The A.B.C. of Phrenology

By

R. DIMSDALE STOCKER

AUTHOR OF

"The Human Face," "The Language of Handwriting,"
Graphology Made Easy,"
"Physiognomy, Ancient and Modern," etc.

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FOREWORD.

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

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

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

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

R. D. S.
THE A. B. C. OF PHRENOLOGY.

INTRODUCTION TO PHRENOLOGY.

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

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

For no student of phrenology would proceed to set about searching after excrescences and hollows merely—which may (or may not) be visible upon the skull,—which indeed may be as smooth as a billiard-ball and yet reveal a considerable amount of "character" notwithstanding.
Phrenological Principles.—To read character from the head, certain principles must first of all be taken into account. The most important of these is the axiom that the brain is the organ of the mind. Every mental operation—including intellection, the moral powers, the affectional and self-preservative instincts—is carried on through the intervention of the grey matter, or the “cortex,” of the brain.

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

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

The quality and quantity of our cerebral mechanism is, in fact, the determining factor of our consciousness; and it alone is responsible for
whatever impulses, or "bent," the child or the adult may disclose.

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

For whilst a careful comparison instituted between the crania of any two or more members of the human race goes to show that the cerebrum—or the frontal and superior regions of the brain—is amply developed, any such comparison extended to the lower animals will serve to make it clear that the frontal and pre-frontal areas are proportionately lacking in the non-human type.
Animals have, in fact, no forehead or crown to their heads.

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

It is now very generally admitted, even among non-phrenological authorities, that different areas of the brain have separate functions of their own to perform. Thus, there is nothing absolutely absurd in assuming that certain segments of the cerebral cortex are specially set apart for particular mental operations. In other words, in view of the facts which recent experimentalists have
succeeded in establishing, it would be far more irrational to concede that the whole brain was implicated in some special direction, than to hold, as we do, that it is sub-divided so that certain departments (convolutions) seem to take charge of certain faculties, and contrive to express such faculties exclusively.

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

People, we find, are remarkable for particular qualifications. They are witty or dull; perceptive, or lacking in perception; thoughtful or unreflecting; kind or unsympathetic, and so forth. They are this, moreover, not only to-day but to-morrow, the day after, and the year following, providing that their "character" undergoes no modification. This means that certain areas of the cerebral substance are well or ill developed, and explains why one person will excel in a
certain vocation where another would fail, or why one virtue or talent comes easy to a third which it is quite beyond the powers of a fourth to acquire. And so on.

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

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

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

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

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

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

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

Any man who suffers from a complaint, such as a disordered digestion, or a sluggish liver, can never be very bright, or cheerful, or good-tempered, nor can he think with the same
clearness as a man whose biliary and intestinal systems are in perfect order. And a self-evident fact of this kind should go a long way towards showing us that a very real and intimate alliance is established between "mentality" and physique.

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

*The Vital Temperament*: dependent on the nutritive organs, occupying the great cavities of the trunk, and the absorbent, circulatory and secretive vessels, and the respiratory organs.—Its distinguishing features are fulness of body, plumpness of parts, and particularly rotundity of the abdominal regions. The figure is remarkable for
relative width, rather than height; and roundness of face, fulness and shortness of neck, and a tapering of limb, are characteristic. There is an abundance of adipose tissue, along with activity of the glands, which promotes, and usually accompanies, a good-humoured, animated, vivacious expression of countenance.

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

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

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

The Mental Temperament: dependent on the brain and nervous system, and characterised by slenderness, if not sharpness, of feature, a comparatively slight frame, and a relatively large cranium. The face is oval, or narrower towards the chin than in the upper part; the features delicately moulded, mobile and expressive; the skull thin; the eyes bright and expressive; the texture of the hair soft and fine; the skin-covering semi-transparent; and the voice high-keyed. Grace and elegance, rather than a strikingly imposing physique, are the accompaniments of a predominance of this temperament; which, whilst adapted for brilliancy of mind, is seldom seen with symmetry of body.
Cranial Configuration:—The head of persons in whom the nervo-mental system is in a proportionately high degree of development, shows especial elevation in the frontal or pre-frontal areas of the brain—where the intellectual (observing, and reasoning), perfecting (aesthetic), and religious and moral (ethical) faculties have their organs.
THE PRACTICE OF PHRENOLOGY.

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

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

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

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

But suppose two-thirds of the brain come in front of the ear, what then? There being now only one-third at the back of the head, the
passions will be kept in check by the exercise of the higher mental faculties.

For size always means capacity.

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

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

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

As regards the breadth of the head.—The breadth should equal (about) two-thirds the length of the face. Should it exceed this, selfishness, greed, avarice, brute force, etc., will outrun the moral qualifications; whereas, if the
breadth of the head be less than this, there will be a want of the "business" faculty, but little thrift or economy, small endurance, and probably little push or ability "to make headway."

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

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

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

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

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

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

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

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

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

For instance, one sees heads like that depicted
in Fig. 2. which appears low in the forehead, but is otherwise about normally developed.

The possessor of this type of head, lacking, as he does, height and width in the intellectual region of the brain, will be of average capacity in every respect but his intelligence, which will be below par. The trend of the mind, therefore, will be in the direction more of practical matters than in the acquirement of knowledge for its own sake: the social and domestic sentiments are, it will be noticed, by no means deficient; nor are the executive faculties lacking. Or take Fig. 3.

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

Fig. 4, wants elevation: requires, in fact, more spirituality, higher ideals and greater "loftiness" in the "religious" regions. A man of this kind will be fond enough of his friends, of wife and children, home-surroundings etc., and by no means indifferent to the advantages of education, culture and
so forth. But he will probably be a materialist at heart if not openly. He wants the sky-light more in evidence, and needs more faith in "things not seen;" more veneration, humility and reverence.

The forehead in Fig. 5, is relatively wide. In this instance the mind will be comprehensive, the views broad, and the ideas on an altogether wider plan than is the case with Fig. 6. With the latter, the mind will be narrow, the mental outlook will be limited; the individual bigotted and prejudiced, and utterly unable to take extended views on any matter.

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

In the next section will be found a description
of the appearances given when any sub-divisions of the areas to which attention has been directed are in a particularly high state of development.

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

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

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

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

Reference to the "faculty" on the left-hand
side and the four following columns will render evident the name of the "organ" in question and the signs of character indicative thereof.
**SUPPLEMENT.**

<table>
<thead>
<tr>
<th><strong>Faculty.</strong></th>
<th><strong>Phrenologic.</strong></th>
<th><strong>Physiognomic.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Language</em></td>
<td>fulness of the eyes fulness below the —(large surface of eyes. the &quot;whites&quot; apparent—upper and lower lids prominent). Verbal memory <em>(a)</em> throws the eye inward. Verbal expression <em>(b)</em> throws it outward.</td>
<td></td>
</tr>
<tr>
<td>2. <em>Form</em></td>
<td>width on both width of the bony sides of <em>crista galli</em> structure of the (giving relative base of the nose breadth betwixt between the eyes the eyes). —when large they will be widely</td>
<td></td>
</tr>
</tbody>
</table>
separated; when small, they will approach each other. (They should be neither more nor less than an eye's length apart).

3. Observation

projection of the downward inclination of the eyebrow above the top of the nose, between the brows. Fulness of the muscles between the brows will be widely parted; when the reverse is the case, they will present a horizontal appearance and be placed close together.

Mental observation (a)—the upper portion. Physical well indicated, the (b)—the lower eyebrows will be widely parted.
4. **Size**  (organ located just width of the on the turn, between the eye-brows' inner termini and nose) — projection of frontal bone in this region.

5. **Weight**  depression of brow fulness of the muscles above the brow, at, and on either side of, the junction of the nose with the forehead.

6. **Colour**  projection of frontal bone (super-ciliary ridge) just outwardly of the eyebrows in the centre of the eyes. When well defined, they take a conic shape.
THE A.B.C. OF PHRENOLOGY

Faculty. Chirologic. Graphologic.

1. **Language**
   - Length of top phalanx of fourth, or "little," finger.
   - Flow of writing—attachment of capitals and words, etc.

2. **Form**
   - Width of top phalanx of third, or "ring," finger.
   - Symmetry of outline in the characters.

3. **Observation**
   - Square-shaped finger-tips.
   - Acuteness of strokes—definiteness of delineation; when well-defined, the writing will be carefully "picked out"—hence more or less legible.

4. **Size**
   - Well-proportioned hand: fingers and palm well adjusted to each other, in point of size; "smalls" and "capped" squared tips.
   - Harmonious lines—adjustment in point of proportion between letters—"smalls" and "capped"—equidistant letters, words.
5. **Weight** spatulated (elliptical) finger-tips.

6. **Colour** relative length of top phalanx of "ring" (third) finger.

**FACULTY.**  **PHRENOLOGIC.**  **PHYSIOGNOMIC.**

7. **Order** fulness or outward projection of eyebrow—giving the elevated, or angled brow a sharp at their outer ex-appearance at its tremeties.

   (a) Neatness inner part joining organ of "colour."

and lines, etc.; straight border preserve equality of slope in the characters of the handwriting— steadiness of pressure exercised, also.

shown by the thickness of any strokes other than those which form the characters themselves.
(b) System outer part.

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

(a) Quickness at figures inner part.

(b) Power outer portion. lateral extension of the eyebrows at their outer extremities.

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

9. Tune development of the forehead over the lateral curvation, and fulness of the outer termini of brow over the eyebrows; full eyes and eyelids; short, "pug" nose; development of cheeks & lower part of the physiognomy.
(a) Melody upper part. and 
harmony 
(b) Modulation lower part. 

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

(a) Sense of inner part. duration 
(b) Measure outer part. and rhythm. 

11. Locality fulness on each general fulness
lity side of the brow, across the lower above the root of portion of the fore-
the nose. the lower division.

(a) Explo-
ration
(b) Cogni-
zance of the upper division.
place and position

Faculty. Chirologic. Graphologic.

7. Order square-tipped fin-
gers. "Knots" proper places, and (lower joints of fingers) and knuc-
kles prominently tended to.
developed.

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

9. Tune acuteness of lower outward curvation "angle"—situated of up and down near the wrist—of strokes. the thumb.
10. *Time* prominence of upper "angle" of motion apparent in thumb—just below its second phalanx, and above its *ball* or *root*. Square-boned hand and fingers.

11. *Locality* lines on fleshy cushion of the base of the hand, on its outer side, opposite the thumb.

**Faculty.** **Phrenologic.** **Physiognomic.**

12. *Eventuality* fullness of the forehead in the middle of the central region in the lower part. of the forehead; also mostly found in conjunction with a "Jewish"
(a) Consciousness of occurrences

(b) Memory by association

13. Causality of the forehead.

(a) Reason inner part.

(b) Planning ability

— hooked — form of nose.

when much exercised, this faculty causes horizontal lines to form in the middle of the forehead. Height, combined with breadth of the nose at the bridge; also seen in the length of that organ.
Self Esteem.

Veneration.

Perceptive.

Philosophic.
14. Comparison

fulness of the forehead above in the inward curvation
head upon the septum, next the cheek) of
middle part.

(a) Criticism

(b) Analysis

upper portion.

15. Human

central development or prominence of the forehead in the centre
nature near the summit—
i.e., at the turn—
width and length
just below where
development) of
the hair generally
the nasal septum.
commences to grow.

(a) Fore-sight

(b) Intui-

21. Agree-

(a) Youth-

(b) Suavity

inent accord-
ing to the vertical length of the nose from the root to the tip.

indicated according to the height of the nose above the cheeks at the tip.
Facility.  

12. **Eventuality**
   - Depth of "head" every stroke plainly indicated, and the middle of each letter roughly, and perfectly formed; vivacious style.

13. **Causality**
   - Development of separation of characters, i.e., relative absence of liaison between letters, etc.
   - Upper joints of the fingers—just below the nail—phalanx—also of the second phalanx of the thumb.

14. **Comparison**
   - Nails relatively connection of letters and words; in proportion to clearness a prominent feature.
   - Short—fingerslong, proportion to the palm—especially so in the second (middle) phalanges.

15. **Human Nature**
   - Length and slenderness of little placed singly—unconnected; especially so in the second (middle) phalanges.
ally when they are of angular formation, at equal distances apart, and the words which they form are not broken at the endings of the lines (i.e., spacing well attended to, etc.)

16. Agree-supple - jointed, curvilinear principle of writing—u-shaped m, n, r, etc.

ableness low-set thumb.

FACULTY.  PHRENOLOGIC.  PHYSIOGNOMIC.

17. Wit prominence of the forehead at the sides (in the upper portion) and lateral curvature thereof.

(a) Congruity the lower part.  upward curvation of the upper lip at
(b) Hum- the upper part. the angles of the
our mouth and indentations formed
the upper part.

(b) Hum- the upper part. the angles of the
our mouth and indentations formed

18. Subli- breadth of the according to the
mity head backward of size of the eyes—
the top of the fore-when large, they
head (behind flash. Also in the
“ideality.”) width and fulness

(a) Sense of the width and fulness
back portion. of the nose about
of the terrific or around the tip
grand

(b) Love the front part.

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

(a) **Perfection** the front part.  
(b) **Refinement** the central part.  
(c) **Expansion** the back part.

20. **Construc-tivefulness and round-ness** lateral curvation fulness and rounding out of the sides of the forehead, just above the nostrils. 

(a) **Contrivance** the front part.  
(b) **Ingenuity** the middle part.  
(c) **Dexterity** the back part.
21. *Imitation*—relative breadth and expansion across the summit of the forehead.

(a) Mental assimilation

(b) Gesture the central part.

(c) Mimicry the lowest part.

**Faculty.** Chirologic. Graphologic.

17. Wit development of waviness of the flesh below the strokes, brisk base of the little style. finger, in the palm of the hand.
18. Subli-short fingers—in large size of mity proportion to the writing palm.

19. Idea-development of cultured style—palm near the perfect curves, wrist, opposite to delicate touch the root of the exhibited in tracing lines,—etc.—signs too minute and subtle to des-
cribe—but easily detected & recognised when sought.

20. Const- top (nail) phalan- originality of style
ructive- ges proportion- and individualised
ness ately long. mode of constructing and connecting characters.

21. Imita- flexibility of heights of letters
ation thumb, fingers, variable — handwriting readily
and palm. turned out, and style somewhat

unformed and adapted to circumstances— dimensions of paper, etc.

FACULTY. PHRENOLOGIC. PHYSIOGNOMIC.

22. Bene- elevation in the middle of the fore-
volence part of the top head, giving height to the forehead,
and causing it to assume a curved shape when viewed in profile.

(a) Philanthropy the front part. fulness, moisture, and redness of the entire lower lip; when large, causing it not to protrude only, but to be wide and rolling in appearance. the nose full and prominent above the tip—when small, hooking. the upper eyelid, when open, well arched.

(b) Liberality the middle part. 23. Veneration height in the central portion of the coronal region. (a) Love of antiquity the back part. seen in the elevation of the nasal
bone above the plane of the face, just below the bridge near the centre of the nose.

(b) Worship in the centre.

(c) Respect the fore portion.

the drooping of the upper eyelids.

to be detected according to the prominence of the two vertical prominences, beneath the nose, which cause a corresponding depression down the upper lip in the middle.

24. Spirituality height and fulness observed in the width of the inter-

of the cranium on each side of the ciliary space—i.e., for part of "veneration"—above face between the "ideality" and behind "imitation."
(a) Faith the uppermost according to the vertical measurement between the eyebrow at its inner terminus and the eye.

(b) Trust the middle part. according to the space between the hairy brows—i.e., when small they meet over the nose.

(c) Wonder the lowest part. according to the vertical measurement betwixt the upper and lower eyelids, when opened. A gaping expression, dilated pupils to the eyes, the ears standing forward from the head, the hair standing on end—express credulity.
25. **Hope**

- **Height** of the head at the top and on either side of the back part of the organ of "veneration."
- **Speculation**
  - the lowest part.
  - upward inclination of the corners of the lips and eyelids.
- **Present Hope**
  - the middle part.
- **Future Hope**
  - the upper part.
  - undulating lines upon the forehead from side to side.

26. **Conscientiousness**

- when large—this organ gives width, height, and squareness at the back of the head at its summit.
- **Justice**
  - the upper portion.
  - one, two, three, or more perpendicular lines between the eyes.
27. **Firm-eminence of the observed, primary cranium at the rily, in the height of the veneration, be—about an inch or so below the juncture it turns to so below the juncture of the hindhead.**

(c) Circum-spection of the lowest, portion. a rectangular form.

(b) Inte-smartness of the middleportion. a straightness or perfect curvation of the lineaments—of the hair, eyebrows, nose, mouth, dimples, lines, wrinkles, etc., horizontality of the setting of the eyes in their sockets. when large, the face will take the form of an elongated rectangle—when large—when large—when large.
(a) Power the lowest, or length downward of the jawbone of will back, part. beneath the ear before it turns to form the chin—
when poorly represented, no angle is formed.
giving the feature an arched appearance from the root.

(b) Stabilit- depth of the jaw ty
in the centre. under the large

(c) Perse- forward projection of the lower verance jawbone.

development of the extension of the root of the thumb; terminals, and in also in the length the slope (to the of what is termed right) of the hand- the "heartline," writing.

22. Bene-
which lies across the palm under the four fingers.

23. Veneration length of first (nail) phalanx of the forefinger. height of dot above i &c — also, absence of pretentiousness — simple, homely shapes of characters.

24. Spirituality taper — conic or pointed — fingertips. shown according to the width (i.e., curvilinearity) of the bases of the characters.

25. Hope length of third upward inclination of writing — of finals, especially.

26. Conscientiousness straightness of the rectilinearity of bones of the fingers the strokes — characters running on a level plane, etc.

27. Firmness general development and square- (1) Bluntness or (2) hooked appearance.
ness of the upper ance of final phalanx of the strokes; consistent thumb.

**Faculty. Phrenologic. Physiognomic.**

28. **Self-esteem**

height of the head at the top at the back.

(a) Independence

the lowest part.

(b) Self-love

the middle part.

(c) Dignity the upper part.

in the length of the neck.

perpendicularly & convexity in the outline of the upper lip (concave, small.)

according to the height of the nose at its root, at its junction with the brow — when large, the muscle is full and transverse wrinkles appear across it.
29. **Approbativeness**

Elevation of the crown of the head on both sides of "self-esteem."

(a) Sense the part joining of "self-esteem."

(b) Love the upper part.

(c) Ambition the lower part.

30. **Cautiousness**

Development of the skull at the sides near the back, as well and above "secre-
tiveness.”

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

(a) Prudence
(b) Solicitude
(c) Timidity

the front part.

the central part.

the lowest, or small-sized nostrils.

31. Continuity

fulness of the skull at the back towards the top— when the organ is large, the head is filled out—yet not swelled to any considerable extent at nostrils.

this point.

(a) Application

the middle portion.

in the centre— causing, (when large), a v-shaped drop in the red portion.
(b) Connectedness: the outer portion. on either side, in the length from the nostril to the line of closure.

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

**FACULTY.**

**CHIROLOGIC.**

**GRAPHOLOGIC.**

28. Self- esteem

length of index finger—particularly of the third (lowest) and middle phalanges.

tallness of letters—especially of capitals in relation to the small ones—also height of t crossing.

29. Approbativeness

depression in the middle of the top phalanx of the thumb.

judged of—according to the amount of flourish employed—also, even by noticing words underlined, etc.—style, when large, ascendant.

30. Cautiousness

length of middle signs of restraint
tioussness  finger—when large and hesitancy—

tiousness  finger—when large and hesitancy—
ge, causing it to such as, dots to i
ge, causing it to such as, dots to i
project beyond the and cross of t placed
project beyond the and cross of t placed
tips of the first and behind (on left
tips of the first and behind (on left
third fingers. third fingers.
dashes or bars in lieu of stops—or
dashes or bars in lieu of stops—or
in addition to the latter, etc.
in addition to the latter, etc.

31. Continuity  straightness (i.e., evenness, preci-

31. Continuity  straightness (i.e., evenness, preci-
regularity in deli-
regularity in deli-
neation) of "head" neation) of "head"
line. line.

letters formed con-
letters formed con-
sistently and of sistently and of
equal heights; equal heights;
dots, stops, etc., dots, stops, etc.,
in their proper in their proper
places—signs of places—signs of
care, patience, and care, patience, and
trouble. trouble.

32. Secretary  according to the

32. Secretary  according to the

width of the head width of the head
across, above the tops of the ears.
(a) Evasion the hinder part.
(b) Policy the middle part.
(c) Reserve the fore part.

33. Acquisitiveness breadth of the head over the ears, forward of "secretiveness" and above "alimentiveness."
(a) Acquiring the front portion. found in the thickness of the nose at its sides or walls —where it joins the face.
(b) Saving the middle portion fulness of the chin —development of flesh around and under the jaws, causing a "double" or triple chin.
(c) Hoarding — the back portion. the bridge of the nose broad (above “acquiring”).

34. Alimentiveness

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

(b) Liquids — the front part. puffiness of the fore portion of the cheek, immediately backward of the mouth.

35. Destruiteness

development of the skull immediately above the ears — to be obser-
ved in the setting of the latter—when these are high (their tops rising above the corners of the eyes)—small; when low down (their tops being below that level)—large.

(a) Executive
(b) Extermination

36. Combativeness

organ located in the height of the protuberance on the nose—(i.e., the nasal bone.)

(a) Courage

lateral protrusion of the cheekbones.

according to the setting out of the tops of the ears from the head.

the back part.

at the top.
(b) Defence the front part. at the centre of the ridge.

(c) Defiance the lower and back part. above the tip—giving it an upturned appearance.

37. Vitality prominence of the skull behind the ears. relative length and prominence of the (lower) lobes of the ears.

FACULTY. CHIROLOGIC. GRAPHOLOGIC.

32. Secrecy fulness of the percussion of the palm. Compression of letters.

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

*Fullness* of the in the *thickness* of the lowest phalanges of the fingers—especially (when puffiness and large) in the plumpness of the roughness, irregularity, or mud-diness—of their hands.

35. **Destructiveness**

*Fullness* of flesh thickness of t and above the ball of other bars, strokes, etc.—whether the edge of the horizontal, vertical, palm, below the cal, or oblique, fore finger.

36. **Combativeness**

In the *height* of the hand in the middle the t-bars, hyp—across the palm hens, dashes, and *(i.e., a “hollow other lines—from palm” faculty but)* (1) left to right; poorly indicated). (2) right to left; (3) such as are vertical.

37. **Vitaliveness**

Long, bony hands in the thickness, —joints promi-dash, and vigour
nently developed; of the handwriting palm and fingers generally. the reverse of soft and fleshy or flabby—also, in the depth and continuity of the "line of life" (surrounding root of thumb).

**Faculty. Phrenologic. Physiognomic.**

38. *Amativeness* in the cerebellum, and estimated according to its—

(a) Reproductive or passionate

*With coloured subjects: blackness.*
(b) Love of its width.
the opposite sex

39. Conjugality fulness of the head in the lower and back part thereof, and just over the centre of the cerebellum.

(a) Marriage the inner part. in the size and convexity of the eyes.
(b) Constancy the outer part. in the rightness of the angles formed by the eyelids at the outer corners (acute angles — small "conjugality"). Dimpled, indented chin; jawbone wide under the wisdom teeth.

40. Paternal love fulness of head above the cerebell-
um, causing outward projection beyond the nape of the neck.

(a) Love of the lower part.
   pets and animals

(b) Love of the middle part.
   children

(c) Love of the upper part.
   one's own children

41. Friendship
   relative breadth of the skull behind the ears, above and outwardly of "parental love."

(a) Sociability
   the lowest part.

indentations at the corners of the mouth — dimpled depressions under the lower lip.

in the droop of the edge of the upper lip on each side.

over-lapping of the upper lip on either side of the centre, accompanied by redness, etc.

incisions upon the red part of the lips.
(b) Love of the middle portion. fulness of the family
(c) Gregariousness— the uppermost fulness of the
rousness part.

42. Inhabitiveness in the middle of the back part of the cranium.

(a) Patriotism— the part next to swelling of the lower lip, below the red part, merging towards the chin, and near the corners of the mouth, at each side.

(b) Love of the middle portion. fulness of the lower lip, below the margin of the red part, on either side of the centre.

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

Faculty. Chirologic. Graphologic.

38. *Ama-*tiveness development of the seen in the thick-
base of the thumb. *ness* of the handwriting — of the up- and down-
strokes particularly.

39. Conju-*gality* strong, proportionally large, steadily. regular, and non-variable style and *principle* of writing; all *t*'s barred, and terminals *hooked*—i.e., curved downwards.

40. Paren-*tal love* fullness of the skin final covering, or under the third and fourth digits, sweeping round the letters and at the top of the words of which palm; *also*, first they form part. phalanges of first, third, and fourth fingers spatulate,
74 THE A.B.C. OF PHRENOLOGY

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

41. Friendship
development of space between
the flesh below the characters—when
first finger at the wide apart, large;
top of the palm of when huddled up,
the hand. small.

42. Inhabitiveness
(not localised.) in the looping of
the down-strokes (i.e., those from
right to left.)
CONCLUSION.

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

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

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

Having directed your attention to this point, in the next place note which region of the brain predominates over the rest, and judge accordingly, remembering that the character will be given according as the moral, intellectual, social, or selfish elements are to the fore.
After settling this question, note particular "developments", any peculiar bulge (provided it be of natural growth, and not occasioned by a contusion) signifying some special bent of the mind. Be careful to note the gradations of the skull most carefully and accurately, remembering that hollows and cavities show a shrinkage of the organ lying beneath the bone, and consequently indicate feebleness of the qualification shewn.

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