind of man, and is as firmly established upon the immutability of nature’s laws.

The truths of the science of phrenology have been arrived at by practical observation and comparison of the shape of skulls and the development of structure and quality of nerve fibre in the brain, together with the combination and influence of temperaments upon the dispositions of mind in those similarly organized. The early students of this science have undoubtedly made some mistakes in their conclusions as to the cause of the phenomena which they observed (as has been the case with all founders of science), but the general principles which were established by Gall, Spurzheim, Coomb, the Fowlers and others remain unshaken by all the attacks of the would-be wise or pretended scientists, who, through fear of their own pet theories
have attempted its overthrow. And, notwithstanding the fact that there are many pretended phrenologists in the field attempting to make a living by their wits, regardless of its true merits or the disrepute into which they oftentimes drag the science, we think it not only bids fair to stand side by side with other sciences of the age, but is destined to become the leading branch in future progression. No other branch of science bears equal importance to the welfare of mankind as phrenology. Its principles reach down to the lowest depths of human depravity, rise higher than the sublimest heights to which the imaginations of man have ever soared, extend as broad as the universe and are as vast as eternity itself. Its office is not only to detect the errors of thinking, but also to direct into the proper track of reasoning the most devious minds of men, by pointing out the defects of its instrumentality in the diversity of parts.

In coming more fully to the subject of phrenology being a science and to show that the objections raised against it are but the result of a want of investigation or for fear of its truths upsetting the popular notions of the age, I might
remark in answer to the first opposition that there is not one single claim accepted by any proficient phrenologist to-day which comes in conflict with the science of anatomy. I know that the supposition of the masses concerning phrenology is that the brain adheres so closely to the skull, that the depressions which we sometimes find on the skull are due to certain corresponding depressions in the brain on the inside; but such notions are not the claims of phrenologists. And as a student of anatomy, I am satisfied that such a claim for phrenology will not bear the test of scientific investigation. The relation which the science of phrenology bears to the anatomy of the brain, lies in the fact that certain portions of the brain are allotted to special functions of mind and that in proportion to the amount and quality of brain in certain locations in the skull will be the measure of mental ability upon any particular subject that calls into action that particular part of the brain. The elevations and depressions on the skull are brought about by the electric force or action of the mind upon the brain on the one side and against the skull on the other, as the force of
steam acts upon the water and against the plate of the boiler in which it is generated. Hence, although the anatomy of the brain may not always determine a corresponding elevation or depression with that of the skull, the depth and number of convolutions in the brain always determine that there has been a corresponding force brought to bear that has deepened the convolutions in the brain, and projected the outer surface of the skull by a pressure on the inside. Thus, although the brain does not touch the skull (as students in anatomy often declare), it does not detract one iota from the truths of phrenology which claims that the manifestations of intelligence can be determined by the location of brain in certain parts of the skull.

That the shape of the skull determines not only the location of the brain, but the measure of intelligence, on general principles, may be observed by even the casual observer as he compares the head of an idiot with that of an intelligent person. To the student of physiognomical signs, these general outlines may be more technically observed, and upon this principle the science of phrenology has been established.
Dr. Gall, a celebrated physician and anatomist, who is credited as being one of the founders of phrenology, commenced his investigations and the collection of facts in the principles of this science, by first observing the uniform connection between the memory and expression of words and the prominence of the eyes. From this he was led to look for other signs of intellect in other portions of the head, and when he found different persons who were noted for any particular trait of character he took casts of their heads, and comparing these casts he found a corresponding development in certain parts of the skull. Hence to this particular part of the skull he attributed the organ or faculty of mind which led to such results or disposition of character. And from the fact that there was a correspondence between the development of the skull in different parts and the dispositions and natural abilities of those who possessed it, it was natural at first to conclude that the brain projected the skull by close adherence; hence the theory has arisen from logical, if not scientific conclusions, and this objection should be no more brought forth against the science of
phrenology to-day than the theory of our fore-fathers, who contended that the world is flat, should be brought forth against the science of astronomy. There are a great many flats who believe this yet, notwithstanding the fact that the advancement of the science of astronomy has proven the world to be round and that everything is held by a subtle force we call "attraction."

But, although false systems of philosophy concerning every branch of science are constantly melting before the fires of a scientific investigation and losing their hold upon the thoughtful mind, the gems of truth that have been made brighter by the flames, and every fact which has been gathered through the ages shines forth like a brilliant star to illuminate our pathway and lead us on to broader fields of usefulness and knowledge. This is true of phrenology, as it is of every other science, and, although the theories of the first promulgators of phrenology have been somewhat erroneous, the facts which have been gathered claim adherence by every thoughtful mind, and the more closely we investigate its principles the
more fully shall we comprehend its truths and appreciate its importance. It is a fact which every student of nature may observe, that a person wide between the ears, high on the back part of the top head, with the back head rounded out like the end of a cocoanut, has a great deal of executive ability, but although this is true it does not always determine that his executive ability is regulated by a good degree of judgment. Ofttimes his zeal and energy become a curse rather than a blessing, both to himself and those around him. Hence, it is necessary that we learn something more about the development of the brain than merely the fact that executiveness and energy of character depend upon the development of those parts of the head which we have described.

If we would know the reason why of things, we may learn that judgment, reason and perception are to be determined by the development of the head in front of the ears, as seen in figure 1, given in cut on next page, and that where the head recedes back from the forehead, as in figure 5, there is a lack of judgment. The degrees of intelligence may be determined
by the proportionate developments between these two extremes (figures 2, 3 and 4.) As we have said before, these outlines of phrenology are readily to be observed by every thoughtful mind, and from the fact that force of character, reason and judgment each requires a plurality of faculties to serve their purpose, it follows that the seat of reason, judgment or force of character as a whole must contain every variety of sentiment and consequently an equal variety of instrumentality through which these sentiments are manifested, and in proportion to the deficiency or development of certain parts of these groups of faculties which go to
make up judgment, reason, etc., will be the strength or weakness of the individual character as a whole. A man of reason may have a great deal of causality, so that he can reason from cause to effect and logically infer the merits or demerits of almost any and every subject, but if Eventuality be deficient he will be at a loss to remember the facts and incidents; hence, a great deal that may be valuable to him in history bearing upon the same subject will be lost, and consequently his argumentative powers will be somewhat limited for want of data. If Ideality be deficient then there will be a lack of originality. If Comparison be small then there will be a deficiency to compare similarities and dis-similarities. So, too, with the Perceptives. If Individuality be small a person will fail to recognize the little things, whether they be in business, mechanics, literature or science. If Form be small there will be a forgetfulness of figure or contour. If Size be small there will be but little perception of the relative size or magnitude of objects. If Color be small there will be but little perception or appreciation of the finer
shades or harmonious blendings of color; such persons will care but little for the beauties of nature or art; the blushing rose and the snowy lily, the violet and the sunflower will receive the same appreciation except that the magnitude of the latter may call forth an extra amount of admiration. And what is true of judgment, reason and perception is also true of the Executives. An individual may have a great deal of Combativeness and thus be ever ready to resent an insult or to oppose a principle, but if Executiveness be small there will be a shrinking back when the resentment is met. If Secretiveness be small there will be a lack of proper reserve. If Acquisitiveness be small there will be a liability to waste, etc.

Thus, too, with all the various faculties in the different groups, and in proportion to the diversity of disposition in different individuals there is a corresponding diversity in the contour of the skull, and without having to give the reason why these developments or the lack of them occur, the fact that there is a uniform correspondence between the shape of the skull and the disposition of the mind proves that a system
stating these comparisons and calculating results bearing upon them is a science. And, from its relation to the happiness and misery of mankind, must be considered one of vast importance.

If phrenology is true (and as a science it cannot fail to be so) to ignore its principles or to neglect its precepts is to render ourselves guilty of sin. For, if the principles inculcated and the precepts given in the science of phrenology were fully understood and universally acted upon, parents would better understand the natural tendencies and dispositions of their children, and, by placing them in early life in their proper sphere of usefulness, as well as cultivating their weak points and restraining those that are too strongly developed, they would secure the welfare of their children and their own peace of mind. But where such results are to be accomplished it is not enough that either the father or mother alone should become interested in the science and endeavor to carry out its principles, but there must be a concentration of effort between husband and wife; each should endeavor to instill upon the
minds of their children the importance of a knowledge of themselves and the fact that by application they can develop their weak points and restrain the strong, until temptations lose their power and every thought of the head, every desire of the heart, every act of their their lives become tempered with righteousness, truth and justice.

Now, let us consider the next objection raised by the opponents of phrenology—"That no two of its professors delineate character exactly alike." Here, too, the student of nature may readily observe the ignorance of its opponents as to the principles of phrenology. True, that if size only is the measure of power and the shape of the skull absolutely determines character, based upon these materialistic principles, all who claim to possess a knowledge of phrenology sufficient to be professors of the science in their delineations of character should come to the same conclusion. And were there nothing more to be considered by the student of phrenology than the general contour of the brain or skull, I have no doubt but there would be absolute uniformity between all com-
petent exponents of the science. But when we take into consideration the fact that the science of phrenology is of necessity one of the most complicated studies that can occupy the mind or engage the attention of mankind, and the limited means and time employed by many who pretend to have made a sufficient study of its principles to become practitioners, I do not wonder that there should be a very wide disagreement between many of the (so-called) professors and that the science should be brought into great disrepute because of their inefficiency in determining character correctly.* Not that I would do or say anything to dampen the zeal or ardor of those who take an interest in the science, or to prevent them from putting into practice the knowledge which they may have acquired through their studies. But we should not forget the fact that there are degrees of skill among workmen in every other branch of science, mechanics or arts; then why not among those who claim to be phrenologists?

I go to the country and visit two neighboring farms. There is a great diversity in the methods of the two farmers. One seems to be a skillful
man, understanding the nature of the soil and its adaptation to the seed sown, as well as the seasons for planting and the position of the land requisite in order to get the warmth of the sun for special production; the other plows and harrows the soil, scatters the seed and, to a casual observer, there is no difference in their methods. Both claim to be farmers, yet their methods of farming widely differ, as also do the results. Yet no sensible man observing these facts would for one moment take the position of denying the truth that there is a science in farming. And so strong is the confidence which mankind possesses in this science that every means that can be provided for its promotion is secured and great inducements are offered by nations and peoples to individuals who can provide better facilities for putting it into practical use. Now what is true of farming is relatively true of every other branch of science, and none the less so of phrenology.

There are scores of individuals who look upon the science of phrenology, with the superficial eye of the man who looks upon the science of farming as consisting merely in ploughing and
harrowing the soil, then sowing the seed and waiting for the harvest. Many think that all they have to do to become phrenologists is simply to learn the location of the faculties and the size of the head, and they go forth into the field like the unskilled farmer, to meet with disappointment and disastrous results. It is not enough that the practical phrenologist should know the location of the faculties and the size of the brain in order to determine character correctly, but, like the skilfull farmer who studies the nature of the soil, and its adaptation to the seed sown, the true phrenologist must understand the nature of the faculties and their adaptation to various vocations in life, from the relation which every organ in the brain sustains to others which are called into action with it.

If we take up the various faculties in the brain as they are called into action through the various circumstances in life, we may readily see why there may be vast discrepancies between different delineators of character. Take the organ of *Amativeness*, its definition is simply "love between the sexes." Yet, its influence upon character differs widely in
different individuals. Governed by the Selfish Propensities, a strong development of Amativeness is liable to lead to sensual desires and licentious conduct. Governed by the Moral Sentiments, a large development of Amativeness lends tenderness and sympathy to the nature of its possessor. Combining with a good degree of Firmness, Combativeness and Conscientiousness, large amativeness not only renders persons affectionate and kind towards the opposite sex, but it also imparts to their natures a spirit of defence for the rights of those upon whom the affections may be placed. Whereas, in those whose Amativeness is large, and their Selfish Propensities are stronger than their moral sentiments or reason, there will be such a degree of selfishness in their nature that they will not only lack integrity, tenderness and sympathy, but will sometimes stoop to crime in order to gratify their lustful passions. Controlled by the Domestic Propensities in general, a good degree of Amativeness makes a person a tender husband or wife, a loving father and a friendly neighbor. Controlled by large Conjugality, with small Friendship, it renders a person jealous for the
object of their affections. Controlled by large Parental Love and smaller Conjugality, its influence is manifested by more indulgence and fondness for offspring than for husband or wife. When Conjugality is large, and Parental Love is comparatively small, large Amativeness will render persons careless and indifferent to the welfare of their children while they will do and sacrifice almost anything for the welfare of husband, wife or lover. It is with such organizations that we find the mother or father can leave their children and elope with an individual whose nature corresponds with their own on the animal plane.

Thus, we see how the same degree of Amativeness differs in different individuals. And with a mere understanding of what the term means, its influence upon character, and the relative size of the organ in the head, without its modifications, persons may easily come to different conclusions of character. As we have said before, these modifications are not to be gathered up from a mere bird's-eye view of the science; but to be understood, the student of phrenology must give the subject a great deal
of thought and investigation. But to the careful student, time and experience will unfold the truths herein shown forth, and the practical delineators of character, who have devoted years of study to the subject, by the knowledge they have gained, can portray the capabilities and liabilities of those whom they examine so accurately, that if acted upon, it may save them from falling victims to temptations as well as help them to succeed in life. And if there should be a discrepancy between some of the pretended delineators, it is due to the want of knowledge and not to the lack of science.

Turning from the organ of Amativeness in the Domestic Group to that of Conscientiousness which may be termed our sense of justice, we may again perceive wherein there may be a discrepancy between different delineators. The legitimate function of Conscientiousness is a sense of justice, a desire for the right, a love of truth. Combining with a good development of the Emotional faculties, and only moderate or small Domestic Propensities, it is liable to render a person very religious, and to impart to the individual a desire to become a missionary.
With a small development of the back part of
the Emotional, but with large Benevolence and
Human Nature combining with a good develop-
ment of the Domestic Propensities, a person is
likely to be skeptical in religious matters, yet
will be careful for the truth, a true citizen and
a great philanthropist. Persons with large Con-
scientiousness and large Acquisitiveness, com-
bining with large Benevolence, Human Nature
and Approbation, and smaller Domestic Propen-
sities, will be very close in making bargains,
buy cheap, and sell at the highest price, and if
by any means a fortune can be obtained, instead
of leaving it to their immediate family, will be
likely to donate their gifts to some charitable
institution that has a wider influence than that
of the domestic circle. If Display and the Emo-
tional are large, they will be likely to give
liberally to religious causes, yet will grind the
poor, procure the cheapest labor, monopolize
the avenues of commerce, and in all the practical
relations of life, render themselves thoroughly
unjust to their fellowmen. Yet in all these
things they are acting from the impulse of a
consciousness of right. Others with large Con-
scientiousness and Acquisitiveness, or in other words a good development of the Selfish and Domestic faculties with smaller Display and the Emotional will be found to be very close in their business relations, caring but little for charitable institutions, or for the cause of Christ, yet are very generous in their homes and among their friends, delight to entertain company, and outside of their business relations are ever ready to take an interest in the social improvements of the community in which they may reside.

That these diversities of character exist in different individuals, no intelligent observer will deny, and without a knowledge of the science of phrenology there can be no definite understanding of the reasons why. And, from the influence which the combination of faculties bears upon character, the reader can readily see that to determine character correctly, a great deal of study and care is required on the part of delineators, in order to avoid discrepancies, although they may come to the same conclusion as to the size of the organs. But, again we say, although there may be diversities in the determination of character, it no more disproves
the truth of phrenology as a science, than the diversities which exist among physicians disproves the science of chemistry or physiology. Neither disproves the science, but rather demonstrate the lack of knowledge in its professors.

But we think sufficient has been said under this head to prove that the objection is hardly a fair one, and that it bears no more weight against phrenology as a science, than it does against any other science that has been established.

The next objection raised against phrenology as a science is, "That you can't determine the natural ability of a man by the size of the head."

No one understanding the claims of phrenology to-day, attempts to determine the natural abilities of the individual by simply ascertaining the measure of the skull. The claims of phrenology are, as in everything else, "that size is the measure of power, only when other things are equal." Hence, the density and quality of nerve fibre must be considered, as well as the size of the brain and the location of the faculties, or there will be serious mistakes made by those
who would make a pretention to delineate character.

This is a fact which must be observed in all the mechanical operations of mankind, and is universally demonstrated in the laws of nature.

The density and quality of wood, stone, iron, and steel must be observed by every skillful mechanic, in building bridges, erecting edifices, or constructing machinery, and upon the quality of the material, more than upon its size will depend the strength of that which has been established. This is true of the instrument of mind as it is in all other forms of matter. Hence, two persons, each having a head measuring twenty-two inches in circumference, one being of the mental temperament with a fine, sensitive nature, small bones and delicately organized, the other being of the motive temperament, with strong bones and dense muscles, the person possessing the motive temperament will be less susceptible to impression, and will be likely to have less and more obtuse brains, because of the thickness of the skull participating in the general make-up of the physical frame. Hence there will be a vast difference
in the intellectual development and natural abilities of the two individuals, although their heads may measure the same on the surface.

The true student of phrenology takes these things into consideration and is not governed by size alone. Hence, the objection, "You cannot determine the natural abilities of an individual by the size of the head," does not interfere with the truth of phrenology as a science, because it is a fact which phrenology claims, that oftentimes there is more intelligence in the small heads than in the large ones. But, this is to be determined by an understanding of the Temperaments and Organic Quality.

Another objection is, "There are no such bumps on the head as phrenologists describe." Here we would remark that bumpology has had its day, and no competent phrenologist is now looking for bumps. In delineating character, the phrenologist is governed by the distance from the centre to the circumference. If you will draw a line through the head from the centre of one ear to the other, half way through the head, you will reach the front part of what is termed the Medulla-Oblongata, which
we regard as a centre or starting point to determine the size of the organs. By the distance from the Medulla-Oblongata to the surface of any part of the skull, will determine the size of the faculties said to be located underneath, and though there may or may not be bumps, the size of the faculties may thus be equally determined.
Classification of Faculties and Groups.

Here we give the classification of the individual organs as they have been mapped out by phrenologists of the old school, after which we will give our present system in groups, by which we think the student of phrenology can more readily comprehend its truths and make a practical use of its teachings. That the great variety of sentiment which the phrenologist determines do exist in the mind is beyond question, for as the harmony and the variety of sound upon a piano or any other stringed instrument is dependent upon the number, size and length of the strings set in motion, so, too, the harmony, variety and expression of sentiments in the mind depends upon the number as well as the length and density of nerve fibre in the brain set in motion, so that undoubtedly there is an equal variety (if not more) of faculties in the
brain than any phrenologist has ever yet described; yet we think the measure and influence of the individual faculties as taught by the old school is so technical that it is like attempting to teach astronomy before the child has comprehended the first rudiments of arithmetic. As every individual organ in the brain is largely influenced by its nearest neighbor, we think the grouping of these faculties and the generalization of their influence upon character will render the subject far more comprehensive to all who would study its principles.

But before we begin to generalize the faculties into groups we will first give the location, influence, cultivation and restraint of the individual faculties as taught by the old system, all of which will be important to know in mastering the science.
INDIVIDUAL FACULTIES.
Influence, Location, Cultivation and Restraint of the Individual Faculties in the Brain.

AMATIVENESS.
Its influence upon character.

The function or use of Amativeness is to impart a regard for the opposite sex—reproductive love, a desire to love and be loved. It is the masculine in man and the feminine in woman. When properly controlled it imparts a tenderness of affection—softness and gallantry to the nature of man and a confiding trust on the part of woman. L. N. Fowler, of London, England, has described this organ as having two divisions. He says: "The centre (or part farthest from the ear) adapts mankind to the continuance of the race; the outside, toward the ear, gives a desire to exchange thoughts
and feelings with the opposite sex, without reference to marriage; a desire to caress, kiss and fondle.”

Dr. Spurzheim, when speaking of Amativeness, has remarked: "Its influence in society is
immense. It may excite various feelings, such as Combativeness, Adhesiveness and Destructiveness; inspire timid persons with great moral courage, and at other times and under different circumstances mitigates our nature, and increases the mutual regard of the sexes toward each other."

The organ greatly increases in size and becomes active at the age of puberty. In males it nearly doubles its size between the ages of ten and twenty, producing a radical change in their dispositions, feeling and emotions toward the fairer sex. There is also a corresponding change in the dispositions, sentiments and feelings of females; hence, they begin to reciprocate their affections, and there is a tenderness in their natures toward each other that is not felt before this organ becomes active.

Location.—The organ of Amativeness is situated in the Cerebellum, in the base of the back head. To find the organ, place your fingers down over the back part of the head in the centre, until you reach a small bony projection called the Occipital-Process, then across
from this point toward the centre of the ear, you will find another bony projection called the Mastoid Process, between these two projections and a little below you will reach the organ of Amativeness. (See 1 diagram, page 37.)

When the organ of Amativeness is large the neck at those parts between the ears is thick and there is a fullness or round expansion to the nape of the neck.

_Excess._—Where this organ is large (especially on the inside), if ungoverned by reason and the moral sentiments, it leads to abuse, either to self-pollution or licentious conduct with the opposite sex. Hence, in determining character we should not only consider the size of this organ, but also the modifying influences which might be brought to bear upon it, from the relative size of conscientiousness (a love of right), _veneration_ (a respect for others), _approbation_ (a regard for public sentiment), _casuality_ and _comparison_ (to consider the consequence and conduct), _firmness_ (which adds strength to character). These are the modifying influences and should be brought to bear upon amativeness to restrain its action.
Deficiency.—Where there is a deficiency of Amativeness there is usually a coldness in the nature of the individual, especially regarding the opposite sex. Persons of this character are apt to become old bachelors or old maids.

Cultivation.—To cultivate Amativeness we should seek the society of the opposite sex, exchange sentiments and sympathies, be as agreeable as possible to those with whom you may be brought in contact, and try as far as possible to appreciate their good qualities, as well as their personal development.

Physiognomical Signs.—Not only is there a fullness at the base of the brain and a roundness at the nape of the neck, but the breadth and fullness of the lips, the roundness of the nostrils are also unfailing signs of large Amativeness, as indicated in the nostrils of the bull. The prominent, projecting chin, also the dimpled chin, are indications that the part of Amativeness is large which pertains to kissing, caressing and exchanging sympathies with the opposite sex, whilst the redness of the lips and the roundness of the nostrils indicate the desire for procreation.
CONJUGALITY.

The function of Conjugality is to concentrate your affections faithfully upon one person; to unite in the bonds of matrimony, and to remain faithful as long as life shall last.

Location.—Conjugality is located just above Amativeness, between the lower part of Combativeness and Philoprogenitiveness, and below Friendship. (Letter A, diagram, page 37.)

Persons in whom this organ is large and Amativeness small manifest a desire for the unity of mankind, and are often found to be the leaders in organizing societies. Such we often find among the "Woman's Christian Temperance Union," "The Knights of Labor," and other organizations set on foot for the promotion of social intercourse or fraternal bonds. The upper part of this propensity is said to be "that part which desires the union
of society,“ and from its close proximity to Friendship we may rationally accept this position, whilst the lower part of this organ (next to Amativeness) imparts a desire to love one only, and often, when large, leads to jealousy.

_Excess._—Persons in whom the organ of Conjugality is very large, especially the lower part of this organ, if ungoverned by reason, is likely to become so wrapped up in one person that, should death or any other force of circumstances call the object of their affections from their embrace, either before or after marriage, they are apt to become desponding, and it seems to be a great effort to place their affections upon the second person.

_Restrain._—To restrain this propensity, we should try to behold and appreciate the excellencies of others, mingle among society and try to find a suitable companion on whom to bestow the affections, remembering that all the good qualities of manhood or womanhood are never found in one person, and if we look aright we may often find, if not the same, other qualifications which are equal to those we find in the object of our first love.
Deficiency.—Persons in whom the organ of Conjugality is deficient, are likely to be averse to marriage, and if Amativeness be large, are often attracted by new faces; very promiscuous in their desires with the opposite sex, and are apt to live a licentious life.

Cultivation.—To cultivate this propensity, we should strive to concentrate our affections upon one person, and looking for the good we may find in the object of our affections, try to persuade ourselves that we have made the best choice possible, and although there may be some things in the nature of the wife or husband that is not altogether congenial, we might find many more in someone else.

PARENTAL LOVE.

The function of Parental Love, or what is termed Philoprogenitiveness, is to attract and call forth our sympathy toward the young—a regard for pets,—especially our own children, as well as that faculty which leads those who have it large, to take the side of the weak and helpless.
Location.—The organ of Parental Love, or Philoprogenitiveness, is situated just above the Occipital Process, right back of Conjugality, near the centre of the back-head, and below Inhabitiveness.

The lower portion of this organ is said to be that which gives a desire for animal pets, whilst the upper portion pertains to the love of children.

Excess.—Persons in whom the organ of Parental Love is very large are apt to be over-indulgent with children, apt to be blind to their imperfections, and to withhold the proper discipline requisite for the welfare of the little ones they love so dearly.

Restrain.—To restrain this propensity we should make comparisons between our own children and those of others, and allow our reason to guide us in our chastisements rather than our feelings.

Deficiency.—Where there is a deficiency of Parental Love persons seem to care but little for the society of the young, and oftentimes regard children as a nuisance, neglecting their
own children, if they have any, and usually lack sympathy toward the helpless and down-trodden of humanity in general.

*Cultivation.*—To cultivate the organ of Parental Love we should court the society of the young, play with our children, try to become interested in their innocent amusements, and take pleasure in helping those who need our assistance.

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**FRIENDSHIP.**

The function of Friendship is to dispose persons to cling to each other, to become friendly and sociable as neighbors, and to establish confidence in one another.

*Location.*—Friendship is situated just above Conjugality, and bounded on the outside toward the ear, by Combativeness; on the inside, toward the back of the head, by Continuity, Inhabitiveness and the upper portion of Parental Love. The upper portion of Friendship is bounded by Cautiousness and Approbation.
FRIENDSHIP, LARGE.

*Cultivation.*—To cultivate Friendship we should seek society, and try to discreetly confide in one another.

*Restrain.*—To restrain this propensity is seldom necessary, except to use discretion as to whom we place confidence in.
INHABITIVENESS.

The natural language of Inhabitiveness is a love of home and country, a desire for the comforts of domestic life. Those in whom the organ of Inhabitiveness is large, become strongly attached to any one place where they may reside for a long time, and leave the place of long abode with great reluctance. If Human Nature, and the Reasoning Faculties are large, they become very patriotic.

Restrain.—To restrain the organ of Inhabitiveness we should read books of travel, study history, travel and see new places, all of which will have a tendency to wean us from home and create a desire for a knowledge of the world in general.

Cultivation.—To cultivate Inhabitiveness we should try to make home pleasant and attractive, and surround ourselves with the com-
forts of domestic life. Those who have great artistic taste should adorn the walls of their home with the finest pictures and representations of nature and art that means can provide. Those who are fond of pleasure, should introduce into their homes some innocent amusements. Those who are fond of literature and science, should try and provide a nice library, and, if circumstances permit, everything that will add to the interest of ourselves and friends, should be provided to make home attractive and pleasant.

CONTINUITY.

The natural function of Continuity is to concentrate our thoughts and energies upon one thing at a time, and to pursue a certain course until we have accomplished our purposes or completed the duties we may have to perform.

Location.—The organ of Continuity is situated in the centre of the back of the head, next above Inhabitiveness, and below Self Esteêm, and, when large, gives a fullness to the back
head, rendering it in shape somewhat like the end of a cocoanut. When small, it is marked by a depression which is in shape somewhat like an egg that has been flattened to stand on its end.

Excess.—When the organ of Continuity is very large persons are apt to be tedious and long-winded on all subjects, to tell long stories
and to become absent-minded, taking little or no notice of what is going on around them, often passing their most intimate friends on the street without noticing them, and are usually more theoretical than practical.

*Deficiency.*—Where there is a deficiency of Continuity there is little stability of character or steadiness of purpose. Persons in whom the organ of Continuity is small are naturally fond of variety, commence many things that they never finish, and seldom make any great success in their undertakings for want of continued application.

*Cultivation.*—To cultivate Continuity we should persevere to the end in all our undertakings, stick to one thing at a time and try to make the best of our surroundings. To restrain this organ we should seek employment that has in it a great deal of variety.

**VITATIVENESS.**

The natural function of this organ is love of life for life's sake, a dread of death, a disposition to shrink from and avoid danger.
Location.—Vitativeness is situated just behind the ear, below Combativeness and Executiveness, and in front of Amativeness.

Cultivation.—To cultivate Vitativeness we should exercise the organ of Hope, try to look on the bright side of things, take an interest in the general affairs of life, and mix as much as possible with jovial company.

Restrain.—To restrain this propensity we should cultivate faith in the future, try to feel it is as natural to die as it is to be born and that if we obey the laws of Nature (whatever the future may be) death is either the doorway to a higher life or an unconscious sleep.

COMBATIVENESS.

The natural function of the organ of Combativeness is generally supposed to be the organ of fight, and those who have it large are supposed to be naturally contentious and quarrelsome; but such is not always the case, for a good development of this faculty is necessary in order to break down the opposition; to con-
tend for our rights and to protect ourselves and those dependent upon us against all who would seek to injure us. It is only when the organ of Combativeness is ungoverned by Reason and the Moral Sentiments that it renders us contentious and quarrelsome. If with a large development of Combativeness there is also large Conscientiousness, then Combativeness will contend for
justice. If Benevolence and Comparison also be large and Acquisitiveness and Secretiveness comparatively small, Combativeness will lead us to contend for the rights of others; but if Acquisitiveness and Secretiveness be also large and Comparison small, then Combativeness will be apt to render us selfish, contentious and hard to manage.

*Location.*—Combativeness is situated behind and the upper portion of the organ extending a little above the ears. To find this organ go backward from the bottom part of dotted line at the top of the ear, about $1\frac{3}{4}$ inch. (See fig. 6 in diagram.)

*Excess.*—When there is an excess of this propensity it inspires an individual with the spirit of contention, especially if Firmness be also large, and if ungoverned by Cautiousness, Secretiveness and Reason, it oftentimes becomes a disturbing element in the domestic circle, leading its possessor to contest every point and, although vanquished, to argue still, attempting to justify their wrongs rather than to concede a mistake.
Deficiency.—Where there is a deficiency of Combativeness there is a disposition to shrink from opposition, a lack of courage, an undue readiness to concede a point, and if Vitativeness and Cautiousness be large and Destructiveness small, it renders an individual apprehensive of danger, and naturally timid and shy.

Restrain.—To restrain the organ of combativeness, we should exercise Cautiousness, stop and think before deciding how to act. We should also exercise the organ of Comparison and Casuality, try to ascertain the probable effect our words and conduct may have upon society, and what good there is likely to follow from the manifestations of our combative spirit.

Cultivation.—To cultivate this faculty we should court controversy, take part in debates, contend for what we consider our own rights, and with a feeling of earnestness try to break down the oppositions that lie in our way to success in business, or the well-being of family and friends.
EXECUTIVENESS.

The natural function of Executiveness, or what is often called Destructiveness, is to impart that energy or force of character by which the surgeon is enabled to inflict pain necessary to cure, the butcher sheds the blood of the ox, and the warrior engages in conflict with the enemy without faltering.
Where there is a high organic quality, when stimulated by large Conscientiousness, Benevolence, Veneration and Spirituality, it renders mankind zealous in the religious improvements of society. When combining with the Domestic Propensities it renders its possessor zealous in social matters, and when combining with the Reasoning Faculties it makes mankind energetic in scientific investigations. In fact, the organ of Executiveness is the organ of push, and those who have it small have but little force of character, and manifest but little disposition for execution of any kind.

Where there is low Organic Quality, and the organ of Executiveness is very large, if ungoverned by the Moral Sentiments and Reason, there is a liability of its perversion leading to crime and bloodshed. For instance, if this organ be large, Acquisitiveness large, Conscientiousness and Benevolence small, with large Secretiveness, it may lead to plunder, then even to murder to prevent detection, but if properly controlled by Reason and the Moral Sentiments its stimulating influence may be made a blessing rather than a curse.
Location.—Executiveness is situated close above and behind the upper portion of the ear, and when large gives a breadth to the head between the ears.

Restrain.—To restrain this propensity we should be regulated by the same faculties which control Combativeness.

Cultivation.—To cultivate Executiveness we should take an active part in the interests of family, friends and the community in which we may reside. And, as in the cultivation of Combativeness, strive to break down the oppositions that lie in our way to success in any or all of our undertakings.

Eating animal food, and the killing of animals, although not always to be recommended, develops this propensity.

ALIMENTIVENESS.

The natural function of Alimentiveness is a desire for food, without which our bodies would often suffer for want of nourishment.

The perversion of this faculty leads to excess in eating or drinking. According to L. N.
ALIMENTIVENESS, LARGE.
Fowler, "If the front part of the organ is very large, it leads to excessive love of liquids. If the back part be exceedingly large, then there is an abnormal desire for solids."

**Location.**—The organ of Alimentiveness, is situated just in front of the upper part of the ear. To find this organ, take the bottom of dotted line as shown in Diagram, as a starting point, move forward to about half an inch in front of the ear, then downward about one-half or three-fourths of an inch and you will reach the centre of Alimentiveness.

**Restrain.**—To restrain this propensity it is necessary to use our reason to govern our appetite, take regular hours for eating, and avoid the use of stimulants.

**Cultivation.**—To cultivate the organ of Alimentiveness the table should be made as attractive as possible. Clean linen, fine ware, victuals served with artistic taste, cooked meats decorated with grasses, vegetables served in side dishes, and everything properly seasoned, all helps to stimulate the appetite.
ACQUISITIVENESS.

The natural function of Acquisitiveness, is a disposition to acquire wealth, to provide for the necessities of the present, and to lay up something for the future. When very large, and ungoverned by Benevolence, Friendship, Conscientiousness or Reason, it is liable to make a person dishonest or miserly. But if controlled by Conscientiousness it will lead a person to make close bargains and be very exacting, yet will take nothing that is unjust. If Benevolence and Conscientiousness are both large, with large Acquisitiveness, it renders a person close in business. If the Social and Domestic Propensities are large, with large Acquisitiveness, then there will be a great deal of hospitality shown to friends in the domestic circle. Where there is a deficiency of Acquisitiveness there is not only an indisposition to save, but a lack of economy, and often an indisposition to labor.

Location.—Acquisitiveness is situated just above and in front of the ears, between Constructiveness and Secretiveness, above Alimentiveness and below Sublimity. To find this
organ on a living head of ordinary size, move your fingers upward from the top of the ear about one inch, then forward one inch and you are on the organ of Acquisitiveness.

Restrain.—To restrain the organ of Acquisitiveness, we should cultivate the organs of Benevolence, Friendship and Conscientiousness.

Cultivation.—To cultivate Acquisitiveness we should try to appreciate the value of money, consider the consequence of adversity, and the happiness that may be provided, both to ourselves and others, by a command of wealth. This organ may also be cultivated by an account of expenditures from day to day, and thus beholding wherein a great deal of expense might judiciously be saved.

SECRETIVENESS.

The natural function of Secretiveness is concealment or reserve. When very large, and ungoverned by Reason and the Moral Sentiments, it is likely to make a person sly, cunning and deceitful, taking indirect measures to
accomplish their purposes, and if Conscientiousness be small, is likely to be dishonest and untruthful. Where there is a good development of the Moral Sentiments and Reason combining with large Secretiveness, it manifests itself by being what is often called "close-
mouthed," or in other words, by a person keeping their own council and minding their own business.

Location.—Secretiveness is situated a little above Executiveness, next on a line with the centre of Acquisitiveness. To find this organ on a living head, follow the dotted line in diagram from the top of the ear upward one inch, and you are on the front part of Secretiveness.

Restrain.—To restrain this faculty we should cultivate Agreeableness, be frank and open on all subjects fit for public inspection, and strive to practice a straightforward course in everything we undertake.

Cultivation.—To cultivate Secretiveness a person should use their Cautiousness, together with their Comparison and Human Nature, stop and think before giving expression to impulse. First ask the question: is it to our own advantage to speak or act, or will it result in the injury of someone? Always try to reason as to effects.
CAUTIOUSNESS.

The natural function of Cautiousness is to render us prudent and careful, and to make provision against danger, to restrain our impulses and to guard against building "castles in the air." When the organ of Cautiousness is very large, and Hope is small, it leads a person to look on the dark side of things and to borrow trouble, hence, oftentimes giving themselves unnecessary trouble in view of evils which never come. When the organ of Cautiousness is small and Hope large there is a liability of a person ever looking on the bright side of things, and unless governed by Conscientiousness and Reason may oftentimes go into extensive speculations with disastrous results.

Location.—The organ of Cautiousness is situated just above Secretiveness and back of Sublimity. To find this organ on a living head, start from the top of the ear and move upward over dotted line in diagram about two and one-half inches, and backward about one inch, in an ordinary-sized head, and you are on the organ of Cautiousness.
Restrain.—To restrain the organ of Cautiousness we should cultivate Hope, try to look on the bright side of things, use our Reason to guard against magnifying our troubles and exercise Combativeness and Executiveness to make us more courageous.

Cultivation.—To cultivate Cautiousness we should use Causality and Comparison, reason from cause and effect, stop and think before deciding how to act and not allow our impulses to govern us.

APPROBATION.

The natural function of Approbation is a desire to excel, be esteemed and beloved by our fellowmen. When this organ is very large if ungoverned by Reason, there is a liability of a person continually blowing their own trumpet, talking of what they are going to do, as well as what they have done, and if Self Esteem be large, it makes them very sensitive to slights. With large Combativeness and Executiveness it renders persons contentious and quarrelsome when no slight is intended, but if Self-Esteem is low with large Approbation, a word of cen-
sure or criticism will easily discourage them. Such persons need encouragement rather than censure.

**Location.**—The organ of Approbation is situated between Cautiousness and Self-Esteem. To find this organ on a living head, go upward from the ear (dotted line in diagram) until you reach the line where the head begins to slope on the side towards the top, then move backward until you reach the line where the head begins to slope on the back, then about half an inch toward the centre of the back of the head, and you are on the organ of Approbation.

**Restrain.**—To restrain the organ of Approbation we should cultivate Cautiousness and Secretiveness to render us discreet; also Ideality and Veneration to render us chaste in our conduct and to give us proper respect for our superiors.

**Cultivation.**—To cultivate Approbation we should exercise Self-Esteem, Friendship and Agreeableness. Mix as much as possible with society and study etiquette. Try to get a fair estimate of one’s self and others.
SELF-ESTEEM.

The natural function of Self-Esteem is to render us self-reliant and give us confidence in our own ability. Where the organ is large, if ungoverned by Veneration, Agreeableness or Conscientiousness it is liable to render a person dogmatic or egotistical. If Firmness, Combativeness and Executiveness be large, there is a
liability of being tyrannical, and if Approbation be also large, then a person is likely to be haughty, conceited and proud. But, if Self-Esteem is large where there is a good development of Veneration, Comparison, Con-
scientiousness and Approbation, together with good Combativeness and Executiveness, there will be a manifestation of dignity and self-
respect as well as a regard for public sentiment. Such a person will be careful for the reputation of themselves and those connected with them.

Location.—Self-Esteem is situated in the upper portion of the back head, close to the centre line. To find this organ on a living head, go up from the ear (dotted line) until you reach the top, then backward about two and one-half inches, or to where the head begins to slope and you have reached the organ of Self-Esteem.

Restrain.—To restrain the organ of Self-Esteem we should cultivate Veneration (a respect for superiors), and should exercise Com-
parison and Human Nature, compare the merits of our own conduct with those of others
and we shall soon learn in many respects our contemporaries are our equals, if not our superiors.

_Cultivation._—To cultivate Self-Esteem, we should exercise Combativeness and Executive-ness, ever strive to break down oppositions, overcome obstacles and to surmount all difficulties, and with a good degree of Firmness try to enter upon the duties of life with the persuasion, that under similar circumstances we can accomplish as much as our fellowmen.

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**FIRMNESS.**

The natural function of Firmness is to impart decision and steadfastness of purpose. Where there is large Firmness with large Conscientiousness, and a good development of Causality and Comparison, persons are usually reliable, honest and trustworthy, and if Benevolence and Human Nature be also large, there is a breadth and nobleness of character which commands general respect. But if Firmness is small, although a person may have large Conscienti-
ousness, hence, desire to do right, and even large Causality and Comparison, to compare, criticise and analyze, thus enabling them to determine what is right; under the influence of unprincipled people, they may be persuaded to do wrong. Not only this, but where there is a lack of Firmness, especially if Continuity be also small or moderate, there is a fluctuating
disposition, a lack of stability which often prevents success in business, as well as rendering a person unreliable in their promises.

*Location.*—Firmness is situated on the back part of the top head, between Veneration and Self-Esteem. To find this organ on a living head, go up from the top of the ear as indicated by dotted line in diagram, until you reach the centre of the top head, and you are on the front part of the organ of Firmness.

*Restrain*—To restrain the organ of Firmness we should cultivate Reason, Friendship and Agreeableness, give expediency some weights, submit for the sake of peace, all of which will help to subdue Firmness.

*Cultivation.*—To cultivate Firmness we should always try to carry into effect every promise we may make, use our Reason and Conscientiousness to ascertain and do what is right and never allow ourselves to be persuaded by the unworthy.
CONSCIENTIOUSNESS.

The natural function of Conscientiousness is a desire for right, a love of truth, justice and and uprightness. Where the organ of Conscientiousness is small, there is a tendency to dishonesty and untruthfulness, and if Secretiveness be large, a person is likely to be very tricky.

Location.—Conscientiousness is situated on the side of Firmness, between Hope and Approbation. To find this organ on a living head, go upward from top of ear as indicated by dotted line, until you reach the line where the head begins to slope towards the top, and you are on the outer or front part of Conscientiousness.

Cultivation.—To cultivate the organ of Conscientiousness we should always strive to tell the truth, and, as in the cultivation of Firmness always endeavor to fulfill our promises, do to others as we would be done by, and never withhold or take from any one that which is not our own. To restrain this organ is seldom, if ever, necessary.
HOPE.

The function of Hope is to have faith in the future, look on the bright side of things, and to prevent despondency. Where there is an abnormal development of Hope, with small Cautiousness, Causality and Comparison, a person is liable to be rather reckless, and if
Acquisitiveness be large, there is a liability of going into extensive speculations without counting the cost, hence, with disastrous results. If Acquisitiveness be small, with the above combination there is a liability of a person being too free to spend—a lack of economy. Where Hope is small a person is likely to look on the dark side of things, and to become often desponding, low-spirited and gloomy.

**Location.**—The organ of Hope is situated between Concientiousness and Spirituality, in the Moral region. To find this organ on a living head, move upward from top of the ear, over the part indicated by dotted line, until you have reached a little above the line where the head begins to slope toward the top, then forward about one inch and you are on the organ of Hope.

**Restrain.**—To restrain the organ of Hope we should exercise Cautiousness, Comparison and Causalty.

**Cultivation.**—To cultivate Hope we should try to look on the bright side of things, remembering that behind the darkest clouds the sun
is always shining. Seek good, cheerful society and try to console ourselves when disappointed, with the expectation of better fortune next time.

**SPIRITUALITY.**

The natural function of Spirituality is faith in the unseen, to give credence to testimony.

Where this organ is large, it imparts to the nature of an individual, an intuitive perception
of coming events, clairvoyant visions and often important dreams. If ungoverned by reason, large Spirituality may render a person superstitious or credulous. Where this organ is small, persons are apt to be unbelieving and skeptical upon all subjects that will not admit of logical or demonstrable evidence.

Location.—Spirituality is situated in front of Hope, and back of Imitation. To find this organ on a living head, go up from the top of the ear according to the instruction given in the location of Conscientiousness, then forward about one inch and a half and you are on the organ of Spirituality.

Restrain.—To restrain the organ of Spirituality we should exercise Causality, seek for evidence, and ask the reason why of things.

Cultivation.—To cultivate Spirituality we should try to place confidence in testimony, render the mind in a passive state with a desire to receive impressions and accept those we may receive as having a meaning.
VENERATION.

The natural function of Veneration is a feeling of devotion, reverence for the good and great, respect for the aged and for superiors.

Where this faculty is very large, if Spirituality be also large and the Reasoning Faculties small, when brought under any special influence, there is a liability of undue zealousness.
Location.—Veneration is situated close to the centre of the top head. To find this organ on a living head, go up from the centre of the ear until you reach the extreme top of the head, then forward about half an inch and you are on the organ of Veneration.

Restrain.—To restrain Veneration we should first find what is the particular object of devotion. If it is a monomania for religious worship, I should suggest a ramble in the fields or woods where the beauties and grandeur of nature may call forth our admiration, from an appeal to Ideality and Sublimity. If respect for superiors manifests itself too strong, we should exercise Comparison and Human Nature, that we may realize that greatness and goodness is not confined to those around us, but that if we will search for it and exercise our own natural abilities, we may approximate that which we admire in our fellowmen. If we find too great a passion for Antiquity, then we should consider more fully the advancements of the present age. According to the divisions given by L. N. Fowler, the front part of the organ of Veneration gives "respect," the cen-
ter "worship," and the back part "a love for Antiquity."

_Cultivation._—To cultivate the organ of Veneration, we should reverse the order of conduct given to restrain.

**BENEVOLENCE.**

The natural function of Benevolence is charity, sympathy and love for our fellow beings,
when properly controlled by Reason and Justice it gives breadth and freedom to our sentiments as well as sympathy for suffering.

_Location._—Benevolence is situated in the front part of the top head. To find this organ on a living head, go forward about two inches from centre of top head and you are on the organ of Benevolence.

_Restrain._—To restrain Benevolence we should exercise Acquisitiveness, Secretiveness and Cautiousness.

_Cultivation._—To cultivate Benevolence we should try to feel another's sorrow, lend a helping hand to the distressed, give to charitable institutions and try to take comprehensive views of subjects in general.

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**CONSTRUCTIVENESS.**

The natural function of Constructiveness is to put parts together, to construct sentences in literature, to adjust matters in politics, to construct and operate machinery in mechanics.
Location.—Constructiveness is situated in front of Acquisitiveness and below Ideality. To find this organ, go forward from the top of the ear, about an inch and a half, then upward one inch and you are on the organ of Constructiveness.

Cultivation.—To cultivate Constructiveness we should endeavor to put parts together, cul-
ivate a taste for building and constructing machinery and write essays on different subjects. Letter writing, etc., will help to develop Constructiveness. To restrain this faculty is seldom necessary.

IDEALITY.

The natural function of Ideality, is the conception of ideas. When combining with large Constructiveness, it renders a person original, and if it combines in a person having large Motive Temperament, the originality partakes of a mechanical turn. If combining with the Mental Temperament, then the conception of ideas partakes of a literary turn. Persons in whom Ideality is large, combining with large Sublimity, Approbation and Self-Esteem, it imparts to their nature a sense of refinement.

Location.—Ideality is situated just above Constructiveness. To find this organ, go up from the top of the ear about two inches, then forward about one inch and a half and you are on the organ of Ideality.
Restrain.—To restrain the organ of Ideality we should take a practical view of things and exercise Causality and Human Nature.

Cultivation.—To cultivate Ideality we should mix as much as possible with refined society, cultivate a taste for propriety in the expression of conduct and manners. Try to discover the beautiful in Nature and Art. Exercise Individuality and Comparison.

SUBLIMITY.

The natural function of Sublimity is a love of beauty, it imparts to an individual a wild, romantic nature, an admiration of that which is majestic, beautiful and grand. When combining with large Propensities it imparts a love of tragedy; combining with large Moral Sentiments, there is naturally a love of poetry; combining with large Reasoning faculties, there is usually a keen perception and profound reverence for the greatness and grandeur of Nature. Where the organ of Sublimity is large, if it is accompanied with large Imitation, it imparts to
its possessor a disposition to become an actor; if the Propensities are large, a tragedian; if the Moral Sentiments are large, a poet or dramatist; and if the reasoning faculties are large

there is a disposition to become a lecturer or teacher.

Location.—Sublimity is situated between Ideality and Cautiousness, on the side head. To find this organ on a living head, move your
fingers upward from the top of the ear (as indicated in diagram) about two and a half inches, then forward about half an inch, and in an ordinary sized head you are on the organ of Sublimity.

*Restrain.*—To restrain the organ of Sublimity a person should strive to become interested in the practical relations of life, study political and domestic economy, strive to take an interest in the relief of suffering, enter into the practical relations of economy with a desire to know the right and help to rectify its evils.

*Cultivation.*—To cultivate Sublimity a person should study poetry and art, take rambles among the mountains, or study the beauties of Nature, expressed in the variety of flowers, their shades and tints; also the grandeur and majesty of the storm, its lurid lightning and pealing thunder. All are scenes which, if we would investigate, have a tendency to develop the organ of Sublimity.
IMITATION.

The natural function of Imitation is to copy after patterns. In persons with large Mental Temperament it imparts a disposition to personate character, mimic, to use many gestures in conversation, and imparts great expression to the countenance when animated. Com-
bining with the Motive Temperament, it gives a disposition to make things after a pattern in mechanics, and if Ideality, Constructiveness and Sublimity are large, to copy from Nature, or to become an artist.

**Location.**—Imitation is situated between Agreeableness and Spirituality, toward the front part of the top-side head. To find this organ on a living head go up from the top of the ear (as indicated in diagram) until you reach the line where the head begins to slope toward the top, or about three and a half inches from the top of the ear, then forward about two and a quarter inches, and in an ordinary sized head you are on the organ of Imitation.

**Restrain.**—To restrain the organ of Imitation a person should strive to invent a way of their own of doing things and, instead of following the patterns or assuming the character of others, should study out an original course as different as possible from anything they have ever seen others design or perform.

**Cultivation.**—To cultivate the organ of Imitation we should study to make things after a
pattern, study the art of copying; also try to assume character by imitating others in their different modes of conduct, expression and gesticulation.

**MIRTHFULNESS.**

The natural function of Mirthfulness is an appreciation of fun, wit and humor. When
combining with large Ideality and the Moral Sentiments it often manifests itself in pithy sayings. Combining with Combativeness and the Propensities, it finds expression in sarcasm, and combining with low Organic Quality it is demonstrated by boisterous laughter.

Location.—The organ of Mirthfulness is situated just below the outer portion of Agreeableness and in front of Combativeness and Ideality. To find the organ on a living head start from where the eyebrow begins to curve towards the outer corner of the eye, move upward about two inches over the outer edge of the forehead and you are on the organ of Mirthfulness.

Restrain.—To restrain the organ of Mirthfulness a person should exercise Causality, try to reason upon the probable effect of a joke from a serious standpoint, cultivate sobriety of thought and try to consider the practical side of life.

Cultivation.—To cultivate the organ of Mirthfulness a person should seek jovial company, try to study and see the ridiculous side of things and indulge in innocent jokes and funny sayings.
TIME.

The natural function of Time is to detect time in music, to remember dates, and renders an individual punctual at appointments.

*Location.*—To find this organ on a living head take the centre of the eyebrow for a starting point, then move upward over the fore-
head about one inch and a little toward the outer part and you are on the organ of Time.

_Cultivation._—To cultivate the organ of Time a person should practice punctuality of appointments, often try to estimate the time of the day, try to remember dates when events of which they have a knowledge occurred, also should try to detect the measure of time in music. To restrain the organ of Time is scarcely ever necessary.

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**TUNE.**

The natural function of the organ of Tune is the detection of the harmony of sounds. When large and combining with large Time (for the recognition of the proper duration of sounds), with large Ideality and Sublimity to impart a sense of refinement, there is great natural ability as a musician or teacher of music. And if Size, Form, Comparison and Constructiveness are also large, it imparts to an individual the faculties of a composer of music. But, although there may be large Tune for the recognition of the harmony of sounds, if there is a deficiency
in the development of the other faculties described above, there will be but little musical ability.

Location.—The organ of Tune is situated on the outer side of the organ of Time.

Cultivation.—To cultivate the organ of Tune a person should study the variety of sounds in the tonations of the voice in different individuals, the harmony of the combination of sounds in the blending of different voices, also the harmony produced in the variety of sounds in music, ranging from the squeaking of a penny whistle to that of the heavy sound of a bassoon, or from the screech of an amateur upon the treble string of a violin to that of the heavy rumblings of the last chord on the base-viol. To restrain the organ of Tune is never necessary except in persons whose Organic Nature is very highly strung. In such natures there is a liability of their being too sensitive to sound and a discord will be apt to so jar upon their sense as to render them nervous.
WEIGHT.

The natural function of the organ of Weight is the perception of the laws of gravitation, skill in balancing, such as riding horseback, skating, shooting, etc. Where this organ combines with large Size and Locality, it gives an individual great ability as a marksman. Com-
bining with large Ideality and Constructiveness it enables its possessor to become skilled in the use of edged tools, such as a carver or an engraver, and if Executiveness is also large, one may become a surgeon or dentist. Persons in whom the organ of Weight is small have but little perception of the laws of gravity, cannot tell when things are hung true, and have but little or no ability to balance themselves. Such persons should not attempt to walk over high, narrow and dangerous places.

(Location. — The organ of Weight is situated just over the eye, a little toward the nose from the centre of the eyebrow. (See W, diagram.)

Cultivation. — To cultivate the organ of Weight a person should study the accuracy of curves and lines in drawing and penmanship, see that pictures are hung true on the wall, also should practice walking on a straight line on the floor, or shooting and aiming at a mark. Estimating the weight of metals or of live stock will also develop the organ of Weight.)
SIZE.

The natural function of the organ of Size is to recognize the proportions of dimensions, to measure distances by the eye, and to determine the size and magnitude of things.

Location.—The organ of Size is situated on the inside of the organ of Weight, just over the eye, near the nose.

Cultivation.—To cultivate the organ of Size a person should practice to distinguish the difference in magnitude between two apples, turnips, etc., or the capacity of different sized tubs, also should study to estimate the height of different buildings, etc. This is also an organ which needs no restraint.

COLOR.

The natural function of the organ of Color is to impart to an individual the ability to distinguish colors apart, also to recognize the finer shades and harmony of color when blended. Where the organ of Color is large, and Sublimity, Ideality and Individuality are small, a person may distinguish colors apart but have
little perception of their harmony. Where Sublimity, Ideality, Individuality and Comparison combines with large Color there is the natural ability to determine the finer shades and harmony of colors.

**Location.**—The organ of Color is situated just in the centre of the eyebrow.

**Cultivation.**—To cultivate the organ of Color a person should study to distinguish between different shades, also should study to determine the harmony in the blending of shades, and try to determine what different shades when blended produce the softest and most delicate effects. To restrain is not necessary.

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**HUMAN NATURE.**

The natural function of the organ of Human Nature is to observe and study character from physiognomical appearances, such as the lines of the countenance, the tonations of the voice, the mode of shaking hands, the gait, the position of the body, etc. Where the organ is large there seems to be an almost intuitive perception of character at first sight. Where there is a
deficiency of this faculty, there is but little ability to judge of the motives of conduct, or the truthfulness of those with whom we have to do business. To cultivate this faculty we should compare the conduct of different individuals with their correspondence in appearance, also cultivate our first impressions of character.

**Location.**—To find this organ on a living head take the root of the nose as a starting point, and move your fingers up over the forehead about three inches, and on an ordinary sized head you are on the organ of Human Nature.

**Cultivation.**—To cultivate the organ of Human Nature a person should study faces and the correspondence between the different faces and dispositions of people. Try to recognize the similarity between the faces and dispositions of the human and the animals below the human. Also we should study the tonations of the voice and the expression of language, whether there seems to be an undertone which indicates reserve, or whether the expression be frank and open, all of which will help develop our knowledge of Human Nature.
LANGUAGE.

The natural function of the organ of Language is a good command of words. When accompanied with large Ideality and Constructiveness with small Self-Esteem, it enables a person to use good language in writing as well as to become proficient in acquiring language. When Self-Esteem is large, combining with the
aforesaid faculties, especially if Combativeness and Executiveness are also large, it renders a person fluent in the use of words.

Location.—The organ of Language is situated just behind and above the eye. When large, it gives an expression of fullness under the eye by pushing the eye forward.

Cultivation.—To cultivate the organ of Language, a person should practice speaking in public, enter into conversation as often as possible and study to compose essays on various subjects.

EVENTUALITY.

The natural function of the organ of Eventuality is the retention of facts, incidents and circumstances, a taste for the study of history, and a desire for information. The development of this organ is necessary in a correspondent, historian, lecturer, author or actor.

Location.—The organ of Eventuality is situated in the centre part of the forehead, just above the organ of Individuality, about an inch above the root of the nose.
Cultivation.—To cultivate Eventuality a person should read short sentences and try to commit them to memory so as to repeat them the following day. The organ of Eventuality may be improved by the use of Comparison. Whenever an event occurs, a name is spoken, or you have heard or read a story, try to draw a comparison between what you desire to
remember and something that has already become so familiar to your consciousness that you seemingly cannot forget it if you would.

As for instance you wish to remember the name of "Smith," by comparison you might ask yourself the question: What kind of a Smith, a blacksmith or a tinsmith, etc.? Supposing you wish to remember the date and nature of an
event this may be done by associating the event with the date of your birth. "I was 21 years of age when this event took place. I was born on Tuesday, this took place on Monday or Wednesday, etc." Thus you may cultivate Eventuality by association.

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**LOCALITY.**

The natural function of the organ of Locality is the study of Geography, a desire to travel and see new places, and the ability to travel through strange places without a guide.

*Location.*—The organ of Locality is situated on the outer side of Eventuality.

*Cultivation.*—To cultivate Locality we should study Geography, try to remember the position of a building or a lot, whether the face of the building stands east, west, north or south; also try to estimate the distance from one place to another. All of which will have a tendency to develop Locality.
COMPARISON.

The natural function of the organ of Comparison is to compare, criticise and analyze the different parts of things. When combining with large Causality it leads to scientific investigation and analytic reasoning. Combining with large Constructiveness and smaller Causality it often manifests itself in the comparing and adjusting of parts in mechanics. Where this organ is small there is but little natural ability for analytical reasoning or disposition to compare similarities or dis-similarities. To cultivate this faculty, also the faculty of Causality, we must apply ourselves to the investigation of any or every subject of importance that may be presented to our observation.

Location.—The organ of Comparison is situated in the centre of the forehead, about an inch and three-fourths above the root of the nose.

Cultivation.—To cultivate Comparison a person should study the similarity and dis-similarity of different individuals, in the face, their manners, modes of conversation, their dress
and conduct in general. Also the similarity and dis-similarity of parts in nature and art generally.

CAUSALITY.

The natural function of the organ of Causality is to trace the connection between cause and effect. Combining with large Comparison, Ideality and Constructiveness it renders a person argumentative and logical.

Location.—The organ of Causality is situated on the outside of Comparison, on the brow of the forehead, about one and one-half inches above the eyebrow.

Cultivation.—To cultivate Causality a person should try to consider what are likely to be the results of any action. Reason from cause to effect, study logic.
FORM.

The natural function of the organ of Form is to recognize and remember shapes, and the proportion of parts. Persons in whom the organ is large are good at remembering faces, and are usually good spellers. The development of this faculty is necessary in proof readers, detectives and artists.

Location.—The organ of Form is situated just over the inside of the eye. When large it gives breadth to the root of the nose, and seems to push the eyes apart.

Cultivation.—To cultivate the organ of Form a person should study the proportion of parts in the symmetric development of a figure, statuary or an individual, the distance from the eye to the tip of the nose, from the nose to the chin, from the tip of the chin to the bottom of the ears, also the breadth of the face, the breadth across the shoulders, the length of the arms, the sides of the body and the length of the legs, etc. Also the proportions in length and breadth of a building or an animal, all of which will develop the organ of Form.
INDIVIDUALITY.

The natural function of the organ of Individuality is to take account of minute details—to individualize things. It imparts a desire to know all about every subject in which a person may become interested. When it combines with large Order it renders a person exacting in classifying, arranging and reducing everything to a system.

Location.—The organ of Individuality is situated just above the root of the nose.

Cultivation.—To develop the organ of Individuality a person should take observation of objects as they pass through the street of a city or through the country, and try to remember as much of the variety as possible. Always be looking out for the little points in business, look after the cents in buying and selling and never consider the trifles as unworthy of notice. The organ of Individuality bears great importance in the affairs and success in life.

ORDER.

The natural function of the organ of Order is to render a person systematic. When accom-
panied with large Self-Esteem and Approbation it usually manifests itself by a person being neat and tidy in dress and personal appearance, but if Self-Esteem is small and Approbation, Individuality and Constructiveness are large, there may be an indifference as to the dress and personal appearance, yet the individual will be apt to be methodical in their habits and systematic in their arrangement of other matters.

Location.—The organ of Order is situated just over the outer corner of the eye.

Cultivation.—To cultivate the organ of Order a person should strive to be systematic, set apart a time for doing certain things and always do it at the time allotted, be particular about the neatness of their apparel and always strive to do things by rule.

CALCULATION.

The natural function of the organ of Calculation is the computation of numbers. When large, if accompanied by large Individuality, Cautiousness and smaller Locality, it is likely
to manifest itself in calculating in the head and laying out plans for the future, but if Locality, Eventuality and Form are also large, then it imparts the natural ability to become a good mathematician.

*Location.*—The organ of Calculation is situated on the outside of the organ of Order, just over the back of the outer corner of the eye.

*Cultivation.*—To cultivate the organ of Calculation a person should practice calculating in the head, estimate the probable results of certain causes and should practice numerations.

**AGREEABLENESS.**

The natural function of Agreeableness is to render a person agreeable and pleasant. When large it enables its possessor to say and do even disagreeable things in a manner at which no one could take offence. When small there is but little suavity, and usually renders a person blunt in their expressions and if Combativeness, Self-Esteem and Firmness are large, there is a
liability of a person being dogmatic, domineering and contentious.

*Location.*—Agreeableness is situated on the outside of Human Nature. To find this organ on a living head, move your fingers upward over the forehead from the root of the nose about three inches, then outward about one inch and a quarter and you are on the organ of Agreeableness.

*Cultivation.*—To cultivate Agreeableness a person should strive to subdue self and study the interests of others. Strive to bear with what may seem to be the inconsistencies of others, and if reproof is necessary try to do it in as soft and pleasing manner as possible. Thus a person will be able to avoid offence, gain the confidence of their fellow beings, and will be apt to feel happier themselves for the bond of friendship which may be established through this manifestation of pleasantness which results from the exercise of the organ of Agreeableness.
The normal growth and size of the human head may be noticed in some individuals to increase up to the age of thirty years, and in some instances have been observed by practical phrenologists up to the age of thirty-five or forty years; but as these are exceptional cases, I shall here give the size and gradual growth of the head as it may be generally observed from the age of three years to twenty-one or twenty-two.
RELATIVE SIZE OF GROUPS.

HOW THEY MAY BE DETERMINED.

Here we can give a standard only, of the relative sizes. The standard size of the head just over the eyebrows and ears, we determine to be 22 1/2 inches for male, and 21 3/4 inches for females.
## Scale of Measurements

(In Inches, with Calipers)

<table>
<thead>
<tr>
<th>Male Head</th>
<th>Small</th>
<th>Moderate</th>
<th>Average</th>
<th>Full</th>
<th>Large</th>
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### Scale of Measurements—Continued.

*(In Inches, with Calipers.)*

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<th>MALE HEAD.</th>
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<th>Average</th>
<th>Full</th>
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Scale of Measurements—Continued.

*In Inches, with Tape.*

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BONES OF THE SKULL. (Lateral View.)

1, Frontal Bone; 2, Parietal; 3, Occipital; 4, Temporal, with Mastoid Process attached on its posterior border; 5, Nasal; 6, Malar; 7, Superior Maxillary; 8, Ethmoid; 9, Maxillary.

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat,
What beauteous visions filled this spot?
What dreams of pleasure long forgot?
Nor Hope, nor Joy, nor Love, nor Fear
Have left one trace of record here.

Beneath this mouldering canopy,
Once shone the bright and busy eye;
But start not at the dismal void—
If Social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue;
If falsehood's honey it disdained,
And when it could not praise, was chained,
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils Eternity.
GROUPS OF FACULTIES.

AS CLASSIFIED BY SEYMOUR'S NEW SYSTEM.

But again not only does phrenology claim that there is a plurality of faculties in the brain and that to each organ is ascribed a particular function, but that there are certain groups of organs which are so closely related to each other, that from the relative development of these combinations within themselves, will be the manifestations of Force, Reason, Morality, Emotion and Perception. And from the relation which these different groups sustain toward each other, vice or virtue, justice or inequality, happiness or misery depend largely upon which of these different groups of faculties have the advantage in development.

In order that we may understand this part of our subject more clearly, we give a description of the classification of organs and groups as determined by what we consider to be the highest development in the science of phrenology.
Individual Organs Contained in the Different Groups.

No. 1.

Selfish Propensities.—Vitativeness, Combativeness, Executiveness, Alimentiveness and Acquisitiveness.

No. 2.

Domestic and Social Propensities.—Amativeness, Parental Love, Conjugality, Inhabitiveness and Friendship.

No. 3.

Observation.—Individuality, Form, Size, Weight, Color, Order and Calculation.

No. 4.

Forethought.—Cautiousness and Secretiveness.

No. 5.

Application.—Continuity.
No. 6.

Display.—Self-Esteem and Approbation.

No. 7.

Justice.—Firmness and Conscientiousness.

No. 8.

Emotion.—Veneration, Benevolence, Hope and Spirituality.

No. 9.

Perfectives.—Ideality, Constructiveness, Sublimity, Imitation, Mirthfulness, Agreeableness and Tune.

No. 10.

Reflectives.—Eventuality, Locality, Time, Comparison, Causality and Human Nature.

Language is an independent faculty, although it is said to be situtated back of and above the eye, and may be regarded among the Observing Group; yet its function being that of expression rather than observation, we must regard it as an independent faculty.
The Natural Language of Different Groups.

TOGETHER WITH THEIR CULTIVATION AND RESTRAINT.

SELFISH PROPENSITIES.

What are the natural functions of the Selfish Propensities?

Ans.—The natural functions of the Selfish Propensities are a love of life for life's sake, as a result of Vitativeness. The building up of self, as a result of Alimentiveness. The accumulation of property, as a result of Acquisitiveness; and the defence and protection of our rights, as a result of Combativeness and Executive.

If the front portion of this group be larger than the back part there will be great desire to accumulate. If the back part be large and the front small there will be more desire for contention than accumulation.
How are mankind to cultivate the Selfish Propensities?

Ans.—Try to be forcible and energetic. Stand up for your own rights and the rights of others, cultivate a spirit of Combativeness. Be determined to break down the oppositions that
lie in your way. Cultivate a spirit of industry, strive to lay up something for the future and practice economy. Do not allow either your Benevolence or Friendship, your Cautiousness or Approbation to run away with you, but try and persuade yourself that charity begins at home. The best friend that a man or woman has in this world is ready cash, and the noblest part of manhood that has ever been demonstrated to the world is honest integrity and valor.

How are mankind to restrain the Selfish Propensities?

Ans.—Cultivate a benevolent and charitable spirit, strive to make peace instead of war. If you are provoked, instead of contending with your opponents leave them. Neither court controversy nor take part in debates of an aggressive nature. Use your reason on all subjects, to consider the rights of others as well as your own and strive to be governed by the "golden rule" of "doing unto others as you would have others do unto you," and always strive to overcome evil with good.
DOMESTIC PROPENSITIES.

What are the natural functions of the Domestic Group?

Ans.—A desire for reproduction of species, as a result of Amativeness. The protection and care of the young, as a result of Parental Love. The union of society and social improvements of the community and nation to which we belong, as a result of Friendship, Conjugality and Inhabitiveness.

If the upper portion of this group be larger in proportion than the lower, there will be manifested more earnestness for the social improvements of society in general or the community at large than for the domestic circle. If the lower part of this group be the largest
there will be more interest manifested for the comforts and relations of the domestic fireside, a greater love for husband, wife and children than for the community at large.

**How are mankind to cultivate the Domestic Propensities?**

*Ans.*—Seek society. Cultivate a love of home by surrounding yourself with the comforts of domestic life. Seek the society of the opposite sex, try to discover and appreciate their virtues, rather than their faults. Try to make yourself agreeable with society, study domestic economy, and cultivate a spirit of kindness for the young and for the helpless.

**How are mankind to restrain the Domestic Propensities?**

*Ans.*—Cultivate Reason and Justice to consider the rights of those who are not related to us by the kindred ties of blood relation. Wander abroad and try to learn and feel that the world is one common family, and that in Justice, the rights of other homes and other nations demands our consideration in all the relations of life, as well as the domestic circle or nation of which we form a part.
Next the question may be asked, **What is the natural use of the Observing group?**

*Ans.*—To take cognizance of external objects, and look ahead, as a result of Individuality. To measure distances, observe the laws of gravitation, and the density of organic struc-
ture, as a result of Size and Weight. To recognize the symmetry and proportions of parts and the accuracy of lines, as the result of Form. To recognize the harmony of shade and beauty, as the result of Color; in fact to take into consideration the physiognomical appearances of things generally, and to become systematical in all our arrangements, as a result of Order and Calculation.

**How are mankind to cultivate Observation?**

*Ans.*—Take notice of things, try to become interested in the variety of shades in pictures, in frames, buildings, complexion of the human face, hair, eyes and dress. Study the relative size of things and the proportion of parts in the length of the limbs, the breadth of the shoulders, the size of the head, hands and feet. Try to measure distances by the eye, and in all the business relations of life, try to look after the little points and little things.

To restrain this Group is scarcely necessary except to avoid being too inquisitive, and through a lack of forethought to pry into other people's business.
What are the natural functions of Forethought?

*Ans.*—To avoid difficulties, to look ahead, to prevent crime and disaster, to appeal to Reason in order to learn the probable effects of action, to forsee evil and to flee from it.
How are mankind to cultivate the influence of this group?

Ans.—Stop and think before deciding how to act. Never enter into a speculation before you have properly considered the cost. When about to do anything new, first ask yourself the question: "Am I capable of accomplishing it, or if I should fail what effect will my failure have upon my future life?" And whenever you are about to make a remark which in any way pertains to the conduct of someone else, try to place yourself in the position of the person of whom you are about to speak and then say that only, which you would be willing they should say of you were you in their position.

How are mankind to restrain the influence of Forethought?

Ans.—Try to be bold and fearless, always be candid and outspoken, always avoid deception, do not countenance backbiting or slander, let everything be done as openly as possible, try to be social and communicative, never show a cowardly spirit and instead of borrowing trouble, always try to look on the bright side of things.
APPLICATION.

What is the natural function of Application?

Ans.—The disposition to stick to one thing at a time, and to persevere until you have fully accomplished your purpose.

How are mankind to cultivate the faculty of Application?

Ans.—By devoting a certain amount of time each day to the accomplishment of certain objects and by always making it a point to finish one thing before commencing anything else.

How are mankind to restrain the faculty of Application?

Ans.—By cultivating a love of variety, engage in a business where a variety of thought and change of action is required, study brevity and avoid being tedious or long winded in story telling. Try to do everything in the shortest possible manner.
What is the natural function of Display?

Ans.—To think well of ourselves, to seek and appreciate the good opinion of others, and to impart to our natures a fondness for position in society. To render us ambitious.
How are mankind to cultivate Display?

*Ans.*—By trying to persuade ourselves that we can accomplish as much as others if we try. By throwing aside our fears and undertaking enterprises, and should we fail, consoling ourselves with the fact that some who have reached the top of the ladder have often failed in their attempts, and then try it over again. Ever strive to push ourselves ahead. Be particular to defend and maintain a good reputation, and never allow ourselves to be dragged down by becoming the associate of those whose natural tendencies are low, and whose conduct is vulgar.

How are mankind to restrain the faculty of Display?

*Ans.*—Try to be practical, be content with moderate success and do not assume more than our experience will reasonably warrant we can accomplish. Learn to esteem others rather than ourselves. Never show ourselves to be dogmatic, egotistical or vain. Be content to follow as well as to lead
What is the natural function of the group we call Justice?

*Ans.*—Integrity, uprightness, honesty of purpose and stability.

How are mankind to cultivate the group we call Justice?

*Ans.*—Always strive to fulfill our promises, strive to do to others that which we would like
done to us if we were in the others' circumstances. Never promise to do anything we do not intend to accomplish. Strive to be honest in the payment of our debts, and in the expression of a sentiment. Never tell a lie, either as a joke or with the intention to deceive our fellowmen. Always stand up for the defence of right though it may sometimes bring condemnation upon our heads. Try to be steadfast in carrying out our purposes and never allow ourselves to be influenced to do what we may consider to be wrong even though our dearest friends may forsake us because of our integrity. Always stop and ask the question "is it right?" before deciding how to act.

**How are mankind to restrain the group called Justice?**

_Ans._—To restrain this group is never necessary when properly regulated by Reason. Hence, instead of restraining this group we would advise the cultivation of Reason and Observation.
What are the natural functions of the Emotional group?

*Ans.*—Sympathy, devotion, faith and hope, charity for the weak and helpless, reverence for the good and great and hope for the improvements of the future.
How are mankind to cultivate the Emotional group?

Ans.—Cultivate a spirit of reverence for our fellowmen by trying to find the good there is in humanity rather than the evil. Look on the bright side of things; when cast down by misfortune to-day, try to hope for better things to-morrow. Try to be charitable and kind to everybody, mingle with people who have a good development of the Emotional nature, learn to sympathise with those who suffer, and try to enter into a spirit of enjoyment by attending concerts, recitations, pathetic theatrical dramas, religious services, etc.

How are mankind to restrain the Emotional group?

Ans.—Look on the practical side of life, avoid everything of an excitable or emotional nature. Learn the nature of an entertainment, scene or action which will the most easily excite your emotion and bring tears to your eyes or undue estacy, and then avoid placing yourself en rapport with the same.
PERFECTIVE GROUP, LARGE. (G. W. Childs.)
PERFECTIVE GROUP.

What are the natural functions of the Perfective group?

Ans.—To conceive ideas, construct sentences, put parts together in mechanics, to mimic, make things after a pattern, to render ourselves agreeable among society, act with proper decorum and to appreciate the beautiful, majestic and grand in nature and art.

If the upper and front portion of the group be the largest in proportion, then there will be a disposition to invent new ways of doing things. If the back and lower portion is the largest then there will be more ability to copy and make things after a pattern than originality.

How are mankind to cultivate the Perfective group?

Ans.—By attempting to construct sentences or trying to make things after a pattern. Try to act a part in an assumed character, take part in discussions, practice elocution, penmanship, music, etc., also cultivate a happy, mirthful and agreeable way of saying and doing things.
And in every possible condition in life strive to be as near what you consider perfection as possible.

**How are mankind to restrain the Perfective group?**

*Ans.*—To restrain this group is scarcely ever necessary except where Mirthfulness and Imitation combine in a high degree over Ideal-ity, Constructiveness and Sublimity; when there will be a liability to coarse jests and boisterous laughing. In such cases persons should cultivate their Ideality and use their Observation and Reason to prevent undue and vulgar hilarity, and should cultivate a sober, sedate mode of conduct.

If the upper portion of the Perfective group combines with large Application there will be a liability of persons having such a monomania for inventions and to brood over them until they become unbalanced in reason. Hence, such persons should seek to carry out the ideas of their fellowmen.
What are the natural functions of the Reflective group?

Ans.—To trace the connection between cause and effect, to compare, criticise and analyze the different parts of every subject and object with which we have to deal, to remem-
ber dates, events and circumstances, to give historical information and to decide what is the proper course to be pursued in order to make life a success in all its moral, civil and social relations.

**How are mankind to cultivate the Reflective group?**

*Ans.*—Always strive to learn the reason why of things. Never be satisfied with knowing things are as they are, but try to learn why they are. Compare objects and try to learn the similarity and dis-similarity between them. Take notice of the force of circumstances in our own life or that of the lives of others, read history and take notice of causes and effects as they have been linked together in the great chain of progress which has marked the history of the world. Cultivate Time and Eventuality by striving to remember events and the dates when events occurred. And as we have said of Forethought, whenever you are about to perform an act or enter into an engagement, stop and consider its probable results. This is one of the groups that need no restraint.
Combination of Groups and Their Influence upon Character.

SELFISH SENTIMENTS.

The Selfish Sentiments may be considered as a combination of Display and Forethought. The natural language of this combination is a love of self from Self-Esteem, a fondness for display and a desire to be thought well of by our fellowmen from Approbation, and a hesitation to act from fear of abjection and condemnation for wrong doing as a result of Cautiousness and Approbation combined.

Where the group we call Forethought predominates in this combination, or where the side head toward the back is larger than the upper part of the back head, there will be manifested in the character of persons so organized, a great deal of hesitation. They will be found to be slow in coming to a conclusion, and act with a good degree of Forethought. Persons in
whom the upper and back part is largest, or that part we call Display, will be found to be rather reckless characters, apt to get into hot water for want of due deliberation, and are usually known to brag far more than they execute.

MORAL SENTIMENTS.

Man's Moral Sentiments may be considered to be a combination of what we term Justice and the Emotional. The natural function of the Moral Sentiments in man is the admiration of Justice and confidence in one another as a result of Conscientiousness. Breadth and liberality of sentiment as well as a charitable disposition toward those who need help as a result of Benevolence. A reverence for the good and great, and a desire for the moral improvement of mankind as a result of Veneration. Steadfastness of purpose as a result of Firmness. A disposition to look on the bright side of things as a result of Hope, and faith in testimony and an intuitive perception of spiritual gifts and clairvoyant visions as a result of Spirituality.
Persons in whom the front part of the top head is large or what is termed the Emotional group and the back part small, are usually found to be very generous and sympathetic, but are not always found to be very particular as to whose means they use in bestowing gifts, or what means they employ to get possession of the same. Where the back part is larger than the front, or Justice larger than Benevolence, and Veneration and Spirituality large they will be found to be very exacting in business, strictly honest but not very charitable except for religious purposes. Where Justice is large, Veneration and Benevolence with Hope and Spirituality small, or the top part of the Emotional and Justice is large, persons will be found to be strictly honest, and charitable to their fellowmen, but will not be disposed to give freely to religious institutions. Thus we see that while the Moral Sentiments constitute man's Religious Nature and the development of that part of the head which we call the seat of Justice imparts a desire for right, the manifestations of these sentiments are governed by that part which is the most prominent in its development.
Reasoning Faculties.

Man's Reasoning Faculties are to be determined by a combination of his Perfective and Reflective abilities. The natural function of the Reasoning Faculties is to remember facts, incidents and circumstances as a result of Eventuality, to remember dates of which an event occur for historical information; to compare, criticise and analyze events, facts and circumstances as a result of Comparison; to trace the connection between cause and effect, and from the force of circumstances and results in the past and present, to anticipate the probabilities and necessities of the future as a result of Causality, and by the aid of Constructiveness to mechanically provide improvements in every line of life. Without the development of the reasoning faculties to reflect, compare and criticise there could be no progression. It is the use and exercise of these faculties which comprehends the force of circumstances in all its possibilities and liabilities. Observation may take cognizance of facts and circumstances as they stand objectively before us, but the reasoning faculties furnish a power by which we are enabled to look behind the physiognomical appearances of things and calculate results.
Influence of Groups upon Character and Their Controlling Influence upon Each Other.

The central group which must hold the reins in controlling the exercise of every faculty of mind in the brain is that of "Forethought." Without the development of this group there would be no reserve, no precaution; mankind would rush into danger without the slightest fear of consequences and without the slightest hesitation, would reveal their plans before they were matured. This is the controlling group which prevents persons having large Hope and Approbation from going into extensive speculations without counting the cost and consequently with disastrous results. Whenever mankind is about to perform an action, enter into a speculation, devise a plan in the interest of self, the community or world at large, this group says, "Hold on until I summon together all the
other groups and get their counsel." And when a council has been called with the Reflectives as lawyer, Justice as jury, and the Perceptives or Observation as witnesses, an investigation is commenced, and if there be no objections from either a social or domestic standpoint, if it does not seem to interfere with the harmony of the family, divide friendship, nor in any way prove disastrous to the well-being of mankind, but rather adds to the improvement of the race, then "Forethought" as judge, no longer holds a check upon its execution. But, if on the other hand the Reflectives show the design or action to be one which is likely to prove disastrous to the interests of the community, or in any way an injustice to our fellowmen, then "Forethought" calls upon Justice to condemn the scheme and prevent its execution. But, if after all the witnesses have been examined and the Reflective group has fully ventilated the subject under consideration and no fault is found, then "Forethought" at once calls upon the Perfectives as executioners, to carry the plan into effect.

Although the development and legitimate
functions of each group of faculties in the brain have a tendency to the well-being and happiness of mankind, certain combinations are detrimental to progression, civilization and the common good of humanity, while certain other combinations are productive of the well-being of society in general. To understand these combinations and their influence upon character is of great importance to all mankind and especially to those who would make a profession of delineating character. Hence to make the subject as clear as possible we give a brief sketch of the combination and influence of groups upon each other.
THE COMBINATION OF THE DOMESTIC AND SELFISH PROPENSITIES.

Jas. G. Blaine.

In their development triumphing over every other group, would inspire in the minds of those so organized a spirit of selfishness for the welfare of family, friends and the community or nation to which they belong, and would be
likely to lead to prejudice and jealousy against all who are not related either by the kindred ties of blood, marriage, or the rights of citizenship. Being un governed by Reason and the Moral Sentiments, such persons will manifest but little or no conception of the rights of others, hence, will be forever contending for the universal possession of whatever seems for their own good. Where the above combination is properly controlled by Reason and Justice, while there will be manifested a good degree of selfishness, they will be apt to recognize and acknowledge the rights of others, although they will manifest a special interest for the welfare of their own. The combination of the Domestic and Selfish Propensities when fully developed gives force to what may be properly termed man’s animal instincts, and when triumphing over every other group renders mankind little other than an animal. But when properly balanced by Reason and the Moral Sentiments it gives vigor to his exertions, intensity to his feelings and actuates him with a zeal and earnestness that is felt and admired even by those who may be his opposers.
COMBINATION OF THE PROPENSITIES WITH THE MORAL SENTIMENTS.

A combination of the Emotional Sentiments with the Selfish and Domestic Propensities is apt to render persons very religious, but their religious natures being unenlightened, for want of development of the intellectual faculties, although they may manifest a great deal of zeal and earnestness for what they believe to be right in the sight of God and their fellow-men, their sentiments are very narrow. They are apt to manifest a great deal of bigotry, and are likely to endeavor to compel others to believe and conform to what their benighted Emotional Sentiments have egregiously misled them to consider as being the "Will of God." And in contending with their fellowmen, either for the possession of wealth or fame, they will be apt to attribute their success to the special providence and favors of an Almighty power. Hence, with such a limited sense of justice and righteousness, actuated by a religious zeal, based upon the combination of the Emotional Sentiments and the Propensities, without the
regulation of the intellect, the religions which have been established in the past intended to make mankind better, have actually made them worse, bloodthirsty and cruel in proportion to the earnestness of their belief. Where such a combination is controlled by the Artistic it renders a person an admirer of the beautiful and grand in nature and art. It imparts a love of romance, and if a good degree of justice be added, it broadens out the sympathies of the individual and improves the basis of their religious emotions. When the combination unites with a good development of Observation it is apt to render persons very religious and disposed to take great interest in the social and moral improvements of mankind from a religious point of view. Yet in all they do, there seems to be a disposition to make their every action serve their own interests from a financial standpoint.
Persons in whom the above combination is developed are usually very ambitious as a result of their Selfish Propensities, very shrewd and keen observers of the circumstances sur-
rounding them as a result of their Perceptives, and are naturally zealous for the promotion of what they believe to be right as a result of a development of their Moral Sentiments. But in the execution of their purposes they may often manifest more craftiness than sound judgment, and be led more by impulse than by reason. Hence, their conduct may become demoralizing in its tendencies, and lead to suffering rather than to the happiness of mankind. Controlled by a good development of Reason, this combination will render a person a good financier, give breadth and depth to their sentiments, controlling their ambition, and directing their conduct in the interests of humanity in general rather than for the interests of self alone. When such a combination is found, there is demonstrated the highest and noblest traits of manhood. It is to such natures we owe a tribute of respect for the many blessings which we enjoy to-day—morally and socially,—over the experience of those who gave us birth.
HARMONIOUS BLENDING OF GROUPS.

Persons in whom all the different groups are well developed, are, we think the highest type of manhood nature can develop. They have the Perceptives or Observing Faculties which take cognizance of all external forms. The Reflectives or Reasoning Faculties, which compare, criticise and analyze the formation of matter and the phenomena of nature, as well as to trace the connection between the past and present, and by analogy to rationally conclude what are the prospects of the future. They have the Moral Sentiments which desire the well-being of others, sympathies with suffering, and through the assistance of Reason administers consolation amid the darkest gloom and soothes the distressed in the deepest sorrow, whilst the development of their Propensities governed by Reason and the Moral Sentiments, adds fervor to their zeal, vigor to their exertions and intensity to their feelings as they press forward toward the mark of civilization, righteousness and peace for all mankind.
Centres of Groups.

The unity of nature and the harmony of parts are manifested in every part of creation. Whether we contemplate the starry heavens above us or delve into the rocks beneath, we learn that the harmony of nature consists in the adaptation of parts, and that the universe consists of so many centres, around which all other bodies revolve.

This, we not only discover to be true from the science of Astronomy, but also in Geology, Botany and Physiology, and none the less so in the science of Phrenology. Each particular group has a special organ, like the sun in the solar system, around which all others centre, and for the promotion of whose welfare all the other faculties seem to concentrate their forces.
VITATIVENESS.
(LOVE OF LIFE.)

In describing the Selfish Propensities we intimated that their chief tendencies were directed toward self-preservation, hence the central of the Selfish Propensities, around which all others blend their influences is the organ of Vitative
ness or Love of life. When large, this propensity seems to keep all the other members of this family group in constant service for its welfare. Acquisitiveness is ever active in making provision for its support. Alimentiveness is preparing that which may be assimilated to the building up of self. Combativeness and Executiveness are called upon by Vitativeness to resist intruders and to break down all oppositions that it may have to contend with, internally or externally, mental or physical.

Where the organ of Vitativeness is small there is usually but little ambition, persons become easily discouraged in business, care but little for their surroundings and show but little disposition to resist disease or death, and if Hope be small there is a liability in a moment of discouragement to commit suicide.

INHABITIVENESS.

The central organ in the Domestic Group is Inhabitiveness. It is this propensity in the nature of mankind which longs for the comforts
of domestic life, which desires a home of our own, and which stimulates all the other faculties in the Domestic Group to lend their influence in making home the most sacred spot on earth. Without the influence of the organ of Inhabitiveness, instead of being what is termed a "civilized race," enjoying the blessing of social intercourse around the domestic fireside of happy, neighboring homes, mingling our voices together in our "halls of pleasure," worshiping within the walls of some beautiful "temple," or rejoicing in that fraternal tie that binds us together as a nation, we would be but wanderers, and undoubtedly would manifest as much ferocity as the New Zealand cannibal or the most barbarous tribes of the uncivilized Redmen of our forests. It is this faculty which stimulates Friendship in its desire for sociability, and leads to the establishment of peace and unity among family and friends, as well as to seek the interests of the domestic fireside or the community and nation to which we belong.

It is this love of home which modifies the fires of Amativeness, and calls upon Conjugality
to concentrate our affections upon one person, unites in the bonds of matrimony, makes a careful provision for the fruits of love, and stimulates the organ of Philoprogenitiveness with a thrill of joy as we tenderly gaze upon the new-born faces of our offspring.

It has nerved the heart of the soldier in the field of battle, cheered the heart of the weary traveller in his journeys through the world, given inspiration to the poet’s song, made care a pleasure and toil a duty of delight. The poet has beautifully expressed the sentiments of Inhabitiveness under the title "Wedlock."

**WEDLOCK.**

O holy power of pure, devoted love!
And O, thou holy, sacred name of home!
Prime bliss of earth! Behind us and before,
Our guiding-star, our refuge! When we plunge
Loose from the safeguard of our father's roof,
On life's uncertain flood exposed and driven,
'Tis the mild memory of thy sacred days
That keeps the young man pure. A father's eye,
A mother's smile, a sister's gentle love,
The table and the altar and the hearth,
In reverend image keep their eager hold
Upon his heart and crowd out guilt and shame.
Then, too, the hope that in some after day
Those concentrated ties shall be renewed
In him the founder of another house,
And wife and children earth's so precious names,
Be gathered round the hearth where he himself,
Shall be the father, O, this glowing hope,
With Memory co-working, lightens toil,
And renders impotent the plots of earth
To warp him from his innocence and faith!

—Henry Ware, Jr.

CONSCIENTIOUSNESS.

The centre of the Moral Group is Conscientiousness—a love of right, a sense of justice. This organ calls upon Firmness to be steadfast in the execution of an argument. Benevolence to be charitable to others. Spirituality to have faith, and to give credence to testimony. Hope to look on the bright side of things and expect good rather than evil. Veneration to reverence the good and great, and to have due respect for age and superiors. The influence which the organ of Conscientiousness bears upon the Moral Group, is a tendency to seek the general good of mankind and the moral improvement of the race. Although in the accomplishment of its desires, the activity of all the other faculties in the Moral Group must be directed by some other centre.
INDIVIDUALITY.

The centre of the Perceptive Group is Individuality or what may be termed the organ of inquisitiveness—a desire to see, to examine and know all about everything with which we come in contact. It is the only organ in the brain which recognizes distinction. Its influence is felt by Calculation, for without it there could
be no mathematical numerations, because no recognized distinction of numbers to compute. If the influence of Individuality be lost, Size and Form would have no data upon which to build the symmetry and proportion of parts. Color might recognize and enjoy sensations of delight from the harmony and blending of color as a whole, but without the power and influence of Individuality, it would fail to tell them apart. Weight might recognize the law of gravitation and determine the density of organic structure, but without the development of Individuality it would fail to remember the distinction between wood, steel or any other material necessary for use. Order with its power of arrangement, would be useless without the influence of Individuality, because it would never see what needed to be arranged.

IDEALITY.

The central organ in the Artistic and Mechanical, or the Perfective Group, is Ideality, which inspires mankind with a love of improvement, and desires the elevation and perfection
of every object presented to the mind. Ideality adds a sense of refinement to the faculty of mirthfulness, without which its sense of humor would become vulgar and coarse in its expression. Without the influence of Ideality, Sublimity might admire the beauties of the present, but could form no conception of anything superior; hence the poetry of nature and art would all be lost, and the thrilling inspirations of song, which so often lifts us up amid the cares and perplexities of life, would find no response in our natures. Constructiveness might furnish us with the ability and disposition to put parts together, and Imitation with the ability to make things after a pattern; but without the influence of Ideality, to formulate new ideas and to conceive improvements in mechanical arts, or the construction of sentences for the better understanding of sentiments in literature, the power of Constructiveness and Imitation would be so limited that their influence would but little benefit humanity.
COMPARISON.

The centre in the Reasoning Group is Comparison. Like a mighty arbitrator, Comparison sits upon the throne of Reason and decides upon all subjects of Interest. Casualty, with its power of investigation, delving into the mysteries of the past and present, desirous of knowing the why and wherefore or tracing the connection between cause and effect, comes to Comparison for a decision of right and wrong. Human nature, with its intuitive perception of character and power of judgment at sight, is never wholly satisfied with its impressions until it has consulted Comparison and allowed it to analogically draw its conclusions. Agreeableness, if ungoverned by Comparison, oftentimes falls into error by becoming too familiar with the unworthy. Whilst Eventuality, Language, Time and Tune, all need to be regulated by its judgment as to when and where they shall give expression to their powers.
Temperaments.

By the Temperaments we mean those qualities in the general make up of an individual which indicate strength, action, sentiment and health.

CLASSIFICATION OF TEMPERAMENTS.

The Temperaments are classified into what is termed the Motive, Mental and Vital. The Motive implies strength, large bones, dense muscles, and compactness of fibre or tissue. The Mental Temperament implies acuteness, a delicately organized constitution, small bones and muscles; one having a nervous, sensitive, active nature. The Vital Temperament implies health, a good digestion, good circulation and, as a consequence, a well rounded form or body.

In determining character the predominance of either, as well as the combination of Temper-
aments, should always be taken into consideration. Where there is a predominance of the Motive Temperament over the Mental and Vital the individual is adapted to outdoor exercises, and is usually automatic in action and conduct, manifesting but little judgment in the
affairs of life, having but little mechanical ability, usually very awkward and better fitted for a laborer than a mechanic, and for the common drudgery of life than for a governor or governess.

VITAL TEMPERAMENT.

Where the Vital Temperament predominates over the Mental and Motive, persons are usually fond of luxuries and are apt to be lazy, showing but little disposition, as a rule, to do anything but gratify the desires of their animal natures. If they seek information at all it is generally of a sensational character, and their desire for pleasure is usually of a low order.
Persons in whom the Mental Temperament predominates are usually thoughtful and studious, always seeming to be meditating upon something, and they are often very nervous and sensitive to their surroundings.

**COMBINATION OF THE TEMPERAMENTS.**

In combining the Temperaments we have what may be termed the Mental-Motive, the Motive-Mental, the Mental-Vital and the Vital-Mental, also the Motive-Vital and the Vital-Motive.
By the Mental-Motive we mean a person in whom the Mental Temperament predominates over the Motive, and the Motive over the Vital: that is to say, one in whom the Mental Temperament is the highest, the Motive next and the Vital the most deficient.

By the Motive-Mental we mean a person in whom the Motive Temperament is the highest, the Mental next and the Vital last.

By the Mental-Vital we mean a person in whom the Mental Temperament is the highest, the Vital next and the Motive last.

By the Vital-Mental we mean a person in whom the Vital predominates over the Mental, and the Mental over the Motive.

By the Motive-Mental we mean a person in whom the Motive is the highest, the Vital next and the Mental last, and by the Vital-Motive we mean one in whom the Vital is the highest, the Motive next and the Mental Temperament the most deficient.
INFLUENCE OF DIFFERENT COMBINATIONS OF TEMPERAMENT ON CHARACTER.

*Mental-Motive.—*Persons in whom the Mental-Motive Temperament predominates usually manifest great mental power, breadth and depth of thought with a good degree of executive ability. Persons of this combination are usually fond of science and philosophy, subjects which have some solid basis, and they rarely indulge in anything of a sensational or sentimental nature. It is to this class of men and women that the world is largely indebted for the advancement of our boasted systems of science and civilization; men and women who are ever found to be the leaders of society where depth of thought and practical effort is required. For an illustration of this combination the reader is referred to Hon. Wm. E. Gladstone. (Page 136.)

*Motive-Mental.—*Persons in whom the Motive-Mental combines are usually very active. They have great ambition to stand at the head of the class in anything and everything they undertake, and are seldom satisfied
unless they can hold a leading position in society. They are not often noted for any great depth of thought, but rather for their keen perceptions and practical observations. Some of the greatest, although not the most profound, men that this world has ever known have been men of this combination. They are usually known as warriors, explorers, navigators, or politicians; we rarely find such combinations among the philosophers and scientists. For an illustration of this combination the reader is referred to Sir John A. McDonald. (Page 129.)

**Mental-Vital.**—Persons in whom the Mental-Vital predominates are usually brilliant in thought, artistic in taste, and sympathetic and emotional, yet they manifest great depth of thought and power of persuasion. For an illustration of this combination the reader is referred to Hon. Geo. W. Childs. (Page 140.)

**Vital-Mental.**—Persons in whom the Vital-Mental combines usually manifest more ability to plan than disposition to execute. They are shrewd in making plans, and often take the lead in society rather by the cunningness of
their devices than by their disposition to labor. They are fond of what may be termed a "good time" and of jovial company; they are often sanguine in nature, witty in their remarks and disposed to take life easy, yet if properly directed will often manifest great energy in social improvements. Such persons are emotional, sympathetic, and often very impulsive. For an illustration of this combination the reader is referred to illustration of Amativeness. (Page 40.)

*Motive-Vital.*—Persons of this combination are noted for their strength and endurance, and are better adapted to a mechanical life than to science or literature. They are the men for the fields and the workshop; often manifesting great practical talent, but with little taste for literary pursuits where thoughtfulness and study are required.

*Vital-Motive.*—Persons of this combination are often disposed to take life easy, manifesting but little disposition to work or study, and they only bestir themselves when they realize that it is greatly to their own advantage to act.
Persons of this class are usually very selfish, caring but little for their fellow-men, and manifesting but little judgment, sense or justice. They are extremely emotional, and being ignorant are very often superstitious, thus being more successfully led and governed through fear than reason. For an illustration of this combination the reader is referred to Palmer the English poisoner. (Page 125.)

So strong is the influence which the Temperaments have upon the character that two persons similarly organized, so far as the construction of the brain leading to mechanical ability or commercial transaction is concerned, differ so materially in sentiments that if circumstances permit, each will pursue an entirely different course in life. One will be apt to work in machinery, while another will manifest similar ability in literature. That is to say, a similar development of Constructiveness in one would naturally lead to the construction of sentences, while in the other it would lead to the putting together of parts in machinery. Ideality in one, combining with Causality and Constructiveness would lead to mechanical
invention, while in the other it would lead to the conception of ideas and analytical reasoning on social and moral questions pertaining to the well-being of society. Hence, it is not enough to know the location and size of the organs in the brain, but in order to determine character correctly, we must take into consideration and be able to determine accurately the combination of Temperaments and physiological conditions which determine the quality and proportionately influences the direction of these faculties into the different channels of active service in life.

And now let me remark, from what already has been stated upon the subject of Temperaments we learn that a harmonious blending is essential to the highest success in life, and the greatest manifestation of intellect, whether in science, political economy or religion, has been in men in whom the Temperaments have been most uniformly blended. Where there is a deficiency of the Vital and Motive, although there may be a brilliancy of intellect and profundity of thought in childhood and early manhood, usefulness has been impaired through
a lack of physical energy and strength, and where the Motive or Vital predominates over the Mental to any great extent, while there may be energy and endurance, there is a deficiency in the manifestations of intellect. Hence it behooves us to understand the combination of these temperaments, that in early life we may seek to develop the weak and regulate the strong until by uniformity of development of Temperaments and the education of the Mental Faculties, we may prepare ourselves and our children after us for the accomplishment of the noblest purposes in life.
Health.

To improve the Health we must be governed by conditions. We should first ascertain the cause of its being impaired and then we may determine a course to be pursued to restore or improve it.

If the digestion is weak, then care should be taken in the study of the diet. We should try to observe what class of food will best agree with our digestion; whether we can digest acid fruits or whether acids will upset our stomach; whether we can eat fat without suffering from indigestion or what class of fat, such as beef, mutton, pork or butter affects us most. I hold that no person can lay down a form of diet that will absolutely serve for humanity in general, and that, according to the variety of our physical constitutions, each individual must study their own natures, and their own stomachs should be a law unto themselves as to what may be chewed or eschewed. For it
frequently occurs that a person who cannot eat and digest beef has the power to digest and assimilate pork, whilst another can digest beef but cannot eat pork. Some persons can assimilate and even find a craving for acids, whilst others cannot venture to eat fruits of any kind.

If the lungs are weak or there is a lack of breathing power and consequent circulation, then care should be taken to improve the lungs. This may be done by out-door exercises. Have your rooms well ventilated and drink plenty of cold water instead of tea or coffee. When undressed, standing upright with your shoulders thrown backward, placing the fingers of both hands upon the centre of the chest, rub outward toward the sides for two or three minutes at the same time breathing deep, then take a good drink of cold water and go to bed. We may have but little fear of consumption where such a course is practiced. The foregoing course of treatments will help to expand the lungs, and the oxygen taken in by the extra breathing and the free use of cold water will help the circulation and the general health may thus be improved.
Qualifications Required for Special Pursuits.

Before entering upon the special qualifications necessary for the different trades or professions in life, we should observe that there are certain faculties which must be used, and consequently need to be fully developed, in order to make the highest success in any department of life. These are Self-Esteem, Firmness, Continuity and Executiveness. Self-Esteem to give us confidence; Firmness to render us steadfast in our purposes; Continuity that we may apply ourselves steadily to the accomplishment of one thing at a time, or to continue to the end; and Executiveness to break down the oppositions that lie in our way and render us active in the accomplishment of every object we may undertake.

Ques.—What are the natural qualifications of an artist?

Ans.—Conception, Perception and Construction.
Ques.—What special organs in the brain need be developed to impart these qualifications?

Ans.—To constitute the faculty of perception a person needs first the development of Individuality to recognize distinction; Form to recognize the shapes of things; Size for the recognition of magnitude or proportion; Weight to determine the shade and density, and Locality to recognize position. For the faculty of Conception is needed a good development of Ideality, which imparts a sense of refinement and a vivid imagination; large Hope to brighten up the future; large Sublimity and Color which imparts beauty, shade and romance to their ideals. For the faculty of Construction is needed a good development of Constructiveness for putting parts together; Imitation for making things after a pattern, and Executive-ness for execution.

Ques.—Supposing these persons should have two of these qualifications well developed and the third deficient, would there ever be a desire for artistic pursuits of any kind, and if so, to what extent might a person become an artist?

Ans.—Yes. We often find persons who have a good development of the Perceptives,
also Conceptives, who are very deficient in the Constructive faculties; such persons are natural lovers of Art, and oftentimes show great ability to criticise; yet they lack the mechanical part and have no executive ability. Others, having large Perceptives and Constructives, are simple copyists who lack the faculty of originality. Others, having the Constructive and Conceptive faculties well developed, but deficient in the Perceptives, are good at designing, but lacking the faculties of observation they are not practical and have not the power to draw pictures from real life.

_Ques._—What are the natural qualifications of a mechanic?

_Ans._—Mechanics require similar developments to those of an artist; the modifying qualifications are the Temperaments. In persons who are adapted to the heavier branches of mechanics we notice the Motive Temperament is strongly marked. Those whose aspirations and natural tendencies are toward the finer branches of mechanical arts usually have the Mental or the Mental-Vital Temperaments the stronger.
Qualifications Required for the Different Branches of Literature and Science.

Most of the branches of Literature and Science require a predominance of the Mental Temperament, backed up by strong Motive and good Vital.

LAWYERS.

Require strong Mental to impart clearness of intellect; a good development of the Vital to give intensity of feeling; large Comparison and Casuality, which imparts the disposition and ability to criticise, compare and analyze; large Individuality and Eventuality, to observe and retain the technicalities of every subject; large Concentration and Firmness, to render them stable in their efforts, with a good degree of Self-Esteem, Combativeness and Executiveness to render them fond of an argument.
and to meet the opposition. Also a good development of Human Nature is essential in a lawyer, as it is in every other branch of the profession.

ORATOR.

Mr. Hyde, in his work on "Elocution and Oratory," analyzes the Oratorical Temperament thus: "It has a predominance of the Vital and Mental systems over the Motive. The Vital and Mental are almost evenly balanced, the Motive not being deficient and second only to the other two. This is necessary, for the orator must gain his triumphs in a moment. He cannot plod and wait till thoughts and emotions arise. His ideas, thoughts and emotions must blaze out instantaneously and find language with equal facility. The Mental and Vital conditions meet these requirements better than the Motive. The Motive is firm, stolid, indifferent, not easily moved. The Mental is quick, keen, versatile and responsive to every thought and emotion. The Vital is vigorous, round, sensitive, sustaining and reproductive and burns readily with pas-
sion. In the combination of these qualities exists the highest conditions of impassioned eloquence. When the Motive is not deficient, but only secondary to the others, the zeal of eloquence will be marked by depth, strength and endurance as well as by brilliancy and versatility. The personal appearance of an orator of this Temperament is grand and imposing. The body is well developed, round, full and symmetrical; the face handsome, features regular, full of emotive expression; the eyes vivedly speak the passions of the soul. A large chest and a full abdomen supply the necessary conditions for good breathing. The voice is neither baritone, tenor or bass, but seems to combine all qualities. It is more properly a passion-voice, a voice that readily expresses the most conflicting passions. It is hard, soft, sympathetic, threatening, angry, gentle, rapid, grand and overpowering almost at the same moment. Orators of this Temperament are persuasive and magnetic. Voice, gesture, countenance and every attitude of the body convey a current of magnetic eloquence from the speaker to the audience.”
PHYSICIANS.

Physicians require a good degree of the Mental Temperament to give them depth of thought and the disposition to study; strong Motive Temperament to enable them to withstand fatigue and exposure, and a good development of the Vital Temperament to part recuperative power, with a good development of the perceptive faculties for practical observation as well as strong domestic propensities, to render them social and friendly with their patients.

COMMERCE.

Merchants require a good development of the Perceptives or Observing Faculties, backed up by a good development of the Selfish Propensities and Forethought, to render them keen, energetic and economical. They should also have a good development of the Domestic and Social Faculties to render them friendly and to enable them to make friends of, and thus retain their customers.
SCALE
FOR
READING CHARACTER,
BY
PROF. WM. SEYMOUR,
FOR THE USE OF EXAMINERS IN
Phrenology and Physiology.

A DESCRIPTION
OF THE CHARACTER AND ABILITIES OF

According to the Science of Phrenology,
AS GIVEN BY

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Scale for Reading Character.

ORGANIC QUALITY.

6. Large.—Implies a refined, sensitive, and susceptible nature; one who suffers keenly, enjoys deeply, and is often either greatly exalted or greatly depressed; having high aspirations, the tenderest sympathies, a love for the beautiful, and a desire for the society of the good and true.

5. Full.—Implies a person whose desires, tastes and sentiments are elevating rather than degrading; one having a good share of the Mental, Vital and Motive Temperaments, but not exquisitively sensitive or fine grained. One who is liable to be made very good or very bad, in proportion to the influence brought to bear upon his or her stronger faculties or propensities.

4. Average.—Implies a person plain in tastes, practical in views, and better fitted for
the common walks of everyday life than for the higher walks of literature and art.

3. Moderate.—Implies rather low organic quality; one who manifests a somewhat sluggish and weak mentality; whose tastes and sentiments seem to be rather coarse and low. Persons having but moderate organic qualities should earnestly strive to improve their mentality and cultivate their intellects.

2. Small.—Implies a person very deficient in culture and organic development; one who partakes more of the animal than of the intellectual.

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MENTAL TEMPERAMENT.

6. Large.—Implies a person who is delicate in structure, small bones, refined in tastes, aspiring in sentiments, and repelled by whatever is low, gross or coarse; one well adapted to a literary life, or to the finer mechanical arts.

5. Full.—Implies a person with a good development of the nervous temperament; one who is aspiring in his tastes and sensations, but less emotional and sympathetic than those who
are more largely developed in mentality. A person with a full development of the Mental and Motive is calculated to take leading positions in thought and action.

4. *Average.*—Implies a person having neither a coarse or an overwrought organization; one who is neither quick of perception, brilliant in thought, insensible to impulse, nor extremely slow to action. A plain, matter of fact person.

3. *Moderate.*—Implies a person who is rather deficient in mental culture; one who is better adapted to manual labor than to study. One who is dull of comprehension.

2. *Small.*—Implies a person who is but little above the animal in intellectual development; one who is extremely dull and stupid.

**MOTIVE TEMPERAMENT.**

6. *Large.*—Implies a person with good development of bone and muscle, a large frame; a tough, wiry, active nature; a person fond of a stirring, active business life. One capable of enduring a great deal of hardship and fatigue.
One endowed with a powerful will and determination of character.

Full.—Implies a person having a fair development of motive power and energy, as described in 6, only in a lesser degree. One who is not afraid of work, and is willing to do his share of whatever is necessary to be done.

4. Average.—Implies a person having the ability to work; one whose bones are somewhat small and adapted to light work rather than heavy.

3. Moderate.—Implies a person having but a feebly developed frame, and deficient in motive power; one who lacks strength and has not much power of endurance.

2. Small.—Implies a person who is so poorly endowed with power, or muscular force, as to be almost entirely deficient of energy, or any force of character whatever.

VITAL TEMPERAMENT.

6. Large.—Implies rotundity of form, a full chest, plenty of flesh, full-blooded, and well supplied with the oil of life. Where there is a
predominance of this temperament, persons are apt to be fond of the luxuries of life and are liable to indulge their passions; are fond of jovial company, and are more liable than others to become addicted to stimulants.

5. *Full.*—Implies a person having a good degree of the oil of life, good digestion and a sanguine nature; fond of society, and always ready for what may be termed a good time.

4. *Average.*—Implies a person having a fair share of vigor and vitality, but no life force to waste. One who has need to take care not to impair the digestion by stimulants or irregular habits.

3. *Moderate.*—Implies a person who is rather deficient in vitality; one who is rather spare in flesh, rather languid, and as a consequence sometimes low-spirited and gloomy.

2. *Small.*—Implies a person who is very deficient in vitality; one who has scarcely enough energy and force to keep body and brain in operation.
DIGESTION.

6. Large.—Implies a person having a good digestion; one who scarcely knows from feeling that the human body contains such an organ as the stomach; one who can readily digest almost anything the appetite will accept, and who can convert everything to the promotion of health and physical enjoyment.

5. Full.—Implies a person having a good degree of digestive power, as described in 6, only should be more particular in the selection of food, both in quality and quantity.

4. Average.—Implies a person having a fair digestion, but will have to be careful not to overeat, and must eat plain and easily-digested food, or will suffer from digestion.

3. Moderate.—Implies a person having poor digestion; a predisposition to dyspepsia and who is apt to be low-spirited and gloomy. Hence, should strive to improve the digestion.

2. Small.—Implies a person having dyspepsia; one who suffers constantly from indigestion, and as a consequence is likely to be irritable and cross. Cultivate: (See p. 180.)
CIRCULATION.

6. Large.—Implies a person having good circulation of the blood, a strong, steady pulse, warm feet and hands, as the result of good sound lungs, and full, deep breathing.

5. Full.—Implies a person having good circulation but in a slower degree than 6; one who suffers little from clear cold weather, and has little trouble to keep the extremities warm.

4. Average.—Implies a person having only a fair development of circulation, and who is liable to suffer from the various changes of the atmosphere; one who has need to keep up the circulation by brisk exercise and the practice of full, deep breathing. Cultivate: (See Key to Phrenology, page 180.)

3. Moderate.—Implies a person having poor circulation, one who is likely to suffer from palpitation of the heart, cold feet and cold hands, headache, and the extremes of heat and cold. Cultivate.

2. Small.—Implies a person whose blood is poor and whose pulse is irregular. Cultivate.
BREATHING POWER.

6. Large.—Implies a person having a well-developed chest and expansive lungs; one who breathes deeply and freely, filling the lungs and moving the abdominal muscles at every inspiration; the manifestation of which will be seen in the color of the face, and may be felt in the warmth of the hands and feet.

5. Full.—Implies a person having fair development of the chest and lungs as described in 6. One who is not likely to suffer much from clear, cold weather, but can generally keep the hands and feet warm by ordinary exercise.

4. Average.—Implies a person having only an ordinary development of breathing power; one who needs brisk exercise to keep the blood in circulation, and to keep the extremities warm in cold weather. Cultivate: (See p. 180.)

3. Moderate.—Implies a person being deficient in development of the chest, small lungs; often suffering from cold hands and feet; tightness of the chest and difficult breathing. Cult.

2. Small.—Implies a person having but little breathing power; one having a pallid countenance, a great tendency to asthma and a liability to consumption. Cultivate.
HEALTH.

6. Large.—Implies a person having a good development of the bodily organs, and a vigorous, healthy constitution as the outgrowth of good digestion, circulation, breathing power and the vital temperament.

5. Full.—Implies a person having a good share of health, as described in 6, only in a lesser degree; one having a fair share of digestive power, and suffers only from indigestion or lack of vitality when the laws of health are not properly complied with.

4. Average.—Implies a person having a medium development of health and liable to be often ailing; one who is somewhat deficient in vitality and bodily strength. Cultivate: (See Key to Phrenology, page 180.)

3. Moderate.—Implies a person having a poor state of health, one deficient in vitality and easily fatigued; having but little ability to perform any mental action. Cultivate.

2. Small.—Implies a person who is almost entirely deficient in vitality and has neither the ability nor disposition to work or study. Cult.
ACTIVITY.

6. Large.—Implies a person having an active nature and a restless organization; one who is always on the go and cannot be contented to remain quiet long at a time; one who has need to be careful, lest by constant activity there should be an early exhaustion of the vital powers.

5. Full.—Implies a person having a good degree of activity, one who is ever ready to do his share of the work, and is likely to manifest a good degree of energy in business.

4. Average.—Implies a person having a fair degree of activity, one who is not afraid of work when there is profit in it, but is likely to seek the easiest way of doing things. Cult.

3. Moderate.—Implies a person having but little activity, one who is not very fond of labor and will work only when it is absolutely necessary. Cultivate.

2. Small.—Implies a person having but little ambition; a lazy, indolent person. Cult.
EXCITABILITY.

6. Large.—Implies a person having a very excitable nature; one who is remarkably impressional and liable to exaggerate everything, whether good or bad, and is likely to be carried away by sudden impulses.

5. Full.—Implies a person having an impressible nature, but not carried away by every impulse; one who is sufficiently susceptible to exciting causes, but can ordinarily take time to consider before deciding how to act.

4. Average.—Implies a person who is not very easily excited; one who is generally calm and thoughtful, and scarcely ever carried away by excitements of any kind.

3. Moderate.—Implies a person whom it is difficult to arouse; one who seems somewhat dull and stupid, cold and passionless.

2. Small.—Implies a person extremely dull and slow of perception; a shiftless, listless sleepy sort of being, who is not easily moved, either to good or evil.
SELFISH PROPENSIIES.

7. *Excess.*—Your Selfish Propensities are very largely developed. You have a great deal of Combativeness, a keen appetite, a grasping disposition, and you take great pleasure in indulging your propensities in the line of building up self, and if ungoverned by a good degree of Forethought, Reason, Justice and the emotional faculties you are very likely to be very vindictive, cruel and unforgiving in your disposition. You should restrain your Selfish Propensities. (See Key to Phrenology, page 126.)

6. *Large.*—You have a strong temper, a great deal of combative spirit; are fond of opposition and are naturally contentious; are very close in making bargains and are capable of inflicting or enduring pain without faltering, and when angry you will be apt to use the most forcible language to express your indignation. With Forethought, 6 or 7, and Reason, Justice and the Emotional Group measuring only 4, you will be likely to be very selfish, vindictive and cruel, and as you grow older may become miserly and close. But with Justice, Reason
and Emotion 5 or 6, your Selfish Propensities may be turned to a good account as an executive power in the interest of the social and moral improvements of mankind. *Restrain.*

5. *Full.*—You have a good degree of the Selfish Propensities. You are industrious in acquiring, are not afraid of work, can endure or inflict pain if necessary, but are never inclined to be vindictive or cruel; will show a good degree of energy in business, but will never become very penurious. You may consider yourself well developed, so far as your Selfish Propensities are concerned.

4. *Average.*—You are rather deficient in the development of your Selfish Propensities. You seem to manifest but little executive ability. You lack courage, and if forethought is full or large you will be rather nervous in the approach of danger. You need the controlling influence of Justice, Forethought and Reason to make you industrious in acquiring, and sufficiently energetic to defend your own rights and the rights of those dependent upon you. *Cultivate:* (See Key to Phrenology, page 125.)

3. *Moderate.*—You are very deficient in executive ability; you lack courage, have no
relish for argument, are cowardly and, although you may desire to do right and act your part in the drama of life, you have not the manliness to defend your own rights. *Cultivate.*

2. *Small.*—You have little or no executive force, and are altogether wanting in courage; you are very nervous and fearful. *Cultivate.*

**DOMESTIC AND SOCIAL PROPENSITIES.**

7. *Excess.*—Your Domestic and Social Propensities are very largely developed. You have strong feelings, are passionately fond of the opposite sex, and need the vigorous exercise of your Reason, Forethought and Justice to control your desires. You are strong in your likes and dislikes; are naturally jealous for the society and appreciation of those to whom you become attached, and if your Selfish Propensities mark 6 or 7 you will be apt to pursue a rival with bitter hate. You are likely to become a warm friend, but an undesirable enemy. *Restrain:* (See Key to Phrenology, page 128).

6. *Large.*—You have strong Domestic and Social Propensities, you are naturally fond of
the opposite sex; have great love for home, and are rather too indulgent toward the young. You are a strong admirer of personal beauty, and are naturally attracted by new faces. Properly controlled by Reason, Forethought and Justice, your strong Propensities may be a blessing to yourself and others. But controlled by your Selfish Propensities, there is great danger of you going to extremes in the expression of your feelings and passions, your likes and dislikes. Your prayer should be "lead us not into temptation," and your practice ever to shun temptation. If your Selfish Propensities mark below 6 and above 4, with Reason up to 5, and Justice 5 or 6, your Domestic and Social nature will give tenderness to your feelings, sympathy and expression of the truest friendship for those you esteem; with charity and kindness for mankind in general. But if your selfish propensities mark 6 or 7 and your Reason and Justice are below 5, you will be apt to be jealous, vindictive and cruel in your expressions of hate for those you dislike; and unduly and unjustly solicitous for the well-being of those to whom you become attached.
The latter combination will also render you prejudiced for the welfare of those who are bound to you by blood relation; while you may be unjust to those who are not related by this kindred tie. Restrained.

5. Full.—Your Domestic and Social Propensities are well developed, you have tender feelings for the opposite sex, are gallant, social and companionable with people in general. You have great love of home, and if your Display or Perfective groups are 5 or upward, you will be likely to take great pleasure in surrounding yourself and family (if you have one) with the comforts of domestic life. If Reason and Justice combine with Display, you will be apt to take great interest in the social and moral improvement of the community or nation to which you may belong, or in which you may reside. But if Justice and Display are below 5 and the Selfish Propensities up to 6, you will be apt to become selfish for the welfare of your own immediate fireside.

4. Average.—Your Domestic Propensities are fairly developed, you are not wanting in tenderness and affection for the opposite sex,
and will be disposed to do and sacrifice much for those you love, and with the Selfish Propensities only 4 or 5, you will take pleasure in entertaining friends around your own fireside or visiting your neighbors. You have a good degree of friendship, but are not so much wrapped up in your family or friends as to become unjustly selfish for their welfare. *Cultivate:* (See Key to Phrenology, page 128.)

3. *Moderate.*—You are rather deficient in the development of your Domestic and Social Propensities; you are rather cold and indifferent toward the opposite sex, are not very social; are slow to make friends and are more inclined to live a secluded life than to mingle with society more than duty and the force of circumstances demand. *Cultivate.*

2. *Small.*—You are very deficient and wanting in the element of Domestic feelings; very little feeling for the opposite sex; altogether wanting in sociability, and you seem to take little or no interest in the welfare of family, friends or the community at large. *Cultivate.*
OBSERVATION.

7. *Excess.*—You have an insatiable desire to see and know everything that comes under your notice. You are proverbial for asking questions, and with Reason and Forethought below 5, are likely to pry into other people's business and to make yourself often an unwelcome visitor by being too officious. *Restrain:* (See Key to Phrenology, page 130.)

6. *Large.*—You have a strong desire to see and know all about whatever may come under your notice and you are likely to ask a great many questions to be satisfied on one. Every answer which may be given you, seem to suggest another question. You are good at remembering faces, figures, form or the physiognomical appearances or shape of objects or persons. You have great perception of the laws of gravity; like to see everything true, and are greatly annoyed by seeing anything out of line, such as pictures hanging on the wall, doors hanging untrue, etc. And you would make an excellent buyer in bulk, where the value is to be ascertained by its relative size or density.
If you have the Motive Temperament full or large you are likely to be very systematic in all your arrangements, but if the Mental Temperament be larger than the Motive, your systematic disposition will apply more to literature and science than to keeping order in your domestic surroundings or personal appearance, and you would make a better governor or governess than a servant.

5. Full. You have excellent powers of observation; you are a keen observer of men and things. You are likely to take into consideration all the little points in business, and with your selfish propensities 5, would make a good financier. With Reason and the Selfish Propensities 5 or 6, you would make a good lawyer or teacher. With the Perfective Group, Reason and Application 5 or 6, you would make an excellent mechanic or artist.

4. Average.—You have fair powers of observation, although you do not seem to be very minute or particular in your investigations; you are more interested in principles than in technicalities, and you are not likely to become deeply interested in anything except that which
particularly affects your own welfare or the welfare of your friends. It is hard for you to grasp the little points in business, and you have to guard yourself against being taken the advantage of in this respect. You should call your Selfish propensities and Reason to aid your powers of observation. Cultivate: (See Key to Phrenology, page 130.)

3. Moderate.—You are very deficient in your powers of observation. You seem to be rather indifferent to the objective world; care but little for business, and you manifest great indifference to the regulations of society. When traveling, you fail to observe a great many things which others see and enjoy. Cultivate: (See Key to Phrenology, page 130.)

2. Small.—You are almost altogether deficient in the powers of observation. You take little or no notice of things as they pass along, and have but little power to gather information. Cultivate: (See Key to Phrenology, page 130.)
FORETHOUGHT.

7. *Excess.*—You are extremely suspicious, procrastinating and slow in coming to a decision. You seem to prefer an indirect to a straightforward course, and if your Justice and Reason mark below 5 you are likely to be cunning and hypocritical. *Restrain:* (See Key to Phrenology, page 132.

6. *Large.*—You are slow in coming to a decision; you always try to be on the safe side, and with observation below 5, you are likely to miss a great many good opportunities through fear of taking a little risk. If Observation and Reason mark 5 or 6, you will be likely to be very judicious in making plans, yet you will be more slow in carrying them into effect than is often consistent with the highest success. With the Selfish Propensities 5 or 6, and your Emotional Group below 5, you will be apt to be very close in making bargains, and will show a strong inclination to hoarding up your possessions. With the Domestic Propensities 5 or 6, you will be apt to be very anxious for the welfare of family and friends, and may oftentimes borrow trouble in view of evils which may never come upon them. *Restrain.*
5. **Full.**—You seem to act with a good degree of forethought. You generally look ahead and try to ascertain the probable results before deciding how to act. You are discreet, judicious in making plans, and with your Selfish and Domestic Propensities up to 5 and below 6, you are likely to be quite economical in all your domestic relations. But with the Selfish and Domestic Propensities below 5 and your Emotional nature 6, you will be apt to be governed by sentiment and, if with the latter combination your Perceptives and Reflectives are low, you will be easily led, when your sympathy is touched.

4. **Average.**—You are apt to be impulsive in your decisions, do not stop to think sufficiently long before deciding how to act. You need the restraining influence of Reason and Justice to control your impulses. You should always stop and think before deciding how to act. You have a fair degree of reserve, and you can act with becoming forethought if you will only school yourself to do so. But if your Selfish Propensities are large above and in front of the ear, and small in the location of Vitative-
ness with only 4 or 5 in the region of Observation and Reason, you are apt to rush into danger without consideration of consequences, and with your Emotional nature 5 or 6, you will be likely to enter into extensive speculations without first counting the cost. 

**Cultivate:** (See Key to Phrenology, page 132.)

3. **Moderate.**—You seem to manifest but little forethought in any of your undertakings; never seem to take proper time to consider before deciding how to act. You are very impulsive, and are constantly getting into hot water for want of due deliberation. You are frank and open in your expressions and do not practice sufficient discretion to be always prudent in your remarks. **Cultivate.**

2. **Small.**—You are altogether wanting in forethought. You never seem to look ahead. Never stop to consider before deciding how to act. Never think of consequences; go pell-mell into everything. Never stop to consider the feelings of your fellow beings without passing remarks about them. Never stop to notice who sinks, as long as you swim. **Cultivate.**
APPLICATION.

7. Excess.—You seem to become so deeply absorbed in one thing at a time as to be entirely forgetful of everything else, and you become so terribly annoyed by any interruption when you undertake to do a thing that you become altogether upset. You can only do one thing at a time. You are inclined to be tedious and long-winded on all subjects. Restrain: (See Key to Phrenology, page 133.)

6. Large.—You have great power of concentration; you become deeply absorbed in anything you may undertake to do and are very much annoyed by an interruption when you undertake to do a thing. You want to do one thing at a time and you generally persevere to the end in all your undertakings. With a good degree of executive ability, or the upper and front part of your Selfish Propensities 5 or upwards and your Observing faculties 5, you will be apt to manifest a good degree of energy in business and will be apt to be industrious in acquiring. With a good degree of Justice added to the former combination you will be
energetic in the pursuit of what you consider to be right and, with a good development of the Perfective Group, will be apt to stick at one thing in the line of industry without dissatisfaction. *Restrain.* (Key to Phrenology, page 133.)

5. **Full.**—You have a good degree of Application; you can concentrate your thoughts upon one subject, and with the Reflective group 5 or 6, you can follow a train of thought in all its details, or you can readily change to something else. You are not likely to become tedious or long winded upon any subject and you generally write or talk to the point; also in business or mechanics you seem to manifest a good degree of perseverance. And if your Executives be 5 or 6, you will not be lacking in energy whenever and wherever it is required.

4. **Average.**—You have a fair share of Application when occasion requires it, but you are generally in a hurry to finish. You love short jobs, and if things do not go just right you are apt to manifest an impatient spirit. With the Emotional group 5 or 6, and the Reflective group only 4, you are likely to be led by counter influences of thought but you
do not seem to follow out an argument in all its details. If your Selfish Propensities are below 5, you will be apt to lack in industry and be contented with obtaining sufficient to meet your expenses. You are not altogether lazy, but you are likely to work only when there is profit in it. *Cultivate.* (Key to Phren., 133.)

3. *Moderate.*—You are very changeable in your plans; very apt to commence many things you do not finish. If Forethought be below 5, you will be likely to manifest a reckless disposition. If Justice be below 5, you will be very fickle and perhaps unreliable in the fulfillment of your promises. If your selfish propensities are below 5, you will be inclined to be lazy. *Cultivate.*

2. *Small.*—You are altogether deficient in Application; you never seem to stick at anything. You are like a butterfly in your disposition, flipping around from one thing to another, and never satisfied with what you are at. *Cultivate.*
DISPLAY.

7. Excess.—You are extremely fond of display. You are egotistical, domineering, dogmatic and proud. You are never satisfied unless you are the "bell sheep" in everything in which you may be engaged. You delight to blow your own trumpet, and if Justice be below 5, you will be apt to promise a good deal more than you will fulfill. Restrain: (See Key to Phrenology, page 185.)

6. Large.—You are very fond of display, and you have a great deal of self-reliance. You are inclined to be dogmatic and egotistical and unless you are governed by a good degree of the Reflective Faculties, you will be likely to be rather overbearing with those who may become subjected to your power. You seldom seek advice and hardly ever follow it when given. You are very ambitious to stand at the head of the class in all of your undertakings, and you become very much wounded by the slights of your fellowmen. If Application mark above 5, you generally carry your point by persistent efforts. If your Reflective and Observing Faculties mark 5 or upward, you are likely to become a leader among society,
and if your Motive and Mental Temperaments mark 5 or 6, you will be found to be a strong man or woman in whatever line you may pursue. But if your Observation and Reflectives mark below 5, you will be apt to be vain and egotistical and may often become the subject of unpleasant, yet just criticisms, because of your undue ambition to shine in society. *Restrain.* (Key to Phren., page 135.)

5. *Full.*—You are rather fond of display, and have a good degree of self-reliance, are ambitious to shine; desire to stand at the head of the class in all your undertakings, and you are not satisfied with a moderate success in business. If Forethought be below 5, and your Emotional group above, you will be likely to go into extensive speculations; and should Justice be below 5, you will be apt to make a great display, even upon borrowed capital. But with Justice 5 or 6, the Reflectives and Observation 5 or 6, and your Emotion down to 5, you will be likely to manifest a good display in business, and with your Selfish Propensities 5 or 6, you will be apt to be regarded as a good financier, general manager or governess.

4. *Average*—You are not particularly fond
of display. You seem to be satisfied with a moderate success in all of your undertakings. You are not inclined to be vain or proud, nor have you an overstock of self-confidence. You do not often push yourself where your abilities might allow you to go, nor are you very susceptible to slights from your fellow men. You have only a fair share of ambition and are content to take a back seat. Cultivate: (See Key to Phrenology, page 135.)

3. Moderate—You lack self-confidence; you have very little push in your organization and oftentimes allow others to take leading positions which of right belong to yourself. If your Perfective Group marks below 5, you will manifest but little self-respect; and if your Selfish Propensities mark below 5, you demonstrate too little self-confidence to stand up for your own rights. You are almost indifferent to praise and blame. You care but little for the opinion of others and you have but little ambition. Cultivate.

2. Small.—You seem to have but little or no respect for the opinions of others and are almost altogether wanting in self-respect and self-confidence. Cultivate.
7. *Excess.*—You are altogether too exacting. You are self-accusing and are apt to suffer from remorse when conscious of having done wrong, and if your Selfish Propensities mark 5 or 6 you are likely to be altogether too severe in your reproofs and punishment of wrong doings in others. You are set in your way and are apt to be very stubborn when you consider you are right. *Restrain:* (See Key to Phrenology, page 137.)

6. *Large.*—You are disposed to be very exact in all your dealings with your fellow men, and if your selfish propensities mark 5 or 6 you will be very close in making bargains; yet you are likely to be strictly honest and will be known to be very punctual in the fulfillment of your promises. You are likely to be very steadfast and reliable, and to be governed in all your conduct by a consideration of what you may conceive to be right. If your Observation and Reflective Groups mark 5 or 6, you will be likely to take broad and comprehensive views of subjects, and with a good development of the Emotional Group you will be apt to contend
for universal justice. But with the Reflectives and Emotional below 5, and your Selfish and Domestic Propensities above, you will be narrowed in your conceptions of right and, although you may be honest in all your intentions, your judgment will be so biased as to render you unjust in your administrations. You need the restraining influence of the Reflective Group to prevent remorse on the one side, and broaden your sense of justice on the other, so that your desire for right may be made applicable to yourself and to your fellow men alike.

5. *Full.*—You have a good sense of justice. You are upright and honest in all your intentions, firm and reliable, so far as circumstances will permit, and you feel very guilty when conscious of having done wrong. You are disposed to give to others the rights which you desire for yourself, but if your Emotional Group marks 5 or 6, and your Reflectives only 4, you will be apt to be partial to some particular faith and to those whose sentiments and ideas correspond with your own. If your Reflectives mark 5 or 6, combining with your large Emotional Group, you will be apt to take a broader
sense of justice and, instead of being biased by any particular faith or creed, you will be apt to recognize the world as one great family and your justice and sympathy will be likely to extend to all mankind.

4. *Average*—You have a fair sense of justice and right, but you are apt to be governed by expediency. You dislike deceitfulness and, if Forethought be below 5, you are likely to be frank and bold in your expressions of what you consider to be right. With the selfish propensities above 5 and the Reflective Group below, you are liable to yield to temptations and may sometimes resort to extreme, if not unjust, measures to further your ends in business relations. *Cultivate:* (See Key to Phrenology, page 136.

3. *Moderate*—You are rather wanting in a sense of justice. With the Selfish Propensities and Forethought 5 or 6, you are likely to become a victim to temptations, and to practice indirect and cunning measures to obtain that which is not lawfully your own. You are easily led by counter influences; not always reliable. You should use your *Reason* to assist your
sense of justice; try to consider the consequences before deciding how to act. Shun temptations to evil in every possible manner and try never to do to another that which you would not like done to yourself. *Cultivate.*

2. *Small*—You have but little sense of justice. You seem to have but little or no compunctions of conscience for wrong-doing and are very unreliable. *Cultivate:* (See section 3, above.)

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**EMOTIONAL.**

7. *Excess.*—You are exceedingly emotional and sympathetic. You are easily moved to tears. You have strong faith in testimony, great reverence for position, are very benevolent, sympathetic and kind in your disposition, and you seem to overrate the future; look ever on the bright side of things, and if your Reflective and Observing groups mark below 5, you are apt to build castles in the air. *Restrain.* (See Key to Phrenology, page 139.)

6. *Large.*—You have a good degree of devotional feeling. You feel awed in the
presence of the great; have great respect for superiors; reverence for the aged; for parents and those in authority over you. If your Reflectives mark below 5, you are likely to manifest great fervor in prayer, and to become rather too enthusiastic in your religious devotions; whether you believe in a personal God, or a principal in nature. Whether you are a Catholic or Protestant, you need the exercise of your Reflectives to govern your religious emotions, also to regulate your sympathy.

5. Full.—Your Emotional nature is fairly developed. You are not easily carried away by any sudden emotional impulse; nor are you likely to become very demonstrative in the expression of your sentiments. You are sympathetic and kind; generous with your means, and are disposed to give credit to testimony; but you need evidence as well as testimony, and you are not disposed to live by faith alone. You seem to have fair respect for superiors, but you are likely to place all mankind upon the same platform first, and to respect only those who merit your respect.

4. Average.—You are never very enthusiastic in your demonstrations and are not easily
moved by any sudden impulse. If your Perfective group mark above 5, you may be a lover of art, and may become devoted to music; and you may enjoy its harmony; but you do not seem to enter into anything with that degree of soul which mark the lives of those who are more largely developed in their Emotional nature. **Cultivate:** (See Key to Phrenology, page 139.)

3. *Moderate.*—You are rather wanting in devotional feelings. You seem to lack sympathy, and are cold and indifferent to your surroundings. You are skeptical in matters of testimony, and have but little or no respect for the position of others. You care but little for old established laws and customs, and in matters of a religious character you take but little or no interest, except it should be to oppose it. **Cultivate.**

2. *Small.*—You are almost altogether destitute of emotional feelings. No respect for superiors, for the aged, or those in authority over you. You are wanting in sympathy and belief. **Cultivate.**
PERFECTIVE.

7. *Excess.*—Your Perfective Group is very largely developed. You seem to be constantly contriving ways and means of doing things. If your Mental Temperament is large you will be apt to be a consummate mimic. If your Motive Temperament be the largest, then your very large Perfective Group will apply to the constructing and operating machinery. You have need to restrain your disposition to inventions or you are liable to become unbalanced in your mental powers.

6. *Large.*—Your Perfective Group is well developed. You have great powers of construction, can copy, and if your Mental Temperament be large, you can act your part in a drama with considerable effect. You have a way of your own of doing things, and should be great at inventions. If your Reflective Group mark above 5, you will be fond of inventions and can manifest great skill in that line, but if your Reflectives are below 5, and your Observation above, you will be better at making things after patterns.

5. *Full.*—You have a fair development of the Perfective Group. You should be good at
making things after a pattern and, if your Reflectives and Mental Temperature mark above 5, you should be good at contriving new ways of doing things. Also, you should show considerable ability as an actor.

4. *Average.*—You have no great degree of constructive ability, nor are you apt to manifest any great degree of ability to devise means and ways of doing things. With a good degree of the Motive Temperament, Activity and Application, you may be willing and ready to do what you have to perform, providing the work is not difficult; but you have but little ability to plan. *Cultivate.* (See Key to Phrenology, page 141.)

3. *Moderate.*—You have but little perfective ability, very little ability to contrive new ways of doing things, and are rather awkward in your movements. You seem to be blunt in your expression and somewhat ungraceful in your gait, manners and conduct. *Cultivate.*

2. *Small.*—You are very deficient in culture. You lack gracefulness, have no ability to plan, and are very awkward in conduct and action. *Cultivate.*
REFLECTIVES.

7. Excess.—Your Reflective Faculties are very largely developed. You are altogether too abstractive. You should strive to become more practical and less philosophical. Restrain.

6. Large.—You have great reasoning power. You delight in tracing the connection between cause and effect, and are disposed to learn the reason why of things. You are naturally fond of logic, and if your Perfective group mark above 5, you will be found to be quite a logician. You take great delight in philosophical subjects, and if your Observation mark 5 or upward, you should be naturally fond of science, and abstract subjects in general. If your Selfish Propensities and Observation mark below 5, you will be found to be too metaphysical to be successful in business. Regulate.

5. Full.—You have a good development of the reasoning power as described in paragraph above, only in a lesser degree; you are naturally fond of reasoning from cause to effect, and should be fond of study and philosophy; but you are not so much given to philosophizing
as to become impractical in business. With a good degree of Observation and Application backed up by a good development of the Executives, your reasoning power may be turned to a good account and be made a blessing to yourself and to others.

4. **Average.**—You are not very remarkable for your reasoning power, and you seem to gather information more from practical observation than from the study of books. You are more adapted to a business requiring the use of your powers of Observation and Executives, than the exercise of Reason. You are content to know that things are as they are without stopping to consider why they are. *Cultivate:* (See Key to Phrenology, page 144.)

3. **Moderate.**—You have but little power to reason from cause to effect. You are not a philosopher. You are governed more by your *external senses* than by your Reason, and if Forethought mark below 5, and your Selfish Propensities above, you are apt to go pell mell into things; and if your Emotion mark above 5, you are likely to be rather a dangerous character when aroused to anger. *Cultivate.*
2. Small.—You are very deficient in reason. You seem to be at a loss to trace the connection between cause and effect, and it is hard for you to put yourself down to study, and your only salvation lies in your Application. You should cultivate your Reflectives by constant energy and application to study. Try to learn the reason why of things; ask questions, observe facts, and make comparisons of things. Try to learn the similarity and dis-similarity of things. Study Human Nature, and although study may be somewhat distasteful at first, never give up trying and by so doing you will proportionately overcome your defects.
EXPLANATORY NOTES.

When a Group is marked in two numbers, such as 3–4 or 4–5, both paragraphs referred to should be read and a medium will be appropriate. The sign + signifies one-third more; the — one-third less.

The numbers used in making a chart indicate the relative size of the faculties in the head being examined, and differ in each individual in proportion to the size of the head. Thus a head measuring 24 inches and another measuring 21½ (the quality of the brain in both being equal) although the numbers may read alike in both, there will be a marked difference in the manifestation of mental ability.

In reading a chart the person examined should always take into consideration the Organic Quality and Temperaments.

In scale from 2 to 7 being small to very large, equals 1 to 7; 1 being very small, 7 very large.
## SCALE FOR MARKING CHART.

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<th></th>
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## Scale for Marking Chart—Continued.

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Color of Complexion: Hair: Eyes:

Date: 189  Age: Sex:

Scale from 2 to 7. For plus mark + For minus mark —
Summary.

As a summary of your abilities I would advise that you follow one of the following pursuits:

COMMERCIAL.

ARTISTIC.

MECHANICAL.

LITERARY.

SCIENTIFIC.

MARRIAGE ADAPTATION.

You are adapted to one having Organic Temperament, Motive, Mental.

Color of Complexion, Hair, Eyes.

Domestics, Selfish Propensities, Observation.

Forethought, Application, Display.

Justice, Emotion, Perfectives.

Reflectives.

SCALE FROM 2 TO 6.
Explanation of Terms.

Amativeness, Love between the sexes; desire to marry.
Conjugalitv, Matrimony; love of one; union for life.
Parental Love, Regard for offspring, pets, etc.
Friendship, Adhesiveness; sociability; love of society.
Inhabitiveness, Love of home and country.
Continuity, One thing at a time; consecutiveness.
Vitativeness, Love and tenacity of life; dread of annihilation.
Combativeness, Resistance; defence; courage; opposition.
Executiveness, Force; energy; action.
Alimentiveness, Appetite; hunger; love of eating.
Acquisitiveness, Accumulation; frugality; economy.
Secretiveness, Discretion; reserve; policy; management.
Cautionousness, Prudence; provision; watchfulness.
Approbative,ness, Ambition; display; love of praise.
Self-Esteem, Self-respect; independence; dignity.
Firmness, Decision; perseverance; stability; tenacity of will.
Conscientiousness, Integrity; love of right; justice; equity.
Hope, Expectation; enterprise; anticipation.
Spirituality, Intuition; faith; "light within"; credulity.
Veneration, Reverence; devotion; respect.
Benevolence, Kindness; goodness; sympathy; philanthropy.
Constructiveness, Mechanical ingenuity; sleight of hand.
Ideality, Refinement; love of beauty; taste; purity.
Sublimity, Love of grandeur; infinitude; the endless.
Imitation, Copying; patterning; mimicry; following examples.
Mirthfulness, Perception of the absurd; jocoseness; wit; fun.
Individuality, Observation; desire to see and examine.
Form, Recollection of shape; memory of persons and faces.
Size, Cognizance of magnitude; measuring by the eye.
Weight, Balancing; climbing; perception of the law of gravity.
Color, Perception and judgment of colors, and love of them.
Order, Perception and love of method; system; arrangement.
Calculation, Cognizance of numbers; mental arithmetic.
Locality, Recollection of places and scenery.
Eventuality, Memory of facts and circumstances.
Time, Cognizance of duration and succession of time; punctuality.
Tune, Sense of harmony and melody; love of music.
Language, Expression of ideas; memory of words.
Causality, Applying causes to effect; originality.
Comparison, Inductive reasoning; analysis; illustration.
Human Nature, Perception of character and motives.
Agreeableness, Pleasantness; suavity; persuasiveness.
To Prof. Wm. Seymour.

We, the members of your Psychological Class in the City of Hamilton, Canada, feel we cannot allow you to depart from us without giving expression to our feelings in a tangible form by presenting this address to you for the interest you have taken in us in imparting such knowledge in this wonderful science which is intended to uplift and benefit all humanity.

We shall ever cherish and practice what you have taught us, as in it we can see Christ, the Bible and everything that is good and noble more plainly than ever before, it being one of God's first laws, it shall continue until the end of time.

The power of magnetic healing that you have taught us as one branch of this science, and which was practiced by Christ in curing diseases, which we value more than money or words can represent.

We also feel we would like you always to be with us, but knowing you have a mission to the world stamped on every side by God's approval, we must submit to our visible separation for the present, yet through the Science of Psychology we may have many pleasant times together, notwithstanding our tangible bodies may be thousands of miles apart, and now we trust your life and health may be spared for many years in doing good to other classes as you have done this one, and hope the time will soon come when you will be with us again; thanking you again and again on behalf of the class, before we say good bye.

(Signed)

W. C. WALTON,
MISS M. IRVING,
A. J. EDWARDS.
Committee.

Works by Prof. Wm. Seymour.

<table>
<thead>
<tr>
<th>Title</th>
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<td>Phrenology as a Science</td>
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or

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By Prof. Wm. Seymour,
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