

PHRENOLOGY

THE SCIENCE OF CHARACTER

BY

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INTRODUCTION BY

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Sincerely your friend,

William Windsor.



Sincerely your friend,

Russell H Windsor

To

Russell Haigh Windsor

who possesses

The Clearest Intelligence I Have Known

whose Comprehension and Direction

make Intense every Joy of our

Married and Professional Association.

INTRODUCTION

At the age of sixteen, I chanced to notice in a small monthly paper an advertisement which read "How to make a Bad Memory Good and a Good Memory Better. Send ten cents, etc." In due time I received a booklet containing a brief presentation of mnemonics. On one of the pages there was this footnote,—See "Memory" by O. S. Fowler. I picked ten quarts of blackberries and sold them to the village grocer who was also in charge of the post office. I purchased a money order and sent it to Fowler & Wells of New York. One week later on a Saturday night, I received the coveted book. Late into the night and all day Sunday I read Fowler on Memory. This book was one of three volumes devoted to phrenology. Just as soon as I could earn sufficient money I purchased the remaining two volumes. These three books, one treatise, absorbed all of my leisure time for reading. Fowler's laconic style commanded my undivided attention. Through the reading of Fowler I was ushered into a new world. I eagerly followed his instructions in developing and training my own mind. Before I was seventeen I began teaching a district school in a community where law and order were at a discount. I applied as best I could the principles expounded by Fowler. The results were so satisfactory that during the passing of fifty-one years I have continued the study of human nature from the phrenological view point. In the meantime, I have read the scathing denunciations of modern psychologists, the destructive criticisms of brain specialists and condemnation by the entire scientific world. I place a very high value on applied psychology for the simple reason that it has increased the value of applied phrenology for me. Fifty-one years of continuous work in the school room has convinced me through personal contact with more than 35,000 students that the fundamentals of phrenology are worth preserving. In England Dr. Bernard Hollander, a celebrated physician, has within the last twenty-five years awakened a new interest in phrenology. In this country there are not to exceed a half dozen worthy exponents of phrenology and the majority of these veterans are not willing to hazard a small fortune in publishing their observations and conclusions. I rejoice over the fact that one of the group, Dr. William Windsor, has cheerfully consented to put in book form an exposition of phrenology based on more than forty years of practice in the phrenological field. I became acquainted with Dr. Windsor in 1895. During

that time I have had an opportunity to observe and study his career. While recognizing the colossal work of Dr. Gall and his associates, the splendid work of George Combe, the Fowlers and Dr. Hollander, he moves forward fearlessly, making new discoveries and improvements in the application of phrenology. I feel that Dr. Windsor is a real philanthropist. In this great book he is giving the science of human nature a tremendous push forward.

For whom is this book written? Here is my answer: First, for all who wish to make a scientific study of human nature, and especially for those who wish to become professional character analysts.

Second, for teachers who, like myself, feel that they must know their students. Modern psychology has furnished valuable intelligence tests. Dr. Windsor's book turns the X-ray on all of the mind's activities,—even more than that—on the whole man.

Third, for the enlightenment of physicians and nurses. The medical world is fast learning that the patient must be studied above his eyes. The more the physician knows about the mind of his patient the better service he can render.

Fourth, for clergymen who are teachers in a special field. Not infrequently the preacher's efficiency is in proportion to his knowledge of human nature. Henry Ward Beecher and Joseph Cook placed a high value on a practical knowledge of phrenology.

Fifth, for lawyers. The most successful criminal lawyers testify to the necessity of knowing human nature. Dr. Windsor, educated for the law, has in his book made this point clear.

Sixth, for the industrial world. Business organizers, business managers, salesmen, advertisers, etc., will find in this book the key to success.

Seventh, for the general public. Dr. Windsor's simple style makes this book more attractive than a novel. The wealth of illustrations brings every page within the comprehension of the ordinary reader. Husbands and wives, fathers and mothers, should read and study this book. Knowing one another means harmony, co-operation, loyalty and love.

Every reader, eager to obey the ancient injunction, "Know Thyself," will find in this book, the inspiration I found fifty years ago in Fowler's little book, "Memory." I therefore bid the book Godspeed.

Woodbridge N. Ferris

President Ferris Institute.

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CHAPTER I

A GREAT PERSONAL EXPERIENCE

Sec 1. How and Why I Began the Study of Phrenology

I was trying to practice law in a small city in Wisconsin.

I had graduated from the law department of the University of Wisconsin, two years before, had married and my first baby was in the teething period, while I myself was in just that period of inexperienced courage where I wondered where I could get the cash to buy the baby a rubber ring and why the Chief Justice of the Supreme Court didn't resign and ask the Governor to appoint me in his place.

About that time a traveling lecturer on Phrenology appeared in our city, and gave a very entertaining course of lectures in the opera house. I regret to say that I remember little about his personality except that his name was Dr. Dewey and that he was a pleasing and instructive speaker. He had crowded houses for a week and each night delineated the character of one or two persons selected by a committee.

By some amazingly fortunate decree of fate, the committee selected me, together with the cashier of the local bank, as the subjects for the demonstration of the doctor's skill on the first night of the course. I think now that the chairman of the committee had a personal grudge against me and took that way of getting me into an awkward situation, but he little realized the tremendous favor he was doing me. I have often thought since, that if the truth of Phrenology had not been forced upon me in just the way that it happened that evening, my subsequent connection with the development of the science might never have occurred.

Be that as it may, I remember that I accepted the invitation of the committee and walked upon the stage with a strong feeling of assurance that whatever Dr. Dewey might truthfully say about my head would be edifying to the audience and very complimentary to myself.

I remember that his hand descended lightly upon the posterior part of my cranium and his first remark was, "Here is a man who believes he has the best head in the state of Wisconsin."

There was a roar from the audience which shook the building. I did not see any reason for disputing the statement, but I was somewhat startled to discover that Dr. Dewey was able to know the fact and considerably more astonished that my townspeople and acquaintances who composed the audience were well aware of it, and by their boisterous laughter seemed to imply that there was some reason why it was excruciatingly funny.

I did not see anything funny about it. To me it seemed at that time the most matter-of-fact statement in the world. I was tempted to turn and ask the doctor, "Why not?" but he was a rapid speaker and went on with so many interesting statements concerning my character that I had no time to ask questions.

The way Dr. Dewey proceeded to take the conceit out of me was worth going many miles to see and hear. He first took up the unfavorable and undeveloped traits of character and said so many things of a highly uncomplimentary nature that I have wondered since why I did not display more resentment, but I did not, for a reason that I will hereafter explain. When he stated any of my personal peculiarities that were not desirable, I felt that he must be mistaken, but the as'ounding fact obtruded upon my attention that every time he did so, that abominable audience corroborated his testimony with shouts of approval.

Suddenly, he began to state facts concerning my character that seemed to me to be flattering. But he was not stating them in a flattering manner. With just the same direct and positive assurance which he had displayed in stating faults, he attributed to me a good many superlative virtues and altogether a good many more virtues than faults, so that when he got through he had rehabilitated my character in no small degree. And what puzzled me was the fact that with all my good opinion of myself I had never realized that I possessed these favorable attributes in any great degree. And now I was amazed to discover

that people in the audience were again corroborating Dr. Dewey's declarations. They were not applauding uproariously as before, but were seriously nodding approval and saying to each other, "That's right," "Windsor is just that kind of a fellow." "You bet, he will do that every time!"

During the latter part of the delineation I felt as if I were listening to the eulogy at my own funeral, the audience behaving with becoming and friendly decorum.

I knew the cashier of the bank pretty well and I paid close attention to the doctor's delineation of his character, and it seemed that every statement he made about the cashier was true. He treated him in the same manner he had me, and was rewarded by the same demonstrations of approval.

As I left the stage I was profoundly impressed by this thought. Whether Doctor Dewey has described my character truthfully or not, it is certain that he has described me as my fellow-citizens and acquaintances who do business with me every day estimate me. They could not put it into words as he has, and probably would not have the courage to do so if they could. But Doctor Dewey has enabled me to realize what Robert Burns yearned for, and could not get in his day, when he wrote,—

"O wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us
An' foolish notion:
What airs in dress and gait wad lea'e us,
An' ev'n devotion!"

Walking home from the lecture that night I put the question to Mrs. Windsor. "Did Doctor Dewey describe my character correctly tonight? Laughingly she replied, "If he had known you as long as I have, he could not have done it any better."

"That settles it," I said, and the next morning I was an early caller at Dr. Dewey's office.

"Doctor," I said, "I am a lawyer, and if there is anything a lawyer needs, it is a knowledge of human nature. We are urged by our professors to acquire it, but none of them tells

us how. Now if there is any way that I can learn to read character as you do, and as you read mine last night, I want that knowledge. Also I want you to put in permanent form, for my study and instruction, the statements that you made last night concerning myself."

For a fee which in the light of the service rendered, seems to me now ridiculously small, Dr. Dewey made me my first "phrenological chart," in which he stated in concrete form the important facts of my organization. He also sold me some books and indicated where I could gain additional information. My experience with this man changed the whole course of my life and I shall never cease to be grateful to him for what he did for me nor to regret that I never heard of him again. He was a splendid missionary of a noble science. If he still lives and this page ever meets his eye, I will be proud and happy to know that he has learned of the great good that one of his delineations accomplished.

Also I would like to thank that committeeman. I think the grudge was a mutual one but if it were, he expiated his part of it and I now remember him with much affection.

I had previously been attracted to Phrenology by listening to one lecture by Dr. A. O'Leary, of blessed memory; but because it had not been directly applied to me, I had become indifferent to it when I met Dr. Dewey, and received the terrific jolt that I have described. Many years afterward, I met Dr. O'Leary in Cleveland, Ohio, after the veteran had retired from active practice, and enjoyed a delightful friendship with him, after I had made some progress in the work myself.

Shortly after my experience with Dr. Dewey, I moved to Texas, and continued the practice of law on what was then the frontier of civilization, where I enjoyed a large criminal practice and had abundant opportunity to study human nature in various aspects. I made a special study of insanity and some of my defenses in this line attracted wide attention. I found the study of Phrenology aided me greatly in my practice, in learning to know the peculiarities of the defendants for whom I was engaged as well as those of judges, jurors, witnesses and in fact all the different

sorts of people with whom I came in contact. I found it especially valuable in estimating the calibres of my fellow-members of the bar and my ability to do this often won the case for me.

Up to this time, however, I had studied Phrenology, without going any deeper into its philosophy than to read several elementary works, master the details of the phrenological map and to apply it whenever necessity or amusement impelled me to do so. While I was in this attitude toward it, it happened that Professor O. S. Fowler, phrenologist of international fame, visited the city in which I was located and I heard two or three lectures by the world-confessed master of the subject, as it then stood. Also I enjoyed several conversations with him, in the course of which he told me that I possessed the necessary mental equipment to make a success as a lecturer on Phrenology, as well as a competent examiner. He got me thoroughly enthused, and as I was not making a very great financial success of my law practice, although I was rapidly building up a reputation, I finally decided to make a thorough study of the science and practice delineating character and qualify myself to present it to the public. From that moment I never lost my enthusiasm in the work, and in about a year from that time I made my first attempt as a phrenological lecturer and examiner, in which profession I have since spent more than a third of a century in useful, joyous and successful endeavor.

Right here, I wish to record the fact that in one of those friendly conversations with Professor Fowler, in the greatness of his wisdom and the kindness of his Agreeability, he laid his hand on my head and in less than twenty words impressed me with the necessity of overcoming what was then the greatest element of weakness in my character. My friends who know me intimately now say that I have completely succeeded in carrying out his suggestion, and that this element of weakness is not present in my character at this time, whatever other faults may remain. I am certain that this is true and that the change has resulted in thousands of dollars worth of cash benefits in my subsequent experiences. /

After I got fairly launched into the successful practice of the science and had examined a sufficient number of heads to reach a good degree of knowledge of the truth and an expert method of presenting it, the fact which always filled me with astonishment was that I had not perceived the truth more clearly long before and why anybody in the world should ever doubt it. I was amazed to meet many medical men of distinction who assured me that there was "nothing in it," and that in a short time I would realize it. When I met such men, I usually put a few questions to them in the form of "cross-examination," which my legal training had taught me to do, and I invariably discovered that their ignorance of the entire subject was abysmal. I also discovered much of the same attitude among school-teachers and college professors, though not to the same extent as among the medical men. Among laymen I encountered a very lively interest, sufficient to sustain my enterprise; also a great deal of indifference, which it was a pleasure to break up, and a general tendency to regard anything which called for the expenditure of cash as a "fake" until it was proved otherwise.

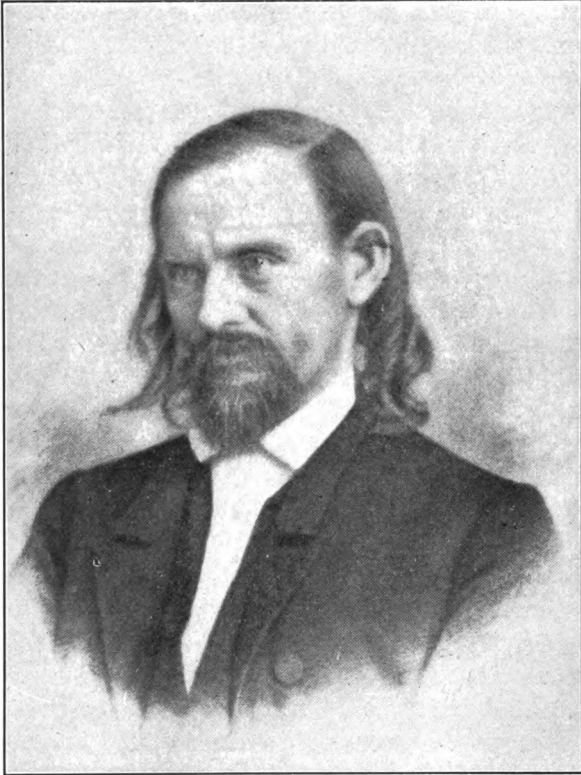
I cannot conceive of any greater joy than to face an audience of a thousand or more intelligent persons, ten per cent of whom are decidedly friendly, twenty per cent admittedly hostile and seventy per cent indifferently wondering just what kind of a faker the lecturer is, and to be able to arouse the enthusiasm of the friendly, confound the hostile and break down the prejudices and indifference of the remainder, by the sheer force of irrefutable evidence and logic which any competent phrenologist is able to marshal into any two hours' time that may be allowed him. The argument, the testimony and the facts are all on one side. Not one single natural fact can be adduced to militate against the principles of Phrenology, when they are correctly stated.

It is a curious fact that in the case of public delineations of character made in the presence of the audience, if the individual is well known, the audience is more thoroughly convinced of the truth of the delineation than the individual is himself. The reason is of course, that the

individual does not know his own character, while the men and women who associate with him daily have a pretty correct estimate of him. Any man's impression of his own character is made up in a large measure of the impressions that have been given him by his friends and enemies, and both of these classes of impressions are erroneous, because his friends flatter him and his enemies abuse him, both to his detriment. These impressions are of course modified by his own opinions, which have a very narrow basis of correctness and almost no possible standard of comparison.

Another fact which precludes the possibility of any man forming a correct conclusion regarding his own character in the absence of a scientific delineation by a capable and impartial expert phrenologist, is that the presence of any eccentricity in the character caused by the lack of development or over-development of any part of the brain, by the very fact of its existence, unfits the individual from forming any correct judgment as to the extent of the disability thereby created. A man who is color-blind does not realize it at all, until it is proved to him by scientific tests, and then he hardly more than half understands it because he cannot see the gorgeous hues of the universe which surround him and cannot comprehend what he has lost. A man who is reckless cannot comprehend the necessity for caution, nor can a woman who is weak in the area of Philoprogeneritiveness (Love of Offspring) see any reason why another woman should have such an exalted opinion of her baby. This explains why in my own case I did not resent more forcibly the uncomplimentary things Doctor Dewey said about me, when he was describing my faults. He was describing the results of the action of weak and undeveloped parts of my brain and I could not at that time understand the importance of the fault sufficiently to resent its imputation to me. When I had studied the phrenological explanation sufficiently to comprehend the existence of the fault and the necessity for correcting it, Dr. Dewey was too far away to know how I acted under the mortification. The following story illustrates the situation:

One man had another arrested for what he complained was an entirely unprovoked assault. When arraigned be-



SAMUEL T. FOWLER

A profound philosopher and student who in 1882 published a remarkable book entitled "Genetics," in which he explained the phenomena of Existence upon an entirely new theory. The book is a masterpiece of abstract reasoning and his conclusions are so consistent with observed facts that the author of this work has adopted the fundamental principles of Fowler's Genetics in the formulation of the terminology used in his system of philosophy known as *Vitosophy*, to which some reference is made in this work. The term "Genetics" as used by Mr. Fowler, and as followed by the author in the present volume is used in a somewhat different sense from its use in current volumes on heredity. Mr. Fowler defines it as the science which "pertains to the origin, production, source and genesis of things."

The distinguishing marks of character in this portrait of Mr. Fowler, are Delicate Quality, a highly developed Mental temperament, with the Vital and Motive relatively subordinate, a strong infusion of the Electric, endowing him with considerable Endurance. There is a very strong subjective intellect and much Dignity with very moderate Alimentiveness and Acquisitiveness.

fore the local magistrate the offender was asked what excuse he had to offer.

"He called me a hippopotamus," said the defendant.

"Great Scott, your honor," exclaimed the complaining witness, "that was over a year and a half ago!"

"That's very true your honor," continued the defendant, "but the circus was in town yesterday, you know, and that's the first chance I've had to find out how a hippopotamus looks!"

Sec. 2. An Explanation of Terms

As some of the terms used in the text of this work are used in a sense not conforming to the usual accepted definitions, an explanation is in order.

About twenty-two years ago my attention was attracted to the work of Mr. Samuel T. Fowler, a half-brother of the distinguished phrenologist, Prof. O. S. Fowler, whose fame is permanently established. Mr. Samuel T. Fowler, however, was not well known and his extraordinary work entitled *Genetics*, a small book of less than two hundred pages which he printed himself, had a very limited circulation. In this book, however, and in another small work of sixty-four pages called "The Reconstructionist," Mr. Fowler laid the foundation for a complete system of philosophy which is destined to be recognized and used as such. He also, following the lines of his philosophy, revealed a large number of new facts in relation to chemistry, physics and astronomy, of a very startling character, which are apparently incontrovertible, although radically revolutionary.

It is not the purpose of this work to enter into any explanation of the science of *Genetics* as taught by Mr. Fowler, but owing to the fact that for more than twenty years I have taught and lectured on those subjects and have published a number of books in which I have adopted his theories and built up a system of character delineations in which the terms used are all based upon this philosophy, it is impossible to discuss the temperaments and some other topics embraced in the present work without using the same terms unless I were willing to throw all my previous work into confusion by adopting a new terminology. As

the terms applicable to the present subject are few in number and the definitions not hard to remember, I will simply ask the reader to accept these terms as symbolic of certain facts, regardless of their origin and use them accordingly.

Also a word with regard to the peculiar capitalization of certain words throughout the first part of this work. The reader will observe that the work is greatly facilitated and systematized by reducing the conclusions to tabular form. These tables should be committed to memory and used to fortify the thought of the student and to furnish vocabulary. If the student will enlarge them and hang them before him where he can lift his eyes to them as he reads and get the relation of the words in the table to each other, it will greatly assist him to comprehend their relation to character. For this purpose, the words comprising the Grand Table of Vitosophy, the Analytical Table of Temperaments and the Supplementary Tables are capitalized, whenever they are used in the sense in which they are used in the tables. Therefore, in reading the text, if the student will, whenever he encounters an unusually capitalized word, raise his eyes to the corresponding table and note the position of the word and its relations, this system of capitalization will perform the same office as an instructor standing at the table and using a pointer to emphasize the meaning of the text. Experience has proved this to be a wonderful help.

On account of the dignity with which they are invested by reason of being the technical terms applied to the fundamental facts underlying the principles of this philosophy, the following words are also capitalized, when used in their technical sense:

Existence, Space, Matter, Omnipresence, Limitation, Electricity, Magnetism, Vitosophy and its subdivisions, Genetics, Phrenology and Ethics, and the names of the forty-four faculties of Intelligence.

As many of these words are conventionally used to express a much wider meaning than the technical meaning applied to them in our definitions and tabulations, this system of capitalization enables the student to understand just how the word is used. When not capitalized, they may be

taken to express the usual meaning attached to the word. When they begin with a capital letter, look for the exact meaning in the glossary, as well as observing the associations of the word in the tabulations.

Sec. 3. Estimation and Delineation of Character

In speaking of Phrenology as a science, the distinction which exists between an "exact" science and one which is "estimative" must always be kept in view. Abstract mathematics is an exact science, inasmuch as four times seven are twenty-eight, and by no combination of circumstances can they ever be twenty-nine. In astronomy and chemistry certain conclusions arrived at are exact, but many others are estimative. An eclipse can be computed to the fraction of a second, because certain definite facts are known in advance upon which the computation can be based, but astronomers differ in their estimates of the distance of the sun from the earth because they have no absolute definite base line of sufficient length to form the base of the triangle necessary to very accurate computation. Yet any man would be considered a fool who would reject the valuable knowledge contained in the purely estimative domain of astronomy, because the astronomer cannot inform him of the exact number of miles which represents the solar distance. No chemist can tell the exact number of molecules that are contained in an ounce of a liquid, but he knows approximately by estimation, and he knows that four ounces, if absolutely correctly measured, would contain exactly four times as many as one ounce; but he also knows that an absolutely correct measurement is a human impossibility, so he contents himself with sufficiently close estimates and obtains valuable results.

Phrenology is an estimative science, based upon absolutely correct scientific principles, but it detracts nothing from its dignity to say that the results obtained are estimative. Much damage has been done to the reputation of the science of Phrenology, by ignorant and misguided enthusiasts claiming that it is an exact science and that character can be delineated with absolute accuracy. No intelligent scientist would make such a claim. The esti-

mates derived from the correct application of phrenological principles are, in a broad sense, marvelously accurate, and as such tremendously valuable to the individual whose character is studied and to all who deal with him, and it is not necessary to know the exact number of brain cells within a given area of his brain to obtain these results. All that is necessary is to know the relative size of the brain areas, and the various modifying conditions which affect their action. Then the relative amount of energy likely to be developed in the various areas is easily estimated and a few experiments will show the immense value of the knowledge thus obtained. In view of this explanation it is astonishing how many persons will reject Phrenology and all the good service that it offers, merely alleging that it is not an exact science. And the number of men who occupy high positions in the domain of science who have risked their reputations by condemning Phrenology without reason, is large. I cannot give a better example of this than by relating the following experience.

In the city of Toronto, Canada, some years ago, I was announced to give a course of several lectures in the Y. M. C. A. auditorium, and it happened that Prof. John B. DeMotte, of Depauw University, Indiana, delivered a lecture in the same auditorium the night preceding my opening lecture. Knowing that I would be on the same platform the next evening, Professor DeMotte took occasion to ridicule Phrenology, saying among other things, "When a man can prove to me that he can tell how many chickens there are in a coop by measuring the outside of it, then I may be willing to believe that a phrenologist can tell something about a man's thoughts by measuring the outside of his skull."

This statement was of course reported to me as soon as I arrived the next day, and when I faced practically the same audience the following night, I quoted the remark. asked for a showing of hands of those who had heard it, and being assured that my quotation was substantially correct, I answered Professor DeMotte as follows:

"If we compare a live human skull to a chicken coop filled with live chickens, to the capacity of the coop, as the

skull is filled to its capacity with live brains productive of thought, I think we can prove that the estimate of the number of chickens made by measuring the outside of the coop will be productive of results. If we have two chicken coops and one is twice as large as the other and both are full of good live chickens, of good quality and in a healthy condition, we know that the large coop is worth twice as much as the smaller, because no matter how many the small one contains, the larger one contains twice as many. And if any given coop is larger at one end than it is at the other, we know that the larger end contains the most chickens, provided the coop is full. Now we know that every live human head is full of brains, productive of thought, and if the brain is healthy and of good quality in both of two human skulls, the larger one will produce a greater volume of thought than the smaller and if in any single living human head one part of the brain is larger and better developed than another part it will produce more thought in that better part than it will in the weaker and less developed. Professor DeMotte has simply lost sight of the relative proportion of energy, indicated by size, development, quality and health."

The hearty round of applause with which this statement was received made me wish that Professor DeMotte had been present. Professor DeMotte was a distinguished lecturer and a teacher of high standing, but he went out of his way to antagonize a subject of which he was entirely ignorant. Many others have made the same mistake.

An estimation of character therefore is the result derived from applying the strictly scientific principles of Phrenology to any given individual and this may be only partial or as exhaustive as time and circumstances admit. A delineation of character consists of a spoken or written statement in logical order of the important items in classified form as they are observed by a competent examiner, giving in detail the results of his estimation of the potentiality of each item and its probable influence on the character, as a whole. An estimation of character may be cursory and swift, or it may be careful, analytical and highly critical. Its value will depend upon the knowledge

and skill of the observer, and these in turn depend upon the existence in the organization of the observer of the faculties which endow him with the ability to read character.

Some people who have never studied any scientific method of reading character, and who may not have had any very broad experience, nevertheless manifest a remarkable ability to understand strangers, and estimate character with wonderful shrewdness. This power is similar to the power of the "natural" musician, who without instruction is nevertheless able to master a musical instrument to a large degree and to delight his friends with a very creditable performance. But the "natural" musician never becomes a real virtuoso unless he studies the science and art of music and the "natural" character reader likewise fails to reach a high degree of excellence in his performance unless he fortifies his talent with all available information. In both instances this "natural" ability results from a high degree of intelligence, the possession of the phrenological areas which endow with the talent and some degree of knowledge. The phrenological areas which endow the individual with the "natural" ability to read character are those which relate to sympathy and the affections, coördinated with those which suggest the necessity for their use. No man ever becomes an expert character reader unless he is observing, sympa'hetic and loving. If he is not observing, he does not get the facts, if he is not sympathetic he cannot understand what effect each fact has upon the character, and if he is not loving he does not care enough about human character to bother with it.

By these tokens we will find a large number of persons who are utterly unable to understand character, just as we will find a large number who cannot learn music. But the consequences are far more serious. It is not necessary for everyone to understand music, but happiness and success in every department of human endeavor does depend upon the ability of each individual to understand himself and those with whom he associates. At the most, music occupies only a limited part of the time, even of the professional musician, while the attempted recognition and

use of human character is practically constant, on the part of every rational human being. It is no exaggeration to say that nearly all of the crime, disease, poverty, fear, ignorance, discord and weakness which afflicts society is due to the ignorance of and misunderstanding of human character.

The ability to recognize character begins in part with the first opening of the faculties of intelligence and continues to become more complete and comprehensive with experience and observation. There are some very young babies who discriminate correctly in their reaction to the presence of different persons. There are others who seem to be stodgy and indifferent. But a sensitive baby smiles and coos when confronted with the face of a mature person who has large affection for and is really interested in babies, and the same baby will cry or at least manifest discomfort at the approach of a person who is deficient in these motherly instincts. If this sensitive baby is a female, when she reaches maturity she will resent the attentions of a man who is deficient in the development of the affections, even though she may not be able to give a reason therefor except that she doesn't like him. If she studies Phrenology and becomes familiar with the manifestations of development she will be able to give abundant reasons. The stodgy, indifferent baby, unless better taught, will develop an indifference to character productive of the most painful results.

An unfortunate friend of mine who is sadly deficient in the development of the affections, although a most estimable character in other respects complained to me:

"Whenever I look at a baby it cries, and whenever I try to make love to a woman, I get my ears boxed!"

This gentleman, who is quite wealthy, offered me a commission of five hundred dollars, if I would find him a wife. I declined the commission because, as I frankly told him, while it would be easy to find a woman who would consent to marry him, I did not consider that he could be a party to a congenial marriage and it would be much better for him to remain single.

The success of the relation of marriage as well as of all domestic and social relations, depends upon the recogni-

tion and intelligent appropriation of character to its manifold and complicated uses.

From the foregoing observations, it is evident to the intelligent reader that, while a good working knowledge of the science of character may be acquired readily by some persons, it will be difficult for others and that in its broader aspects it is as much a life study as any other science. The study of Phrenology lays the foundation for systematic and correct observation and understanding of the factors which produce character. The degree of expert ability which anyone will finally attain depends upon the native ability, the amount of time and the concentration of attention which is given to the subject. A surprising number of persons seem to think that this knowledge can be obtained in its entirety from reading one or two books, and I am frequently asked if I cannot supply a volume which will enable the purchaser to "size up a man as soon as he sees him" or enable the shrewd observer or would-be detective to "look right through a person." Of course such requests are absurd, but they must be treated with indulgence for there are advertisements in some of our leading magazines giving the impression that for a few dollars the advertiser will supply a course of study which will enable anyone to "read character at a glance." Such claims are preposterous and are certain to result in disappointment and mistrust.

I have been a constant student and practitioner of the science and art of delineation of character for many years, yet I do not claim to be able to read completely, any man's character "at a glance." On the contrary I regard every man and woman, every boy and girl whose organization is submitted for my expert opinion, as a very distinct and important problem, to be worked out with much care. The fact that I am able to work each problem out satisfactorily and often rapidly, is due to the fact that I proceed according to rigid rules and absolutely scientific principles. Of course I know the rules and am thoroughly familiar with the principles and this is supplemented by years of experience, all of which combines to produce facility and accuracy, and there are single isolated facts in every char-

acter which can be immediately registered, but if I depended upon "glances" for the solution of my problems I would play havoc with the lives and fortunes which are entrusted to my guidance. In the present volume, I am endeavoring to set forth the fundamental facts upon which I rely for an accurate judgment of character, with as clear a statement as I am able to make of the principles of the science and the rules to be followed to make that judgment effective.

CHAPTER II

ELEMENTARY PRINCIPLES

Sec. 4. The Alphabet of Character

The systematic study of a human character may be compared to the process of spelling a number of words, using for the purpose the type of a printer instead of writing upon paper. My reason for making this statement is that we must first regard the individual as a large number of component individual parts and determine the particular type represented by each part. Then we must assemble all of these parts, considering the relation of each part to the others and when we have learned these relations we will have a number of groups of facts. Now in setting type we make groups of letters related to each other and we call them words. The process of reading a language consists in recognizing these groups of letters and understanding their meaning. The process of reading character consists in recognizing these groups of facts and understanding them as we do the groups of letters in reading a printed book. There is this difference however, for in reading a book the reader finds his groups of letters already prepared for him. In the study of character, the reader must first discover the types and relate them to their proper functions and see what "words" he can make out of them. After he has done this for a sufficient time however, the process becomes so familiar that it is no longer tedious, but a prompt recognition of the facts and their grouping, and when the student has reached this stage, it may be truthfully said that he reads human nature "like an open book."

It is evident, therefore, that the scientific study of character is a synthetical process rather than analytical, and that the term "character analysis" under which some persons try to disguise their surreptitious use of the principles of Phrenology, is a misnomer.

In my teaching experience I have observed that I encounter three classes of students, those who expect to know all about everybody after they have studied a few

lessons, and who sometimes think they do, those who are appalled at the endless combinations that are found in character and become discouraged at the magnitude of the subject, and finally a blessed few who discover that the study of character is simply the fascinating study of a universal language, not more difficult than Greek or Latin, and who pursue it with enthusiasm and success.

In order that the student may form some conception at the present stage of his progress with what is required of a competent phrenologist in studying and estimating the potentialities of a given individual, I will present here a brief statement of the process of collecting the facts about that individual and putting his character into shape to read.

We are first confronted with the fact that every human body consists of seven principal organisms, which are really very distinct in their functions. We speak of each of these organisms for the sake of convenience by naming the principal organ in each, although each is equipped with a complex anatomical structure related to the body as a whole. These organisms are referred to, therefore, as the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, and grouped as vital organs.

Observation next teaches us that these vital organs are useful for the performance of certain important functions, and that it is the performance of these functions that sustains life in all that the word implies in the body of the individual. The successful performance of these functions constitutes what we call Health and any failure on the part of an organ to function means disease. It is therefore necessary to the understanding of any character that the student should be able to recognize the presence of disease at least to the extent of estimating its probable effect on the functions and to make allowance for any eccentricity created thereby.

Further investigation discloses the fact that each of these vital organs is subject to all the variations of Temperament, and that these variations are by no means uniform in the vital organs of the same individual. It is necessary therefore to determine the temperamental condition of

each vital organ separately and to use this knowledge in the subsequent estimates of the character. As there are seven vital organs and at least four and sometimes seven temperamental conditions to be considered, this makes an interesting group of from twenty-eight to forty-nine valuable facts.

Organic Quality, which is a term used for designating the inherent texture and grain of the material composing the body presents another interesting group of facts to be considered.

When we have the data assembled concerning the functionality, temperament and organic quality of the individual, we have a pretty correct measure of the actual potentiality of the organization in the mass. We have what the late Professor Nelson Sizer frequently referred to as "the bigness of the man."

It now remains to consider the directing power of the machine, the President of the combination, the principal seat of intelligence, the most wonderful and complex of all organisms, the BRAIN.

At this point we encounter the most tremendous contribution ever made to the cause of human advancement, the discovery by Franz Joseph Gall that the human brain is not a single organ, that it is many organs coördinated and associated, that it is fibrous in structure and that its numerous and widely different functions are performed by distinctly localized and measurable areas, the size and development of which are sufficiently indicated by the size and contour of the skull to furnish a very reliable and valuable basis for the accurate estimation of the force and volume of the functions performed by the portions of the brain within these areas, and that this estimation of functional power of designated areas furnishes a means of recognition of the prime factors of character, and the indication of the possession or lack of possession of these prime factors furnishes a valuable and safe guide for the education, development and employment of the individual, and the recognition of his fitness or unfitness for performing any of the duties of life.

This tremendous item of information is presented to

the student in concrete form in the Phrenological Map of the Head, which since the time of Gall has been developed to include forty-four designated areas, and some of these are susceptible of subdivision. The learning of this map is not more difficult than learning the map of the United States but it is much more important. It is unfortunate for a citizen to be ignorant of the map of his country, but it is a calamity to be ignorant of the location of the areas of his brain.

In pursuing our investigations concerning the action of the areas of the brain, we will learn that the modifying influences of health, temperament and organic quality are important and that these modifying influences must be constantly remembered or the estimate of the power and method of action of any personal trait indicated by the development of a brain area will be erroneous.

Having indicated how these various elements of the problem may be collected, let us take any individual fact and reason backward how this fact is affected by the elements related to it.

Suppose our attention is directed to a man who has dark eyes, black hair and a large development of the area of Caution, strong organic quality and evidences of a weak Heart. The experienced character reader will reason correctly as follows; and find answers to the following questions.

1. This man is cautious, How cautious? What proportion does this large development of Caution bear to the rest of his mental powers?

2. His organic quality is strong, and the dark eyes and black hair indicate the Electric temperament, one of the characteristics of which is Endurance. This man is strong and enduring and probably realizes it by experience. How far does this knowledge influence this man's conduct in a situation requiring prudence.

3. Investigation of the condition of the vital organs discloses the fact that this man has a weak Heart, but that the remaining vital organs are strong. With this equipment, what strain upon his Courage will he be able to sustain?

4. Observation shows that the temperamental conditions pertaining to the Heart are Magnetic and Acid. What are the effects of these conditions and to what extent will they affect the manifestations of Caution?

Every one of these questions can be answered with certainty by the observer who understands how to gather the facts and relate them to each other. Every one of the phrenological areas will present similar problems, but the experienced phrenologist reads them with the facility and enjoyment with which every educated man turns and reads the pages of the latest addition to his library.

Sec. 5. Health

The state of the Health of the individual whose character we wish to understand, must never be omitted from our calculations. Of all the conditions which modify the character, this is most likely to be subject to the most sudden and violent changes and these changes are more or less permanent, as the influences upon the Health are more or less powerful. Experience proves however that in the case of a slight ailment, the change of character is often such as to disconcert the most careful and intelligent of character readers and those who assume to use the science in any practical way, must be constantly on the alert to detect every departure from normal conditions.

For the purpose of the character student however, we may consider the contemplation of the condition of the several functions of the vital organs as furnishing the most reliable indications, and if the student will familiarize himself with these functions and the changes in the indicators which take place whenever these functions are thrown temporarily or permanently out of order, he will soon find his Observation trained to such a degree that he will seldom make a mistake. And if he is endowed with an especially good talent for diagnosis he will be able to astound many physicians with the accuracy of his statements, based upon evidences of which the physicians are profoundly ignorant, for such has been the amount of prejudice against Phrenology on the part of the vast majority of medical men, that they have not investigated the sources

of our information and do not observe symptoms which are visible to the phrenologist upon the most cursory examination.

On one occasion I was examining in public, in an eastern city a gentleman of unusually good physique and fine appearance and in opening my remarks I announced:

"Nature has done much for you, sir, and you have improved upon her work with an excellent education, but you have a weak heart, and must be careful never to overstrain it."

"Now, how the devil did you find that out?" he demanded. "I am a physician myself, and I know that I have a weak heart, but I have been examined by several specialists and they are divided in their opinions. Some of them say my heart is dangerously weak and others deny it. But they all examined me with delicate instruments and various tests and still they cannot agree. Now, you come along and boldly assert what I know to be true and as far as I can see you have not made any examination at all. Now, I would like to know how you do it."

I replied that I did not disclose the sources of my information before a large audience, but that if he would come to my room the next day I would give him all the information he desired in professional privacy. And I did. This estimable gentleman died with heart disease within a year from the time of the occurrence above related.

Now the simplest definition that can be given of Health is the perfect working of all the functions of the body. As there are many functions that are quite minute, and others that are not subject to external examination, it is sufficient for our purpose to announce the above definition as the broad statement of the principle, and to confine our observations to the general functions of the seven vital organs, which will be amply sufficient for the character reader who does not aspire to become a physician and to treat diseases. It will also be exceedingly useful to the physician to familiarize himself with this classification of the functions and their evidences of complete and satisfactory service, and he may pursue the same line of observation as far as he cares to go with great benefit.



BENJAMIN HARRISON

President of the United States. 1889-1893.

President Harrison is a splendid example of excellent Generation. He was the grandson of President William Henry Harrison, a scion of a notable Indiana family and as I saw him on the day he retired from office, he was as handsome and complete a specimen of fine American manhood as it is possible to produce. The arduous duties of the presidency have broken the health of most of our presidents. But President Harrison retired in the full vigor of his splendid virility and served his state and country well for a number of years.

The picture shows a fine type of the Electric-Mental-Motive-Alkali temperament with excellent development of Language expressed in the prominent eyes.

The vital organs are the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, and their several functions are Generation, Depuration, Nutrition, Circulation, Observation, Respiration and Expression.

Generation is evidenced by completeness of organization and by a harmonious proportion of parts. Completeness of parts simply shows that the individual is not lacking in any of the essentials of personality, and is therefore, a perfect specimen of his race. Harmonious proportion of parts indicates that the Generation has been uniform and that the generative forces of his parents have not been expended upon one part to the impoverishment of another. This implies a great deal of personal beauty, for beauty is merely the condition of things as they ought to be. We read that Noah was selected to preserve the human race from extinction because he was "perfect in his Generation." The time will come when only those men and women who are reasonably "perfect in their Generation" will be permitted to become the progenitors of the future human race.

Insofar as you can discover a serious deformity which interferes with the performance of a function, the individual is deficient in Generation. Care should be taken to classify the individual into the best possible occupation in which his deformity does not interfere with him, but he should be rigorously excluded from all situations where his lack of perfection may be a menace to others, or where the conditions of his deformity will be aggravated by the operation of his employment.

The most serious forms of imperfect Generation are those which are evidenced by undevelopment of the brain areas and these are the ones which are almost altogether neglected. These forms of deformity must be recognized and all employed men and women adapted to occupations calling for the kinds of intelligence they possess in the strongest degrees, and until the truth of Phrenology is recognized and this service is performed, thousands of lives will be sacrificed and millions of dollars worth of property will be destroyed, annually and unnecessarily. It is a fearful thing to put an important railway switch in charge

of an "absent-minded man." What do you mean by "absent-mindedness?" Simply the deformity incident to the "absence" of the faculties of the objective intellect, Caution and Exactness. And these faculties have been known to those who have studied Phrenology for more than a hundred years and the railroads have not found them out yet! -

In the building where my office is situated, there are two passenger elevators, each in charge of a girl, and each girl I believe sincerely tries to do her best. But in one of them the above-named faculties are beautifully developed and in the other they are not. In the case of the first girl, the way she manipulates the elevator and brings it to a stop, exactly on the level with each floor and the certainty with which she achieves this result are beautiful to see and save much time, besides greatly increasing comfort. In deference to my own self-respect and for pure safety's sake, I take her car whenever I can and enjoy watching her convert her "job" into a work of art.

Now the other girl is trying harder perhaps, to do just as good work, but she cannot accomplish it, because it is not in her Generation. Her head isn't shaped right for the comprehension of machinery, and at night she is tired and glad to get "off the job." And I am glad to see her go. For when haste or any other reason impels me to take her car, I am not quite sure that I will ever see my office again. She clumps along in her muddled way, lands me six inches above or below my floor and I have to stimulate my Caution to supply the necessary safety that I have right to expect from her. She is far from perfect in her Generation, but she is not to blame for that. Personally, I like her, for she makes friends, but she ought to have a different kind of a job.

Examples of deformity like "club-feet," "hare-lip" etc., abound sufficiently that we understand what they mean. When we meet a sufferer from this class of deformity we feel compassion and do what we can out of common politeness to make his lot easier. This is because we can sympathize with him, because we know what is the matter with him. But there are plenty of men with "club-brains,"

deformed and deficient heads, with whom we do not sympathize because their troubles are not understood. When a man with a "club-brain" makes a mistake in using his poor, little under-developed Cerebrum, we treat him coldly and call him a fool, and if he causes us much inconvenience we lock him up and disgrace him as a criminal.

There are other examples of deformity which are hard to differentiate from disease. Many a man has suffered all his life from stomach trouble, because he has had a "club-stomach," i. e. a stomach so lacking in Generation and organic completeness that it cannot perform its function. Cases like this receive little benefit from medical treatment. Relief is found only in strict obedience to the laws of nature and not requiring more of the deformed organ than it can perform.

Depuration, being the action of the Skin and being an external function is easily recognized and generally easily corrected. Examples of imperfect Depuration owe their troubles mostly to neglect of the simplest laws of diet and cleanliness. Also a good deal of trouble arises from violation of the principle of correct location. When a man with an Electric Skin locates in a cold climate, his Skin becomes benumbed and refuses to function a good deal of the time. Consequently, the duties of the Skin are performed vicariously by the Lungs, and to some extent by the Heart, and as this cannot be done perfectly and these organs become overtaxed, there is stupidity and dullness and a gradual accumulation of dead matter which is a serious menace to Health. If other organs beside the Skin are Electric, it adds to the strength of this testimony.

Neglect of the bath, the wearing of improper forms of clothing, lack of sunlight and Air, and similar violations of the simplest conditions of correct living, are so common that we all participate in them more or less and it will take some time to educate even the most intelligent of us up to correct standards of Depuration. In the meantime, the consequences are sufficiently obvious in discolorations, sallow complexions, pimples, liver spots and various eruptions to furnish the intelligent character reader with a wide field for the employment of his Observation.

Nutrition is one of the most important functions of the body for upon its proper performance depends the nourishment of all the others. I am fond of remarking that a good Nutrition is the foundation of a good character, for if this function is well performed, the others will be supplied with the materials to work with and even a weak or deformed organ will be so thoroughly supported that there will not be so many lapses recorded to its discredit. Nutrition being the function of the Digestive organs and as these organs begin with the mouth and continue through a long canal coiled up in the body in the form of a large worm, the character of the worm is an interesting subject for study.

To begin with, the possession of a large mouth is in itself a sign of the first requisite of the machinery for Nutrition. Large flexible jaws are usually accompanied with large stomachs and the capacity to digest the food upon which the jaws may close. Then good strong teeth, full lips, a flexible tongue and active salivary glands producing a copious secretion and causing the "mouth to water" at the sight of savory food, complete the visible equipment as far as the mouth is concerned and we can afford to take the rest on trust. But there is another sign which shows how well Nutrition is performing its duty and that is the fullness and roundness of the cheeks on a line drawn through the mouth from ear to ear. If this part of the face is well rounded and especially so if this condition is permanent, the Nutrition is sure to be good.

Circulation is the distribution of the product of Nutrition in the form of blood throughout the body by means of the arteries, and the taking up and elimination from the body of a large amount of waste through the veins and Lungs. It is certain that if there is not good Nutrition, there cannot be good Circulation for the supply will not be equal to the demand. So Nutrition should always be estimated first. Then if the Heart is beating with regularity, and the chin is well formed, there should be a suggestion of a rosy glow on the ball or point of the chin, and the hands and feet should be warm. There will be a noticeable difference however, in the color and warmth of

the Electric and the Magnetic temperaments and this should be allowed for. We do not expect to find as warm hands and feet in the Electric person as we do in the Magnetic, even though the Circulation is all-sufficient for his needs. These temperamental differences should never be forgotten in estimating the efficiency of the functions.

Observation as the name of a function, is a technical term applied to the action of the Cerebrum in receiving and recording impressions, and in this sense, it applies to all parts of the brain. There is danger of the student confusing this term with the idea of "perception" as applied to what is discerned in using the objective intellect, the faculties and areas comprising which are sometimes referred to in phrenological works as "perceptive faculties," a very good term, but foreign to our classification.

Observation, as used in this work, means the joint product of whatever areas of the brain may be excited in forming a conception of any object or subject to which the intelligence may be directed. It may involve all of the areas of the Cerebrum or only a few, but the result is a fragmentary or fully developed thought, and whether it is fragmentary or fully developed, depends upon the functioning power of the Cerebrum, at that moment.

The power of this function therefore is first indicated by the presence of the Cerebrum itself, manifested in a living head of a certain size and form and if the head is sufficiently large and the form is approximately perfect and it is supported by a good condition of the preceding functions, we are justified in pronouncing the Observation good. But just as far as there is a defective formation of the head, by the undeveloped condition of any area, the Observation is thereby impaired and therein lies the supreme value of the phrenological examination. The tremendous service rendered to education and employment, by the evidence furnished by Phrenology, as to the capacity of every individual to think and feel and act, in a word to **observe** is beyond all computation.

Respiration is the function of the Lungs. The Lungs purify the blood by bringing it in contact with the oxygen of the Air and by this process also they endow the

blood with the peculiar property of imparting Power to the muscles. The strength of the muscles depends on their tissues and this in turn depends on the Food supplied to them by Nutrition. But strength alone accomplishes nothing. Power must be applied to the muscles and this Power may be shut off at any time by simply stopping Respiration. If you have any doubt of this try lifting a heavy chair at arm's length, with the Lungs empty and held empty, and also with the Lungs filled and held filled.

The evidences of a good Respiration are found in the possession of a large well formed nose, with wide nostrils and a full, broad chest or thorax, and broad cheek bones widening the face at the line of the cheekbones. The mere measure of lung capacity is only one fact in a good Respiration. There may be large capacity with a really poor action. But where all of these signs unite and there is regular rhythmic breathing, there is a good Respiration and one of the surest signs of long life. Hunt up the first fifty persons you can find who have reached the age of seventy, and see how strongly this testimony is corroborated by the signs of good Respiration being invariably present. Their friends who had a weaker development of this function are waiting for them over in the cemetery.

Expression, as used in this chapter and in our tabulations, means the action of the body and its various parts in expressing the thoughts which have been produced in the Cerebrum through Observation. This is accomplished through the action of the Cerebellum, which translates thought into action. The movement of the leg in walking is the Expression of the decision of the Cerebrum to move the body from place to place. The glance of the eye is another movement of the body for another purpose. So the action of the tongue in pronouncing words is another form of the same function.

The evidences of a good function of Expression are, first, the possession of a large development of that part of the skull which covers the Cerebellum, which is the extreme lowest part of the occipital region, the extension of the head backward at that part and the rapidity, smoothness and coördination with which all the movements of

the body are performed. It is not difficult to test out the principal movements embraced in Expression and the perfection of this function is a fair testimony that all of the others are doing good work; for Expression depends as much upon the other functions as a whole as each function depends upon the preceding ones, and Expression embodies the joint product of them all.

Sec. 6. Organic Quality

The term Organic Quality has been used ever since Phrenology became a practical science and art, to express that peculiar variation of texture which is noticeable in the structure of the tissues of all human persons as well as in the structure of animals, birds, plants, and even rocks and metals. This variation is observable in the grain or texture of the skin, the hair, the formation of the various features, the structure of the finger nails and in fact of all the various tissues which make up the body. It is evidenced in a large degree by the apparent harmony or discord which exists between the different vital organs of the body in the fact of their coördination and associated uses and is a very important factor in determining the fitness of an individual for any form of occupation or employment.

Like the conditions of temperament, the organic quality is not always uniform throughout the organization, although it usually is to a certain degree. Big men are usually coarser than small men in quality, but it is easy to find an unusually large man with a very fine grain of texture, exhibited throughout his organization. Also you can find many small men of coarse texture. As a rule, however, it is safe to say that the organic quality is uniform throughout each vital organ, viz.: the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum. Whatever quality you will find in the indicators of these vital organs you may depend upon as extending to and throughout that organ.

There are many causes which may unite to determine just what organic quality will be exhibited in the organization of a given individual or in any part of him, but the principal one is heredity. Children of parents who re-



POPE LEO XIII.

An example of fine Dignity and Agreeability about equally balanced in an organization of exquisite Delicacy of Organic Quality. The portrait shows a commanding intellect, reinforced by the high development of all the faculties on the median line beginning with Individuality and running back as far as Dignity, which is the limit of the picture. Caution shows up well on the side of the head and Suavity is a strong faculty. He was most affectionately revered by the large religious constituency he served as one of the wisest, most diplomatic and gracious of the long line of eminent men who have occupied the throne of Saint Peter.

semble each other in quality are likely to inherit a similar degree. Where the qualities of the parents are very dissimilar, the children may inherit a blend, or one child may take its quality from the mother and another from the father. Atavism undoubtedly plays its part and environment exerts a tremendous influence in modifying the quality. Education and employment are potent factors in changing the texture of any individual and dissipation, illness and injury frequently play havoc with the quality.

There is much influence over the organic quality exerted by development of the anatomical temperaments. Occupations tending to develop the Motive temperament undoubtedly cause the quality to become coarser. Those which develop the Mental tend to refine the organic quality and to make it more delicate. The Vital temperament endows the quality with smoothness and softness.

The Electric temperament draws the tissues closer together and endows the quality with hardness. The Magnetic Radiation tends to expand the tissues and make the texture more open. The Alkali temperament gives a peculiar pliability to the quality, while the Acid endows the texture with its own sharpness and thereby makes it brittle.

These influences of heredity, environment, education, occupation, and temperament should be observed as carefully as may be in forming an estimate of the organic quality, then the different parts of the organization may be inspected to determine whether the quality is uniform or diverse, and the final results may be summed up, in actual practice, under three heads, viz.; Strength, Delicacy and Responsiveness. These heads will be found quite sufficient to record the impressions of the individual, as far as this subject of quality is involved in furnishing a delineation of the character. In describing a character it is always better to use the negative terms rather than the positive, so it is better to speak of an individual as lacking strength than to say that he is weak. It is better to say that he is lacking in delicacy than to assert that he is coarse which will shock many persons and be more likely to be misunderstood. For the same reason it is better to say that he is not sufficiently responsive than to declare that he is stupid.

Strength as it is applied to organic quality, corresponds to the textile strength of the various fibres and grains of metals. It is not inconsistent with either coarseness or delicacy, for silk is delicate and hemp is coarse; but both are strong, although adapted to different uses. Now the important thing in both cases is to put the hemp to its proper use where delicacy is not required and to use the silk where it will be both ornamental and useful. And in dealing with an individual of the human race we should follow the same rule and place him or her, as the case may be, where the greatest usefulness can be found, and the purposes of the life achieved. But unfortunately we do not deal thus with human beings. Society has long been ruled absolutely by arbitrary ideals of what occupations and conditions are suitable for certain persons and these ideals have been for the most part both cruel and absurd. If a woman is endowed with the Motive temperament and her quality is coarse (I beg pardon, lacking in delicacy), she is generally regarded as ill-favored and avoided by most men. She is described as "masculine," although she may be endowed with the divine qualities of motherhood in a marked degree, and is no more masculine than any other woman. But she is so described because the word "masculine" is supposed to connote everything that is big and tremendous, when in fact there are just as many valuable things of the masculine gender that are delicate and refined as there are to the contrary.

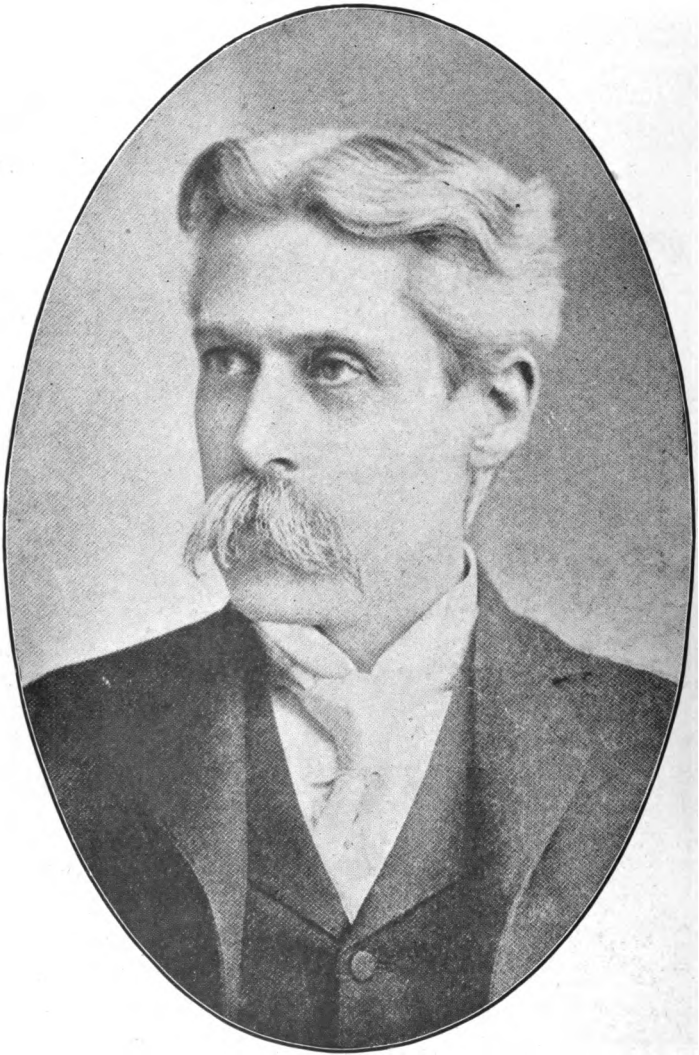
Among the many great benefits that have grown out of the travail and welter of the great war, there is none of greater significance than the fact that many of the so-called "exalted ideals" of the past have been brought crashing to earth. The time has about arrived when a woman will not be deprived of the privilege of working her big muscles in a remunerative way, simply because she is a female, nor a man be regarded as ridiculous, because he has the refinement which enables him to glorify the preparation of a meal.

Delicacy is indicated by the fineness of the grain of the tissues and qualifies the possessor of this form of quality to excel in such operations as require it. Extreme ex-



BONNIE WINDSOR HOYT

Musician, actress and singer. A beautiful type of the Magnetic-Mental-Motive-Acid temperament, with Organic Quality of exquisite delicacy and strength. These qualities are shown by harmonious features, fineness of hair and skin, the delicate lines of the nose, eyes and eyebrows. The general appearance of strength is accentuated by the broad round sweep of the line of the chin, showing strong Circulation while the square appears in the straight lines of the cheeks and the broad forehead, in which Ideality and Tone are prominent features.



EDGAR C. BEALL, M. D.

Phrenologist, Physician and Author. A remarkable example of Delicate Organic Quality in conjunction with a highly developed Mental temperament. His phrenological descriptions of public men and women, noted characters and criminals published in current magazines and newspapers, have attracted wide attention. Dr. Beall's writings are greatly admired for the beauty, delicacy and accuracy of their literary style, and the fine discrimination he displays in the choice and use of words to express his meaning.

This portrait gives some indication of these qualities in the finely chiseled features of the face, the fineness of the hair with its graceful curves in which there are no bristles, while the Mental temperament is shown by the triangular face and the Intense attitude. The Motive and Vital temperaments are entirely subordinate.

His latest work, "The Life Sexual" is a masterpiece of literary composition and delicate but effective Expression in dealing with a most difficult subject.



FERDNANDO CORTEZ

Discoverer of the peninsula of Lower California and conquerer of Mexico, A. D. 1518

If I were commissioned by any king to undertake the subjugation of such a country as Mexico, as it was in 1518 or as it is to-day, I wouldn't invite such men as Pope Leo XIII or Dr. Edgar C. Beall to make up the party. And I think likely I should resign the leadership of the expedition myself on the second day out. But there are men who enjoy such experiences and who are qualified to fight savages, rattlesnakes and centipedes, scale mountains, swim rivers and wade through swamps. The portrait of Ferdnando Cortez shows that he was qualified for the job. When he landed in Mexico he burned his ships. Destructive Execution is in that wide head, tremendous Lungs are indicated by the wide nostrills at the base of a big nose, he has the endurance of the Electric temperament, but the most important element of the character is the strong, coarse Organic Quality of the man. Contrast this portrait with those of the gentlemen above named.

amples of delicacy are found in such persons as can write the Lord's Prayer or some other well-known composition on a silver dime or some smaller object. Their work is microscopic and the more delicacy they have the finer the work will be. One can hardly imagine the village blacksmith attempting to do anything of this kind. There are certain forms of employment that are very useful which require the most delicate degrees of Touch and Sight, and where fine discriminations are required this element of quality performs a very useful service.

Responsiveness is that form of quality which seems to depend upon tension rather than upon grain or texture. There are some persons who seem to be "very high strung," as the saying is; and although perfectly normal in health, they respond more promptly than others to every impression made upon them. As a violin string at a given tension responds to the touch of the bow, and at a higher tension responds more quickly and at a lower tension less promptly, so there seems to be a vast difference in the degree of responsiveness in different persons which cannot be entirely explained by the difference in temperament. And there is a difference in responsiveness at the same degree of tension, between different substances. All of these qualities are represented in human characters, and modify to a considerable degree the results we may expect to get.

There are some persons in whom the elements of quality received from different parents and various ancestors have refused to blend. We frequently observe a nose which does not seem to belong on the face which it disfigures and there are lips and eyes which seem to have belonged to somebody else than those who wear them. Such freakish faces are the result of unfortunate conditions of parentage which have stamped upon the offspring the ineradicable evidences of the violations of natural law. Such eccentricities of feature formation of quality reflect eccentricity of character, which nevertheless may often be turned into useful channels. They should be carefully studied for that purpose and under no circumstances be made the objects of ridicule or contumely.



PRESIDENT WILLIAM McKINLEY AND THE FOOL
WHO SHOT HIM

In this portrait of President McKinley we have every evidence of superior Organic Quality. The harmony of his features, the firmly closed lips, the steady gaze of the intelligent eyes would mark him for the intellectual power he manifested. The noble dome of the skull rising above these features confirms their impression with the phrenological testimony.

Contrast these features with the face of Leon Czolgosz, note the misshapen loose mouth, the watery, weak expression of the half-closed eyes, the eyebrows that do not match, all indications of inferior Organic Quality.



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PRESIDENT JAMES A. GARFIELD AND THE LUNATIC WHO KILLED HIM

President Garfield possessed a character of great nobility, great reverence and strong sympathetic qualities as shown by the altitude of the head at Veneration. His Organic Quality was strong, delicate and responsive. Every feature in his face expresses eloquence, grace and harmonious power.

Charles J. Guiteau the assassin presents a pitiable contrast in the lower picture. Observe the coarseness of the features, the flat tophead, the hair growing down upon the forehead toward a flat depression in the region of Comparison, Experience and Individuality. Congenitally incapable of reason, he was himself the victim of inflamed and excessive Approbativeness a sacrifice to parental ignorance and incompatibility.

CHAPTER III

THE STUDY OF TEMPERAMENT

Sec. 7. Temperament

The word at the head of this section is so often misused that I think some explanations of what the word does not mean are due the reader, before I attempt a definition. I am quite sure that the most difficult obstacle in the path of the student who would qualify as an expert character reader, is the mass of mistaken verbiage which has been thrown upon and around the subject by irresponsible and misinformed writers, combined with the mistakes of sincere but earlier investigators who did not have the opportunity to know what later scientific researches have disclosed.

“Temperament” is often wrongly used as synonymous with character. While character is largely modified by temperament, it does not mean the same thing. Temperament is a condition resulting from certain elements of character. Character is the result of the combination of these elements with many other elements.

The ability to do certain things well is often referred to as “temperament.” Thus we often encounter allusions to the “musical temperament,” the “artistic temperament,” etc., all of which are popular misuses of a strictly defined scientific term.

When a prominent actress or singer sulks or flies into a passion because she has a dispute with her manager, or something else causes a trifling annoyance, she is said to be having “an attack of temperament,” as though temperament were some kind of disease. In such cases temperament has little to do with the cause of the trouble, although it may influence the manner of the expression. The real cause is usually ignorance, lack of moral education, a badly formed head and inflamed Approbativeness.

The medical profession, generations ago, adopted a classification of temperaments founded upon supposed conditions pertaining to the human system. Persons possessing dark skins, brown eyes and black hair were supposed

to owe these conditions to the presence of a preponderating amount of "black bile" in the body and they were therefore classified as possessing the "bilious temperament." In the light of more recent scientific investigation "black bile" has become a myth, but the classification persists, and now every individual who is subject to "bilious attacks" resulting from indigestion and a disordered liver fondly imagines that he is distinguished by the "bilious temperament."

Persons in whom the brain and nerves were developed to a degree out of proportion to the rest of the organization were classified under this system as of the "nervous temperament." As a consequence, those persons who by wrong habits of living, late hours and dissipation develop neurasthenia, find it very convenient to attribute their eccentricities to a "nervous temperament," and doctors often find it convenient to coddle such patients with this delusion rather than to reveal the true causes.

Warm-blooded individuals with rosy complexions, blue eyes and a tendency to red hair and beard, were classed as "sanguine temperaments" because of the evident presence of plenty of blood and a vigorous circulation. This type of organization was named pretty nearly right. The reader will recognize it later as the Magnetic temperament of the present scientific classification.

Also the "lymphatic temperament" of this ancient classification was not badly named because it depended upon a superabundance of lymph in the body; and this condition often exists, causing sluggishness and inaction of character, hence many writers have regarded it more as a disease than as a temperament. It is rendered obsolete, however, by the new scientific classification.

This ancient and erroneous classification of the temperaments had the merit of being based upon conditions of the human body which were supposed to modify in a large degree the manifestations of character. That some of the conditions did not exist, and that others were not correctly recognized and defined, does not detract from the fact that the classification served a good purpose in fixing the attention of scientists upon the fact that character is subject to

such modifications. That the nomenclature became hopelessly confused and that the whole meaning of "temperament" was distorted, furnishes the motive for consigning all of these misconceptions to the scrap-heap and starting anew with a classification which will convey a meaning.

In the first stages of his investigations the student of character is impressed by the fact that men and women differ in color, temperature, form and proportion. This applies to individuals of the same race and probably more to the Caucasian than to any other. In any assemblage of persons of the Caucasian race there will be usually a great variety of the colors of the hair, eyes and complexion, while close examination discloses that the different parts of the body of single individuals will show variety of coloration. There will also be noticed a remarkable difference in temperature, both of individuals and of different parts of the same individual. The difference in the proportion of development is equally noticeable. Some persons have large heads on comparatively small bodies, while small heads on large foundations are not uncommon. Some persons have large thoracic development and contracted abdomens, while those who have smaller chests and redundant abdominal development are numerous. It is evident at once that these conditions arise from a preponderance of development of one or more elements over the other elements in the constitution and that this preponderance of development results in a marked modification of the character. Further observation and experience disclose the fact that these forms of development may be classified into certain distinct types and that each of these types constitutes what may be properly called a "temperament," and appropriately named after the influential condition which produces the modification. Therefore,

Temperament is that peculiar state of the body, or any part of it, expressed in color, temperature, form and proportion, which results from the preponderance of some element in the constitution over some other element or elements. These conditions may be dependent on the relative preponderance of Electricity or Magnetism, they may be anatomical or they may be due to chemical formation.

The electro-magnetic conditions give rise to two forms of temperament, classified respectively, as the Electric and Magnetic; three prominent forms of anatomical development, classified according to three essential elements or systems in the human body, are known respectively as the Vital, Mental and Motive; while opposite chemical preponderance is indicated by the terms Alkali and Acid. This gives us a working classification of seven temperaments, founded upon the most important modifying conditions observable in the human body, which taken together with their various combinations, are quite sufficient for all purposes of observation.

In the following descriptions of the seven temperaments each one will be considered under the respective heads of Form, Attitude, Movement, Attribute, Action and Result. The human body is the most wonderful piece of mechanism of which we have any knowledge and it should be studied exactly as the skilled mechanic studies any machine which he is expected to operate and control. Before he can comprehend its purpose or use he must know the form of its various parts and the attitude that each one bears toward all the rest. He must know how each part moves and to what extent, and what particular attribute is developed by each movement. When he comprehends each attribute of his machine and gets all of them into action, he must know what result will be produced in each part of his machine and how to make all of these results combine harmoniously and effectively in accomplishing the purpose of the machine.

Now the purpose of our human machines, whatever our destiny hereafter, is to live a human life, subject to the conditions of the terrestrial environment in which we find ourselves. This implies growth, development, locomotion, subsistence, defense, aggression, possession and various other forms of the enjoyment of existence, to all of which the human machine is admirably adapted under normal conditions. But if all human beings were alike in every respect, they would all be obliged to live under substantially the same conditions of environment and pursue practically the same lines of conduct in order to follow out the design of living comfortably; and as environments are radically

different and lines of conduct necessarily diverse, it is a wise provision of nature which causes her forces to modify the temperaments of men so that each may become adapted to his environment and adapted to those varieties of occupation which make human coöperation and the organization of society possible.

The following Analytical Table of Temperaments, presents each temperament with its corresponding Form, Attitude, Movement, Attribute, Action and Result in logical order. If the student of character will pause at this point and thoroughly commit this table to memory, he will have a better comprehension of the following descriptions of each several temperament and he will have acquired a valuable aid to the quick observation and accurate estimation of the characteristic effect of each temperament. When he encounters the Grand Table of Vitosophy and the Supplementary Tables of Vitosophy and commits them thoroughly to memory, he will have an equipment for pursuing the study of character equivalent to that supplied to the mathematical student by thoroughly memorizing the multiplication table. And it should be remembered that the mathematician, if he is successful, does this so thoroughly that in practical work he forgets the fact that there is such a table and goes through the process of multiplying automatically because it has become a part of his consciousness; and when he is confronted with the problem of how many are seven times seven, he **knows** "forty-nine," he does not multiply. If the student of character will attain an equal proficiency in the use of the tables herein presented, he will have little difficulty in solving the numerous and complex problems presented by the study of character.

The object of this Analytical Table of Temperaments is to supply the student with a ready vocabulary for the identification and description of the temperaments. This table, like the Grand and Supplementary Tables of Vitosophy should be read from the bottom upward. The reason for this is that the tables are arranged according to the processes of growth, and the facts to which the words in the bottom line in all of the tables relate are the fundamental facts in Existence, out of which everything else grows.

The uniformity of arrangement permits the tables to be used in juxtaposition, the value of which will be apparent with experience.

This table will be very useful in furnishing the most important characteristics of each temperament in topical words. When these topics are expanded into descriptive and explanatory statements and the order of their development preserved, the comprehension of their various manifestations is rendered easy and satisfactory as well as exceedingly definite.

Sec. 8. The Electro-Magnetic Temperaments

The first impression which any person makes upon an observer is usually that of color. At least, it is such a strong impression that upon essaying a description of a person, the color of the skin, hair and eyes is usually mentioned first, followed by a description of the clothing, after which such minor details as the formation of the features, defects and other peculiarities may be mentioned by a close observer. And it is noticeable, that dark hair, eyes and skin usually make a stronger impression than light, and that dark individuals are more easily recognized and described than those who are lighter, chiefly because there are many more varieties of light-colored persons than there are of dark, making the details of the appearance of the light persons more difficult to identify and describe.

Whole nations in southern Europe are composed of dark and swarthy tribes of individuals, among whom a fair-haired, blue-eyed person is regarded as a freak. Among the extreme northern nations the large majority of the inhabitants is composed of blondes of a great variety of coloration and quite a noticeable number of the inhabitants are dark. In middle Europe, as might be expected, there is more of a mixture of dark and light. These facts taken in connection with the fact that the African race is black and is found mostly in the tropical regions, seem to indicate that the coloration of the various races of men is due to the effects of environment, possibly extending over millions of years.

It is not my purpose to burden the present work with

ANALYTICAL TABLE OF TEMPERAMENTS

Temperament	Form	Attitude	Movement	Attribute	Action	Result
Motive	Square	Mechanical	Active	Strength	Resistance	Permanency
Acid	Convex	Corrosive	Sharp	Separation	Pressure	Expansion
Mental	Triangular	Intense	Clear	Intelligence	Direction	Comprehension
Alkali	Concave	Sweet	Pliable	Preservation	Explosion	Violence
Vital	Round	Alimentai	Smooth	Capaciousness	Revclution	Unctuousness
Magnetic	Light	Full	Hot	Fervency	Vibration	Radiation
Electric	Dark	Receptive	Cold	Composure	Gravity	Endurance

a discussion of the problems of ethnology. It is sufficient for us to take man as we find him. And finding him as we do in these varieties of coloration, we may begin our classification of the temperaments by making two grand divisions based upon the fact of color and the negativeness and the positiveness of the impressions thereof, created by the appearance of the individual.

Black or darkness is a negative fact arising from the absence of color. It represents the emptiness of Space into which a ray of colored light may be projected. White represents the combined radiation of all the colors harmoniously mixed. Between these extremes the various colors represent different degrees or rates of vibration of the substance of which they are composed, and the radiation of the essence of these substances affecting the eye of the observer produces the impression of color in the varying degrees of negativeness and positiveness represented by the substances. The other senses are assailed and register their impressions of lower and higher rates of vibration in the same manner.

This radiation of the essence of substances in various degrees more or less positive is what we mean by the term Magnetism. The absence of this radiation to a greater or less degree indicates the opposite or negative degree, which would be complete in absolute Space, and this negative receptive condition is what we mean by the term Electricity.

In Genetics, by Samuel T. Fowler, Electricity is defined as the "spirit of Space" and Magnetism is defined as the "spirit of Matter." Electricity is always manifested by darkness, receptivity, coldness, composure, gravity, endurance. Magnetism is always manifested by light (or color), fullness, heat, fervency, vibration and radiation. From these fundamental natural facts we derive the adjectives Electric and Magnetic, as applied to the temperaments as well as to other uses where these conditions are involved.

In establishing these terms as names of the temperaments and giving them proper definitions, it is necessary to remember that "temperament" is always a relative term. It simply implies a preponderance of influence. As a

matter of fact the actual variation of common human attributes between two individuals is comparatively slight, no matter how widely the temperaments may differ in appearance. Yet it is these slight differences which make the varieties of disposition observable in different persons as important as they are. It is a fact, for instance, that the temperature of every normal human body, as disclosed by the clinical thermometer, varies only a fraction of a degree, yet the amount of animal heat discharged by two different persons under the same conditions will vary exceedingly. We speak of one person as being as "cold as an icicle," of another as being as "hot as a stove," and these conditions exist, with the same normal temperature of the body, in each of the two persons.

The **Electric Temperament** exists when Electricity dominates over Magnetism. By this statement we mean that where there is a relative negativeness of conditions, there will be relatively less of color, and that the character will be manifested by those peculiarities which result from negativeness. This temperament originates in the tropics, where it is necessary for man to be relatively sluggish and quiet and where bountiful Nature deprives him of the necessity of struggling for existence with the intensity that is required of those who inhabit the inhospitable fields of more northern latitudes. It is produced by a dry, hot climate and is invested with those peculiarities of form and feature, color and functionality, which are necessary to harmonize the individual with his environment. It must be remembered that the environment as found in the tropics is exceedingly positive. The inhabitant of those regions receives the strongest and most direct rays of the sun's Magnetism with only moderate variation during the entire year. He must therefore be so organized that his form, attitude, movement, attribute and action may be in harmony with his environment and produce a result that will enable him to enjoy his existence. Let us consider these facts in logical order.

Form. As the distinction between the Electric and Magnetic temperaments is one of color, as far as appearance is concerned, the color formation of the Electric tempera-

ment is Dark. It varies considerably in different features from the coal black which may distinguish the hair, to a ruddy brown in the eye, a deep olive in the skin and corresponding variations in the remaining features, but the fundamental fact is darkness. It is easily demonstrated that dark substances absorb heat and light, while lighter substances antagonize or reflect, and we are justified in the belief that the dark pigmentation of the hair and the corresponding darkness of the other features are a protective design of nature, enabling the inhabitant of the tropics to absorb and pass through his body the heat which assails him and the light which dazzles him, instead of antagonizing it, which would produce a consuming Fervency.

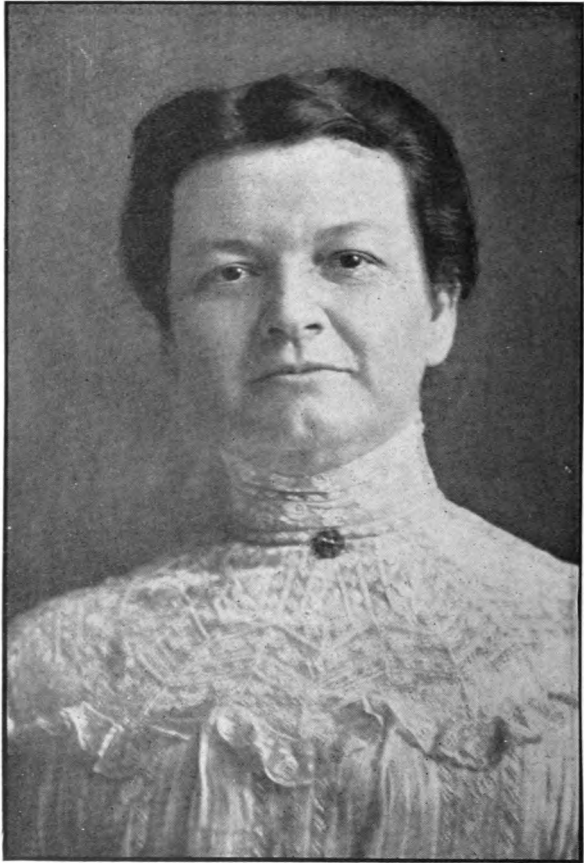
Attitude. Therefore the attitude of this temperament is Receptive. It does not throw out positive conditions and manifestations, but it is receptive to the conditions and manifestations that are forced upon it. It draws conditions to it, and therefore we may not be surprised to discover that persons of this temperament are exceedingly attractive. They usually possess a distinctive type of beauty and are remarkably fascinating in their power to use it, especially upon persons of the opposite temperament and sex. They are capable of the most sublime manifestations of power, often ascending to the heights of genius and frequently becoming the rulers of nations and the leaders of great armies. The reasons for these manifestations of character will be apparent as we proceed.

Movement. The movement of this temperament is best described as Cold. Cold contracts and hardens and the extreme types of the Electric temperament are remarkable for the hardness of the flesh and bones. When you come in contact with one of this temperament you are conscious of a sensation of cold and this may be agreeable or disagreeable according to circumstances. It is due to the fact that the person of the Electric temperament does not radiate. His Receptive attitude and Cold movement draw all things toward him, and for this reason he is adapted to obtaining his livelihood with a minimum exertion, and he generally succeeds in doing it. This also adapts him to the conditions of the tropics, where excessive exertion would be fatal.



GENERAL JOHN A. LOGAN

A remarkably fine type of the Electric-Motive-Mental temperament in which the Alkali and Acid elements are so nearly equal that it is difficult to classify the features separately. Under the heavy black moustache the mouth is hidden, but the chin appears to be Alkali and this corresponds to the fact that he served gallantly in the Union Army during the Civil War and won distinction for Courage. The nose is neutral, the prominent eyes and slightly receding forehead indicate the Acid temperament in the Cerebellum and the Cerebrum. The other temperamental indications are unmistakable. General Logan served the country in Congress and in the United States Senate after the war and was a candidate for President in the Republican National Convention of 1888, was nominated for Vice-President on the ticket with James G. Blaine, but was defeated with Blaine at the polls by the election of Grover Cleveland.



MRS. K. ROBEY

I have always considered Mrs. Robey the most complete type of the Electric-Mental-Motive-Alkali temperament I have ever known. The front view shows the extremely dark hair and eyes of the Electric and the Square of the Motive, while the extreme broadness of the forehead shows abundant Mental endowment. Moreover it should always be remembered that the Square includes the Triangle of the Mental indication. This combination endows the personality with Endurance, Comprehension, Strength and Violence admirably controlled and exercised. An organization of this kind always exhibits great executive power and the limit thereof is established only by the limitations of education and environment.



MRS. K. ROBEY

The profile shows the Alkali temperament to the greatest advantage. The Concave Chin and Mouth the Concave Nose and the forehead bulging at the top are all typical Alkali features. A large development of Language causes the eyes to appear prominent, which would be an Acid feature if it were not for the large concave orbits which the profile shows are not entirely filled, even with this development of Language. It is the unfilled characteristic of the orbit which constitutes what we technically refer to as the "Concave Eye."

Mrs. Robey's personality is distinguished by the manifestations of the characteristics of her temperament to which she adds the charms of genial Friendship and a liberal education.



PROF. L. A. VAUGHT, PHRENOLOGIST
Artist and Cartoonist

Electric-Mental-Motive-Alkali temperament. Ideality, Form and Color are strongly developed.

L. A. VAUGHT

Alone he stood,
Within a city's pestilential cloud
Of vice and degradation, holding up
To all men's eyes a better view of life,
Pointing the way to cleaner, sweeter things
Than sordid Mammon's tarnished coffers hold.
The mother's toil was lightened by his counsel;
He saw the dangers lurking in the path
Of helpless infancy, and cleared the way to life;
He held aloft ambition's holy prize,
And taught the youth to strain, the goal to win;
He lightened manhood's load and o'er the way
Of struggling age, he threw a friendly light.

'Tis not in vain that such a life existed,
He did his duty nobly as he saw it.
He told the truth as he believed it stood,
And left the world much better than he found it.
His brush and pen extolled the way of virtue,
And showed the fatal penalty of sinning.
What faults he had are lost within the brightness
Of the fair message brought by him to earth.
Enshrine him with the faithful, earnest, loyal,
And speak him fair in death. Above his head
I write this simple, truthful epitaph,—

HE DID THE BEST HE COULD!

WILLIAM WINDSOR.

Attribute. The leading attribute developed by this temperament is therefore Composure. Extreme types of this temperament are not subject to much agitation. It takes a great deal to excite them and the excitement is not prolonged when it occurs. Hence it follows that such persons are generally observed to be cool and collected under conditions of excitement which enable them to act with sound judgment where others are much disturbed. This characteristic, combined with large and well coördinated cerebral development, frequently qualifies the individual for executive positions requiring stability and masterful control, but it does not indicate speed.

Action. The action of the Electric temperament, by reason of the qualities already described, is necessarily one of Gravity. Gravity as here used signifies the absence of Vibration, and the condition of rest which exists where everything is drawn to the center. The Electric temperament regards itself as the center of things and is naturally inclined to make everything revolve around it. Consequently we find in this temperament a gravity of demeanor and a dignity of expression which is consistent with its Receptive attitude and its Cold movement. When compelled to move, it moves slowly and with deliberation. It seldom acts without cause and its actions are generally effective but restrained. In fact it takes the exciting influences of the positive environment of the tropics to call out in this temperament the full manifestations of life. In such an environment it thrives and reproduces itself prolifically, and manifests all of its best qualities. Removed by accident or design to colder regions, it does not receive enough Magnetism to call out its activities; it becomes sluggish, inefficient and miserable.

Result. The combined result of all of these peculiarities of the Electric temperament is Endurance. This is the quality of holding the organization together for as long a time and with as little change as possible. The longest lived specimens of the human race are always strongly endowed with this temperament. Darkness is less favorable to change than light, Receptivity is passive, Coldness prevents decay, Composure is not destructive and Gravity is

not disturbed. The conditions with which the individual of the Electric temperament is endowed remain with him and he remains to enjoy them, sometimes for an incredible time.

The Electric temperament injects this quality of Endurance into every department of the life of the individual possessing it. If he is engaged in muscular occupation it enables him to prolong his task with apparently little fatigue. If he is devoted to mental work and scientific research he is indefatigable. If his affections are engaged he is constant, persistent and devoted according to his capacity. His hatreds and dislikes are similarly enduring and often implacable. What he learns he seems to hold in cold storage and does not readily forget.

The degree in which these peculiarities will be manifested, is of course modified to just the extent that the influences of the Electric temperament are combined with those of the remaining six temperaments yet to be described. The form of the cerebral development also must be taken into account. The descriptions here given must be understood as defining the characteristics of each temperament considered by itself. The effect of the various combinations will be treated in a later chapter.

The Magnetic Temperament exists when Magnetism dominates over Electricity in the organization. This means that there is a relative positiveness of conditions, there is relatively a high degree of color and the character is manifested by those conditions which result from positiveness. This temperament originates in northern latitudes where the environment is relatively negative, the regions inhospitable to man; and the conditions compel him to maintain a constant warfare against the elements in order to maintain his existence. Therefore the form, attitude, movement, attribute, action, and result of this temperament are necessarily diametrically opposed to those of the Electric.

Form. The color formation of the Magnetic temperament is broadly speaking, Light or ruddy; but it presents a bewildering variety of shades according to the degree of Magnetism manifested, varying from light, fair hair to

BONNIE MARIE WINDSOR

THE MAGNETIC-MOTIVE-MENTAL-ACID TEMPERAMENT

When Magnetism dominates over Electricity we have positiveness of state. This in non-technical language means that there are conditions which generate in the organization a state of being which is expressed in Light and ruddy forms of colors, a Hot movement, Full attitude, the attribute of Fervency, the action of Vibration and the result of Radiation. All of these are positive manifestations and endow the character with glowing warmth and vigorous Depuration, adapting it to a cold and somewhat moist climate and a great fondness for Water.

Add to this an excellent balance of the anatomical temperaments, with the Vital well in evidence, a tall figure well muscled and delighting in athletic exercises, especially swimming and you have the evidence of a slightly prepondering Motive temperament, also evidenced in the squareness of the face, notwithstanding the youth and vitality which rounds the corners. The Mental temperament is shown in a large and well formed head, insuring plenty of Intelligence,—her achievements in this line will depend upon the education she may be willing to take or which contact with conditions and experience may force upon her.

The Convex form of all features proclaim the Acid Temperament in command. The prominence of the lower forehead, the high altitude of the crown, and the Sharp movement of all the features show the positiveness of form belonging to this type of character, and united with the positiveness of state already explained and fortified with the excellent balance of the Vital, Mental and Motive it spells a combination which is born to rule.

Organizations of this type work out their own salvation or ruination whichever seems to be the decree of destiny. They cannot be driven or compelled, they cannot even be persuaded or directed unless it accords with their own inclinations. Their careers are decided by heredity, environment and the Grace of God. They are the embodiment of positiveness of state and of form.

Furthermore the Grand Table of Vitosophy will after you have learned to use it, inform you that she is fond of the Water, has an exquisite sense of Touch, possesses the Magnetic temperament, that her Skin is very active insuring vigorous Depuration, the development of Purity and the promotion of Health. That she requires much Air, has a keen sense of Smell, the Acid temperament is preponderant and that this endows her with strong Lungs, vigorous Respiration, a keen appreciation of Beauty as expressed in music and art and a love of Harmony. The lines of the anatomical temperaments in the Grand Table will give you twenty-one additional facts.



BONNIE MARIE WINDSOR

brown or red, and from blue eyes to various shades of gray and light brown. The color of the skin will vary from pale to pink and often red. In estimating the force of this temperament these factors must all be taken into account. They must also be related to the parts of the body in which they occur. The fundamental fact, however, in this temperament is Light color, and by this it is easily recognized. The degree of its manifestation may be safely left to such careful observation as may be necessary.

Attitude. The attitude of this temperament is Full. By this term we imply the condition which necessitates the emptying of itself in pouring out or radiating its Magnetism in all directions. It is not receptive to the conditions which surround it, but maintains its own conditions by its activity and forces them upon whatever is in proximity to it. This temperament is essentially the driving force in social relations as the Electric temperament is the drawing power.

Persons of this temperament usually manifest a wonderful versatility of talent, owing to their ability to radiate their own forces into whatever conditions confront them; and because the blood is the conveyor of Magnetism throughout the body, they are generally supplied with vigorous Circulation. This gives buoyancy, enthusiasm and a capacity for leadership to the disposition and comparative immunity against disease, and great ability to resist the cold and wet conditions of the regions in which this temperament abounds.

Movement. The intense activity of this temperament, together with its abundant supply of blood, generates heat in the body, and this heat is radiated in its various forms of energy with such intensity that the movement is properly designated as Hot. This movement expands and softens the tissues of the body, which are generally light in texture and frequently moist as the perspiration is usually profuse. This temperament requires large quantities of water in order to maintain the quantity of steam which it constantly generates. It is almost constantly in motion, generally takes the initiative and its Full attitude and Hot movement generally endow it with a robust personality.

Attribute. The fullness and hotness just described produce a high degree of Fervency, which is the leading attribute of this form of character. The Magnetic temperament is generally in such a constant state of excitement that it is expected and does not cause comment. Because this excitement is continuous, it does not distort the judgment, because the individual possessing this temperament acts from the excited viewpoint and relates facts to their proper causes with great rapidity. This attribute causes the brain to act with great speed and the actual output of thought is voluminous. If the cerebral development is harmonious, well coördinated and educated this results in mental performance of great value.

Action. Vibration is the action of this temperament. All matter is in a state of vibration and this vibration is slow or rapid according to the degree of Fervency which exists and which indicates the preponderance of Magnetism in the organization. The more Magnetic the conditions of the organization are, the more Fervency will develop and the more intense will be the Vibration. These degrees of Vibration will manifest themselves in the varying shades of color with which the features of all persons possessing the Magnetic temperament are so liberally endowed.

Result. Vibration produces Radiation and this Radiation will in a comparatively short time exhaust the organization unless it is constantly renewed. Of course the human body is constantly renewed through physiological processes well understood. But this radiation of substance and renewal implies change. And this changeability is the distinguishing characteristic of the Magnetic temperament as contrasted with the Endurance of the Electric. The Light color, Full attitude, Hot movement, Fervency, Vibration and Radiation are all assaults upon Endurance. This temperament therefore owes its longevity to its maintaining perfect physical conditions for its renewal, rather than depending upon Endurance which it does not possess. Correct and clean habits of living and activity of employment often enable this temperament to reach an advanced age, and dissolution is generally sudden.

Many writers on temperament have regarded the ten-

dencies of the Magnetic temperament to frequent changes as fickleness of disposition. These writers have generally been endowed with a liberal infusion of the Electric, and to all such persons changeability is obnoxious. Consequently they have berated the Magnetic temperament as inconstant, unreliable, and some have gone so far as to deny capability for continued study or original production to this temperament. The fact that this temperament has frequently been identified with the most brilliant and versatile poets, musicians, writers, statesmen, scientists and warriors, proves the absurdity of these contentions.

Sec. 9. The Anatomical Temperaments

The anatomy of the human body may be classified under three grand divisions: the vital organs, which furnish nourishment and renew the body daily through the circulation of the blood; the mental machinery, which animates and directs it, consisting of the brain and its adjuncts of nerve systems; and the motive, which includes the skeleton and the muscles which endow the body with the facilities of locomotion. The preponderance of one of these systems in functional power over the other two, constitutes a temperament.

In our consideration of these temperaments we will discover at once that the best possible condition under all classes of environment would be a symmetrical balance of the three systems. It is evident that the man who is well nourished, completely equipped with intelligence and standing upon a strong bony foundation with well-developed muscles, is the best possible ideal of a man in any part of the world. Any considerable departure from this ideal must be regarded as a misfortune and if it is extreme it is a calamity. Regrettably, just this calamity happens to a great many people, largely through inheritance, caused by the almost universal ignorance of the science of eugenics, and frequently through the ignorance and neglect of the individual. Also a goodly number of such cases result from wrong conditions of employment.

We have discovered, however, that to the dweller in the tropics, the possession of the Electric temperament is es-

sential; while to the inhabitant of the far north, the Magnetic is equally indispensable. In either of these extremes of environment, a balanced condition of the three anatomical systems is most favorable to health and happiness.

A moderate departure from a perfect balance produces a marked type of character and accentuates the disposition with peculiarities which are highly important. This is especially so in solving the problem of employment and the education which will lead up to the best preparation for that employment. As we are compelled to take men and women as we find them and deal with them as best we may, and as these inherited conditions of temperamental bias are easily observed in very young children, a proper understanding of these temperaments and the consequences of their continued development is of the utmost importance to the expert reader of character.

The Vital Temperament. This temperament exists wherever the Vital organs which give nourishment to the body are stronger and more efficient in functionality than any other part of the organization. The result is usually a plump body, moderate size and development of the head, intelligence of a good order but not usually especially brilliant, sometimes specially talented in certain limited directions, often energetic, but more noted for the capacity to sustain a long-continuous mental exertion without fatigue.

Form. The plump body developed by the expanding of the vital organs and the plethora of nourishment causes the form of this temperament to be Round. The face is almost or quite circular in outline, the torso and limbs rounded, and this roundness extends to all of the features.

Attitude. The attitude of the Vital temperament is Alimantal. It continuously assures the rest of the body that there will be plenty of nourishment. It is fond of food and most epicures have this temperament in a marked degree. If the entire vital system of the body is in excess there will be a strong development of the Lungs, which supply the essential nourishment of Air, as well as of the Digestive organs, which supply the elements of Food; so that there is simply an excess of vitality over mental and motive

power, and in such cases a true Vital temperament exists. An excess of fat is often mistaken for the Vital temperament, when in fact it is simply dead weight piled up on a body whose Vital temperament is not sufficiently strong to dispose of it. If the Lungs are equal to the Digestive organs although both are essential components of vitality, an excess of fat is not likely to occur.

Movement. The movement of this temperament is Smooth, because every part of the body is literally mounted on ball bearings and liberally supplied with oil. Every part of the body being rounded, and the excess of nourishment supplying abundant lubrication, there is a minimum of friction in all of its processes.

Attribute. Capaciousness is indicated as the leading attribute of the Vital temperament because a round body holds more in a given amount of space than any other form. Vital temperaments have a large capacity for Food, appropriate it in large quantities and are usually fortified with excellent digestion. The large Lungs take in plenty of Air and make good use of it and these conditions are reflected in the admitted capacity of the Vital temperament to sustain itself with remarkable ability against the shocks of adversity.

Action. Every action of a person possessing the Vital temperament is in the form of Revolution. He literally rolls along with a general tendency to follow the line of least resistance and incidentally often acquires much Wealth and distinction. Persons of this temperament are almost always graceful in action and gracious in disposition, disposed to hospitality and broad forms of sociability.

Result. The almost complete elimination of friction from the lives of persons of this type results in a condition which is well named Unctuousness. The nerves are so well protected by the tissues that severe shocks are seldom felt and when experienced are soon dissipated. This condition implies some loss of sensibility, but this is compensated for by the longevity, geniality and financial success with which this temperament is almost always associated.

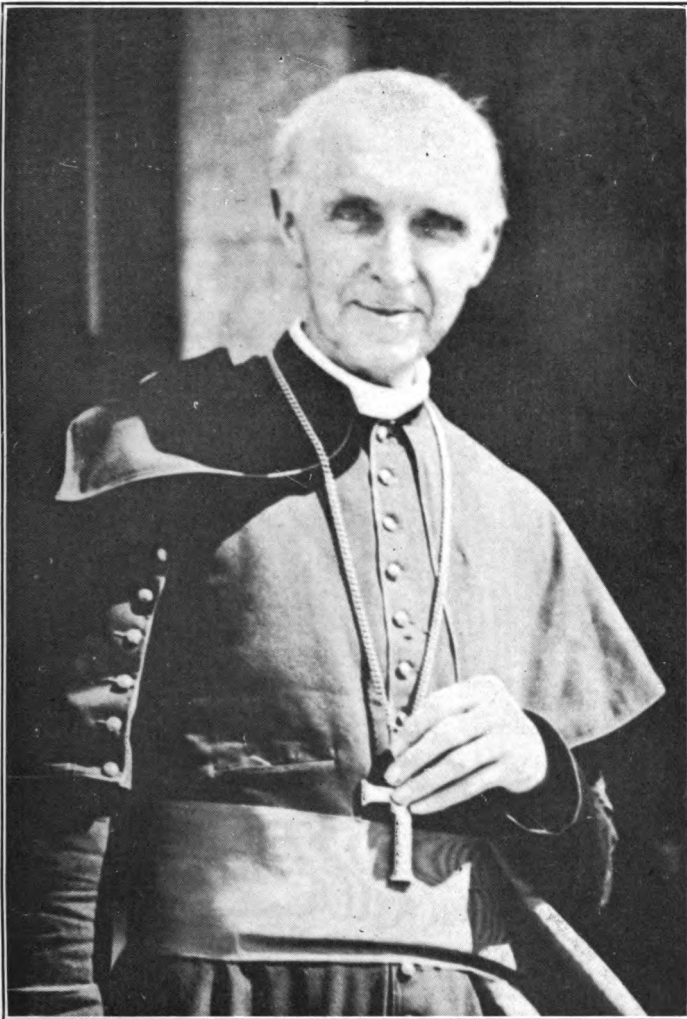
The Mental Temperament is distinguished by a high degree of development of the brain and nervous system,

subordinating the Vital and the Motive. It is immediately recognized by a large head, moderate size of body, small bones and moderately developed muscles. If the deficiency of the Vital system is not too great, this type is capable of great brilliancy of mental attainment and considerable sustained effort. Its efficiency can usually be pretty closely measured by the amount of vitality that supports it. With weak vitality it is often capable of flashes of genius, but fails on sustained efforts. It is the temperament which produces precocious children, who make brilliant records in school and fail in after life because of insufficient physical stamina. When well trained it frequently gives phenomenal success. With insufficient acquirement of Knowledge and inflamed Approbativeness, it furnishes the eccentric reformer, the impractical idealist and the dangerous enthusiast.

Form. The distinguishing form of this temperament is the Triangular. The triangle is inverted with the point downward and the base is formed by the wide forehead expanding at the temples, while the lower part of the face gradually narrows to the chin, indicating the relative inferiority of the vital and motive systems. All of the features to a marked extent are modified to this triangular form.

Attitude. The Mental temperament by reason of its excessively active nervous system and exquisite sensibility is always in an Intense attitude. It is excessively sensitive to every condition with which it comes in contact and its emotions are correspondingly lively. Its enjoyments frequently amount to ecstasy and its griefs are tragic. Its mental processes are rapid, accurate and effective and as long as it has sufficiently favorable environment and a fair degree of vitality its accomplishments are brilliant.

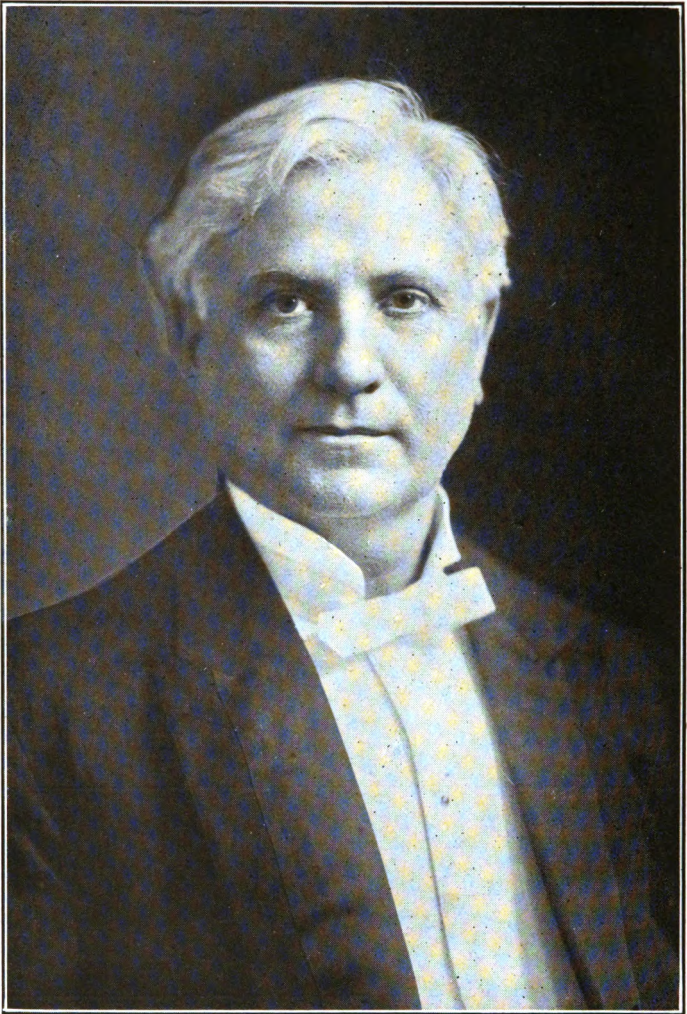
Movement. The processes of thought in the Mental temperament compared with those of the average person who is more strongly developed in the other temperaments, are remarkably Clear. In a heated and muddled debate between ordinary persons, the injection of the statement of one who is highly developed in the Mental temperament sometimes clarifies the situation even if the statement be delivered in a single sentence. For this reason, we find that



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CARDINAL MERCIER

A fine example of a predominant Mental Temperament, indicated by the massive dome-like cranium the triangular face and the general wideness of the forehead. The face narrows rapidly as it approaches the chin where it terminates in a sharp point. The Mental Temperament is supported by the Electric giving Endurance and the Motive is sufficiently in evidence to insure a wiry strength. Such persons live long and accomplish much, but excite wonder by their longevity, as they never appear very robust.



DOCTOR J. A. HOUSER

Phrenologist, physician, lecturer and author. One of the most complete men I ever knew. Gifted with a perfect physique and remarkably well-balanced in every respect. A genial and helpful friend, a boon companion, scholarly, dignified and highly sociable. He possessed a marvellous command of language and his eloquence in public address or private conversation was a great charm. In business and in private life his conduct was impeccably correct. In the last conversation I had with him at his home in Indianapolis, he remarked with smiling satisfaction, "I owe no man anything but good will."

the greatest writers, poets, orators, and artists of the world have always been endowed with a vigorous and active brain and nervous system and some of them have had the Mental temperament in considerable excess.

Attribute. From the foregoing, one would naturally expect the leading attribute of this temperament to be Intelligence, and this is true. As the brain and nervous system constitute the seat of Intelligence and the avenues thereof, it follows that as long as there is sufficient vitality to sustain the functionality of the brain this temperament will display this attribute. There is no better evidence of loss of vitality than the manifestation of stupidity on the part of a person in whom this temperament is highly developed.

Action. It is the manifest province of the Mental temperament to give Direction. This temperament is pre-eminently the temperament of the scientist and the teacher. Intelligence directs the work of the world and when it does not the result is confusion. Persons of this temperament have the supreme gift of Knowledge, and the world naturally turns to them for instruction. Even though they may not have the strength to perform a task, they may perform a far greater service in directing those who would otherwise be helpless without the inspiration of an intellectual leader. They are therefore adapted to positions demanding a high degree of native Intelligence, acquired Knowledge and the ability to impart their information to those who by reason of youth, inexperience or incapacity are unable to obtain and use it of themselves. In such situations, the possessors of this temperament have often been able to render services of incredible value and to cover themselves with imperishable renown.

Result. When Direction is given in a clear manner by Intelligence the result is Comprehension. There is Comprehension by the director of what is required and his instructions are given with clearness and distinctness. His Intelligence enables him to adapt his words and actions to the Comprehension of those whom it is his province to instruct and in this way Knowledge is extended and made effective. It follows, of course, that the better this Intelligence is sustained by vitality and the more vigorously the

Direction is imparted by the strength of motive power, the more effective and complete will be the result.

The Motive Temperament manifests its preponderance in the human body by a larger development of bone and muscle than the individual needs, to carry into effect the functionality of the vital and mental systems. There are many persons who have more motive power than they are able to balance with adequate vitality or mentality. This condition is easily recognized by the spareness of the body, long but moderately sized head, large bones, big joints, lean muscles, and in the earlier years of life by restless disposition and a continual tendency to be doing something instead of learning how to do it. It is difficult to keep such persons under restraint long enough to qualify them for the tasks they are willing and anxious to perform. This temperament is an inheritance from successive generations of ancestors who have worked with their muscles more than with their brains, and who have not been sufficiently well nourished to enable them to acquire an inheritance of vitality. The ranks of labor abound with such individuals, who perform prodigies of toil under the direction of men of lesser power, who are endowed with more vitality and a higher degree of mentality, fortified by education. When this temperament is accompanied by an adequate degree of vitality and is not exhausted, or broken by excessive labor in dangerous occupations, it frequently attains an advanced age with much enjoyment of its accomplishments. When endowed with a fairly good degree of mentality and adequately trained by education it often attains to high executive positions and commands universal respect. The besetting sin of this temperament is its unwillingness to qualify itself in youth for the tasks which will later confront it, by a sufficient amount of study. The Motive temperament without education and the knowledge which it confers is a blind Samson. I am often obliged to say to a middle-aged man of this type who consults me, "You are a very intelligent man and you have strength and ambition, but you don't know enough!"

Form. The Motive temperament is indicated by a Square form of face and structure. There is not sufficient

vitality to give roundness to the muscles, and the lines of the skeleton become conspicuous, and this gives a general squareness to all the features. Moreover the habits of individuals of this type are so continuously muscular that they impart a rectangular quality to every characteristic of the person. The man of the Motive temperament literally "squares away" in everything he does.

Attitude. The motive system being composed of those parts of the body which endow it with the facilities for locomotion and Expression, the development of this temperament produces an attitude which is essentially Mechanical. It is the chassis of the human automobile. It has the advantage of requiring little attention other than use, as long as it has sufficient vitality to furnish the fuel and lubrication and competent mentality at the steering wheel to direct it.

Movement. The movement of the Motive temperament is Active. The predominance of the Mechanical attitude requires use, or the machine deteriorates. This explains the constant desire for active employment by this temperament and its impatience of restraint. It is constantly straining at the leash. Boys and girls of this type are tortured by the requirements of schools where they are obliged to pass long hours in confinement. They must find something to do instead of something to think about, and they generally do, to the consternation of their teachers. The only way to keep an individual of this type out of mischief at any age, is to furnish him with active employment. When a man of the Motive temperament is confined at the desk of the accountant, or any similar occupation which does not use his bone and muscle, and he consults me, I tell him this:

"Go back to the office and give the boss fifty dollars to kick you off the premises. You will find it a good investment. You are accumulating indigestion and a grouch and keeping some little sawed-off fellow out of a job which he can do better than you can!"

Every big, muscular man who subjects himself to long hours in the confinement of an office dies from twenty to forty years sooner than he should!

Attribute. The motive system of the body endows it with the attribute of Strength. When the Motive temperament predominates, Strength is the leading characteristic, provided there is sufficient vitality to sustain it. If this vitality is wanting, the Strength will be diminished to a point where it will only be manifested for short periods or be wholly inefficient. There is a great difference between Strength and Power. A locomotive may be strongly built of the strongest materials, but it cannot pull the weight of a feather until it is vitalized by the products of the firebox and the boiler. Well-organized individuals have strong bones and muscles and they use them and enjoy them as long as vitality holds out. It is of the utmost importance in the education of youth to emphasize the necessity of developing vitality as well as mentality and to develop the motive Expression of the body in such a degree and manner as to preserve the symmetry of the organization. Among youth there is always an extravagant admiration of muscular Strength. This is largely due to false teaching in which the contributing values of vitality and mentality have been overlooked.

Action. The qualities of the Motive temperament above described qualify it for its essential action, which is Resistance. Life is a constant struggle against innumerable forces, to all of which the body must be opposed. The mere lifting of the hand must be accomplished against an atmospheric pressure of fourteen pounds to the square inch. Man is constantly called upon to resist the assaults of the elements, and unless successful, he miserably perishes. Enemies confront him at every turn and unless he is endowed with an adequate defense he is doomed to extinction. This defense is found in his motive system and when it develops into preponderance in a Motive temperament it adapts him especially to those actions and forms of employment in which the element of Resistance is most accentuated. The Square form of this temperament admirably adapts him to these occupations and harmonizes him with his tasks.

Result. The culmination of all of these facts occurs in the result of Permanency. The strong bony structure of

this form of temperament furnishes a foundation for the construction of the body and prevents its collapse. The taut muscles enclose the more frail portions of the anatomy with an impregnable wall of defense and offer Resistance to injury. Conjoined to a vitality which furnishes a reasonable degree of lubrication and guided by a mentality which avoids the worst obstacles in the path of life, this temperament, even in a severe degree of excess, is undeniably useful, frequently successful and not infrequently secures more than its share of admiration.



BENJAMIN FRANKLIN

This portrait of the Great American Philosopher supports my contention that the best type of man is found where the electro-magnetic and chemical forms of temperament are supported by a relative balance of the Vital, Mental and Motive. This was true of Franklin. He possessed a strong Magnetic temperament, the Alkali and Acid were very equally blended and the large well rounded condition of the entire body shows superb Vital conditions. The large square face, long nose and large nostrils give evidence of abundant Motive Strength and the majestic dome which crowns the personality presents the testimony of a large well coordinated brain in which every faculty is active and strong. It would be difficult to suggest any organic change which would improve this character. There are some men who seem to fill the full measure of human ability and of these Franklin, Roosevelt and Beecher are conspicuous examples.



THOMAS BRACKETT REED

Congressman from the state of Maine, 1876-98, and Speaker of the House of Representatives for three terms. A magnificent example of the Vital temperament supporting a large body and a powerful brain of which the pivotal area is Firmness. Acquisitiveness and Individuality are the polarizing areas of the ipseal and objective faculties and the action of these areas enabled him to correct the wasteful and dilatory methods then prevalent in the House. On account of his vigorous and executive methods he earned the title of "The Czar," but he taught the Congress how to do business and earned the gratitude of the country.



PROF. ARTHUR BLACK FARMER, A. B., M. V.

Phrenologist, Graphologist, Vocational Expert and Writer. His magazine articles on the application of Phrenology in Child Training, Criminal Jurisprudence, and Vocational selection have won for him an international reputation as an expert character reader of the first rank. Electric-Mental-Motive-Acid temperament. An objective intellect of unusual strength and the rounded curve of the outer forehead and the general width of the frontal region indicate plenty of Comparison, Causality and Wit, for literary ability.

CHAPTER IV

THE HYPOTHESIS OF MOLECULAR FORMATION

Sec. 10. Do Molecules Possess Distinctive Form?

Before discussing the Chemical Temperaments, I desire to present the hypothesis upon which the names Alkali and Acid have been chosen as the symbols representing two of the most important modifications of human character, because these names are used in a slightly different sense than that which is common in chemical text-books. In dealing with the study of human attributes it must be remembered that we are constantly advancing over ground that has been entirely neglected by the exponents of physics and chemistry, and if occasionally we seem to do violence to the commonly accepted meaning of scientific nomenclature, we may plead in extenuation that in order to establish the truth of our observations, we are obliged to express them in terms which sometimes require an expansion of definition to fit new facts, which in order to be understood must be defined and classified under existing divisions in which they seem to belong.

Human beings are composed of various substances, and according to modern chemistry these substances are composed of atoms. What was originally proposed in the beginning of the nineteenth century by John Dalton, a philosopher, as a pure hypothesis of the composition of matter, has now reached the dignity of a scientific theory, known as the atomic theory, because repeated experiments and scientific tests have not been able to show that it violates any of the known laws of physics and chemistry and so far as it has been tested it is still in harmony with the facts. It now forms a good working theory. As presented by Dalton, it is based upon three distinct assumptions, which are stated as follows:

“1. All elements are made up of minute independent particles which Dalton designated as atoms.

“2. All atoms of the same element have equal masses; those of different elements have different masses; in any

change to which an atom is subjected its mass does not change.

“3. When two or more elements unite to form a compound, the action consists in the union of a definite small number of atoms of each element to form a small particle of the compound. The smallest particles of a given compound are therefore exactly alike in the number and kinds of atoms which they contain, and larger masses of the substance are simply aggregations of these least particles.’

“Dalton applied the name atom not only to the minute particles of the elements but also to the least particles of compounds. Later Avogadro, an Italian scientist, pointed out the fact that the two are different, since the smallest particle of an element is a unit, while that of a compound must have at least two units in it. He suggested the name **molecule** for the least particle of a compound which may exist, retaining the name **atom** for the smallest particle of an element. In accordance with this distinction, we may define the atom and the molecule as follows: **An atom is the smallest particle of an element which can exist. A molecule is the smallest particle of a compound which can exist.**”

The foregoing quotation from a standard text-book on chemistry states the atomic theory very clearly and defines the difference between an atom and a molecule. The same work states that “it is calculated that it would take 200,000,000 hydrogen atoms placed side by side to make a row one centimeter long. No balance can weigh such minute objects. It is possible, however, to determine their relative weights.”*

No one has ever seen an atom or a molecule, because they are so small that the most powerful microscope does not reveal them. But if they constitute the units of elements and substances and have size, mass and weight, they also have form, and various compounds must have different forms.

It is a curious fact that scientists pay more attention to investigation of size, weight and relative proportion than

* (An Elementary Study of Chemistry, by William McPherson, Ph. D., and William Edwards Henderson, Ph. D., Ginn & Co., Boston, New York, Chicago, London. 1906.)

they do to form. This is another reason why Phrenology has not been more generally investigated by scientific men. An immense amount of effort has been expended in comparing the size and weight of innumerable brains, while the form of different brains has been almost entirely ignored except by the phrenologists, and it is regrettable that most of the works of the phrenologists are seriously deficient in the presentation of important details of form. An examination of standard works on chemistry reveals the fact that the assumptions of Dalton have been followed up with experiments relating almost entirely if not quite to combinations of size and weight of atoms and molecules, to the entire neglect of the possible formations of the various compounds, as though these were not possible subjects of experiments and of speculative reasoning.

One does not need to apologize for presenting an hypothesis upon any subject, even though it may be based upon pure assumptions, as was the atomic theory of Dalton, which has since immortalized him by its apparent consistency with truth; for the hypothesis, even if it be finally demonstrated to be untenable, may lead to the discovery of the truth and is always productive of investigation.

I therefore at this point present my theory of molecular formation, with some of the most important observations I have been able to make, admitting that in its present state of development it is purely hypothetical and must remain so until we have some better means of demonstrating the actual formations which molecules assume. No one will deny that they have formations and different formations in different substances, for these facts are fundamental to the atomic theory.

My hypothesis of molecular formation is based upon the following distinct assumptions, which I believe will ultimately be demonstrated to be truthful statements of facts.

1. The association of atoms and molecules according to the law of definite composition, by which every molecule of any given substance is invariably composed of the same number and proportion of the atoms of its component elements, establishes the presumption that all molecules of that substance have identical or very similar forms.

2. The possession by a substance of definite qualities such as hardness, softness, brittleness, pliability, sharpness, smoothness, globularity, angularity, etc., especially in the smallest particles visible in the microscope, justifies the assumption that these characteristics are due to the possession by the molecules of qualities either similar or such as in mutual combination will endow the substance with these qualities.

3. The tendency of species of crystals, vegetable or animal growths to uniformly adopt certain forms, justifies the assumption that the molecules of which they are composed are such as are uniformly favorable to the composition of such forms.

4. Experiments with a large number of visible objects, made to represent different assumed forms of molecules, raise the presumption that under the pressure which always accompanies the formation of any substance the molecules would tend to produce formations of substances similar to if not identical with their own formations, making a reasonable allowance for the inability to represent all of the various forms of pressure and influences to which actual molecules would be subject.

5. It is entirely reasonable to assume when a substance exhibits in its smallest visible particles such a quality as adhesiveness or corrosion, that the molecules composing the substance possess the same or very similar qualities.

6. The action of some impulses upon the different sensory organs of the human body produces effects so similar, that the same adjective is frequently used in describing them. Thus we speak of the sweetness of sympathy, the sweet perfume of a rose, the sweet tones of a voice, the sweet taste of honey, the sweetness of repose in sleep, the sweetness of requited love. Likewise of the sharpness of criticism, the sharpness of cold, the sharp tones of command, the sharp taste of vinegar, the sharp attitude of attention, the sharp pangs of jealousy. Now if all of these conditions can be shown to have some one common characteristic, justifying the employment of the adjective by which they are described, and establishing a relationship of essence or substance, or of a quality distinguishing the sub-

stance, the assumption that the form of the molecule composing the substance is essentially the same is entirely justified.

7. According to the teaching of chemistry, atoms and molecules are drawn close together by cold, forming solids, expanded to fluids by moderate heat and converted into gases by intense heat. These are purely mechanical changes and do not change the form or nature of the substance. Certain combinations of substances, however, produce explosions, others produce rapid or slow combustion, while still others produce various chemical changes too numerous to mention. These effects, however, are well known and carefully catalogued with reference to the various elements of matter. When similar effects are observed in the combinations of elementary qualities of human character, we are justified in the assumption that they are due to the combination of correspondingly similar chemical substances in the body of the individual whose character we are observing; and when these characteristics relate to temperamental conditions, we are justified in giving to these temperamental conditions the names and classifications best expressing the chemical analogies to which we desire to call attention.

The statements contained in the foregoing seven paragraphs, embody the substance of my hypothesis of molecular formation, without elaboration. In discussing the chemical temperaments, I will present a number of facts which seem to be in complete harmony with my assumptions.

In 1897 I first published my complete classification of the human temperaments, in which for the first time I introduced the terms Electric, Magnetic, Alkali and Acid. In adopting these names as symbols for the peculiar temperamental conditions they indicate, I followed the nomenclature of the system of Genetics, promulgated by Samuel T. Fowler, as to the two first-named temperaments which have already been described. As to the Alkali and Acid, these terms were based upon my own observations of conditions which have always appeared to me to be the most fundamental and distinctive indications of human character. The possession by an individual of large and powerful Lungs, indicating the ability to secure a large supply of

oxygen, the indication of this fact by the usual presence of a large convex nose with large nostrils, the coincidence of the convex face with the observed convexity of other growths of acid character, and the many other peculiarities which will be found in the description of this temperament, endowing the character with positive qualities impossible to overlook, suggested the term Acid as the proper denominator of this temperament, and the use of this term has been attended with much satisfaction, owing to the ease with which its characteristics are recognized and the correspondence of these characteristics with the known performances of acid substances.

The term Alkali as applied to temperamental conditions lacking the positive qualities of the Acid, has been attended with more difficulty. The difficulties arise first because of the absence in chemistry of any generic term applicable to all substances which are not acid. In chemistry all substances not acid are classified under a number of terms; but there is no general term which includes all these negatives, as the term Acid includes the positives. The nearest approach to it is the term Alkali, which in common usage is applied as an opposite of Acid, although in strict chemical usage the term Alkali is applied only to substances containing nitrogen. However, in classifying human characteristics it is necessary to have a generic term covering all chemical qualities which are not Acid, and I appropriated the term Alkali for the negative qualities of form, displayed in human characteristics; but it is necessary to explain that the term as so used is expanded to include such manifestations as are ascribed in chemistry to various substances not acid, especially the alkaloids and carbo-hydrates.

Secondly, the difficulty in using this term as descriptive of the negativeness of form, is due to the unwillingness of most intellects to visualize negative conditions as important elements of character. It is an interesting and a curious fact that while negativeness is just as important as positiveness, and there are just as many negative facts as positive, the whole literature of science is built upon positiveness. This peculiarity permeates all education and the average man is incapable of realizing the existence of any fact

which does not make a positive impression upon him. The absence of impression is just as necessary to the comprehension of the environment, and the perception of this absence of impression is frequently necessary to safety. Most persons observe an obstruction, but very few ever see a hole.

An Englishman was showing a friend over his estate, when his friend heedlessly walked into a shallow open well. As he helped his friend out of the predicament, the Englishman apologized.

"I beg your pardon, I meant to have told you about that hole," he said regretfully.

"It doesn't matter," spluttered his friend, as he blew the mud out of his mouth and nose, "I've found it!"

Sec. 11. The Chemical Temperaments

Chemistry recognizes three important divisions of substances, the Alkali, the Acid and the Salt. Alkali substances, usually called "bases," are sweet, bitter and in extreme forms caustic. Acid substances are sour, and more or less corrosive according to the compounds they represent. Alkalis and acids when combined, neutralize each other and the product of the neutralization is called a salt.

This work is not a treatise on any branch of chemistry, and I do not consider it necessary to enter into a discussion of the effects of the various chemical compounds, but there are certain facts in relation to alkali and acid substances which seem to have escaped the notice of writers on chemistry, botany and physiology. I believe I am the first who has called attention to these facts and until I am convinced of the contrary I shall claim them as my own discoveries.

The first fact is that every fruit and flower which is produced upon a plant recognized as having pronounced alkali properties assumes a more or less concave form, often amounting to well-defined crescents. Familiar examples are the bean, the pumpkin, the banana. The flavor of these fruits is distinctly sweet. In a state of decay they are bitter.

The second fact is that every fruit and flower which is produced upon a plant recognized as having pronounced

acid properties assumes a more or less convex or pointed form, varying from a V shape to actual spines. Familiar examples are the strawberry, gooseberry, lemons. The flavor of these fruits is sharply acid and few persons care to eat them until their acidity is neutralized with sugar.

The sweet fruits are usually accompanied by a broad, flat, concave leaf; the sour fruits by leaves that are pointed, and frequently with edges serrated.

The third fact is that from time immemorial, certain forms of faces have been referred to as "sweet" while others have been spoken of as "sour." But no writer to my knowledge previous to my publication of the fact (1897) ever called attention to the fact that the "sweet" faces are uniformly concave, and the "sour" faces always convex, and to the remarkable coincidence between these forms of human faces and the forms of the sweet and sour fruits above described. A very short term of observation will suffice to establish the truth of these statements and the further the observation is extended the more convincing will be the evidence that Nature endows every living plant and animal with certain forms for its identification, and for the revelation of its character.

The only claim I make of original discovery in relation to these facts is that of the coincidence of the concave form with the sweet and bitter types of fruits and the coincidence of the convex form with the sour, together with the application of the same fact to the forms of human faces, which we shall see, extends to the formation of the entire body. I claim, however, that these evidences of fundamental characteristics displayed in the variations of the human form furnish us with the knowledge of two tremendously important modifying conditions of character which cannot be overlooked in any rational classification of temperament.

We have seen that the Electric temperament represents negative state and that the Magnetic temperament represents positive state. Now there is a negativeness and a positiveness of form which is just as important. The Alkali temperament represents this negativeness of form as the Electric temperament represents negativeness of state, and the Acid temperament represents positiveness of form as

the Magnetic temperament represents positiveness of state. In fact, these degrees of state and form are so closely allied that we shall see as we advance that they are largely interdependent.

To gain a better conception of what we mean by negative and positiveness of form, we may use this illustration: Negativeness is a term usually applied to whatever does not manifest a distinct changing influence. The term positive is usually applied to that which does. Now a concave or flat form applied to anything else does not usually effect much change, while a pointed or convex form applied with equal force effects radical changes.

From the use of the terms Alkali and Acid, applied to human faces and synonymous with "sweet" and "sour," it is not to be assumed that all Alkali faces are agreeable, or that all Acid faces are repugnant. These terms, originally applied to extremes are now used to express the actual chemical conditions which produce the forms. As a matter of fact most faces, whether Alkali or Acid, are beautiful to the observer who knows how to read character and discover their charm. But some Alkali faces are sweet and others are bitter according to the chemistry that formed them, and some Acid faces are representative of the weaker types of Acid formation, while others are distinctively corrosive. In practice, however, we find both types largely modified by the influences of the other temperaments. It is noticeable, however, that when we speak of a woman's smile as "sweet," the smiling one is usually of the Alkali type of temperament. When a woman of the Acid type smiles upon us, we refer to it as "bright," and such in fact it is.

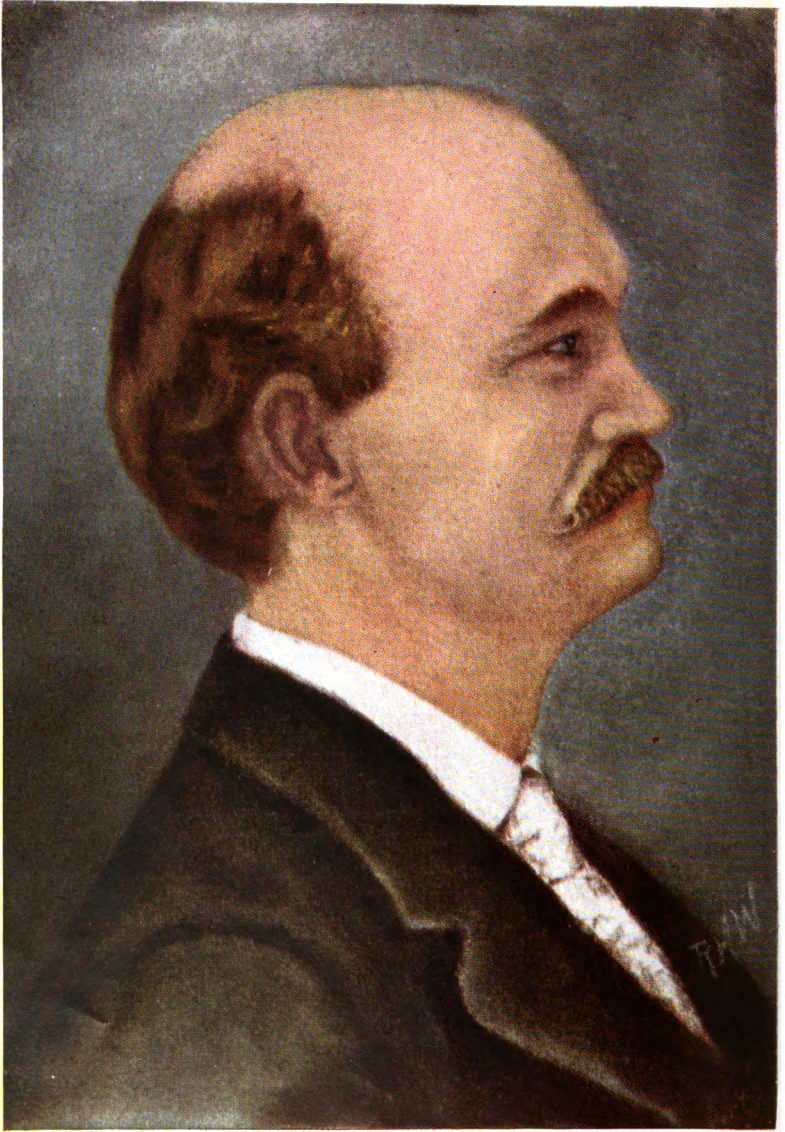
Whenever you understand temperaments, you will find it easy to be complimentary without being untruthful.

The Alkali Temperament is distinguished by concavity of features and absence of angles. This furnishes the negativeness which causes it to be the most misunderstood and disappointing temperament of the entire classification. Persons of this temperament usually have large heads and imposing foreheads, usually bulging slightly or prominently at the top, the expression is pleasing and often noble, and the entire personality frequently prepos-

sessing and alluring. The voice is either low and sweet or very loud and forceful, often exhibiting these extremes in rapid succession. Females of this type are exceedingly beautiful and furnish most of the models of feminine virtues portrayed by artists. The males are usually large, handsome, with regular features and genial expression, possessed of courage and capacity for enduring hardships. In youth, this temperament is exceedingly popular because so much is expected from its appearance. When understood and properly educated these hopes are frequently realized, especially when there is a harmonious combination of this type with the other temperaments. It has furnished many of the greatest names in history, but in a majority of cases the popularity of this temperament decreases rapidly as age advances, because so many of its examples are so hopelessly misunderstood for reasons which will appear.

Form. The Concave form is assumed by all the features of the individual as far as the influence of this temperament extends to the organization. This is most noticeable when a profile view of the person is taken, when the general line of the face will appear to be concave, the bulging forehead and the protruding chin completing the crescent formation. The nose is concave or in some forms "pug," the eyes are set well back in their sockets, the lower part of the forehead is flat, the mouth is concave in form with the lips relaxed, the teeth are flat and usually widely separated. The entire expression of the face in repose is relaxed and serene.

Extending the observation to other parts of the body, the skin is smooth and velvety to the touch owing to the concave form of the scales composing the epidermis, there is a general softness of the muscles which lie upon the bones in soft and flowing concave lines. The head is large, with its major developments in the upper anterior and lower posterior portions of the cranium, making its longest diameter from the top of the forehead to the occipital spine, which gives to the head a crescent formation, obeying the law of this formation. This principle will be found to extend to every organ of the body which is susceptible to observation, whenever the temperament is uniform.



KENNERLY ROBEY

KENNERLY ROBEY

THE MAGNETIC-MENTAL-VITAL-ALKALI TEMPERAMENT

This type of character when well balanced with the anatomical Mental and Motive temperaments fairly well represented even though they may be slightly subordinate to the Vital, is one that makes for the happiness of its possessor. It is a combination of warmth with sweetness and this always suggests something good.

The positive state of the Magnetic gives the Light form to the color of the features which by their ruddy glow give evidence of the Full attitude and Hot movement, which endows the character with Fervency of attitude, the action of Vibration and the result of Radiation. The Vital temperament adds to this the Alimantal attitude, the Smooth movement and the attribute of Capaciousness so that all that is needed is a fairly liberal education to endow the individual with a large capacity for the joy of living.

The Alkali temperament is shown by the Concave form of the features endowing the character with the Sweet attitude of refinement. The Pliable movement of the temperament exerts a yielding quality, and in the Magnetic type of this organization the Alkali Explosion is so rapid and the movement so Smooth that the Violence of result is not noticeable. In fact this form of character is so thoroughly under control that it can best be compared to a well constructed motor running smoothly and without friction in a warm environment and plentifully supplied with oil, both for fuel and for lubrication.

Such temperamental combinations are very agreeable to live with and to do business with. The phrenological development shows a large development of Suavity, Approbativeness and Dignity. There is the usual slight depression in Veneration which is typical of the Alkali temperament but not enough to cause irreverence. The large development back of the ears shows a strong capacity for social affection, genial companionship and the qualities that make a man beloved of women and respected by men.

Attitude. The attitude of the Alkali temperament is Sweet, for the same reason that certain fruits are sweet, because according to my theory of molecular formation the flavor of anything depends primarily upon the form of the molecules composing it, and in this sense flavor and "attitude" are synonymous. The sweetness of the Alkali temperament has always been recognized but not by that name, and nobody has previously explained just why anything is sweet. In the enjoyment of the flavor the Form has been forgotten and only the expert character reader has the *sang froid* to declare that in human communion there are as many different flavors as there are combinations of temperaments. But as certainly as the eye rejoices in the sweet expression of the Alkali face, and the ear is ravished by the sweet tones of the Alkali voice, so those who have been in a position to know will declare that there is as much difference in the flavor of a kiss received from Alkali or Acid lips as there is in the taste of a peach or a lemon. If it is not discernible, there is a lack of sensibility on the part of the experimenter; but it must be remembered that all of the other temperaments contribute their modifying influences, to say nothing of the modifications imposed by bad habits, disease or decay.

Now some persons are so sweet that they are positively sticky, and this adhesive quality requires explanation. Concave molecules will naturally hook into each other when closely associated and they will also attach themselves to that with which they come in contact. This explains why all sweet substances are adhesive and why the Alkali temperament, being fundamentally composed of sweet and concave molecules, manifests the same attitude in the formation of its disposition.

Bitterness is simply sweetness in a state of decay. Persons of this temperament who have experienced much grief and disappointment and whose nerves are shattered by repeated shocks frequently turn bitter with age and when this occurs nothing is more pathetic. Unfortunately there are many persons who inherit the tendency to early decay from embittered ancestors. It seldom manifests itself in early life, and in infancy we speak of all babies as "sweet."



ELIZABETH VOLTZ

Noted Writer and Social Worker, Editor of the Club Department of the Pittsburgh Leader. An attractive type of the Magnetic-Vital-Mental-Alkali temperament, with the exception of the Cerebellum which is Electric (as indicated by dark brown eyes) set in a personality otherwise remarkably warm and glowing with enthusiasm. This combination invests the character with a very dignified deliberation in speech and action. Usually Miss Voltz is the personification of the warmth of the Magnetic and the sweetness of the Alkali, but if she is confronted with any condition where she regards reform as necessary, the energy of the Alkali Explosion manifests itself with force and effectiveness.



ORA JEROME SHOOP, D. D.

Here is a character that will bear much study. A large well balanced head imposed upon a splendid physique, a perfect Magnetic-Motive-Mental-Acid temperament with the exception of the Cerebellum which is shown by the deep-set dark brown eyes to be Electric-Alkali. This gives a dynamic personality set behind an Expression which is deliberate, sometimes retarded and often explosive. The great height of the head shows profound religious convictions founded on Veneration, Faith and Hope, fortified with a powerful analytical intellect which has sustained ripe cultivation. Dr. Shoop's sermons are always marked by scholarly reasoning and an entertaining array of facts. Occasionally he grasps a big thought and hurls it through his Alkali Expression with an explosiveness which rocks the church on its foundations.

The Alkali temperament dominates in infancy and gives way to the positiveness of the Acid in such persons as inherit that type as age advances.

According to my theory of molecular formation the reason why anything is sweet is because the crescent form of the Alkali molecule is analyzed by the sense of taste to produce just that form of sensation. When the molecules are flat the taste pronounces it "flat." When the crescent becomes more contracted by reason of decay and consequent shrinkage so that the points of the crescent "bite" in toward each other, the effect is "bitter." The microscope does not reveal these facts, nor does it reveal the molecule, but there are occasions when sensibility transcends the power of scientific instruments.

Movement. The movement of the Alkali temperament is Pliable. The concave form of the molecules composing it admits of much bending before the substance will break and the adhesiveness of this form of structure holds it together tenaciously. One has only to think of the movement of any sweet substance to supply an example. Persons of this temperament will bend but not break. They seldom break a bone unless the injury is exceedingly severe and sudden. In cold weather they are more subject to injury. The Pliable movement does not lend itself to rapidity, hence these persons are proverbially slow and deliberate in their ordinary motions. When once settled in a comfortable situation their tendency is to attach themselves to their environment with great adhesiveness and it is not easy to dislodge them.

Attribute. As might be expected, the leading attribute of the Alkali temperament is Preservation. The saccharine quality of this type of character surrounds its objects as the sugar surrounds the berry in the process of "preserving" and holds them indefinitely in a crystallized capsule of sweetness. The crescent form of the Alkali temperament suggests this attribute. When we wish to preserve anything we place it in a concave vessel. When we wish to lose it we invert the vessel. In a normal state of development this temperament exhibits a phenomenal memory; it accumulates, stores and preserves an encyclo-

quently isolated and unhappy in social relations by reason of the repellant quality of its positive and aggressive nature.

Form. The Acid temperament develops the Convex form by reason of the Acid quality of its chemistry. Convex molecules under the pressure of the conditions of growth arrange themselves in convex forms.

In this temperament the law holds good. The head is distinguished by prominent development above the eyes, gradually receding forehead, and the head rises highest at the posterior portion of the crown, giving an aspect of dignity and power. The head is usually wide between the ears and full but not excessively developed in the occipital region, and contrasted with the Alkali seems to be straight in this region rather than rounded. The eye is prominent, the nose convex in outline and sharp at the point, the teeth regular, set close together and the front teeth rounded so as to give the mouth a convex formation. The voice is sharp and resonant in tone, often nasal and in extreme cases frequently whines. The body follows the temperamental formation, is angular with sharp points on the angles, and the scales of the epidermis present sharp points to the touch, giving the skin a rough but usually fine-grained surface, making it peculiarly responsive to friction.

Attitude. Corrosion is simply the cutting effect of contact with Acid molecules which by reason of their formation have sharp projections; and as all molecules revolve, their action is like that of a buzz saw. Plants and animals of the Acid type abound in star formations and the human Acid is no exception. A well-developed intellect of the Acid type cuts like a knife. It separates and divides every subject into its component parts and this constitutes the analytical form of intelligence, and analysis is in itself Corrosion on a large scale. Therefore the Acid temperament always presents the attitude of Corrosion in all of its manifestations.

Movement. The Acid temperament movement is Sharp. In its formation and growth it runs to sharp points, sharp angles and sharp tones of voice and Expression. Even in its most agreeable aspects every movement is a thrust. Familiar acquaintance with a number of extreme types of

intelligently controlled. Persons of this temperament are prone to give way to the most explosive expressions of the emotions, both of pleasure and pain, their enjoyment is tumultuous, while any slight annoyance is likely to cause an explosion of anger, which may have serious consequences. Unfortunately these outbursts are regarded as merely indications of "temper," which are humored and tolerated and too often encouraged. A large percentage of cases of insanity result from this cause and this temperament abounds in the asylums for the insane, as any inspection will show. This is especially true where the combination of the Alkali with the Electric occurs, with a low grade of vitality.

With insufficient education and no knowledge of this temperamental condition on the part of the victim and his associates, the lot of one who has inherited a strong development of this temperament is most unhappy. The most important fact about this temperament is that it has an enormous capacity for usefulness, but it must be guided, instructed, excited and controlled for years before it becomes capable of acting alone. Parents and teachers do not know this, and if they did, in most cases would be too impatient to supply the necessary discipline. Students of this type left to their own resources, seldom become interested in taking up any form of study and make poor progress with it alone. Put these same students on a "team" where they have the coöperation of others and are "sparked" up to their duty by the excitement of contests and they distinguish themselves.

Result. The result of any explosion is Violence. The Alkali temperament exhibits this result, in the consequences of every action it performs. Violence is frequently necessary and if it were not available the world would make but little progress. When the house gets on fire or a battle is in progress violent action is necessary, and in such situations the intelligent person of the Alkali temperament performs prodigies of valor. The outburst of explosive force produced by excitement enables this temperament to temporarily develop surprising strength and unusual intelligence, so that under such circumstances it is able to

display wonderful judgment and executive ability of which it would be utterly incapable under ordinary conditions.

In domestic life and in business, this temperament, unless carefully trained, is very unreliable on account of its explosive action. The negative quality causes the affections to be slightly dormant until they are aroused by some violent excitement. When the excitement subsides the affections are likely to subside with it, and if a marriage has occurred trouble results. Persons of this temperament form the most ardent friendships, but if some slight annoyance occurs they are likely to explode with violent anger and the friendship is hopelessly ruptured. They should never contemplate a marriage as a result of "love at first sight," but should wait until the excitement subsides and the acquaintance has been one of sufficient duration to test the temper and admirable qualities of both parties. The association of a person of the Alkali temperament with one of the Acid who furnishes a steady pressure of exciting conditions that are not too severe, combined with controlling power and sound judgment, results in a most happy combination, where the extremely valuable forces of the Alkali are utilized and guided intelligently, while the admiration of the Alkali is maintained. Such a person performs for the Alkali temperament, the same service that is rendered to the gasoline engine by a very dependable magneto and spark plug.

The Acid Temperament manifests itself by convexity of features and sharpness of angles. It is decidedly positive and is not likely to be misunderstood. It furnishes most of those types of character which are described in business publications as "clean cut." Persons of this temperament are always prominent in any group by reason of their outstanding and unmistakable traits of character. They usually have regular features, heads of moderate size, symmetrically developed and disposed to wideness rather than length. The Acid temperament possesses remarkable initiative and sustained energy. It usually develops a handsome and pleasing personality, in females frequently beautiful, in both sexes often fascinating, noted for brilliancy of performance and the highest degree of talent, but fre-



CLARA BARTON

Founder and President of the American Red Cross Society

Heroine of three wars and conspicuous in relief work wherever the spectres of famine and pestilence ravaged humanity, Clara Barton was for many years a benefactor of her race. She was the kind of person who could start something. The portrait shows a strong, positive Magnetic-Mental-Motive-Acid temperament in which the Acid is especially well defined. The head is long from the ear to the root of the nose and high in the region of Dignity, showing ability to command and to know what was necessary to be done before giving a command. While the expression of the face is pleasant, one can easily imagine that in the presence of neglected duty her commands might cut with a keen edge.

MARY RUSSELL PURMAN

*President of the Pittsburgh Quota Club International Inc.
Executive Secretary of the Pittsburgh Railways Company*



MARY RUSSELL PURMAN

The executive power of this temperament is shown in the high development of the posterior part of the crown of the head, indicating large Dignity, Firmness and Approbativeness.



A beautiful type of the **Magnetic Mental Motive Acid Temperament**. The **Magnetic** is indicated by blue eyes, light brown hair and fair skin, the **Mental** by the fine endowment of brain of high quality in a well formed head, the **Motive** by the width of the face and length sufficient to indicate a good sized square, while the **Acid** temperament is shown by the perfectly convex outline of the profile in the lower picture.

Miss Purman is a Vassar graduate and is sustaining a remarkable career. She was the first delegate representing the women of Allegheny County at the Democratic National Convention at San Francisco in 1930, and in addition to the duties of her official positions above named is a prominent member of the Daughters of the American Revolution and numerous other social organizations. She is the daughter of Dr. John Purman of Homestead, Pa., whose name perpetuates the Revolutionary period in Pennsylvania. In 1916 she received the *Misses of the Pittsburgh Railways Company's* honorary award "for capacity and courage in her services, the exercise of judgment and the display of rare executive ability during the absence through illness of the Medical Bureau Chief."

MRS. ANNA C. SCHNEIDER



This is another type of beautiful womanhood, exhibited in the combination of the Electric, Motive, Mental and Acid temperaments. The dark color of the hair, eyes and skin indicates the Receptivity, Composure, Gravity and Endurance of the Electric, the width and length of the face with its strong and graceful lines of muscular formation show the Active movement of the Motive. The head is large and sustains an Intense attitude of the brain, which gives sufficient Mental endowment and the Vital temperament is relatively weaker.



MRS. ANNA C. SCHNEIDER

The Convex form of the profile shows the sharp movement of the Acid temperament and its resultant Pressure, while the high altitude of the posterior part of the crown of the head assures the possession of strong ambition, controlling power and executive ability.

quently isolated and unhappy in social relations by reason of the repellant quality of its positive and aggressive nature.

Form. The Acid temperament develops the Convex form by reason of the Acid quality of its chemistry. Convex molecules under the pressure of the conditions of growth arrange themselves in convex forms.

In this temperament the law holds good. The head is distinguished by prominent development above the eyes, gradually receding forehead, and the head rises highest at the posterior portion of the crown, giving an aspect of dignity and power. The head is usually wide between the ears and full but not excessively developed in the occipital region, and contrasted with the Alkali seems to be straight in this region rather than rounded. The eye is prominent, the nose convex in outline and sharp at the point, the teeth regular, set close together and the front teeth rounded so as to give the mouth a convex formation. The voice is sharp and resonant in tone, often nasal and in extreme cases frequently whines. The body follows the temperamental formation, is angular with sharp points on the angles, and the scales of the epidermis present sharp points to the touch, giving the skin a rough but usually fine-grained surface, making it peculiarly responsive to friction.

Attitude. Corrosion is simply the cutting effect of contact with Acid molecules which by reason of their formation have sharp projections; and as all molecules revolve, their action is like that of a buzz saw. Plants and animals of the Acid type abound in star formations and the human Acid is no exception. A well-developed intellect of the Acid type cuts like a knife. It separates and divides every subject into its component parts and this constitutes the analytical form of intelligence, and analysis is in itself Corrosion on a large scale. Therefore the Acid temperament always presents the attitude of Corrosion in all of its manifestations.

Movement. The Acid temperament movement is Sharp. In its formation and growth it runs to sharp points, sharp angles and sharp tones of voice and Expression. Even in its most agreeable aspects every movement is a thrust. Familiar acquaintance with a number of extreme types of

this temperament will furnish abundant corroboration of this statement.

Attribute. The attribute of the Acid temperament is Separation. By the sheer force of its positive qualities it separates itself from association and lives alone in the midst of the cohesion of society. It possesses the saving quality of self-sufficiency and usually dominates its environment to its own purposes. This gives to this temperament a peculiar domineering trait, which is always present but often concealed by tact and diplomacy. When not so concealed it develops forms of manner and conduct that are intensely disagreeable and unpopular. Even under such circumstances it generally manages to have its own way, unless opposed by very superior forces. For this reason this temperament often furnishes superior leaders in all forms of active employment. Because of its independence and superior initiative it is able to separate itself from any form of association and go alone into paths of exploration and experiment, hence it furnishes our greatest scientists and discoverers.

Action. The action of the Acid temperament is by constant and steady Pressure as distinguished from the Explosion of the Alkali. In this it corresponds to the action of the turbine steam engine, in which the steam is delivered to the turbine under continuous Pressure and exhausted steadily instead of in an explosive puff.

The action of the Acid temperament, like the action of the turbine steam engine, is positive. There is no necessity for a "spark." The generation of energy is continuous and the pressure is steady. So we find in the Acid temperament a steady and continuous expression of action which is easily controlled and not likely to go to extremes. Whatever the Acid temperament does is accomplished with Sharp Pressure, rather than with interrupted impulses.

This form of action makes the Acid pupil exceedingly popular with teachers because he does not need so much attention and once directed and set in motion he will run along with little friction and much effectiveness. He learns rapidly and often superficially and his "forgettery" works quite as well as his memory, but the latter holds good until

his grades are passed and he frequently wins most of the honors. Combined with a harmonious development of the other temperaments and a good vitality the promise for ripe scholarship and brilliant accomplishment is generally fulfilled.

Result. The result of Separation and Pressure is Expansion. When the molecules of water are separated by the action of heat, we have steam, and steam is simply expanded water. Confined in a cylinder the pressure of this expanded water, seeking release, develops the power which moves the engine. The Acid temperament manifests this result of Expansion in its remarkable initiative, its sustained energy, its wonderful capacity for intellectual advancement and improvement, and the broadness and scope of its enterprises. Without its inventive and expanding influences civilization would never have advanced beyond the stone age. As it predominates largely in the most advanced nations and communities we may hope for the continued progress and expansion of the human race in fields of adventure of which we have not the slightest conception.



Samuel L. Marsh

A GREAT LIGHT ON THE PATH OF RIGHTEOUSNESS, DANIEL L. MARSH, D. D.

Doctor Daniel L. Marsh, President of the Methodist Union of Pittsburgh, is the best example of a harmoniously mixed temperament I have been able to find.

The synthetical elements which form this organization are as follows.

The Magnetic temperament evidently preponderates in the Skin, Digestive organs, Heart, Lungs and Cerebellum, as evidenced by the glowing redness of such of the indicators as are visible in the portrait. The Sexual and the Cerebrum are relatively cooler as evidenced by the Beard, which would be dark if it were not "shaved down to the blue" and the Hair which is dark and which shelters a cool Electric Cerebrum, which never loses its control of the organization.

This combination furnishes a warm, positive personality in which the social region of the Cerebrum finds ample room to play. He loves folks and frequently says so and gives evident proof of the fact.

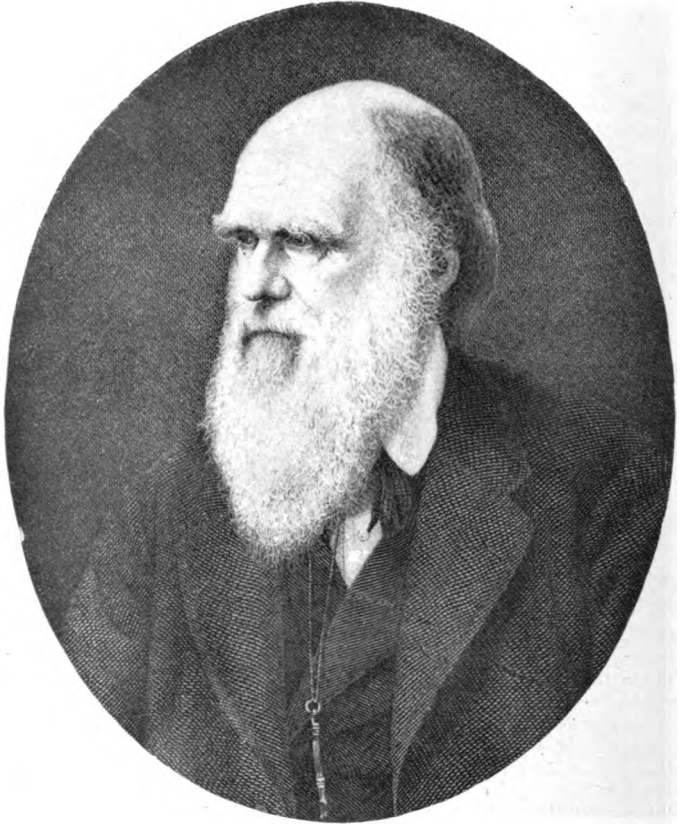
There is a fine positiveness of state in the Cerebellum evidenced by the clear blue eyes, which are prominent with the Expression of Language sufficient for a large vocabulary, while the dominant Acid temperament gives sharpness of feature and accentuated positiveness to the entire organization. The Vital, Mental and Motive temperaments are very evenly balanced.

The head rises in front like the dome of a cathedral with Sympathy, Agreeability and Veneration completing the arch above a well balanced objective and subjective intellect. The pivotal area is Veneration which is always in evidence in the spirit of deep reverence with which Dr. Marsh conducts a service, from the inspiring opening hymn to the sweetly solemn and impressive benediction.

Clear and comprehensive in the preparation of his message, holding his thoughts in masterful control in the cool convolutions of a brain which does not become excited until the occasion requires it, fearless in utterance, dramatic in delivery, swift and terrible as forked lightning in the denunciation of wickedness, aggressive in argument, diplomatic in application, Doctor Marsh discusses from the pulpit the important issues of the day with a degree of eloquence and effectiveness which places him easily among the great leaders of a great denomination.

In prayer he sweeps the whole gamut of human need and sympathy and places his congregation before the Mercy Seat in forms of Expression of classic beauty which fill the church with the incense of Veneration, making every worshipper feel that his individual needs have been presented with reverence and sincerity, in a petition worthy of the ear of God.

He is my pastor and my friend. I know no better way to serve God than by giving to His ambassador my earnest co-operation, physical and moral support and personal affection.



CHARLES DARWIN

Distinguished Scientist and Author. His most famous work, "The Origin of Species by Means of Natural Selection," placed the theory of Evolution upon a secure foundation and immortalized the author.

This picture shows an enormous objective intellect and discloses an ability to observe the most minute and numerous details of any form of investigation with the greatest accuracy. The large head enclosing a brain of cool Electric temperament and the great height of the head at Firmness, indicate the steady and inflexible methods of scientific habit of thought and the capacity for patient and extended research.

CHAPTER V

THE COMBINATIONS OF THE TEMPERAMENTS

Sec. 12. Importance of the Division into Alkalis and Acids

In previous chapters the temperaments have each been considered as standing alone, in order that a clear view might be obtained of the peculiar influences each contributes to the character without reference to modifications. However, as a human being is a wonderfully complex production of many contributing influences the comprehension of his character must be worked out with reference to all the known influences and their probable effect on each other as well as on the individual himself. Every fact in the character as stated in Section 4 constitutes one of the letters or types with which we build up a group of facts which constitutes a "word" in the literature of character. When we have thoroughly learned our letters we will have no trouble in spelling out the "words" and reading the character as we read a book written in a language with which we are familiar.

Years of experience in reading character have convinced me that the fundamental fact from which all other forms of knowledge of temperament must be built up is the division into Alkalis and Acids. As soon as the individual is classified under one of these heads we know in a large measure what kind of action to expect from him and in a large measure what the result will be. When you know you are dealing with an instrument that will violently explode, your proceeding will be somewhat different from what it will be with another instrument which will expand under steady and continuous pressure.

But the skilled engineer who handles both dynamite and steam, works according to knowledge and makes both serve his purposes. There is no occasion for fear except in the presence of ignorance.

Considering therefore the Alkali and Acid temperaments as constituting the basis of our observations, let us inquire into the effect produced by the presence or absence of the

other temperamental conditions. If the reader has carefully memorized the Analytical Table of Temperaments he will have little difficulty in reasoning out what these effects will be for himself.

The effect of the anatomical temperaments, the Vital, Mental and Motive, will be simply to fortify the manifestations of the fundamental temperamental condition.

For example if we are considering the case of an individual of a pronounced Alkali temperament, and we find that he is well endowed with the Vital temperament, we know that his action is Explosion, and the result Violence, but the Vital temperament will endow him with so much reserve power, that it will take a long series of explosions and much violent activity to exhaust him. And even when exhausted, it will not take long for this predominant Vital temperament to furnish recuperation. In addition the Smooth movement and abundant Unctuousness of this sustaining temperament will reduce the effects of the shocks of the explosions and his character will be like that of an automobile well supplied with fuel and lubricating oil. Now if the Vital temperament is conspicuously absent, every explosion is exhausting, and the violence of his emotions will make continuous inroads on his health and the recuperating power he so sorely needs does not come to his rescue. The unfortunate Alkali who is not strongly endowed with vitality soon gets out of repair and lives a short and unhappy life.

Now assuming that there is a fair development of vitality and a high degree of development of the Mental temperament. The characteristics of the Alkali are still present, but there is also a fine degree of Intelligence and Direction. In a large sense the Violence of this temperament will not be noticeable, because its efforts are intelligently directed toward the accomplishment of purposes which are taken as a matter of course. Few passengers in an automobile are conscious of the action of the engine. Notwithstanding the Intelligence and Direction contributed by the Mental temperament, the action of the Alkali temperament will continue to be Explosion. But it will gen-

erally manifest itself by explosions of eloquence, bursts of energy and violent shocks of well-directed Power.

Reduce this controlling and directing power of the Mental temperament in the individual and you soon approach the danger line. No person is fit to be entrusted with explosives unless there is an accompaniment of Knowledge and prudence. A stupid person of the Alkali temperament is a calamity to any community or family of which he may be a member. More criminals are recruited from this class of temperaments than from any other. And if there are no actual criminal tendencies, the utter unreliability of this type combined with the Violence of his action keeps all who deal with him in a constant state of suspense and dread. And in such a type the very presence of a good Vital temperament is a misfortune in that it prolongs the life of a nuisance.

Combined with a large development of the Motive temperament, the qualities of the Alkali temperament are endowed with the attribute of Strength and the result of Permanency. This simply puts in front of the explosive action of this temperament a powerful machine to carry into effect the impulses of the explosions. With the Vital temperament supplying fuel and oil and the Mental giving Direction and Comprehension, the performance will be superb. The reduction of the Motive equipment of bone and muscle below the normal standard means that the performance must be limited or there will soon be a crash which will land the organization on the junkpile.

In the case of an individual strongly endowed with the Acid temperament, these various modifications of the anatomical temperaments are substantially the same, except that it must always be remembered that the action of the Acid temperament is Pressure. The Vital temperament is required to keep up the steam and furnish the Pressure, also to furnish recuperation and Smooth movement, which is just as essential under Pressure as under Explosion. The Mental temperament is required to furnish Direction and Comprehension, and there must be sufficient Motive equipment to endow the organization with Strength and Permanency. Any reduction of these qualities must neces-

sarily affect the efficiency of the human machine, just as it does any other.

All of which brings us back to the statement that the anatomical conditions in any man in any part of the world and confronted with any form of responsibility, are best when they are in complete proportional development, and any serious departure from this balanced condition is a misfortune. But it is possible to have a perfect type of human character in an extreme Alkali or Acid temperament, provided the anatomical temperaments are balanced, because these temperaments exist for entirely different purposes, furnishing the extreme differentiation of the element of Form in human development with its various and appropriate uses.

The combination of the fundamental Alkali and Acid temperaments, with the modifying influences of the Electric and Magnetic, opens up a broad and instructive field of observation.

Remember that the Alkali temperament represents the negativeness of form, that the Acid temperament represents the positiveness of form. Also that the Electric represents the negativeness of state and that the Magnetic represents the positiveness of state.

To make this meaning clear, try this experiment: Put a sharp knife-blade on ice until it is cold. This induces the Electric state which is always manifested by coldness, darkness and composure, and from which the Electric temperament is named. Now as to the form of the blade; the edge is the part that gets results and is therefore positive, while the back of the blade is not used for cutting and is therefore negative, but both edge and back are in a negative state because both are cold.

Now heat the knife blade red-hot. You have not changed the form of the blade materially, but you have changed the state. The edge of the blade maintains its positive form and the back of the knife is still negative as to form, but both are in a highly positive state by reason of the fact that the blade is Hot, and manifests the Light and Fervency by which the Magnetic state is identified and from which the Magnetic temperament derives its name.

Now it is also true that these negative and positive conditions of form and state are largely interdependent upon each other. The Electric state is favorable to the maintenance of the Alkali form and the Magnetic state is favorable to the production of the Acid form. Sweet milk will keep sweet longer in a refrigerator than in a warm room or exposed to the sun. In the case of the knife blade, when heated the edge has been made considerably keener so that its Acid form is accentuated. This is the reason why you dip your razor in hot water before you shave.

The influence of the Electric temperament upon the Alkali is to solidify and harden it and render it still more negative so that it corresponds to frozen dynamite. In the case of the Electric-Alkali the explosions are less frequent but they are far more violent when they occur. When the Magnetic is combined with the Alkali, the explosions are very frequent, and do not affect so much of the organization at the same time, so that the Magnetic-Alkali is always in a sort of bubbling effervescence.

In the Electric-Acid we have the hardening and solidifying influence exerted upon a Convex form and Sharp movement so that the effect can be compared to nothing as well as cold steel. The Electric temperament endows this combination with its Endurance and qualifies it for long-continued effort under severe and constant Pressure. The Magnetic-Acid is temporarily more keen and brilliant but its lack of endurance qualifies it for work where Fervency counts for more than Composure.

In my classes I have found that the following homely illustration clarifies this subject considerably. Let us take for illustration two substances in daily use, molasses and vinegar. Molasses is sweet, sticky and Alkali. Vinegar is sour, slightly corrosive and therefore Acid.

When molasses is cold it is in the Electric state and when it is hot it is in the Magnetic state. In the Electric state it is "as slow as molasses in winter." Now this slowness is simply its negativeness expressed in its inability to respond to the condition of its environment. The Electric-Alkali temperament corresponds to "cold molasses." Persons of this temperament are proverbially slow to under-

stand or act, but when they do, they show the latent power of the temperament. The Magnetic-Alkali corresponds to "hot molasses" boiling over with energy, quick to act and often blundering because the explosions come so fast he cannot keep up with them and coördinate them. Fervent to a volcanic degree and if well directed by an exceedingly powerful mentality, the Magnetic Alkali is a tremendous force in any community in which he resides.

When vinegar is cold it is in the Electric state and negative, and its influence does not extend beyond the immediate substances with which it is placed in contact. Pour a little vinegar on a red-hot stove and its odor will permeate a large house. This is the effect of the Magnetic state on an Acid substance.

The Electric-Acid temperament is exceedingly effective within its range, but this range is limited by its negativity. It pursues one object until it is accomplished, is intensely concentrative and usually very narrow in its conceptions and beliefs. It furnishes the types of character that are remarkable for scientific and literary attainments where concentration, exclusive devotion and unwavering persistence are essential to success. The Magnetic-Acid is distinguished by the variety and range of its accomplishments, by a frequent desire for change and a general versatility of character which enables it to adapt itself to all kinds of conditions and opportunities. The Electric-Acid temperament corresponds to "cold vinegar," the Magnetic-Acid to "hot vinegar." By carrying these comparisons in the memory and observing the correspondence of action in various persons of the different combinations of temperament the student will find them of considerable help.

In some organizations the Electric and Magnetic temperaments seem to be blended in about equal proportions and if this condition is uniform throughout the organization, it simply signifies a balanced condition and the individual will not manifest the peculiarities of either temperament to an extreme degree, but will be able to adapt himself to the requirements of either to a very satisfactory degree. When there is a mixture of temperaments and one feature is strongly Electric and another strongly Mag-

netic, another rule applies which will be fully discussed in another section.

In like manner the Alkali and Acid temperaments seem to blend in some individuals to an extent that makes the features neutral and they are neither concave nor convex. This makes the identification difficult for the beginner, until he learns to realize that neutrality is just as important as extreme development, and when you find neutrality, give the individual credit for it and you will find that his actions are neutral. Where the Alkali and Acid temperaments are blended throughout the individual's organization you will find his actions have some of the keenness and Pressure of the Acid, but the Alkali explosions will not be so violent and may not occur at all according to the degree of the neutralization.

However, the majority of persons you will meet are not harmoniously blended and in many you will find some features with well-defined Alkali indications while other features are sharply Acid.

This will all be explained in its proper order; but it has always amused me to notice that when my students reach this part of the instruction and are perplexed by being confronted with these remarkable differentiations in the same individual, they come to me with a reproachful expression as though I were to blame for it. Knowing that the reader, whom I may never meet personally, will doubtless have the same difficulty and feel somewhat the same way toward me, I adjure you to simply take people as you find them. Find out what you can about any given individual, study his temperaments carefully and combine them and see what you can spell out from the Analytical Table. And if you meet some fact that seems to be in extraordinary contrast to what you would find in a symmetrical and uniform development, remember that symmetry and uniformity are the exception and not the rule, and that the Creator in His infinite wisdom saw fit to inject into the rank and file of humanity a considerable number of freaks. And (this in a whisper) perhaps careful observation might put you and me in that class.

Sec. 13. Mixed Temperaments

The difficulties alluded to in the closing paragraphs of the last section are those which arise from the fact that each separate feature of the human body is susceptible to a temperamental modification of its own. This frequently results in a violent contrast of coloration and form in the same individual so that we often meet persons who have black hair and blue eyes, or red hair and dark brown eyes; or we may find persons who have all the characteristics of the Electric temperament except that they possess the ruddy skins of the Magnetic, or the exact reverse in a person who has every feature Magnetic except his skin, which may be dark and sometimes pale. Previous to my classification of what I call the "Electro-Magnetic Polarities," there was no attempt to describe the effect of these contrasts on the manifestations of the temperaments, except to include them as having a general modifying influence upon the whole organization, and to consider the temperamental condition of such individuals as generally "mixed" and let it go at that.

This was substantially my own attitude toward the subject, until I worked out the meaning of the Alkali and Acid forms of temperamental conditions. When I began to comprehend the significance of the concave and convex features of the faces I met, I became aware of a connection existing between those features and certain vital organs in the body. It was not difficult to recognize that big convex noses and wide nostrils indicated powerful lungs, while flat and concave noses even with fairly wide nostrils, were not accompanied with the same degree of power. It was only a step from this observation of the effect of the concave and convex forms of noses, to a critical inspection of the color of those noses. This established a line of observation which when extended to the various features with a careful notice of the facts, opened up a surprising field of knowledge which has furnished most gratifying results. By carefully observing and comparing the color and form of the principal features of the body and noting the effects of various experiments I have reached the conclusions disclosed in this section. The variations of color in the sepa-

rate organs I have classified as the "Electro-Magnetic Polarities and variations of form as the "Chemical Polarities" in accordance with the classification and descriptions of the temperaments already given, the word "polarity" being used as indicating a part of the body in which the temperamental influence has concentrated to such a degree as to make a distinct modification.

For the purposes of this explanation it will be sufficient to confine our observations to the differentiations existing between the seven vital organs or systems of the body, which for convenience are designated by the principal or presiding organ in each system, namely, the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, this being the order and division of the vital parts of the body adopted in the classifications comprising the system of Vitosophy. The temperamental variations of these seven organs will give the student all he wants to study for some time.

Right here we are confronted with a difficulty. The color and form of these organs cannot be observed, except in the case of the Sexual and the Skin, and convention and necessity have hidden the first entirely and the second almost entirely under the protective veil of fashionable clothing. In the study of the character of the men and women we meet we cannot remove the clothing and we cannot dissect the individual to find out whether the remaining organs are Electric or Magnetic, Alkali or Acid.

To a courageous explorer, however, a difficulty is never an objection. Follow me closely through the description of the "polarities" and we will reach the innermost sanctuary of the structure of human character as expressed in temperament.

Nature has evidently designed that no man nor woman should be able to disguise his or her true character. She has placed upon the features of the face a reliable index to the temperamental conditions of each of the internal organs of the body.

These indices or indicators express the conditions of the internal organs by reason of the connectedness of their functions and the continual sympathetic relation which they

bear to the internal organs they represent. This connection and sympathy has been recognized in the case of some of them from time immemorial. The connection of the form of the nose with the Lungs and the condition of the mouth with that of the Digestive organs needs no argument, except in so far as I shall introduce some entirely new observations. The connection and sympathetic activity of the indicators hereafter described, which seem to be new and startling, are so merely because they have heretofore been neglected, mainly because those who made observations of any kind were generally physicians who were seeking evidences of disturbed functionality and were not looking for evidences of character. When the observation is transferred to this field astonishing facts begin to multiply.

When we begin to differentiate temperamentally between the conditions of different parts of the same individual and we remember the distinguishing qualities of each temperament and we find that a man is capable of having an Electric Cerebrum and a Magnetic Cerebellum, that in consequence of this difference he is a slow thinker, but exceedingly rapid in action, that therefore, he does things today and reasons them out tomorrow and is frequently sorry, we are beginning to get down to fundamental facts in regard to the springs of human action. And if closer inspection reveals the further facts that his Cerebrum is Alkali and his Cerebellum Acid, we may understand why his thoughts are expressed in volcanic explosions which are highly confusing, although the utterance of them seems to be in consequence of a steady pressure. As a matter of fact the study of the temperamental conditions furnished by the two divisions of "polarities" explains all of the multitudinous combinations of contradictory characteristics furnished by those whose temperaments seem at first glance to be hopelessly mixed.

To get at the quality of each separate action, it is only necessary to determine from what part of the body it proceeds. This is of course revealed by the function it represents. Now, having identified the part or vital organ which has produced the action, it remains to study the tempera-

mental condition of that organ, and we have at once the explanation of the peculiarity.

The seven vital organs perform seven separate functions—Generation, Depuration, Nutrition, Circulation, Observation, Respiration and Expression. When we relate any action to the function in which it occurs, and we know the temperament of the vital organ which performs that function, we have the explanation of the manner in which the function was performed.

To illustrate, I was spending a night in a hotel where the partitions were thin between the rooms, and my conversation with a friend was much disturbed by loud conversation and boisterous laughter in an adjoining room. After we had endured it for some time I remarked to my friend:

“I wish that big, black-headed Alkali would use a muffler on his exhaust.”

“Do you know him?” asked my friend.

“I never saw him.”

“Well, how in thunder do you know that he has black hair, that he is big, and that he has a concave face?”

“I know, because the tones of his voice are low and in slow vibration; he has big Lungs or he couldn't hold enough wind to make all that noise, hence he is a big man. His thoughts come slow, because I have heard his conversation; but when he gets a big idea he explodes with terrific force. Now the slowness and low vibration spell the Electric temperament, the explosion testifies to the Alkali. That means dark complexion and black hair and concave face. I simply reason backward.”

A few minutes later the party in the next room broke up and as they passed my door we saw that the leader was a big man with black hair, brown eyes and a face like a new moon in the almanac.

The Beard is a rather unreliable indication of the Sexual polarities, but in such cases as I have been able to have verified it seems to hold good. There are situations, especially in relation to, the adaptation of persons to each

SUPPLEMENTARY TABLE, NO. 1

The following Supplementary Table No. 1, so named because it is supplementary to the Grand Table of Vitosophy, which will appear later, presents in juxtaposition the seven Vital Organs, the Functions which they severally perform and the Indicators which enable us to judge the Electro-Magnetic and Chemical temperamental conditions of the internal organs they represent.

SUPPLEMENTARY TABLE, NO. 1

<i>Vital Organs</i>	<i>Functions</i>	<i>Indicators</i>
Cerebellum	Expression	Eyes
Lungs	Respiration	Nose
Cerebrum	Observation	Head and Hair
Heart	Circulation	Chin, Hands and Feet
Digestive	Nutrition	Mouth and Tongue
Skin	Depuration	Skin
Sexual	Generation	Sexual and Beard

As before stated we read all of these tables from the bottom to the top. Therefore we will consider the polarities in the same order.

other for the responsibilities of marriage and parenthood where the temperamental conditions of the Sexual organs are of the highest importance, but I regret to say that physicians and the public generally have not yet progressed to that degree of knowledge of the science of eugenics where this importance is recognized. Where it is realized, of course, these temperamental conditions are easily noted by scientific examination. For the cursory view that ordinary acquaintance permits of the character, it is sufficient to rely upon the indications of the Beard. The Beard is one of the distinguishing marks of sex, and its luxuriance and coloring are due to the temperamental conditions of the sexual nature of the individual, and there are abundant reasons which justify the belief that where the color of the Beard indicates a distinct temperamental fact, the corresponding fact will be found to exist in the Sexual organs. While the color is easily noted the indications of form are more difficult; but where the color is dark, the indications are that the sexual state is Electric; where the color of the Beard is light, the corresponding Magnetic state will be present. An Alkali form is indicated by a flat and curly form of the hair composing the Beard, while the Acid form is indicated by straight hair and a sharp cutting edge on the hair of the Beard which is easily distinguishable. I am not prepared to state that this indicated condition of the hair of the Beard is always the condition of the Sexual organs represented. The number of physicians I have been able to interest in this form of observation has not been large and their opportunities too restricted to enable me to obtain any large number of reliable reports. But that these organs are subject to these modifications of temperament and that the consequences are tremendously important are facts established beyond dispute.

The Skin is easily examined and furnishes abundant evidence of the value of this systematic observation of the temperamental conditions of the several vital organs. Of course the Skin is its own indicator.

When the Skin is dark, olive color or pale, the color indicates the negativeness of the state of the Skin and this means that the Skin is Electric. When this occurs the Skin

will show all the characteristics ascribed to the Electric temperament in the Analytical Table of Temperaments. Its color will be Dark, it is Receptive to whatever influences are in its environment, it will be relatively Cold to the Touch and will manifest Composure, Gravity and Endurance. The Skin is hard and dry, not easily punctured and resists change.

When the color is Light and especially ruddy, the Magnetic state is present and the Skin will show all of the characteristics of that temperament. The Light color, the Full attitude and Hot movement eventuating in Fervency, Vibration and Radiation, furnish the testimony and the Skin will be soft and moist, easily punctured and continually changing.

Now pass the fingers over a number of different skins and note the differences in the formation of the scale which composes each one. Some skins are as smooth and pliable as velvet and this is because the scale is concave and the Alkali form of temperament is present, and continued observation will show that the Skin in the performance of its functions exhibits all of the peculiarities of this temperament. If the Acid temperament is present in the Skin, it will be rough to the touch and sharp in the sensation, due to the fact that the Acid Skin is actually composed of sharp convex scales which produce this sensation according to the fineness or coarseness of the grain.

Now, remembering that the Skin is the natural covering of the body, and as such must be brought into direct contact with the environment more than any other organ, let us see what information we can get from this knowledge of the temperamental conditions.

If the Skin is Electric, it is Dark and Cold, and this suggests climate. Experience and observation prove that persons possessing this kind of Skin are benefited by a warm climate and injured by a cold one. The Skin is negative and if it is not in a positive (i. e. warm) climate, it fails to function, it does not perspire with sufficient activity, it becomes numb, the sense of Touch is impaired, and general deterioration results. In a warm climate all this is reversed and good functionality occurs with Health as the

result. Persons with this kind of Skin are benefited by a hot bath and benumbed if not actually injured by a cold one.

If in addition to the Electric state, the Alkali form is present in the Skin, we have negativeness of form added to the negativeness of state. This simply adds to the strength of the testimony and adds the further fact that the environment should be dry, as well as warm.

If the Skin is Magnetic it is hot and moist, and the climatic conditions required are exactly reversed. It will be benefited by a cold, moist environment and will react quickly with increased functionality to a shock of cold weather. It will enjoy the shock of a cold bath and react with a vigorous glow of increased Circulation. If in addition to this the Acid form is present, the reaction will be increased and more certain to occur.

When the Acid combines with the Electric or the Alkali with the Magnetic, these conditions are modified considerably. An Electric Acid Skin will function more promptly than an Electric Alkali, and a Magnetic Alkali will function less promptly than a Magnetic Acid, according to the degrees of the combination.

A great many more examples of the conditions resulting from the temperamental organization of the Skin might be adduced, but the foregoing are sufficient to furnish abundant evidence of the importance of this special branch of Knowledge. More will appear as we advance.

The physician examines the tongue to discover whether the Digestive system of his patient is afflicted with bile. As a matter of fact he does not look at the tongue, but what is on the tongue. If he finds it coated white or yellow, he gives a professional grunt and prescribes something that will "stir up the liver." It does not seem to have occurred to any medical writer in the past that the colors of different tongues varied, or that this indicated a temperamental fact.

My own discovery of the fact and the consequences attendant occurred as follows, and I think if I tell it just as it occurred it will make it easier for the student to comprehend and to understand how these relations of the polar-

ities have been developed. After I took up the study of Genetics and had learned to designate everything that I found Dark and Cold as Electric and that which was Light-colored and Hot as Magnetic, and had learned that whatever was Electric seemed to seek an affinity with that which was Magnetic (to which point of Knowledge I hope my reader has been brought by this time), I began to experiment. Now my own temperament is strongly Magnetic in all of the vital organs, and I like cold weather, but I had never considered that anything else seriously affected my temperament.

One morning I was examining my mouth in a good strong light, and it suddenly occurred to me that my tongue was a good deal lighter red in color than a great many others I had seen. Instantly, the thought continued, "That is a Magnetic tongue, I wonder what it signifies."

Well a Magnetic tongue, like everything else Magnetic, is calling for something Electric, that is cold. What does the tongue want? Food, of course. I wonder if I ought to eat my food cold.

Most food is served as blisteringly hot as it can be brought upon the table, regardless of the temperaments of those who are to eat it; and because this is fashionable, most people believe, without the slightest reason for doing so, that they like it as hot as they can get it. Now this is true of those who have Electric Digestive organs, but it is not true of those who have Magnetic Digestive organs. As soon as this idea occurred to me I decided to experiment. I was stopping at a first-class hotel and I went down to the dining room and called the young colored man who waited on me aside and said:

"George, I want you to put my dinner on the table and let it get cold. Serve it on cold plates now, and let it stand until I come down, which will be in about a half hour. Now I am not joking, I mean what I say."

He looked at me as though he believed I had suddenly gone crazy, but a half dollar educated him to a realization of the necessity of a performance of his whole duty.

My dinner was served as I desired it, and for the first time since I went to school and carried my dinner in a tin

bucket, I enjoyed eating with a school-boy appetite. Hundreds of times I had sat down to the table with a feeling of relish for food which disappeared as soon as the hot steam of superheated food reached my nostrils. I have never seen the time that I could not attack a cold dinner with an appetite which gratification frequently elevates to ecstasy.

It has been my happy privilege since to inform many person of this temperamental fact, and when a man discovers the reason and acts upon it, his experience invariably confirms the fact. Now it does not follow that the Food of the Electric should always be warm or that the Food of the Magnetic should always be cold. My observation teaches me that it should be proportioned to about thirty per cent of the same temperament and about seventy per cent of the opposite temperament of the person who eats it. There are times when a plate of hot soup is a good thing, regardless of temperament. The point I make is, that much greater enjoyment and actual benefit as regards the process of digestion will result from an intelligent observation of this rule, modified as occasion may require, and that the knowledge of the temperamental condition disclosed by this form of observation is of the greatest value.

Most people have an idea that all human tongues are red. This is a mistake. Stand a half-dozen of your friends up in a row against a strong light and have them all exhibit their tongues at the same time and make comparisons. You will find red, light red, dark red, and some nearly purple, according to the degree of Electric or Magnetic temperament existing in the Digestive organs.

The chemical temperamental conditions of the Digestive organs are manifested by the form of the Mouth and Tongue. When the Alkali temperament predominates in the Digestive organs, the Tongue will present a smooth appearance and will be broad and flat in the Mouth unless the muscles are contracted. The teeth are broad, often spatulate and usually wide apart. In the Acid form the Tongue is naturally more pointed and is rough in appearance and to the Touch, but in the human body these variations are so slight as to usually

pass notice. Familiar examples of this variation are found in the tongues of dogs and cats. A dog's tongue is as soft and smooth as velvet, while the tongue of a cat is as rough as a file. Also remember that the voice of the dog is a bark (Explosion) while the voice of a cat is a whine (Pressure).

Persons of the Alkali temperament require a large proportion of Acid food, while persons of the Acid temperament require a reverse of this proportion in favor of the Alkali forms of development. As in the case of the Electro-Magnetic temperaments, the proportion should be about thirty per cent of the same temperament and seventy per cent of the opposite. An intelligent observance of this rule without making it ironclad, will result in much gratification of the Taste and an excellent influence upon the general Health.

The temperamental conditions of the Heart are indicated by the color and form of the Chin, and by the color and form of the Hands and Feet as well as by the temperature of these indicators.

If the Heart is Electric, the Chin will be Dark in color and somewhat Cold to the Touch. If it is Magnetic, the Chin will be marked by a ruddy glow beneath the Skin and it will be warmer. When the Heart is Electric, the Hands are Dark and Cold to the Touch and usually dry. When the Heart is Magnetic, the Hands are warm and usually moist. The Feet will present the same indications if you have the opportunity to examine them. Women who are not fond of cold shocks are adjured not to marry men whose Hands are habitually cold, for they certainly also have cold Feet!

The Alkali Heart is indicated by a Concave Chin and the Acid Heart by a Chin which is rounded and Convex. These conditions combined with the Electro-Magnetic make a most interesting group of facts.

The Heart itself seems to be an Alkali organ compared with the rest of the body, as is attested by its smooth surface and concave form. Contrary to the generally accepted theory, it does not "pump" the blood through the body, but its mission is to regulate the flow, in which function it performs the same office as the "governor" on a steam engine.

It is a well-known fact that when a man is dominated by fear, his Heart beats faster and a large amount of blood is forced into his brain, sometimes creating such a Magnetic state that his hair stands on end. Now an Alkali Heart is a negative Heart and is not easily excited, so that the regularity which it enforces upon the Circulation, even in exciting circumstances, constitutes a very large element of Courage. When combined with the Electric with its influences of slowness and Endurance, this frequently amounts to an absolute indifference to danger or its consequences, and an ability to stand pain which is astounding. Consequently, I have come to the conclusion that the possession of an Alkali Heart is a distinct asset in any character, provided the development is not extreme.

The possession of an Electric Heart reduces the ability of the individual to resist a cold environment or the shock of a cold bath. The Magnetic Heart, on the contrary, responds to the cold shock and reinforces the Skin in reacting against the conditions of the environment. The Alkali Heart interferes with the resistance of cold by its own negativeness, while the Acid Heart responds quickly.

The Electric Heart is a Cold Heart and it takes a good deal to warm it up, but when it is thawed out it is very effective. The Magnetic Heart is already warm but subject to constant change. The Alkali Heart is sweet and explosive, highly satisfactory to most lovers in its deportment, hence the expression "sweetheart." The Acid Heart is more sharp in its action, and always labors under a constant strain of anxiety. Its ability to stand the strain depends upon the vitality which supports it, the motive strength with which it acts and the mentality which may or may not control it with reason.

The evidences of the temperament of the Cerebrum are comprised in the color of the Hair and the temperature of the scalp for the Electro-Magnetic and by the form of the Head for the Alkali and Acid.

The function of the Cerebrum is Observation. This is a broad term used to cover the various processes of the brain in perception, apprehension, comprehension and memory, practically meaning the ability to think and to

know. The brain cannot function without blood, and its ability to produce thought with accuracy, volume and speed is measured by the organic perfection of the Cerebrum and the regularity and force with which it is supplied with blood. The Electric state exists in the Cerebrum when the supply of blood is relatively slow and moderate in volume. The Magnetic state is present when this supply is rapid and plentiful.

By observation and comparison it is easily demonstrable that in those persons who have black Hair or Hair approximating black in color, the action of the Cerebrum is slow. The temperature of the scalp is cool, they do not get excited readily, and excitement is necessary to rapid thought. The skull of dark-haired persons is considerably thicker and heavier than those of the lighter-haired varieties and the skull does not vibrate as much when the person speaks, as may readily be perceived when the hand is laid upon the Head and words are spoken. The Electric Cerebrum performs its function of Observation slowly, but it possesses all the virtues of the Electric temperament and what it learns it holds.

Nature has evidently endowed the dark-haired individual with this distinction, in order that he may receive and absorb the rays of heat and light from the sun and be aroused to a greater degree of activity by the influences of his proper habitat. Indeed, in cold countries, the lack of this exciting influence often results in painful stupidity and serious loss. I am very certain that the loss of efficiency to a man of this temperament, by being forced to live out of his natural climate, often amounts to from twenty-five to fifty per cent.

The Magnetic Cerebrum is indicated by Light, thin Hair, usually fine and silky and ranging in color from light red to red, dark red and brown with many shades of yellow and gold. The skull vibrates responsively to the voice and the temperature of the scalp is warm. The scalp is frequently moist in contrast with the Electric, which is almost invariably dry. The Magnetic temperament is almost constantly in a state of moderate excitement, immediately rising in degree on the slightest provocation, and the

thoughts are rapid, and unless freely uttered with the aid of a good development of Language, frequently become confused. Where the anatomical temperaments are well balanced and the organization furnished with a well-developed and coördinated cerebral development, the rapidity and brilliancy of the thought production is amazing.

The Electric Cerebrum requires time to act, to mature its thought and to arrange it for utterance. Persons of this type should always take time to "think it over." The Electric Cerebrum holds its knowledge in cold storage and brings it out when it is required.

The Magnetic Cerebrum, however, frequently evolves its most brilliant conceptions and expressions on the spur of the moment. Speakers of this type often realize that they are giving utterance to immortal thoughts of rare beauty and forceful expressions, which they will never be able to recall.

It is therefore evident that the relative speed of the action of the Cerebrum of any individual may be very accurately estimated by the study of these temperamental evidences afforded by the color of the Hair and the temperature of the scalp.

The presence of the Alkali or Acid temperament form in the Cerebrum is indicated by the form of the Head. Right here, I wish to give credit to whom credit is due, in view of the fact that a woman who once attended my classes and received this instruction has since published a garbled reproduction of some of it in which she gives the impression that she discovered the whole system of facts relating to the law of form. As all of her publications are subsequent to the date of my own publication of the Alkali and Acid temperaments, with illustrations of the effects of the law of form upon the head and face, her pretensions are absurdly transparent.

In the autumn of the year 1892, in the city of Paris, Texas, I met a gentleman by the name of Paul (I have forgotten his initials). I have an indistinct recollection that this gentleman told me that he had at one time been associated with Prof. O. S. Fowler in the capacity of an amanuensis. In the course of an interesting conversation he

stated to me that the human brain was composed of different chemical substances in different parts, and to illustrate his theory he drew a form of the head, divided the brain into four quarters by a line perpendicular at the meatus of the ears, bisected by a horizontal line. This roughly divided the brain into a frontal inferior and superior region and an occipital inferior and superior region. The frontal superior and the occipital inferior regions he informed me were composed of substances in which the Alkali element strongly preponderated, while the frontal inferior and the occipital superior were as strongly Acid in their constituents. He did not claim to be particularly well informed in the principles of Phrenology and did not indicate that these chemical differences made any special influence in the development of the form of the head. I do not remember that he claimed to be a practical chemist or that he had ever demonstrated his theories by chemical analysis. I did not consider at the time that his statements were of any practical value and it was some years after, when I had progressed considerably in the study of Genetics and had begun to understand the tremendous significance of color and form as indicators of character, that his statements recurred to me. By that time I had learned that persons in whom the frontal superior and the occipital inferior regions of the head predominated generally had concave faces, while those in whom the frontal inferior and the occipital superior predominated had convex faces as a rule. This directed my observation to the forms of vegetation already described in Chapter 4, Sec. 11. Then I observed that those who had "sweet" dispositions were large in the regions to which Mr. Paul had ascribed Alkali conditions, and that those who were considered "sharp" and "sour" were usually developed in the other way. Not being a practical chemist myself, and not having any opportunity to subject brains to chemical analysis, I am not prepared to say whether Mr. Paul had any foundation in science for his statements; but the study of the dispositions of thousands of people and their classification according to the known characteristics of Alkali and Acid substances certainly coincides with his theory.

This is the true history of the discovery of the law of form as far as I know. I am indebted to Mr. Paul for a suggestion, which I afterwards used with much profit in observing and classifying the temperaments as I have described them in this volume.

The predominance of the Alkali temperament in the Cerebrum gives to that organ and to the skull which encloses it a distinctively concave form, as it does to everything else. The relative undevelopment of the frontal inferior and the occipital superior regions causes the line of the head to curve in crescent form. There is usually a considerable depression of the forehead above the eyes extending up an inch or two, a flatness at the top of the head and a marked depression at the posterior part of the crown. The superior frontal region bulges and the inferior occipital region is rounded and full.

In the Acid type of the Cerebrum the lower part of the forehead is sharp and well defined and the line of the head gradually rises until it reaches an apex just above the ears, sometimes extending still further back. From this apex the descent is abrupt to the occipital spine, giving the general form of the Head the Convex or pointed appearance characteristic of all Acid forms of growth.

The dispositions of these contrasting formations corresponds to the chemical types described by the names, the Alkali having in excess those faculties which predominate in social agreeableness, devotion and companionableness; while the Acid predominates in those qualities which give dignity, governing power, domineering disposition, initiative and the keen perception which makes it effective. This will become apparent as the student becomes familiar with the location and definitions of the phrenological areas and their peculiar effects upon the character.

The indicator of the temperamental condition of the Lungs is naturally the Nose, which furnishes the orifices called nostrils, through which the function of the Lungs, which is Respiration, is performed. As in the case of the other indicators, the temperamental conditions are disclosed by the color and temperature of the indicator for the

Electric and Magnetic temperaments and by the form of the Nose for the Alkali and Acid.

By the process of Respiration, Air is conveyed into the Lungs for the purpose of magnetizing the blood. As the Air is nearly always at a lower temperature than the blood when inhaled, it follows that when exhaled it will have a higher temperature than when inhaled. This gives rise to the appearance of steam being blown from the nostrils on a cold day.

Now on any cold day it is easily noticeable that some persons eject the Air with a great deal more appearance of steam than others. If we examine the noses of those who create a good-sized cloud of vapor before them we will find in the extreme cases that the Noses are large, that they have behind them large and active Lungs and that the nostrils are wide and red inside. These are the evidences of what we call positive Lungs, and this positiveness exists because of the presence of the Magnetic and Acid temperaments. We will discover also that there are persons who on very cold days seem to produce very little vapor, and an examination of these persons discloses evidences of negative Lungs in the fact that the Noses are small and concave in formation, that the nostrils are dark inside and that the voices of such persons are habitually low and sweet in tone as contrasted with the loud tone and stronger quality of the Magnetic Acid. This negativeness is the evidence of an Electric state and Alkali form in the Lungs.

Another test which may be made at almost any time is to cause a person having either of these extreme developments to slowly exhale the breath against the back of your hand. The difference in temperature is immediately recognized.

I have spoken of extreme types for the purpose of proving the correctness of the theory. Extremes prove the means, but it will be more difficult to recognize these differences in persons having an approximate balance of these temperaments.

The existence of the Electric temperament in the Lungs will first be manifested by the difference in the color of the

Nose, the whole surface of which is relatively dark, and the Nose is Cold to the Touch. But the most noticeable fact is the color of the inside of the nostrils, all the more important because seldom subject to inspection. In the Electric temperament the nostrils will often appear as black spots on the countenance, especially if the Alkali temperament is so pronounced that the Nose is turned up at the end showing the nostrils plainly.

When the Lungs are Magnetic, the surface of the Nose is suffused with a more or less ruddy glow, the temperature of the organ is warm and the interior of the nostrils is quite red, owing to the fact that nature endows these apertures which must receive the first cold shocks of a frigid atmosphere, with more than the usual supply of blood. This explains why a moderate blow on the lower part of the nose will produce a profuse hemorrhage.

A good pair of Magnetic Lungs greatly fortifies the Skin in its contest against the rigors of winter, and where the Lungs are Magnetic the Magnetic glow of the Skin is greatly increased. When the Lungs are Electric the complexion is generally without this rosy glow and the Skin is left to fight its own battles, for the reason that in its natural habitat the Electric temperament has no contest to wage against cold weather.

The negative condition expressed by Lungs endowed with the Alkali temperament finds its manifestation in the Concave form of the Nose, varying from a gentle and symmetrical curve from root to tip to a violent "pug," caused by the flatness of the bridge and a sudden uprising at the end. The nostrils are usually small, though in some forms these may be large. It is possible to have Lungs that are powerful and large in capacity but negative in action; that is, they are seldom worked to capacity. Persons who have Alkali Lungs often begin a sentence in a loud tone and finish it in a whisper. This is often noticeable in public speakers of this type. Their loud tones are generally delivered with explosive force. Females of this temperament are apt to have voices of bewitching sweetness, but they are just as capable of explosive violence and bitterness, when in their judgment it is necessary.

The Acid Nose is a noble example of nature's architecture and its aggressive lines and Convex form make it highly conspicuous upon the facial landscape. It connotes activity, power, initiative, accomplishment. Usually large, with wide-spreading and sensitive nostrils, the Convex contour begins promptly at the root and sweeps with increasing majesty toward the end; or under the stress of its own aggressiveness, mounts one or two mountain peaks upon its skyline. Behind it invariably exist two splendid machines or chemical laboratories whose office it is to convert the Magnetism with which the Air is charged by the sun into the energy which animates the forces of all human endeavor. It is the oxygen carried into the Lungs through the Nose by the function of Respiration which acidulates the blood with which it comes in contact in the Lungs, changes it from a dark, negative stream in an Electric state to a bright red current in a Magnetic state and sends it forth through the arteries on its life-giving mission of rejuvenation and functional Expression. Therefore, when Lungs are Acid, it is fitting that they be represented upon the face with an indicator which will sustain their dignity.

Probably no other feature of the face is so important to observe in formulating a system of right living for any individual as his Nose. The Electric Lungs require warm Air, the Alkali require dry Air; and as these two temperaments are frequently found in conjunction, they substantially settle the climate in which the individual should reside, although the conditions of the Skin and Heart must always be taken into account. The Magnetic-Acid with its enormous strength would seem to be equal to anything, but if removed to a tropical climate its very energy may create a serious danger. In a cold, moist climate it finds its best Expression and these facts should form the basis of all rational human conduct. My observation convinces me that a very heavy percentage of consumptives have the Alkali form of Lungs with its consequent negativeness and lack of resistance as the basis of their trouble, combined with the close confinement, lack of exercise and other unnatural conditions which their residence in a wrong climate has forced upon them.

The influence of these temperamental conditions are shown in the pitch of their various voices. An observer will find that sopranos are generally Magnetic-Acid, mezzo sopranos either Magnetic-Alkali or Electric-Acid, altos usually Electric-Acid, sometimes Magnetic-Alkali, first tenors Magnetic-Acid, second tenors Magnetic-Alkali or Electric-Acid, bassos Electric-Acid or Alkali, usually the former, while the basso profundo is always Electric with a heavy endowment of the Motive temperament to give him the necessary power; but he may have the Alkali or Acid form according to the quality of his voice. If these facts were more generally known by voice teachers their work would be materially lightened and improved.

The Cerebellum appears to be the motor which runs the machine. The Cerebrum does the intellectual work of thinking, but it is powerless to move a muscle until the vital impulse is taken up by the Cerebellum and transmuted into the Expression of energy. Now the Cerebellum is subject to temperamental modifications exactly as the other organs of the body, and when the Cerebellum is Electric, the action is slow and deliberate, as is consistent with Gravity. If, then, this temperament is combined with the Alkali, we have a double Expression of negativeness which will be broken occasionally by the violent explosions with which this combination exerts its powers. When the Cerebellum is Magnetic it will be warmed into a very positive Expression of energy, and when this temperament is combined with the Acid we have the double Expression of positiveness resulting in a very high pressure of fervent action. It follows from this description that with the Electric-Alkali Cerebellum, we will have the slowest form of movement and violent impulses; with the Magnetic-Acid we will have the most lively and constant and dependable Expression.

Now the entire body therefore becomes the indicator of the temperamental conditions of the Cerebellum, because the function of the Cerebellum is Expression. This is true; but for quick observation we need a single organ, and as a medium of Expression the Eye is used more than any other organ, and it seems to be more intimately re-

vealing of the condition of the Cerebellum than any other.

Taking the Eye, therefore, as the indicator of the temperamental conditions of the Cerebellum, the Electric temperament is indicated by a Dark color of the Eye. Dark eyes may be dark brown, so dark that they are called black; although there is no such thing as a black eye, or they may be dark blue. What is called a gray eye is simply a mixture of colors and this signifies a mixed and often neutralized temperament. Some eyes contain a great deal of yellow and when this is mixed with blue of course the eye is green. The light-blue eye is a blue eye with many flecks of white in the iris. The light-brown eye is a brown eye with a much larger proportion of yellow in the iris. Now while blue is a neutral color as to the Electric or Magnetic temperament, the presence of white in the Eye indicates the preponderance of Magnetism and marks the possession of the Magnetic temperament in the Cerebellum. A yellow Eye is also Magnetic and generally indicates great speed of Expression.

Therefore the dark-brown or the very dark-blue Eye may safely be taken as the indicator of an Electric Cerebellum, while the other colors are generally indicative of a more or less greater preponderance in favor of the Magnetic.

The form of the Eye indicates the Alkali or Acid temperament and this form is either Concave or Convex. Pupils are often puzzled by the expression "concave" or "convex" eye and ask me, "Are not all eyes round and therefore convex?" The form of the eyeball itself may not have a very appreciable difference in formation, but the position of the eye in the socket varies tremendously. Now when we speak of the Eye as an indicator, we mean the eyeball and the socket and all of its attachments making up the appearance of the eye. Alkali temperament in the Cerebellum causes that organ to be negative and inactive and relaxed, and there is not much Expression thrown into the eye, which tends to retire back into the socket. This gives a general Concave form to all the lines surrounding the Eye and in many cases this recession is extreme. In such persons the phrenological area of Language is unde-

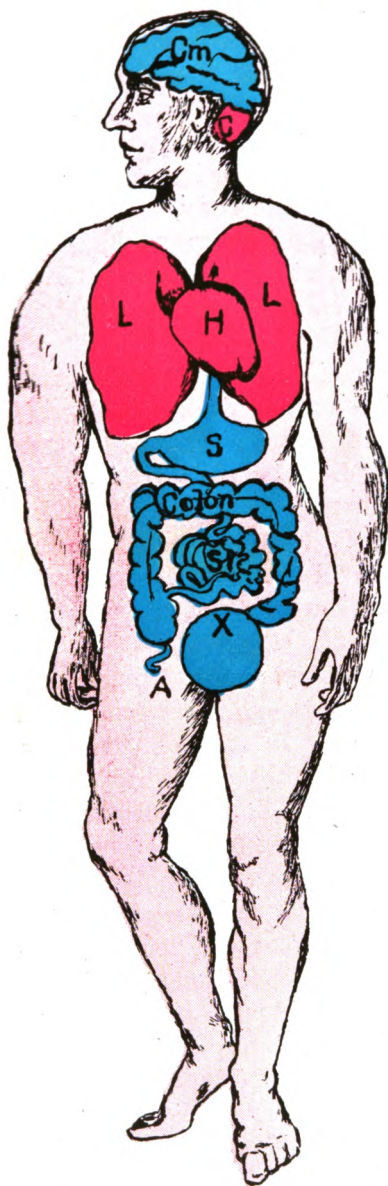
veloped and they are lacking in Expression of speech. In fact I am thoroughly persuaded that the fundamental fact which lies back of the development of the area of Language in any individual is the temperament of the Cerebellum. When the Cerebellum is Acid it must find an outlet for its Expression of positiveness; and as the eye is the first in important rank in this development of functionality, it responds more than any other part of the body, and the development of the faculty of Language and its emplacement just above the eye where it can most favorably affect it is simply another evidence of the wonderful fitness of things as we find them in nature.

When the Cerebellum is excited it becomes Magnetic and Acid and transmits this condition sympathetically to the eye. The eye erects, and pushes forward in the socket, and finally this condition becomes habitual and is transmitted by inheritance through long generations of orators. This gives the form to the eye which is spoken of as convex, in which it runs true to form, as do all the other indicators.

From this somewhat extended description of the Electro-Magnetic and Chemical Polarities, it is evident that in every well-balanced anatomical temperament there are twenty-eight possible normal variations, depending upon the development of these polarities. In each of the seven vital organs there are four possibilities, but two of these will be eliminated by observation. Each vital organ may be Electric or Magnetic and at the same time be Alkali or Acid, but none can be Electric and Magnetic or Alkali and Acid. Therefore when by observation we have eliminated fourteen of the possibilities we have fourteen actual conditions remaining, and these fourteen conditions constitute the actual temperament of the individual.

These variations produce such important effects upon the health and character of every person that I have illustrated four of the combinations in colored anatomical figures. When the student gains a clear conception of the temperamental conditions of his own vital organs and observes the effects produced upon them by his own experiences, the results will be highly illuminating.

ELECTRO-MAGNETIC POLARITIES NO. 1



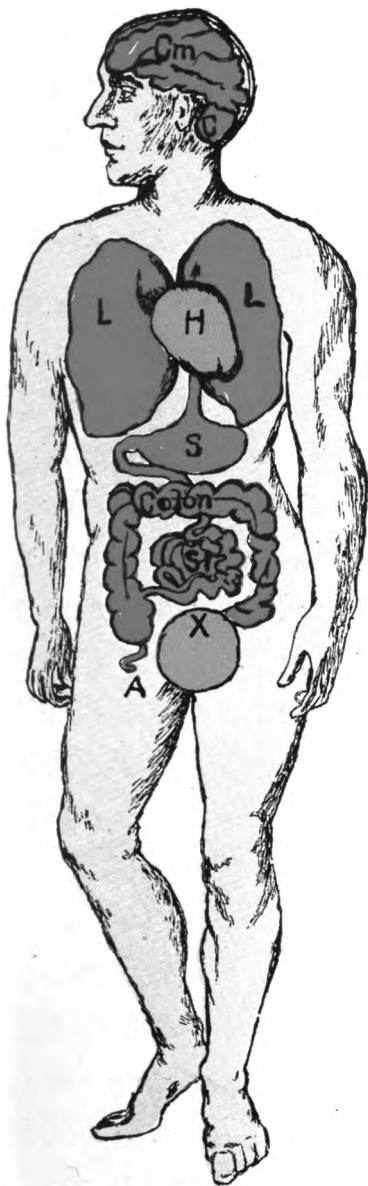
- C. Cerebellum.
Magnetic state.
Indication, Eyes Light.
Expression, Quick.
- L. Lungs.
Magnetic state.
Indication, Nose and Nostrils
Red.
Respiration, Quick.
- Cm. Cerebrum.
Electric state.
Indication, Hair Dark.
Skull vibration Slow.
Observation, Slow.
- H. Heart.
Magnetic state.
Indication, Hands Warm.
Circulation, Quick.
- S. SI. Digestive organs.
Electric state.
Indication, Tongue Dark Red.
Nutrition, Slow.
- Skin. Self-indicator.
Ruddy Glow or Pink.
Magnetic state.
Depuration, Quick.
- X. Sexual organs.
Electric state.
Self-indicating, judged by color
of Beard. Dark.
Generation, Slow.

ILLUSTRATION 1

This gentleman is considered "impulsive" by his friends. He does things today and considers them tomorrow. A most valuable man when excited, because at such times his brain receives a larger supply of blood and he thinks more rapidly, while still retaining reasonably cool judgment. He will react promptly to a cold bath, thrive in a cold climate, but will prefer warm food.

It is not intended by these illustrations to convey the idea that there is any such violent contrast of coloration of the vital organs or of their indicators as these figures show. The variations are in fact so slight in many instances that it requires a practiced eye and sense of touch to detect them. But the consequences are important notwithstanding and must be understood. So these figures have been prepared simply to express the principal facts in a form that will impress the memory and be a benefit to the student.

ELECTRO-MAGNETIC POLARITIES NO. 4



- C. Cerebellum.
Magnetic state.
Indication, Eyes Light.
Expression, Quick.
- L. Lungs.
Magnetic state.
Indication, Nose and Nostrils
Red.
Respiration, Quick.
- Cm. Cerebrum.
Magnetic state.
Indication, Hair, Light.
Skull vibration, Rapid.
Observation, Quick.
- H. Heart.
Electric state.
Indication, Hands Cold.
Circulation, Slow.
- S. SI. Digestive organs.
Magnetic state.
Indication, Tongue Red.
Nutrition, Quick.
- Skin. Self-indicator.
Dark color and Cold.
Electric state.
Depuration, Slow.
- X. Sexual organs.
Electric state.
Self-indicating, also judged by
color of Beard. Dark.
Generation, Slow.

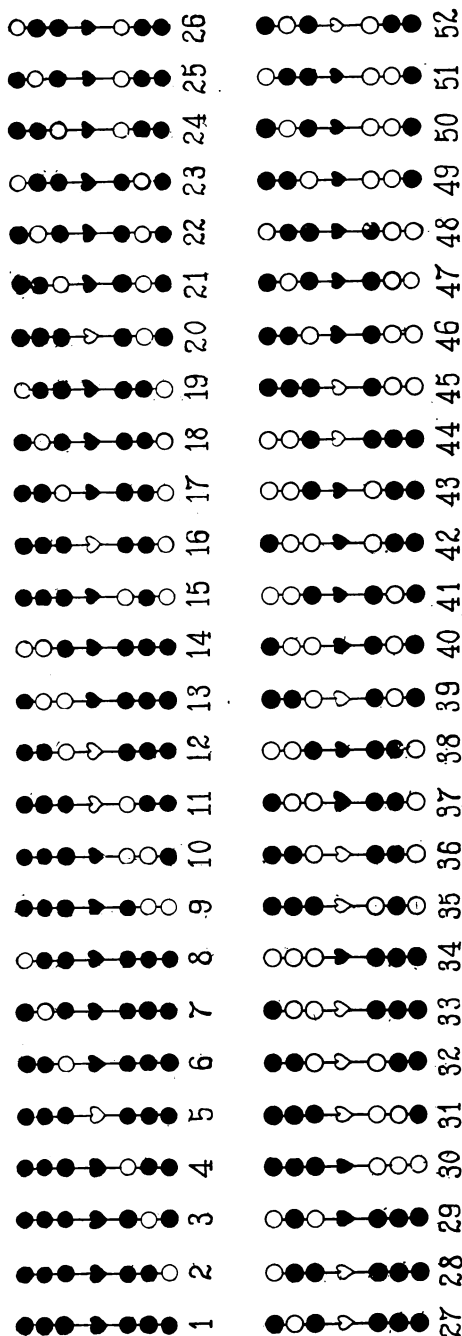
ILLUSTRATION 4

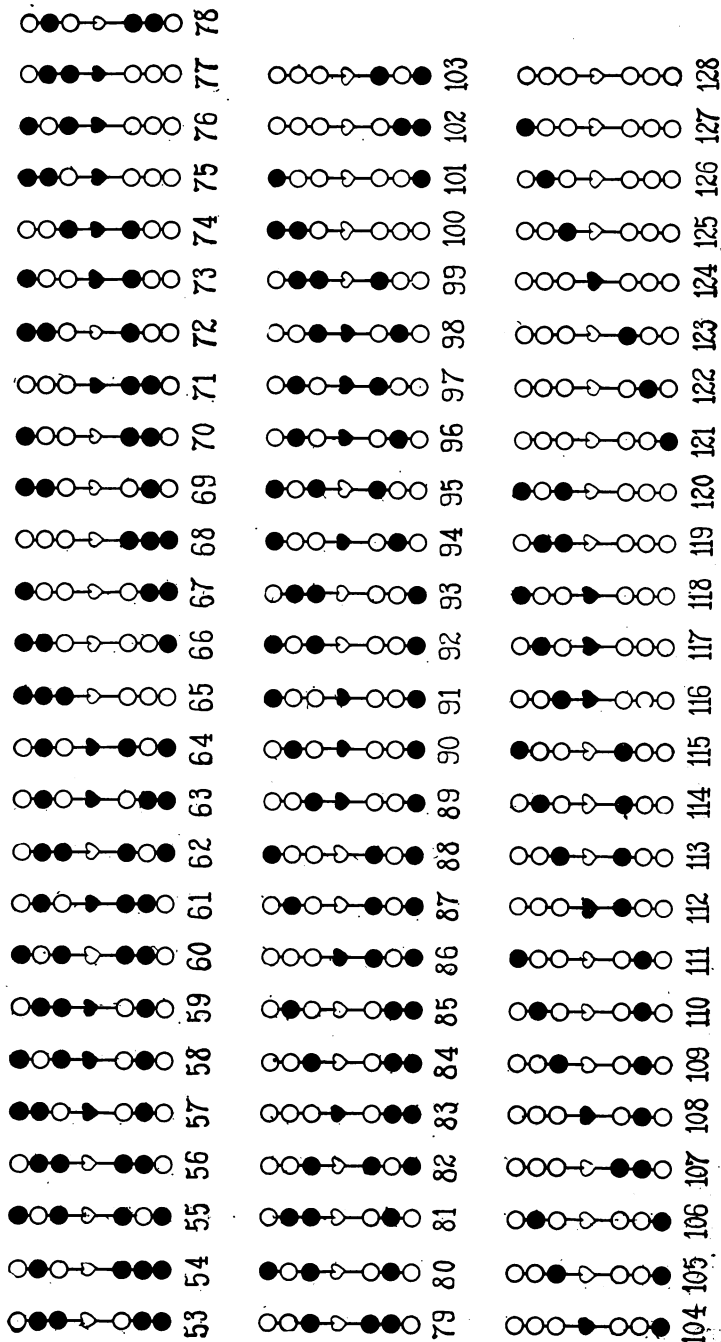
In this case the polarities are almost evenly divided, but the conditions are exactly opposite to those shown in No. 3 on the opposite page. This individual will require a warm climate because his Skin and Heart will not react favorably to cold conditions. He will enjoy cold air if his body is kept warm but he will shrink from cold bathing. He will enjoy cold food and his thought and action will be harmonious because his Cerebrum and Cerebellum work relatively at the same rate of speed, both being Magnetic.

ELECTRO-MAGNETIC AND CHEMICAL POLARITIES

A diagram exceedingly useful in getting a visual comprehension of the positions and temperamental conditions of the vital organs is shown below. In the diagram the vital organs are arranged in their order showing the Heart in the middle and three organs above and three organs below the Heart, each organ being represented by a small circle.

The following illustration shows each of the 128 combinations that can be made on this diagram. If we let ● represent an Electric organ and ○ represent a Magnetic organ we see just how many different types or temperamental variations can be found on the Electro-Magnetic states. Again, if we let ● represent an Alkali organ and ○ represent an Acid organ, we see just how many different types of temperamental variations can be found on the Chemical forms.





Russell H. Windsor

ILLUSTRATION 5

Notwithstanding this bewildering array of combinations, it is perfectly easy to read the temperamental conditions of any one of these individuals if we follow the notation given above, and remember which organ each circle stands for according to the order given in Fig. III. Suppose in any given individual, the Electro-Magnetic states of his organs correspond to No. 104, but the chemical forms correspond to No. 107, we would read the entire temperamental conditions as follows:

As to Electro-Magnetic States	As to Chemical Forms
CerebellumMagnetic	CerebellumAcid
LungsMagnetic	LungsAcid
CerebrumMagnetic	CerebrumAcid
HeartElectric	HeartAcid
DigestiveMagnetic	DigestiveAlkali
SkinMagnetic	SkinAlkali
SexualElectric	SexualAcid

Now it is evident that for every individual combination we can have of the Electro-Magnetic temperamental combinations, we can have 128 different types of Chemical combinations. And for every individual combination we can have of the Chemical, we can have 128 different types of the Electro-Magnetic. Mathematical computations show that it is possible that you may have to examine sixteen thousand, three hundred and eighty-four persons before you find an exact duplication of Electro-Magnetic and Chemical temperamental conditions, in any two persons. And if you add the combinations that can be made by including the anatomical temperaments, you have 823,543! However, that needn't worry you. You are not concerned about duplications, but you are interested in being able to read the temperamental facts pertaining to the individual before you with whom you have to deal; and if you have thoroughly mastered the facts set forth in this and the preceding chapters, you ought to be able to make a diagram of the Electro-Magnetic states and the Chemical forms and understand exactly what to expect, not only of the individual as a whole, but of each and every part of him, so far as the temperamental manifestations of his character are concerned.

These temperamental manifestations constitute the groundwork of the character. Unless you understand these

temperamental facts and have studied and observed them deeply, you will never be able to understand the apparent contradictions of the forms of differently shaped heads. I say apparent contradictions, for there are no real ones. But two heads apparently very much alike in contour, but placed upon bodies of widely different temperamental character, will give altogether different results from their different methods of cerebration. Nearly all the arguments that have been advanced against Phrenology in the past are based upon these misconceptions of the science, formulated by men who do not understand what the phrenological claims are and who thrust their grotesque and absurd objections upon an unsuspecting and uninformed public, which is all too ready to accept them as coming from authoritative sources, because many of the objectors hold high positions as scientific teachers.

Equally absurd, but less damaging in effect, are the mistakes made by artists who do not understand temperament.

In Toronto, Canada, a few years ago I purchased several works of art from a lady artist of high repute. When she delivered the goods she brought also a small statuette of a nude figure of a woman, posed as a wood-nymph.

"I thought perhaps you might like this," she said as she unwrapped it and placed it upon my table. I looked at it a moment and burst into a roar of laughter. "What's the price of it?" I asked.

"Twenty-five dollars. But what are you laughing at?"

"I'll take it," I said as I regained my composure, "but you should have charged me fifty. It's a curiosity. It has the head and face of an Electric-Acid brunette on the body of a Magnetic-Alkali blonde. There hasn't been anything like it since the mermaids ceased to exist."

"Great Scott!" exclaimed the artist, "How did you know that? I modeled that statuette from the figure of a well-known lady here in Toronto, but she made me put another woman's head on it so it wouldn't be recognized. I didn't suppose that would make any difference."



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WILLIAM JENNINGS BRYAN

For twenty-four years the most conspicuous personality in American political history.

WILLIAM JENNINGS BRYAN

Three times defeated as the presidential candidate of the Democratic party, each time receiving a formidable popular vote in the face of the fact that he was always opposed by the most popular man the Republican party had available, sustaining the fatigue and strain of the campaigns with wonderful vitality, and presenting after twenty-four years of defeat, an unruffled equanimity, excellent health and supreme good nature, Mr. Bryan is the puzzle of the century to both his friends and his enemies and he has plenty of both.

To the phrenologist he is not a puzzle but a splendid specimen of the truth of phrenological indications. During his second political campaign, I examined his head at Columbus, Ohio, and what I said at that time extensively, I condense here with much satisfaction at the way Mr. Bryan has proved its truth.

Temperament, Electric-Mental-Motive, indicating Composure, Endurance, Intelligence, Comprehension, Strength and Permanency. The upper part of Mr. Bryan's face shows the Acid form and this includes the nose with its wide nostrils and convex form indicating the tremendous lungs which he has used to such great advantage and which never become tired. The lower part of the face is concave indicating the Alkali mouth and chin, the sweetness of the vitality of his Digestive organs and the unfaltering Courage of his Alkali Heart.

The great height of the head in the region of Dignity explains his wonderful control of an audience and the width of the head at the same region shows very large Exactness and Approbativeness. This endows him with a vivid idealism and unwavering fidelity to his ideals. This also implies ambition and unwavering integrity.

The reason Mr. Bryan never reached the presidency is found in the Cold movement of his Electric temperament and a moderate development of Sociability. His attitude is Intense but does not possess Fervency. He is the embodiment of righteousness and kindness but his affections are exclusive rather than inclusive and they never included enough votes.



This outline shows the lines of Mr. Bryan's face as they are.



This outline shows how Mr. Bryan would look if his temperaments were reversed.



MARGARET ELIZABETH DOUGHTY WINDSOR

Mother of the Author. Poetess, musician, Bible student, teacher and philanthropist. A strong intellect reinforced by Execution, Firmness, Benevolence, Hope, Faith and profound Veneration. Language is especially well developed, co-ordinated with Suavity.

CHAPTER VI

HOW TO READ CHARACTER

Sec. 14. Temperamental Character Reading

If there were no other signs of character written upon the human form, the indications of the temperaments and their known effects upon the dispositions of individuals would furnish an endless amount of fascinating study. If the student has carefully memorized the Analytical Table of the Temperaments, and the Supplementary Table No. 1, and has learned to observe the effect upon the behavior of the individual of all of these temperamental differentiations, he will discover that without any further aid he will be able to write a good-sized volume describing the characteristics of any person he studies and state facts of the utmost importance with perfect assurance. Let us take a single example.

Here is an individual who is socially popular, but who is a constant mystery to all of his friends. He is described in the conversation of those who are well acquainted with him, but who have no knowledge of scientific character reading, as being "a most estimable man;" "You can't help but like him;" "But he has a fearful temper;" "His bark is worse than his bite;" "He goes off half-cocked;" "He is so impulsive," etc., etc.

Now all of these statements are true enough, but not one of them hints at a reason. The individual so described is a common type, possessed of the average degree of intelligence and probably very moral, but having certain faults, tolerated by his neighbors, but nevertheless a source of much friction and annoyance in his daily intercourse with them. The worst of it is that nobody seems to think that these conditions can undergo any material modification, and they bear with his eccentricities until they have the opportunity to attend his funeral, and after the obsequies everybody draws a long breath of relief.

The expert character reader recognizes at once in these descriptive sentences a strong type of the Electric-Alkali

temperament which has been allowed to develop without discipline. "You can't help but like him," means that he is sweet and adhesive; "fearful temper" connotes an Alkali Explosion; "he goes off half-cocked," suggests that his Cerebrum is Electric and slow and his Cerebellum somewhat more Magnetic, so that his action is quicker than his thought, and he does something and thinks about it afterward, which is the condition described by "impulsive;" and "his bark is worse than his bite," simply means that while the Alkali Explosion is working, he says a lot of "bitter" things that he does not remember after the sweetness of the Alkali temperament has time to assert itself. If this knowledge of the causes of these peculiar traits of character can be applied in youth they can be brought under control by proper discipline, and it is wonderful how much can be accomplished in any stage of life by self-discipline if the facts are really understood.

The effects of the mixture of the temperaments in the same individual are of the utmost importance to remember in attempting to read the character. I will endeavor to illustrate a few of these combinations.

All of the functions of the body are represented in the form of the head and face, but the functions of Generation and Depuration are not susceptible to illustration in a satisfactory manner in an engraving. It is sufficient to remind the student that Generation is indicated by completeness of organization, and therefore a beautiful, well-formed person is sufficient evidence of the perfection of this function. Depuration is indicated by the purity of the body and the clearness of the complexion, showing that all impurities have been effectually disposed of by this function. The remaining five functions are so clearly indicated by the form of the different features that an engraving is sufficiently effective. It must be remembered, however, that the state of the function is indicated by the color of each feature. In illustrations of this character it is difficult to supply the color, but the memory and the imagination of the intelligent student can be relied upon to supply these particulars from the adequate description contained in the preceding section.



ILLUSTRATION 6

On this and the following pages are presented a series of fifteen illustrations showing the changes effected in the character by a difference in the temperament of the vital organs as evidenced by a difference in the form of the indicator. These illustrations have been carefully executed on a single model of the face and head and a close inspection will show that in the first eleven of the series each single illustration differs from any other in one feature only. In the 17th and 18th the effect of a complete difference of all the features is shown and in the 19th and 20th the effect of the complete reversal of the temperamental indications in the upper and lower parts of the face.

Illustration 6 represents a perfectly neutral profile outline of the face which is neither Alkali nor Acid. The changing of any of the features into an Alkali form shows that that particular function represented by that feature is slow, but that its action is Explosion when it is stimulated into action by any cause. If the state is Electric, it will be very slow and the explosions will have a longer interval between them. If the state is Magnetic, the action will be much more rapid and the intervals between the explosions short. If the feature is made to assume an Acid form, it will indicate that the action is considerably more rapid; but if the state is Electric, it will still be moderate in speed. If the state is Magnetic, the speed will be as rapid as is consistent with the strength of the organization.



ILLUSTRATION 7

In the case of Illustration 8 there is shown the indications of the Acid form of the Heart. The Chin is convex in form, indicating the Acid temperament in the Heart and a consequent rapidity of Circulation and greater anxiety. If the state is Electric this will be modified, and if the state is Magnetic it will be accelerated.

In either case the action of the Heart in changing from a normal to an excited rate of pulsation will be quicker than in the case of the individual with an Alkali Heart and a concave chin, for the simple reason that it takes longer for a negative form of any organ to effect a change than it does for a positive form to do the same thing.

In Illustration 7 the Chin is very concave, indicating an Alkali form, which means that Circulation is slow. The Heart is very strong in the Alkali temperament and not easily excited. If the state is Electric, and the Chin Dark, it will take considerable exciting influences to warm it up. But if the state is Magnetic, indicated by a warm red Chin, a good deal of Fervency may be expected.

By the term "slow" used in this connection, we do not mean that the actual passage of the blood through the arteries is slower than normal, but that the Alkali Heart being negative in form will be slower to change its rate of speed and therefore create excitement of the brain, than will the Acid. Where the Circulation is held to a normal rate by the negative form of the Alkali temperament instead of becoming unduly excited it contributes much to the virtue of Courage.



ILLUSTRATION 8

In studying these pictures and judging the effects of these differences do not forget that the character of each function is indicated as to the form it takes by the form of its temperamental indicator as follows:

Generation is indicated by personal beauty and completeness. Depuration by the clearness of the skin.

Nutrition is indicated by the Mouth and its surrounding tissues, Circulation by the Chin, Observation by the Head and Hair, Respiration by the Nose and Expression by the Eyes. The relative speed of these functions can be determined with certainty by a comparison of their temperamental indicators.

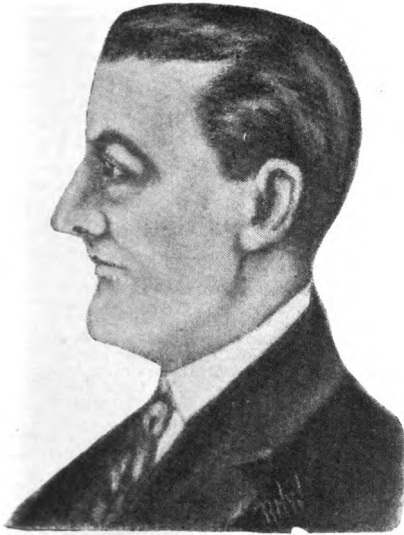


ILLUSTRATION 9

Illustration 9 shows a receding, concave form of the Mouth and lips, in sharp contrast to the projecting convex form of the Mouth in Illustration 10. Illustration 9 is Alkali and indicates a slow form of Nutrition, still more retarded if the state is Electric and the Tongue Dark, but modified if Magnetic with a lighter color of the Tongue.

In this as in the case of the Heart shown in the preceding illustrations the slowness of the function is due to the negative form of the temperament of the organ. The modification of each condition by the association of the Electric or the Magnetic temperament is simply what occurs when any body of matter is affected by cold or hot conditions.

Illustration 10 shows a greater speed in Nutrition, modified if the state is Electric and accelerated if Magnetic. There is a difference of several hours in the digestive processes of perfectly normal persons according to these temperamental conditions. This partly explains the wonderfully rapid recuperating powers of the Magnetic Acid temperament, although there are other factors to be taken into account.

Of course any slow organ would be still further slowed down by being essentially organically weak, and would be able to maintain a better functionality and rate of speed if it were organically strong.

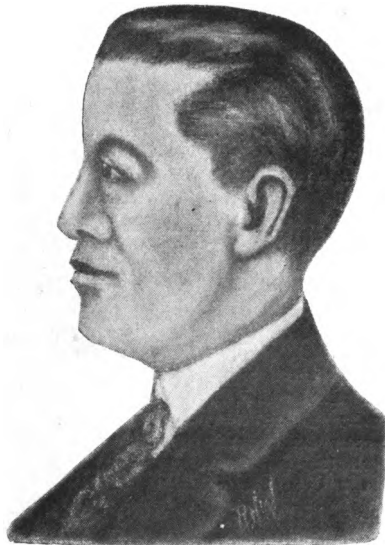


ILLUSTRATION 10

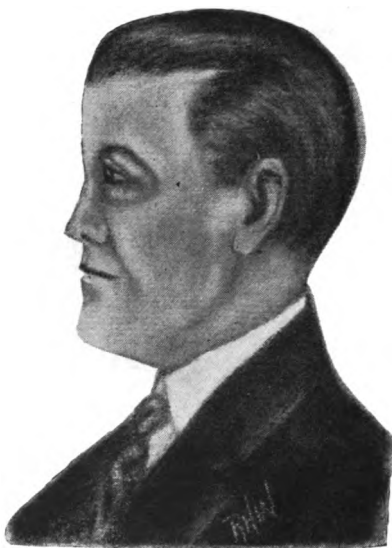


ILLUSTRATION 11

Illustration 11 shows the Alkali form of Nose indicating the Alkali type of Respiration, which is always negative. If the state is Electric, the Nostrils Dark, Respiration is extremely weak. This type of person always reminds me of a small steamboat I once knew on the Mississippi. Every time the pilot blew the whistle the engine stopped. Such persons cannot go ahead and make a noise at the same time. If the state is magnetic with red or Light nostrils, conditions are better for the reason that the Magnetic state of the organ confers more vitality and consequent strength and enables it to resist disease and to function with more power. Persons who have the negative form of Lungs indicated by this negative form of the Nose are not inclined to use the Lungs vigorously in Respiration or in speaking and keep silent when they should be uttering their thoughts which are frequently valuable.

They should live in a dry temperate or warm climate and cultivate Respiration. "Lazy Lungs" are dangerous. Also they indicate a tendency to obesity because they do not furnish sufficient oxygen to consume the carbon accumulated by the body, nor sufficient strength to encourage activity.

In Illustration 12 we have the powerful Lungs of the Acid Temperament indicated by a strongly convex Nose, and back of that is a voice that when required can expand into a roar. If the state is Electric, the tone will be deeper and more enduring; if Magnetic, higher in pitch and sonorous while it lasts.

Persons with this type of Nose invariably make themselves heard. If gifted with Language and well educated they develop oratorical powers and are generally good performers on wind instruments. Persons with this positive form of Lungs are usually physically strong, fond of exercise and work off the surplus of vitality rapidly so that they seldom if ever become fat.

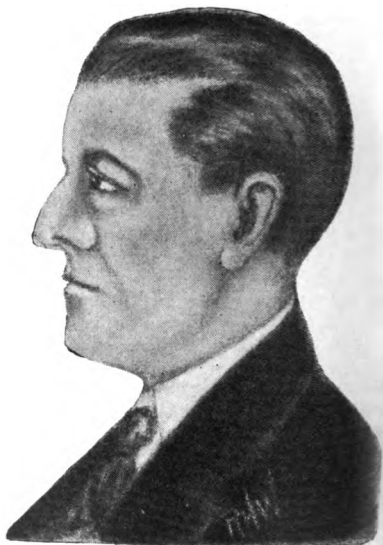


ILLUSTRATION 12



ILLUSTRATION 13

In Illustration 13 we have the Concave form of the Eye and its socket, which indicates the Alkali form of Expression. This means a moderate development of the area of Language caused by the negativness of the function of Expression. If the state is Electric and Eyes Dark, this negativness will be so pronounced that the individual will have hardly anything to say, unless intensely excited. If the state is Magnetic and the Eyes light colored, Expression is more active, sometimes making the person exceedingly tedious in conversation, because he talks so much and says so little or says it in a way involving the tedious repetition of a small vocabulary.

In other cases, especially when the individual is afflicted with a weak development of Sociability his manner of speaking will be abrupt and unpleasant because it is so much trouble for him to say anything that he is impatient with those who approach him and require him to enter into conversation. And it is pathetic to witness the distress of those who want to be sociable and cannot think of anything to say, or having the thoughts are utterly unable to find and utter the words to express them.

Illustration 14 indicates the prominent Eye of the Acid form of Expression, which is exceedingly positive and always has much to say. If the state is Electric, the speech will be deliberate; if Magnetic, more vehement; but in either case the conversation is voluble and illuminating according to the intelligence of the individual behind it.

This gentleman is never at a loss for a word and if he is well educated his conversation may be edifying and entertaining. If he is ignorant and especially if he is egotistical he becomes an insufferable nuisance.



ILLUSTRATION 14



ILLUSTRATION 15

Those who have not studied the terminology of Phrenology are frequently puzzled by references to "concave" and "convex" heads and are prone to ask, "Are not all heads round and therefore convex?" The answer is that all heads are not round and moreover where the Alkali temperament exists in the brain the head assumes the negative form of concavity in several of its parts notably in the region just above the nose and eyes and on the top where it sags down into a considerable hollow in many cases.

Illustration 15 shows the Alkali form of the Head, which is largely developed in the superior frontal and inferior occipital regions, causing the Head to have its longest axis from a to b. This shows a slow type of Cerebrum explosive in action, with the usual modifications according to state. If the Hair is Dark, indicating the Electric state, the thought will be slow in forming; if Magnetic with light or red hair, much more rapid; but in either case the explosive action is apt to cause confusion.

Illustration 16 shows the Acid type with its longest axis from c to d. In this type you have quick thought under steady pressure, modified by the Electric state if the Hair is Dark, accelerated by the Magnetic if the Hair is Light.

This form of head is spoken of as "convex" for the reason that its surfaces being formed by the steady pressure exerted by the brain are uniformly convex and do not exhibit the relaxations into concave forms which are typical of the Alkali temperament. Alkali heads are usually larger than Acid heads and exhibit greater eccentricity of development.



ILLUSTRATION 16



ILLUSTRATION 17

Illustration 17 illustrates the form of face in which all the features are Alkali. In this character every function is slow, and in case the state is Electric it represents the slowest type of character there is, also subject to the most violent Explosion. This is the type represented by "cold molasses." It is veritably "as slow as molasses in winter." If the state is Magnetic, there will be more rapid action and more frequent Explosion, but not so violent, as in "hot molasses."

Illustration 18 in marked contrast to Illustration 17 is a face in which all the features are convex and all of the functions are indicated as Acid. If the state is Electric, the action will be moderately rapid but quite controlled. This corresponds to "cold vinegar." When the state is Magnetic, the Pressure is increased by Fervency and you have the most rapid action, and if the mentality is good the most brilliant performance of any type of character. This corresponds to "hot vinegar."



ILLUSTRATION 18

Now let us make a few combinations. If we draw a line E - F separating the Head, Eye and Nose from the lower parts of the face, we may consider the Cerebrum, Cerebellum and Lungs (indicated by the Head, Eye and Nose) as representing Observation (thought) and its Expression through Respiration. We may consider the functions of Nutrition and Circulation, indicated by the Mouth and Chin below the line, as furnishing the reserve force and impulses which translate the Expression of thought into action. If a man thinks fast

and acts slowly, his conduct may be impeccable, because he takes time to realize all of his dangers, but he wastes a lot of thought. If his action is more rapid than his thought, he is "impulsive;" he allows his emotions to carry him beyond the range of prudence and while he may frequently succeed through the mercy of that Divine Providence which takes care of a wonderful number of fools, the chances are that he will frequently be placed in a position where he has to apologize.

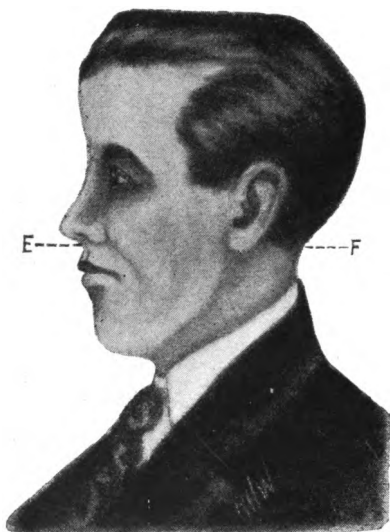


ILLUSTRATION 19

Illustration 20 represents a type in which the Head and Eye are convex and the lower features are concave. This shows a mentality and Expression which may be brilliant but will waste much of its production of thought in useless conversation. With the Electric state, it will be enduring and possess much tenacity of purpose; with the Magnetic state, it will show more versatility

As the convexity includes the Nose, this indicates strong Acid Lungs and powerful Respiration. In addition to this the Alkali Mouth almost always indicates strong Nutrition, on account of its sweetness, while the Alkali Chin assures us of a slow and powerful Circulation which will not be easily disturbed. Many of the world's greatest men have had this form of profile and it is always a favorable form of temperament, although it may waste some of its output of thought, on account of its slow and conservative though forceful action.

In Illustration 19 the upper part of the face is concave and the lower part convex. Because the upper part is Alkali, we have slow thought and Expression of thought; and because the lower part is Acid, there is a constant supply of impulses to do something, with which the slow Cerebrum is unable to keep up. Consequently many of these impulses find vent in actions which are merely reactions to the conditions of the environment, in which there are no actual thoughts expressed; or, if the Cerebrum acts at all it has no time to perfect a thought or to bring into action more than a few of the areas which ought to be employed in the formation of the thought and which would be if the Cerebrum had time for them to become excited and participate. Consequently this type or character is always acting on impulses and imperfectly formed thought.

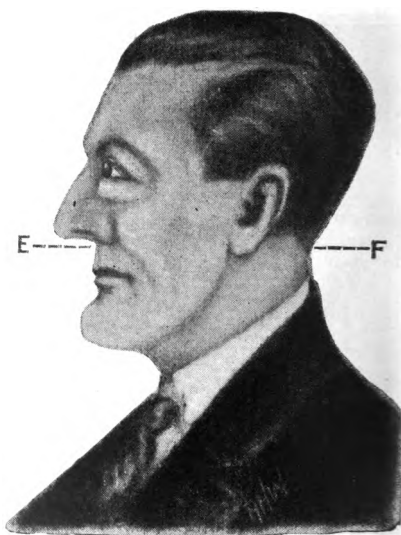


ILLUSTRATION 20

It is often exceedingly valuable to know just what forms of character these profile contours indicate. To show you what it was worth to me in a single instance, I will relate the following experience:

A few years ago I owned a summer cottage on the shore of Hingham Harbor, near Boston, Mass. The place was closed in the winter, and in April I usually visited the cottage and made whatever repairs were necessary for use during the approaching summer. On the occasion I am about to relate I made my customary visit, taking with me a young carpenter, whose face was like Illustration 19. Now note that this type is slow to think and quick to act.

When we arrived at the cottage I unlocked the door, and as the day was somewhat cold I told him to go in and build a fire on the open hearth in the dining-room, while I inspected the lawn. Soon I saw the smoke begin to roll out of the chimney and then the thought occurred to me, "Now I have been using that boy's face as an example of slow thought and quick action before my classes all winter, and I had better step inside and see what he is doing."

As soon as I entered the dining-room I discovered that he had piled so much wood on the hearth that in a few moments the fire would communicate to the building. The water of course had been shut off and between us and the bay was a sea-wall of considerable height. Without stopping to explain matters I threw a bucket to him and commanded:

"Get me a bucket of salt water, quick!"

While he was after the water, I opened a window and pulled out as much of the burning wood as I could and threw it out on the lawn.

His action was superb. He dashed down to the bay, jumped over the sea-wall, filled the bucket and was back in a few seconds. I threw the water on the fire and extinguished it. In all that time he had not done any thinking, nor had he comprehended the situation. Instead, he looked at me stupidly and inquired,

"What did you do that for?"

I have an idea that some men would have thrown the bucket at his head, but my knowledge of character does not

permit me to become angry at any man for any exhibition of imbecility, when he does not and cannot know any better.

In describing the temperament of any individual, it is desirable to follow a uniform system, and therefore I have adopted the following: I have noticed that in meeting any stranger, the first impression is that of color. This is noticeable at a greater distance than any other fact, therefore the first temperament mentioned is either the Electric or the Magnetic. Also, in nine cases out of ten, the individual favors us with a front view, and this reveals the proportion of the anatomical temperaments by the fact that the face is either round (Vital), triangular (Mental), or square (Motive), or a blending of these three forms where none predominates, (Balanced). As a rule, however, at least two of the anatomical temperaments are sufficiently pronounced to justify naming them. Then as the individual walks past us we get the view of the profile of his face and this will be either concave (Alkali) or convex (Acid) or so blended or mixed that a quick judgment is impossible, which condition we may designate as Neutral. Therefore the result of the entire inspection may be concisely expressed thus:

“Electric, Mental, Motive, Alkali,”

which would express a view of a dark-complexioned, intelligent, tall, strong-appearing man with a concave face; or

“Magnetic, Vital, Mental, Acid,”

which would express a view of a blue-eyed, light-haired, rotund, intelligent, alert man with a convex face. In four words, therefore, we have conveyed to anyone having an accurate knowledge of this classification of the temperaments, a very accurate description of the person, as complete as can be given without an extensive relation of details, and conveying in fact a very large amount of details, involved in the description of the temperaments so named.

CHAPTER VII

HOW TO READ CHARACTER (Continued)

Sec. 15. The Grand Table of Vitosophy

Vitosophy is a coined word used to designate the entire philosophy of a system of regulating human life in a wise way. That human life is not so ordered at the present time is a proposition which needs no argument to support it. The Great War has literally "shot to pieces" all former conceptions of human relationship and the world is groping blindly for some system of ethics which has a sound basis in something better than the superstitions of men who lived thousands of years ago and who never heard a locomotive whistle shatter the atmosphere, and who never dreamed a human being would dethrone the eagle as monarch of its giddy heights.

For more than a quarter of a century I have been "a voice crying in the wilderness," insisting that any system of ethics to be worthy of a moment's consideration, must be founded upon a knowledge of human character. Vitosophy is such a system, and I gave my system of philosophy that name, derived from the Latin root meaning "Life" and the Greek root signifying "Wisdom," to express the fact that it constitutes a "wise way of living." It is divided into three sub-sciences; Genetics, which teaches the origin of character, or what character really is; Phrenology, which shows how to read it and understand it; and Ethics, or the science of righteousness, which shows what to do with character.

As the present volume deals exclusively with the science and art of reading character, according to the system known as Phrenology, I do not consider it necessary to enter into a discussion of the merits or even of the principles of the two other members of the trinity of sciences of which the entire system is composed. I have stated the foregoing facts, because it is necessary to understand the terms and especially the tabulations which are introduced into this work to facilitate the work of the student in mastering the

details of character reading, nearly all of which have been construed according to the technical terminology employed throughout the system, so that he may not be confused by wondering what these strange words mean, which he will not be able to discover defined in the dictionaries in common use. No attempt has been made to have these terms incorporated into modern dictionaries for the reason that they are not important to anyone not engaged in studying the system known as Vitosophy or some branch thereof, and for all such a complete glossary is given of the terms used in this volume.

The **Grand Table of Vitosophy** epitomizes so much of the instruction contained in the preceding pages that its use is indispensable to the student who wishes to acquire the accurate method of observing and reasoning upon correlated facts which this study imposes. As was remarked concerning the Analytical Table of Temperaments, this Grand Table supplies to the student the same method of making the facts a part of his consciousness that the Multiplication Table supplies mathematical facts to the student of mathematics, so that he knows them without having to stop and reason about them in order to recall them. The Analytical Table of Temperaments supplies the details of each temperament, the Grand Table of Vitosophy amplifies the application of these details and supplies a line of contrasted facts, which are of the greatest practical value.

This Grand Table of Vitosophy, with all of the Supplementary Tables used in connection with it, should be read from bottom to top, as this corresponds to the evolution of the fundamental facts upon which it is founded. This uniform system also permits the tables to be used in juxtaposition, the value of which will be apparent as the student becomes familiar with their various uses.

The **Grand Table of Vitosophy** consists of seven columns, each containing seven words. The first column contains the names of the seven conditions of life, without which life could not exist, and they are named from bottom to top in the order of development as follows: Earth is the fundamental condition without which the others would have

no field of operation; Water is second, and from these two, Food is evolved with the aid of Companionship, Magnetism, Air and Liberty.

Man as a living organism, in order to be able to know that these conditions of life exist and to be further able to make use of them, is invested with seven senses, represented by seven distinct sense organs, six of which are visible on the exterior of his body and one for greater safety is within his skull; viz: Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance. These sense organs receive and transmit impressions to his brain, where they cause the various reactions which result in thought.

The seven temperaments with which the reader is now fairly familiar are named in the third column, in the following order: Electric, Magnetic, Vital, Alkali, Mental, Acid and Motive. This order has been adopted in deference to certain remarkable coincidences of the relative differences observed in the relationship of the seven senses and functions to the temperaments, which will appear.

The vital organs, viz., the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum, occupy the middle column. This brings the description of the organization of man in the middle of the table where it is most convenient and places the Heart in the exact central location, where we should expect it to be.

The functions of the vital organs follow in the fifth column, and these should now be very well understood by the student of these pages. They are Generation, Depuration, Nutrition, Circulation, Observation, Respiration and Expression.

It is necessary to explain at this point that according to the teachings of Vitosophy, as well as of most authorities of modern scientific methods, the perfect performance of these functions severally bring about certain highly desirable results concerning which there is little or no dispute. In Vitosophy, however, we classify these results definitely as Virtues, and by so doing invest them with far greater dignity and importance than can be done by any amount of laudatory description. We insist that these Virtues should be memorized and constantly kept be-

fore the eyes of youth and such older persons as desire to improve their characters, and we find that this practice justifies itself by results. In doing this we are following the example of Socrates and the Catholic Church, but we claim that our classification is superior. Socrates was the first to attempt a classification of the Virtues, and he got as far as Courage and Justice, and got them right. The Catholic Church classifies seven cardinal virtues and invests them with dignity by so doing; but on account of the difference in ideals and the further fact that no church as far as I am aware makes any pretense toward teaching any systematic classification of the elements of human character, or any method of recognition and differentiation of the conditions of individual characteristics, I am not able to endorse its classification as correct, although I consider it a step in the right direction and correct in some particulars and productive of good results.

Without entering into any argument on these or many other propositions, I wish merely to state at this time that Vitosophy teaches that correct Generation results in a virtue known as Naturalness. That Depuration being well performed produces a virtue known as Purity. That Nutrition develops in human character the virtue of Justice. That Circulation endows the character with Courage. That Observation, being in full operation as a function, will result in Truthfulness. That Respiration is productive of the virtue of Beauty, and that Expression completes the galaxy of virtues with Grace. These virtues are named in the order given in the sixth column of the Grand Table. The practice of each virtue results in an element of happiness, and happiness is analyzed in the last column as consisting of Love, Health, Wealth, Comfort, Knowledge, Harmony and Power.

This Grand Table of Vitosophy will bear all the study that any student may feel disposed to give it. I composed it in Salt Lake City, in 1898, and have been studying it ever since, and every time I read it over I get one more important thought and sometimes several.

Its uses are numerous, but the one most commonly considered valuable by my students is the help it gives in

understanding character. The key to this use is found in the column of temperaments. The arrangement is such that when you have identified the temperaments of any individual, by identifying the lines on which his most prominent temperaments appear, and reading those lines from left to right, you will get from each line seven important facts pertaining to the individual who has that temperament. These are general facts, of course, and there are apparent exceptions, found occasionally, but the general rule always holds good and the apparent exceptions are due to some modifying condition which you can usually account for if you study the character carefully. In practice we speak of the lines in which the prominent temperaments appear as the "Lines of Prosperity" for that individual. For instance, if you select a man of the Magnetic Mental, Acid temperament for your subject you can proceed to read his character and lines of prosperity as follows, using each word in the lines in which these temperaments appear as topics on which to base your assertions, and you will be astonished to find how marvelously correct these statements will be.

In the case of the Magnetic, Mental, Acid, your reading will be as follows:

Magnetic (2nd line): "This man is fond of Water; needs to drink and bathe frequently and live in a moist climate. His sense of Touch is acute; he has the Magnetic temperament; his Skin is powerful and active; the function of Depuration is strong and throws out impurities from his body promptly, this results in the virtue of Purity and promotes Health."

Mental (5th line): "This man is fond of Magnetism (bright lights and clear vision); he has a fine sense of Sight, provided his eyes have not been injured; he has the Mental temperament, the attribute of which is Intelligence; he has a large Cerebrum and evidently uses it, the function of which is Observation; this produces the virtue of Truthfulness—he can see the truth and teach it and he promotes Knowledge. His opinions and conversation are therefore worthy of respect."

Acid (6th line): "This man also has a fine capacity for inhaling Air and is possessed of a keen sense of Smell and fine discriminating judgment of odors; he has the Acid temperament, the attribute of which is Separation, and he is analytical; his lungs are powerful and he has fine Respiration, and undoubtedly possesses a voice which may be made useful. This temperament develops the virtue of Beauty and results in Harmony, and if he has given his organization proper cultivation he should be an authority on art and music and perhaps a producer of both."

Now this is a pretty large order to deliver concerning the character of a man you have only seen for two minutes, but if you have read the temperaments aright and have located him on the right lines, the words on those lines will give you the suggestions for much greater enlargement of the description than is given above and you will be right every time. The apparent exceptions will be found to be due to accidental injury, or a woeful lack of education. Of course I do not claim that every individual who possesses these temperaments will realize all the facts contained in the above description, but they are potentially true, and furnish a fine basis for education and the construction of an ideal which can be realized in every case in a high degree if persistently followed up.

Now if the anatomical temperaments are well balanced you can make up two more paragraphs descriptive of the individual, by using the topics suggested by the words in the 3rd and 5th lines, and they will apply with equal force. Every well-balanced man has five temperaments; he is either Electric or Magnetic, he is either Alkali or Acid, and he is Vital, Mental and Motive. Get his temperaments right, read the lines in which they occur, give him credit for good points on every topical word on those lines, and you will be sufficiently correct to create a sensation.

Every man has at least one "Calamity Line" which can be read from this Grand Table of Vitosophy, some have two, and may God have mercy on the poor wretch who develops three!

A "Calamity Line" is developed in every individual in which a temperament is conspicuously absent. In that case

every topical word in the line which contains the name of the absent temperament suggests the dangers and pitfalls which lie in wait for the man who does not possess that temperament. The reason for this is that the time inevitably occurs, and the exigency certainly arises in every individual's life, and in some cases very frequently, when he will need the form, attitude, movement, attribute, action and result of just that temperament which nature saw fit to leave out of his constitution, and not having it, he cannot avail himself of it; therefore he suffers consequences, in some instances trivial and in others severe. Example: a fat man, chased across a field by an enraged bull, will wish earnestly that he had less of the Vital and more of the Motive temperament, in order to develop more speed; and on reaching the fence to be able to vault lightly and gracefully over it, as he has seen the happy possessors of that temperament do many times. Now no one knows just when as painful an exigency as just this may arise in his life, and if he does not have the temperament required he will wish he had.

Most calamity lines develop from the absence of either the Alkali or Acid temperament. In the case of our example above given, who has the Magnetic, Mental, Acid, it is evident that he does not possess the Alkali. Read the Alkali line and invest it with suggestions of calamity and you will give him a list of his troubles. He is not strong in Companionship and lacks sociability; may have a divorce or two if he does not specially cultivate the domestic virtues; he is dull of Hearing in seven cases out of ten; he does not possess the sweetness of the Alkali temperament; his Heart is easily disturbed, in many cases actually weak; his Circulation is thereby rendered unreliable, and this affects his Courage and he does not develop much Comfort for himself or others. With all the brilliant attributes described in the topics of their lines of prosperity, these undesirable traits make the lives of many Acid persons miserable.

Now, he does not possess the Electric temperament, but this will not affect him unless he moves down south and gets into a wrong climate. In that case you may suggest

all the calamities that are indicated by the topical words of the first line and they will all be true.

If in addition to these two calamity lines he has a weak degree of the Vital temperament, and you tell him that his Food does not agree with him, that he has a deficient sense of Taste and that his Vital temperament is wanting, his Digestive organs not functioning properly and in consequence his Nutrition is failing, he has lost his conception of Justice to himself and others, his Wealth is being dissipated and that he had better fix up things in advance with the undertaker,—you will be telling a lot of calamities. It isn't pleasant to be as candid as this; but when a man gets under the influence of three calamity lines, he is a menace to the Health of everyone with whom he comes in contact and should be placed under guardianship and properly protected.

In some individuals the calamity lines pertaining to the chemical temperaments are practically eliminated by the combination of these temperaments. Thus if the profile of the face shows a concave Chin indicating a strong Alkali Heart, and a convex Nose indicating strong Acid Lungs, the Alkali Heart endows the organization with strong Circulation and Courage while the Acid Lungs insure Respiration and Beauty.

If the reverse of these conditions occurs the unfortunate individual has inherited a double calamity line! Every word in both the Alkali and Acid lines of the Grand Table will suggest misfortunes that will befall him frequently, against which he must constantly guard.

Another good use of the Grand Table of Vitosophy is this. The seventh column contains a list of the ingredients of happiness, and we all want to be happy. But some despondent individuals read over this list and hopelessly say they have tried to attain to happiness and made a failure of it and it is no use to try. It is of no use to try, unless you try right. Now the way to seek happiness is to read over the list of elements and see which ones you do not possess. Take one at a time and read the line on which that element appears backward and it will tell you how to get the element you need. There is absolutely no other

way. Which one do you want? Wealth?—Probably. Well, just study the virtue of Justice and begin to practice it. If you are actually poor, you are so because you are unjust to yourself and to everybody else. When you have formed some conception of Justice, get your Nutrition right. Get out of that cheap boarding-house and stop associating with a lot of paupers that are as unjust as you are, and where you meet a hard-luck story every ten minutes. Be just enough to get an education, dress yourself well; above all, keep good company, and keep your Digestive organs clean. Develop the Vital temperament and look like a banker. Develop Taste in everything, especially in Food. Be just in your hours of labor, work at the right job, treat yourself and others right and **DON'T BE A FOOL—AN UNJUST FOOL!**

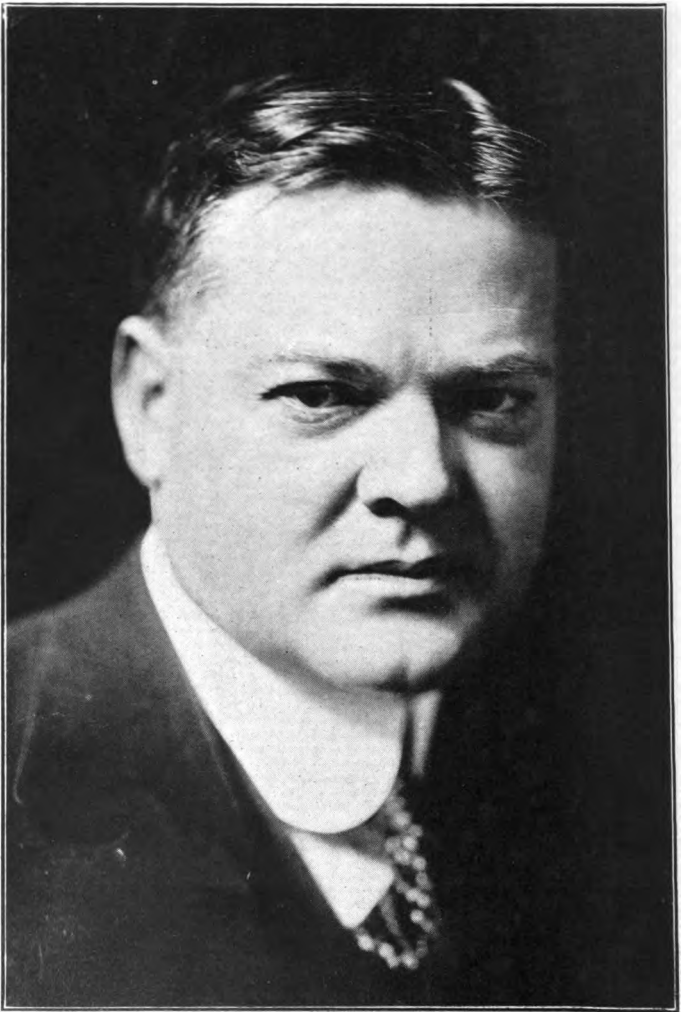
DIRECTIONS FOR USING THE GRAND TABLE OF VITOSOPHY

Read from Bottom to Top. This corresponds with the Historical Order of Development and with the positions of the organs on the body. The Table is divided into columns reading up, and lines reading from left to right. The first column contains the names of the Seven Conditions of Life which are necessary to existence. The second column contains the names of the Seven Senses or avenues of intelligence. The third column contains the names of the Seven Temperaments or variations of character. The fourth column contains the names of the Seven Principal Vital Organs of the body. The fifth column gives the respective Functions of these organs, which being properly performed will result in the development of the Virtues named in the sixth column. The practice of each Virtue produces a specific result which is one of the Elements of Happiness. Happiness is composed of Seven Elements—Love, Health, Wealth, Comfort, Knowledge, Harmony and Power. If you find yourself lacking in any one of these, read the table backward from the deficient element and it will show you how to develop it.

The lines of the Table correspond to the Temperaments; your Temperament gives you strength in every item occurring on a line with it, and if any Temperament is seriously weak in your organization you are correspondingly weak in every item occurring on that line. Study your temperament and develop your character until you attain complete Vitosophical Grace and Power.

Grand Table of Nitrogeny

1	2	3	4	5	6	7
Conditions	Senses	Temperaments	Organs	Functions	Virtues	Results
7	Liberty	Clairvoyance	Cerebellum	Expression	Grace	Power
6	Air	Smell	Lungs	Respiration	Beauty	Harmony
5	Magnetism	Sight	Cerebrum	Observation	Truthfulness	Knowledge
4	Companionship	Hearing	Heart	Circulation	Courage	Comfort
3	Food	Taste	Digestive	Nutrition	Justice	Wealth
2	Water	Touch	Skin	Depuration	Purity	Health
1	Earth	Gender	Sexual	Generation	Naturalness	Love
1	2	3	4	5	6	7



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HERBERT HOOVER
Secretary of Commerce

The Electric-Mental-Motive-Alkali temperament when well educated and coordinated furnishes the most capable executives. In such men the explosive force of the Alkali is controlled by the Direction of the Mental and the Strength of the Motive, while the entire organization is kept within the bounds of coolness and cohesiveness by the Cold movement of the Electric temperament, which makes a man of this kind most valuable when the conditions are most exciting and inflammable. The great services rendered to the entire world by Mr. Hoover during the war, fully confirm this testimony.

HERBERT HOOVER

The most conspicuous example of the Electric-Mental-Motive-Alkali temperament.

According to the Analytical Table of Temperaments Mr. Hoover's temperaments would endow him with the following characteristics.

Temperaments	Electric	Mental	Motive	Alkali
Forms	Dark	Triangular	Square	Concave
Attitudes	Receptive	Intense	Mechanical	Sweet
Movements	Cold	Clear	Active	Pliable
Attributes	Composure	Intelligence	Strength	Preservation
Actions	Gravity	Direction	Resistance	Explosion
Results	Endurance	Comprehension	Permanency	Violence

The student will have no difficulty in recognizing the Dark colors, the Triangular-Square face and the Concave profile and the remaining words in the second, third and fourth columns connote so nearly what is generally recognized in the character of the man that they need no comment. No one will question the sweetness and pliability of his disposition but the casual reader who is not familiar with the terms defined in this work may have difficulty in reconciling such words as "Explosion" and "Violence" as applicable to such a character.

Mr. Hoover and other capable engineers however, recognize that the "internal combustion" type of engine which derives its power from a succession of explosions, is rapidly displacing the steam engine which is driven by pressure. The Alkali temperament in human organization corresponds to the first type, while the Acid temperament is like the second.

Mr. Hoover is an "internal combustion" engine. He saves fuel (food) and develops energy by controlled explosions. This energy is "Violence" (tremendous power) acting in obedience to the Intense, Clear Intelligence which furnishes Direction and Comprehension through the Mental temperament, made effective by the Mechanical, Active Strength of the Motive temperament endowing it with Resistance and Permanency.

The Electric-Mental-Motive-Alkali temperament with its explosive violence controlled and directed gives us our greatest executives in all departments. To this type belong with slight variations James J. Davis, Daniel Webster, Charles M. Schwab, Bishop Francis J. McConnell and Herbert Hoover.

The same temperament with its explosive violence misunderstood, uncontrolled and undirected, neglected and maltreated, furnishes three-fourths of the inmates of our insane asylums and penitentiaries.

PART II

PHRENOLOGY



PROFESSOR J. STANLEY GRIMES

Phrenologist. Author of "The Mysteries of the Head and the Heart Explained." Lecturer and writer.

The portrait shows a strong Motive temperament, endowing the organization with Strength. All the signs of longevity are present, the head wide between the ears indicating Vitativeness, the low position of the ears below the eyes show the length of the life-line according to Powell, while the large, wide nostrils insure the possession of a vigorous Respiration.

If I am correctly informed, Prof. Grimes enjoyed a very vigorous existence for more than ninety-five years.

CHAPTER VIII

THE SYSTEM OF PHRENOLOGY

Sec. 16. Arrangement and Classification of the Phrenological Areas and Faculties.

The honor of arranging the best classification of the areas of the brain, recognized in Phrenology, and of explaining the evolution of the brain through the various forms of animal life, also of the correct definition of the groups of areas of the human brain and of pointing out their anatomical relations and sources of growth from the striata and thalami, belongs to Prof. J. Stanley Grimes, author of several valuable phrenological works, and a lecturer and teacher of great ability. His most valuable and comprehensive work was entitled, "Mysteries of the Head and the Heart Explained"* and from this work I shall quote freely in explaining his system. I consider it so thoroughly correct, and resting so completely upon a sound scientific basis, that I have adopted it in place of a more arbitrary classification, which I used for the greater part of my professional career, before I became aware of the excellent work accomplished by my distinguished predecessor. His work had a comparatively limited circulation and did not come to my notice until just before I began the preparation of the present work. It is regrettable that it was the policy of various groups of phrenologists existing during the nineteenth century to studiously avoid all mention of the works and merits of phrenologists who published anything of their own or through the channels of other publishing houses. To this selfish, narrow and short-sighted policy, as much as to any other cause, is due the decadence of phrenological literature and the lack of interest displayed by the public. As a consequence of this condition of things, and the fact that Professor Grimes retired from the field of active propaganda, about the time that I entered it, I knew nothing of his work, except that I occasionally heard him referred to as a brilliant lecturer by some one who had the good fortune to hear him. It affords me peculiar pleasure now to call attention to his

work and to urge the reader of this work to procure from such libraries as may hold them, the books written by this philosopher and scientist and secure the excellent information they contain. Every book that Grimes wrote should be republished, and by competent editors brought up to date.

I do not believe that his classification can be better stated than in his own words, and I give the following quotations from "Mysteries of the Head and the Heart Explained", which are sufficient to establish his views and his reasons for holding them. I have carefully revised the definitions, and as several phrenological areas and corresponding faculties are now clearly demonstrated which were not recognized by Grimes, I have added these to his classification, designating each of these by a star. In the following list of the faculties and their definitions, I have not used some of the names of faculties advocated by Grimes, which would only cause confusion, as the names and definitions used in this work are now established and in general use, verified by thirty-eight years of investigation since the publication of "Mysteries of the Head and the Heart Explained."

I have made two important changes in this classification to which I wish to call special attention. I have divided the Intellect into substantially the same two divisions that Professor Grimes uses, with the exception that I have transferred the faculty of Wit from the Ipseal group to the Subjective, where I believe it more properly belongs. I have substituted the terms Objective Intellect and Subjective Intellect for what Grimes and many other phrenologists have called the "Perceptive" and "Reflective" faculties. My reasons for using these terms, and especially for discontinuing the use of the term "Reflective" as applied to a division of the faculties, are set forth at length in the concluding paragraphs of the section on Subjective Intellect.

The first chapter of Professor Grimes' work, "Mysteries of the Head and the Heart Explained," begins on page 5, as follows:

"Classification and Arrangement of the Phrene Organs.

"The first proceeding which is necessary in the creation of a new science is the collection of its crude materials—its facts; the next is to make a correct classification. Those

things that are in many essential particulars alike should be put into a class by themselves. A science scarcely deserves the name until this task has been performed by its devotees. While the classification is imperfect the student is in continual danger of confounding together things that are unlike, and separating other things that nature has associated together. Dr. Gall laid the foundations of phrenology by discovering twenty-seven phrene organs; but he made no classification. His partner, Spurzheim, pointed out the fact that the intellectual organs constitute a distinct class, and that they differ in function from the emotional faculties. This distinction was previously recognized by metaphysicians, but Spurzheim demonstrated that the intellectual organs are grouped together by themselves in the anterior lobe of the cerebrum, while the emotional faculties occupy the rest of the brain. Spurzheim also distinguished the two highest intellectual organs from the others, and denominated them reflectives, while the others are perceptives. No one has questioned the propriety of this subdivision.

“Dr. Gall observed that the organs at the base of the brain are more peculiarly animal than the higher, and Spurzheim drew a line between what he considered the animal propensities and the higher faculties; there is no such line in nature. This was the condition of the science when Spurzheim died in Boston in 1832, at which time I began the study of the subject. In 1838 I published a new system of phrenology, the principal novelty of which consisted in the natural classification and arrangement of the propensities or emotional faculties. I demonstrated that they consist of two great classes—the *Ipséal* and the *Social*; that one class is evidently designed to prompt the individual to preserve himself and advance his own personal interests, without reference to the wants or wishes of others; the other class is designed to multiply and preserve the species, and bind them together into societies.

“The importance of this division cannot be overvalued. The moment we admit nature has put in one group all the propensities that relate to the individual, and in another all those that relate to society, we are forced to acknowledge

that no one can form a correct idea of the functions of the organs who ignores this division. Anyone who pretends to teach phrenology, and rejects or neglects this division, does injustice to himself, to his pupils and to the science.

"The Ipeal class occupies the upper side of the head and has its base in the middle part of the brain. The social class has its base at the posterior part of the brain and extends along the middle line to the upper part of the forehead.

"The lower part of the brain has always been divided by anatomists into three lobes—the anterior, the middle and the posterior. It is interesting now to learn the meaning of this natural division. The Intellectual class occupies the anterior lobe, the Ipeal the middle and the Social the posterior.

"It is also a curious and interesting fact that the body may be divided into three departments. The anterior (including the hands and face) may be regarded as the Intellectual department; the middle (including the digestive and respiratory organs) are Ipeal; and the posterior (including the reproductive organs) are Social. This relation becomes more striking and obvious when we consider that the lowest organs of the posterior of the brain are related in function to the lowest parts of the body; the lowest middle organs of the brain are related to the middle parts of the body, and the lowest anterior parts of the brain to the hands and face, the anterior parts of the body. In other words, the anterior of both the body and the brain (D, Fig. 2) relate to the intellect, the middle of the body and brain (I, Fig. 2) to the Ipeal functions, and the posterior of the body and brain (S, Fig. 2) to the Social functions. But important as this division is, the succession or super-addition of the organs of each class is, if possible, still more so. I know of nothing in any science more remarkable.

"If Gall and Spurzheim, when they first promulgated phrenology, had pointed out this classification and succession of the organs, they would certainly have been accused of mapping the head and arranging the organs to adapt them to the requirements of a previously formed theory. But the truth is that neither of these philosophers suspected that the organs which they discovered were susceptible of

such an arrangement. If any additional argument were needed to establish the truth of phrenology, it is furnished by the fact that after Gall and Spurzheim were both dead, the crude materials which they brought to light are found to be capable of being forced into such a wonderfully harmonious system."

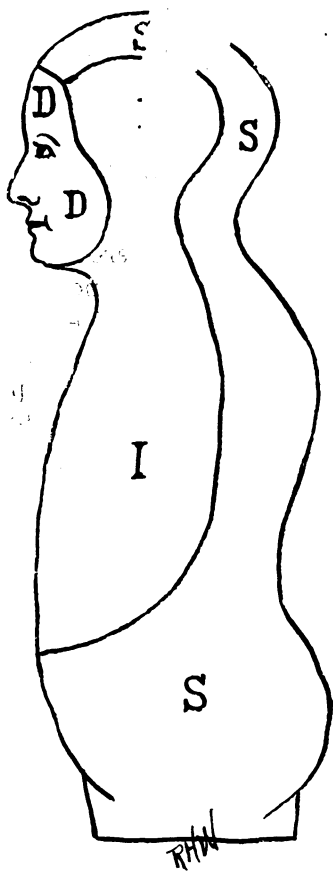


Fig. 2. (Grimes)

ILLUSTRATION 21

Intellectual, Ipseal and Social Divisions of the Head and Body, as classified by J. Stanley Grimes.

CLASSIFICATION AND DEFINITION OF THE FACULTIES OF INTELLIGENCE

I. THE OBJECTIVE INTELLECT

1. **Individuality.** First element of observation; ability to separate and identify objects.
2. **Form.** Observation of the shape of things; Sensitiveness to correctness or the lack of it in shape.
3. **Size.** Power to measure distances, quantities and sizes.
4. **Weight.** Perception of weight and density; ability to balance.
5. **Color.** Observation and comprehension of colors and hues.
6. **Order.** Faculty of arrangement; method; system; neatness.
7. **Number.** The power to count, enumerate, reckon and calculate.
8. **Experience.** The historic faculty; eventuality and occurrence.
9. **Locality.** Discernment of position; perception of place.
10. **Time.** Consciousness of duration; appreciation of past, present and future existence.
- *11. **Tone.** Appreciation of sound; ability to distinguish musical tones.
12. **Language.** Power of verbal expression and ability to talk; command of vocabulary.

II. THE SUBJECTIVE INTELLECT

13. **Comparison.** Discernment of condition, resemblance and difference.
14. **Causality.** The ability to comprehend principles, and to think abstractly; to understand the relations between cause and effect.
- *15. **Wit.** Appreciation of the ludicrous and absurd; mirthfulness and humor.

III. THE IPSEAL FACULTIES

Corporeal Range

16. **Vitativeness.** The love of life; desire to exist; resistance to dissolution.
17. **Alimentiveness.** Desire for food and drink; faculty of discriminating taste.
- *18. **Motion.** Ability to comprehend movement; love of motion, sailing, navigation, riding and dancing.

Belligerent Range

19. **Execution.** Desire to destroy or remove; extermination; thoroughness; severity.
20. **Combativeness.** Defense; defiance; desire to overcome; indignation and resistance.

Prudential Range

21. **Secretiveness.** Reserve; disposition to conceal; conservatism and evasion.
22. **Caution.** Prudence; solicitude for security; apprehension of danger.

Industrial Range

23. **Constructiveness.** Dexterity and ingenuity; constructive talent; ability to adjust.
24. **Acquisitiveness.** Desire for property; love of possession; realization of value.

Improving Range

25. **Ideality.** Love of the beautiful; desire for perfection; refinement of taste.
- *26. **Sublimity.** Love of grandeur and the stupendous; appreciation of the terrific.

IV. THE SOCIAL FACULTIES**Domestic Group**

27. **Amativeness.** Reproductive love; affection for the opposite sex and desire for association and mating.
28. **Philoprogenitiveness.** Parental affection; love of offspring and pets; filial devotion.
29. **Sexamity.** Desire for companionship between the sexes.
30. **Friendship.** Social adhesiveness and fraternity.
31. **Gregariousness.** Association in groups; social organization.
32. **Inhabitiveness.** Love of home; desire for place of abode; love of country; patriotism.

Governing Group

- *33. **Continuity.** Application; Connectedness; ability to hold the attention or to disconnect it; power of stabilizing judgment.
34. **Dignity.** Self-love; governing power; independence; self-respect.
35. **Approbateness.** Love of display; respect for public opinion; desire to please; ambition to gain admiration and popularity.
36. **Firmness.** Stability; perseverance; decision; inflexibility of purpose.
37. **Exactness.** Righteousness; justice; circumspection; scrupulousness in the discharge of duty.

Conforming Group

38. **Veneration.** Worship and reverence; deference to superiors; respect for and submission to authority.
39. **Hope.** Belief in future joy; tendency to high expectations.
40. **Faith.** Belief, trust and confidence manifested without evidence.
41. **Agreeability.** The desire to agree; concession; kindness; philanthropy.
42. **Imitation.** The ability to conform to existing customs, conditions and facts by imitating them.
43. **Sympathy.** The power to discern motives, character and qualities in other persons by experiencing similar feelings and impulses.
44. **Suavity.** Diplomacy; unctuousness: ability to speak and act in a pleasant manner and to avoid offense.

THE FACULTIES OF INTELLIGENCE

Sec. 17. The Phrenological Map of the Head

In presenting to the reader the time-honored Phrenological Map of the Head, which is at once the ensign of the profession and the key to the mysteries of the wonderful thing we call intelligence, certain explanations are due, without which confusion is certain to arise.

It is greatly to the credit of Gall and Spurzheim, that from the first, they strove to express their discoveries in language that could be comprehended by the common people. Instead of burdening their essays with a mass of technicalities deeply hidden under titles derived from dead languages, they tried to show that the phrenological areas were the outward evidences of innate qualities of disposition with which everybody was more or less familiar, because they were continually displayed in the daily conduct of all members of the human race. Gall wrote most of his treatises in French, Spurzheim in English, for the reason that during the period of their compositions they were severally dealing with these two nations; but each of them gave to the phrenological areas they described the common French or English names which seemed at the time to best describe the disposition resulting from the development of each special area under consideration. As a consequence, the humblest student of Phrenology, if he were able to read, observe and reason, could study the form of any head, and draw a fair conclusion of what he might expect from it, according to the teachings of the founders of the science.

Gall discovered and promulgated the fundamental principles of the science; Spurzheim classified, systematized and made practical the application of these principles, and their work was most admirably proved, defended and popularized by George Combe, a brilliant lawyer of Edinburgh, Scotland. In the United States the work was taken up and popularized by Orson S. Fowler and his brother, L. N. Fowler, who afterward removed to London, England, and spent the remainder of his life there, in earnest work in behalf of the science; and by Nelson Sizer, who maintained his work in New York City and wrote many valuable books, made many



Courtesy of Miss Jessie A. Fowler, New York.

FRANZ JOSEPH GALL

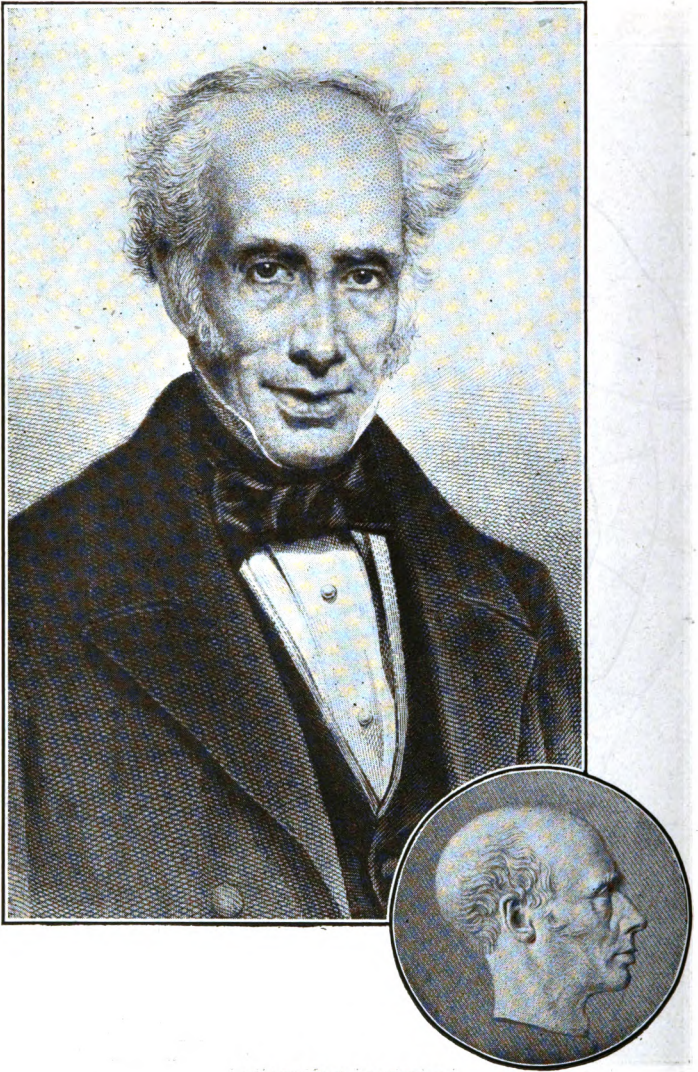
Distinguished physician and author of German birth who discovered and propagated the theory of brain localization upon which Phrenology is founded. a complete summary of his illustrious discoveries in the anatomy and physiology of the brain and nervous system read Chapter XXI Sec. 69.



Courtesy of Miss Jessie A. Fowler, New York.

JOHN GASPAR SPURZHEIM

Student and co-worker with Gall, who arranged, defined and classified the localizations of brain areas discovered by Gall into the system now known as Phrenology. It is largely due to his popularizing the study of Phrenology, making it accessible to the common people, that the medical profession and other exclusive scientists have regarded Phrenology with such great disfavor. They have not been able to monopolize it.

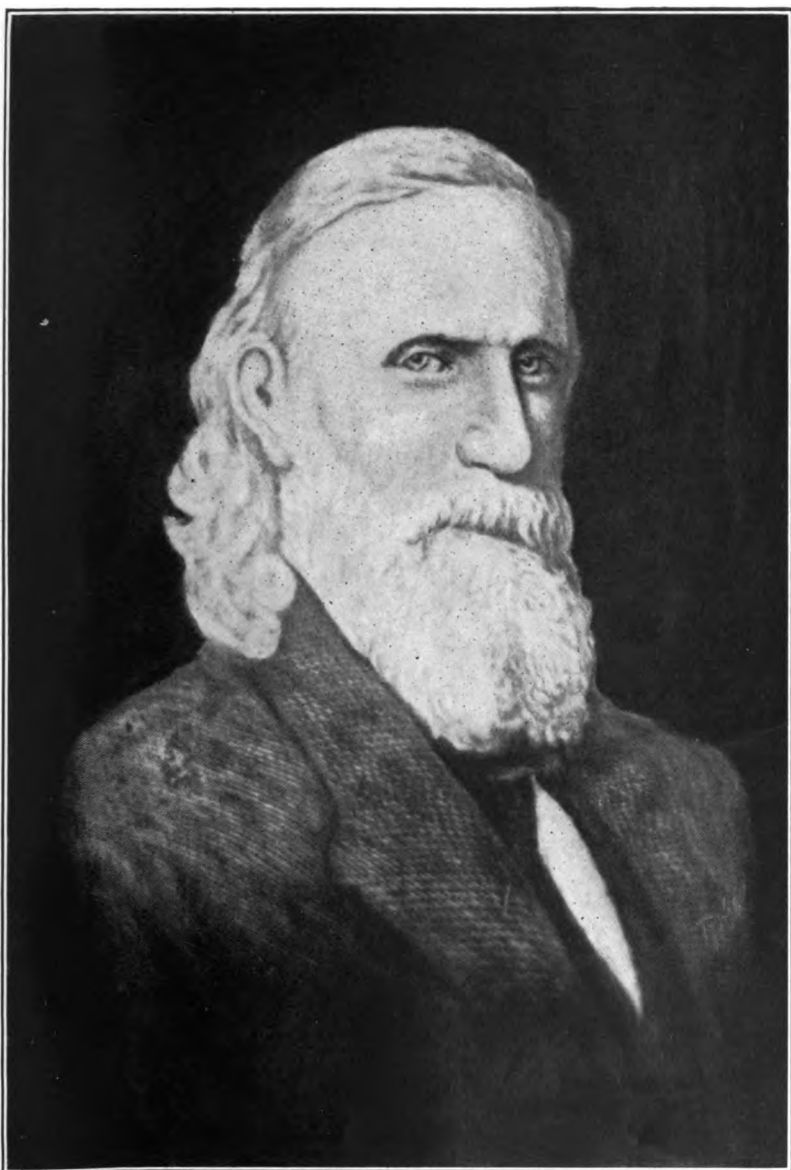


GEORGE COMBE

Phrenologist. The astute Scotch lawyer whose thorough investigation and scientific exposition of the merits of the discoveries of Franz Joseph Gall and the system of Phrenology built upon these discoveries by John Gaspar Spurzheim, placed the truthfulness and value of the science beyond dispute.

His towering forehead shows a powerful development of Comparison, Causality and Wit. Sympathy, Suavity and Agreeability are large, the objective intellect is well developed with the exception of Number. The width of the skull from one area of Number to the other is short, compared with the expanding dome of the upper part of the head. Mr. Combe could not master the multiplication table but in logical argument, witty allusion and scientific accuracy he was a past master.

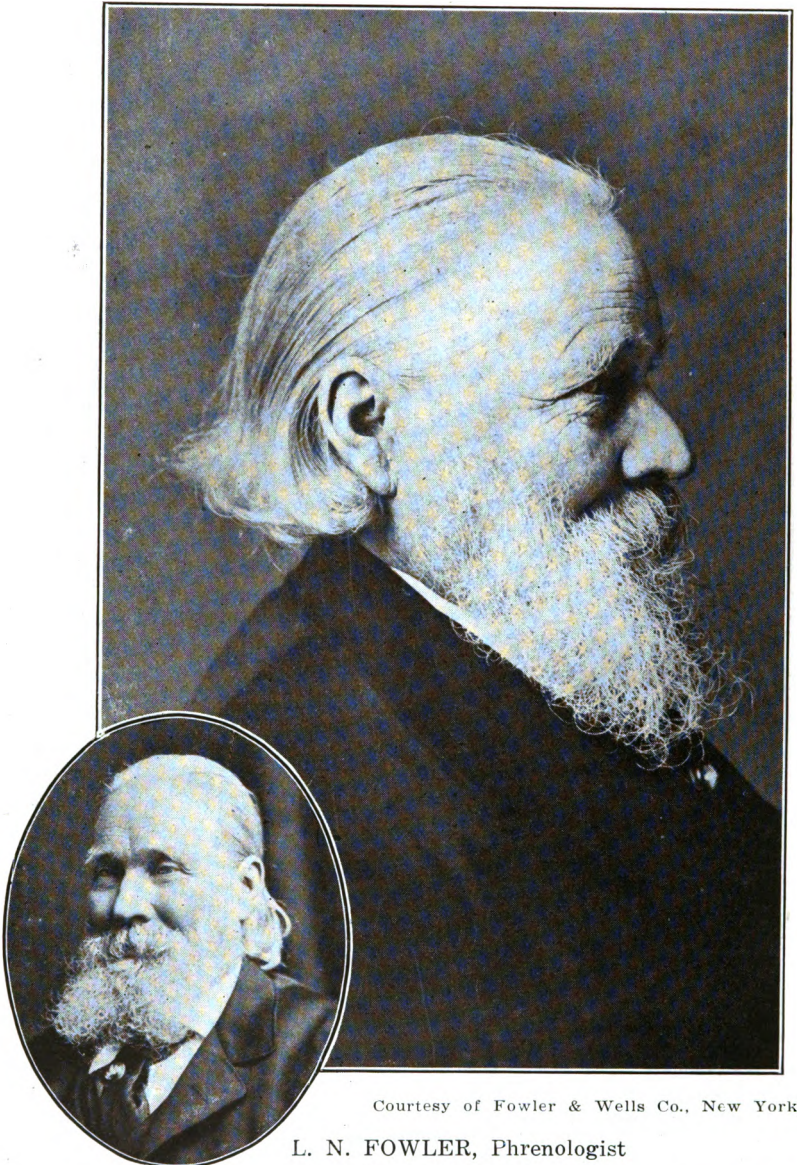
His writings are voluminous but his best works are his "Constitution of Man," "A System of Phrenology," "Moral Philosophy," and "Lectures on Phrenology."



Courtesy of Fowler & Wells Co., New York

ORSON S. FOWLER, Phrenologist

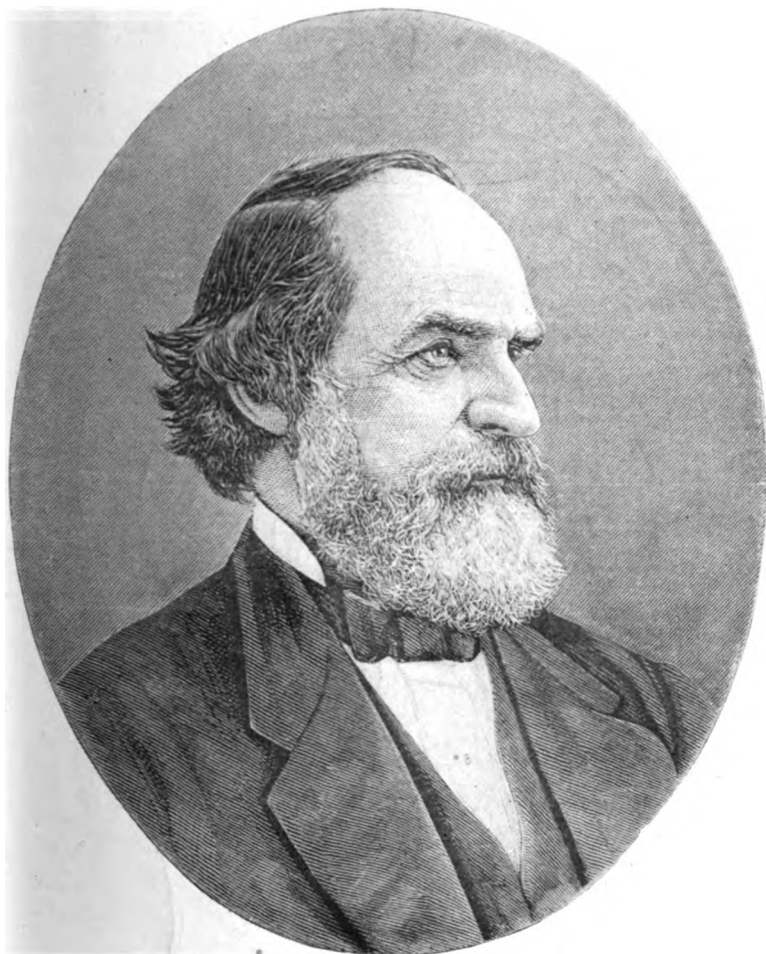
Author of many books on Phrenology and indefatigable missionary, lecturer and propagandist. He lived seventy-eight years although pronounced consumptive at twenty-one. He traveled all over the United States and Canada, lecturing wherever he could get an audience and making innumerable delineations of character. He was still in the harness when he died at his home in New York state, shortly after returning from a lecture tour. I hold his memory and his service to me in grateful recollection. Shortly before his death he told me that he had earned over three million dollars in professional fees during his lifetime. He died comparatively poor after spending his life and his earnings in continued benefactions to his fellowmen.



Courtesy of Fowler & Wells Co., New York.

L. N. FOWLER, Phrenologist

L. N. Fowler, brother of O. S. Fowler, American born, spent the most of his life in London, England, while O. S. Fowler, toured America. L. N. Fowler was the author of many books on Phrenology and maintained the prestige of the science in England. His Phrenological Bust containing the notation of the subdivisions of the faculties and their areas is a notable work. He died at an advanced age, after a life of notable usefulness. The portraits here presented show much of the fine genial disposition he possessed, impressed upon his personality by years of service in uplifting and encouraging those who came in contact with him.



Courtesy of Fowler & Wells Co.,
New York.

*Yours truly
Nelson Sizer*

Phrenologist, author of many books on Phrenology, lecturer and teacher of great ability. For many years principal examiner of Fowler & Wells Co., New York and President of the American Institute of Phrenology. His best books are "Heads and Faces" and "How to Study Strangers."

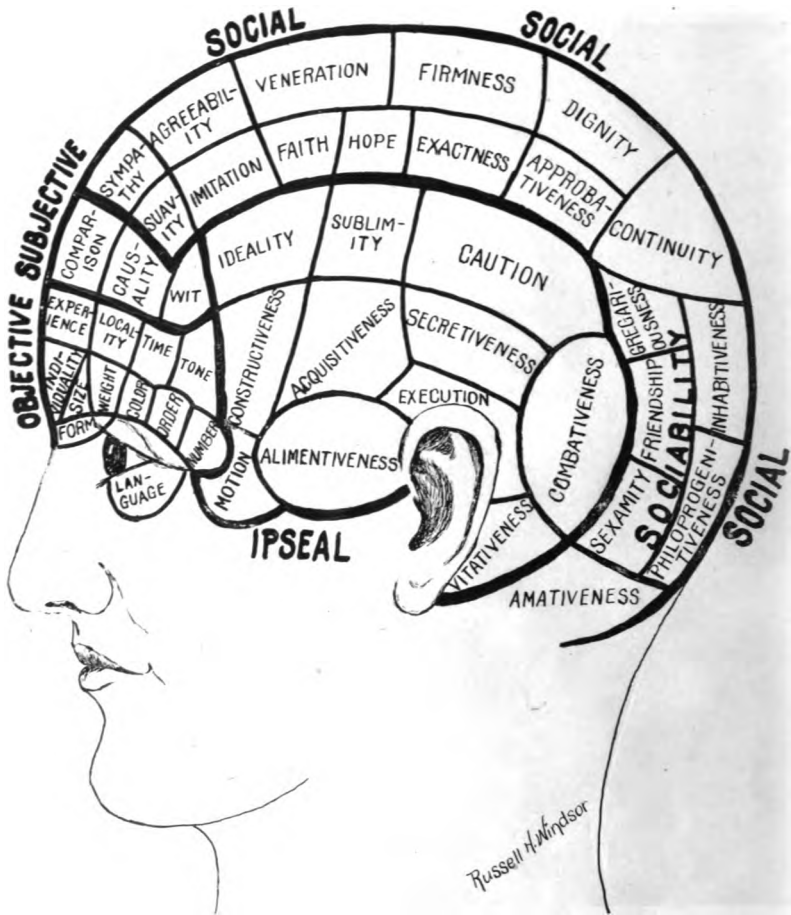


ILLUSTRATION 23

REGIONAL MAP OF THE HEAD

The heavy lines show the limits of the Intellectual, Ipeal and Social Regions.

discoveries and lectured throughout his long and vigorous life, to the great edification of all who came in contact with him, of whom, fortunately, I was one. A host of other vigorous and brilliant writers on both sides of the Atlantic contributed to the development of the science.

Now it is perfectly natural that some of these learned, observing and astute writers should differ among themselves on some of their conclusions respecting the principles of the science and especially with reference to just what function should be ascribed to each of the observed areas. Also, it must be remembered that nearly all of them had come to the study of Phrenology after having been deeply imbued with the doctrines of the metaphysicians and their numerous opponents, none of whom had any knowledge of the nature and function of the brain upon which to build their theories, and many of them denying that the brain had any connection with the government of the conduct of the individual. Also, that Phrenology was in its infancy, and that the great discoverer, Gall, himself had misnamed some of the areas and afterward corrected his nomenclature, when convinced of his error.

Consequently, we may not be surprised as we read the works of the authors who have preceded us, that we find differences in the names given to some of the phrenological areas, that there are classifications and groupings of these areas that do not seem to be in accord with the discoveries of our later observations of the workings of the human intelligence, and that some of the names which appear upon the phrenological map after one hundred and twenty years of observation and improvement, may still be open to criticism. In order to enable the reader of this work to avoid the confusion inevitably following any attempt to harmonize the statements herein contained with some of the declarations of the earlier writers, I will make bold to call attention to some of the mistakes which were made in these earlier classifications, giving my reasons for so considering them and at the same time humbly confessing that I have experienced difficulty in preparing classifications and nomenclature which would not be open to similar objections; but if this be true, they still have the merit of novelty.

(1) The classification of certain of the faculties of intelligence as "Animal Propensities" and others as "Moral Sentiments," and in assuming that the first embraced such as were common to animals and man, while the second were proper to man only, and that moral conduct resulted from the preponderance of the "Moral Sentiments" over the "Animal Propensities."

Man does not possess any faculty of intelligence which is not found in the organization of some animal. The difference is that a well-organized man possesses all of the faculties, while each of the so-called lower animals possesses some of the faculties, but not all. Man possesses Constructiveness in common with the beaver, Alimentiveness in common with the alligator, and Friendship in common with the dog; but he does not possess any of these faculties in as strong a degree as each of the animals named. But the alligator does not possess Friendship, the dog does not construct, and neither organizes communities as the beaver and man do.

It is therefore manifestly unfair to the animal to classify some of the faculties which he possesses as "Animal Propensities" and others which he equally possesses as not belonging to him, and to claim that our moral delinquencies are due to our supposed resemblance to him in some particulars. As a matter of fact, the animal in his natural habitat and removed from the demoralizing influences of man's domestication, lives a perfectly moral life, when viewed from the standpoint of his character and requirements. Also numerous "savage" tribes of men have been found who have none of the vices of civilized peoples. The metaphysicians endeavored to explain the morality of animals by claiming that they acted upon "instinct," while man acted from "reason." Without being able to show where the animal got his instinct or from what source man derived his reason, this theory is palpably absurd. Phrenology shows that the animal sees, feels and acts exactly as man does as far as he has the machinery to work with.

Moral conduct does not result from the preponderance of development of one part of the brain over another, but from the right use of each of the faculties of intelligence accord-

ing to knowledge. The more harmonious the development of the brain, and the more perfectly coördinated every part is with every other part, the easier it will be to acquire the knowledge of righteousness, and the easier it will be to control the impulses of strong areas.

(2) Great confusion has been caused in the impressions given to those who have only a limited knowledge of Phrenology, by some of the names which have been given to the areas and faculties in an endeavor to convey by a single word an expression of the general action of the faculty. As the map now stands, this applies to only a few of the names, but they cause a lot of trouble. It is difficult to convey in a single interview, to a person only casually interested in a personal examination, the meaning of the term. "Dignity" as it is used to describe an area and a faculty, and to get him to differentiate between its meaning as a conventional word and its use as a technical term. Most phrenologists have used the term "Conscientiousness" for the area designated as "Exactness" on the map herewith shown; and when a delineation of character shows that a man is endowed with both "Dignity" and "Conscientiousness," it would seem that he must be a most worthy citizen. But many a murderer and burglar has possessed a large development of both these areas, as he might well have of any other part of the brain, for the reason that none of the areas is a factor in producing the result of moral actions, except as it has been trained to right uses according to knowledge. The right and wrong uses of each area and faculty will be duly discussed as we come to consider them.

(3) Many phrenological writers have ascribed to the faculties in the top of the head, viz., Firmness, Veneration, Exactness (Conscientiousness), Hope, Faith (also called Spirituality, Credenciveness, Wonder and Marvelousness) and Agreeability, a special religious significance, and some have classified them as "Religious Sentiments." This has been done in an excess of religious zeal in an attempt to show that religion is innate in the organization of man. These enthusiasts overlook the fact that religion is itself a science, and is correctly defined as the science of the rela-

tion of man to the universe in which he finds himself. When man finds himself on a solid foundation of facts upon which he can construct a system of Ethics or righteousness, defining his duties to his Creator, his fellow-man and himself, he has a religion; and to do this he needs every faculty of intelligence with which he has been endowed, and he will find one as "religious" as another, and he will find in the absence of such a system founded on facts, that many of the expressions of the faculties above named are merely superstitious spasms of fanaticism.

(4) Because the area of Experience (called also Eventuality) relates to the comprehension of the daily history of the individual, it has frequently been marked upon phrenological maps as Memory. I have known some otherwise good examiners who based their estimate of the power of memory of their subjects upon the development of this area. Now memory is a part of the power of every faculty and the ability of any person to remember a fact depends upon the condition of the areas of the brain which relate to that fact.

(5) In comparing the development of heads with the map, there is always a strong tendency on the part of the beginner to exaggerate the consequences of deficient and excessive developments. Where he finds, for instance, excessive Caution, he expects the individual to display cowardice or at least constant anxiety, and may be surprised at the calm and unruffled demeanor manifested in an emergency. When he studies the case long enough, he may find this behavior due to a cool temperament or an unusual endowment of Firmness. When he finds a deficient development of Acquisitiveness, he may be surprised to find himself worsted in a bargain. This may be due to the fact that the individual with whom he deals has had a good deal of experience in just that line of trading and may have enough Acquisitiveness, stimulated by circumstances, to furnish a very strong impulse in that area. Because you find an area small or weak, do not make the mistake of supposing that it has no power at all, or you may get badly stung. Every area and faculty in any human head will always run true to form under normal conditions; but it is difficult to decide

sometimes when the conditions are normal, and in just what form the impulse which arouses the faculty may take part in the transaction.

Every faculty of intelligence has four powers and these powers act in different degrees according to the condition of the faculty. These powers are Attraction, Repulsion, Satisfaction and Memory, and they work as follows:

When the brain cells are empty, they are in the negative state, ready to be excited and called into action, and in this condition they are in a state of attraction. When in obedience to an exciting cause, blood is forced into the empty cells, they become positive and are thrown into repulsion. If this process is not continued longer than is necessary to just fill the cells, equilibrium is produced and satisfaction results. If the process is persistently continued, the repulsion will become violent. The re-excitement of the areas in connection with some associated cause constitutes the power of memory by repeating the former coördination and action of the same areas. This will be more or less complete according to the physiological condition of the areas and the changes incident to lapse of time and supervening incidents.

The simplest illustration of these powers and their action is afforded whenever we sit down to a meal. At first we are presumably hungry and the cells are in a state of attraction. We receive the first bountiful helping of our plates with gladness. When this food is consumed we are close to a state of satisfaction; if not, a few more morsels will produce that desirable state. Urged to have more by a hospitable host, we decline with thanks. If forced by his importunities to eat more than we desire, repulsion occurs with more or less regrettable results. Two days later, the same company may assemble for another feast and the presence of the new food excites comparison with the former occasion and pleasant memories will result. The individual who rejoices in the development of large Alimotive-ness, Experience and Friendship. will have much to say about it. while a less fortunate friend who is not so well equipped with these areas and faculties will be frankly

bored and will try to turn the conversation into other channels.

Whenever I am lecturing to a large and interested class on this subject, I cause them to experience the action of these four powers of each faculty by relating the following story:

There was once a king who was consumed with the desire for entertainment in the form of related stories. So great was his desire that he soon exhausted the resources of all the famous story-tellers of his kingdom, and he was always exasperated when a story which pleased him came to an end. Finally he published a decree, that anyone who would tell him a story which would last forever, would be rewarded by becoming his heir to the kingdom, would receive the hand of the princess in marriage and be exalted during the king's lifetime to the highest honors in the royal court. But if he failed to make good and the story came to an end, he should suffer disgrace and be beheaded.

Several ambitious gentlemen, excited by the reward, tried to entertain the king, according to the conditions, and lost their heads. The most successful one told a story which lasted nearly a year, but finally he could not think of anything more to say and surrendered. Then for many days no aspirant appeared to try so dangerous an adventure and the king was very unhappy.

Suddenly, however, a brave and handsome youth appeared at the court, and making his obeisance before the king said:

"O king, live forever! I have a story which lasts forever. with which I shall be most happy to entertain thee. provided I can have the reward. I have the story, I love the princess, I will govern thy people with wisdom and moderation when it shall please Allah to call thee to a greater kingdom among the blessed."

The king admired him greatly. and was loath to have him attempt a task which had already cost the lives of some of the most scholarly and brilliant men in the kingdom. and reminded him of the penalty of failure.

"Have no fear, O king," responded the gallant raconteur, "I am ready to begin whenever it pleases your majesty to listen."

"Well, then, get busy," exclaimed the king. "I haven't heard even the whisper of an old wheeze for months."

So he told the king this story. Make yourselves comfortable, ladies and gentlemen, for this story lasts forever. (The audience settles itself resignedly, but alarm is depicted on some faces and some gentlemen consult their watches.)

"There was, once upon a time, in a remote part of thy dominion, O king, a farmer, who planted an enormous field of wheat. He harvested a record crop, so large that no man could tell the quantity thereof. He harvested that crop and placed it in a barn, which he built while the crop was growing, a barn so large that no man could measure the dimensions thereof. He sealed it up securely, as he thought, against the depredations of vermin and insects, but he overlooked one little hole in the roof, just large enough to admit the body of a locust. And that year, O king, there descended upon the land an immense swarm of locusts, so large a swarm that no man could tell the number of locusts contained therein. And it happened that as the locusts swarmed over that barn, one locust discovered the hole in the roof and entered therein, and lo, the entire barn was full of whcat. Whereupon, he took one grain for a sample and came out and told his companions. Bismillah!"

(The audience appears very much interested. Attraction.)

"Whereupon, O king, another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again."

"What happened after that?" interrupted the king.

"Why, long live your majesty, another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again. And another locust went in, took a grain and came out again."

(The audience exhibits signs of having heard enough. Satisfaction.)

“And another locust went in, took a grain and came out again. And another—”

“But what happened after all of that?” demanded the king, irritably.

“Why, praise be to Allah, another locust went in, took a grain and came out again. And another locust—”

“HOLD ON!” thundered the king. “How long have I got to sit here and listen to that interminable rot about locusts going in and coming out? I’m sick of it!”

“Well, your majesty, I’ve got to get that barn empty, before I can deliver the next installment of the story!”

“SHUT UP! You can have the princess right now, and you can have the kingdom when I’m through with it; but if you ever mention another locust to me, I’ll have you beheaded upon the spot!”

(The audience is greatly relieved at the close of the story, having been, like the king, in a state of Repulsion for some time.)

This story illustrates the successive stages of attraction, satisfaction, and repulsion, and whenever you think of a locust hereafter, you will understand how an exciting association calls up the power of memory. It also shows how the faculties of intelligence get tired; how a song which is attractive today is worn out and repulsive tomorrow; how joys that are sweet at first, finally pall on the taste; how a friend who pleases us at first, finally “gets on our nerves;” and saddest of all, how love itself, extravagantly expended, finally becomes repulsive and an object of scorn. The moral of which is, avoid excesses of all kinds, be temperate in your enjoyments, keep your friend and your lover hungry for your presence, and always hold something in reserve.

Sec. 18. A Remarkable Analogy in Structure

In my travels, I have often been strongly impressed with the remarkable analogy which exists in the location of the areas of the brain which perform certain functions, and the location of certain working parts of the steam vessels on which I have been a passenger, which are devoted to

similar functions. In fact, there seems to be a certain arrangement of forces and parts adapted to their uses which is pretty uniformly followed in the building of a boat, because experience has shown that such an arrangement is natural and necessary to efficiency in the functioning of the vessel. While there are certain types of vessels which depart from the rigidity of these rules, in such cases it is due to the fact that these types are organized for special purposes. The following general rules apply to the great majority of passenger steamers, and it is very interesting to note that in the location of these areas which perform corresponding functions the relative positions of the areas are remarkably identical.

If the base of the skull of a well-formed head be compared to the hull of a steamship, the outline is broadest amidships, narrows to a sharp cutwater at the prow and rounds at the stern. In the very apex of this prow, above the cutwater and at the point of vantage for observation, is the area of Individuality, the function of which is to identify every and any object which may appear in the course of the ship. Individuality occupies the foremost position, because the first fact to be known is that there is an object; but as soon as this faithful observer sights the object, his coadjutor. Form, who occupies a position just below and behind Individuality, registers an observation of the shape of the object, while another member of the lookout squad. Size, reports on its probable dimensions. The area of Weight announces his estimate of its volume, Color reinforces this with a description of its hues, while Order notes its position, and Number states whether there are one or more. being assisted in this by Individuality, which has separated the objects, if there be more than one. This crack squad of seven expert observers constitute the lookout of the brain. Their position in the skull corresponds exactly to that of the lookout of every well-managed ship.

In placing supplies and cargo on board the ship, the greater part of it is always taken on through a large gateway, on the side corresponding in position to the location

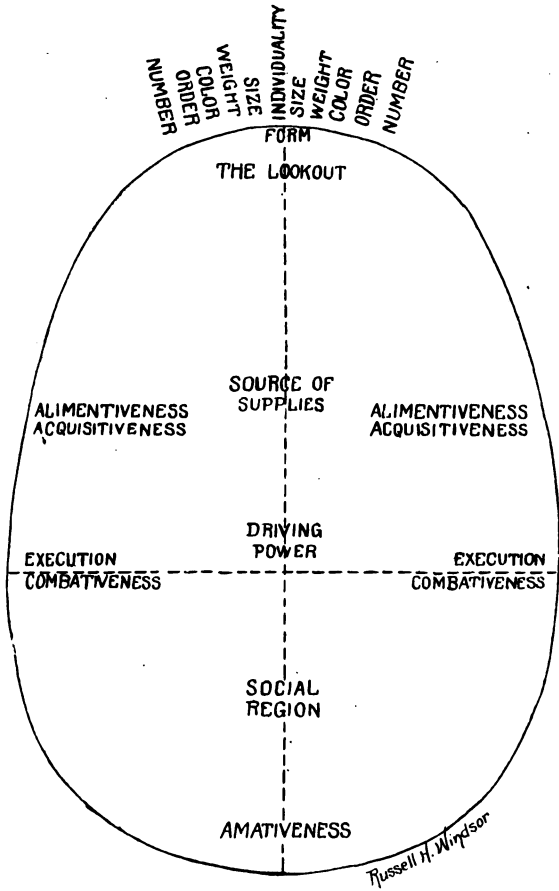


ILLUSTRATION 24

The Base of the Skull compared to the Hull of a Ship.

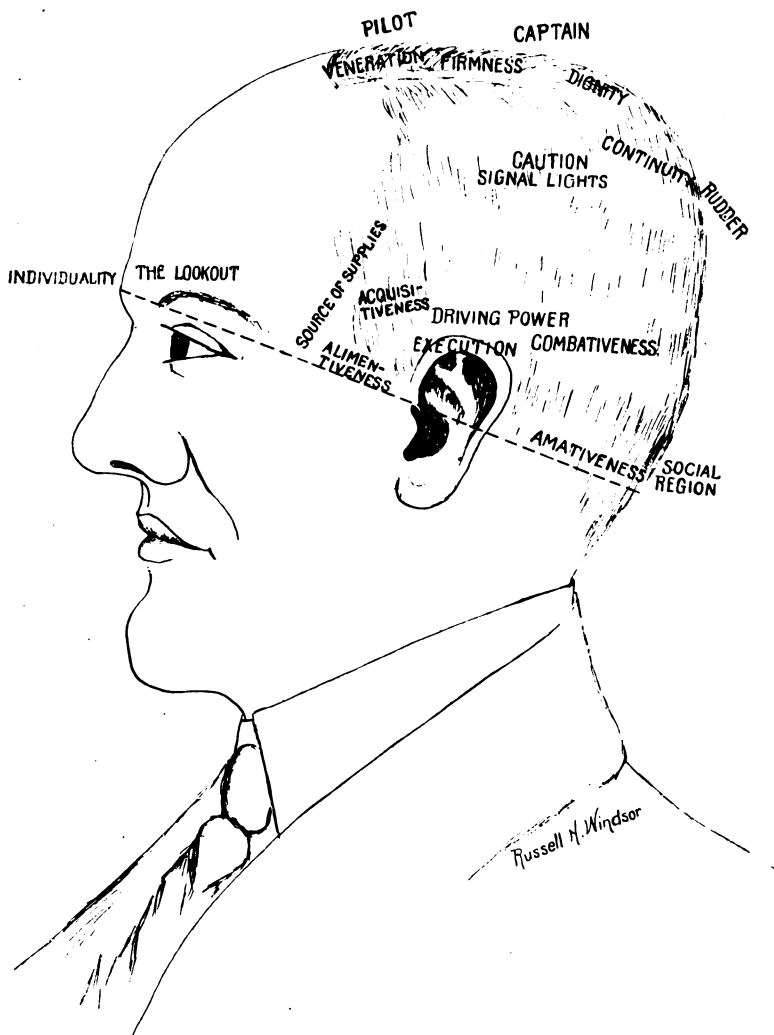


ILLUSTRATION 25

External view of the Faculties compared to the stations of a ship.

of Alimentiveness and Acquisitiveness, without which areas the human brain would have no supplies and no cargo.

The driving power of the ship, the engines and boilers, are located amidships, or nearly so, and this corresponds to the location of Executiveness and Combativeness in the brain.

The social regions of the ship, the ladies' cabins and the parts giving the largest latitude for accommodation of passengers and social diversion, are located in the stern of the ship. Here also we find the social areas of the brain, and I am fond of referring to this part of the brain as the "ladies' cabin." These locations are made clear by referring to Illustration 24.

A glance at Illustration 25 shows us something of the superstructure. In addition to the locations already noted, the function of the pilot is discharged by Veneration, the central function of which area is the recognition of superior power and the selection of the line of least resistance. The pilot of the steamship uses this form of respect when he avoids a rock or a collision with another vessel. The captain stands at the highest elevation in Firmness and Dignity. On each side of the head are the areas of Caution, corresponding to the signal lights of the steamship and giving warning of possible danger. The pilot of the steamship fixes his course by pointing the prow in the direction he desires to go and holding his course with the rudder. The rudder of the brain is the area of Continuity, which holds the course toward which Individuality is pointed.

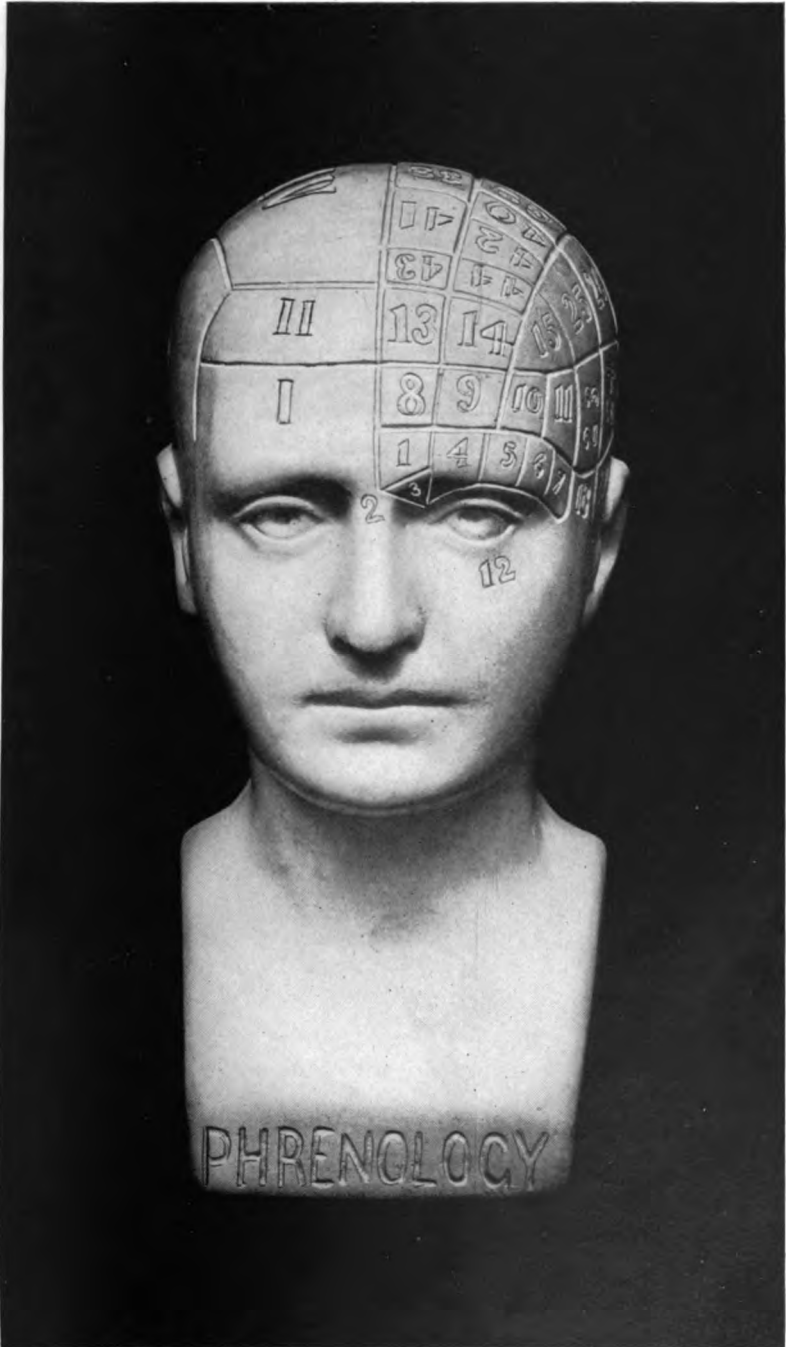


ILLUSTRATION 26
THE PHRENOLOGICAL BUST

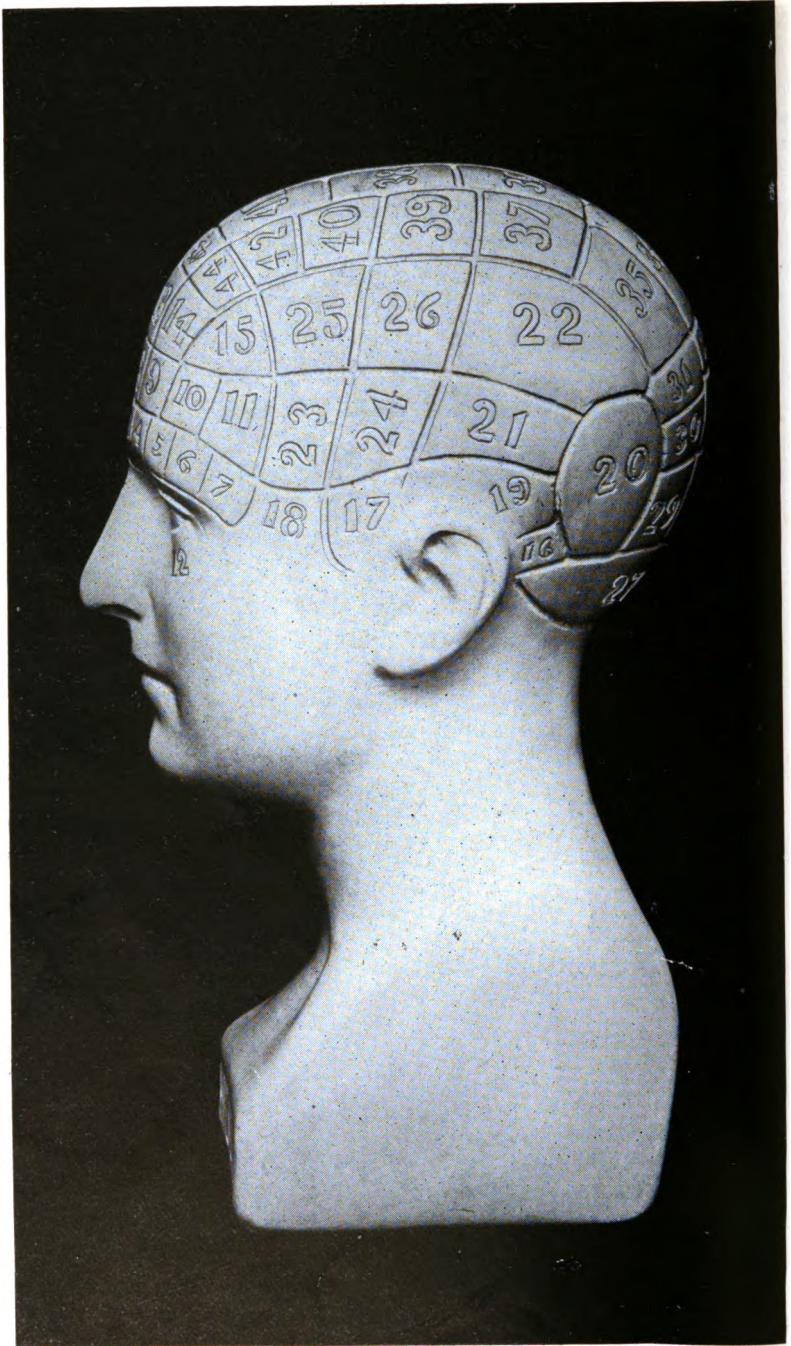


ILLUSTRATION 27
THE PHRENOLOGICAL BUST

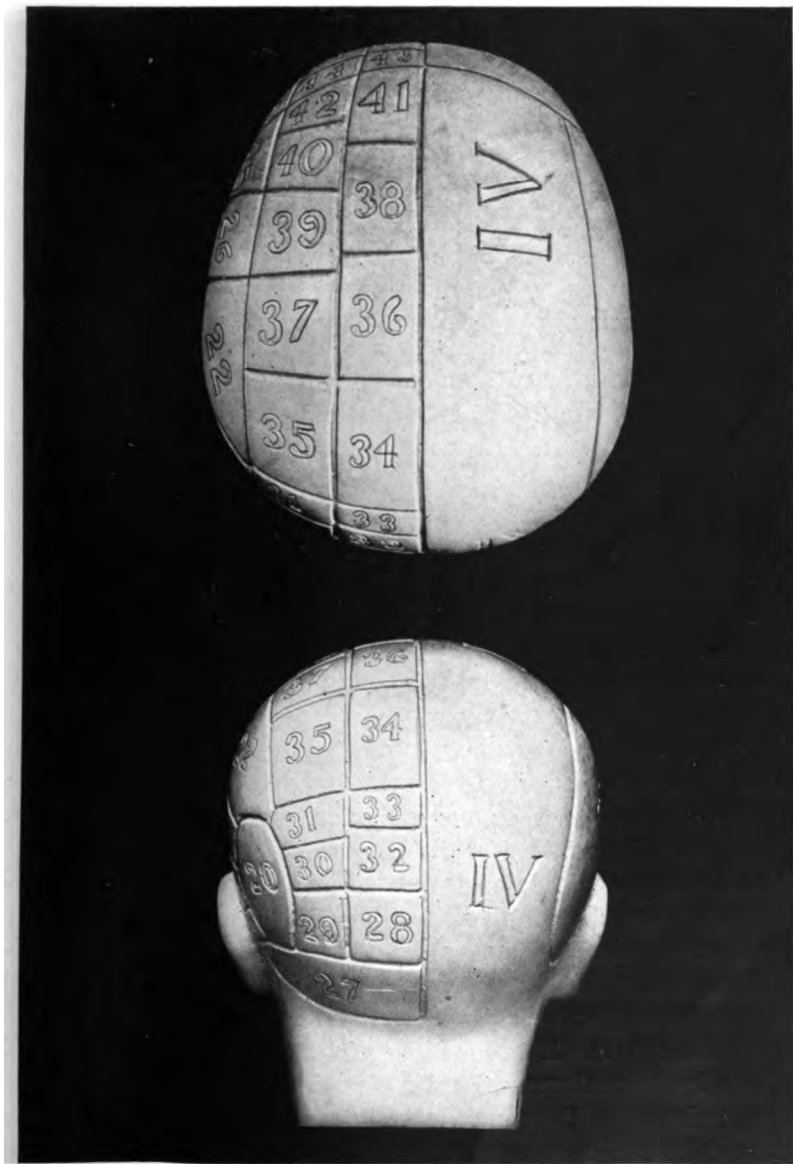


ILLUSTRATION 28

THE PHRENOLOGICAL BUST

For the purpose of familiarizing the location of the Areas representing the Faculties of Intelligence in your memory, a Phrenological Bust is superior to a map, for it is difficult for some persons to get the locations right from a flat surface representation of a round object like the head. As these busts are not commercially profitable to manufacture owing to the limited demand, I present my reader with these excellent photographs of the bust I had made for myself, on which the areas are numbered to correspond with the classification given in this work.

Sec. 19. The Phrenological Areas of the Brain

The first fact discovered by Franz Joseph Gall in relation to indication of character, was that persons who had large and prominent eyes could talk more and explain better than those whose eyes receded into their sockets. Gall's eyes were of the latter type and he experienced much difficulty in reciting his lessons, even when he thoroughly comprehended them, and was much disgusted to see students who knew less and could express what little they did know quite freely, outrank him in the esteem of his teachers and in the distribution of honors.

A cast of the head of Gall in my collection shows that while he possessed fair powers of observation, his ability to reason and compare facts with theories was tremendous. He reasoned correctly that if prominent eyes indicated a peculiarity of character, other peculiarities must be indicated by external features also. It was not long before he discovered that the boys of his acquaintance who were most pugnacious and who seemed to take a delight in fighting, possessed a remarkably coincident wideness of the head just behind and above the ears.

Now, here are two simple declarations of fact or fancy, and it is not difficult to demonstrate whether they are statements of fact or mere figments of the imagination. It is not difficult to find a dozen persons who are brilliant conversationalists or orators, and an equal number of individuals who are habitually silent, but ranking with the orators as of equal general intelligence. Neither is it difficult to find a dozen peaceful and amiable men and an equal number of those who are forceful in concluding arguments with their fists. If the orators all have prominent eyes and the silent gentlemen the reverse, if the amiable persons are endowed with comparatively narrow heads, and the forceful individuals are uniformly wide between and behind the ears, it raises a powerful presumption that "there is something in Phrenology." If the observation is extended to thousands of individuals and the rule holds good, no reasonable person will refuse to be convinced. In more than thirty years of practical work and in the examination of more than fifty thousand heads, I have never found an ex-

ception to the indications above noted, nor have I found an exception to the indications of any of the areas as recorded upon the phrenological map.

Assuming that my intelligent reader, who really desires to know the indications of character, will not allow his reason to be paralyzed by any prejudices, I ask him in all fairness to proceed as follows:

Carefully commit to memory the names and definitions of the faculties of intelligence and learn the locations of the corresponding areas on the head by studying the phrenological map. If you can procure a good phrenological bust, so much the better. Now take the faculties one at a time and find two persons, one of whom has that part of the head large and the other small, and observe the conduct of these two persons for some time, with reference to the action of the faculty you have selected for observation for the time being. Before you have pursued this form of observation systematically for one month, giving a reasonable amount of attention to it, you will be firmly convinced of the truth of Phrenology. You will be puzzled by some apparent exceptions, but this is because your knowledge up to this point is superficial, and confined to the observation of the areas, without information as to the modifying conditions.

It is not my purpose to weary the reader with an account of how these areas have been discovered and located upon the phrenological map. If the reader is interested in this historical branch of the subject, he will obtain elaborate information by consulting "Combe's System of Phrenology" and other works obtainable in any public library. Nor do I intend to burden this work with elaborate expositions of anatomical facts. In truth Phrenology is not an anatomical science, although it rests upon a few well-known anatomical and physiological facts and principles. But a technical knowledge of anatomy is not necessary to its practice. as all the facts from which conclusions are drawn by the phrenologist are visible upon the surface of the body. A practical working knowledge of physiology is more essential, as the phrenologist must base many of his conclusions upon the evidences of functional activity or the reverse; but this knowledge of physiology need not be as

extensive or technical as is required of the physician who assumes to treat disease.

What I do intend to do, if possible, is to clear away a lot of rubbish which we have inherited from the metaphysical school, which antedated Phrenology by some hundreds of years, and which has beclouded the subject ever since its inception. It must be remembered that Phrenology is a very new subject, that its advocates have not been well organized, and that the early writers on the science were obliged to use the language and expressions which permeated the whole domain of mental philosophy in their day. And it is difficult at this time to state the simple truth of the observed facts, independent of obsolete terms and baseless assumptions, without incurring the displeasure of those who have come to regard these old metaphysical fragments of misinformation as essential parts of their religion.

Although the brain has long been demonstrated to be the principal seat of intelligence and sensation, there are thousands of persons who still believe that they think with their "hearts" and feel compassion in their "bowels." And the early phrenologists, groping in the mists of uncertainty and somewhat stunned by the magnitude of the discoveries of Gall, could not at once break away from the common beliefs of their time, and they referred to the brain as the "organ of the mind." The common conception of the time was that the "mind" was a mysterious entity concerning the nature of which no one was certain, which used the brain as a performer uses a piano and played upon its various phrenological areas, in obedience to the dictates of another mysterious influence called the "will." The whole proceeding was supposed to be carried on in obedience to something entirely outside of and above the organization of the body. There was a third party to this remarkable proceeding, called the "soul," who or which was described as "immortal," and who had to bear the consequences of whatever happened; and likewise a fourth, called the "spirit," concerning which we have little information, but which seems to have been the basis of all the banshee and ghost

stories with which children and ignorant persons were then, and unhappily are yet, continually terrified.

Now the Bible does not teach any of this misconception of facts; but it must be remembered that the teachers of the metaphysical school who formulated these errors were identical with the religious instructors who assumed to and did teach the masses the principles of the religions they professed, and in this way these doctrines became confused with religion, and have come to be regarded as a part of it. But there is no scriptural foundation for any of it; nor is there any scientific foundation for it. If the reader will pile all of these misconceptions upon the scrap-heap and begin with the study of the nature of man (which the metaphysicians never thought of doing), he will be able to build up a better philosophy.

Man, as far as we have any definite scientific knowledge of him, is the highest and most complex form of animal that has yet appeared on this planet. This fact has nothing to do with what his destiny may be after death, or whether he has any destiny. That is a matter which every person has a right to think of and believe as he pleases, and enlightened religious leaders declare that it is dependent upon faith and belief and not upon material evidence. Again I am obliged to remark that we must take man as we find him, and in studying his character, we find that he has a physical body, equipped with a set of vital organs; that he has nerves, which transmit impressions to his brain, and that he reasons and acts in accordance with these impressions precisely as other animals do within the limits of their intelligence. The principal difference between man and the animals with whom he is associated consists in the greater number and the consequently wider range of his faculties of intelligence. But many animals outrank him in the quality and effectiveness of their special and restricted faculties.

It is not easy to say just what proportion of the intelligence of man is appropriated to his brain and how much resides in the remaining tissues. The latter problem relates to a comparatively unexplored region. We know,

however, that he reacts to many impressions which probably never reach the brain and with which, perhaps, the brain has no connection. But it is safe to say that the brain is the seat of consciousness in the main, and the principal aggregation of the many plexi and nerve terminals which go to make up the entire nervous system. The development of the phrenological map and the experience of all those who have experimented with the observations recommended in this chapter, prove that various parts of the brain perform various functions and that these parts and functions are so grouped and related that they constitute a perfectly reliable index to the powers of the individual under observation, as to his ability to think and act.

The inestimable value of the service rendered by Gall consists in the general localization of brain function and the demonstration of the fact that the contour of the skull is sufficiently identical with the formation of the brain that it is possible by an inspection of the form of the skull to estimate with sufficient accuracy the relative proportion of the developments of the brain beneath the skull, so that the general characteristics of the individual may be determined. I have used the terms "general localization" and "general characteristics" advisedly, because this general knowledge is all that is claimed for the phrenological estimate. But it is a wellknown fact that continual practice in estimation develops a skill which closely approximates accurate measurement. This skill in accurate estimation, coupled with years of experience in observation and comparison of the conduct of estimated subjects, finally develops a knowledge of character which makes the services of the phrenologist indispensable in the direction of education, employment and character building, as well as in the management of other issues of the greatest importance.

The discoveries of Gall and of his scarcely less renowned coadjutor, John Gasper Spurzheim, have resulted in the localization of forty-four recognized and accepted "areas" as displayed upon the phrenological map. Now these areas are not limited either in size or form to the dimensions shown upon the map, as are the boundaries of the states or

counties shown upon a common geographical map. The only purpose accomplished by the phrenological map, as shown upon a map or bust, is to localize approximately the situation of the areas. In the brain there are no such arbitrary divisions; but in fact the functions of contiguous areas are so closely related that they shade into each other like the colors of the rainbow, so that while we may say of the rainbow that one part of it is red and another part is orange, it is impossible to say where red leaves off and orange begins. So likewise, as between the areas of Caution and Sublimity, in the cortex of the brain, while we may say definitely that a certain area in its middle reacts to the sensation of Caution, and of another that it reacts to the sensation of Sublimity, it is impossible to say just where on the cortex, or on the part of the skull we are inspecting, Caution leaves off and Sublimity begins; and a person who experiences these emotions while passing through the sublime scenery of the Rocky Mountains will have the same difficulty in determining whether he is spellbound with the magnificence of the landscape or gripped with the apprehension of the danger of finding himself in a few seconds at the bottom of the canon which yawns for thousands of feet below the slender rails on which his car is rounding the curve.

But it is one of the most striking inferential proofs of the truthfulness of these localizations that each one of them is bounded on each side by areas representing impulses which naturally blend with the impulses of its own peculiar function.

Of course this blending in different directions produces different shades of thought and action. But it is a principle, worth noting at this point, that the excitation of any area of the brain involves the excitement of contiguous areas, and out of this fact has been developed the various systems of grouping of the areas which we find in the works of phrenological authors. And the late Mr. L. N. Fowler, of London, England, worked out an elaborate system of subdivisions of the areas, basing his observations largely on the combinations of the faculties of intelligence resulting from this excitation of contiguous areas.

In explanation of my use of the term "area" instead of "organ," as applied to the divisions of the phrenological map, by other authors, I wish to say that a number of brain cells and fibres operating without any lines of demarkation and blending with each other to produce fine shadings of thought and manifestation of emotion, cannot be properly spoken of as an "organ." In making a phrenological examination, we inspect a portion of the skull, where a given form of energy is known to always be developed and compare it with another portion where a different form of energy is known to always be developed, and these two portions being as near to each other as any two portions that can be differentiated, we inspect the territory between the two known portions to discover whether the two portions are relatively equal in development or differ considerably. If the two portions are relatively equal, we may establish their dividing line approximately half way between them: but if there is considerable difference in the development of the two portions, the larger area must be ascribed to the one best developed; and by extending this process entirely around any well-developed portion of the skull and comparing the development at all points where it approaches contiguous areas, we can arrive at a very correct estimate, not only of the size of each area, but also of the special directions in which the faculty represented by that area will manifest itself.

I have introduced these elaborate illustrations of the Phrenological Map of the Head and the Phrenological Bust in order that the student may have no reasonable excuse for neglecting to learn the localization of the faculties in the areas and to practice the examination of heads until he is thoroughly convinced of the truth of these localizations and of the enormous importance of their significance. When he learns them thoroughly and knows when he touches a head, the kind of energy that is developed in every part upon which his finger may rest, he will have to be several kinds of a fool if he neglects to profit by his observations.

Every little while you will meet some egotistical person who will say, "Oh, I believe there is something in Phrenology, and that character is shown by the general shape of

the head, but I do not believe any phrenologist can draw such fine distinctions, as they profess to do or that the 'bumps' really mean what they say they do." Such persons are simply profoundly ignorant of the discoveries of Gall and Spurzheim and their disciples, they do not understand the first principles of the science or they would not refer to "bumps" and they are merely too lazy to study the localizations and make the necessary experiments to gain any knowledge of the most important facts in human experience.

Any child who has completed a "common-school education," would feel disgraced if he could not point out on the map of the United States, the state and county in which he resides. But not one college graduate or professor in a hundred can put his finger on the particular part of the brain that enables him to locate his residence on the map.

To the person who really desires to become an expert character reader, I recommend the following manner of studying the locations and the manifestations of the various areas. Select the areas of any single faculty and locate them on the phrenological map as a subject for study and observation for one week. Find two persons whom you have frequent opportunities to deal and converse with, one of whom has these areas well developed and the other noticeably small. Study the definition of the faculty functioned by these areas and commit it to memory. In dealing with these persons make the conversation such as would tend to excite the faculty represented. Carefully observe how the two persons react to these excitements and observe how often the faculty is displayed in their daily conduct.

The influences of the various temperaments should be studied in the same way. Select a certain temperament and study its peculiarities as herein described. Find a person with this temperament pronounced in the organization and another who has the opposite type. Subject these persons to the tests calculated to produce the required reactions and you will not only be rewarded with unlimited amusement but you will gain an invaluable stock of information in the study of human nature.

Learn the Map of Your Head! Learn it as you learned the map of the United States when in school. Draw the map in outline and write in the names of the faculties and areas from memory. Do this until you know every part of it. Then look at the heads of your friends and enemies and you will not be surprised at their conduct as much as you have been.

CHAPTER IX

INTELLIGENCE

Sec. 20. What is Intelligence?

The reader will probably be grateful if I explain at this point just what this wonderful thing we call Intelligence is. I am perfectly well aware of the amazement which will be expressed at my temerity in attempting to define it.

I have already referred to the loose way in which the terms "heart", "bowels", "mind", "will", "soul" and "spirit" have been used in trying to express the power of the individual to feel and know. As far as I know, these concepts of the power to think have never been claimed to be demonstrated facts, but the mental philosophers of early days simply assumed them as expressions of a working hypothesis and in the absence of actual knowledge they served a good purpose. But these concepts were purely speculative and nobody so far as I am aware, has claimed that any such entities as the "mind" or the "soul" have ever been demonstrated to exist. But the belief that they do exist has permeated the masses to such an extent that a denial of their existence in the sense in which they have always been regarded as furnishing the very basis of the existence of man himself, will be received with the most violent hostility.

"If a man has no "mind"; how can he be a reasonable being. and if he has no "soul" of what value is religion?"

Don't worry. The discovery that the world was round did not change the succession of day and night and the recurrence of the seasons. The substitution of facts for theories never yet did any harm.

The theories which gave rise to the popular concepts of "mind" and "soul" were formed by the metaphysicians before much was known of the sciences of physics, chemistry and physiology, and before the dazzling light of the discoveries of Gall in Phrenology had given any clue to the real nature of the formation and action of the brain. These

discoveries smashed the whole system of metaphysics into smithereens. And because the doctrine of Gall upset the whole structure of metaphysical education it is not to be wondered at that it was received with such united and furious opposition and is yet.

. Don't forget that the metaphysicians scouted the idea that any animal had a "mind." They grudgingly allowed that he had "instinct" but always denied him a "soul." And it is only a short time since it was stoutly contended that women had no souls. But no man who ever lived with one ever doubted for any length of time that she had "a mind of her own."

Now let us lay aside for the moment these concepts of the "mind" and the "soul" as extraneous controllers of the body of man and let us trace the working of intelligence through its actual processes.

All matter as we know it, is in a continuous state of vibration and radiation. And as far as we can observe, the vibration of one body of matter is caused by the continued impact of the influences thrown off by other bodies in the vicinity. These influences to which we give the name of "Magnetism" are currents of molecular or atomical force resulting from the vibration of and radiations from more remote bodies, and these in turn were received from others more remote and this process is the order of nature and has been continuing through all time. These influences are received in varying degrees of power and intensity and produce effects also varying in accordance with the nature of the bodies against which they are projected. While it is true that some effect is produced upon every body upon which any influence may fall, yet a body of matter may be so organized that it will serve a definite purpose according to the influences which may be concentrated upon it. Such an organized body of matter is a violin, a guitar, and many others which might be mentioned, including the human body. The violin and the guitar are comparatively simple organizations, easily understood and presenting only a few phases of phenomenal action, but the human body is wonderfully complex, affording an unlimited field of

unsolved problems, yet whenever we analyze any part of it down to elementary conditions, we find it composed of simple mineral and vegetative formations. It is fair to say therefore that the human body as a whole acts and reacts in obedience to the laws of matter precisely as the most simple organization of matter does, but the complexity of the relations of its various parts is so great and varied that the ordinary student cannot conceive of it as doing so and hence he invests it in his imagination with qualities and extraneous equipment of an entirely supernatural character, which he deems necessary, in order to "make it go."

Most philosophers who have grappled with this question are unable to conceive of a body of matter as "alive" until they have invested it with some kind of a "spirit" to "give life to it," seemingly forgetful that it is in such a case just as necessary to give life to the spirit as to the body which it animates. Now the fact is, that **life is**. It does not have to be conferred. We do not have to seek its source and it would be futile to attempt it. It manifests itself in the continuous stream of magnetism which pours from thousands of millions of suns throughout the universe down upon this diminutive world of ours and sets things going and keeps them going and no power known to man can stop it, and in his helplessness in the presence of it, man can only submit himself to the guidance of it, trust to the mercy of it and call it the will of God.

What we call the ability of any body of matter to become sensitive to the conditions of its environment, means that it will respond to the impact of the magnetism of any object which may be near enough to affect it, with some definite result. In matter which is not highly organized this response is usually spoken of as "sensitiveness." Thus a thermometer is sensitive to change of temperature. Some minerals are more sensitive than others to certain conditions. So are vegetable growths until in some highly organized plants we reach an exquisitely sensitive manifestation. Animals are still more sensitive, but it is difficult to tell just where vegetation ends and animation begins. And it is equally difficult to tell just where animation develops

into the complex process which we call thought. And thought itself exhibits all the variations of sensitiveness, from sluggish stupidity to the most brilliant expressions we know.

In all of these variations of growth and development the degree and range of intelligence manifested is in direct proportion to the complexity of the organization. Intelligence in its expression, is comparable to music which may well be termed the highest expression of intelligence, yet all music is composed of simple primary tones. The difference between the hoot of an owl and one of Mendelsohn's "Songs Without Words," is simply the difference of the number of tones, the complexity of pitch, quality and duration, expressing the emotions of the composer. Which in turn were the products of his reactions to the conditions of his environment, and these reactions were determined by his heredity from his ancestors and the conditions from an equally long line of ancestral impacts of magnetism, finally resulting in the beautiful manifestation of the song, expressing the complexity of the composer's organization, just as the hoot of the owl expressed the comparatively simple organization of that melancholy bird.

The simplest demonstration of the operation of these forces may be arranged in this way. Hang a number of guitars around the walls of a room, all tuned to concert pitch. Now, stand in the middle of the room and with a violin sound the tone of G (2nd line of the staff, G clef.). Every G string on the guitars, will vibrate in response, but no others. Now if a tune is played which requires only the open strings of the guitars,, every guitar will sing that tune.

A precentor stands in front of a congregation of people with a bugle and leads the congregation in singing a hymn. Some of them will respond to his tones and others will not. The average congregation is not tuned to concert pitch. The complexity of intelligence in the congregation of people is greater than in the congregation of guitars, but the quality of the result is not quite so good, because

so many of the individuals of the congregation of people are out of tune.

Now right here is where we get at the basis of understanding. The simplest word of any language is composed of a number of tones and the reason why you can **hear** the word is because you have fibres in your brain that will vibrate in response to the various sounds composing the word, and the reason why you **understand the meaning** of the word is because other fibres have been trained by repeated use (education) to relate the word to the areas of the brain to which it has special signification.

This principle is demonstrated on a large scale by wireless telegraphy. The discharge of magnetism by one station is utterly useless unless there is another station prepared to receive it and the apparatus of the receiving station is of no value unless it is attuned to the vibrations of the sending station. When a telegraph message is sent by the ordinary Morse code of dots and dashes, representing interruptions of the current at the sending station, there is an interchange of intelligence between the two instruments, as much as there is between the two operators, but the simplicity of the instruments and the complexity of the operators' organizations prevents the similarity of operation from being recognized. But the operation of the sending key by the first operator, endows the receiving key with the transmitted vibrations of intelligence and the second operator is powerless to understand the message until the receiving key delivers it to him. But even at this point no intelligence is delivered unless both operators have the equipment of brain areas necessary to react to the significance of the message.

The demonstration of the possession of this equipment of brain areas necessary to react to the conditions of the environment or the lack of such equipment, in any given individual by personal inspection of the development of the head containing the brain, is the sole prerogative of the phrenologist and constitutes the quality he possesses of being able to understand both the nature of intelligence itself and its possession and manifestation by any human

being or animal. All other systems of mental philosophy treat the variations of intelligence as owing to the possession of a sound or unsound "mind" and being unable to get hold of the "mind" to examine it, they guess at its soundness or unsoundness as best they may. The true phrenologist dismisses the "mind" as a figment of the imagination and looks to the organization of the brain, its completeness or incompleteness and the support it receives from the body which sustains it, to determine its ability to react intelligently to the impacts of the conditions of environment which assail it.

The "mind" has always been regarded as an entity, something apart from the body, but controlling it. Intelligence as manifested by the reactions of the body to the impacts of the influences which surround it is a quality resulting from condition, not a thing. This quality resulting from the perfectly normal condition of a human body, which endows it with a clear intelligence is strictly analogous to the quality resulting in a musical instrument which is in perfect tune.

Samuel T. Fowler in his unique philosophy of "Genetics" defines "Soul" as the "totality of conditions" of any organization. This definition of "soul" is more in harmony with the biblical usage of the term than the metaphysical. The Bible declares that at the creation "man became a living soul", i. e. an organization having conditions which in their totality represented his life, also that "The soul that sinneth, it shall die," which shows that the soul is not immortal and finally, "What shall it profit a man if he gain the whole world and lose his own soul? in other words, what is the whole world worth to a man who is out of tune with himself and the universe? The totality of conditions of a man who is in a perfectly normal condition would represent the perfection of Soul, and just so far as Phrenology reveals imperfection of brain formation or physiology reveals anything wrong with the body which supports the brain, the individual needs soul development or "tuning up."

Religion being properly defined as the science of "Man's relation to the universe, which includes his duty to God, to his neighbor and to himself, thereby implying the highest possible development of all his powers, is not affected by the elimination of the useless concept of an imaginary "mind," and with it we eliminate the multitudinous concepts of the metaphysical school of the "sub-conscious mind," the "objective mind," the "subjective mind", the "sound and the unsound mind", the "lost mind", the "undeveloped mind", the "presence of mind", the "absent mind" and all the other kinds of "mind" as the word has heretofore been used to signify an entity, but on account of its age and respectability and the numerous derivatives belonging to its family which it is impossible to expurgate from the dictionary, we may permit it to remain in our vocabulary and invest it with a meaning synonymous with intelligence or the capacity for manifesting intelligence.

It is therefore clear that because we have rid ourselves of an incubus, and established a working hypothesis of what it is that makes us feel and know, and also a clear conception of what is meant by "Soul" enabling us to proceed with greater facility in the development of character by the cultivation of intelligence and the unfoldment of Soul, we have not destroyed the foundations of reason, of religion nor the blessed hope of immortality. "It doth not yet appear what we shall be" but the believer may rest assured that no matter what theory may be destroyed, the facts remain as they were.

In connection with the statement made above that the transmission of intelligence depends upon the ability of the individual to react to the significance of the message through the action of the areas of the brain related to the words which convey it, it is interesting to trace these relationships by studying any sentence or composition of words and discovering the relation of each word to its corresponding areas. Ideas originate in separate brain areas, and are represented by single words; phrases are compounded of ideas delivered from several areas, while a complete thought is expressed in a sentence comprising several

words and perhaps several phrases, the complete sentence representing a completed and formal judgment. This judgment or thought must find an expression and the avenue of expression is usually spoken language.

I illustrate this formation of thought by the reaction of the various areas, before my classes in the following manner.

Let us take for an example the sentence expressing the thought, "The woman is kind to children," and analyze it with reference to the brain areas which will originate it, express it and react to it understandingly.

The word "The" individualizes some woman we have in contemplation separating her for our consideration from all other women and this is the function of the brain areas of Individuality.

"Woman" suggests a form, differing from a man, a horse or a bird, and this is the function of the areas of Form. "Is" relates to Time. "Kind" suggests Agreeability, "to" is a preposition adjusting the kindness of the woman to the object, which is "children" and this word "to" is suggested by Constructiveness, while the word "children" is derived from Form, Number and Philoprogenitiveness. In the individual who speaks the sentence recommending the woman for this quality of kindness, the ideas comprised in thought have been formed by the contemplation of the woman in action with the children and he pours out his judgment of her character through Language into the funnel of Speech, into which all ideas of expressed intelligence are finally dropped. The vibration of spoken language being conveyed to the brain of the listener through the sense of Hearing his brain areas react to this sentence according to their development, and if there are two listeners at the same time, there may be very different reactions in each according to the development of their respective brain areas. One may admire her greatly for her devotion to children, the other may consider her actions toward them a great waste of time although he might not admit it.

Stammering and stuttering are defects of speech arising from the inability of some of the brain areas to respond to the necessities of the formation of words, though

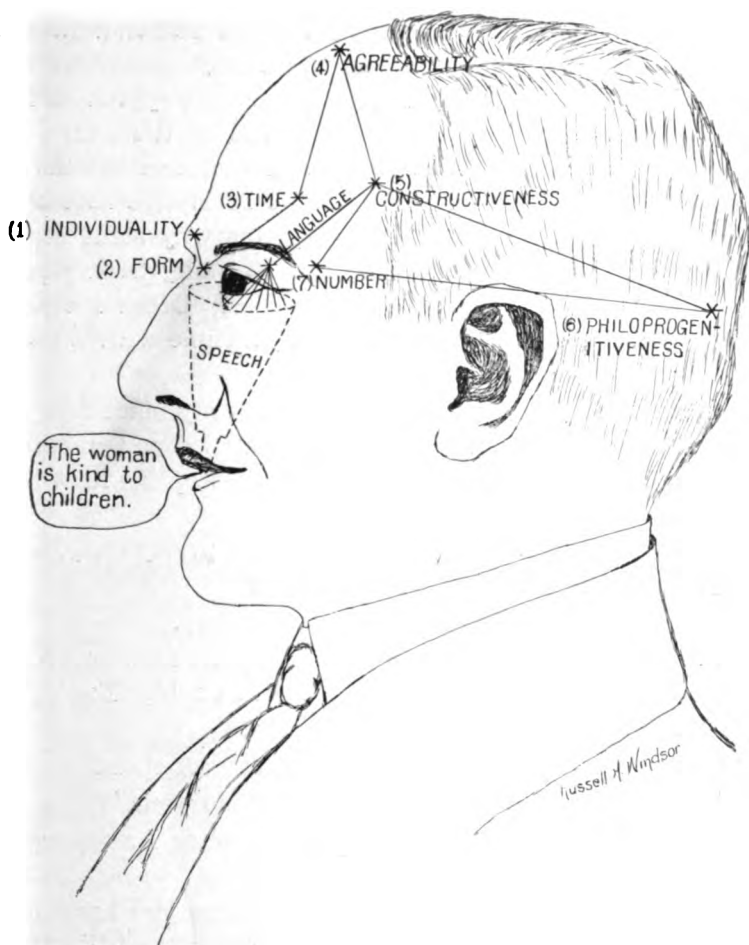


ILLUSTRATION 29

DIAGRAM OF THOUGHT FORMATION

"The woman is kind to children."

In this diagram the areas of Individuality, Form, Time, Agreeability, Constructiveness, Philoprogenitiveness, Number and Language are indicated by stars at their respective locations and the first seven are numbered in the order named. The area of Language which is above and behind the eye is indicated by the star on the upper eyelid, while Speech is symbolized by a funnel set below the location of Language and reaching the mouth from which language in the form of speech is projected. Lines drawn from one area to another indicate the path of nerve reaction beginning with Individuality and continuing from one area to another in the order of the formation of ideas.

The numbers show the order and direction of this movement of co-ordination. Individuality (1) identifies the woman referred to. Form describes her appearance as a woman, Time (3) locates the period as now, Agreeability (4) supplies the adjective "kind" describing her sentiment toward the object "children," Philoprogenitiveness (6). In order to adjust her kindness and connect it with children Constructiveness (5) supplies the preposition "to." This area also connects with Number (7) to furnish the idea of plurality of children. It is the function of Constructiveness to adjust and connect these ideas with each other and form the thought. The thought is then transmitted to Language which supplies a word for each of the seven ideas and pours them into the funnel of Speech through which they are expressed.

the thought may have a clearly formed skeleton in the consciousness of the individual. In many cases the defective areas can be located by watching the speech of the individual and locating the relationships of the words he has the most difficulty in forming. Sometimes the defect can be overcome by appealing to the formative forces of other and stronger areas. This explains why some stammerers are relieved by inducing them to sing their words instead of trying to utter them unaided. Other methods can be applied based upon the same principle with a large degree of success.

Some time ago, a young man entered my office and approached me saying: "D-d-d-doctor, what will you ch-ch-ch-charge me, to t-t-teach m-me t-to s-s-stop s-s-tut-t-tering?"

"My sympathies were moved. "Got it pretty bad, haven't you? Do you always talk like that?"

"Y-y-yes, sir, I always t-t-talk that-a-way.

A moment's inspection of his intelligent face and head convinced me that he had musical talent. I said, "You don't have to talk like that. Don't you sing?"

"Y-y-y-yes, sir, I sing in the ch-ch-church choir."

"You don't stammer when you sing, do you?"

"N-n-no, s-s-sir, I don't s-s-stammer when I s-s-sing at all."

"All right. Now, you sing that question you have just asked me. Don't sing it very much, just put a little time and tune into it like this" and I sang it to him.

He tried it and his face lit up with joy. "Gee!" he exclaimed, "I can t-t-talk if I s-s-sing——"

"Stop that!" I commanded. "Sing it!"

"I can talk if I sing?" he warbled, joyously.

"Of course you can" I intoned.

"Golly! How much d-d-do you——"

"Stop that! Sing it!"

"How much do you charge me!"

"Nothing at all. You haven't any money and it is no use to burden you with debt." I answered melodiously.

"Just go along and sing your way through the world and you will not have any trouble in being understood."

How did I know he did not have any money? Because I looked at his head and saw that his Acquisitiveness was undeveloped, and whenever he tried to speak the word "charge," he stuttered on that word more than any other in his vocabulary.

From the foregoing explanation of fundamental facts we may deduce the following definitions.

Intelligence is the quality resulting from the conditions of an organized body of matter which enables it to respond to the conditions of its environment, and its variety of effective range is in direct proportion to the complexity of the structure of the body and the normality of its conditions.

As applied to the human organization, it is the quality resulting from the conditions of coördinated brain areas and nerve tissue reacting to the impressions received through the sensory nerves and conveyed to the brain through the avenues of the seven senses, viz: Gender, Touch, Taste, Hearing, Sight, Smell and Clairvoyance.

Without entering into an extended dissertation, I wish to call attention to the fact that the system of Vitosophy teaches that in addition to the five senses generally understood, we have two more, viz: Gender and Clairvoyance. The Sexual organs are organs of sense and are equipped with the ability to transmit to the brain distinct impressions not discerned by the other senses, and there is doubtless within the skull an organ of a seventh sense, to which for want of a better term, we give the name "Clairvoyance," which is responsible for the various phenomena recognized under the terms "telepathy," "mind-reading," etc., so far as these phenomena are genuine. The powers attributed to this sense are generally ascribed to a "sixth sense" by those who are ignorant of the powers of Gender and who therefore do not count from the beginning of the scale. The organ of such a sense undoubtedly resides in the skull and is intimately connected with the Cerebrum or Cerebellum, but it has not yet been located. We only know of its existence by its performances, which of course, have no con-

nection with the forms of fortune telling and the prediction of future events advertised by self-styled and so-called "clairvoyants."

It is an observed fact that these various sense organisms connect with the brain in the order named by way of sensory nerves and as far as the rates of vibration have been determined the lowest rates apply to the organs situated upon the lowest portions of the body and increase in rapidity in the order of their situation. And it is also a wonderful fact that those areas of the brain which relate to the functions of the lower organs of the body are arranged at the lowest or basilar part of the brain and proceed in orderly arrangement from the lowest to the highest, as the keys of a piano are arranged according to the pitch of the octaves. This great fact that the brain and its appendages, the organs of sense are arranged in orderly formation according to the rates of vibration, adds greatly to the strength of my contention, that the intelligence of the human organization, like that of other musical instruments, is a quality resulting from the fact that it is in perfect tune, in concert pitch, and therefore able to give a perfect functional performance, and that only under these conditions can complete intelligence be manifested.

The **Spirit** of any organization is the influence which it exerts. **Spirit** is immortal. Every influence manifested by any object exerts its power throughout its environment and the effects of these influences persist through eternity. In this sense every life is immortal and the greatness of that immortality depends upon the degree of goodness and effectiveness attained in the present existence.

What degree of efficiency entitles the personality to continuity of existence after death, and what degree of uselessness will be rewarded with annihilation, and whether there is a continuity of personal identity in a future existence, are questions to which science gives no answer, but religious faith inspires definite beliefs entitled to the fullest respect.

Soul is the totality of conditions of all parts of any organization. Every part is susceptible of normal and abnormal conditions. When all the parts of an organization are

in normal condition Soul is perfected. When any part is in an abnormal state Soul is lost. The restoration of the normal conditions of his organization is what David means in the 23d Psalm where he sings, "He restoreth my soul!"

The **Human Body** is an organized body of matter, composed of many simple organizations, comprised in many complex special organs. These in turn are comprised in seven principal systems, which for the sake of convenience are referred to in this work by the names of the principal organ of each system, viz: the Sexual, Skin, Digestive, Heart, Cerebrum, Lungs and Cerebellum.

The **Cerebrum** is the keyboard of intelligence, the principal seat of sensation and consciousness, and every normal Cerebrum contains a sufficient number of cortical cells attached to varying lengths of brain fibre, to furnish the necessary machinery to respond to every rate of vibration which may be conveyed to the Cerebrum through the action of the senses. These cortical cells and fibres are grouped sympathetically and so connected and coördinated that the brain cells necessary to produce any prime factor of human thought and action are located so closely together that they produce, according as they are many and well developed, a corresponding enlargement of the skull in the region in which they are grouped; and a region showing such an enlargement due to this association of cells and fibres for a common purpose, is called an **Area**. The manifestation of a particular form of energy by that portion of the Cerebrum covered by an area is called a **Faculty of Intelligence**, and given a name expressing as nearly as possible the principal action of the part of the Cerebrum identified with it, and the Area is given the same name to prevent confusion. Thus when we speak of the faculty of Caution, we refer to the power of a certain portion of the Cerebrum to develop the sensation of prudence. When we mention the area of Caution, we mean the part of the cortex of the Cerebrum which develops that power, or its equivalent representation on the phrenological map or bust.

The word "bump" is never used by the scientific phrenologist in referring to the faculties or areas. There are cer-

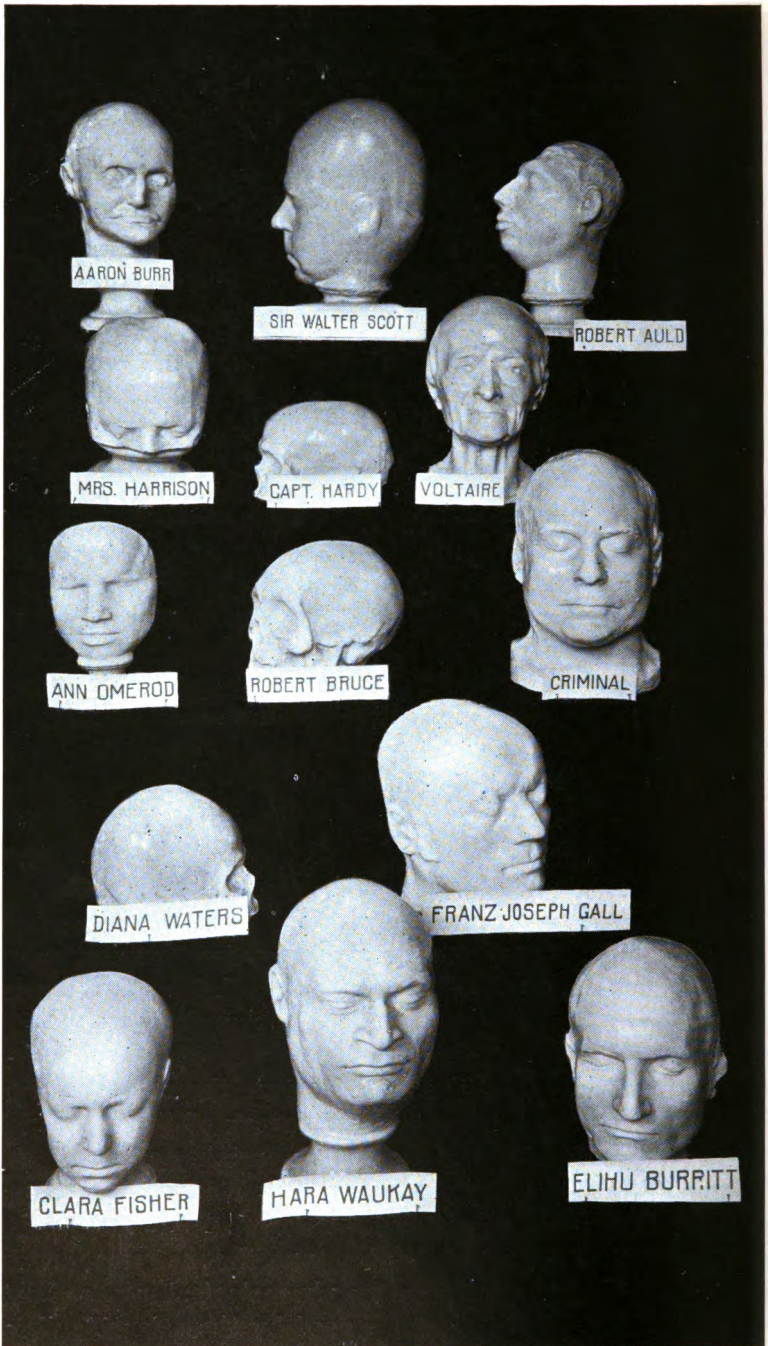


ILLUSTRATION 30
ANCIENT CELEBRITIES. FIRST GROUP

ANCIENT CELEBRITIES. FIRST GROUP

AARON BURR

Third Vice-President of the United States. See profile of this cast in Sec. 52.

SIR WALTER SCOTT

Poet and Novelist. A remarkable head, massive intellect, Dignity, Firmness, and Sociability.

ROBERT AULD

Idiot, contrasted with Scott. Small brain, incapable of reason but showing rudiment of Dignity, strong Alimentiveness, small Sociability.

MRS. HARRISON

See rear view of this cast in Sec. 59, with description.

CAPTAIN HARDY

Pirate Sea Captain, executed for murder. Large Execution and Dignity, Low Veneration.

FRANCIS MARIE ARONET DE VOLTAIRE

French writer, dramatist, satirist and critic. Contrary to popular belief deist instead of atheist. The cast shows large Veneration, Wit, Language and Comparison.

ANN OMEROD

See larger photograph and description in Sec. 33.

ROBERT BRUCE

King of Scotland. A large skull showing good intellect, vigorous Execution, strong Dignity and Sociability.

CAST OF CRIMINAL

This is the head of a criminal but there is no such thing as a Criminal Head. A strong nature debauched by liquor, ignorance and evil environment.

DIANA WATERS

Religious Lunatic. Very large Veneration.

FRANZ JOSEPH GALL

Discoverer of the principle of brain localization and founder of Phrenological Science.

CLARA FISHER

Cast of a beautiful young actress. Large Caution, Exactness and Imitation.

HARRA WAUKAY

New Zealand Cannibal Chieftain. Large Objective Intellect, Firmness, Dignity and Execution.

ELIHU BURRITT

The Learned Blacksmith. Mastered 42 languages and became a great scholar while working at the forge. A fine head especially strong in the intellect and in Firmness and Execution.

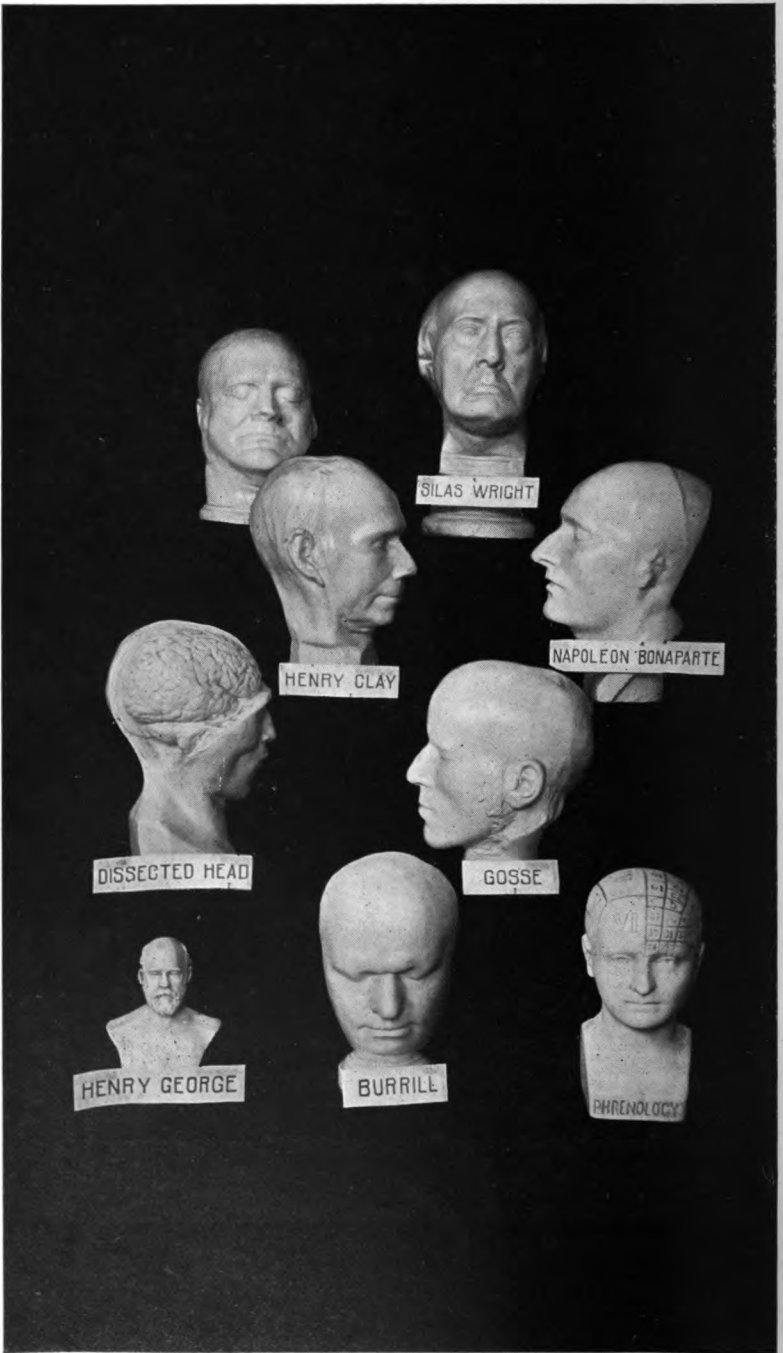


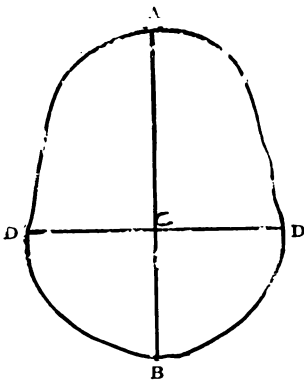
ILLUSTRATION 31

ANCIENT CELEBRITIES. SECOND GROUP

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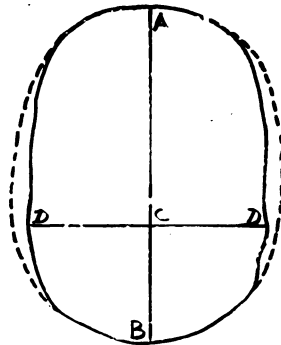
EXAMPLES OF PHRENOMETRICAL MEASUREMENTS

FIG. 1.



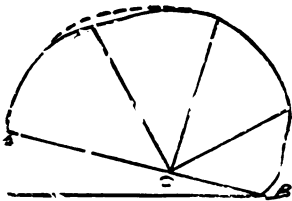
COMBATIVE.

FIG. 2.



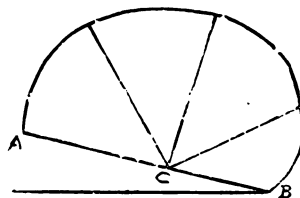
NON COMBATIVE.

FIG. 3.



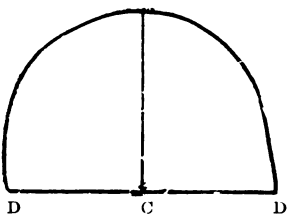
NON-SYMPATHETIC.

FIG. 4.



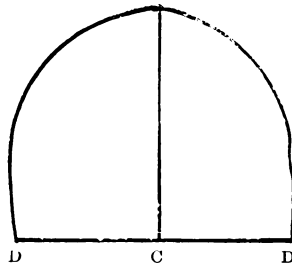
SYMPATHETIC.

FIG. 5.



MODERATE CAPACITY.

FIG. 6.



GREAT CAPACITY.

ILLUSTRATION 33

These figures are reductions from actual surveys and show only moderate variations. Figs. 1 and 2 are sections of the base of the skull, taken just above the ears and eyes and the occipital spine. The difference in width indicated is about one-half inch on each side. Figs. 3 and 4 are profile sections on the median line. The difference in the region of the area of Sympathy between Figs. 3 and 4 here indicated is about three-eighths of an inch. I have frequently recorded differences in this region amounting to more than three inches. Figs. 5 and 6 indicate differences in transverse sections amounting to about two inches.

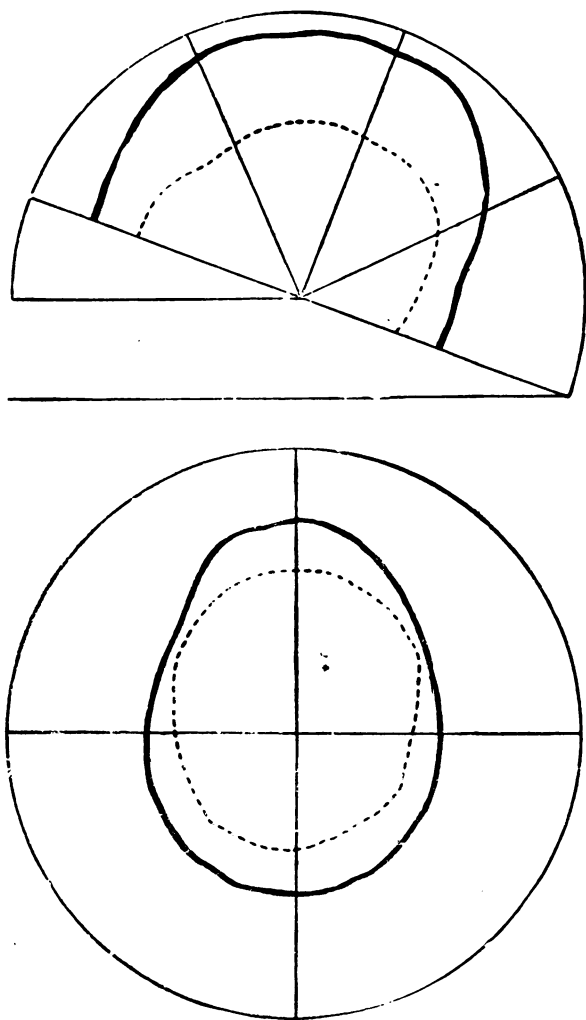


ILLUSTRATION 34

A BISHOP'S HEAD CONTRASTED WITH AN IDIOT'S

Here are reduced copies of the phrenometrical measurements of the base of the skull and of the profile of a distinguished Bishop of the Methodist Episcopal Church South, whom I measured some years ago. The heavy lines inside the circle and semicircle shows the relative dimensions of the Bishop's head compared with those of an Idiot which are shown by the dotted lines. The Idiot's dimensions are taken from the cast of Robt. Auld, shown in the First Group of Ancient Celebrities page 238. The actual differences in developments range from one to two inches at various points on the diagrams. These diagrams mark the difference between vacuity and great ability as far as the size of brain is concerned.

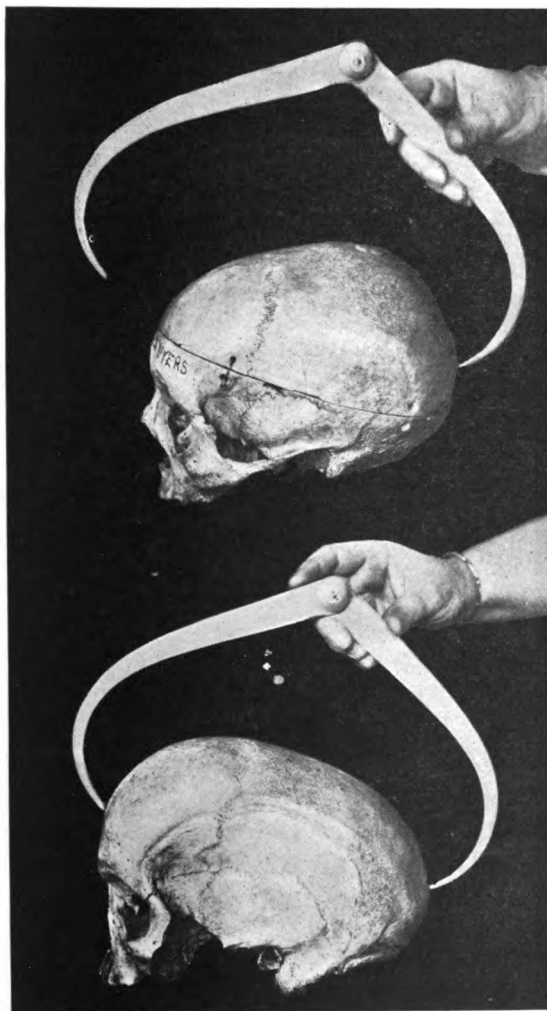


ILLUSTRATION 35

TWO SKULLS CONTRASTED WITH CALLIPERS

The upper skull is that of "Poker" Myers a saloon-keeper executed in Pittsburg, Pa. many years ago for murder. He attained distinction and the nickname of "Poker" when he concluded an argument with a customer by seizing a red hot poker from a stove and driving it through the customer's abdomen. Compare the outline of this skull with that of the cast of Aaron Burr and note the similarity of outline, the large Firmness, Dignity and Execution.

The lower skull is that of an aged negro pauper who died in a hospital in Louisville, Ky. Note the contrast in the outline of these skulls and the position of the callipers. Taking the longest diameter of the negro pauper's skull with the callipers and contrasting "Poker" Myers with this diameter, shows a difference of more than three inches in the regional development of Comparison, Sympathy and Agreeability, in favor of the negro, in whom these faculties were larger while in "Poker" Myers they are almost rudimentary.

This comparison also disposes of the "bump" notion which is such an affliction to phrenologists. A "bump" filling out the difference, in Comparison between the negro and "Poker" Myers as shown by the callipers would be a horn" over three inches long. This illustration will I hope, make it clear that the phrenologist draws his conclusions from the development of the regional areas and coordinated faculties and not from "bumps."

tain portions of the skull which consist of very thick bone, sometimes amounting to a considerable elevation, but these are of little importance in determining the actual development of the faculties and their areas. There are other portions where certain depressions may occur that indicate the lack of development of certain areas; but while all of these things are taken into account by the careful examiner, the phrenologist does not depend upon the presence or absence of these irregularities in his estimate of character. What he really does depend upon is regional development and the relative size and form of the various areas within these regions. And the regional development frequently exhibits in the comparison of two skulls, a difference of from two to five inches in the length of brain fibre from the medulla oblongata to the surface of the brain where a given area may be located. The accompanying illustrations of measurements, taken with the Phrenometer, of different skulls and plaster casts in my collection, are quite sufficient to eliminate from the discussion of the subject any further reference to the vulgar term of "bump."

Sec. 21. Size of Brain and Modifying Conditions

The invention of the Phrenometer, and the system of charts I prepared for displaying the results of measurements taken with it, clarify the subject to a wonderful degree. Until I introduced this system, all phrenological delineations of character were made either verbally (to be immediately confused or forgotten), indicated upon a scale in connection with printed text (according to the guesswork of the examiner) or dictated to a stenographer and written out accordingly, which was the best method up to that time. None of these methods attempted to show to the person examined an actual outline of his head in sections, with his excessive or deficient developments displayed. People who believed in Phrenology got a good deal of benefit from the primitive methods, because like Abraham of old, they had abiding faith and followed instructions. But the skeptic remained unconvinced, and the credulous believed the phrenologist was gifted with supernatural power, which belief reacted strongly against his prosperity by causing

aim to be classed with the fortune-tellers. The Phrenometer enabled me to take the measurements of a person's head in a few minutes, and to display it before an audience in magnified dimensions, or in the consultation room in actual size, in an elaborate book containing the charts of the sections of the head, with extensive directions, and explanations of the proper methods to pursue in order to get the benefit of the knowledge.

Sometime after I invented the Phrenometer (which is a simple device of two movable semicircles, imposed upon a basilar circle, and these semicircles and the circle graduated so that measurements may be taken with a pointer), some inventive genius prepared a ponderous machine consisting of several thousand parts, arranged so that when a hood was placed over the head of an individual and a key was pressed, a multiplicity of pointers descended upon the head, each one supposed to be aimed with deadly certainty at one of the phrenological areas. When these were all set, another key furnished a card, upon which the results of the measurements and the conclusions as to the "best vocation, etc.," were indicated by perforations. This monstrosity was exhibited at fairs and other public places and a good many persons gulled into paying fifty cents for a supposed phrenological delineation. The manufacturers went into other business soon, however, and the fake collapsed, because, as one of the manufacturers remarked sadly to me, "We couldn't put brains behind it!"

Now, my own Phrenometer would be worthless if it did not have "brains behind it." All you can do with any machine is to furnish an outline of the form of the head. Then it takes a competent phrenologist to explain what that outline shows, and also to make proper allowances for the numerous modifying influences. Assuming that we have secured a correct outline of the head of any individual, as we take up and consider each of the phrenological areas, we are obliged to consider in connection therewith: (1) the actual size and development of the area; (2) its coördination with other areas in the same individual; (3) the state of the health; (4) the organic quality of the man; (5) the influence of temperament; (6) the age of the individual;

and (7) the education the faculty has received. This is too large an order for any mechanical process to deliver, but when the mechanical process has given us an accurate representation of the size and form of the developments, the experience and skill of the professional phrenologist will furnish a delineation which is much easier to understand and much more impressive and likely to be remembered and acted upon than could ever be accomplished by the more primitive processes.

Let us take up these modifying conditions and see how they affect the conclusions we will be able to draw from the accurate dimensions displayed on the phrenometrical charts.

The Actual Size and Development of the Area merely indicates its potentiality or the power it may develop, just as the size and construction of a locomotive indicates its possibilities but not its actualities. Before we obtain an actual performance from the locomotive we must get up steam. Before we get a performance from a phrenological area we must excite the area. Before we do this, however, we will do well to look to its coördination.

Coördination signifies the associated action which may be expected from all of the areas if they are all symmetrically developed, or from certain areas which will act together, if the development is not symmetrical. As a rule certain areas or groups of areas will be found to largely predominate in most characters, and these predominating areas or groups will invariably act in concert, provided the occasion is sufficiently important to excite them to action. For an example, if a given individual shows large and active Caution, combined with large and active Acquisitiveness, but at the same time shows very moderate Dignity, in such a case Caution and Acquisitiveness will coördinate and act together, but Caution and Dignity will not. Translated into simple language this means that in an emergency he will be very careful to protect himself against loss of property, but will expose himself recklessly to personal danger.

The State of the Health must always be taken into account, as any departure from perfect functionality will

have an adverse effect upon the action of all of the phrenological areas. This adverse effect will vary according to circumstances and the nature of the illness, all the way from slowness to incompetency, from depression of a mild form to violent insanity.

The Organic Quality exerts a powerful modifying influence upon all of the mental processes. No matter what area you may have under inspection, do not expect a person of strong quality, deficient in delicacy, to manifest the finest kind of perception of delicate objects. Nor can a person of delicate and responsive quality, deficient in strength, be expected to meet strong and forceful arguments with equanimity and success.

The Influence of Temperament is one of the strongest modifying conditions, and considering the number of combinations that present themselves, likely to be most discouraging to the beginner. But if you have given proper attention to the instruction in the first part of this work and learned to apply the Grand Table of Vitosophy, the Supplementary Tables and the Analytical Table of Temperaments, you will soon find that a difficulty should never be classed as an impossibility. In examining heads it is well at first to consider only the temperament of the Cerebrum and base your conclusions on that. If it is Electric, remember that every area in that head is affected by the coldness, gravity and endurance of that temperament. If it is Magnetic, ascribe heat, vibration and radiation; if Vital, speak of smoothness, revolution and unction. Describe the Alkali by emphasizing pliability, explosion and violence; the Mental, by referring to clearness, direction and comprehension. The Acid temperament endows the mentality with sharp pressure and expansion and the Motive is always well described as active and manifesting resistance and permanency. You can work in all the words of the table if you care to and simply enrich your description of the head as a whole or of any area in it.

The Age of the Individual must of course be taken into account. In children we are mostly interested in persuading the parents to develop deficient faculties and to so shape

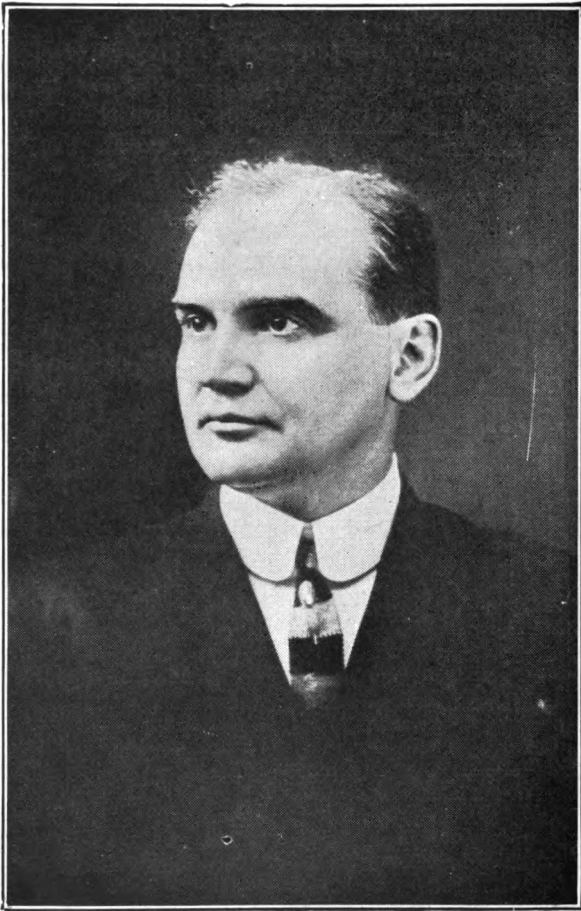
the education that the best qualities of the child may find a field of action.

The Education the Faculty Has Received. Next to the actual existence, size and development of the area, this is probably the most important fact to be considered. This is where the greatest amount of waste of human energy occurs. Because the enormous value of Phrenology has never been recognized, even among its friends, very few persons have qualified themselves to be thoroughly competent examiners and advisors of youth and few teachers would be sufficiently interested to see that the phrenologist's advice is followed, even where a competent examination has been made. As a consequence of the foregoing facts, we are confronted with the evidence that the vast majority of our fellow-men have been born into the world with a rich endowment of talent, which has never been recognized, and they have carried these talents around in their brains for decades, never suspecting that they had them, making no attempt to cultivate them, and only mildly interested in the subjects represented by them, because they never developed far enough to gain any comprehension of their beauty and value.

Among educators and parents there appears to be a wide-spread superstition that every boy (and possibly every girl) will show what his leading talent is by his enthusiasm concerning certain subjects. If he develops a great interest in flying machines, the fond parent is quite sure he will be a famous aviator; if he seems quite taken up with drawing, his mother is sure there will be a great artist in the family. They forget that the Cerebrum does not develop in all parts at the same rate of speed and that it really unfolds its different convolutions at different times. The boy who is interested in flying machines today may be indifferent to them in two years, but tremendously devoted to professional baseball. And the young artist who clamors for a drawing-board and a set of instruments now may finally decide to devote his energies to agriculture and stock-raising. It is well enough to encourage all of these inclinations as they occur; in fact, they should be encouraged to the point of enabling the boy to get a working knowledge of all

of these various accomplishments. If the interest in any subject continues to be a ruling trait of character, and the boy has the requisite phrenological development to sustain it, he may be encouraged to make a life work of it, provided something better does not seem to be in evidence.

It is interesting to note that when a phrenological examination is made, two forms of cultivation of the faculties are recommended. Where a faculty is weak, the cultivation should be directed for discipline, so that a reasonably proficient performance can be secured; for every human individual needs every faculty of the human brain. Where there is well-developed talent indicated, the cultivation should be directed toward securing a brilliant performance, by the development of the faculty and coördinating it with others which may be needed to support it. It is quite possible to have a high degree of talent, well developed, which amounts to little because of this lack of support. Numerous examples of this condition are found in well-trained musicians, who are lacking in the social areas, in Dignity and Approbativeness, who shrink from displaying their talents in public or even before audiences of admiring friends.



FRANCIS J. McCONNELL, A.M., Ph.D., D.D.

Bishop of the Methodist Episcopal Church, in Charge of the Pittsburgh Area

Rev. S. Parker Cadman, Pastor of Central Congregational Church, Brooklyn, N. Y., himself a great preacher, says: "Bishop Francis J. McConnell, is the most lucid thinker in the American pulpit."

BISHOP FRANCIS J. McCONNELL

It is great to be a Man!

It is better to be a Good Man!

It is excellent to be one of the Best Men of the Good Men!
But when the Best Men of the Good Men decide that a certain man is the Best Man of all the Best Men of the Good Men available for a particular service, it is magnificent!

That is what happens when a man is elected Bishop in the Methodist Episcopal Church.

That is what happened to Francis J. McConnell.

Why?

Because when God was making men to serve His Divine Purpose He put a good many more brain cells into the front end of the head of Francis J. McConnell than he usually puts into that part of the heads of men. Then, after supplying him with a tremendous development of the areas of Individuality, Form, Size, Weight and Color, so that he could see better than other men what was in front of him, after endowing him with enough Language to insure a vocabulary better than any abridged dictionary contains, and after building up a massive subjective intellect on a heavy underpinning of Constructiveness, Execution, Caution and Sublimity, God turned him loose upon the world, not forgetting to provide him with the Electric-Mental-Motive-Alkali temperament.

This temperament furnishes more magnificent executives and more criminals, lunatics and fools than any other combination. The Big Positions in Big Business, the jails, the poor houses and the lunatic asylums are full of 'em. Why?

Because you cannot mix dynamite, petroleum products, alcohol, sulphur matches, friction and battery sparks and leave them uncontrolled and neglected without inviting trouble. Controlled and directed these potentialities move the world.

Francis J. McConnell was not neglected. He received an excellent education. He decided to use his potentialities, improved by education, to make other men better. He entered the ministry. He became president of DePauw University. Then the Best Men of the Good Men of the Methodist Episcopal Church decided that Francis J. McConnell was the Best Man available for the greatest service required by the Church.

Hence, Bishop Francis J. McConnell.

He fits the job. His tremendous vitality is built to stand the strain of great labors. He has an excellent voice and knows how to use it. When he rises to speak his first sentence directed by his Individuality hits the subject squarely on the head and he swings one argument into another with a rhythm and force which are actually musical. His ideas flow straight from his co-ordinating Continuity through Individuality to Language and he thinks straight and makes his audience think straight with him. His Individuality sees the point. His Continuity holds it and the rest of his action is the movement of a well co-ordinated machine in the hands of a capable pilot driving straight toward a destination.



WILLIAM PINCH

Twenty years before this volume was written I found this boy, working for ten dollars per week in a department store in Toronto, Canada. It was the beginning of a life-long friendship. I called his attention to the wide space between his eyes, indicating unusual perception of Form, the very large development of the entire objective intellect especially Individuality, Form, Size and Color, and urged him to take up photography, designing, and general artistic mechanical work. He did so and "at this writing" enjoys a reputation over several states as one of the most successful photographers in the country. He tells me that the secret of his artistic success is that he uses Phrenology and his knowledge of temperament in posing his subjects to get the best results. He has made many attractive designs and perfected a number of profitable inventions. I have some of his art work which I greatly prize.

The only reason he is not a millionaire is he has the Electric-Mental-Vital Alkali temperament and a very moderate development of Acquisitiveness.

CHAPTER X

THE INTELLECTUAL FACULTIES

Sec. 22. The Objective Intellect

In directing the reader's attention to the several areas of the phrenological map and the action of the corresponding faculties of intelligence, I have considered it best to begin with those which are most obvious in the appearance and conduct of the average person, and with which we have to deal most frequently. When the reader has familiarized himself with the manifestations of these areas and faculties, he will have less difficulty in observing the characteristics of the remaining regions, which, if taken up in the beginning of the study, might present more. We will, therefore, begin with the group classified as the Objective Intellect, because these areas occupy the lower and middle part of the forehead where they are most easily observed. This group is so named because it includes those areas the functions of which relate to the understanding of the properties of objects, and this is really the foundation of all knowledge.

In observing the formation of the head and the location of the areas it must be remembered that the brain is composed of two hemispheres and that there is an area pertaining to each faculty on each side of the head in corresponding location. Also that as we consider these areas from the base of the brain to the top of the head these corresponding areas approach each other until at the median line, which begins at the root of the nose and extends backward over the head to the occipital spine at the base of the occipital region, the two areas of each of the highest tier of areas are brought into juxtaposition, so that in practice the two areas relating to the faculty are usually spoken of as one, although this is technically incorrect. The areas so brought together are, Form, Individuality, Experience, Comparison, Sympathy, Agreeability, Veneration, Firmness, Dignity, Continuity, Inhabitiveness, Philoprogenitiveness and Amativeness.

SEC. 23. INDIVIDUALITY

Observation and desire to see things, to identify and separate objects.

When the objective intellect is normally developed, the areas of Individuality occupy the most advanced position in the formation of the forehead and give a broad, rounded fullness to that part of the forehead which lies just above the root of the nose, and between the eyebrows and upward, until in well-developed cases they occupy nearly or quite one square inch of surface. Anatomically they are located in the first frontal convolutions at the anterior extremity of the frontal lobes.

The faculty of Individuality has for its prime function the fixing of the attention on each individual object, fact or subject which must be considered by the intelligence of the individual. It gives direction to investigation and the course of reasoning, just as the pointing of the prow gives direction to the course of a vessel. It exercises the function of separation by revealing that the substance of the vision before the senses is susceptible of analysis into component parts, and it cuts and divides one part from another in the mental vision, until the other faculties can perform their functions and complete the analysis. It must be remembered that every faculty of intelligence in the human organization performs its own function and only that which is its own. Therefore, Individuality does not determine anything about any object, except that it is an object; anything about any fact, except that the fact exists; nor about any subject, except to direct the attention to that subject. But the immediate coördination which occurs between this faculty and others well developed in the individual, causes simultaneous impressions to be made upon the intelligence, and these impressions united and coördinated complete a mental picture. When Individuality is functioning powerfully, the result is a number of clear impressions of individual facts upon which an intelligent judgment may be based. When Individuality does not function well, the result is similar to that of a snap-shot taken in a poor light.

When the area of Individuality is large and well fortified by a symmetrically developed objective intellect, the pos-



BURDIS ANDERSON

District Manager of the Sheldon School, Minnesota,
Wisconsin and Iowa

A very fine type of the Electric-Motive-Mental-Acid Temperament. A harmonious organization possessing an extraordinary objective intellect, large development of Language and a capacity for accumulating information which I have never seen surpassed. Mr. Anderson is an orator of national reputation among business organizations. His methods are severely practical and he has little patience with theory unless supported by facts which appeal to his objective intellect, and then he is more interested in the facts than in the theory.



Samuel G. Morton M.D.

The American Dentist who discovered anæsthesia. The difference between a discoverer and an inventor consists mainly in the fact that anyone with a good objective intellect is likely to discover any valuable fact, the inventor requires Causality, Comparison and Constructiveness to enable him to create a new relation of facts to each other. Doctor Morton's objective intellect was a dominating factor in his character. His Individuality was exceedingly large and he noticed everything that happened around him and was naturally curious. This quality caused him to observe the action of chemicals more closely than others did with the result that he conferred an inestimable blessing upon humanity. His election to the American Hall of Fame was well deserved. All of us who have been upon the surgeon's operating table should think of him with grateful appreciation.

essor is likely to be noted for the clearness of his comprehension of facts and his ability to see and adhere to the matter under observation or discussion. This is due to the aiming power of this faculty. Or, if there are a number of objects or subjects under discussion, Individuality keeps them well separated and avoids confusion. If the facts are concealed, or anything is not understood, Individuality manifests a prying curiosity and will not be satisfied until everything has been uncovered. This faculty is the concentrated essence of the desire to know.

As a consequence, if the individual has a large and well-developed area of Individuality, supported by an adequate equipment of the other faculties, he does know. Individuality, acting as the leader of the objective intellect, marshals the other faculties into line and their quick action enables the individual to make quick and correct decisions, and to follow these decisions with vigorous and efficient activity.

It is related of the great Mormon leader, Brigham Young, that after he had led his weary pilgrims through the mountains, and out upon the great valley upon which Salt Lake City now stands, he advanced to a certain individual spot, stuck his cane in the ground and exclaimed:

“HERE we will build the temple of our God!”

The temple a thing of marvelous beauty, stands upon that exact individualized spot, selected by the prophet, and his statue stands upon the square nearby. And I have often stood before that statue and admired the enormous development of the objective intellect which it shows he possessed, of which Individuality is the outstanding and central feature.

As a rule all great leaders of men and pioneers possess a large development of Individuality. In fact it seems to be an indispensable quality to clear perception and action in any department of human effort; and when Individuality has pointed out the existence of an object and the coördinated faculties have analyzed and passed judgment upon it, it seems to be another function of Individuality to concentrate the execution of that judgment upon the object originally individualized. As a simple illustration, take the case of a

hunter, who out of a flock of birds individualizes the one he desires to shoot. Now a large number of faculties enter into the action of raising his gun and pulling the trigger, but Individuality retains the leadership throughout the transaction and directs the shot toward the bird originally selected. A more complex illustration of the action of this faculty is that of the public speaker who in an argument will select and individualize a particular fact he wishes to impress upon his audience, and in doing so he may sweep the whole gamut of human emotions; but he never diverts his aim from the important impression, and every fact and illustration he may use in his address is finally coördinated by Individuality into a force with which he may accomplish his object.

When this area is undeveloped, the fact is evidenced by a depression of the region just above the root of the nose and a contraction of the eyebrows, bringing them close together. There will be a general flatness of the region just above the root of the nose and there will be a noticeable lack of directness in the gaze of the eyes. Persons who are weak in this development are noticeable for their aimlessness. No matter how much intelligence they may possess in other directions, they seem to be unable to direct the attention to the matter in hand. When I examine a person who is deficient in Individuality, I am prepared to have him ask me to repeat my statements continually. He cannot fix his attention upon what I am saying or doing. It seems astonishing that a man will pay a fee to have a delineation of his character made, and be honestly desirous of improving himself, but at the very moment that the examiner is displaying an important fact concerning his head before his eyes, he will perhaps glance at it indifferently, and become more interested in some picture on the wall that may momentarily appeal to some one of his stronger faculties. But this happens whenever Individuality is weak. In such cases of course I insist upon attention and take various means to compel it; but while this is fatiguing to me, it is much more so to the individual examined. Nothing is more tiresome than to be compelled to exercise a weak area of the brain.

It is the function of Individuality to "see the point." Persons who are weak in this faculty continually miss the subtle points of wit or logic, and are easily deceived by tricks or sleight-of-hand performances. Unless a joke is so obvious that it is positively coarse, they cannot understand it, but they will usually laugh with others and generally think they understand it.

When I was practicing law, I appeared in court one day with a new suit of clothes, the coat of which was the conventional Prince Albert. Naturally I was the target for a few good-natured jokes from my brother attorneys. Among them was Mr. G., who was proverbial for never seeing the point of a joke or an argument. One of the attorneys remarked:

"It seems to me that coat is too short."

"Never mind," broke in my partner, "it will be long enough before he gets another one."

There was a general laugh at this, in which Mr. G. joined heartily. That evening he tried to tell his wife about the fun. He said:

"It was awfully funny, my dear, Windsor had a new suit of clothes and somebody said the coat was too short, and Judge T. said, "Never mind, it will be a long time before he can buy another one. He, ha, ha!"

"Why," said Mrs. G., puzzled, "I don't see anything funny about that."

About a week afterward, at her request, I had the privilege of explaining the original joke. "Oh," she exclaimed, disgustedly, "Mr. G. never does see the point of anything."

It is needless to say that Mr. G. was not a very successful lawyer. Individuality is a very necessary part of the equipment of any man who has to examine evidence, search records, dissect the argument of an opponent or cross-examine a witness who wishes to conceal the facts. In the brain of a capable lawyer, Individuality is a merciless probe which penetrates all disguises, impales every falsehood and picks up and holds up to the light of day every shining jewel of truth which is contained in the issue. And as it is useful to the lawyer, so it is indispensable to every man in every profession who has to deal with facts, and who does not?

It is the extraordinary capacity for the examination of details with which Individuality endows the character which makes it so valuable a member of the intellectual powers. In its initial action in any emergency, it separates each detail from every other detail and directs the action of its coadjutors, the remaining areas of the objective intellect, and in fact every other area that may be interested, to the production of a complete concept of the situation. It is for this reason that Individuality has been justly classed as the principal agency of observation and the foundation of intelligence. Without its initiative the remainder of the areas do not act efficiently; and even though they do function to a degree, the results of their functioning are not collected and concentrated into well-organized thought. Persons who are weak in this area are remarkable for what they do not see and what they do not understand and for the number of important details that they constantly overlook.

It is important to remember that a well-developed Individuality not only shows a capacity for observing details, but it also develops a capacity for selecting details that are important and ignoring those which are of small consequence. This is a quality that seems to inhere in every area and faculty as applied to its special function, and is no doubt the result of repeated acts of judgment performed in coördinated action with the other areas and faculties.

SEC. 24. FORM

Observation of the shape of things. Sensitiveness to correctness or the lack of it in shape.

When the limited but very important message of Individuality, viz., that an object, a fact or a subject has appeared within the field of operations, has been contributed to the intelligence of man, there is an instant demand for further information and description. The first demand is knowledge of the shape of the thing, whatever it is, and nature has provided a faculty of intelligence which examines everything with reference to its form. This faculty is appropriately named Form, and the area of the brain which performs this function is located on the first frontal convolution, directly below Individuality, the two parts of



DOCTOR CARL P. YOUNG

World-traveler, lecturer, financial promoter. The portrait shows unusual development of the areas of Form, the space between the eyes is very wide. The entire objective intellect is well developed. Such men are naturally curious, they want to see everything and usually have prodigious memories of what they have seen. Doctor Young is an exceedingly well informed man, as I have discovered by frequently conversing with him. He is a fine example of the Electric-Mental-Motive-Alkali temperament.

the area lying on each side of and contiguous to the *crista galli*, just above the inner angle of the orbits, so that when this development is large the eyes are widely separated, and the portion of the nose nearest the root is considerably widened and flattened; but if the development is small, the eyes are brought close together, and this part of the nose presents a wedge-like appearance with the sharp edge of the wedge to the front.

While there are other important elements which enter into recognition of the character of a thing and its uses, it is probable that we depend upon our knowledge of form more than upon any other one fact. In approaching from a distance, it is the form of an acquaintance that we recognize; it is the form of the face which we adore in a lover; it is the form of the tree, the house, the ship or the mountain which we first attempt to describe, and before we can properly comprehend a fact or intelligently discuss a subject, it must be presented in proper form. And this matter of form is a primary, fundamental element of knowledge, and for every such primary, fundamental element of knowledge necessary for the equipment of man as an intelligence he requires an area of brain tissue adjusted to the reception of that element.

Persons who are largely developed in this region, quickly recognize the forms of objects and remember them tenaciously, hence they are noted for remembering faces and identifying persons they have once seen, and for giving accurate descriptions of form and feature. They possess the ability to reproduce forms with fidelity to nature, and this is a fundamental talent in the artist and designer. It also conduces to excellence in penmanship, sign-writing and the criticism of these and similar arts. In the observation of facts it is a great aid to the uncovering of fraud and the discovery of truth. Most of the issues of counterfeit money are detected by the observation of some minute departure from the form of the genuine engraving. This faculty is the mother of the fine arts, of painting, sculpture, architecture, embroidery, lace-making, landscape gardening, geography, map-making, literature, writing, printing, and a multitudinous brood of the refinements of life including

what is commonly called "good form," or the art of doing anything in a conventional, decent and acceptable way.

When the development of this part of the brain is noticeably small and weak, there is a corresponding inability to distinguish and remember forms, and the individual is generally unable to remember persons or to call them by name, until the impression of their identity has been deepened by several meetings. Persons in whom this development is very weak have great difficulty in learning to write legibly, or to draw the outline of any complicated object, and to describe it with any degree of fidelity is usually entirely beyond their powers. They also have great difficulty in learning to spell correctly, as they do not remember the form of the word or the forms of the letters composing it. Literary composition is hard for them and their sentences are frequently jumbled and their expression confused. In public speaking and in conversation, as well as in personal manners, they are prone to blunder, because they do not comprehend the right way of doing things—the proper form.

To understand these various applications of the faculty of Form to objects, facts and subjects, the student should remember that every faculty has an objective and also a subjective function. The lower part of the intellect is called the "objective intellect," because in a broad way the faculties of that part of the brain deal with objects to be known rather than with subjects to be reasoned about; while the upper part of the intellect is called the "subjective intellect," because it deals more with subjective reasoning. It is also true that the lower part of each area functions with an objective quality, while the upper part functions with a subjective quality. Therefore the faculty of Form deals with the form of objects, but it has also sufficient variety of functional power to deal with the form of subjects and with the form of facts which may modify either.

Thus, in considering a letter, we may objectively view the form of the sheet of paper on which it was written, the form of the envelope in which it was enclosed. Subjectively, we may observe whether it is a formal letter (so called because of following certain conventional forms of composi-



ILLUSTRATION 36



ILLUSTRATION 37

Here are two young men who we may assume have had equal advantages in education and who are employed in the same manufacturing plant. Both are moral and industrious, and ambitious. Neither has a "pull". Is there any difference in the shape of their heads that will indicate that one has a better chance of success than the other?

Decidedly. In these small engravings there is a difference of one-eighth of an inch in the span between the centers of the pupils of the eyes. Assuming that there is no other essential difference in their organizations, what will happen is described on the next page.

ILLUSTRATION 36

This young man observes, comprehends and remembers **forms**. He is keenly alive to the difference in all kinds of shapes. He is curious. When an emergency arises he is immediately interested and watchful to see what **form** it will assume. When the form crystallizes, if it affects him he knows what **form** of action to take; if it affects others he will know whether it is **good form** to interfere or keep out of it.

The activity of this faculty of Form excites to action the contiguous areas of Individuality, Size, Weight and Experience, also Language, so that if the matter is of sufficient importance all the faculties of his intelligence will be aroused and alert for action. If it is necessary for him to do anything he will do it promptly and if his action takes the form of speech, his faculty of Form co-ordinating with Language will choose and arrange his words in acceptable **form**.

At the age of fifty he probably owns the works, and his friend Illustration 37 is managing a small department. Opportunity is still knocking at both doors but opportunity like any other friend is partial to the one who recognizes the **form** of her face.

ILLUSTRATION 37

This individual has an excellent organization but the areas which function the faculty of Form are relatively weak. His eyes are set close together and this fact restricts his vision to a comparatively narrow range. He sees what is close to him but the wider and larger affairs of his environment interest him not at all.

There are so many other areas of his brain that are active that he does not see the **formation** of many important influences vitally concerning himself. When he meets an important person he does not comprehend the forms of the features and the next time he meets the person he does not recognize him and thereby loses an influential friend.

He "minds his own business." That means he does not observe what other people are doing and so misses glorious opportunities to help others, form friendships, and be seated at the table when a "melon" is to be cut.

At the age of fifty we find him in a subordinate position, and wondering what big things he could have done if he had "only had a chance." What he needed was the capacity to see the **form** the chance would assume.

tion), or whether it is in friendly form, or whether it contains expressions that are in logical or illogical form. Also we may consider whether the age of the writer is or is not a fact which may change the entire form of the communication.

SEC. 25. SIZE

Power to measure distances, quantities and sizes.

The two portions of brain tissue which constitute what we commonly refer to as the area of Size, are situated on the first frontal convolution of each hemisphere, adjoining Form, on each side of Individuality, at the internal extremity of the superciliary ridge. When this development is large, it produces a fullness just outward and a little below Individuality; when small, this fullness is absent and there is a slight or marked depression on each side of the root of the nose.

The faculty of Size endows the intelligence with the concept of dimension. As the faculties of the objective intellect usually act in concert, when Individuality has identified an object in the field of operation, and Form has determined its configuration, Size immediately performs its duty by registering the comparative dimensions of the object with those of other objects, and by comparing the dimensions of one part of an object with another part, as for instance, the length with the width or height. Size is always a comparison, and in this respect it partakes of the nature of the larger faculty called Comparison, with the exception that Size compares nothing but dimensions. When we speak of a room being fifteen feet wide and eighteen feet long, we have already established a standard of measurement called a foot, the dimension of which is twelve inches. When the faculty of Size announces the dimensions of the room as stated above, it has compared the length of the room with the length of the foot.

Therefore the faculty of Size also gives us the measure of distance, and it is the knowledge of the fact that objects diminish in apparent size as distance increases, that establishes perspective. It is therefore evident that Size is one of the most important faculties used by an artist. It is

equally important to the mechanic, for all parts of machinery are adjusted to each other according to size, and in the use of tools it is important to select the right-sized tool for the proper purpose.

Persons who have not been in the habit of observing the difference in the size of objects produced by distance, who have lived in the heavier atmosphere of the Eastern states, are greatly bewildered when they visit the mountain districts of the Western States where the air is much more clear and objects can be seen with distinctness at great distances. They will usually estimate the distance to a certain foot-hill, on a clear morning, as not more than three miles from the camp, and on attempting to walk to it are surprised to find it nearer fifteen. After a few such experiences they are unwilling to trust any of their estimates.

It is related of one tenderfoot that, having been repeatedly deceived by his estimates of distance, he started out with a cowboy to a distant part of the ranch. On the way they had to cross an irrigation ditch which was about six feet wide. The tenderfoot paused on the edge of the ditch and began to remove his clothing.

"What are you going to do?" asked the cowboy in wonderment.

"Well, we've got to swim this river, haven't we?" responded the tenderfoot.

When I was in the West, I usually surprised the natives by making correct estimates of distance, but they did not know that I held a license as pilot on the Mississippi River, and that I had long made a practice of noting the apparent size of familiar objects at known long distances. But I have often been impressed with the fact that we habitually associate distance with dimness of vision as well as with diminution of apparent dimensions. When on Puget Sound, I often observed Mount Ranier, when the atmosphere was not entirely clear, and formed a habitual notion of its distance. There were times when on very clear mornings I was suddenly brought to a view of the mountain, it seemed as though the immense mass had leaped over half the dis-



FRANK M. RANNEY

Phrenologist. Vocational expert. A great student of character and the possessor of an objective intellect which is never idle and is often uncanny in the extent of its observation. The subjective intellect is large, but the objective dominates. The eyes are recessive and indicate a small development of Language, Mr. Ranney never speaks unless he has something to say and then he says it with as few words as possible. The upper part of the forehead rises high but narrows as it rises showing only moderate Ideality and Imitation but very large Agreeability and Sympathy. It follows that he cares little for ornamentation either in speech or mechanical production. It may interest the reader to know that while the portrait does not show the back of his head, it is equipped with a fine degree of Sociability and Dignity, constituting a fine character.

tance toward me, an experience which was well calculated to shake the nerves, until I grew familiar with it.

Persons who are well developed in the faculty of Size, become expert in employments where it is necessary to fit things properly, whether it be clothing, gaspipes or jewelry. They remember the size of the persons they meet and take note of the features individually, so they are able to say whether a stranger they have seen only once had a large mouth or small hands, or whether one eye was larger than the other. They are quick to notice the size and dimensions of rooms, houses, doors, windows or other features of buildings or neighborhoods and to furnish accurate descriptions of all of these details. When informed as to what dimensions constitute right proportions, they are good judges of proportion and their handiwork is notable for correct results in the execution of these details. The handwriting is usually very uniform in the size of the letters and the spacing of the words. They estimate distances with accuracy, and if it becomes necessary to jump across an irrigation ditch, they know about how much effort is necessary to carry them over.

Those who are unfortunately not well endowed with the faculty of Size, continually make mistakes in all of the foregoing details. They pay little if any attention to dimension and can seldom state what size of shoe or other garment they are accustomed to wear. They seldom know the size of the room they occupy, and are only able to make a vague guess as to the distance of that room from their usual place of business. If the faculty of Time happens to be well developed they will usually refer to distances in terms of time rather than of measurement. I have been particularly interested in noting this as the habit of whole communities.

In the very intellectual city of Boston, where nobody is ever in a hurry, but where the streets are so crooked that finding locations is a difficult task, I would ask some gentleman, "How far is it to the corner of Tremont and Boylston streets?"

After a dignified pause, he would reply, "About three-minutes' walk, sir." If necessary he would courteously turn

back, and walk with me until he could point me with certainty to my destination. I tried this experiment on a number of Boston citizens, and always with the same result. Finally, when an acquaintance with whom I was rather familiar had assured me that the State House was "about five-minutes' walk from Washington and Milk streets," I demanded, "Look here, how do you know how fast I walk?"

He regarded me with mild amazement for a moment and then asked, "Doesn't everyone walk at about the same rate when on the street?"

It is different in Chicago. In that town everybody hustles. I was walking down LaSalle Street one day and wished to know how far it was to Washington Street. I singled out an intelligent-looking man who was rapidly approaching me and whose area of Size was small and Executiveness large.

"How far is it to Washington Street?" I asked.

"Search me!" he bellowed, as he went on his way. I did not search him, for he was already half a block away, and going as if he were shot out of a gun. Moreover, I was convinced that he did not have Washington Street concealed anywhere on his person. And the glimpse that I got of his area of Size made me sure that he did not know the distance to Washington Street, although it is probable that he traversed that distance every day.

SEC. 26. WEIGHT

Perception of the effect of gravity and knowledge of the perpendicular.

Adjoining the area of Size on each frontal convolution is the area of Weight, on each side of the root of the nose, and about one-third of the length of the superciliary ridge outward from it. These areas, as well as the remaining ones which occupy the ridge, viz., Color, Order and Number, extend upward from the bottom of the ridge, according to their size in the subject, from a half to three quarters of an inch, and occupy similar spaces laterally. The faculty of Weight endows the intelligence with the ability to understand the force of gravitation, to comprehend the art of balancing the body by perception of the perpendicular, and

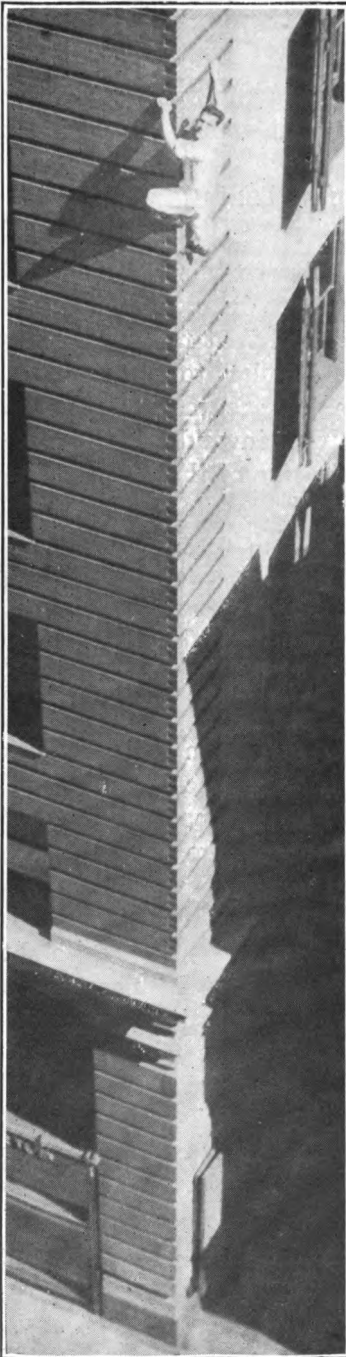
to measure the resistance to gravitation necessary to overcome it.

When these areas are large, the fact is manifested by a well-rounded surface on the parts of the superciliary ridges, under which they lie. When small or undeveloped there is generally a well-marked depression and flatness of the ridges at those parts.

Recently, it has been claimed by certain physiologists that the perception of balance is due to delicate mechanisms in the structure of the inner ear, and that these delicately poised organs perform an office similar to spirit levels. Without casting any doubt upon the accuracy of this discovery, we suggest that it in no way invalidates the claim of the phrenologists that the perception of the fact of being in balance or out of it, is located in the area of Weight. The fact that a man has spirit levels in his ears or in his hands does not relieve him of the necessity of also having brain tissue adapted to the comprehension of what the spirit levels show.

Persons who are experts in the walking of tight wire or of ropes stretched across streets or rivers for exhibition purposes, are uniformly well developed in this faculty. Aviators require a high degree of this faculty, as do all riders of horses or bicycles, as well as trapeze performers. Musicians require it to modulate the stroke of the fingers upon the keys of the instrument, and all mechanics are skillful in the stroke of the hammer or other tool used, in proportion to the development of their perception of weight, as it occurs in their employment. Unless he possesses a good development of this part of the brain it is impossible for a penman to shade his letters skilfully, and from this delicate operation to the steering of a vessel loaded with thousands of tons of freight the faculty is indispensable.

Good dancers and graceful skaters are always well endowed with this development, and it is necessary to the accomplishment of steady and graceful walking; and public speakers who stand before audiences with only occasional change of position, require it to maintain a dignified and commanding poise.



CLARENCE O'ROURKE
(The Human Fly)

Scaling the Singer Building, New York City. This performance requires a very strong muscular endowment combined with the faculties of intelligence which give alertness to danger, (Caution), desire for applause, (Approbateness), endurance and self-confidence, (Execution, Combateness and Dignity), but especially a strong objective intellect giving acute perception of the physical facts involved, the most important areas being those of Weight, which give perception of position and the ability to balance the body on high and narrow places without dizziness. I have personally examined Mr. O'Rourke and found that he has all of this equipment in a very high degree. In the portrait the areas of Weight are shown to be exceptionally large, as are also Individuality, Form, and Size. The areas of Weight are just where the eyebrows show their highest curve.

When the development of Weight is small and imperfect, it is responsible for a good many falls. Many persons experience the utmost difficulty in maintaining equilibrium on narrow walks or slippery places, and if they are required to pass over high elevations their perception of balance deserts them altogether. The person who is afflicted with a weak development of this faculty is ungraceful and clumsy in walking, and if he has the courage to attempt to dance, he is a menace to his partner and is anathema to the rest of the company.

The ability to estimate with accuracy the weight of objects they are accustomed to handle, is regarded by all tradesmen as a desirable accomplishment. This depends upon the continued use of this faculty in connection with Size and Form. Drovers and others who are accustomed to buying and selling live-stock, if they possess the area and faculty of Weight in a high degree of development, are often able to guess the weight of an animal weighing several hundred pounds within a fraction of a pound, before the animal is put upon the scales.

I was a passenger on a steamboat on the Illinois River, one day late in the autumn, when the drovers of that region were shipping their hogs to the market in St. Louis. We had accumulated a thousand hogs on the lower deck and a goodly number of drovers on the "hurricane," as the upper deck of the boat is called, and we were taking on more at every landing. The air was musical with squeal and redolent with the aroma of hog.

I joined the drovers on the hurricane deck, and was immediately the object of their social attention. Pretty soon, the conversation turned on my weight.

"How much do you weigh?" inquired one of the drovers. Before I could answer, another drover spoke up;

"Hold on! Let me guess your weight."

He squinted at me from several different directions and finally said, "You weigh two hundred and seventy-five pounds."

"You have guessed it correctly to a pound," I answered, and it was true.

"I knew it!" he exclaimed triumphantly. "I've guessed the weight of too many hogs to make any mistake on you!"

SEC. 27. COLOR**The discrimination of hues and colors.**

Next to **Weight**, and outward, under about the middle of the superciliary ridge, in each frontal lobe of the two hemispheres, lies an area of **Color**. When this area is large it gives a rounded, arched appearance to the eyebrow; when only moderately developed, the eyebrow is flat; and when deficient, there is a marked depression at the middle of the eyebrow, deforming that part of the countenance to an unpleasant degree.

The faculty of **Color** endows the intelligence with a comprehension of the various degrees of coloring possessed by the numerous objects which come within the field of operations. The power of this faculty ranges all the way from the most exquisite perception of every combination of color and hue, of which there are many thousands, down to a condition known as "color-blindness," in which the individual is unable to distinguish any difference in the colors of objects, although his perception of **Individuality**, **Form**, **Size** and **Weight** may be perfect and he may be highly intelligent in other respects.

Color-blindness is not due to any defect of the eye or its power of vision, but is entirely dependent on a defective development of two small convolutions which lie beneath the middles of the superciliary ridges, in which the areas of this faculty are situated. Many physiologists have made the mistake of supposing it to be a defect of vision, when in fact it is an organic defect of the brain, causing an absence of comprehension. This defect varies greatly in degree. Some persons who are unable to see certain colors, recognize others without difficulty; while others are able to differentiate between all the important hues as long as they are in good condition, while a slight indisposition may cause them to be entirely incapable.

Some years ago I examined a gentleman who impressed me with his mechanical ability and his talent for operating machinery, so much so that I remarked:

"I would advise you to become a locomotive engineer, were it not for the fact that your **Color** faculty is unreliable.

It is probable that you could pass the examination required, if you were perfectly well; but if you had a slight case of indigestion, you would not be able to recognize signal lights with quickness and accuracy, and you might cause a wreck."

The gentleman informed me that he was a locomotive engineer, and that he was conscious of the defect. He told me that whenever he had to pass an examination he was careful to know that he was in good condition; for, as I had stated, whenever he was slightly indisposed, he could not stand the tests, and he had held his job for years by exercising this precaution. He told me that he never took out a train unless he was feeling well, but I assured him that his own feelings were not a safe guide, and that he owed it to his own safety as well as to the safety of his passengers to change his employment. Now this was a case where the usual tests for color-blindness failed utterly to disqualify an incapable man, but the phrenological examination revealed the truth. If I were in authority, I would disqualify from the profession of locomotive engineer, river pilot, aviator, and similar occupations depending upon the use of signal lights, every man whose phrenological development showed him to be weak in this area, whether he passed the usual tests or not.

Persons who are highly developed in this faculty derive the most exquisite pleasure from the contemplation of the gorgeous glories with which the universe is magnificently decorated. It is doubtful if there is any intellectual faculty which furnishes its possessors with so many ecstasies. This arises probably from the fact that the conditions of nature furnish so many rapid and beautiful combinations of color, that the faculty is continually excited and developed. The kaleidoscopic changes in the clouds, varying from the soberest gray and black to the riots of blue, red, purple, yellow, white, gold and all the more delicate shades, which assail the eye with every negative and positive influence imaginable; the gorgeous procession of the hues of flowers and all vegetation, changing with every season; the bewitching beauties of the water, coquetting with the glances of the sun; and last, and most alluring of all, the blush of the

virgin cheek, the red coral of honeyed lips and the glowing brown or brilliant blue of the eyes of love,—all combine to furnish a world whose inhabitant must possess a strong faculty of Color, or he will fail to grasp a large and incalculably valuable portion of his birthright.

This faculty is of course the foundation of the art of painting in colors, and of decoration of all kinds; for notwithstanding the many uses of Form and Size in decoration, it is to Color that we look for the most striking effects. And even in drawing in black and white, the clever artist manipulates the shading skilfully to imitate many of the effects of color.

What is known as the “harmony of color” is not the result of the action of this faculty. The color areas in the brain simply register the facts of the existence of colors in the objects perceived or the subjects discussed, and transmit their impressions to the areas with which they are coördinated. Whether these colors are rightly associated or are appropriate to the objects displaying them, or are too intense or not sufficiently so, it is the province of the coördination to decide, as judgment is the result always of associated and coördinated action of a number of faculties, and never the result of the action of one.

But the faculty of Color, in the course of its experience, contributes largely to the final effect of this judgment when it reaches a high stage of development and susceptibility to color impressions. For we learn by experience that intense impressions, although enjoyable and sometimes thrilling at first, may not be continually repeated without developing weariness and sometimes pain. So we will observe that those persons who possess a large endowment of the faculty of Color, and have had much experience in using it, will always select the more delicate hues and milder combinations in dress and decorations, because they realize that these things must remain in use for some time, and they must sustain the strain of their continued impressions. On the other hand, nothing is more tragic than the results of the selections made by those in whom the faculty is weak or inexperienced. Such persons are almost certain to select intense hues and violent contrasts of color, which, no matter

how pleasing at first, are certain soon to become tiresome, if not painful, and such selections always "make the judicious grieve."

SEC. 28. ORDER

Faculty of arrangement; method; system; neatness.

On the anterior portion of the middle frontal convolution, and under the outer angle of the superciliary ridge, in each hemisphere of the brain is located an area of the faculty of Order, which observes and registers the fact of arrangement. This is the extent of its power as a faculty, but when associated and coördinated areas and faculties have established a judgment of what constitutes method of arrangement, systematic placing of positions, or what is usually considered a standard of neatness, the faculty of Order becomes sensitive to these established concepts, and is attracted or repelled or satisfied according to what it observes. It then becomes the faculty upon which the intelligence relies to see to it that things are arranged as they ought to be.

Without systematic arrangement, the entire universe would resolve itself into chaos, and it is certain that our personal affairs become sadly jumbled whenever this faculty is permitted to slumber for any great length of time. It is the great fact that somebody with sufficient initiative to assume and direct how matters shall be arranged, has done so, that makes the rest of the community feel comfortable. Next to the reverence we, as good citizens, feel for law, is the admiration we have for order; and whenever an obstreperous individual violates the law and disturbs the established order of things, all conservative citizens are annoyed.

In the United States, ever since the promulgation of that immortal document, the Declaration of Independence, which was a good thing in itself, we have cultivated and encouraged the feeling of independence, until a large number of us have unfortunately reached the erroneous conclusion that our independent judgment is better than the ripened conclusions of the mass of thoughtful people; and the result is that we are afflicted with a numerous breed of



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ADMIRAL KOLCHAK

Former Commander-in-Chief of the Russian Army and Navy

The portrait of this distinguished Russian officer shows a very strong development of the entire objective intellect, with Form, Size and Individuality especially noticeable but the areas of Order and Number are so very large that they raise the super-orbital ridges so high that the eye-brows are extremely elevated where these areas are located.

embryotic reformers who desire to make over the whole social system, and others regardless of reforms who would like to kick it over. Such persons are generally weak in the development of the faculty of Order and always weak in Veneration. While it is true that servile submission to the established order through reverence for despotic authority is not an admirable trait in any people, a proper respect for the established order is necessary for the peaceful conduct of affairs, and the existing order should not be changed until something better is proposed and the substitution effected in a legal manner.

The fundamental fact to be remembered about this faculty is that it observes the existence of, or the absence of, a definite arrangement of the objects or subjects which it finds within the field of operation; that it is attracted by evidence of arrangement, satisfied when it discovers it and is repelled by an excessive number of impressions.

Persons who have a strong development of this faculty are usually very systematic and methodical in their daily habits. They adopt certain methods of doing things and are annoyed when by force of circumstances they are compelled to do the same things in a different way. They believe in having a place for everything and everything in its place and will consume much valuable time in placing things "just so." They are very neat about their personal appearance according to their own standards, and are greatly distressed if they are obliged to appear in public without putting the last finishing touches on their toilet and dress. Rather than violate their conception of order, they will often incur great personal danger.

The most extreme case of this kind that has come under my notice is that of a lady who was a guest of the Brunswick Hotel in Minneapolis, at the time that hotel was destroyed by fire. With the clanging fire apparatus assembled directly beneath her window, and notified by the clerk that the hotel was burning, she arranged her most valuable belongings, and calmly sat down and combed her hair in the most approved fashion, finishing the operation just as a stalwart fireman, directed by the frantic clerk, arrived at her door and led her to safety through a corridor filled with suffocating smoke.

Conscientious housekeepers, afflicted with a large development of this faculty, cannot endure the displacement of any article of furniture, and they make the male members of the family highly uncomfortable in their relentless pursuit of dirt, necessitating an amount of housecleaning that is inexplicable to the masculine intelligence. They also insist upon a definite order of meals, and require that they be served at exactly the moment which they have arranged for the daily program, no matter what considerations may intervene. An orderly housekeeper can never understand why a professional man should delay his dinner for an hour, in order to render a service for which he may receive a hundred dollars; or why a woman should be permitted to sleep until noon, even if she has worked all day in an office and overtime until midnight, to meet some pressing emergency of business.

When this faculty is not well developed, the individual is careless of arrangement and is likely to disregard it to such a degree that he becomes disagreeable to work with or live with. In his reckless disregard of the methods pursued by his associates, he throws everything out of joint. When he uses an article, he does not put it back where it belongs, and the next user is likely to be driven to profanity in searching for it and losing time. Even when the article is for his exclusive use, he drops it where he uses it; and when he requires it again he cannot find it, he is forced to appeal to his associates for help, and thus becomes a general nuisance about the office, shop or other place of business which he infests. In extreme cases, his personal habits are likely to become filthy, because of his lack of definite arrangement of methods of cleanliness, and the final result is that he incurs general dislike.

By the introduction of modern methods of system and efficiency engineering into all important lines of business, the unfortunate victim of weak development of Order is rapidly being eliminated from the best positions and classed among the unfit. Fortunately, however, this faculty is among those most easily disciplined and cultivated; and if the individual can be persuaded to accept the fact that he is phrenologically deficient in this part of the brain, and will

apply the phrenological methods of development and cultivation, he can, in nearly all cases, save the situation.

SEC. 29. NUMBER

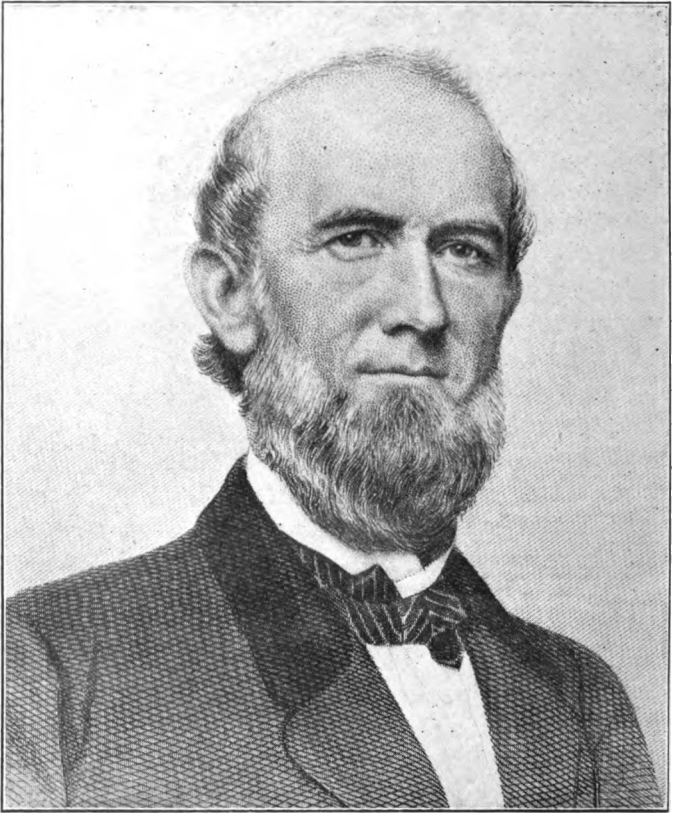
The power to count, enumerate, reckon and calculate.

The areas which represent the faculty of Number in the brain are located in the frontal convolutions, at their lower margins, adjoining the areas of Order. When Number is largely developed, the exterior angles of the superciliary ridges appear to be expanded and the regions outward from the eyes are relatively wide.

When Individuality has identified the objects within the field of vision, Form has determined their shape, Size has registered their dimensions, Weight has determined their volume, Color their varieties of hue, and Order has recognized their arrangement, there still remain several things to be noticed before we can claim a complete knowledge of the situation, and one of the most important facts is their number. It is necessary to count a good many things before we can form a conception of their influence for good or evil. It is for this purpose that the areas and faculty of Number are associated with the other parts of the brain, and the ability to count rapidly and correctly constitutes a very valuable asset in the character.

This faculty is, of course, the foundation of mathematics. The primary function of Number, however, is simply to enumerate. The more complex processes of mathematics are performed by combinations of coördinated faculties, but these coördinated faculties would have nothing to work with if Number did not furnish the prime factor of computation. Therefore the faculty of Number is a necessary possession to every man who assays to perform any kind of mathematical work, whether it is merely counting the number of eggs in a basket, surveying a field, keeping books in a bank or calculating the latitude and longitude of a ship in mid-ocean.

Persons who have the development of Number in a large degree delight in counting, noting the number of things, solving puzzles consisting of combinations of numbers, and are expert in mental arithmetic. They are



James B. Eads

The faculty of Number, co-ordinated with Comparison, Causality and a good development of the objective intellect, furnishes the ability to invent new methods. The Ipsical faculties supply the impulses which crystallize into the demands of commerce. The comprehension of commercial needs and the recognition of the best means of supplying them, together with the Constructiveness which adjusts the means to the ends constitute the qualifications of the Engineer. There are many kinds of engineers, but the above named mental endowments are essential to success in any branch of the profession.

The above portrait of James B. Eads who united the East and West of America by spanning the Mississippi River with the Eads Bridge at St. Louis, and who later constructed the jetties at the mouth of that mighty stream, materially deepening the channel shows that he united these characteristics in his organization in a remarkable degree.

attracted toward any employment or diversion involving calculations, do not become tired of counting, but on the contrary take much pride in it; and if well endowed with a good brain in other respects, excel as accountants, auditors, and bank examiners. They usually possess a remarkable ability to remember numbers, and frequently develop such powers of computation that they are known as "lightning calculators" and excite admiration by giving exhibitions of their unusual talents.

When the development of this faculty is small, the superciliary ridges appear to be shortened and there is a noticeable flatness of the region just outside and above the outer angles of the eyes. Persons in whom this development is small have much difficulty in comprehending the processes of arithmetic, although they may do much better in higher mathematics because the higher studies depend more on principles involving other faculties. They are never interested in statistics and seldom comprehend the real relations of numbers. It is difficult for them to remember numbers and they seldom know the numbers of the addresses of their acquaintances. They are bored by mathematical puzzles and easily thrown into a state of repulsion by a conversation which deals much with figures. I have known of a few cases where continued application to a task involving computation actually produced nausea. This condition is closely analagous to sea-sickness, which is caused mainly by mental strain, under unusual conditions.

There was a time, not so very long ago, that the pupils in our graded schools were graded according to their proficiency in mathematics (which in those schools meant arithmetic, for the most part) and pupils bright in other studies were held back in their grades because they were slow in their progress in arithmetic. It is difficult to imagine a more stupid proceeding or one fraught with more calamitous results to the pupil. Because they could not advance until the distasteful study was mastered, thousands of pupils lost all interest in education as a whole, and many left school without accomplishing enough in the acquisition of knowledge to make them successful in after years. Because a pupil is physically awkward and unable to dance

gracefully, is no reason for refusing to teach him penmanship and English composition. But it is just as reasonable as to refuse to promote him with his grade to higher studies for which he is hungry, because he has a weak development of Number and is not able to quickly grasp the mysteries of cube root.

I am delighted to know that better methods have supplanted these relics of barbarism in progressive localities, but there are other cruelties still practiced upon pupils by educators who persist in closing their eyes to the great truths of Phrenology. When an area is weak or undeveloped in the brain of a child, it requires careful nursing and discipline, and under such conditions it may be brought to a high degree of functionality. But if the child is forced to use it through long periods of repulsive study, it may be permanently paralyzed by sheer disgust. And can anyone supply a reason why children of all kinds and conditions of character should all be required to study the same things, regardless of what they expect to do in after life?

Nothing but the profound ignorance of the truth that the character of the child can be known in advance by the shape of the head, can account for the fact that children are forced through long years of so-called "education" to devote their time and energies to the study of subjects and to the accumulation of a mass of information for which they will have no possible use through all the years of their experience; while a tremendous amount of valuable information concerning the subjects indicated by their phrenological development as their leading talents, is never placed within the reach of their hungry and receptive intelligences.

My father, a man of limited education but great intelligence, determined that I should have the education which he lacked, so he soaked me in school until I learned something by absorption. His idea of a highly intelligent man was one who could add up three columns of figures at one time, and he was always disgusted because I evinced no talent in that direction; but he was just enough to express his pride when I won a debate or distinguished myself in delivering an oration. Somebody should have had sense enough to advise me to study elocution and rhetoric, but

they never did. Instead, they loaded me with mathematics that I have forgotten and a lot of tommyrot that I have since learned consisted mostly of mistakes. Nobody suggested that I should study science; it wasn't fashionable in those days. And I have spent my life, since leaving school, in scientific study and work, delivering lectures, writing books and teaching classes, and regardless of the elocution, rhetoric and scientific training that I didn't get in school, by sheer strength, vitality and honesty "getting away with it!"

George Combe, the great Scotch defender of Phrenology, never could learn the multiplication table. I learned it through a mist of tears and bloody sweat and sheer devotion to my father, whose disapprobation of my stupidity was a stronger urge than any possible punishment; but even now I am not quite sure whether six times eight is forty-seven until I count it up according to another method of my own. And when I settle a hotel bill, I have it made out some time before train-time, and wrestle with it in the quiet and privacy of my room to make sure it is right.

SEC. 30. EXPERIENCE

The historic faculty; eventuality and occurrence.

Returning to the median line of the forehead, just above Individuality we find the two areas of Experience, coming together on the median line and situated on each of the first frontal convolutions. The two areas together occupy a space in the middle of the forehead, in the average head probably from an inch and a half to two inches in width and nearly as much in height. These dimensions of areas differ so much in different heads that it is difficult to suggest the size of the territory any phrenological area will occupy, but in actual examinations I always allow two inches on the median line for the width of the double areas, and some heads will show more space than that to be occupied by some of them.

These areas function the faculty of Experience, sometimes called Eventuality; but I prefer the name Experience, because the faculty relates to more than a record of events and the name Eventuality has caused this single faculty to

be regarded by many phrenologists of limited practical experience, as representing the location of memory, when in fact memory is a power of each of the faculties.

The registering of a series of impressions of an object or subject by the faculties of the objective intellect, implies an experience with that object or subject, and it is the function of the faculty of Experience to register the logical order in which that experience, consisting of many impressions, occurred. In this sense the faculty of Experience performs for the impressions of the objective area a similar service to that performed by Order for the objects and subjects actually observed. The difference is that Order reports to the intelligence the arrangement of the objects and subjects as they appear, while Experience records the impressions of all the areas as they occur. Thus it would make no difference in studying a line of ships, whether Color first observed their hues, while Number counted them five minutes later, and Form recognized after that the facts that they were ships and that the last one in the line had smokestacks. Order would arrange them according to their position, but Experience would record that the first fact noticed was that there were colored objects in view; secondly, that it appeared that there were ten of them; and thirdly, that they turned out to be ships when Form was aroused, and that the last one had smokestacks as a distinguishing feature.

The situation of this area immediately above and contiguous to Individuality, is a beautiful example of the arrangement of areas which occurs throughout the brain, bringing those areas into the close contact which necessity requires should be quickly coördinated. The principle that whatever excites one area, if sufficiently exciting will cause the excitement to spread to contiguous areas, shows the wisdom of this arrangement. When Individuality picks up an object in the field of vision, it is certain that for a few seconds at least, and perhaps for much longer, an experience will occur. Therefore, just as Form and Size, contiguous areas to Individuality, are immediately excited to register their impressions and in turn excite the remaining areas along the superciliary ridges laterally; so Experience, contiguous on the median line, is excited to record the history

of the impressions in the order in which they occur. So we have two lines of excitement started, one laterally and another vertically; and as a small portion of Locality is contiguous to Individuality, there will also be a record of where the history occurred, starting another line of excitement diagonally, midway between the two already in action. In this manner, areas sympathetically associated and excited blend their impressions into the mental picture, which, when a sufficient number of impressions are thus blended and a sufficient number of faculties are coordinated, finally assumes the nature of a concept.

When the areas of Experience are largely developed and the faculty is rendered active by a vigorous circulation, the details of any transaction, registered by the other areas of the objective intellect, are marshaled into a narrative with a fidelity to truth and a wealth of description which is prodigious, provided there is sufficient development of Language to express it. With a good development of Language, a reasonable judgment of relative value and importance of facts, active Exactness and a fair degree of Dignity, a person well endowed with this faculty of Experience, fortified with a large objective intellect, is the most reliable and intelligent kind of a witness. With his objective intellect he has gathered the facts, his Exactness and Dignity impel him to be honest and truthful, his judgment of relative values enables him to omit unimportant details and to emphasize the really important, his Language supplies him with vocabulary and the ability to talk, and his large Experience supplies the memory of the order in which the facts occurred.

Now just suppose the same individual bereft of the judgment of relative value and importance of things, which is the product of a number of other coördinated faculties, and you have a witness who is the terror of the court-room and the bane of all lawyers. He has been sworn to tell "the truth, the whole truth, and nothing but the truth," and he interprets this as the relation of every possible fact that his richly endowed Experience can supply, and you cannot stop him. Having no knowledge of the laws of evidence, he interprets every effort of the lawyers to confine his nar-

rative to important facts as a deliberate effort to suppress the truth. He rattles along with a concise and truthful account of a hundred things which have no bearing on the case whatever, and it is impossible to confine him to the facts which have.

When this development is weak, there is an inability to relate facts as they occurred, for the reason that at the time they did occur, Experience did not perform its duty. Persons in whom this faculty is undeveloped to a fair standard of performance forget how things happened, and if called as witnesses, become easily confused, contradict themselves and are often accused of lying, when in fact they are doing their best to tell the truth, but they do not know the truth concerning experiences and consequently cannot express it.

When a lawyer asks a witness, "Did you see the defendant strike the plaintiff?" the witness in order to give a truthful answer calls up the memory of the impressions made upon the objective intellect at the time of the fight. Individuality registers two objects, Form identifies them as men, then the order in which movements occurred as registered by Experience; and such coördinating areas and faculties as participated in the observation, enables Experience to complete the concept of the blow struck and he answers in the affirmative. Then the question naturally follows, "Who struck the first blow?" and Experience following the same process, recalls the concepts of several blows, with the aid of Time and the other faculties participating, and according to the order in which Experience has registered these blows as they occurred, the first blow is recalled and identified with the individuality and form of the man who struck it. All this, provided Experience is powerful and is functioning correctly. But if Experience is weak, the faculty does not function properly, the impressions are confused and the first blow is probably related to the wrong man.

When I practiced law, I was always able to judge the reliability of a witness as to the order of occurrences by the development of this part of the forehead, and I have proved my judgment on it to be correct, too often to have any doubt of its reliability.

SEC. 31. LOCALITY**Discernment of position; perception of place.**

The areas which endow the brain with the powers of the faculty of Locality are located in a division of the first frontal convolution, upward and outward from Individuality and just above the areas of Weight in each hemisphere. As already indicated in the foregoing description of the faculty of Experience, every experience requires that the place where it occurred shall be recorded, and the faculty of Locality receives the impression of location and contributes this important ingredient to the intelligence in the formation of the concept.

Subjectively, we can form a conception of a place called France, and of another called Belgium, and realize that important events have taken place in these regions within our time; but while we may know a great deal about these countries and have important dealings with persons residing there, we do not form an objective conception of either France or Belgium until we see these countries and travel over them in fact, or in imagination by means of a map and descriptions. The map is an object, and from it we get the right notion of the individuality and form of a country, and at least a comparative idea of its size, and these facts are objective. It is the lower part of the areas of Locality which furnishes us with our concepts of places as places, and the upper part of these areas which deals with the places as subjects. This is in accord with the rule that every part of every area is closely associated in its action with the action of the areas which are contiguous or near to that part.

This is the geographical faculty, as the reader has already doubtless inferred. It asks the question, "Where?" and is not satisfied until the place is identified where any occurrence in the record of Experience took place. This explains why we attach such importance to historic places. Every person who is largely developed in Experience and Locality loves to go to the place where important events occurred, and is not pleased if he finds it neglected. Hence he insists upon marking the place with a monument of some

kind, and as far as possible preserving the associations which cluster around the historic event.

Persons in whom this faculty predominates are fond of travel, and love to speak of the places they have visited. And it is a glorious thing to be acquainted with a large part of the earth upon which we live, and especially of that part of it which we regard as our home and native land. I have been a good deal of a wanderer myself, and am very familiar with the principal cities and most of the natural wonders and beauties of the United States, Canada and part of Mexico. When I read a story, the scene of which is laid in any place I have visited, I enjoy it greatly, because with little effort of the imagination I can seem to be right on the ground and a part of the situation, myself. Travel is one of the best forms of education, and familiarity with a large number of places and the habits and customs of different people inhabiting them, endows a man with an assurance and ease of manner that nothing else can confer. It may be true that a rolling stone gathers no moss, but it acquires polish and brilliancy, qualities which seem to me to be more valuable than moss.

A large development of this faculty endows the individual with a tenacious memory of places, and an ability to find his way to any place he has once visited, provided of course that Locality is coördinated with a good objective intellect which takes note of objects along the way. Such persons seldom get lost, and if they do get away from their bearings, have little difficulty in readjusting themselves to the situation. They seldom get "turned around," but keep themselves in touch with the points of the compass without difficulty.

When the faculty of Locality is small, the individual is not much interested in places and is considerably bored if he is dragged around by a more interested companion to visit places of note. Thousands of tourists visit noted places every year, because it is fashionable to do so, who have no interest in the localities they visit, and after visiting them retain no special impressions concerning them. To such persons the most noted localities are "just places." For vanity's sake they may take some notice, because they

may want to appear well informed, but the faculty soon gets tired, and they find it impossible to feel much interest. It is especially amusing to notice the behavior of such persons when something else in which they really have an interest intervenes to distract the attention. I have seen men, traveling through the sublime scenery of the Rocky Mountains for the first time, give a half-hour's attention to the foot-hills, and then become absorbed in a game of cards for the rest of the day, absolutely oblivious to the magnificence of the ever-changing landscape. And if a young and susceptible female meets a young and susceptible male under the same conditions,—well, there aren't any mountains; they have dwindled to negligible irregularities on the horizon.

Persons who are weak in this development forget places; and if Experience is also weak, they forget what occurred at those places. They will put things carefully away and forget where they put them and in various ways are greatly inconvenienced by the weakness of this faculty. If compelled to visit strange places they get lost and bewildered and are often exposed to danger from this cause. If compelled to travel any distance in a fog or in darkness or in a snowstorm, they are almost sure to lose their way and should never attempt exposure to these conditions.

SEC. 32. TIME

Consciousness of duration; appreciation of past, present and future existence.

The actions of all the faculties in the objective intellect, previously described, imply the existence of another prime factor of intelligence related to the discernment of the passage of time. When we have an experience with any object or subject, noting its existence, its form, size, color, arrangement, whether there is one or more, and recording the experience and identifying the place of the occurrence, the receiving and transmitting of these impressions requires time, and it is necessary that the individual should be conscious of it. It is also certain that the time of an occurrence will be closely associated with the place where it occurred, and we are not surprised to find that observation

and comparison applied to thousands of heads in the past, enables the phrenologist to know that there are areas of the brain devoted to the reception and transmission of impressions of duration.

These areas are situated in the middle frontal convolutions, above the anterior margin of the brain. Externally, they are located on each side of the forehead, in the center of the lateral region of the frontal bone, immediately over the orbit, above the middle of the eyebrow, adjoining Locality laterally, and above Color.

Every occurrence in our lives is related to time past, time present or time to come. We realize that we came into the world some time ago, we are here today, and we arrange for approaching events in the expectation of being here tomorrow. Much of our knowledge of history depends upon a comprehension of the time it took certain events to occur, the time which has elapsed since they occurred, as well as a realization of the extent of time the consequences of such occurrences affected the course of other events, or may be affecting them now.

Experience also teaches us that in the prosecution of our own efforts we are largely affected by time. We learn that it takes time to accomplish certain results, and that we are compelled at one time to hurry and at another time to wait. Speed is an important ingredient in effectiveness, and it may be the cause of disaster.

Our relations with each other are regulated by the clock, and commerce depends upon transportation of goods by carriers regulated to schedule time. In order to meet the requirements of modern life, one must not only have a watch, dependable to the fraction of a second, a time-table and a calendar, but also a lucid faculty of Time, that he may realize the passage of the seconds while he is performing other duties; for it is the performance of this faculty at last which makes the watch, the time-table and the calendar have any value.

As a matter of fact, time is one of the most precious possessions with which nature has endowed us and probably the least appreciated. Most people act as though they had all the time in eternity in which to carry out their designs,

when in fact all a strong man is supposed to have is "three-score years and ten," and the vast majority of us have much less. Thousands of people complain that time "hangs heavy on their hands," that they do not know what to do with it, and are consequently actually bored with the problem of getting through the day. A few conscientious individuals, on the other hand, alarmed at the prospect of having to give an account in the day of judgment of how they have employed every minute of their lives, keep themselves employed in some form of work continually, trying to "save time," until they wreck their nervous systems.

It is doubtless true that the happiness of the great mass of mankind is conserved by being obliged to work for reasonable hours, six days out of seven, under the direction of the most intelligent; but for the most of men this means toil during the working hours in labor for which they have no special aptitude and in which they feel no interest beyond wages.

As a consequence, these men take more interest in the passage of time than they do in the accomplishment of results, and there is no great joy in their action. And it is certainly true that when a man has employed the working hours of his day in uninteresting and joyless labor, he is not likely to employ his leisure in a much better way; and what leisure he has is likely to be employed in merely "killing time," unless he spends it in dissipation.

Now, the recognition of phrenological principles in education, and in vocational guidance, would result in the classification of every student and every worker into the lines of occupation which would insure the gratification of his highest desires; and when any person is employed in an occupation he enjoys, he is likely to be oblivious to the passage of time, and at least he is never bored. A certain amount of time should be devoted to the cultivation of weaker faculties; but this discipline should not be severe, and the individual's desire for self-improvement will make this pleasurable, in the light of knowledge of the cause of its imposition.

We are gradually discovering the fact that the appropriation of a certain amount of time to sheer enjoyment is

not sinful. I say gradually, for there are still many persons who seem to believe that the chief end of man is to work, and that he ought to be at it all the time, with a few moments grudgingly allowed him to satisfy hunger, and a few hours allowed for sleep, in order that he may recuperate for more work.

It is glorious to work at the kind of work we know we can do well, and this kind of employment is better classified as pleasure than as work. And the real reason for living is to enjoy. We are given just so much time in our mortal lives, and the best way to "put it in" is to enjoy every minute of it. When a man has put in eight hours of the day in productive, useful labor, when he appropriates eight more to the sleep his body requires, he is entitled to use the other eight hours in any form of harmless and temperate delight his faculties of intelligence may dictate. Eat, drink and be merry by all means. What is the use to pray to God to "bless and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them,"—if you do not cultivate an appetite. Prohibition seems to have settled the question of what we shall drink, but I never found anything as good as pure spring water. There is a difference, however, between gulping it down as a necessity and swallowing it ecstatically as a delight. Enjoy it, and take time to do it.

Time spent in merriment is never wasted. Laugh and make the world laugh with you. Select a number of enjoyments that you fully appreciate and appropriate a sufficient number of hours for their purpose. It is always better when you can associate with congenial friends for the same purposes, but if you cannot secure them, enjoy the pleasures anyhow. It is a good thing to be social, but it is also desirable to be self-sufficient. Do not lose sight of the fact that your time must be occupied, that it must be used in enjoyable action of your faculties of intelligence, that it must never be "killed" or allowed to "hang on your hands." Above all, never allow yourself to get into an attitude of self-pity and feel "lonesome." Get busy on some of your enjoyments, and if the person you love best cannot possibly share them with you, do not allow that fact to curse some of your precious hours with misery.

The actual amount of life experienced by any person is not measured by duration. Life has three dimensions, length, breadth and depth. Most persons take great precautions to prolong life, but the breadth and depth are more important.

A man may live for "threescore years and ten," and have nothing to show for it but "labor and sorrow" even after fourscore years, as Moses laments in the ninetieth Psalm; but if he understands how to obtain the breadth of life by using all of his faculties of intelligence, and how to reach the depth of experience by cultivating the full expression of each faculty, then the duration of his life will amount to something.

Persons who are largely endowed with the faculty of Time are appreciative of the passage of the moments and usually accomplish their tasks in the time they allot for them. They are prompt in keeping engagements and annoyed at the loss of time occasioned by laggards. They are capable of keeping good time in music and in dancing and are often able to tell the time of day accurately without consulting a watch. As public speakers, they will appropriate a certain amount of time to a speech and close exactly on the minute. They are usually anxious to accomplish as much as possible in the time at hand, and believe in the motto of Benjamin Franklin, "Never put off until tomorrow, what you can do today."

Those who are unfortunate in having a weak development of this faculty, are largely oblivious to the passage of time and likely to be very indifferent to obligations incurred, by reason of it. They are proverbially late on all occasions, except when they make a special effort, and then they usually arrive so far ahead of time that there is much waste of the precious commodity, waiting for the occasion to arrive. They do not keep good time in music, and when singing, "put everybody out." They do not succeed as dancers on account of their inability to understand rhythmic movement, and have a hard time accomplishing their tasks in allotted time because they waste so much time in other directions. As public speakers they are apt to become tedious, and to monopolize the time of the program by

speaking interminably, because they do not realize the amount of time they are taking up.

Public officials, and especially those of courts of law, are exasperatingly slow in their processes, because by the nature of their employment the responsibility of prompt action is not imposed upon them; consequently they neglect the use of the faculty of Time in a large degree. Moreover, in any procedure of law, there is usually an advantage to be gained by one side or the other through delay, and it is usually taken advantage of. Consequently, among lawyers the motto is popular, "Never do today what you can just as well do tomorrow."

Knowledge of this faculty, and the ability to judge its power in the brain of any witness, is exceedingly useful to a lawyer. In a suit for damages against a railway company, a witness testified that a certain train had passed a station fully five minutes ahead of time. The attorney for the railway company understood Phrenology and noticed that the areas of Time were weak on both sides of the forehead of the witness. On cross-examination he asked:

"Are you a good judge of time, Mr. B?"

"I think I am," answered the witness.

"Will you swear that the train was fully five minutes ahead of schedule time?"

"Yes, sir; it was."

"Very well; I will hand my watch to the foreman of the jury and we will continue this conversation. Now when five minutes have elapsed, will you kindly let us know?"

The lawyer continued to converse with the witness in the usual manner. After a time, the witness indicated that the time was up.

The foreman of the jury announced that forty-five seconds had elapsed!

SEC. 33. TONE

Appreciation of sound; ability to distinguish musical tones.

In Holy Writ we read that there was a time "when the morning stars sang together." Plato taught that every planet carried a siren who sang a song harmonizing with

the motion of her own planet and also with the other planets. Both of these statements substantiate the idea of the "music of the spheres," a magnificent product of a glorious imagination. It was beyond the physical powers of the author of the Book of Job to hear the song of the morning stars, as it was beyond the reach of Plato's highly attuned ear to catch the harmonies of the revolving planets; but both asserted a sublime truth, which is that all bodies of matter vibrate with motion and radiate influences, comparable to the tones of sound and color, which may be harmonious or discordant according to their association. But as harmony and discord are both essential elements of music, it is a fact that all tones are musical. The agreeableness of certain sounds and the unpleasantness of others is a matter of education and the conditions of the listener. The roar of a railway train, the blast of a steamship's siren, the crash of thunder, are as delightful to some natures as they are disconcerting to others. Persons who have been accustomed to the conditions of country life are nervous and distraught during a few weeks' sojourn in a metropolis, while the inhabitants of the city are as much disturbed if forced to accept the quiet of the country.

It is related of an old woman who occupied a room in the slum district of New York City, where the street in front of her room was crowded with vehicles, day and night, rumbling over the pavement, and the Elevated Railway ran trains every three minutes within a few feet of her window, that she was persuaded by some charitable organization to accept a two weeks' sojourn in the country, during the hottest part of the season, where she was quartered at a farmhouse at the expense of the organization, with a clean room, good bed and excellent board. At the end of three days, however, she returned to her room in the city, and when asked the reason she explained that she was unable to sleep at the farmhouse on account of the noise. She said:

"In the country there is always a noise; a dog barks, a rooster crows and a thing called a cricket scrapes something all night. I don't see how anybody can sleep in a place like that."

It is evident, therefore, that one of the most interesting conditions of our environment is sound. These wonderful things that the objective intellect observes, make noises. And the character of the noise often reveals the character of the object, when it is not discernible by any of the other faculties. Therefore, it is necessary that the brain of man should be equipped with areas capable of reacting to the impressions of sound, and Phrenology proves that these areas are located under the lower lateral part of each side of the forehead, adjoining Time and just above the areas of Order. These areas and the faculty functioned by them have been appropriately named Tone, and are so designated on the phrenological map.

It is a common mistake of amateur phrenologists to suppose that the musical talent of an individual consists of the combined functions of Time and Tone. It is true that without these faculties there could be no music, for rhythm in music consists of tones sounded in regularly measured intervals, but that is not all there is in music. The mere possession of these areas in a good state of development does not prove that the individual possesses anything more than the ability to recognize the variations of time and the modulation, pitch and quality of tone. And with a negative temperament, even these characteristics may not manifest themselves in the absence of a special cause of excitement.

The ability to appreciate sound in its varying manifestations and to distinguish the pitch and quality of tone is an exceedingly valuable accomplishment. The sense of Hearing depends upon it, for if the brain cannot receive the impression transmitted by the auditory nerves, it is evident that we have tone-deafness in this faculty as we have color-blindness where there is a defect in the area of Color. Now we cannot see tones of sound as we see tones of color, the faculty of Tone depends upon the ear for its impressions, and it is another beautiful example of the arrangement of the areas which places the area of Tone on each side of the forehead, as near as it can be placed to the ear and still maintain its contiguity to Time, which is a necessary associate.

In a telegraph office in a large city may be seen over a

hundred operators, each sending or receiving messages and each listening correctly to the voice of his own instrument. The air of the room vibrates with the crash of the entire outfit, which to the novice would seem to preclude the possibility of hearing anything distinctly. But no telegraph operator is fit for his task unless he has an acute faculty of Tone, and he will recognize his own instrument in the din, although he may be at the opposite side of the room.

It is this faculty which enables us to recognize the voices of our friends, even when reproduced by the metallic disc of the telephone or on the record of the phonograph. No more beautiful illustration of this fact has appeared than that which is so touchingly portrayed in the picture of the dog listening to "his master's voice," and the artist achieved a master-stroke when he inclined the dog's head toward the instrument in such a pose as to present the area of Tone next to the opening of the horn.

Persons who possess a large development of this faculty are quick to recognize tones in music and in voices, to appreciate any variation from the tone as it should be sounded, and to detect the harmony or discord of any blending of tones. They recognize the sounds of musical instruments, church bells or factory whistles with which they are familiar and also the sounds proceeding from machinery in motion; and they detect the slightest variation in rhythm, indicating that the machinery is in any degree out of order. Those who habitually make daily journeys in street-cars learn to tell at what point on the route they are by the sound of the wheels of the car on the rails. If they live on the bank of a navigable river, they learn to recognize passing vessels by the sounds they make without seeing them. This faculty seems to be peculiarly useful as a means of identification.

When Tone is not well developed, the individual is indifferent to sounds and does not appreciate music. He is apt to look upon musical education as a waste of time and money and deny it to his children. He cannot remember associated tones and does not identify songs by their harmony and melody. He may profess to enjoy music, but close observation of his conduct will show that he is quite



1. MOZART
3. SCHUBERT
5. MENDELSSOHN

2. BEETHOVEN
4. WAGNER
6. HAYDN

Six world-famous musical composers whose heads are uniformly largely developed in the region of Tone, which is indicated by the arrow on the portrait of each one. Hundreds of portraits of capable musicians show this faculty fully developed in every instance. No great musician can be found whose head is not in this region. Contrast with the cast of Ann Omerod.



JOHN PHILIP SOUSA

(The March King)

An inspection of the head of this famous American composer shows that he has the same rounded fullness of development in the region occupied by the areas of Tone, Constructiveness and objective intellect which Nature employed when she produced Mozart, Beethoven, Schubert, Wagner, Mendelssohn and Haydn. There are no exceptions.



ANN OMEROD

This unfortunate young woman's parents determined that she should have a musical education. They expended over ten thousand dollars in the effort which proved to be a total failure. After several years of conscientious practice she was utterly unable to comprehend the rudiments of music. The marked depressions in the regions of the areas of Time, Tone and Number would have enabled any competent phrenologist to decide the futility of musical education. One hour spent in seeking phrenological information would have saved ten thousand dollars for the parents, several years of torture for Ann and as many years of exasperation for the neighbors if she had any.

contented without it. When I lived in Texas, I knew a lawyer who was deficient in Tone whose musical knowledge was limited to recognition of the tune of "Dixie." When the band played "Dixie," he yelled, as every Southerner invariably does, and when the band played any other tune, he kept still.

In my collection, I have a cast of the forehead of Ann Omerod, whose parents are said to have expended ten thousand dollars on her musical education, at the end of which she was unable to play a tune. The areas of Tone on each side of the forehead are very much depressed. Any capable phrenologist could have saved her parents all of that money and could have saved poor Ann a lot of dreary drudgery in fruitless musical practice.

Somewhat different from this was the case of a bright young Irishman, who was a deckhand on my father's steamboat on the Mississippi. He had witnessed the "heaving of the lead" by experienced hands, which is a method of taking soundings of the depths of the channel by use of a strong line marked with measured intervals, and having a heavy piece of lead on one end to carry that end of the line to the bottom of the river, while the other is held by the sounder. It was the custom for the sounder to sing out in a musical way, the results of his soundings, so that his voice would carry to the mate on the "hurricane" deck, who in turn would sing them to the pilot. The terms used were highly technical, consisting of such as "no bottom," "four fathoms," "quarter less twain," "mark twain" (the term which Samuel L. Clemens, who was a river pilot, adopted as his *nom de plume*); and similar phrases. Our Irishman was very ambitious to try his hand at the job.

"Can you heave the lead?" finally demanded the mate of him one day when deckhands were scarce.

"Sure, and I can, yer honor!" responded the son of the "ould sod!"

The mate handed him the "lead" and took his position on the hurricane deck. The Irishman "heaved" and pulled up the line.

"Hoo, Hee, a Houla!" came floating back to the mate's ears in tones as rich and sweet as the Bells of Killarney.

"What's that?" demanded the astonished mate.

"Hoo, Hee, a Houla! Kalamazoo!"

Believing the Irishman was crazy, the mate rushed down and seized the lead and took it away from him.

"What do you mean by that infernal nonsense," he demanded.

"Begorra, yer honor, I know the tune, but I've forgot the words."

SEC. 34. LANGUAGE

Power of verbal expression and ability to talk; command of vocabulary.

I have long been an advocate of the doctrine that one faculty of intelligence is just as valuable as another, considered by and large, for the actual value of any faculty depends upon the situation of the user and the necessity for using it. I have consistently opposed the belief expressed by so many phrenological writers that a man is good or bad according to whether the top or the base of his brain predominates; but, if there is any one faculty that should be cultivated and educated at the expense of any of the others, I should unhesitatingly award that distinction to the faculty of Language. And observation and experience in talking with hundreds of my fellow-men in confidential and intimate relations, convince me that there is no branch of education which is more neglected.

A man who can express his thoughts in clear and convincing language does not need to have a very extensive number of thoughts to make a comfortable living. But although his brain may be a veritable encyclopedia of knowledge, and he may teem with glowing thoughts, if he lacks the ability to express his thoughts and tell what he knows, he merely represents imprisoned intelligence. Language unlocks the door of the brain, which is the voice, and permits the individual to deliver his message with whatever value the brain may have endowed it.

To be effective, language must be uttered so that it can be understood. This implies elocution, the education of the power of speech.

To prove my assertion that an extensive number of



HENRY WARD BEECHER

Pastor of Plymouth Congregational Church Brooklyn, N. Y. Orator, Lecturer, Author, Editor of "The Independent" and of "The Christian Union." Considered in his day the most eloquent preacher and pulpit orator in America. The portrait here presented is probably the most conspicuous example of the development of the area of Language, indicated by the large, full and prominent eyes, as explained in the text of this volume. The large well co-ordinated brain, imposed upon a very vigorous and large body equipped with a broad and liberal education and possessing such a marvellous vocabulary and Expression as is indicated by the phrenological sign of Language, constituted a tremendous personality.

Mr. Beecher attributed much of his success to his knowledge of Phrenology and on one occasion said he would not be deprived of it in exchange for all the wealth of New York City and its suburbs. It enabled him to understand humanity.

thoughts are not required so much as good expression, to assure prosperity, I will relate what has always seemed to me to be the most extreme case which ever came under my notice.

In Seattle, Washington, many years ago, I encountered a blind Englishman, who made his living selling books. The books were his own compositions, and were three small pamphlets, each of which contained a story of an adventure. He sold them with the assistance of his little ten-year-old daughter, who sat enthroned upon a small push-cart containing the merchandise. I reproduce here his entire selling-talk, which I heard so often and which impressed me so profoundly, that I shall never be able to forget it.

"Married and Didn't Know It," "Snatched from the Jaws of Death" and "A Terrible Retribution." They are good stories, they are true stories. You will find them very hinteresting. Ten cents apiece, three for a quarter."

Now there is a selling-talk that is a classic. Three startling titles, a strong argument containing three points, "good," "true" and "hinteresting," and the price named. But it was delivered also with faultless elocution, which "put it across." There are not many thoughts in that selling-talk, there were not many thoughts in the books, but he told me that his income from the sales ranged from fifteen to twenty-five dollars per day.

It may look like a far cry from this humble orator of the street to the silver-tongued spell-binder of the political rostrum, but it is not so far as it looks. It is a matter of expressing the thoughts of the brain through the faculty of Language. Whether the thoughts are valuable or worthless or harmful, will depend upon the brain which utters them; but whether they are well told or poorly expressed, will depend upon the faculty of Language and its coördination with associated faculties. But if Language is not developed and coordinated, the speech will be faulty, the vocabulary limited, the expression inadequate, and the message delivered with hesitation and constrained efforts.

In pulpit oratory and in lectures, much of the effect depends upon the stage setting and the occasion. If these elements are the most important, the speaker and the speech

will soon be forgotten. But if the speech contains living thoughts, and is delivered impressively, it will immortalize both the speaker and the occasion, if the audience or any part of it is endowed with a modicum of intelligence. Lincoln's address at Gettysburg is an example of a few thoughts of great power, faultlessly expressed. The greatest oration ever delivered was spoken by a young Jew, from the side of a hill, to a rabble which followed Him from idle curiosity to see what he would do next; but the Sermon on the Mount is immortal, because it contains the sublimated essence of goodness, expressed in language of beautiful simplicity, reaching across the centuries to every member of the human race.

It has long been supposed that Language was a faculty entirely peculiar to man, and we have been accustomed to refer to our four-footed associates as "dumb brutes." This is merely another example of the monumental egotism of the race to which we belong. It is quite true that animals do not speak dialects of the human species, but it is to our eternal discredit that the higher classes of animals show every evidence of understanding our language much better than we understand theirs. In assuming that "brutes" are "dumb," we merely admit that we do not understand what they say or that they are saying anything. They certainly make noises, and give every evidence of knowing among themselves what those noises mean. Our own expression of language is not confined to speech, in the articulate sounding of words. There is quite as much eloquence in the tone expressing the emotion behind it as there is in the spoken word, and no one can deny that animals express their emotions in tones very similar to our own. When we speak of animals as "dumb," we are quite as egotistical as the Englishman, who while on a visit to Berlin, walked into a restaurant, and noting that the general conversation was in German, walked out again, disgustedly remarking to a friend, "They are all foreigners in there!"

Late observations have disclosed the fact that the higher species of apes have at least a rudimentary speech center in the brain and some of them have been shown to use a

few elementary words. The absence of words in the language of other animals is explained by the fact that their simpler organization does not call for the complex expressions which make words a necessity to man. The birds which, like the parrot, seem to use articulate speech and pronounce words, simply exercise the combination of Tone and Imitation. Like some other folks, they are never supposed to mean what they say.

A song is language expressed in combination with music. Prof. J. Stanley Grimes stated in one of his books that "besides man, birds are the only singing animals." From this I infer that the learned professor never listened to a coyote on the western plains, nor heard a hound recite his plaintive poem to the moon, nor was startled by the more robust tones of a braying jackass, all of which are musical, and just as much entitled to respect as the sweeter tones of a skylark, if you have the knowledge and the depth and breadth of sympathy to appreciate the emotions expressed by the animal.

I have always believed that this faculty was improperly named, but I have not changed the name on my phrenological map because every change causes confusion, and the name Language answers the purpose; but I think Speech would be better, because the function of this faculty is to translate the impressions of the other faculties into spoken words by means of which these impressions may be transmitted from the intelligence of one individual to that of another.

The areas of the brain which perform the functions relating to the faculty of Language are situated on the third frontal convolutions, in the lower and back parts of the anterior lobe of each hemisphere of the brain. These areas lie transversely upon the orbitary plates of the frontal bones, which in ordinary language means that the areas are situated just above and behind the sockets of the eyes. When these areas are small, the eyes recede into the sockets and are "deep set." When these areas are large, they cause the upper plates of the eye sockets to be depressed and this forces the eyes forward and downward, causing the eyes to appear larger and prominent, and the pressure downward

causes the formation of a fullness under the eyes. It is on this fullness under the eyes that the areas are marked on the map, but the areas are in fact above and behind the eyes. It was this peculiar formation of the eyes, coincident with the fact that persons having such formation were ready speakers, which led Gall to believe that true indications of character existed, and which started him on his career of investigation which resulted in the development of the science of Phrenology.

When these areas are large, and the faculty of Language is powerful, the result is a wonderful capacity to recognize and remember words, and to use them with facility and rapidity. The quality of the conversation will, of course, depend upon the general intelligence and knowledge of the individual; but be this as it may, he will talk. If the intelligence of the speaker is of low grade, he will pour out a continuous drivel of inconsequential sentences; if the intelligence is of high grade, and the individual well supplied with information and the faculty of Language has been educated and trained, the result will be expressed in brilliant conversation, fervid and glowing oratory, rounded periods and eloquent and convincing argument.

It was my good fortune, when I was growing up, to be a close neighbor to Colonel William F. Vilas, who was afterward Postmaster General and Secretary of the Interior in President Cleveland's cabinet, and finally United States Senator from Wisconsin. I studied law in the University of Wisconsin Law Department when he was a member of the faculty. I have never known his equal as an orator, and listening to his conversation was like listening to sweet music. He possessed the "speaking eye," beautiful, brown, expressive and prominent, with a very pronounced fullness of the lower lid. His elocution was faultless, his gesture graceful, his expression elegant. He was universally admired and loved by everybody but his political enemies, and I do not believe that he had as many of them as most successful politicians have. His was the most brilliant intelligence I ever met, but his chief charm lay in the fact that he could express his character through Language. Consequently we found out who he was, and also what he was. There are



COLONEL WILLIAM F. VILAS

Graduated University of Wisconsin, 1858, LL. B., Albany Law School, New York, 1860. Wisconsin Master of Arts 1861. Honorary LL. D., 1885. Lieutenant Colonel commanding 23rd Regiment Wisconsin Volunteer Infantry, 1863. Participated in battles and siege of Vicksburg. Professor of Law University of Wisconsin 1868-1885. Regent of University from 1881 to 1885, and 1898 to 1905.

Postmaster General in cabinet of President Cleveland 1885 to 1888. Secretary of the Interior, remainder of President Cleveland's term. United States Senator 1891-1897.

His brilliant oration at the meeting of the Society of the Army of the Tennessee, 1878, secured for him the honor of responding to the toast "Our First Commander." (Gen. Grant) on the return of the general from his trip around the world, 1879. The superb effort he made on this occasion placed him easily in the first rank of national orators.

thousands of good men and women who are never found out, even by their most intimate associates, because they cannot tell us.

I tried to imitate the Colonel as well as I could, and I am confident that much of my success has occurred when I was using the gifts that he so graciously passed on to me, imperfect as my own performance may have been. I learned from him the value of speech and expression, and I have tried earnestly through all my professional career to impress young people with the necessity of learning to speak well. The great majority of persons do not speak at all; they simply grunt and mumble. The average man uses few words and uses them generally in the same way over and over, without variety or expression. When a boy learns to talk so that his parents understand him when he asks them to pass the butter at the table, and he grunts out a monosyllabic answer to a simple question, he is supposed to know the English language. He talks like the other boys they know, and they let it go at that.

When the faculty of Language is highly developed, the boy is likely to be more loquacious, but unless he is trained to use this faculty in the right way, he speedily adopts a vocabulary of slang and acquires habits of speech that are undesirable. It is not uncommon to find boys of foreign birth or of foreign parentage who have completed the course of the common school, and even many of high-school training, who have never learned to enunciate English words clearly. The principal reason for which is their continued association with their own parents, who cannot be expected to furnish examples of pure English, and the fact that they do not hear much good pronunciation anywhere.

I have accomplished much good by advising these young citizens of foreign parentage to acquire speech rather than language, by urging them to take lessons in elocution so that they may be able to pronounce the United States language as it is spoken by cultivated Americans. And I constantly urge American boys and American men to do the same thing. Many a man speaks with his lips half closed or his teeth entirely shut. He thinks he is talking plainly because he hears the word as he thinks he speaks it, but

it never gets outside of his mouth, except in a broken and smothered condition. When the faculty of Language is uncultivated, it is noticeable that the lips and tongue are stiff and hard to move. When the faculty is naturally strong and the use of it has been frequent, the lips are mobile and the tongue flexible to a noticeable degree.

To those who are deprived of the opportunity for instruction under competent teachers, but who are willing to do their best toward self-improvement, I advise the habit of reading aloud, and habitually trying to speak clearly and with force, but not loudly. Then there are three books which, if mastered, will constitute a fairly liberal education in the power of speech. These are the Bible, Shakespeare and the Dictionary. Read a few verses in the Bible every day, studying especially the beauty and dignity of the expression and learn to quote them. This will give you a good acquaintance with beautiful and common expressions which are largely remembered and understood even by persons who have not learned to use them. Shakespeare will give you the highest expressions of the emotions in dignified and poetical form. Read a few passages each day and commit to memory some of the most important. Quote him when you can with propriety. Now take five words from the dictionary every morning, learn the spelling, the pronunciation and the definition of each and use those words in some way in your conversation during the day so that you will forever possess them.

When I was a boy, my father frequently required me to learn, spell, pronounce and define all the words in one column of an abridged Webster's dictionary, which was usually about twenty-five words to each lesson. I didn't like it at the time, but since it has developed that I earn my living by the use of words, I fervently bless his memory.

When the faculty of Language is largely developed by heredity, but is not supported by an adequate amount of education, there is a tendency to use ponderous and polysyllabic words, regardless of their meaning. The story is told of a Southern planter who was exceedingly fond of using big words, who usually invited his overseer to dine with him on Sunday. This planter owned a bull, known as

"Big Brindle" by reason of his color, which frequently escaped from his pasture and devastated the crops of the neighboring planters. On Sunday, at dinner, when he was somewhat mellowed with his potations, the "Colonel," as the planter was called, turned to the overseer and said:

"Mr. Allen, I desire you to impound Big Brindle, that I may hear no more animadversions on his eternal depredations."

Allen was puzzled, but he possessed a wife who was better educated, and he took counsel with her.

"What the deuce did the colonel mean by telling me to impound Big Brindle," he asked.

"Why, the colonel meant to put Big Brindle in a pen," she explained.

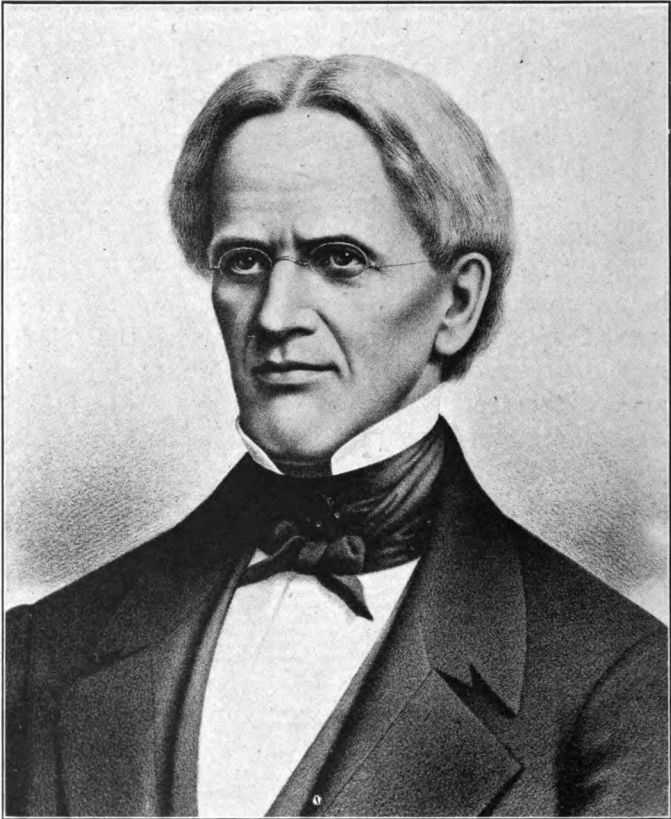
"All right," said Allen. "Get your dictionary, I want you to help me get even with him."

The next Sunday, Allen dined as usual with the colonel. Company was present and the colonel felt very important as the meal progressed. Turning to the overseer, he asked:

"Mr. Allen, did you impound Big Brindle, as I requested you to do last Sunday?"

"I did, sir; but Big Brindle transcended the impanel of the impound, and scattersophilosticated all over the equanimity of the forest!"

"I look upon Phrenology as the guide to philosophy and the hand-
maiden of Christianity. Whoever disseminates true Phrenology is a
public benefactor."
HORACE MANN.



HORACE MANN

Noted educator. Founder of the American Public School. The system of education he inaugurated in Massachusetts for the education of the common people was the beginning from which the entire Public School System of the United States has evolved.

CHAPTER XI

THE INTELLECTUAL FACULTIES (Continued)

Sec. 35. The Subjective Intellect

The areas and faculties grouped under this head are three in number; viz.: Comparison, Causality and Wit. This division is purely arbitrary and made for convenience of reference and not because there is any essential difference in the quality of the areas or faculties, or in their method of functioning, from the remaining areas of the brain or faculties of intelligence. I am perfectly well aware that my predecessors among phrenological writers have generally considered that there is such a difference, and have classified the faculties accordingly into perceptive, reflectives, sentiments, propensities and feelings, some going so far as to argue that Comparison and Causality constitute the seat of reason, and generally referring to them as the "reasoning faculties." Gall, himself, contended that the faculty we now call Experience was the principal faculty of what he called "educability," thereby creating the inference that education depended on the cultivation of this particular region of the brain; and while Spurzheim enlarged the scope of the power of educability, he committed himself to the same erroneous principle.

My contention has always been and I believe the truth to be, that every faculty of intelligence has perceptive powers, also that every faculty contributes to the process of combining the impressions made upon each one; which constitutes the process known as reason, the final result of which is judgment. There is no essential difference in the quality of the function of each area of the brain, but there is a different object or subject, toward which each one is directed. I have already explained that each one has four powers.—attraction, repulsion, satisfaction and memory: In a similar manner each one may be said to have the ability to contribute to the process of reason and the finality of judgment. I emphasize this observation to pro-

tect the reader from falling into the error of supposing that the faculties of the subjective intellect, which we are now to consider, constitute the whole of the power to reason and to form judgment, an error which has been all too commonly and frequently committed.

I have heard this contention carried so far as to suggest that the faculties functioned by the posterior portions of the brain have no part in reason and judgment whatsoever. It has been argued that these portions of the brain are occupied by blind passions and unreasoning appetites, most of them called "animal;" and even Dr. Bernard Hollander goes so far as to speak of the faculties of the intellect located in the frontal lobes as "centers of inhibition" and as a "check on the animal propensities." He also speaks of the frontal lobe as the "seat of the reasoning faculty."

Now it is certain that the faculties of the frontal lobe act as excitants to the emotions of the posterior lobes as much as they inhibit. The appetite of the epicure or the gourmand is excited by beholding the form, size, color and weight of food, and by any reference to the time, place or event of a former feast. Jesus rebuked the licentiousness of any man who "looked" upon a woman to lust after her. The sight of gold excites the cupidity of the miser; but it is also true that these appetites and passions, so called, are counterbalanced by the intellect, and it is this counterbalancing of all the faculties engaged in a consideration of any subject which constitutes the process of reasoning and accounts for the hesitation usually accompanying it, and the final judgment is the combined power of the strongest faculties arrayed for or against any action involved. As Napoleon said that God was on the side having the strongest battalions, so judgment is on the side having the strongest faculties.

One of the most celebrated judgments ever rendered was the decision by Solomon of the contest of the two mothers over the disputed baby, and it contributed more to his reputation as the wisest of men than any of the numerous judicial decisions he must have rendered. Not being a phrenologist, and not having any knowledge of temperaments and the shapes of heads and inherited peculiarities,



HOMER LEVI CASTLE

Eloquent orator, prohibition advocate and Chatauqua lecturer. The most entertaining teacher of the Bible in my acquaintance. The subjective intellect is exceedingly large and the objective relatively subordinate but effective. It takes some time to get him warmed up to his subject, but when he is enthused the intellectual fireworks are entertaining and very informing, frequently beautiful and sometimes sublime.

there was no possible way for Solomon to reach a decision by the investigation of objective facts by the intellectual route. But Solomon was a man of family, in fact, of very large family, of much, not to say multitudinous, experience in family matters. He knew that the real mother would disclose herself by her frantic emotions, if anything untoward was done to that baby. So he ordered his swordsman to divide it between the two women. The result is well known. The splendid judgment displayed in this case by Solomon occurred through the contributions of his own Philoprogenitiveness, Caution, Sympathy and Causality, the two first-named areas suggesting the method and constituting at least four-fifths of the judgment, with the last two affirming and approving the method. Of course other coördinating faculties participated, but those above named were the fundamentals.

I know that I am taking advanced ground in claiming that every faculty has a perceptive function, but more than thirty years of continuous observation has convinced me of the fact. In the case above described, Solomon not only perceived the disputing women and the baby, but he had an exquisite and delicate perception of the existence in the intelligence of one woman of the sensation of the emotion of motherhood. Now without Philoprogenitiveness in his own brain, no man ever perceives the essence of this emotion. He may recognize the fact that there is a child, and that the woman is its mother, and that she will protect it to the best of her ability, etc., but these facts are simply intellectual concepts. There is a quality in motherhood that bankrupts language to describe, which is sometimes manifested to a degree which stupefies reason, but which is never understood, except as the observer is in some degree capable of experiencing it; and this quality Philoprogenitiveness perceives and contributes to the intelligence, as an impression of a fact to which it exclusively relates, thereby assisting in the process of reasoning and contributing its quota of force to the final result of judgment.

It is a common error among phrenologists to become so filled with admiration for the faculty ascribed to an area, or group of areas, that they impute to the area or areas

admired, functions which they do not perform and which are plainly the result of coördination with other areas. It is easy to fall into this error with Causality and Comparison, because they are undoubtedly essential to reason, and reason is a sublime thing to write about. The same error is committed when Veneration is exalted by religious enthusiasts as the foundation of religious belief, and the Mental temperament has also been extravagantly admired, because of its intelligence, forgetting that without the other elements of character, none of these attributes is of any importance whatever.

According to Spurzheim, Combe and Grimes the essential difference between the Perceptives and the Reflectives is that the Perceptives relate to what may be denominated the **individual** qualities of things while the Reflectives represent their **relative** qualities. In my judgment this is not a sufficient reason for this classification. Under this definition we would have to classify Order and Number as Reflectives, although they are remote from Causality and Comparison and are properly classified as Perceptives by Professor Grimes.

Reflection means to bend back or throw back, as the rays of light are reflected by a mirror. The Perceptive faculties which in this work are referred to as the faculties constituting the objective intellect include all those which receive impressions **directly** from the objects or conditions they perceive. But the Perceptives alone cannot form a complete thought; they can only know certain facts, such as The Black Ship, The Loud Noise, The Heavy Weight. The intelligence requires the ability to connect these impressions with each other, to compare and note their causes and effects, and to decide what is harmonious and what is incongruous. The faculties Comparison, Causality and Wit, perform these several offices by receiving the impulses of all the faculties through the medium of coördination. and each faculty in like manner reflects its impressions in such a form as to excite other faculties to action until a sufficient number are engaged to complete the process of reason and the production of a complete thought. Because all the faculties perform this office of receiving the several impres-

sions of the objective intellect and reflecting them back upon the faculties of intelligence to which they are properly related, enabling those faculties to get into the action of responding to the thought, they are all properly named Reflectives by Samuel T. Fowler, and in this work for good reasons the faculties of Comparison, Causality and Wit are classified as constituting the subjective intellect.

It is a serious mistake, however, to ascribe to these Subjective faculties the entire process of reason, as most phrenologists have done. They make reason possible, but they are blind without the action of the Objectives and impotent without the coördination of the Ipseal and Social areas. A man may be very largely developed in the Subjectives and still be incapable of reasoning, because the Objectives do not supply him with facts and the Ipseals and Socials do not respond with impulses pertaining to those facts.

This will be clearly shown if we state a complete thought in a sentence and then consider the facts and impulses expressed by the words, relating each word to its proper division of the faculties.

Let us take for example the sentence,—

“THE CHILD MUST NOT WADE IN THE MUDDY POOL, BECAUSE IT IS UNSANITARY AND THE BOTTOM IS TREACHEROUS.”

The Objectives pick up and identify the Child, the Pool, the Muddy Color, the Unsanitary (condition), the Treacherous (condition) Bottom, and pass these concepts to all the faculties, including the Subjectives. The principal responses come back to the Subjectives from Philoprogenitiveness and Caution and enable the Subjectives to perceive and compare causes for action. Comparison contrasts the muddy condition of the pool with a real or imaginary pool of clear water, and notes the **difference** between a firm and a treacherous bottom. Causality and Wit unite under the stimulation imparted by Philoprogenitiveness and Caution to endow the judgment with the conclusions that the **unsanitary condition** of the pool and the **treacherous condition** of its bottom are good causes for excluding the child from the pool.

Therefore, because this child is loved by Philoprogeni-

tiveness, and Caution is thereby excited for its protection, Firmness is appealed to to crystalize the judgment, and the Ipseals, Combativeness and Execution, are enlisted to enforce the verdict that "the child must not wade in the muddy pool."

SEC. 36. COMPARISON

Discernment of condition, resemblance and difference.

The two areas which function the faculty of Comparison are situated on the frontal convolutions, at the inner margins of the hemispheres, which location brings them together on the median line, just above Experience. The areas of Comparison cover a space in the middle of the forehead between the parietal eminences, which cover the seats of Causality, usually about an inch and a half in length and nearly or quite as wide, sometimes much wider and longer.

While every faculty of the intelligence differentiates between the various impressions it receives and thus exercises a form of comparison peculiar to itself, yet they do not compare their impressions with those of other faculties. Color compares red with green, and Form differentiates between a circle and a square; but Color cannot compare a circle with red, nor can Form compare a square with a green color. But things that are unlike admit of comparison, and in order to form a complete conception of the relations of things, it is necessary to have a faculty which can perceive the resemblances and differences existing between the impressions of all the faculties and establish the proper correspondence of ideas. It is the faculty of Comparison which enables the intelligence to recognize certain elements of resemblance in objects and subjects widely different in general character and also to discover points of difference among those which are closely allied.

Thus, in the line, "Though your sins be as scarlet, they shall be as white as snow," we have the comparison of a moral delinquency with a violent color, indicative and symbolical of guilt; and another comparison suggestive of the purity of a substance, and the subject "sins" is compared first to suggest similarity and secondly to suggest extreme



ILLUSTRATION 38

THE FAULT-FINDER



ILLUSTRATION 39

THE MAN WHO DOESN'T CARE

Comparison frequently develops into a form of active criticism which may be useful and may easily become very offensive. Mr. L. N. Fowler locates "criticism" as a subdivision in the middle of the area of Comparison and my observation confirms it. In Illustration 38 and 39 we have two extreme examples of the difference in character caused by a difference in the development of two areas, viz. Comparison and Friendship.

THE FAULT-FINDER AND THE MAN WHO DOESN'T CARE

In Illustration 38 Comparison is excessively developed taking the form of criticism. And unfortunately the area of Friendship in the occipital region is comparatively weak. This gentleman who possesses in other respects a brain of more than usual power and a generally pleasing personality will be certain to find himself generally disliked.

The trouble is there are many things about every situation and also about every person which could be and ought to be improved, but none of us like to be told about our individual shortcomings. An organization like Illustration 38 cannot help seeing all these chances for improvement and having only moderate Friendship to restrain him, and not much tact, he criticizes everything he sees and cares little about whose feelings may be hurt. When such men are educated as specialists in lines requiring impartial criticism they are extremely useful, but they are most exasperating to live with, all the more so because when they criticize they are usually telling the truth.

Illustration 39 although he has his failings is usually considered a "perfect gentleman" by the landlady of the second class boarding house which he calls his "home" because he pays his room-rent a month in advance and never grumbles at the breakfast table. His Friendship is large and his Sympathy strong and active and he is a big brother to every old derelict who infests the premises. Not having large Dignity he fails to see when he is imposed upon and is usually regarded as the "goat" and an all round "easy mark," by the disreputables who prey upon his bounty. He generally gets and holds a job which supports him but never rises to important positions because he is too easily pleased and satisfied with mediocrity. Everybody likes him because everybody gets something out of him without cost. He usually lives a useful life, makes few if any enemies, a large number of "friends" such as they are but few really serviceable to him, and when he dies everybody is sorry for a few minutes, some send flowers but only a very few attend the funeral.

difference. The idea of sin is contributed by the faculty of Exactness; the idea of scarlet by Color coördinated with Caution; white is contributed by Color, and snow is the product of Color, Form and Weight, coördinated with Individuality, and perhaps some other faculties in a minor degree. Comparison takes all of these ideas and, with the help of Order, arranges them in juxtaposition and contrast, so that the idea of sin is intensified by its comparison with scarlet, and the suggestion of purification is made stronger by contrasting scarlet with white and snow. The result is a glowing word picture, tremendously more potent than any statement could be were the comparisons omitted; viz., "Your sins shall be purified."

Comparison implies the discernment of condition and contrast with some other condition. Thus if we say, "The mail is slower than the telegraph, but the telephone is quicker than either," there is first the recognition that the mail is slow, also that the telegraph is relatively slow and that the telephone is quick. We make three comparisons in this sentence based upon the knowledge of three conditions, comparing the mail with the telegraph and the telephone with the other two.

It is evident that the power to make comparisons exercised by this faculty is only limited by the ability of the other faculties to furnish material for it to work upon. It performs as valuable a service in its analysis of likes and differences as Constructiveness does in adjustment. Its power in this regard has led some phrenologists to consider it the analyzing faculty, but this distinction is not confined to Comparison.

The power of this faculty to discern conditions and to note resemblance and differences culminates in many cases in a form of critical analysis which suggests inventions, changes and many forms of improvement. It is said that the mother of invention is necessity. If this be true, it is certain that criticism is its father. There was a time when our fathers wrote with quill pens. The necessities of business demanded a better method, and steel pens appeared, because some critic considered the old-fashioned quill not sufficiently durable. Another critic found fault with the

steel pen, because it did not hold sufficient ink, and the fountain pen was evolved. But a fountain pen will not compel a writer to write plainly, and more criticism and more necessity combined to give birth to the typewriter. The first child of this worthy couple, the old model Remington, was about as pretty as a coal scuttle, and as noisy as a threshing machine; but these defects have been criticized and improved upon, principally by Comparison and Constructiveness and their coördinated adjuncts, until the machine with which I write these lines is a thing of beauty and a joy,—but not forever, for some genius is sure to make a better one very soon.

I have heard it claimed, that on one occasion Thomas A. Edison walked through a factory belonging to a friend and made a number of critical comparisons during the visit, which constituted the basis for a number of patents, applied for by his friend immediately afterward. I have no doubt of Edison's ability to do this. Comparison, Constructiveness and a large objective intellect are necessities in the equipment of all men who have been distinguished by inventive talent, of which Edison is our most conspicuous example.

Comparison aids in the inductive form of reasoning, by furnishing illustrations, analogies, metaphors and suggestions of the relations of parts to the whole, and is an important aid to writers, speakers and teachers, whose productions and efforts would otherwise be tedious and uninteresting. This class of writers and speakers, however, are likely to be satisfied themselves and to satisfy their audiences with illustrations, instead of producing conclusive evidence of logical and convincing argument. A lawyer who is endowed with large Comparison, fluent Language, and a strong appreciation of humor, can frequently get a jury to agree with him when he has produced neither conclusive proof nor sound argument. He makes an assertion, follows it up with a story or analogy which is comparatively apropos, creates a laugh and wins his case, unless the judge sets the verdict aside. Political spell-binders pursue the same tactics, and by a fervid appeal to the Comparison and Sympathy of the audience succeed in winning votes for their



THOMAS A. EDISON

A picture of the great inventor taken at the time when he was at his inventive best, and was filling the world with the glory of the force of Electricity and Magnetism. The picture shows a massive objective intellect reinforced with Constructiveness, Comparison and Causality. Also considerable Wit. Edison has a very small development of Acquisitiveness and does not care very much for money but it falls on him in showers because of the excellence of his performances.

Edison does not claim to know what Electricity is, but he knows what to do with it which is the more important and he has done more to illuminate the world than any man of my knowledge. But when he finally arrives at the place where all good inventors, discoverers, phrenologists and writers ultimately register in Paradise, if he will hunt up Samuel T. Fowler and talk with him fifteen minutes he will find out what "the juice" really is.

candidate, whom the people have no real reason for electing. The majority of persons composing an audience are well endowed with Comparison and the gratification of this faculty is highly entertaining.

Humorous writers and those who are caustic and vindictive, draw heavily upon Comparison for their similes and metaphors. Brann, the editor of the "Texas Iconoclast" was a master of sarcasm and irony, expressed in beautiful language which fairly sizzled with vindictiveness, yet was beautiful in its style, especially in the use of comparisons. But when I read the first number of the "Iconoclast" which came under my observation, I predicted that he would be shot before he published many issues, which was unhappily verified in a few weeks. Elbert Hubbard, in speaking of Brann and his writings, said, "He was the man who took the English language by the tail and snapped its head off for his own delectation and the joy of the onlookers!"

Comparisons, especially metaphors, are likely to get mixed, unless the speaker has a clear conception of propriety and harmony, which qualities were lacking in the member of Parliament who perfervedly exclaimed, "I smell a rat; I see him brewing in the air; but mark me, I shall yet nip him in the bud."

In making comparisons we speak of the positive, comparative and superlative degrees, but these are all relative. In grammar we classify adjectives in this way, but all adjectives are themselves largely the product of Comparison. When we speak of a "good" boy, we have also a concept of another kind of boy whose conduct is not so satisfactory, or we would not appreciate the good boy. Perhaps this other boy can be improved by discipline, so that we compare him with himself and call him a "better" boy. By extraordinary influences he may reach the superlative degree and be known as the "best" boy in the neighborhood.

Persons who are small in the development of Comparison, or who have not been trained to use it properly, are prone to deal exclusively in superlatives, and to use up their forceful expressions in describing trifling differences, so that when something really important happens, they have no adequate expressions for their emotions. Such persons

refer to a rain as an "awful storm," a slight annoyance is "intensely disagreeable;" a trifling loss is "the worst thing that ever happened."

A young Irishman, whom I had discharged for incompetence, wrote me a letter next day, as follows:

"Dear Doctor, I've done my best, but if you'll hire me again, I'll surely do better."

This is as fine an example of the Irish "bull" as I have seen.

When it is fortified with a large objective intellect, Comparison endows the intelligence with a fine degree of discrimination. It aids in every form of selection by enabling the establishment of a standard of comparison. Expert diamond buyers carry with them a stone of standard perfection with which they constantly compare the specimens submitted to their judgment.

SEC. 37. CAUSALITY

The ability to comprehend principles, and to think abstractly; to understand the relations between cause and effect.

On each side of the forehead, contiguous to Comparison and directly over the territory assigned to Locality, we find the regions of the cranium covering the areas of Causality. In a good many skulls these regions are marked by what are known as the "frontal eminences," slight protuberances of bone which have no relation to the form of the brain beneath them and are disregarded by the phrenologist in estimating the size of the brain areas which function this faculty. They are useful as "landmarks" to the beginner, in locating the areas upon the phrenological map. When these areas of Causality are large they occupy considerable space, widening the forehead and giving it in some cases a bulging appearance, especially if the areas contiguous to it laterally are large.

It is the function of Causality to endow the intelligence with the ability to relate effects to causes, to perceive the cause of an effect and to understand the abstract principles underlying causes and effects. This faculty does not supply the reason, and is therefore no more a reasoning

faculty than any other faculty, but it supplies the cognition of the principle which makes it possible for the process of reasoning to occur, which is deduction. The reason for anything may relate to any one or more of all the faculties of intelligence, but the principle of deduction which is used in formulating the reason relates to Causality, which enables the intelligence to deduce, as Comparison enables it to compare and Constructiveness enables it to adjust.

In studying any phrenological area, care must be taken to distinguish between what that area actually functions and the effect that function has upon the rest of the intelligence; and the expanse of power conferred by the function of Causality upon the general reasoning power of the brain is such that it has led many writers into the error of ascribing to Causality itself the powers of the brain resulting from the possession of Causality. This error is repeated in dealing with other areas and faculties, according to the degree of admiration for the faculty with which the imagination of the writer is affected. Because a man is in possession of an axe, with which he may destroy a forest or split a log, it does not follow that it is proper to call the axe a destroying or splitting instrument. It is the man who destroys and splits, the axe is merely the tool with which he works.

In like manner we should speak of Causality, not as a reasoning faculty, but as a faculty with which we reason, from cause to effect. We reason inductively, by analogy, with Comparison; and if both of these faculties were removed from the mental equipment of a man, he would still be able to reason, imperfectly, up to the point where he required a comparison or the discernment of a cause. As a matter of fact, reasoning occurs whenever two faculties experience consciousness of the same matter at the same time, and the reasoning grows more complex according to the number of faculties engaged. Without Causality, the reasoning does not reach a satisfactory conclusion, because it is the province of this faculty to employ all the resources of the intelligence in searching out and determining the cause upon which the matter at issue depends.

It is this dependence of everything upon an antecedent

thing, of every function upon an antecedent event, which Causality perceives in its function as a perceptive faculty. In the universe everything is the result of a cause, and that cause itself depends upon antecedent causes, *ad infinitum*.

Prof. J. Stanley Grimes treats of this faculty with such remarkable perspicacity that his statements deserve to be perpetuated, and I herewith reproduce the most important of them, from his description of Causality.*

"That cause which immediately precedes an effect is called the **immediate** cause, and all other links in the chain of causation are **remote causes**. So also those effects which immediately follow a cause are called **immediate effects**, and all others are **remote effects**; it is the function of the faculty of Causality to perceive the relations among phenomena which constitute cause and effect.

"It perceives the dependence of one **thing** upon another, of one **event** upon another, or of one **phenomenon** of any kind upon some other. Thus it perceives the dependence of the rivers upon their tributary streams; the dependence of the streams upon their springs; of the springs upon the rains; of the rains upon the clouds; of the clouds upon evaporation; of evaporation upon heat; of heat upon the sun, and the dependence of all these upon the laws of gravitation.

"It perceives the dependence of known things and facts upon those that are unknown . . . thus Columbus perceived the dependence of one side of the earth which was known, upon the other which was unknown. . . . Gall discovered the dependence of certain powers of mind upon certain portions of the brain.

"Causality perceives that many strange phenomena which superstitious minds have ascribed to supernatural powers, depend upon natural causes."

Concerning those having a moderate degree of Causality, he says:

"It is common for those who have but a moderate degree of Causality to think that there must be some mistake in their cases, because, they will tell you, they are habitu-

*"Mysteries of the Head and the Heart Explained." Chicago; Henry A. Sumner & Co., 1881.

ally inquiring into the cause of everything. I reply, so do children, so do all except idiots; but it does not follow that Causality must be large. The difference between a large Causality and a small one is, that the latter is satisfied with knowing **immediate** causes;—the large organ delights in tracing a long chain of causes and effects, and perceiving the connection and dependence of a great number of links, —the small organ only delights in tracing a few links and can easily comprehend their connection and dependence; but they are satisfied with this and do not voluntarily and habitually proceed further. If circumstances compel them to urge their Causality to its utmost, it soon becomes an irksome task; and if thrown into competition with a large Causality they are easily overpowered.”

After reading this brilliant exposition of the functions of Causality it is interesting to know that Prof. Grimes announced the fundamental principle of Evolution, eight years before Darwin published his “Origin of Species.” In 1851 Grimes published his work “Phreno-Geology” in which he states:

“It is certain that the highest and most intellectual inhabitants of the earth were successively fishes, reptiles, mammals, apes and men. It is certain from the first we know of man he has progressed. It is certain also that the nervous system of man indicates a progression from vegetation to humanity through every stage and degree of animal intelligence.”

Causality is a leading faculty in the process of invention, which I have already shown to be frequently the result of Comparison. But when Comparison has suggested an improvement, Causality demands a reason why it is an improvement, and thus helps to perfect it. And when a model is constructed and it does not work as well as it should, Causality demands the reason again, and so on through the whole process of invention, coördinating with Constructiveness and other faculties. When the invention is placed on the market, Causality insists that the reason why it is valuable should be forced on the attention of the public, and, if the sales are not satisfactory, it will force the intelligence to find out why. Now in all of these processes

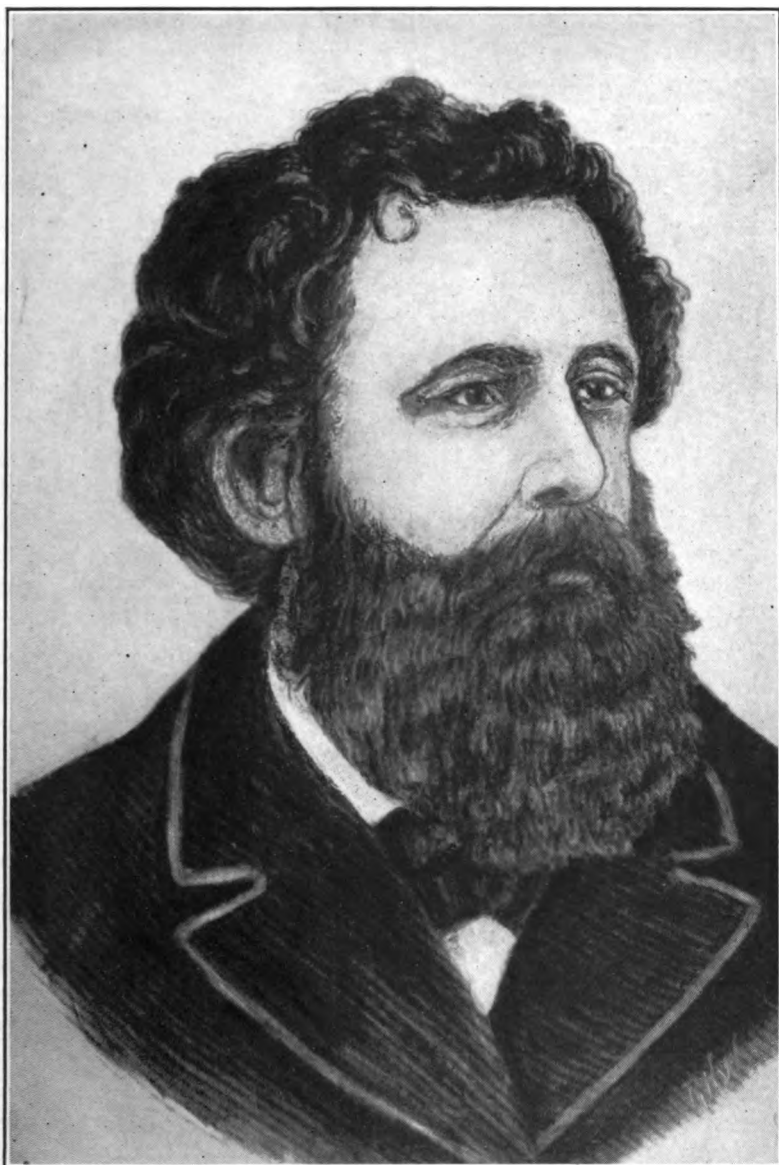
the faculty of Causality does not furnish the reason, but it injects into the intelligence the desire for the reason, which will not be satisfied until the reason is found.

In considering inventive talent, care must be taken to distinguish between invention and discovery. The invention of the steam engine was caused by the discovery of the power of steam in lifting the lid of the teakettle. Discovery is generally due to the activity of the objective intellect; for if Watt had not been watching the kettle, he would not have seen the disturbance of the lid. This observation of the action of steam aroused Causality, which demanded a reason. This stimulated the objective intellect to further observation and enlisted Comparison, Constructiveness, Imitation and coördinating faculties, until a reason was formulated by the intelligence. Continued experiments, involving many faculties under many conditions, finally produced the steam engine and revolutionized the commerce of the world.

Probably the most brilliant performance ever consummated through the stimulation of the intelligence by Causality was the discovery of the planet Neptune, independently by Leverrier and Adams, which was the result of deductions made by each, from a series of recondite mathematical calculations, which enabled them to find a celestial body which would furnish a reason for long-observed perturbations of the planet Uranus. These perturbations were observed through telescopes by the objective intellects of many astronomers, and in every one of them the faculty of Causality demanded why. The answer was given by the French and also by the English astronomer, without the use of a telescope, by the exercise of superlative reasoning powers, in which Number and Constructiveness were the leading faculties. When the position of the planet Neptune had been indicated as the result of these calculations, the astronomers turned their telescopes upon that part of the heavens, and once more the sublime power of the human intelligence was demonstrated.

SEC. 38. WIT

Appreciation of the ludicrous and absurd; mirthfulness and ability to employ humor.



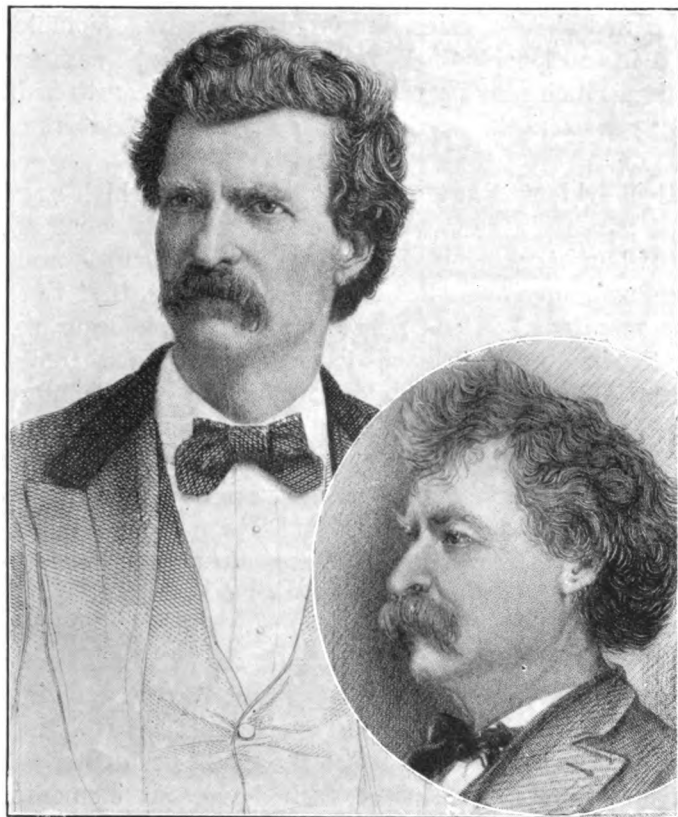
DOCTOR ARTHUR O'LEARY

Phrenologist. A finer Irish gentleman never stepped upon a stage and threw an audience into convulsions of merriment with well told stories, nor held its attention spell-bound with words of wit and wisdom, and the Irish are famous for eloquence.

Spurzheim is responsible for the change of the name of this faculty from Wit, as it was originally called, to "Mirthfulness," which name is still retained by many writers. I am not satisfied with either title, but having adopted Spurzheim's nomenclature, I permitted it to stand on my phrenological map for years. I am convinced that Wit is the better term. This faculty has been the theme of much controversy. It relates primarily to a quality, generally recognized as Wit by the English, Witz by the Germans, and designated by Gall in French as *esprit de saille*, or *esprit caustique*, which are sufficiently like our English words to suggest their meaning to those not acquainted with that language.

This faculty is usually associated with tendency to laughter, so much so that amateur phrenologists are prone to attribute great activity of this faculty to persons who laugh a great deal. This is a mistake. Persons who have this faculty very strongly developed are often most serious in disposition. Professional humorists are proverbially solemn, a fact which it is difficult for their audiences to understand. As I have been engaged in entertaining audiences for many years, in a work in which I have been continually obliged to use humor as one of my chief resources, it may be appropriate at this place to explain what laughter means and how humor excites to its manifestation.

In the experiences of life the human intelligence is constantly receiving a succession of shocks, many of them pleasant, others decidedly disagreeable. These shocks jar the organization into unusual action and frequently generate energy for which we can find no immediate use. If this energy is not permitted to escape in some form of expression, the results would be serious and sometimes fatal. We are immediately conscious of this energy seeking expression, and it does not require a very severe shock to produce enough of it to cause one to say, "I felt like I would burst!" This bursting sensation may be caused by various emotions, including anger, mortification, humiliation and other exasperating sensations, as well as joy, pride, love, and others equally gratifying. These sensations may be caused by our own experiences or by witnessing the experiences of others. Nature has provided that these explosive emotions shall pass



SAMUEL L. CLEMENS

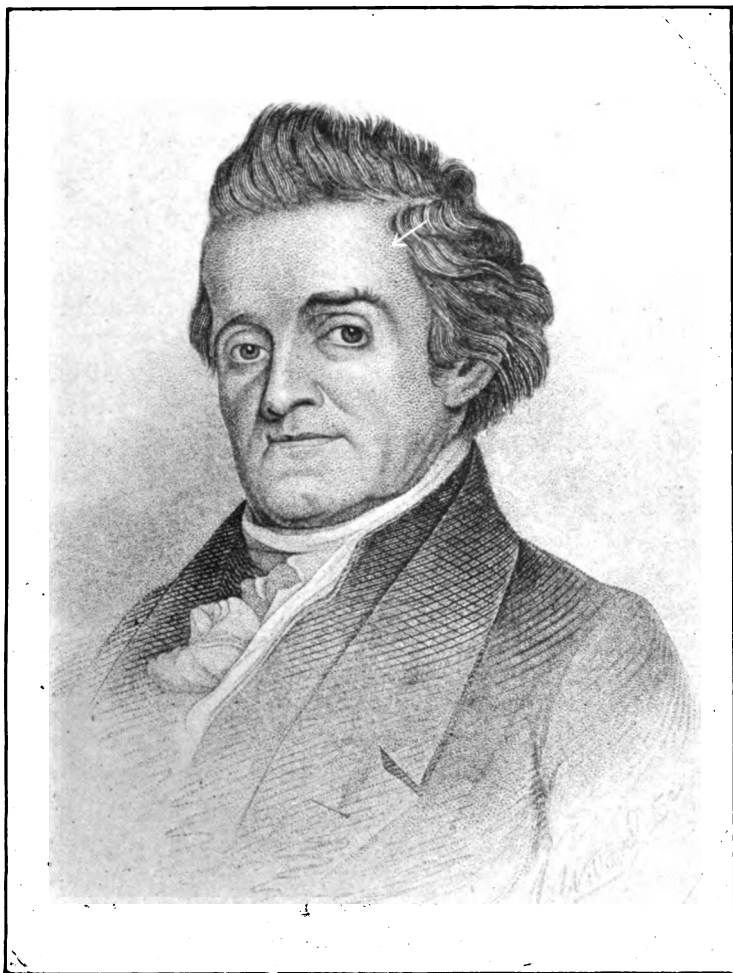
"MARK TWAIN"

The greatest of American humorists and a most prolific writer and author. The wide expanse of the upper portion of the forehead indicates great Ideality. Imitation and Wit, and this wideness continues down the entire forehead to and including all the areas of the objective intellect. The lower picture shows the long reach of the forehead from the ear to the root of the nose. This indicates extraordinary ability to observe facts and the wide space between the eyes adds to the strength of this testimony. These facts show that Mark Twain observed with great attention to detail what occurred and what was funny. It was then easy for him to write it for his prominent eyes show great development of Language and Expression. His famous "Huckleberry Finn" is a simple record of events such as occur in the life of every adventuresome boy, observed in minute detail and told in a way which reveals the fun in every situation. The same amount of fun occurs in your own life if you have the objective intelligence to perceive it and the Wit to understand the joke and laugh, instead of feeling sorry for yourself.

out in various channels for their exhaust, chief among which are shouts, cries, laughter and tears. Voluble language is another channel available to those who possess that faculty, which may pour out a volume of profanity or beatitudes, according to previous education and the nature of the occasion.

It is evident, therefore, that the faculty which has been called Mirthfulness is not connected with the cause or control of laughter any more than any other faculty, and it is therefore badly named. It is true, however, that the emotions mentioned in the preceding paragraph occur so frequently in our experience that they produce conditions which, in a mild form, can be recognized as not dangerous to the body; but they are intellectually dangerous, in that they upset the intellectual equilibrium of the person in whom they occur, and develop situations which are incongruous, ludicrous and absurd, and which frequently expose the individual to ridicule. These situations need to be avoided intellectually, as carefully as those which are physically injurious must be avoided bodily; and it is necessary that there should be an intellectual faculty which is capable of perceiving these intellectual dangers, receiving impressions of their existence in the intellectual field of action and contributing to the intelligence the quality which enables it to understand the effect of such dangerous elements. It therefore becomes a powerful defense of the intellect of which it forms a part and an equally efficient weapon of offense against opposing forces.

We may therefore feel justified in regarding this faculty as being primarily, Intellectual Caution; but a better technical name will have to be found for it, in order to avoid confusion with the faculty of Caution in the group of Ipseals, with which it is highly coördinated, but not closely associated. It is worth noticing, however, that Wit occupies in the intellectual part of the brain a situation corresponding to that of Caution in the parietal lobes, so that these areas occupy what may be called balancing positions with reference to each other. Also the location of Wit is interesting in that it is situated, according to Spurzheim, "at the anterior, superior and lateral part of the forehead imme-



Courtesy of G. C. Merriam Co., Springfield, Mass.

Noah Webster

The Man Who Made the Dictionary

Incongruity in the use of words is probably the most frequent blunder committed by the average man. Blunders of this kind are not usually serious, they are generally unnoticed because so common, but they may under some circumstances be calamitous. Wrong spelling has serious consequences. The "Intellectual Caution" which is the function of the faculty of Wit prompts to the acquisition of a knowledge of the spelling, pronunciation, meaning and uses of words. To confer this knowledge upon the student of language, to make him safe in the employment of speech and writing is the purpose of the Dictionary.

Here is the portrait of a dear old friend, which should be viewed with affectionate reverence by everyone who uses the English language which he purified and stabilized.

No one can estimate how many millions of men, women and children have been and are indebted to Noah Webster for that better ability to express their thoughts, which makes them secure in the right use of words and protects them from humiliation in the presence of the educated.

What a magnificent development of Wit he possessed, as shown by the white arrows!

diately before that of Ideality." This location immediately before Ideality brings it into blending relations with that faculty to protect its conceptions of perfection. It blends with Causality on one side to guard its deductions from absurdity; with Suavity just above Causality to help banish incongruity; it is supported from below by Time and Tone to insure harmony; it is aided by Constructiveness from below to detect that which is out of adjustment, and by Imitation from above to anticipate imagination.

As soon as we take this view of the faculty, it becomes clear why the one who uses it is serious while those who witness its effects are thrown into convulsions of merriment. We are gratified with an intellectual contest precisely as we enjoy a physical combat, according to our tastes, and the intellectual gladiator must needs guard his declarations from being exposed to ridicule, as the physical fighter must protect his body from being wounded. Laughter and applause greet the discomfiture of one of the parties in either case. It is literally true that every joke carries a sting, every witty allusion is at the expense of somebody. When witticisms become sarcastic and jokes are practical, they often leave wounds that will not heal. We participate in these experiences, however, just as we take other forms of exercise, and a game debater will take an intellectual drubbing good naturedly, and without malice, like any other good sport.

When I lectured in San Diego, California, many years ago, the editor of the *Coronado*, a weekly paper, took occasion to denounce Phrenology as a "farce" and presented a plausible but illogical argument against the truth of the science. I forthwith published a challenge in the daily papers to debate the truth of the science with him at my expense. In his next issue he declined the challenge, saying among other things, that if the challenge had come from a street faker, a confidence man or an ex-convict, he would have felt comparatively honored. To this sneer, I responded, that if he preferred such associations to an intellectual contest with a scientific gentleman, no one would quarrel with him for seeking congenial society.

This set the town to laughing at his expense, and ended

the controversy. I was informed afterward by one of his friends that he greatly appreciated my retort, had complimented me highly, and had said that no man had ever turned the edge of his blade so adroitly. I have regretted since that I did not meet him personally. We doubtless could have been excellent friends.

Frequently a public speaker will be surprised to find that some proposition which he advances with perfect seriousness is received by his audience with great hilarity. This is because the audience has received an impression of incongruity or absurdity which is not comprehended by the speaker. When this happens to a humorist, he carefully considers the statement until he finds the incongruity or the absurdity, considers the circumstances, and if he sees that he can use it on future occasions, he places it carefully within his repertory.

This happened to me in my lecturing career just once. I was delivering a most serious part of my lecture to a large audience, and advanced a proposition which to me was as serious as any part of the Decalogue. To my astonishment, the audience rocked with laughter, and the ladies fairly screamed. Noting this intense appreciation of whatever it was, that was funny, on the part of the ladies, I asked a lady friend who was present what was the real cause of the merriment. "Oh," she replied, "it wasn't so much what you said, as the way you said it." I made a careful note of this, and the next time I delivered that lecture, I said the same thing in as nearly the same way as I could. The effect was identical with that produced on the first audience, and I felicitated myself on having one original joke. I used it effectually for years and still use it when the occasion is auspicious. It would fall flat if presented in cold type and for that reason and because it is very precious, I cannot reproduce it here.

Some witticisms can only be perpetrated once in a century, for the reason that they require peculiar circumstances to support them, and these circumstances do not come around any more frequently than the visitations of Halley's comet. I have a hazy recollection that Nelson Sizer related a similar experience to the following, as happen-

ing to George Combe, but anyhow, it happened to me.

In Dallas, Texas, I examined in public a lawyer by the name of Strange. I found him well endowed with the faculties which with proper education produce honesty and fidelity to trusts, and so described him, winning much applause from his friends in the audience who knew him. In concluding my remarks, I addressed him as follows:

"Mr. Strange, I desire to ask the favor of being permitted to write your epitaph."

"My epitaph?" he asked in astonishment.

"Yes, sir; your epitaph. I will not place your name upon your headstone, I will simply write, 'HERE LIES AN HONEST LAWYER,' and people will come and read it and turn away, remarking, that's STRANGE!"

Personal allusions, as a rule, are not desirable forms of wit; although they provoke much laughter, they do not win sympathy, for the sympathy is always directed to the victim. In the foregoing encounter with Mr. Strange, however, there was such a delicious compliment in the witticism, that, while it was nominally at his expense, it was really a gracious act on my part, and won me much favor with the audience. As a lawyer, however, I was known as one who never abused the other party or his witnesses, and this lost me employment on some cases; for in many lawsuits, the desire of the plaintiff to have the defendant thoroughly trounced and "shown up" in public is the ruling motive, rather than the exaction of compensation for damages. However, I was never willing to prostitute whatever of eloquence or wit I possessed to gratify the personal spite of any man.

When we consider the pain and mortification which ridicule, sarcasm and invective can inflict upon the consciousness, it is evident that we need constantly to guard our mental equilibrium, as much as we do to maintain our physical poise. The loss of either is accompanied with much the same sensations on the part of the loser, and with the same demonstrations on the part of the bystanders.

When a big, fat man slips on an icy sidewalk and distributes himself over a large amount of territory, nearly everybody laughs. There is nothing more mortifying than his situation, which is like that of a turtle which has been

turned over on its back. I speak with authority, for I have demonstrated this experiment a number of times. Some sympathetic persons hasten to his assistance, for the milk of human kindness is always present, though sometimes diluted. But most people know that he is not likely to be injured, because he is well cushioned, and so they enjoy his predicament while it lasts. Of course, it is incongruous, it is absurd, for a big upstanding citizen to have such an experience, and he may protect himself from a similar mishap by the exercise of Caution. His physical dignity is restored when he regains an upright position, but even after he has passed from the sight of those who witnessed his physical abasement, he is conscious of an intellectual mortification, which persists for some time. Now in speaking of an intellectual defeat, we use the same terms, for the experience is very similar. We speak of his argument as "falling down," we may claim that his opponent "walked all over him," and it is certain that the defeated champion feels "bruised."

Mr. Grimes called this faculty Experimentiveness, and claimed that it inclined the intelligence to try all kinds of experiments from which incongruity developed. In this he was partially right, for the witty man in using the intellectual caution, which I have ascribed to this faculty will experiment, just as the physically cautious man will experiment before he trusts too much to anything. So the keen debater will often feel out his opponent's position by sharp attacks of wit, calculated to throw the opponent off his guard, and make him expose his true line of offense or defense. This is an old trick among lawyers.

From all of the examples herein given, I am quite sure that we are on perfectly safe ground in ascribing to this faculty of Wit, the same kinds of discernment and action in an intellectual way, that we ascribe to Caution in a physical sense; that it perceives incongruity and ludicrousness just as Caution perceives danger and helplessness, positions that are subject to ridicule, just as Caution does against situations and actions that are fraught with peril. Both Wit and Caution depend upon all the other faculties for material to work with; both are offensive as well as

defensive. Caution aids in exposing an enemy to danger and destruction; Wit aids in destroying his arguments and exposing his positions to the shafts of ridicule. These are the extreme conditions, and all the lighter forms of wit and humor are exercises of the same nature, though of lesser intent, as the calisthenic movement which is made for wholesome exercise, is the same movement which may break an opponent's jaw in a real fight.



ELBERT HUBBARD

Editor of "The Philistine" and "The Fra" magazines. Author, lecturer, humorist, philosopher and business executive. Founder of the Roycroft Shops at East Aurora, New York. A man of wonderful versatility of talent whose writings, especially biographies, under the title of "Little Journeys" possessed a remarkable charm of literary style and expression. He had a delightful ability to discover the humor in any commonplace situation and to express it with pungency. His hired man known as "Ali Baba" in a fit of petulance over some small annoyance expressed his feelings by exclaiming "Life is just one dam thing after another!" Elbert Hubbard printed the sentiment on the back cover page of "The Philistine" giving Ali Baba full credit for originating it and by thereby giving it great publicity he convulsed the nation. Probably no single sentence originating in this century has been so frequently quoted, paraphrased, mutilated and republished as this epigram. Possibly it had been uttered before. But Elbert Hubbard immortalized it. He was the apostle of optimistic, humorous philosophy. One of his best epigrams is, "A man should take life as a joke and regard himself as the biggest joke in it."

Elbert Hubbard possessed a superb physical organization, in which the temperament was strongly Magnetic but dark eyes and hair gave him a superficial resemblance to the Electric. The tremendous height of the forehead shows a powerful subjective intellect crowned with Wit, Ideality, Agreeability, Sympathy and Imitation. Suavity was a marked trait and the superlative development of Language as indicated by the prominence of the eyes and the fullness of the under lid, enabled him to use all of these qualities with great success.

Mr. Hubbard was one of the victims of German "frightfulness" when the *Lusitania*, on which he was a passenger, was torpedoed.



WALT MASON

"The Poet Philosopher" whose humorous and serious contributions to daily newspapers have delighted thousands of readers for many years. "Uncle Walt," as he is affectionately known, writes good poetry disguised in the form of prose. In the picture shown above, the area of Wit is very large as indicated by the arrow, with Ideality just above it. The Vital temperament is strongly indicated by the broad face and the fullness under the eyes shows where he gets his apparently unlimited command of Language.

WALT MASON'S TRIBUTE TO ELBERT HUBBARD

I hold it to be proof of supreme literary genius when one humorist is able to write an obituary of a deceased brother humorist, employing the vehicle of humor which was loved and used by both for the happiness of mankind. Obituaries are usually vehicles of sadness, melancholy, self-pity and gloom. I pray that no one will ever employ those strains in writing about me. Knowing Elbert Hubbard as well as I do, I believe that he was immensely pleased, supremely amused and that his affections were profoundly touched, by the beautiful tribute which is reprinted below.

Could anyone do or say anything more for a dead friend than to pay the tribute of affection in the form which would afford the greatest amount of pleasure to that friend when living?

FRA ELBERTUS

By Walt Mason, The Poet Philosopher

Down to the depths went Elbert Hubbard, with smiling eyes that knew no fear, and all the lovely mermaids rubbered and Neptune shouted, "See who's here!" Well might there be a great commotion throughout the sea from east to west, for seldom has old Father Ocean clasped hands with such a splendid guest. The inkstand waits upon his table, his pen is rusting in the sun. There is no living hand that's able to do the work he left undone. There is no brain so keen and witty, no voice with his caressing tones, and Elbert in the Dead Man's City is swapping yarns with Davy Jones. And all the world that reads evinces its sorrow that he's dwelling there; not all the warring kings and princes are worth a ringlet of his hair. Death keeps a record in his cupboard of victims of the monarch's hate, "A million men and Elbert Hubbard," so goes the tally up to date. If it would bring you back Elbertus to twang your harp with golden strings, it would not worry us nor hurt us to drown a wagonload of kings.

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Photograph and poem by courtesy of the George Matthew Adams Service, New York.



G. W. Schwartz

I am particularly desirous of impressing upon my readers the fact that men with large objective intellects invariably write well if they have received the necessary education to enable them to write at all. Notice the signatures of B. M. Worthington, Governor Woodbridge N. Ferris, Dr. Wm. T. G. Morton, James B. Eads and others that I have been able to obtain in connection with their portraits. Mr. George W. Schwartz, who for many years was principal of the Bryant & Stratton Business College at Louisville, Ky., and later a well-known business executive is a conspicuous example of the same fact. Mr. Schwartz is very largely developed in the region of the *Ipsal* faculties and his head, very wide between the ears, shows strong Execution as the foundation for this group. Next to the ability to speak a language with eloquence and power is the ability to write it with beauty and elegance.

CHAPTER XII

THE FORTIFICATIONS OF THE BRAIN

SEC. 39. THE IPSEAL FACULTIES.

The term "Ipseal" is here used to identify as a group, a number of areas surrounding the ears. While it is true that every area in the brain contributes impulses necessary to the welfare of the body, and in this sense all are "self-relative," yet the term applies with special propriety to those areas and faculties which are directly concerned in nourishing the physical powers, and in protecting the body from injury.

The faculties which we have considered up to this point are those which by common consent, with some slight variations, have been included under the term "intellect." The remaining faculties have been variously denominated "feelings," "propensities" and "emotions" but regardless of the difference in these terms, the general concensus of opinion seems to be that all the information upon which the consciousness acts is conveyed to it by these intellectual areas, and that the remaining areas constitute a mental jungle in which there is no intelligence, through which prowl various emotions, some of them "moral," others "animal," and by inference immoral, if not actually so denominated. as most of the crimes we commit are attributed to our "animal propensities," the most violent of which reside in the regions included in the group we are now about to consider.

With this view of the mental constitution of man I am unable to agree. I recognize the fact that there are certain fundamental elements of knowledge necessary to the existence of man, as well as of every living thing, and in each living thing, including man, nature has implanted the faculties necessary to sustain, not only life, but the complicated relations which that life bears to its environment and the consequences of the character of the body which manifests it. Each of the forty-four faculties of intelligence on the phrenological map represents a condition necessary to the

complex life of a human being; each one is endowed with the power of attraction toward its object, of satisfaction when that object is attained, of repulsion when more than satisfied, of memory of the previous state, and each one is necessary to the complete process of reasoning, if the subject includes its object. They all act in exactly the same way, and the person who is largely endowed with the faculty and areas of Color, experiences just as strong "emotion" in relation to colors, as the person richly endowed with Secretiveness enjoys in practicing concealment.

This attitude, unfortunately inherited by our esteemed predecessors in Phrenology from the metaphysical school, is responsible for the fact that with the exception of a few forms of athletic exercises, there is absolutely no provision in modern education for the systematic training of the faculties classified as outside of the intellect. Pass a tape over the top of the head from the meatus of one ear to that of the other and you will find in front of the tape all of the faculties to which even a smattering of education is given with the exception of athletics. Who ever heard of a lesson in love being seriously attempted as a part of daily instruction by a competent teacher? How many of the readers of these lines can say that they were ever required to solve a hypothetical problem in justice? From time immemorial it has been held that the individual attained, or ought to attain, the ability to solve these problems with age. When he missed the solution he was condemned with the curt comment, "He is OLD enough to know better."

Now the truth is that the longer a man lives, until he begins to experience senility, the more he develops his intellect and the less he develops his so-called emotions. This is because he acquires the habit of using his intellect in the schools, but his posterior faculties, receiving no training, run wild until they exhaust themselves or develop some control, in what the lamented Elbert Hubbard called, "The University of Hard Knocks."

Of course, until Gall discovered the fact of the localization of mental faculties, it was impossible to formulate any method of education which would systematically develop all the powers of the human intelligence. And the science of

Phrenology is entirely too young yet to expect that any such system should be completed, although much has been done to improve education, and much of this has been done by persons ignorant of Gall and his discoveries, but affected by his principles as they have slowly percolated into the common intelligence or have been appropriated and taught by various plagiarists, without credit to the great master.. And the careful reader of the phrenological works now existing will be impressed with the fact that the followers of Gall have found it necessary to spend more time in demonstrating the truth of his claims than in formulating methods for applying them.

In this work, I am trying to step forward without proving what I already regard as sufficiently proved by my esteemed predecessors in the science, or what can be proved to his own satisfaction, by any man who has eyes, and an unprejudiced disposition to investigate and observe. I therefore invite the reader to advance with me to the heretofore unattained heights of believing that every faculty of intelligence is susceptible to education, and until that education is intelligently applied, any faculty, whether classed as a part of the intellect or as one of the so-called emotions, or propensities, will remain in an undeveloped state. And because, as long as this old classification is not repudiated, it will continue to create the impression that education must stop at the deadline established by the tape line hereinbefore described, I have adopted the classification originated by J. Stanley Grimes.

As far as I have been able to do so, I have endeavored in my delineations of character to supply what at the most I can only call suggestions, for the education of the various faculties of intelligence, and I have seen such wonderful results from the application of these suggestions that I have intensely desired to see them applied on a much more elaborate and extensive scale. Wherever I could get a person intelligent and persistent enough to carry out my suggestions fully, I have seen just as good results from the education of Acquisitiveness, Caution, Amativeness and Dignity, as I have ever seen accomplished by the training administered in the schools to Form, Size, Number or Tone.

I have seen men made rich by training Acquisitiveness, delinquent husbands transformed into affectionate lovers by developing Amativeness, cowards made brave by changing the attitude of Caution, and careless loungers made dignified and impressive in conduct by arousing the faculty of Dignity. I have seen similar results in regard to every faculty of intelligence when the methods were persistently applied by persons sufficiently interested in themselves to practice the rules. That these methods were necessarily crude and that they would be much more effective if applied under the constant direction of teachers skilled in Phrenology, and accentuated by the enthusiasm of a large number of pupils associated, needs no argument.

We are now about to explore a very important group of faculties which have hitherto been recognized by many writers as being as dangerous as dynamite, and by others as furnishing abundant justification for the asseveration that "the heart is deceitful above all things and desperately wicked," considering that the head is now proved to be responsible for most of the delinquencies formerly attributed to the heart.

CORPOREAL RANGE

SEC. 40. VITATIVENESS

The love of life; desire to exist; resistance to dissolution.

It has been said that self-preservation is the first law of nature. This seems to be true from the fact that nature has provided us with so many faculties whose mission it is to inform us of danger and how to avoid and resist it. In the third temporal convolution, near to the mastoid process of the temporal bone, on each side of the head, are the areas of Vitativeness, the faculty which clings to life and desperately resists every assault upon it, with the aid of its contiguous areas of Execution and Combativeness.

Phrenological writers as a rule have dismissed this faculty with a simple recognition of its undoubted existence and with a reference to its location in the temporal region, and the comment that persons having the middle lobe of the brain large, seem to possess greater tenacity of life than those who have a smaller development.

For the greater amount of the illumination of this subject which we possess, we are indebted to Prof. William Byrd Powell, a medical writer of great ability of the last century, a native of Kentucky, formerly Professor of Chemistry in the Medical College of Louisiana, and at the time of his publication of his "Natural History of the Human Temperaments,"* from which I will quote, Professor of Physiology in the Eclectic Medical Institute of Ohio, at Cincinnati.

In his chapter on "Vital Tenacity and Vital Vigor," Doctor Powell draws a sharp line of distinction between these two qualities. He says:

"It has been observed, no doubt throughout the period of medical observation, that some persons of very feeble appearance resist all epidemic and other causes of disease with remarkable ability, and when assailed rally, and live till they absolutely wear out by age and action; while others who are strong and healthy and in appearance of much more flattering promise, die before the usual race of life is half run, having, apparently, no power to rally when assailed.

"Again, we find persons who are in appearance of both classes; who equally resist all causes of disease, and who so recover from even such lesions of the viscera generally as from our *a priori* conceptions appear to be unconditionally compatible with life; whilst others of both classes can not resist the slightest, the most trifling, causes of disease, nor recover from exceedingly trifling injuries, as the bruising of finger, or toe, the sting of a bee or other insect.

"Finally, it is known that some families are remarkable for their longevity, whilst others live in good health until about the usual meridian of life and then die."

Doctor Powell then proceeds to give a lengthy account of his comparisons of about four hundred crania of those who died from mechanical violence and as many more of those who died from chronic forms of disease. In all of the first class he "found the base of the brain to be comparatively deep, while in the latter class it was uniformly shallow, not yielding upon an average the half of the depth of the former."

**Natural History of the Human Temperaments*, Profs. A. T. and T. H. Kler, Cincinnati, O., 1869.

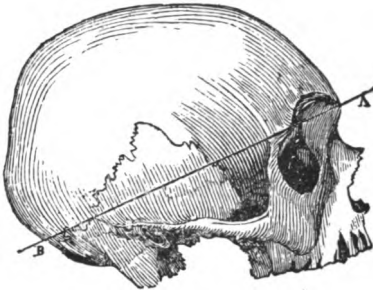


Fig. 51

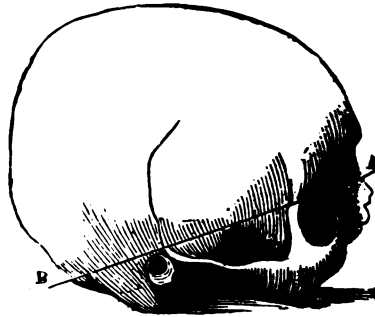


Fig. 52



Fig. 53. WILLIAM BYRD POWELL, M. D.

I sincerely regret that I am unable to present a better portrait of this eminent physician and practitioner of Phrenology than this rude wood-cut, which was fortunately introduced to illustrate his theory. The artist has preserved for us some measure of the intelligence and dignity of the man. We know that he possessed a Motive-Mental-Acid temperament and a magnificent beard which in his day was more necessary to the equipment of a doctor than his saddlebags. Half-tone cuts and the germ theory came later and at about the same time.

To determine this relative depth of the base of the brain, Dr. Powell adopted a measurement which he says was first used by Robert Cox, of Edinburgh, which he describes as follows:

“Draw or extend a line from the occipital protuberance of the occipital bone to the external extremity of the eye-bone or lateral inferior angle of the os frontis, and the space that may exist between this line and the **meatus auditorius externus** is assumed to indicate, with sufficient accuracy, the depth of the base of the brain. The first skull we measured was that of Loper, who was hanged in Mississippi for murder (See Fig. 51). In this illustration, B represents the occipital protuberance and A the external angle of the eye-bone; and the space between the line A B and the meatus of the ear represents one inch, the measure of the life force in Loper’s case at the time of his execution.

“Figure 52 represents the skull of a man who was about as old as the preceding, and his head was about as large as that of the other. He died of tubercular phthisis in the Charity Hospital of New Orleans. The application of the line, as in the previous case, gives a space between the line and the meatus of one-sixteenth of an inch. It will now be seen that the difference that existed between these two crania, in the measurement, was very great; so great as to indicate some very important difference of function. We now suspected, for the first time, that the abstract depth of the base of the brain indicated vital tenacity, life-force, longevity. By the time we finished measuring the crania we had selected, the above conclusion appeared to us as being very probably correct. We then turned our attention to society, and every measurement we have made, has helped to confirm our conclusion.

“Figure 53 represents a profile view of the author, for the purpose of illustrating the application of the measure to the living subject. In conformity with the above measurements, and the inferences we attach to them, it would seem to follow that Loper, by the gallows, was deprived of many years of useful or mischievous life; while the consumptive lived out his last minute, or the whole of that time for which his life-force had provided.

“Life-force and vital force are not equivalent terms, because much more vital force is expended upon our relations than upon our organization, in the perpetuation of life. Every muscular contraction we make, every thought and every emotion, require an expenditure of vital force. Now let it be remembered that this rule applies to all persons, without reference to age, sex or temperament, and that no form of disease, whether acute or chronic, proves fatal, so long as there is a respectable endowment or depth to the base of the brain. In a brain of medium size, one inch places the individual considerably beyond the reach of an early death, except by accident or violence. In our large collection of crania, no one of them died of regularly formed or ideopathic disease, who had even three-fourths of an inch. Vital vigor is indicated by a broad base to the head, a broad and full development of the cerebellum, a broad, full, and strong neck at its junction with the head, a healthy and lively complexion of the skin. Such are those whom Sir M. Hall denominates persons of high stimulus. They are those in whom all the functions of the body are vigorously performed; indeed, vigor usually attends all their functions. This state of vital vigor may be, and frequently is, attended by a very feeble life-force, or vital tenacity, and, therefore, we think it probable that no class is more liable to epidemic mortality than it is; and yet many of this class, with their vigor, possess great tenacity of life. When the depth of the base of the brain is reduced to half an inch in those of vigorous life, they become liable to be removed from this stage of action, at a short notice, by some acute form of disease; while those of feeble life, with the same vital tenacity, become liable to be seized with some chronic form of disease, and thus are permitted to linger by the side of the grave for some time, before falling into it. In the preceding six months we have cautioned a number of gentlemen against imprudences, for the reason that they were liable to drop at any moment. Three or four of these have since fallen.”

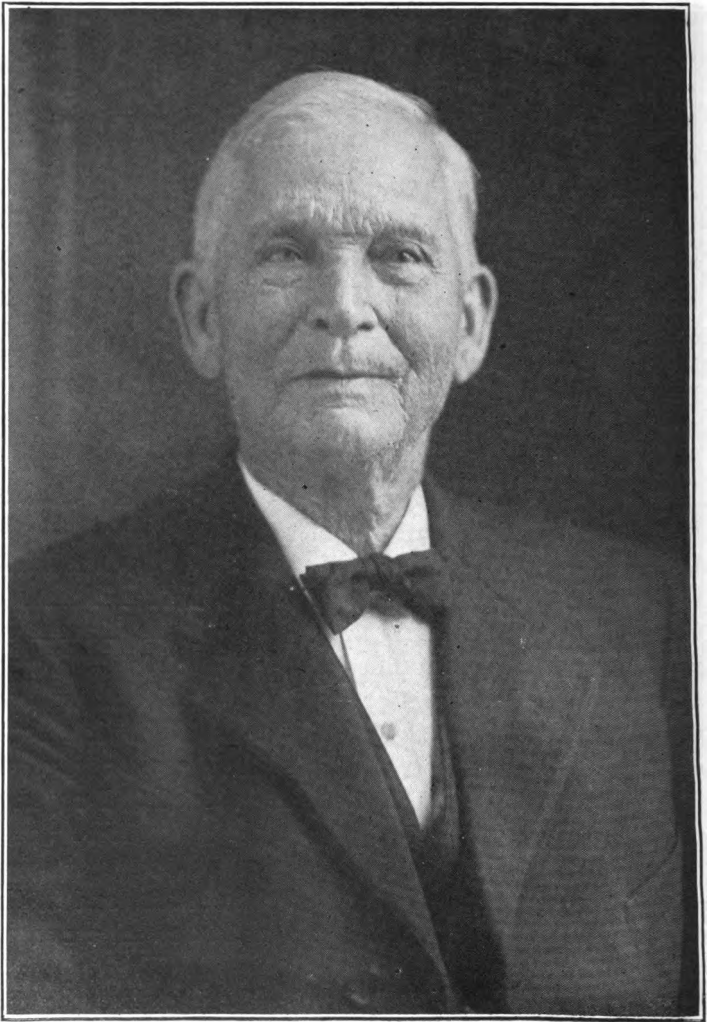
I have quoted thus at length from the work of Doctor Powell, because, first. his observations give an excellent view of the best method of observing the development of Vitality, and second, for the reason that I wish to perpetu-

ate the notice of the excellent work he accomplished in his writings on the temperaments, which should be carefully studied by every student who wishes to perfect his understanding of that important subject. It must be remembered that Doctor Powell wrote at a time when little was known of the temperaments and he was hampered by the nomenclature of his time, now happily obsolete.

This demonstration of Doctor Powell's substantially accords with the localization of Vitativeness by the later phrenologists. By them it is judged by the depth of the mastoid process; and when this depth of the process is extensive, it necessarily carries the meatus down with it, and Doctor Powell's method has the advantage of establishing a definite point of measurement, which is the point in the line A B, directly above the center of the meatus below.

The tremendous importance of this information cannot be overestimated. In support of this statement, I will cite two cases. When I resided in Texas, and when I had just taken up the study of Phrenology, and had learned of the function of Vitativeness and Doctor Powell's method of measurement, I examined a young Baptist clergyman, apparently in excellent health, and found that his measurement according to Powell indicated that his life force was about used up, as he was then thirty years of age and his life-line was less than a half inch in length. I urged him in case he was taken sick to resist disease valiantly and fight for his life. Two months later an epidemic of what was called "dengue fever" swept over the state, and in the city where he lived there were over one thousand cases, and **his was the only fatal one.**

The second case is my own. Shortly after the death of the clergyman, I was attacked with fever, and by a mistake of the druggist who compounded a fluid extract for a tincture, I was poisoned, and I heard two physicians agree that I would be dead in about ten minutes. The physicians were calmly awaiting the results; but my father, who was more practical and a good deal more interested, applied stimulants vigorously. While he was thus engaged, and feeling the paralysis coming over me, I remembered my Phrenology and William Byrd Powell's measurement, which is encour-



REV. ALBERT VOGEL

A distinguished citizen of Pennsylvania who recently closed a long and eventful life at the ripe age of 103. The portrait shows many of the signs of longevity as stated in this volume. Observe the large, wide nostrils, the width of the face across the middle indicating strong respiration. The width of the head between the ears indicates strong Vitaliveness and the ears are set low down on the head, indicating great depth of the base of the brain, according to Dr. Powell.

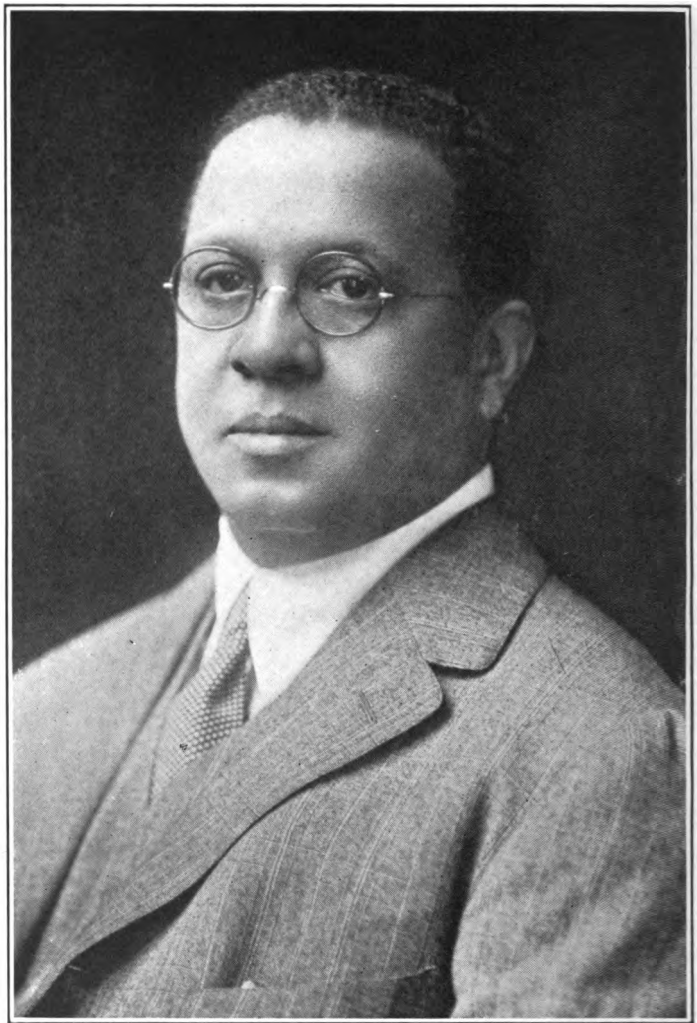
agingly long in my head, and summoning all my powers of resistance I resolved that I **would not die**, that I would **overcome the poison**, and the last I can remember as I slowly lost consciousness, was **fighting, fighting, fighting for my life!** The result was that I came back to life and I am still here. Just how much of the result was due to Vitativeness, to my father's good sense and unremitting devotion, and how much to good old Kentucky Bourbon whiskey, it is of course impossible to determine, but Vitativeness was undoubtedly a large factor.

SEC. 41. ALIMENTIVENESS

Desire for food and drink; faculty of discriminating taste.

At the extreme anterior portion of the temporal lobe of the brain, in each hemisphere, resides the area which functions the faculty of Alimentiveness. The external indications of the development of this faculty consist in the broadness of the head directly in front of the meatus auditorius and the breadth and strength of the jaw. It is one of the interesting facts of nature that the articulation of the inferior maxillary bone occurs directly under the location of these areas, so that the motion of the bone on its hinge must necessarily cause a vigorous vibration of the areas of Alimentiveness, exciting it to further action. This peculiar fact of its location explains why one often begins a meal with little or no desire, but after masticating a few mouthfuls, frequently develops a surprising appetite.

Nature has so constituted us that we are obliged to have food and to drink water to continue existence. It is therefore true that food and drink are among the elementary facts of knowledge, and the human brain would be incomplete without a faculty directed to each of these objects. These two objects are usually included in the province of Alimentiveness, being so closely associated; but phrenologists are generally agreed in assigning the front part of the areas to the object of water and the subject of thirst, while those parts of the areas nearest the meatus are associated with food.



HARRY P. STEWART

Superintendent of Service, Kaufmann's Restaurant, Pittsburgh

Pittsburgh has many big executives but there are few who attract the favorable notice that attaches to the spectacular performance of Harry P. Stewart. At the restaurant on the 11th floor of "The Big Store" an average of 1500 guests (which sometimes mounts to a special attendance of 3,000) find the best food obtainable, served in the most fastidious way by a force of 70 light colored Afro-Americans, each of whom is trained to the nth degree of polite efficiency. Over this vast array of scientific hospitality the towering presence of Harry P. Stewart sheds a spiritual atmosphere which makes you feel like you do when the Bishop delivers the invocation at the annual banquet of your political affiliation.

It requires a strong intellect highly co-ordinated with Allmentiveness, Execution, Caution and genial Sociability to sustain Stewart's performance and reputation, all of which are evident in this portrait. Allimentiveness is the pivotal area. If he did not possess this faculty in a superlative degree in his own organization he could never understand the requirements of those who appreciate the delights of the fine service of food.

There is an essential difference between the sensation of hunger and desire for food. Hunger is a bodily condition, depending upon the actual need of the tissues for recuperation. Desire for food is a purely mental state, which does not depend upon the condition of the body or even of the digestive organs, as was illustrated by the little newsboy at the Christmas dinner who cried because he was so full he couldn't eat any more turkey.

It is doubtful if any person who reads these lines ever experienced the real pangs of hunger. A group of panic-stricken, shipwrecked sailors on a raft will reach a state of cannibalism in a few days; and persons who are accidentally deprived of food for forty-eight hours, as was the case during the Dayton, Ohio, flood, imagine that they have suffered terribly, and so do their sympathizing friends; while the calm philosopher who desires to reduce his weight, enjoys a fast of thirty, forty or sixty days, to the amazement of his solicitous friends and his own great personal benefit.

It may interest the reader to know that I speak from personal experience, and that Part I of the present work was written while I was enjoying a fast of thirty days, beginning December 25, 1918, at midnight, in prayerful loneliness, and closing January 24, 1919, with great hilarity and a gorgeous banquet, in which a dozen of my best friends participated. The rest of this work has been accomplished under normal conditions, which for me, mean plenty of good food, admirably prepared and fastidiously served, in the gracious companionship of congenial associates.

When the faculty of Alimentiveness is in a negative condition, i. e., when the cells are in a state of attraction, if the objective intellect reveals the presence of articles usually used for food purposes, there will probably arise a desire to partake, unless these cells have been inhibited by some stronger desire. It is a fact, however, that these cells may be so strongly inhibited that the desire will not be excited even by the presence of the most savory morsels. During my various fasts, I have frequently sat at the table, while my friends have eaten the viands of which I am most fond, ordinarily, without the slightest desire to partake, to the

amazement of my friends, who were astonished at what they called my "will power."

Now most writers who have considered the faculty of Alimentiveness have regarded a large development as indicating a tremendous desire to eat. In this they are mistaken. It is generally accompanied with a fine development of the digestive organs, and this fact accounts for the quantity of food ingested and assimilated; but the faculty of Alimentiveness is a faculty of intelligence, and its province is not only to create in the brain a desire to eat (attraction), but also a sensation of satisfaction and a discriminating power of inhibiting the desire (repulsion). I have yet to see a person of small Alimentiveness who could thoroughly appreciate a meal and manifest a normal desire for food, or who could successfully negotiate a fast. Such persons cannot develop sufficient repulsion to keep them away from what reason has decided is not good for them for the time being.

I am quite certain that I have never experienced actual hunger, during my lifetime, although I experience the keenest desire for the enjoyments of the discriminations of the appetite for food. My longest fasts, twenty-six and thirty days, respectively, have been terminated with a full consciousness that I could go twice as long without food, if I could find some substitute for the sociability of enjoying the act of eating with my friends. But if I sit at the table with them and do nothing but drink water, I am conscious of their sympathetic depression; and if I leave them, I know that they are lonesome without me, and they so express themselves, and thirty days has seemed, to this time, the limit.

Persons in whom Alimentiveness is large, experience great joy in eating good food, and they usually possess great control of the appetite, are generally epicures in taste, and possess great discrimination in the selection of food. The quantity they will consume is regulated by the size of the digestive organs, and by the degree of expenditure caused by their employment. They possess a remarkable ability to find the food as well as to enjoy it when they get it. This results from the coördination of Alimentiveness with

Acquisitiveness, the objective intellect, Caution and such other areas and faculties as the occasion may demand. Such persons are apt to gravitate to the employments demanding their peculiar talent, such as purveyors, stewards, hotel keepers and cooks, dealers in foods, and especially discriminating buyers of fine grades of imported foodstuffs.

Individuals who are weak in the development of this faculty are not necessarily small eaters. Many of them possess voracious appetites, but they eat with little or no enjoyment, and do not know when they are satisfied. They frequently make themselves sick by eating too much and sometimes by eating too little. If they become engrossed in any other interesting mental process, they will often forget to eat altogether, and when suddenly aroused to the necessity of it, find themselves faint, and often unable to eat. If they are of regular habits, they will eat at the regular times, but if forced to go beyond the time of a meal, will often lose all appetite for it. They do not comprehend the requirements of other persons and cannot make allowances for the difference in the capacities of different individuals. It is frequently the case that a man of robust Alimentiveness is practically starved by a wife who cannot understand how he can eat so much, and who is sometimes sickened by her repulsion as she witnesses the large quantities of food he consumes. Conversely, a man of small Alimentiveness and larger Acquisitiveness and Caution, will starve his whole family, because he cannot comprehend the amount of food they need. When I boarded at hotels, I secured good service for years, by selecting waiters who had large Alimentiveness and establishing friendly relations with them. This only shows how a man who understands Phrenology may literally skim the cream of life, as he journeys through what others have regarded as "the vale of tears."

This faculty is susceptible to a fine degree of education and refinement, a fact which will not be disputed by those who recall the exquisite table manners and the discriminating service of delicacies by the grandmothers of a bygone generation. Changing conditions and the introduction of hustling methods in business have evolved the lunch counter and the cafeteria, where Alimentiveness and good manners



MRS. MOLLIE PEARL

The genius who has presided over the domestic economies of our home for a number of years. She possesses the Electric-Mental-Motive-Alkali temperament, endowed with a strong intellect with the distinguishing features of Sociability, Wit and a magnificent Alimentiveness. Whatever Mollie cooks is sure to taste just right, and it is served with much laughter and genuine affection, which is heartily reciprocated. Just how many times her superlatively discriminating taste has saved our lives, it would be difficult to compute.

are continually outraged, where the patron eats with his hat on, or out of a tin trough, with no attention being paid to the food, which is usually delicious, but eaten in a hurry to get back to the job. Improvements in manufacturing processes have produced "fifty-seven" and some more varieties of excellent food preparations, until the delicatessen supplies to the inexperienced housewife a large variety of good things.. But the trouble is, she remains inexperienced, by the very contrast with her grandmother, who had none of her advantages in labor-saving devices, but whose Alimentiveness was educated to a degree which frequently culminated in a performance which made her famous, while the modern housewife generally makes the factory famous.

There are a few of us old fogies left who still revel in the delights of a repast, hallowed by the associations of home, which can be enjoyed without haste, sanctified by a preliminary acknowledgement of our dependence upon God and His bountiful goodness; where love is kneaded in with the flour which forms the base of the staff of life; where good fellowship, and hospitality, and kindness, and friendship move across the table with the roast turkey, escalloped oysters, cranberry sauce and mince pie. There Alimentiveness manifests its glorious perquisites, its fine discrimination, its keen but restrained attraction, its polite repulsion, its final, grand and complete satisfaction where good digestion waits on appetite and health on both.

SEC. 42. MOTION

Ability to comprehend movement; love of motion, sailing, navigation, riding and dancing.

I acknowledge myself responsible for the location of the areas of this faculty on the phrenological map. It has long been a matter of dispute between phrenologists, whether the comprehension of movement as such, requires a distinct faculty. I am quite sure that it does, and that it is one of the faculties of the objective intellect, as the motion of an object is as much an objective fact as its form, position, size or color.

There are certain animals and birds, as well as human beings, which seem to delight in motion for its own sake,

regardless of time, place or circumstances. I am myself quite conscious of a sense of satisfaction, when on a railway train, when the train is in motion, and of an effect of irritation when there is a long stop, even though I know that this stop is in accordance with the time-table, and that I will reach my destination on time. What is called the "speed mania" in automobilists, is a manifestation of this faculty coördinating with Time. Good dancers tell me that the sensation of motion is a large part of their pleasure, and it is easy to recall examples without number of persons who spend weeks in sailing, riding and exercising the privilege of movement in various ways, aimlessly, except as they derive pleasure from the mere fact of being in motion.

In all such persons I have had the privilege of examining, this part of the forehead is fully developed and generally coördinated with other areas which are employed in connection with motion of some kind. The areas of Motion are located on each side of the forehead in the temporal region, between Number and Alimentiveness (the front part of which is called Bibativeness, which relates to water and fluids) and below Constructiveness. The upper corners of Motion touch the lower corners of Tone and Acquisitiveness and it was the relation between Motion and the contiguous areas which finally convinced me that the areas of this faculty must be located in this region, for it is impossible for the action of these contiguous areas to function, in the absence of Motion, and this implies that the faculty of Motion must be itself contiguous to these areas.

The excitement of Alimentiveness would be futile unless it moved toward food or the food moved toward its sources of supply in the body of which it forms a part.

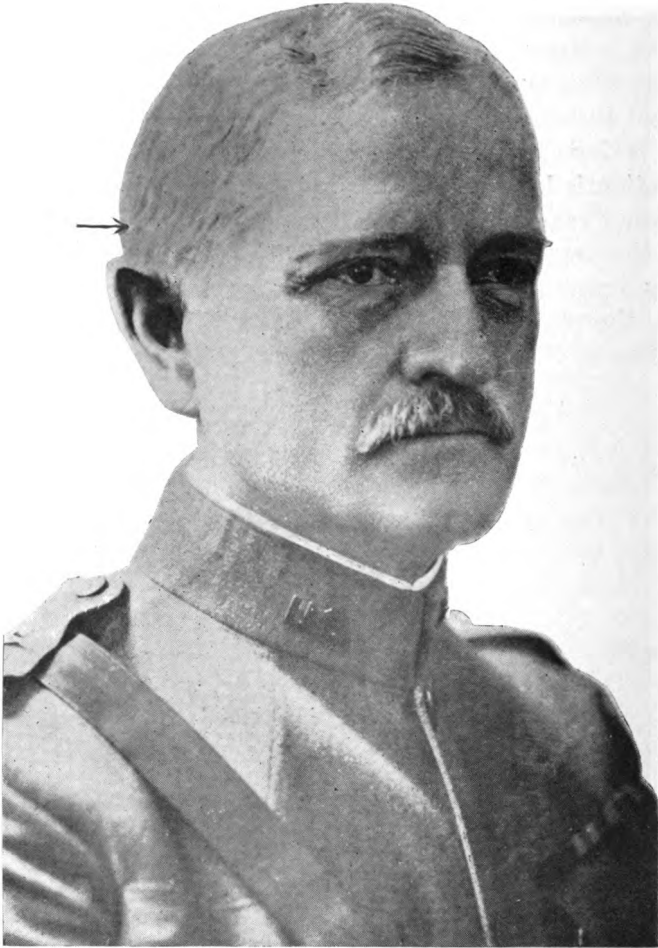
Acquisitiveness could not acquire anything unless the same kind of movement took place.

Constructiveness implies associated Motion, for you cannot adapt means to ends without moving either the means or the ends. One of the most primitive forms of construction is the boat, which was the foundation of traffic and navigation.

Without movement you cannot have the production of tone or sound of any kind, and in the action of Number in

counting you are obliged to move the attention from one object to another. Thus it is obvious that a comprehension of motion is essential to the functioning of all of these areas, and when their situation in the head is considered, and they are found to bound a given space on three sides, the conclusion is irresistible that the area so necessary to the coördination is located in that space.

I do not consider, however, that the proof of the existence of the area in this location is entirely conclusive. It is strongly presumptive, however, and as such deserves its place on the phrenological map as a candidate area, calling for continued observation and experiment.



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GENERAL JOHN J. PERSHING

A first class fighting man who knows the game and plays it according to the rules. Commander of the American Expeditionary Forces during the Great War. Electric-Motive-Mental-Acid temperament with an Alkali Heart indicated by a chin he could fight with if he had to. Note the roundness of the head just behind the ears where the arrow points the spot where Combativeness is located. Notice it also in Dewey, Sheridan, Sullivan, but you will not find it so developed in Debs.

Just in front of the arrow is the location of Execution which is fully developed and accounts for the thoroughness and vigor with which General Pershing's services to his country have always been distinguished. The high developments of Dignity, Firmness and Exactness indicate the sources of control of his great energies.

CHAPTER XIII

BELLIGERENT RANGE

SEC. 43. EXECUTION

Desire to destroy or remove; extermination, thoroughness, severity.

When the human intelligence has formulated a judgment that something should be done, certain obstacles stand in the way. Before a positive action can be performed, the natural indolence of the body itself must be overcome, movement inaugurated; and before that movement can accomplish its purpose, it will meet with various forms of resistance. It is therefore a necessity that there should be a faculty of intelligence which will convey the impression that whatever stands in the way of the accomplishment of the desire must be removed, destroyed or in some manner disposed of. This faculty is called Execution, and the areas of the brain which furnish its impulses are in the temporal convolutions, immediately above and around the meatus auditorius of each ear and covered by the temporal bones. Execution does not decide what the obstacles are; this being the province of the intellect; but it contributes to the consensus of the final judgment that whatever is objectionable should be destroyed, and it also suggests that it should be done with thoroughness and dispatch. It contributes these impressions to the intelligence in the exact degree in which it is excited, and according to its coördination with the other faculties it will respond to their excitement, so that it seems to have a discerning power to perceive the amount of executive force which should be expended upon the enterprise in hand. This presupposes of course that it is normally developed and located in a normally developed and well-balanced and coördinated brain. If this be true, its perceptive power for the regulation of the expenditure of force is nicely proportioned to the work. When this faculty is abnormally strong, it predisposes to excessive labor, wasteful expenditure, and often develops a

dangerous destructiveness which results in great damage and frequently in crime. When it is weak and undeveloped, it tends to indolence, inactivity, incapability and slothfulness, with occasional outbursts of uncontrolled and exhausting energy, which are usually of short duration, and which leave the victim in a greatly weakened condition.

A large development of this faculty is indicated by the wideness of the head between and just above the ears, and a general fullness of the temporal region indicates that the faculty is well sustained by the most essential coördinating faculties.

This faculty is large in all animals which are for any reason obliged to use great force. Carnivorous animals require it to overcome their prey and tear apart the flesh which they devour. The elephant is not carnivorous, but he requires enormous power to move his gigantic body through the jungle. He possesses a brain considerably larger than the average human brain, and this fact has been cited as an argument against Phrenology, by some badly informed persons, who argue that if the phrenological theory were true, the elephant should display more mental power than man. But when we examine an elephant's brain we find that the greater part of it is occupied with the temporal lobes, with an intellectual lobe much smaller than man's. This gives him enough intellect to display wonderful sagacity, but most of his brain cells are occupied in generating enough power to send the impulses of Execution and its adjuncts to every part of his big establishment.

The swordfish furnishes another example of this faculty, and the largest specimens have brains quite as large as that of the human species. But like the elephant, the temporal lobes take up by far the major portion of it, and this fact enables the swordfish to develop the tremendous thoroughness with which he drives his formidable weapon into the body of his enemy, and the ferocity with which he twists his body over and over in the water, while the sword is revolving in the vitals of his opponent. These facts are among the most convincing evidences of the truth of Phrenology, instead of furnishing any testimony against it.

When we contemplate the tremendous power and ferocity of the elephant and the swordfish and such other animals as the lion and the tiger and, realize that the thoroughness of their methods and the frightfulness of their execution are concomitants of their possession of this faculty, and that these traits of character are indicated by the wideness of their heads in the temporal region, we are no longer at a loss to account for the astounding atrocity of the methods pursued by the Prussians under the instructions of the General Staff, during the Great War. A casual inspection of one hundred Prussian heads compared with an equal number of British, French or native Americans, will show that the Prussian is typically wide in the region of Execution, relatively short in the social region and decidedly flat in the region of Sympathy. An equal number of Irish heads will show relatively moderate Execution, sharp Combativeness, large Sympathy, and plenty of Sociability.

When an Englishman, a Frenchman or an American fights, he must have an ideal to fight for. When an Irishman fights, he does it largely for the fun of it, holds no grudge, and seldom leaves any worse traces of the combat than a little blood on the floor. When a Prussian fights, he makes a business of it and scatters brains, as well as blood, if he can. The Englishman, the Frenchman and the American each fights with his intellect, and does it with reasonable methods and according to law; the Irishman fights with his Combativeness and for the sake of general sociability; the Prussian fights as he has been taught to fight by his imperial masters, with his Execution and feels little or no compunction concerning methods which he has been taught are perfectly legitimate.

A large development of Execution gives great momentum to whatever action is decided upon. Once the coördinated faculties are aimed at an objective, and Execution gets in action; it continues to supply the motive, and it is as hard to divert or stop it as it is hard to divert or stop a large steamship when her powerful engines are "full speed ahead." This fact accounts for the proverbial German singleness of purpose, and the difficulty a German experiences in changing his intention. This seems to be a

national trait and I have frequently observed it. A very capable young German lady stenographer, who traveled with me for a season, was completely bewildered whenever I changed the route of the company. If I had announced that the next town would be Omaha, and afterward decided to go to Kansas City instead, it worried her for several days, although it made no difference in her work or expense. She did not seem to be able to find herself in Kansas City unless she went to Omaha first. Her Execution was very pronounced, she was thorough and rapid in her work, but she broke more parts on her typewriter in the same length of time than any girl I ever employed in a similar capacity.

Persons who are large in this faculty do not spare themselves or those who work under them, when it comes to getting the job done. They seem indifferent to pain themselves and do not consider the pain or fatigue of other persons to any great degree. If well supplied with vital power they are often able to accomplish a prodigious amount of work in a short period of time, and to persuade others to do likewise. If vitality is weak they will exhaust their powers and wreck their constitutions and frequently resort to stimulants to sustain their failing strength, with disastrous results. They usually go to extremes in everything they do, and when irritated or angered are prone to do and say things which they afterward regret. They use strong and forcible language and loud tones, and when giving commands are prone to indulge in profanity, and men of similar character engaged in working with them enjoy hearing it and are greatly stimulated by it because it appeals to their Execution. This accounts for the extraordinary increase in profanity observed during the war, which affected enlisted men, officers, Y. M. C. A. workers and even some ministers of the gospel. This is inevitable with men engaged in the destructive work of war, or associated with it in any way, and is incidental to it, even in times of peace.

When I was a member of the Louisville Legion, a famous militia organization of my native state of Kentucky, one of our best drill-masters was Lieutenant McPherson, of Company B, to which I belonged. He was large in Exe-

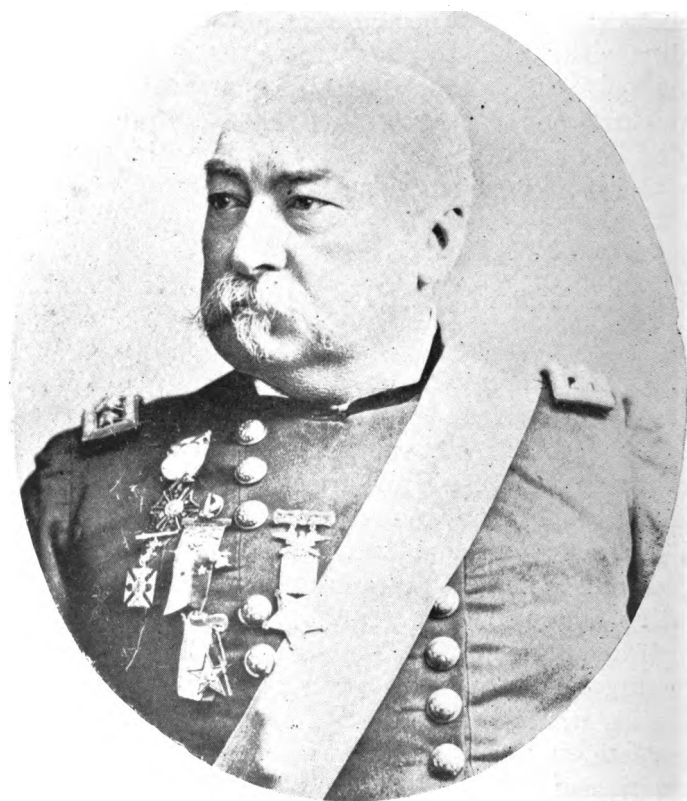
cution exceedingly thorough, and melodiously profane. Every man in the company loved him, and it was a mark of distinction and a token of friendship when he singled one of us out for a particularly severe "cussing." I shall never forget the time when he seized my rifle, pulled me into line with it and straightened out my spine, and damned me as only one Kentuckian can damn another and live, with other and further profane embellishments, which sounded like a prayer, and were certainly a blessing, for I have had a first-class backbone ever since.

SEC. 44. COMBATIVENESS

Defense; defiance; desire to overcome; indignation and resistance.

With the realization that there are such forces in the world as are expressed in the manifestation of Execution, it is inevitable that the individual should quickly realize that many of these forces are constantly directed toward himself, as well as toward everything which makes his existence desirable or supportable. He may realize through Caution and the objective intellect that he is in a dangerous situation, and in some circumstances he may be able to save himself and some of his belongings by flight; but situations frequently develop in the life of a man where retreat is ignominious, where the loss of what he holds dear is worse than death, and in many cases where escape is impossible, and salvation depends solely upon successful resistance. Because these conditions are sometimes a part of human experience, an impulse to resist is necessary to the human constitution, and this implies the faculty of Combativeness. The areas of the brain which furnish these very necessary impulses are located on each side of the head, behind the ears, above the mastoid process, at the posterior inferior angles of the parietal bones.

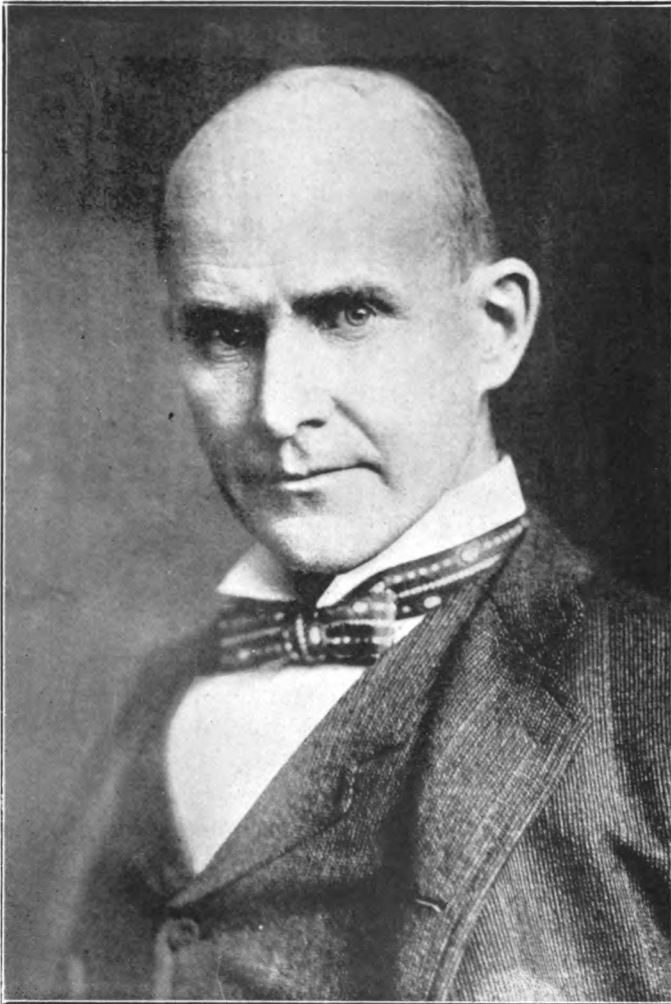
When reason has progressed to the point where any set of circumstances is recognized as dangerous or undesirable, three courses of action are generally open to the choice of the individual. He may passively submit and take the consequences, he may remove himself by flight, or he may



GENERAL PHILIP H. SHERIDAN

During the Civil War General Sheridan achieved great renown as one of the ablest cavalry leaders of history. As Chief of Cavalry of the Army of the Potomac, at the Battle of Five Forks he forced the evacuation of Richmond and Petersburg, Va., which later caused the surrender of General Lee and the close of the Rebellion.

The development of Combativeness, as shown in this portrait by the rounded form of the head behind the ear, is magnificent. Sheridan as his name indicates was an Irishman and loved a fight for the sheer joy of the combat. When such men are defeated which seldom happens, they hold no grudges but are ready for another fight as soon as they can recuperate.



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EUGENE V. DEBS

Perpetual candidate of the Socialist Party for President of the United States and consistent Pacifist. Imprisoned for obstructing the draft by seditious utterances. Anyone who will contrast this high narrow head with those of Pershing, Dewey, Sheridan, John L. Sullivan or any good Irish boss, will discover right behind the ears of each why Debs is a pacifist and the others are fighters. Then look at the towering Firmness which adds a couple of inches to Debs' tall stature and you will understand why you can't move him and you can't scare him and you can't make him fight except with the weapons of argument and persuasion. I don't agree with Debs, but I know him and I like him and so do his neighbors.

resist. Without the participation of the faculty of **Combativeness**, the impression that he could overcome the danger by resistance would never occur to him, and he would be obliged to choose between passivity and flight. It is therefore the function of this faculty to contribute an element of intelligence to the judgment which suggests defiance, and enables the intelligence to realize that defense and resistance may be the proper course. Without this impulse from **Combativeness**, the splendid victories of all history would never have occurred. It is therefore a faculty which deserves much study, careful cultivation and strict discipline.

It is not necessary for man to go outside his own organization to find abundant use for the faculty of **Combativeness**. Owing to the ignorance of his own constitution, and the absence of moral training, the history of the individual from the cradle to the grave is one of resistance to appetites and passions which would destroy him, if he did not put up a constant fight against them. The Bible abounds with injunctions and commands against these personal inclinations, and with encouragements to "fight the good fight;" "resist the devil and he will flee from you;" "to him that overcometh, will I give to eat of the tree of life."

The functions of **Execution** and **Combativeness** are often confounded. Their essential difference consists in the quality of **Execution** to carry into effect the desires of the individual himself, and in the quality of **Combativeness** to resist and defeat the desires of antagonists, and these may be other men or animals or the forces of nature. They are closely coördinated and generally work together to accomplish whatever is done. It is difficult to conceive of any important work being accomplished without incurring various forms of opposition, which must be attacked and overcome, and this requires **Combativeness**, and the success of the attack implies carrying forward the desires of the individual in relation to the object and this requires **Execution**. **Execution** and **Combativeness** are the foundation of courage, which is, of course, fortified and elaborated by the coördination of other faculties.

The very desirable quality of fortitude is undoubtedly dependent in a large degree upon Execution and Combativeness.

A strong development of this faculty endows the character with the courage to meet opposition and danger, and the fortitude to bear up under misfortune and defeat and continued exertion. When pressed by adversity, it exclaims with Napoleon's celebrated legion, "The Old Guard dies, but never surrenders;" or, in the more forcible and modern language of the commander of the American battalion in the Argonne, surrounded by Germans and called on to surrender, "Go to Hell!"

It is said of such men that they do not know when they are licked, and this is literally true. When Combativeness is large, it keeps up its impulses toward resistance as long as consciousness lasts and refuses to capitulate or retreat. American Combativeness turned the tide of the war at Chateau Thierry, and when the first onslaught of the Germans had forced the American line back some distance, and the French were despairingly retreating toward Paris and the commander of the French sent word for the Americans also to retreat, the Combativeness of America spoke in these immortal words:

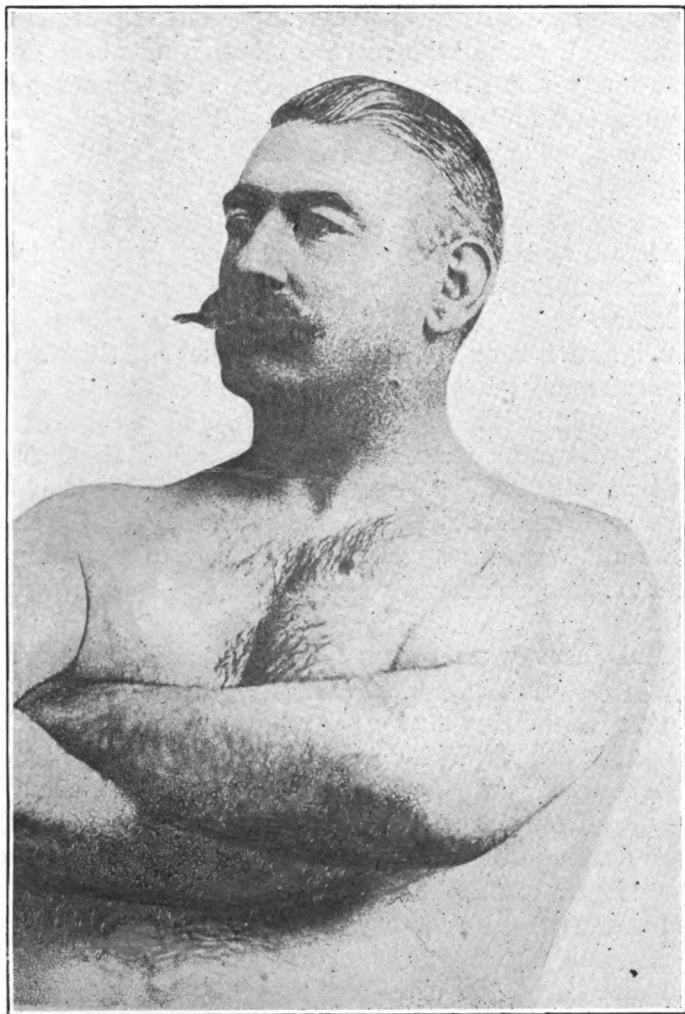
"The American flag has been forced to retire. My men would not be able to understand why they were not allowed to retake the lost ground. I am going to counter attack."

A large development of this faculty is essential to industry, and unless an executive is endowed with a goodly portion of it, he fails to accomplish much in the face of obstacles. It does not follow, however, that he goes around with a chip on his shoulder, or that the manifestations of the faculty are necessarily disagreeable. On the contrary, these manifestations are often inspiring and accompanied with an engaging diplomacy and joyousness which is contagious. This is true of both the physical and intellectual manifestations of this faculty. There are men and women who thoroughly enjoy a fight. I have known women who enjoyed being knocked down by their husbands, and who expressed themselves as having no respect for a man who wouldn't enforce his domestic authority in that way.



ADMIRAL GEORGE DEWEY

Admiral Dewey served his country long and faithfully during the long period of peace which preceded the war with Spain in 1898. During that period he never had a chance to participate in a battle but his executive ability was of the first class and his **Combativeness** was engaged in meeting and conquering the duties of the hour. When this country engaged in a war with Spain, he had just one opportunity to distinguish himself. He did that with a force and **aggressiveness** which was highly appreciated by his countrymen. The Battle of Manila Bay destroyed the power of Spain in the Phillipine Islands and placed the islands under the jurisdiction of the United States.



JOHN L. SULLIVAN

The "Grand Old Man" of the American Prize Ring. Champion Heavy Weight of the World. This photograph shows him at his fighting best. Notice the enormous expanse of the chest and the mighty muscular development which enabled him to give and take punishment, but particularly observe what his trainers and his opponents never noticed,—because they were ignorant of phrenological facts—the tremendous development of his objective intellect, which enabled him to know what his opponent was doing and which never became confused during a fight and the rounded development of Combativeness behind the ears, just where it is also developed in Generals Sheridan and Pershing, Admiral Dewey and all other great fighters.

Lawyers require a large development of this faculty and unless they have this development they generally degenerate into mere clerks for the more combative members of the profession. It is a never-failing source of wonder to the laity how two lawyers can lambast each other all day in a court room, and be the best of friends as soon as court adjourns. As a matter of fact, they have been furnishing each other the highest form of enjoyment all day, so why shouldn't they be friends. Of course they keep within the ethical rules, but these rules are not comprehended by the spectators.

Indignation is one of the finest products of this faculty. There are many persons who realize that certain things are wrong but lack the energy to attack, and are content to supinely allow the wrong to continue. Combativeness insists that whatever is wrong shall be righted, and if it is necessary to smash things to secure the right, it proceeds to smash. The finest example in history of smashing indignation is the cleansing of the temple in Jerusalem by Jesus.

“And Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and oxen; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, Take these things hence; make not my Father's house a house of merchandise.”

That must have been a glorious fracas. Picture if you can the panic-stricken Jews, money and merchandise flying in all directions, the crashing furniture, the frightened sheep and oxen and over and above it all the splendid spirit of righteous indignation, wielding the scourge of Combativeness!

A weak development of Combativeness is more likely to get its possessor into trouble than a strong one. It does not require a large development of Combativeness to produce an irritable disposition, and if this is accompanied by weak Caution and other elements of poor judgment, it often leads the individual into the provocation of an encounter

which he is unable to sustain. It doesn't pay to start a fight unless you can finish it. So it frequently happens that small *Combativeness* may enter a fight quite courageously, but before it is half through, all of the brain cells in *Combativeness* are exhausted and the victim is obliged to submit to ignominious defeat. Sometimes in a violent explosion of anger all of the energy of *Combativeness* is exhausted in one blow, leaving the striker weak and trembling from the effects of the unusual emotion, and an easy prey to his antagonist's fury, which has been aroused by the ill-considered blow.

Except on the frontiers of civilization, where custom makes it necessary, on account of unusual and unforeseen emergencies, the carrying of weapons, especially when concealed, is generally an indication of cowardice, due to undeveloped *Combativeness* and excessive *Caution*. This practice has caused the death of more men than it has ever protected. A well developed *Combativeness* and a reputation for a disposition to use it, is better than all the weapons that can be hung around a belt. The disposition to stand for the right, to quickly resist encroachment upon one's rights and privileges, to defend the helpless, and to discuss any subject with anyone without fear, is immediately recognized wherever it is manifested and universally respected. It surrounds the individual who possesses it with a better protection than any armor.

On the other hand, when *Combativeness* is weak, the tendency is to defer action, to parley with wrong, to try to find some avenue of escape that will make conflict unnecessary, and in the meantime difficulties accumulate. The result is that the person of weak *Combativeness* usually has more trouble on his hands than anybody, and in the end is obliged to call in the assistance of others stronger than himself, or submit to a great amount of injustice and humiliation.

What is commonly called "bluffing" is most frequently a product of this faculty. When an individual discovers that he is beset with difficulties or opposed by a stronger force; if he makes an artificial show of strength and convinces his adversary that he is stronger than he really is, he can often

arouse the fear of defeat in the opposing party and if he does not succeed in completely overcoming the opposition, he may create so much respect for his apparently strong ability that he can obtain good terms and a favorable compromise and sometimes a good bluff results in a complete victory.

CHAPTER XIV

PRUDENTIAL RANGE

SEC. 45. SECRETIVENESS

Reserve; disposition to conceal; conservatism and evasion.

In the operations distinguishing the Great War, it was continually necessary to conceal the guns from the vision of observers, hovering over the lines in aeroplanes, and to disguise many features of the landscape, in order to confuse the calculations of the range finders. The French expressed this proceeding by the word "camouflage," which has been incorporated into the English language and will probably remain as one of the mementos of the stupendous catastrophe.

In every form of struggle, it is frequently better to hide than to expose available forces, and he who would survive must frequently resort to conservative action, must practice evasion, and in some extremes use deceit. As a sensible officer on the western front put it, "A man who unnecessarily exposes himself and gets shot in this war is not a hero; he is just a plain fool."

Even in ordinary conversation, and in the most ordinary exercise of our faculties of intelligence, in expressing love, friendship or even entertainment, it is necessary to hold something in reserve. The judgment is frequently exercised to determine just how much it is wise to say, and what should be left unsaid. There are many actions which are commendable in private that are reprehensible in public. And because these decisions are extremely important, nature has endowed us with a faculty of intelligence which contributes to the common fund, the impulse to hold back in reserve, to conceal until the proper time, and to evade demands that may result in unprofitable exposure. When this faculty is excited, it sways the judgment in favor of practicing an intellectual and physical camouflage. Unless it is



ILLUSTRATION 40



ILLUSTRATION 41

THE MAN WHO KNOWS AND THE MAN WHO GUESSES

In Illustration 40 and 41 our artist has placed before us some facts which make for success and failure. Men are blamed for not succeeding and they are greatly admired for success and people are always wondering why of two men apparently equal in opportunity and equipment of organization, there should be such a marked disparity of results. Are they equal? Let us see.

THE MAN WHO KNOWS AND THE MAN WHO GUESSES

Look at Illustration 40 and notice the fullness of the forehead from Individuality just above the nose to the roots of the hair. This whole region is wide and smooth and unwrinkled. This exhibits Individuality, the faculty which "sees the point" and picks up the object of investigation. Experience records the order of what happens, Comparison criticizes it and Wit decides whether it is proper and right or incongruous and absurd. The arrow on the left points to Ideality and Imitation which supply imagination, sometimes spoken of as "vision." And back of all of this machinery for the acquisition of Knowledge is a development of Secretiveness indicated by the fullness above the left ear which shows the capacity for keeping all that he knows about any subject under cover until the time comes for him to make good use of it. All of which constitutes what is known in the world of commerce and affairs as "shrewdness." He knows what he is able to do, and does it at the right time and place, and accumulates a fortune.

A man of the kind portrayed in Illustration 41 excites the sympathy of those who understand Phrenology, because they realize as he does not, what frightful handicaps he must overcome. Men who are depressed in the region of the median line from Individuality to Comparison as this man is shown to be, have a hard time. Such men carry a puzzled expression on their faces and deep wrinkles between the eyebrows and across the forehead which amateur writers frequently refer to as evidences of the "habit of deep thought." They are the evidences of trying mighty hard to think and not succeeding. Such men fail to grasp the identity of principal facts. They "see the point" of an argument or joke, after it is "pointed out" to them. Experience does not record a good impression of what happens, because they do not see what is happening at the time it happens. The arrow pointing to the place where the forehead is sloping instead of rounded as in Illustration 40 shows a deficiency in Ideality and Imitation, and indicates a serious lack of the ability to formulate plans. He never knows just what he can do but occasionally he makes a lucky guess, and generally manages to pay the rent.

overruled by the more powerful influences of other faculties, it guards against undue exposure.

The areas of the brain which furnish these impulses are located immediately above Execution, below Caution, and behind Acquisitiveness, in the convolutions covered by the middle of the inferior edge of the parietal bone, on each side of the head. It gives a general roundness and fullness to the form of the head above the ears and somewhat behind them, above Execution and in front of the upper part of Combativeness.

The location of the areas of this faculty is worthy of consideration. They are placed just where they will do the most good, as is every area of the brain, in close coördination and sympathetic action with contiguous areas which bound them. Without the restraining influence of Secretiveness, Acquisitiveness would be too impetuous in its desires for possession; and the neglect to use the diplomacy, persuasion and finesse that is necessary to obtain it, would cost the individual its object. In like manner Execution and Combativeness would often exert so much energy as to defeat the desire of coördinated intelligence. If Secretiveness did not suggest less noise and more stealth. Caution, the supreme ruler of this entire group of faculties, is directly above and in close communion with Secretiveness, and what Caution suggests, Secretiveness transmits to Acquisitiveness, Execution, and Combativeness, and through them to their contiguous areas in turn, until every area of the brain shares the impulse to conceal and hold in reserve, and judgment is finally established with the contribution of Secretiveness well considered and acted upon.

When this faculty is a dominating one in the character, it endows the intelligence with a peculiar ability to disguise its expressions so as to leave the observer in doubt as to what the individual is likely to do in any of even the most ordinary eventualities of life. It prevents him from disclosing his intentions and taking people into his confidence. Most persons disclose their emotions on ordinary subjects with little reserve, and express their opinions with great freedom, and feel that they incur no danger or reproach in so doing; but the man endowed with large Secretiveness

remains inscrutable and gives no sign as to what he is going to do, or how he feels about the matter under discussion. If he is really interested, and matters come to a decision, his action is frequently a source of surprise. For he is almost certain to inject into the situation a motive which was not considered by the other parties to the transaction, but which may be very important and which has been kept by the secretive person entirely concealed until he is forced to act.

Persons who have this faculty strongly developed are usually not much given to talking, although they may be well endowed with the faculty of Language. They prefer to listen and to keep still. When the faculty is excessive it often muffles the voice, or causes the person to fail to open his lips and enunciate distinctly. Such persons habitually talk as though they were willing to confide in the person addressed but do not wish the information to be overheard, although it may relate to only the most trivial subjects. Convicts in penitentiaries acquire a similar habit of speaking from the side of the mouth, but in their situation Secretiveness is necessarily exercised, or they could not communicate with each other at all.

On the other hand, those who have this faculty in a moderate or deficient degree of development, lack reserve, and expose themselves to criticism and attack by disclosing all they know. They usually attain to the reputation of being very shallow, because when they discuss any subject, they empty the corridors of their brains of all the information they have pertaining to that subject. Many a man has been given credit for being very profound, when he is only very silent.

Secretiveness is a very large ingredient of the admirable quality of character known as tact. To be able to suppress the utterance of a disagreeable truth is about as fine a quality as the ability to give utterance to a delightful sentiment. Sometimes it is better, for it may require more judgment and self-control. Impulsive and explosive persons who are deficient in Secretiveness, will frequently say the most irritating things when there is no reason for doing so, and when rebuked, will shield themselves behind a declaration of candor and honesty.

A great many persons deficient in this faculty, and also lacking in Suavity, are positive nuisances in any community. They pride themselves on being "plain spoken" and especially on being truthful, and if they find a choice bit of reprehensible gossip, they will joyously spread it as far as their personal influence extends, regardless of the damage it may do. If called to account, they triumphantly point to the evidence of the truthfulness of their declarations.

It is related of King Edward VII, of England, that when he was Prince of Wales one of his associates testified in court to certain occurrences which blasted the reputation of a lady quite popular in the court circle of that day. Thereafter the prince refused to recognize the man and when pressed for his reason and reminded of the truthfulness of the man's testimony, he responded, "There are times when a gentleman should perjure himself, like a gentleman."

It is certain that the usages of polite society are largely founded upon Secretiveness, and the lady or gentleman who insists upon telling the truth at all times will soon find no society.

When Secretiveness is largely developed, it suggests the motives of concealment, reserve and deceit in the actions of others, as well as in those of the individual himself, and this gives birth to the emotion of suspicion. Being secretive himself, the individual is likely to imagine that he, himself, is being deceived and imposed upon. With lovers, this is likely to furnish a prime ingredient of jealousy, which frequently leads to false accusations and estrangement, and may even cause the commission of the very offence against which suspicion is directed.

Secretiveness is a very necessary quality in sheriffs, policemen, detectives and other officials, who are employed in detecting crime, as well as in criminal lawyers who have to present the subject to the courts. For crime being either committed under concealment, or by its very nature requiring concealment, its detection depends upon a highly sensitive Secretiveness, acting in conjunction with a keen and observing intellect. As the criminal is always deficient in some of the elements of a good equipment of intelligence (otherwise he would not be a criminal), and often being



Courtesy of Mooseheart Magazine

Former President of the Chinese Republic. This portrait shows an excellent intellect completely dominated by Secretiveness and Caution. There is a strong objective intellect, but habitual Secretiveness and Caution has prevented the development of Language as shown by the recessive eyes. The eyes and forehead show the Cerebellum and Cerebrum to be strongly Alkali, but the convex chin and the projecting convex form of the mouth show the Circulation and the Nutrition Acid. The nose indicates that the Lungs are probably Acid. This is the prevailing combination among such Mongolians as I have had the opportunity to observe. Premier Chen Neng-hsun however presents an exception to these temperamental conditions. Secretiveness and Caution seem to be dominant characteristics of the Mongolian.

obliged to apply his Secretiveness hurriedly, when he is embarrassed and presumably afraid, he generally manages to bungle the job; while the skillful detective, having no such embarrassment, and inspired by the hope of financial reward and increased reputation, with a better intelligence employed in behalf of society, uses his Secretiveness to better advantage and almost invariably unravels the mystery and locates the perpetrator of the crime.

SEC. 46. CAUTION

Prudence; solicitude for security; apprehension of danger.

Eternal vigilance is the price of life, as well as of liberty, and the most cursory survey of human affairs is convincing as to the fact that we are constantly surrounded with dangers which threaten annihilation, unless they are apprehended and evaded. We are so familiar with most of these dangers and meet them so frequently, that we avoid them by habit, without thinking of them especially; but we give attention to them automatically and expend some thought upon each one, for they are constantly presenting themselves in new and unexpected forms, and unless we are prepared for them, they will soon effect a fatal result. We are constantly shocked at witnessing or hearing of accidents and disasters occurring to those we know intimately or by reputation, and not infrequently we are jolted into an uncomfortable realization of these dangers to ourselves, by escaping from some of them by so narrow a margin that we are forced to wonder when our "time" will actually come.

Accidents happen in the most remarkable and unaccountable ways. Men drown in rivers and in sewers, but it is unthinkable that any man could find a way to drown on top of a modern skyscraper, twelve stories from the ground. Yet that very thing happened in Pittsburgh, a few years ago, when a workman, who was trying to repair a drain pipe leading from the roof, got his head fastened in the drain and the water, only a few inches deep on the roof, flowed into the drain and drowned him.

Escapes are often as miraculous. When I was a child of seven years, I walked backward into the raging waters



FRANK J. JUNGEN

A Chicago merchant who has always kept himself on the safe side in the conduct of his business. Caution is extremely well developed as shown by the width of the head at the point indicated by the arrow. I have known him for twenty-five years and have never known him to suffer from imprudence in health, conduct or finances. He possesses a very strong Vital temperament, is genial, musical, witty and happily married, but the photograph shows the habitual expression of a man who is always looking out for danger. That's why he so successfully avoids it.

of the Ohio River, then at flood stage, with a swift current; then, noticing a few blades of grass on the bank, I concluded to remain in Kentucky, grabbed hold of the grass, and pulled myself back up on the bank.

Some years later, when shooting ducks in Wisconsin, and standing in a careless position, with both hammers of my gun cocked, I felt one of the hammers go down with a sharp click, and at the same moment realized with horror that my gun was pointed directly at the abdomen of a gentleman standing near me who was engaged in the same occupation. I neglected to call his attention to the situation, but I got away from there in a cold sweat. Examining the shell cap, I found it indented as deeply as any I ever fired, and a moment later I killed a duck with the contents of that shell. That was the only time in the seven years I owned that gun that it ever missed fire. The gentleman has not yet been informed how near he came to being disemboweled on that beautiful, frosty, autumn morning.

From the cradle to the grave, we are continually being taught through nature's beneficent agencies of remorse, pain, humiliation, fear, disgust, shock and failure, that there are a lot of things we had better let alone, and quite a number of actions we had better not perform, and some we had better not neglect. A few experiences like those related above will develop quite a lot of wisdom in the brain of any well-organized person, and a strong impression of self-preservation and regard for the safety of others, is gradually built up. To attain this result at an early age, and to endow the intelligence with a strong degree of this quality, it is necessary to have a faculty which by common consent is called Caution, and its areas are situated in the "angular gyri," convolutions of the brain, which are directly under the middle of the parietal bones, where these bones rise in what are called the "parietal eminences." These eminences should be disregarded in estimating the size of the areas, as they are mere thickening of the osseous substance, designed to afford a more secure fastening for the muscles which form the scalp. The relative size of the areas of Caution can be estimated by the curvature of the skull at that part, considering the eminences as entirely removed.

The principal function of this faculty is to impart to the intelligence a realization of security, without which there can be no comfort. The faculty of Caution does this, just as it is done on shipboard by ordering a lookout. When the lookout is on duty, when the signal lights are properly placed, and every officer and man is performing his proper function on a ship, the passenger feels assured of his safety and may happily sing,

"Rocked in the cradle of the deep,
I lay me down in peace to sleep."

Caution, reinforced with the authority of Dignity, which is the Captain of the human personality, commands and stimulates the intellect and puts it on guard. It stimulates the objective intellect to look for dangerous objects, until it is satisfied that none are threatening; it compels the subjective intellect to reason and compare until every faculty is satisfied that no reason for fear exists; and when this feeling of satisfaction has permeated through the intelligence, the sensation of absolute comfort (which is largely absence of fear) is established and Caution has done its duty.

A normal Caution does not inject the impression of fear into the intelligence, but it continually raises the question, "Is there any danger?" and for the answer, it stimulates the action of every faculty of intelligence until assured of security. It is evident that if danger exists, it is necessary that we should know it; for danger must be observed and avoided if possible, otherwise fearlessly met. If a man meets a dangerous situation fearlessly, he can frequently conquer it, but if he is afraid, it will generally conquer him. A dangerous dog will seldom bite a fearless man, but he instantly recognizes the one who is afraid of him and attacks him viciously. The same thing is true of horses. The man who is unafraid can ride a horse that will prove uncontrollable in the hands of a timid person, and vicious men behave much in the same manner as vicious dogs and horses.

The most brilliant soldiers and sailors who perform prodigious feats of valor are generously endowed with Caution. They perceive and discount danger, and the majority pass through great perils constantly without harm. The same

thing is true of men who adopt and successfully pursue dangerous occupations. Riding through one of the streets of Pittsburgh one day with a friend, we observed a man washing the windows of a high building, many stories from the ground, without any visible safety belt. That caused my friend to remark, "That fellow hasn't much Caution."

"On the contrary," I replied, "he has a great deal of Caution and uses it well, or he would be a shapeless mass on the sidewalk below in less than three minutes. He never relaxes his Caution for a second, but he is unafraid, and consequently he can keep his balance."

When about to be attacked, and even when outclassed by the adversary, Caution may realize danger, coördinate with Combativeness and Execution, strike the first blow, and frequently win the fight. In this way Caution vindicates its claim as a very essential element of courage.

Cowardice results quite as frequently from a small development of Caution as from any other cause. Fear is a species of panic of the faculties of intelligence, resulting from a number of them being unduly excited until they are thrown into a confused state of wild attraction or repulsion. When Caution is underdeveloped or excessively developed, or when it is diseased, or suffering from injury, it may originate or participate in the panic, but it is just as likely to originate in Dignity, Approbativeness, Acquisitiveness, or any other faculty.

Therefore if Caution is under-developed, it is just as likely to contribute to the intelligence a wrong impression as any other deficient faculty and promote discord. Or, if it is indifferent to danger and fails to give any impression, and any of the faculties are outraged by the sudden appearance of peril to their particular subjects and thrown into the panic of fear, the undeveloped and indifferent state of Caution may be the underlying cause.

There is no more agonizing fear in any faculty, than that which is caused by Acquisitiveness when its possessions are in danger, or by Approbativeness when reputation is imperiled, or by Dignity when threatened with degradation, or by Exactness when integrity is assailed. Vitativeness is thrown into a spasm when the body is in danger of death,

and the repulsion of Philoprogenitiveness is so great when injury is inflicted upon offspring that the parent frequently sacrifices life in the struggle to prevent it.

Nearly all phrenological writers have defined the function of Caution as fear. I think I have clearly shown that fear may be the violent attraction or repulsion of any faculty, while the function of Caution is the suggestion of prudence and watchfulness to prevent fear.

There is a wide difference between prudence and cowardice, and also between bravery and indifference to danger. Prudence is the natural result of a normal Caution, in the exercise of circumspection and watchfulness, to discover the existence of dangerous conditions, and to avoid or to render them harmless. Cowardice is the evasion of duty through or on account of fear, and may result from the action of a number of faculties, as I have already shown. Bravery consists in meeting the danger and trying to overcome it, even though there may be considerable fear of consequences, yet courage dominates fear in the character of the brave man. Indifference to danger arises from lack of perception or weakness of the faculty of Caution, or a low development of Dignity, or some similar weakness which indicates a simple lack of good sense.

When Caution is excessively developed, or when it is inflamed by injury or disease, its energy is so intense that it keeps the faculties with which it is most strongly co-ordinated in such a state of repulsion that it amounts to practical paralysis. It overworks itself and overworks its adjuncts and coordinates. The victim of this condition indulges in dreams of what he would like to do but never gets started, because Caution suggests a thousand impulses of possible danger, which must be reasoned about until the tired brain gives up the struggle and does not attempt anything.

The excessive development and continued excitement of Caution will of course result in producing a fear of danger, resulting in panic instead of the normal ability to perceive danger and avoid it.

My personal experience as an examiner convinces me that a very large majority of men and women are afflicted

with excessive Caution. The causes which produce this condition are numerous. For generations, parents and teachers have discovered that the easiest way to enforce obedience upon children is by appealing to fear, and suggesting dire punishment here and hereafter for any form of delinquency. These suggestions have been followed up in a great degree by actual torture. Hell fire and damnation has been preached until the intellectual atmosphere has become murky. The nursery has been crowded with fairies, elfins, hobgoblins and ghosts, until the infantile intelligence in self-defense worked Caution overtime.

Probably no cause has contributed to this result more potently than the fact that many mothers conceive their offspring in a state of fear. The temporary condition of the mother is reflected in the permanent condition of the child, and women who are forced to become mothers without previous preparation by scientific education in eugenics, and in the imaginative agony of ignorance, intensified by objective examples of its consequences in the suffering of their sisters, and the deterioration of offspring, inevitably impress their unborn progeny with a painful excess of Caution.

CHAPTER XV

INDUSTRIAL RANGE

SEC. 47. CONSTRUCTIVENESS.

Dexterity and ingenuity; constructive talent; ability to adjust.

One area of Constructiveness lies on each side of the forehead, under the place where the frontal, parietal and sphenoid bones come together. It is directly in front of Acquisitiveness, above Motion and behind Tone. It is the faculty of Constructiveness which endows the intelligence with the ability to understand the adaptation of parts to the whole, to comprehend how things fit into each other. In its objective relations it deals with the complications of objects, it enables the individual to adjust the objects he sees to a variety of other objects by uniting them for a common purpose. Primitive illustrations of this faculty are found in the ability of a bird to build a nest out of a variety of materials, and of the savage to throw together a few supporting sticks and the skins of a few animals he has slain in the chase, and thus construct the "wigwam" which shelters him from the storm.

Subjectively, this faculty deals with plans and methods of procedure. It coördinates the other faculties of intelligence into cooperation. It constructs the plot of stories and the literature in which they are expressed. It aids the inventor with the perception of how his scheme may be accomplished, although it does not of itself suggest the invention as some have supposed, except constructive improvement.

In coördination with the remaining faculties of intelligence Constructiveness acts as a leader, and forces the accomplishment of its design. It is, in fact, the architect of civilization. Reinforced and enticed by Acquisitiveness, it constructs a web of schemes for financial aggrandizement; inspired by Ideality, it builds structures of marvelous beau-

ty; it joins with Time and Tone in the composition of music; it unites with Language, Experience and Comparison in fervid oratory; and in all of these expressions it commands at will, the cooperation and coordination of all the faculties of intelligence, uniting and adjusting the expressions of these faculties into the proper relationship and position to advance the scheme or plan it is working out.

This faculty seems to have as its principal function the comprehension of complexity. As a matter of fact it cannot work without a variety of objects to work with, because it is impossible to construct anything with a single, simple object. In building a brick wall, it is at least necessary to have more than one brick. It is necessary to have mortar to hold them together, and this suggests a complex relation of sand, lime and water, made more complex by the connection of these elements of mortar with the bricks. It is therefore the perception of this complexity in the relations of objects and subjects which distinguishes the function of Constructiveness from that of all the other faculties of intelligence, and makes it necessary to the organization of a complete man. And as Constructiveness is forced to work with the various elements of intelligence contributed by the other faculties, and as it has at its command all of the products of the other faculties, it is easy to understand why it has played such an important part in the development of civilization and how it has enabled man to rise so far above the other animals with which he has been associated in the manifestation of complex powers. Because as I have already shown in a previous chapter, the difference between the mental equipment of man and the other animals is that each animal below man has only a part of the complete list of faculties of intelligence, often having some in a more intense and effective degree than man; while man has all of them, enabling him to accomplish by the greater complexity of his knowledge, what the animal with a simpler but more powerful equipment is not able to do.

When I was a boy, I hunted prairie chickens on the marshes in Wisconsin, in the dense grasses of which the game was quite abundant. It was impossible for me to find the game, however, because in those extensive masses of

matted grass the birds could hide effectively, and I had no means of locating them; and even if I did stumble on their hiding places, they could move under the grass beyond my reach and they had the sagacity to do so. I was equipped with all of the complex paraphernalia of the hunter, including a breech-loading, double barrelled shot-gun, and its complex ammunition, but I couldn't find the birds. What I needed was a nose, capable of locating the chickens and a hook of some kind to reach down into that grass and tear away the protection which nature had furnished them. In this predicament, I formed a partnership with a setter dog, who possessed just that simple equipment. With his extraordinary sense of smell he could unerringly locate the chickens, and one or two strokes of his hooked paws on the grass would send the chickens out into the air, but at that point his equipment failed. Without my coöperation, his efforts were in vain; without his, my chase was a failure. There was a cordial understanding between us, however, and we were very successful, and there was much mutual enjoyment.

Now the moral of all this is that the principal element of the superiority of man over the lower animals lies in the possession by man of the larger number of faculties and the ability of his Constructiveness to coördinate them and bring them into coöperation to produce results. The dog has not more than a rudiment of Constructiveness, if he has that much, and without coming into contact with the Constructiveness of man, which caused his domestication, the dog would have remained a wolf. Without Constructiveness, man would never have produced the gun, the ammunition or the clothing worn by the hunter. Without Constructiveness, man could not construct the plan of the relationship between himself and the dog, and secure his cooperation. Without Constructiveness the dog could find the chickens, but the chickens having the advantage of wings, could elude the dog.

It is an insult to the intelligence of the dog to say that because he does not possess Constructiveness, all of his mental processes are governed by "instinct," while man works by a superior process called "reason." The dog uses

his faculties of intelligence precisely as man does, as far as he possesses them. There are plenty of men who have a low development of Constructiveness, who are nearly as incapable of building or operating machinery as the dog. On the other hand, I am very sure that if I had had as good a nose as my dog, and as capable a hook, I could have "flushed" the birds and I would have gone about it in exactly the same way. But without Constructiveness I could not have used the gun.

Persons who are strongly endowed with Constructiveness are able to quickly understand the complications of machinery, and to operate it with dexterity and safety, while those who are weak in this faculty are unable to manage any kind of a machine with any degree of satisfaction. I often make the declaration that any one of the faculties of intelligence may be the foundation of a fortune when well developed, or the cause of death or bankruptcy when deficient, and this is peculiarly true of Constructiveness. Thousands of fortunes have been built upon some simple improvement in the method of constructive work and thousands of lives have been lost through defects in the construction of buildings, ships, railroads and automobiles, and thousands more through the lack of ability to operate such enterprises skillfully.

In making an examination of a lady, I observed her almost total undevelopment of Constructiveness and I remarked to her that she did not have enough mechanical ability to turn off a gas jet with safety. Whereupon she informed me that she had been almost fatally asphyxiated three times on account of having left the gas turned on in her room when she was very sure she had turned it off properly.

The organization of society depends largely upon the development of this faculty in its members. In the association of animals having Constructiveness in a low stage of development. we observe only a herding together for purpose of protection and mutual defense; but where this faculty is strong enough to afford evidence of actual objective use, as in the case of the beaver or the bee, we also observe a remarkably well-ordered community where each



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LLOYD GEORGE

The constructive statesman who carried Great Britain successfully through the Great War. To the native shrewdness of the Welshman and the undoubted possession of the finest kind of constitution and a good education, he adds the equipment of an extraordinary development of the areas of Constructiveness. This faculty functions the ability to adjust matters. This is the leading faculty of Mr. George's remarkable diplomatic and executive ability and enables him to reconstruct his policies so adroitly and rapidly that he has been able to meet and successfully overcome the most tremendous obstacles and emergencies that ever confronted a statesman.

individual is assigned a duty and performs it, and all work for a common good. When the same capacity for organization is manifested by an assembly of human officials, we call it "constructive statesmanship."

It is certain that a large development of Constructiveness is essential to the successful leadership of bodies of men, armies, nations and legislative assemblies. No matter how eloquent, diplomatic, dominant and energetic a man may be, unless he is capable of planning a campaign, he must eventually give way to the man who can. It is the man who can comprehend what movements are going to take place in the situation as it now stands, and who can prepare methods to accelerate or retard these movements, or to divert them to his purpose, who is able to win great battles and direct the course of further events. Such men are said to have "vision," and they are entitled to the compliment; because they have imagination, and imagination depends upon the power of Constructiveness to adjust the various impressions of the other faculties to their natural relations, producing in the intelligence a comprehension or "vision" of how things really are, and what they are going to be.

Constructiveness, however, is not the only faculty employed in imagination. Imagination requires Constructiveness to put it together and until Constructiveness performs this function, the elements of the image are just so many fragmentary memories, each fragment being contributed by the faculty of intelligence which received the original impression, of which that fragment is a reproduction.

SEC. 48. ACQUISITIVENESS

Desire for property; love of possession; realization of value.

Place your fingers in your ears, one in each meatus auditorius, so as to interfere with your hearing; now move them forward one inch; your fingers are now resting on the areas of Alimentiveness, move them two inches up in a straight vertical line; your fingers now rest on the storm centers of the brain, the areas which function the faculty of Acquisitiveness, the desire for property, love of possession, realization of value, which in commercial relations are symbolized by money, hence the "love of money," which St. Paul declared unto Timothy was "the root of all evil." It is certain

that perverted Acquisitiveness furnishes a prolific source of crime and various forms of injustice, which may well have called out the apostle's passionate denunciation. It is equally certain that when well educated and coördinated with the other impulses of a refined intelligence, it endows that intelligence with the power to acquire every material thing necessary for its comfort and well-being, as well as many incorporeal blessings, such as education, accomplishments, honors, emoluments, friendships and loves.

Since the Supreme Power of the universe has seen fit to permit the human intelligence to evolve such a faculty, and has honored it with a location in the human brain, at the upper part of the temples, beneath the anterior and inferior angles of the parietal bones, on each side of the head, it behooves us to recognize the wisdom of the arrangement, and to study the areas and the faculty functioned by them.

The situation of Acquisitiveness, directly above and contiguous to Alimentiveness, suggests much philosophical thought. We know that we must have food to sustain life, but that knowledge would avail us little without a further impulse to acquire it. We cannot acquire it unless we move toward it, surround it, and absorb it within ourselves, and nature has generously provided the necessary adjuncts to Acquisitiveness to enable us to do these things; but all these might exist and we might be brought into actual contact with the food, and passed over it with a full knowledge of its necessity, and still be unable to acquire it, if it were not for the faculty of Acquisitiveness, which contributes to the intelligence the impulses of attraction toward food, satisfaction in its possession, repulsion against that which is valueless, and a realization that food has an intrinsic value which we cannot afford to ignore.

Primarily, all property is founded upon the necessity for food. The food itself is property, we need a place to put it, and this desire is the foundation of ownership of land. This idea expanded with the cultivation of the soil, the building of barns, the establishment of a permanent place of abode. A fine example of these primitive impulses is found in the squirrel, who establishes a home in the trunk of a hollow tree, breeds his young and enjoys his family, and as autumn



ILLUSTRATION 42

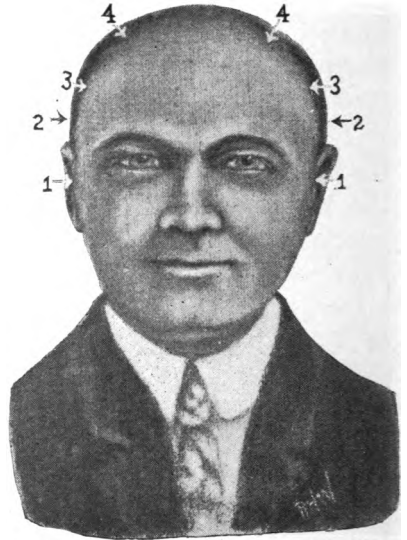


ILLUSTRATION 43

THE IMPRACTICAL SCHEMER THE HARD-HEADED BUSINESS MAN

The difference between the Radical and the Conservative in Business and in Politics is usually dependent with some slight variations upon the comparative development of the four areas above numbered and displayed.

1. Alimentiveness
2. Acquisitiveness
3. Constructiveness
4. Ideality

THE IMPRACTICAL SCHEMER

In illustration 42 arrows 1 and 2 show weak Alimentiveness and Acquisitiveness but arrows 3 and 4 indicate a highly constructive intelligence and a gorgeous imagination through Imitation and Ideality of the splendors he could create "if he only had the money." He does not think very highly of money only as something to spend and get rid of, and his Alimentiveness fails to supply him with sufficient desire or physical strength, consequently he doesn't get it, nor would he appreciate it if anyone gave it to him.

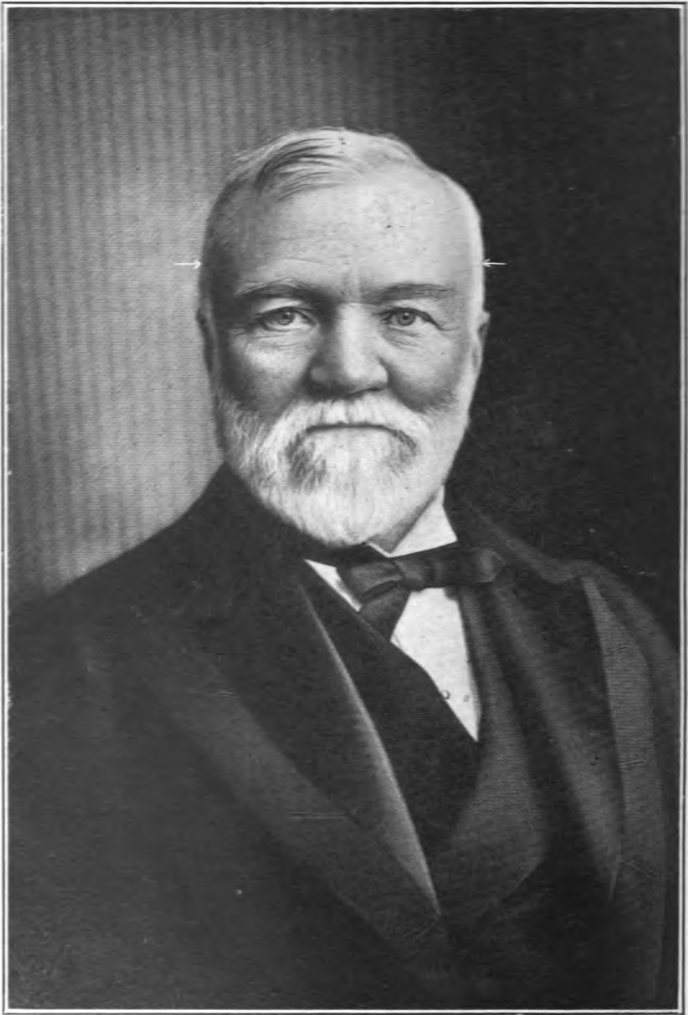
THE HARD-HEADED BUSINESS MAN

Illustration 43 is the type of man who gets money and knows how to keep it, but fails to get the good of it because he doesn't know and can't learn how to spend it. Alimentiveness furnishes a strong desire for necessities, Acquisitiveness co-ordinates to provide the means and Constructiveness adjusts matters with Acquisitiveness, but is not able to co-operate with Ideality and Imitation because these faculties are dormant.

If Caution and Secretiveness are large as they usually are in this kind of a head, they lock up everything in the safe deposit vault until they are demanded by the Administrator.

It is pathetic to observe the talent of the man who can plan the uses of money, confined in a brain which has no ability to get it or to sense the value of it when obtained. If the schemes and plans suggested by Illustration 42 could be carefully sifted by intelligent experts, most of them would be found to possess great value, with some modifications. Then if Illustration 43 could be persuaded to invest the money and devote his prudent, conservative financial and executive ability to successfully executing the plans, the general results would be tremendously beneficial.

It is equally pathetic to observe the man who acquires great wealth he has not the intelligence, courage and vision to use. He is like an ass loaded with golden bars who has to be driven by a superior intelligence or the gold never gets to the mint.



ANDREW CARNEGIE

Multi-Millionaire, Executive, Educational Philanthropist

ANDREW CARNEGIE

The dominating trait in Mr. Carnegie's character was Acquisitiveness. He got what he went after. Originally poor he acquired a vast fortune, which he tried to dispose of in educational benefactions. His dominating Acquisitiveness and strong Dignity and Approbativeness caused him to require that communities accepting his endowments should contribute an equal amount to their maintenance, and that the Libraries and Institutes he founded should bear his name. This led to violent opposition and frequent rejection of his benefactions. The public was not willing to do for itself as much as he was willing to do for the public.

His strong Acquisitiveness had created conditions which made his fortune accumulate faster than he could persuade communities to accept the education he tried to force upon them and as a consequence he died rich, against his determination to die poor.

It will take a couple of hundred years to enable an ignorant world to appreciate Carnegie.

Mr. Carnegie has been assailed by very many radical writers as one of the "exploiters of the working classes," and held responsible for the Homestead strike in 1892—the only single clash with labor during his long career. As a matter of fact, as he tells in his biography, he was away in Scotland at that time and was in no way responsible.

In his story published in The Pittsburgh Chronicle Telegraph, he writes:

"I was traveling in the Highlands of Scotland when the trouble arose, and did not hear of it until two days after. Nothing I have ever had to meet in all my life, before or since, wounded me so deeply. No pangs remain of any wound received in my business career save that of Homestead. It was so unnecessary."

While in Scotland Mr. Carnegie received from the officers of the union of his workmen the following cablegram: "Kind master, tell us what you wish us to do and we shall do it for you." And he says: "This was most touching, but alas, too late." The mischief was done. the works were in the hands of the governor. It was too late.



ALFRED B. WESTRUP, Ph. D.

Author and philosopher. A gentleman of keen intellect and great Dignity who had the smallest development of Acquisitiveness I ever examined. I pronounced him incapable of exacting justice from those who owed him. Subsequently it occurred that I owed him a small sum for services. The next time I met him he told me that his family was starving and he could not obtain employment. To prove the correctness of my statement I silently withheld payment. He did not ask for it and finally left me with the intention of committing suicide as I was his last hope. I called him back and paid him in time to save his life, gave him further employment and developed a lifelong friendship.

provides the harvest of nuts, lays by a generous store for winter use. The squirrel is the most conspicuous example among the well-to-do citizens of the forest, and his head shows a large development of the areas pertaining to the faculty of Acquisitiveness. In his warm living-room, well stocked with provisions, he defies winter, while the improvident birds which are not migratory must scratch for a living and frequently perish.

It would seem that any human being capable of knowing these facts, and intelligently observing them, would emulate the example of the squirrel and not of the birds; but the fact remains that the vast majority of men and women do exactly the reverse. There are a few persons sufficiently endowed with Acquisitiveness to amass property and to provide against future want, but the majority live one day at a time and fully up to and often beyond their incomes, and depend upon those more fortunately endowed with Acquisitiveness for employment.

One of the most interesting facts connected with the prosperity incident to the high wages paid to workers during the war, was the refusal of many workmen to do as much work as they were accustomed to do when working for lower wages. It was the greatest opportunity of their lives to earn a large amount and save it, but these men persisted in laying off when they were most needed. The explanation is found in the fact that such men have a small development of Acquisitiveness, which soon reached a state of satisfaction; and no longer furnished any incentive for working. There is a distinct limit to the capacity for attraction, satisfaction and repulsion in every faculty of intelligence, and the universal truth is that men work according to the capacities of their faculties, and not according to knowledge. Any one of these if asked the question, "Don't you realize that there may be hard times in the future, and that you may need the money that you now refuse to earn?" would have answered in the affirmative and with a clear knowledge of these facts, but that would not have altered their conduct. They did not possess any great desire for property, would not have reveled in its possession, and having never owned any large amount

of property or money, could not realize the value of a large amount saved up.

This realization of value, seems to be the pivotal quality of this faculty. When the intelligence is impressed by Acquisitiveness with the value of a thing, it is easy to coordinate the other faculties into action to secure and hold its possession. It is the fact that thousands of people behold the untold riches of the world without the slightest comprehension of what value these riches represent, which makes them indifferent to their personal possession. Whenever a boy is born with this faculty well inherited and he is sufficiently well organized to comprehend moral conduct, it is not long before he begins to see the advantage of possessing money and property of various kinds, as well as education, and he generally manages to get them; while his school-mates not so fortunately endowed continue to gaze at the bountiful conditions which surround them with unseeing eyes, and consider it a "streak of good luck" when he hires them at low wages to extract more wealth for him.

Now it is an interesting fact that the great majority of parents and educators, having weak Acquisitiveness themselves, adopt a course which is certain to perpetuate the same condition in their offspring. We are never much interested in the objects to which our weaker faculties are adapted. Teachers and parents alike, imagine that if they impress a few precepts upon children concerning this faculty, the children will absorb them and act according to them. Consequently a child is required to commit to memory the commandment, "Thou shalt not steal." In his copy-book he finds some of Ben Franklin's maxims, like "Take care of the pennies and the dollars will take care of themselves." A course in arithmetic enables him to get a certain amount of knowledge concerning the properties of numbers, and he may be able to compute the value of a thousand bushels of wheat at one dollar and eighty cents per bushel, and so on until he finishes a common-school or university education. But in all of these exercises, his intellect alone has been appealed to. He has not had a single impulse of Acquisitiveness aroused in that part of his organization which nature has placed in the temporal lobes of his brain



Courtesy of Mooseheart Magazine

Former Premier of the Chinese Republic. A very pleasant gentleman of pronounced Alkali temperament, with very large Agreeability and Suavity, fluent and copious vocabulary and very moderate development of Acquisitiveness. Men of this type frequently gain fame and fortune through shrewd exercise of diplomacy and tact and their formidable social abilities together with scholarship and technical training, but they do not rank as successful financiers and their conduct is generally marked by prodigal generosity.

All Mongolians are classed as having the Electric temperament. They vary as much as Caucasians in the indications of the other temperaments.

for that particular purpose. It is because of this that the graduate of the school or university has only an academic conception of what is meant by values; he has never exercised the part of himself which realizes value, as he has the part that enables him to win a football game or the part with which he writes a clear, legible hand.

I can perhaps make my meaning clearer if I give a practical example of my method of educating this faculty.

Some years ago, I employed in my reception room, as a page, a young boy, the son of a friend, to whom I became much attached, and he accompanied me on several of my lecture tours. He was about twelve years old, very intelligent, and well endowed with Acquisitiveness, and took great delight in counting the money taken in at the lectures. On one occasion, at my room in the hotel, I handed him the cash-box and asked him to count the money we had taken in the night before at the box-office. He emptied the money on the bed and began to count it, when just at that moment a band began to play in front of the hotel, and, boy-like, he ran out to hear it, and followed it for several blocks. I gathered up the money and left the open box on the bed, and when he returned an hour later, I asked him how much money it contained. He looked blank, looked at the empty box on the bed and exclaimed, "Why the box is here, but the money is gone!"

I apparently shared his astonishment and dismay, and seeing that he did not suspect that I had secured the money, I determined to make the occasion a first-class lesson to his realization of value. I charged him with the loss, and requested him to make it good, but speaking without anger or even reproof. He asked my advice as to how he could make it good. I asked him how much money he had, and he shook out the contents of his savings bank, which amounted to about ten dollars. I accepted that as part payment. He had a gun and a bicycle at home, and I had him make out a bill of sale of the gun and write a letter to his mother asking her to sell it, and turn over the proceeds to me. I took the bill of sale and the letter, which of course was never posted. The bicycle was too valuable to sell for what remained of the debt, but I had him execute a mortgage on the

bicycle, and took his note for the balance of the debt, with the mortgage as security. It took a couple of hours to execute these formalities, which was accomplished with careful discussion and some tears on his part, but it was worth the time. I let him worry over it for three days, and he did worry, for he prized his gun and bicycle and his wages, which were hypothecated for some time in advance by the presence of that mortgage on his bicycle. When I became convinced that he thoroughly comprehended the value of the amount of money supposed to be lost, I acquainted him with the facts, returned his savings money, and allowed him to destroy the bill of sale, the note and the mortgage, which he did with much solemnity.

The last time I saw that boy, he had grown to manhood, was holding a responsible position with one of the great life insurance companies of this country, and he showed me with much pride letters from the high officials commending his fidelity to duty, and especially his **unusual realization of values**. He pointed this out to me and said with a smile, "You started that, when you made me execute that mortgage on my bicycle."

Now I could have scolded that boy, or whipped him for his carelessness, and it would have had about as much effect as water on a duck's back, and it would have been forgotten in a short time. But he will never forget that mortgage, and the execution of it coördinated his faculties of intelligence with reference to **Acquisitiveness**, and that coördination has persisted until it is one of the great assets of his character.

Very few persons have handled large amounts of money for any great length of time, and unless it is handled for a purpose it makes little impression. Some bank tellers inform me that the money which passes through their hands daily makes no more impression as to value than so many rags. They are only interested in keeping correct count, and seeing that no mistakes are made. There are others who sense the value so keenly that they are rendered nervous by the proximity of so much money, and resign to get away from it. But the mass of the people do not comprehend what is meant by "a million dollars," and some who

inherit a few thousands, imagine they have wealth beyond the dreams of avarice, until they suddenly wake up to the fact that they have spent their last dollar. It is a very important part of the education of this faculty that it should be taught to get a clear impression of the values of all kinds of property, to compare different kinds of real estate, stocks, bonds, goods, wares, merchandise, jewels, and certainly to learn the financial value of information and to crave sufficient education to get it.

The following circumstance illustrates the absence of the quality of realization of value, when confronted with a larger amount of money than the individual is accustomed to see.

In a certain Southern city an old negro lived on a piece of ground presented to him by his former master when the negroes were freed. The city had grown up around this ground until it was greatly increased in value and it was wanted for a hotel site. The old negro was persuaded to sell it for ten thousand dollars. He was taken up to the bank to receive his money, and the cashier of the bank, knowing that such a large amount of money would not be safe in his hands, tried to persuade him to deposit it in the bank, saying:

“Uncle Jim, you had better leave this money here in the bank and whenever you need any, just come to me, and I will show you how to get it, and it will be safe. Otherwise you may be robbed.”

Uncle Jim, however, insisted on having his money. But the cashier was a man of wisdom. He whispered to the teller, “Pay the old man in one-dollar bills.”

The teller went into the vault and returned with an armload of bills and began to stack them up. As the pile grew, Uncle Jim’s eyes began to pop. When the teller made another trip, and began to make another pile, the old man began to totter, and he finally asked in an abashed whisper, “Is all dat money belong to me?”

“Yes, Uncle Jim,” said the cashier kindly, “that is ten thousand dollars and it is all yours, What are you going to do with it?”

"Say, boss, jes' gimme two dollars and a half and put the rest away."

The love of possession is a very important part of this faculty, and when it is coördinated strongly with Caution, Dignity and Secretiveness, it is apt to promote a fine habit of saving, which ultimately results in affluence, but unless it is also coördinated with Agreeability, Approbativeness and a good intellectual endowment, the individual never learns how to let go of anything, and continues to hoard long after reaching the full limit of his necessities, like the character mentioned by Will Carlton in "Over the Hill from the Poorhouse,"

"Charles could save what twenty could earn,
But givin' was somethin' he never could learn."

This love of possession frequently overcomes the natural repulsion which a healthy Acquisitiveness manifests for that which has ceased to be valuable, so that we find, especially in those who possess a weak development of Acquisitiveness, a tendency to accumulate a vast quantity of worthless junk, to which they are devotedly attached. I remember witnessing the burning of a barn in Salt Lake City, one day, and looking through an open door, I could see a lot of old stovepipe, rolls of carpet and such other junk as usually accumulates in such a place. The owner, a dear old lady, stood in the yard, crying,

"Oh, there's things in there I've had for forty years!"

"Thank God, they're gone," I murmured devoutly, "perhaps now, she may be persuaded to buy something new."

The best thing that can happen to some people is a fire!

Acquisitiveness is a strong element in affection. It gives a love of possession of the personality of the loved one, so that to the individual thus endowed, his wife, his child, or his friend is held with a strong clutch of personal ownership. This forms a strong element of jealousy, so that some philosophers have contended that there is no love without jealousy. In one sense this is true. I have known men so weak in Acquisitiveness that they have been easily separated from most desirable wives, whom they loved in their weak fashion, but it was weak because it lacked the quality of Acquisitiveness.

Acquisitiveness may be so strongly developed that it ruthlessly suggests the appropriation of everything which the intelligence may desire, and overrides any inhibition of the faculties which usually restrain it. This condition obtains in one class of thieves. Another class is developed where there is so weak a development of Acquisitiveness that there is little or no realization of the value of things appropriated. Persons of this latter type find it difficult to make a living, because they have such a weak development of this faculty, and they are forced to purloin whatever of value they can. It is noticeable that such persons seldom commit large thefts. I am personally acquainted with a man who stole one hundred and fifty dollars' worth of property belonging to a friend, and this same man, one night, found a package which had been dropped by an express messenger, containing five thousand dollars. He found it under circumstances which absolutely precluded the likelihood of his possession of it ever being suspected, and it was in small bills, easily circulated, but it was too much for his small Acquisitiveness to swallow, and he sat up all night guarding the money with a revolver, and at eight o'clock in the morning he was at the office of the express company to return it.

A large endowment of this faculty prompts to intelligent generosity, provided it is well coördinated. It must be remembered that this faculty of Acquisitiveness does not of itself take in or give out. It senses the value of taking in or rejecting, of giving out or of withholding. It is the consensus of all the faculties engaged which finally decides what shall be done, but Acquisitiveness contributes to the judgment the impulse which endows it with the feeling that it is a correct decision as far as values are concerned; or that values being fully considered, in response to Acquisitiveness, there are other considerations which must control the judgment, of more importance than values. To reach a fully correct judgment on such an occasion, it is essential that Acquisitiveness should be educated to such a degree that it will realize the value of every influence as well as of every commodity involved in the transaction. We are too prone to utilize Acquisitiveness in the judgment of

money values alone. It should be made sensitive to the value of public opinion, by coördination with Approbateness, of self-respect, by coördination with Dignity, of affection, by coördination with Amativeness, Philoprogeneritiveness, and Friendship, and so forth, until it quickly responds with an impulse of value whenever any of these faculties of intelligence are concerned.

Acquisitiveness is the foundation of honesty, for unless the judgment is formed with a full realization of values, we cannot be made capable of executing justice or conscious of equitable action. Value must be matched with value and a *quid pro quo* must be understood. The sentences imposed upon thieves in our courts are a travesty upon justice and an education in immorality. Instead of being fined or imprisoned according to the leniency or vindictiveness of a judge, when proved guilty, the offender should be required to work under restraint until he has made reparation. If the boys who commit petty thefts were required to do this, they would soon acquire a comprehension of the actual wrong committed. Under the present system they are left to congratulate themselves on getting less than they deserved, or to smart under the injustice of a punishment out of all proportion with the actual wickedness of the offense.

When Acquisitiveness is exceedingly weak in an organization, it destroys all conceptions of justice, because the faculties are practically left to form judgments without the admonitions of this monitor. Such persons will display prodigal generosity at one time and under similar circumstances on another occasion will be guilty of incredible meanness. Instead of being guided by sound reasoning in matters of value, they will act in accordance with the wildest impulses of Approbateness, Dignity, Caution or any other faculty which happens to dominate them, and they form the most absurd conceptions of the meaning of such terms as justice, generosity, honesty, etc.

I was examining a lady on one occasion who came to me complaining that she was very poor, and as I proceeded with the delineation, I remarked, "Madam, you are poor because you are very unjust."

She bridled up, and replied with much dignity, "Sir you are very much mistaken, I am so just that I pay any amount that is demanded of me, rather than give offense to anybody."

That was her conception of justice!

In Vitosophy the virtue of Justice is shown to consist of three Moral Qualities, viz: Integrity, Honesty, and Equity. Integrity is founded upon Acquisitiveness, Caution and Combativeness, in getting, holding and protecting property, permitting no unlawful encroachment upon it. Honesty arises from the action of Dignity, Approbativeness and Exactness, in requiring fair dealing and eliminating fraud. Equity adds to this virtue the ennobling quality of Ideality, coördinating with Dignity, Approbativeness, Exactness, Agreeability and Sympathy and other social faculties in securing the distribution of property in such a manner as will meet the requirements of the situations which arise in human experience, for the best possible good of all concerned.

CHAPTER XVI

IMPROVING RANGE

SEC. 49. IDEALITY

Love of the beautiful; desire for perfection, refinement of taste.

Beauty is one of the fundamental facts of nature. Unless man were possessed of the ability to discern it, no matter how varying the standards of different individuals may be, life would lose its greatest element of charm. Beauty is, in fact, the realization of the eternal fitness of things, the consciousness of rightness. It is defined to be "that quality or combination of qualities which gratifies the eye or ear, or which delights the intellect or moral sense by its grace or fitness to the end in view."

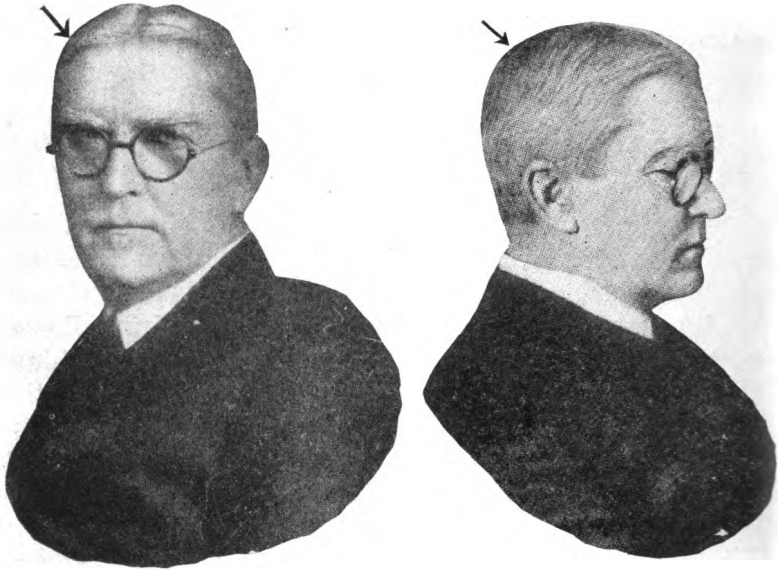
We may be conscious of beauty in a great many different ways as applied to different objects. We may gaze upon a beautiful and productive landscape and enjoy the richness of comparisons with the poet Joachim Miller,—

"The world lay like a dream of love,
Lay drowned in beauty, drowsed in peace.
Lay low voiced like a cooing dove,
Lay filled with plenty, fat increase."

or with Hamlet filled with filial loyalty and admiration for his father,—

"Look here upon this picture
See what a grace was seated on this brow;
Hyperion's curls, the front of Jove himself,
An eye like Mars, to threaten and command;
A station like the herald Mercury
New-lighted on a heaven-kissing hill;
A combination and a form indeed,
Where every god did seem to set his seal
To give the world assurance of a man."

or, forgetting the subject of the above lines, we may study the poetry expressed therein and revel in the sheer beauty



DOCTOR FRANK CRANE

'The Idealist

Here are a front and a profile view of the distinguished philosopher DOCTOR FRANK CRANE whose inspiring editorials published in many papers throughout the United States have won for him the title of "The Man with a Million Friends." The title is well deserved. The distinguishing marks of Doctor Crane's character are first of all his large development of Ideality, (indicated by the arrow on the front view), which directs his subjective intellect in all his writings and causes him to take an exalted view of any subject upon which he writes. In the profile view the arrow indicates a highly developed Dignity which endows him with confidence in his own judgment and enables him to write with authority and not as the scribes who are not possessed of so much of this faculty. His Magnetic-Mental-Vital-Alkali Temperament supplies his brain with a constant warm strain of effervescent enthusiasm which is transmitted to his readers in a joyous mood, which is contagious.

In one or two of his essays Dr. Crane has indicated that he classes Phrenology with palmistry, fortune-telling, spiritualism and similar practices. He will never do so again after he reads this volume. His forehead shows a finely organized subjective intellect and the height of the head in front of Dignity shows strong Exactness and a disposition to be strictly fair.

of the lines themselves. We may stand entranced before the beauty of a statue, we may become enthusiastic in admiration of the perfect architecture of a noble cathedral, or better than all of these, we may immolate our souls upon the altar of love in the presence of the enthralling beauty of womanhood.

In all of these expressions and in many more, for they may be as numerous as the combinations that may be made with the associations of the faculties of intelligence, there is the same insistence for the recognition of and striving after perfection, as there is for cause in Causality, adjustment in Constructiveness, and arrangement in Order. There is, in every well-organized person, a passionate desire that the cause shall be the true cause, the adjustment perfect, and the arrangement strictly harmonious; and the faculty which endows the intelligence with this worship of the beautiful is called Ideality, and each of the areas which function it is under that part of the skull which, according to Spurzheim, "lies above the temples in the course of the temporal ridge of the frontal bone," on each side of the forehead.

Gall considered this the faculty of poetry. He observed that it was uniformly large in development in the heads of all the great poets he personally knew, and in the busts and portraits of all the great poets of history. Spurzheim practically agrees with this view, but in conferring upon it the name of Ideality he considerably enlarged its scope in the following statement:

"Thus I admit a sentiment which vivifies the other faculties and impresses a peculiar character called poetical or ideal. It may be combined with both the affective and intellectual faculties and aspires to imaginary perfection or completion in everything. It produces the sublime in the arts, makes enthusiasts of us in friendship, virtue, painting, music or any other direction which our natural feelings or talents take. Combined with attachment it produces sentimentality; with the higher sentiments it leads to nobleness and delicacy of character; with self-esteem and love of approbation, it causes susceptibility."



COL. ROBERT G. INGERSOLL

Liberal religious leader. Brilliant orator, lawyer, poet and lecturer. This portrait shows a magnificent development of objective and subjective intellect, crowned with Ideality, Sympathy, Wit, Hope, Faith and Veneration, all in superlative degrees. These are the faculties which give the disposition to religious investigation and the formation of belief in objects of reverence and worship. Language is superbly developed as shown by the prominent eyes and this endowed the character with the eloquence which constituted him the foremost orator of his time. His influence in purifying religion and promoting higher ideals of morality was unquestionably the greatest of any man of his generation.

Ingersoll says, "The greatest poet is the one who selects the best, the most appropriate symbols to convey the best, the highest, the noblest thoughts." Ingersoll was himself one of the greatest masters of poetical expression. His great charm lay in his ability to select "the best, the most appropriate symbols" to convey the majestic thoughts with which his lectures and orations were filled. The faculty of Ideality is extremely large in his head and he strove for perfection in everything. It was my privilege to know him personally in some degree, and my admiration for his genius was only equalled by my love for his personal character. He idealized morality and made it real. He enthroned love and exalted man, woman and child into a holy trinity. He twined the flowers of beautiful metaphors around the cradle and the grave, made Satan ridiculous and hell absurd, subjected religion to a purifying process which destroyed nothing which is true, but eliminated much that hindered spiritual growth. The world owes him an incalculable debt of gratitude, and it will take a hundred years to get the true perspective of his greatness.

The great love of beauty evidenced by his large Ideality and his incomparable gift of Language endowed him with the power to invest life with dignity and death with majesty, which quality appears in all of his tributes to the dead. For sheer perfection of eloquence, his tribute to his brother Ebon has never been surpassed.

"This brave and tender man in every storm of life was oak and rock; but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights and left the superstitions far below, while on his forehead fell the golden dawning of the grander day.

"He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, the poor and wronged, and lovingly gave alms. With loyal heart and with the purest hands he faithfully discharged all public trusts. . . .

"Life is the narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the un-

replying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing."

Poetry, in its highest development and true expression is the perfection of language, and it is easy to understand why the famous poets of the world have all had this development large. But all persons who have this development large are not able to express themselves in poetry. But they may have other forms of expression, as in art, music, or even in the commonest forms of work. The passionate expressions in the above quotations form a prose-poem. But the same faculty will, when large, force the intelligence into the production of perfect forms of expression of all the passions and potentialities of which the human organization is capable.

The faculty of Ideality continually demands improvement. It strives for perfection and insists upon it continually, but the human intelligence recognizing the impossibility of attaining and maintaining perfection, compromises with the fact of improvement, and is usually satisfied with that much. Persons who have this faculty excessively large are continually studying how they can improve themselves and others and are somewhat difficult to live with, on account of the inconvenience of living up to their standards. They make the parks so beautiful that they are attractive and then put up signs, "Keep off the Grass!" They adorn a home to such a degree that one is afraid to enter it for fear of smashing some priceless piece of bric-a-brac. Their manners are so impeccably correct that they throw a mantle of fear over the spirits of any company, lest some impropriety may unhappily be committed. I once knew a young lady belonging to a family so noted for the development of this faculty that she never had a beau, because all of the young men were afraid her folks, as well as herself, would resent any association they could offer as not being sufficiently refined. I offered her my services, as escort home from church one night, which she most graciously accepted, and I found her a most charming person, but was surprised the next morning to find myself famous for having had the temerity to attempt the adventure.

Persons who are undeveloped in Ideality have very little conception of beauty and are uninterested in making improvements as long as they are comfortable. They are well satisfied to live and work in plain apartments, and wear clothing with reference to its utility and without any attempt at adornment. They are not interested in art and seldom in music, and cannot understand poetry at all. The work they turn out is often substantial and valuable but has no pretension to beauty. They will look at the most beautiful scenery with no understanding of its glories, and if they happen to be in the advertising business, they would smear the principal features of the "Garden of the Gods" with hideous announcements of the virtues of various cathartics.

I traveled through the Rocky Mountains once with a beloved friend whose Ideality was rudimentary. He couldn't see any beauty in them and his principal complaint was that they took up a lot of room. My stenographer, a young lady of poetic ideals and exquisite susceptibilities, spent the afternoon in dreamy ecstasies, as successive views of ravishing beauty and sublimity unfolded before her appreciative eyes. We were passing one grand peak, its foothills robed in the rich verdure of the springtime, its majestic head crowned with eternal snow which the glowing rays of the setting sun invested with shimmering, dazzling, corruscating glory.

Suddenly our friend, who had been gazing earnestly at the mountain, caught my arm and exclaimed:

"Oh, doctor look there,!"

"Where?" I asked, wondering what special beauty or sublime spectacle had caught his attention.

"Look! Up there about half way up that slope to the left, can't you see them?"

"See what?"

"Why, there's two pigs up there!"

The stenographer fainted, and as she claimed my immediate attention, I had no time to rebuke my friend for being interested in livestock at such a time. And it would have been useless to do so.

SEC. 50. SUBLIMITY

Love of grandeur and the stupendous; appreciation of the terrific.

In the circumstances constituting the incident related in the closing paragraphs of the last section, there is a curious mixture of the beautiful, the sublime and the ridiculous. It is the sharp contrast of these elements which make the story entertaining, and it is because it excites the coördination of Ideality, Sublimity and Wit, that it is amusing. It is a good example of the close association of these faculties, and reference to the phrenological map will show that Sublimity lies directly behind Ideality, which has Wit in front of it, to which faculty I have ascribed the quality of intellectual caution. It will also be noticed that Sublimity has Caution directly behind it, and these four areas, Wit, Ideality, Sublimity and Caution, constitute a series, having the intellectual guardian in front and the physical guardian bringing up the rear. No more beautiful or appropriate arrangement could possibly be imagined, and as we consider the qualities of these faculties, and of the areas of the brain by which they are functioned, we shall be more deeply impressed with the truth of it.

Sublimity was at first considered to be a part of Ideality, but the observations of the later phrenologists have conclusively demonstrated that many persons have clear conceptions of the sublime as expressed in that which is grand, immense, stupendous and appalling, who do not appreciate beauty, and in such persons the region between the areas of Ideality and Caution is large, while Ideality may be small or very deficient. The four adjectives I have used as synonymous with sublime, exhibit in the order in which I have used them, the shading of the qualities of Sublimity from Ideality to Caution. That which is grand must necessarily partake of the quality of beauty, but it also transcends it. A thing may be immense without being in any sense beautiful, but it is impressive. Stupendous however invests the object with a quality which overwhelms, but does not necessarily imply fear. Appalling brings it into close association with Caution and implies a discernment

of the quality of danger, which excites prudence, which is one of the essential elements of Caution.

It is evidently the function of Sublimity to contribute to the intelligence impressions in these varying degrees of the importance of things where the importance cannot be expressed in terms of the objective intellect. Sublimity takes up an object or subject where the intellect leaves off. It is impossible to describe the size, form, color or volume of the Falls of Niagara, or to give any detailed account of the beauty to be seen there. There is too much of it. I have taken a number of friends there and have witnessed the intoxicating effects of its grandeur on a number of susceptible persons. No one is able to describe it, but when we say it is sublime, there is a satisfactory quality in the word which conveys the right impression to the intelligence. The intelligence reels when we try to comprehend the universe, and the information conveyed by astronomy only adds to the stupefaction of the average man. But the profound astronomer, and the average man meet on common intellectual ground when they agree that the universe is sublime.

The perception of the immensity of the sun, the orbits of the planets and the distance to the nearest fixed stars, are of course furnished by the objective intellect, aided by subjective reasoning, and the telescope. Another view of the universe is afforded by the same faculties aided by the microscope. But the human intelligence has been looking toward the macrocosm for hundreds of centuries and most of our conceptions of the sublime are founded on it. There is a sublimity in the microcosm as well, but only those who are equipped with microscopes and scientific knowledge are able to comprehend it.

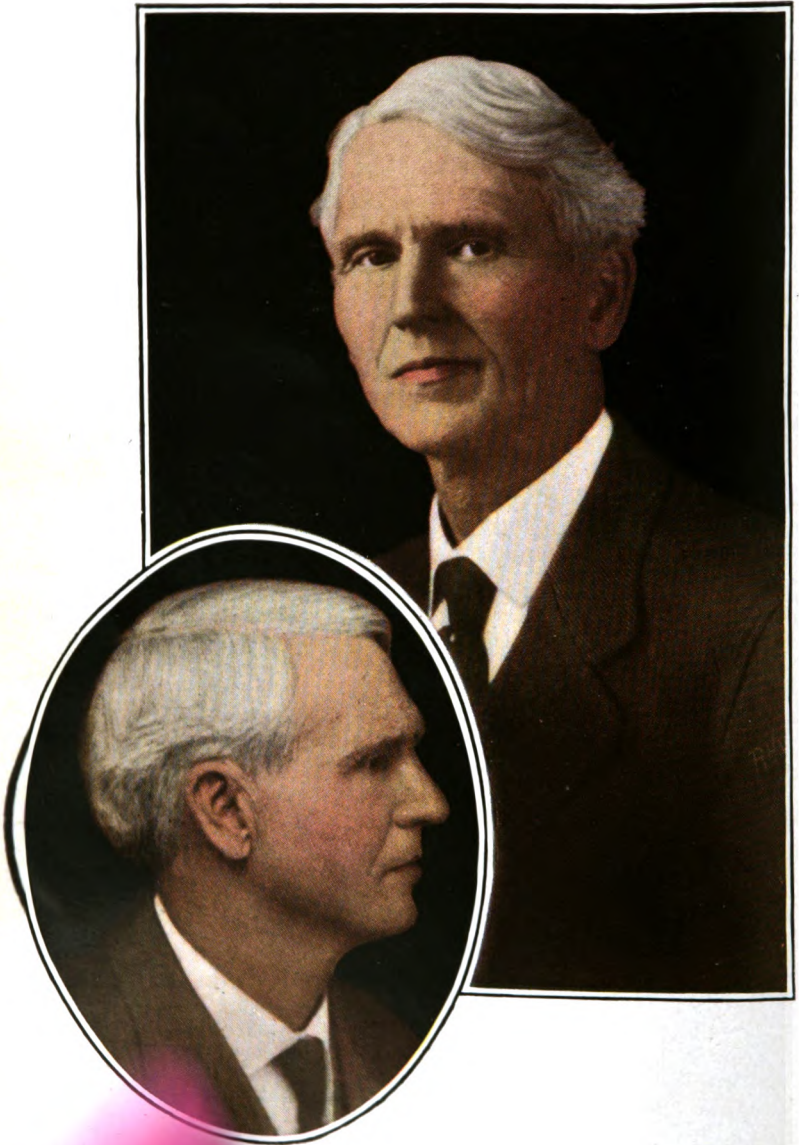
Persons who are large in Sublimity are attracted to that which is large, impressive and important. They like to think in terms of magnificence, and if the faculty is not well coördinated they are prone to exaggeration. As financiers, they like to deal in large amounts and win their fortunes in the promotion of large enterprises. Unless this faculty is well coördinated with Caution, they will take tremendous risks and win and lose accordingly. This faculty

is undoubtedly necessary to the successful accomplishment of great undertakings and the administration of big business. It is a leading faculty in the organization of American business executives and was displayed to great advantage in the Great War, not only in the organization and transportation of our enormous army overseas, but in the stupendous service of supplies, maintained at tremendous expense, and executed with marvelous efficiency by American business men, trained in the American way of doing things, which was a revelation to the British and French.

In literature, Sublimity endows the writer with the ability to appeal to the grand and the magnificent in description, and revels in such passages as refer to the crashing thunder, blinding lightning and sweeping waves. In the poetic imagination of Milton, it enabled him to invade Heaven with insurrection, hell with royalty, and to invest the devil with the attribute of magnificence. Combined with a morbid imagination, a poor digestion, and a stagnant liver, it enabled Dante to picture appalling horrors which ought to be excluded from the mails.

It is necessary to the orator, and enables him to excite the imagination of his audience and constitutes much of what we call eloquence, by bringing his periods up to sublime climaxes. It transforms art from mere pictorial representation to a portrayal of intense emotion. It dignifies and ennobles music, and marks the difference between the tom-tom of the savage, the sensuous melody of the dance, and the majestic emotionalism of grand opera.

Persons who are unfortunately deprived of the full development of this faculty are not impressed with the greatness of things. They prefer to expend their energies within very conservative limits, and often become quite wealthy by saving money in the course of business which is confined to small transactions. In literature their ideas are expressed without exaggeration or attempts at embellishment with anything but the most practical ideas. They may enjoy music, poetry and art if other faculties are well developed, but they evince little appreciation of any of the great works in these departments. As one friend of mine expressed himself to me, "I like music, but I can't



Woodbridge N. Ferris

WOODBRIDGE N. FERRIS

THE RUGGED ROCK OF RIGHTEOUSNESS

The remarkable thing about a Rock is the way it preserves its integrity. Storms beat upon it, winds blow at it and swirl about it, the gentle expanding warmth of sunshine cracks everything around it, but the Rock refuses to yield. It holds its position, it maintains its dignity.

Also it has its sharp angles and its smooth surfaces, its volume and its solidity. It is dependable.

Some men are like that—just a few.

* * *

I first met Woodbridge N. Ferris in 1895. He came to Grand Rapids, Michigan, to invite me to lecture at Ferris Institute, Big Rapids, of which he then was and still is President. When my manager asked me why I accepted the invitation I said, "That fellow is presidential timber. We'll go."

He hasn't yet reached the presidency of the United States, but the people of Michigan have honored themselves by twice electing him Governor of the State, and it is an open secret that his election was made certain by more than forty thousand of his former students who are residents of the state, who know him intimately, trust him absolutely, love and respect him profoundly and who voted for him unanimously without regard to party affiliation.

And if you will talk for five minutes, as I have frequently, to any intelligent citizen of Michigan, about Governor Ferris, and his services to the state, he is sure to refer to the honesty and effectiveness which characterized his administration and regardless of the political faction he represents he will conclude with something like this: "He is as solid as a Rock!"

Governor Woodbridge N. Ferris is a most conspicuous example of the Electric-Mental-Motive-Acid temperament, which unites the attributes of Composure, Intelligence, Strength and Separation, securing the results of Endurance, Comprehension, Permanency and Expansion.

Electric Composure is indicated by the now silver-white hair, which was nearly black when I first saw him in 1895, also by the brown eyes, and general darkness of the other temperamental indicators; the Mental attribute of Intelligence shines out of the Triangular face, and abundant Motive power is provided by the squareness of his build and a commanding figure which reaches an altitude of more than six feet.

But the most distinguishing fact in this personality is the Convex form and Sharp movement of every line of the profile of his face, endowing the character with the Acid temperament, the attribute of Separation, the action of Pressure and producing the result of Expansion.

The great distance from the ear to Individuality, shown in the profile, and the wide space between the eyes and the preponderance of the base of the brain exhibited in both portraits herewith presented assure us of a large objective intellect and enormous energy in the ipsical faculties. The objective intellect

comprehends and does so quickly, executive Expansion of effort follows as the stroke of a piston follows the direction of steam into the cylinder of the engine. But we are chiefly concerned with the direction of the energy and the channel in which it is employed. The large development behind the ears show that the man is first of all deeply interested in Social betterment, and the height of the head throughout the whole range of the social faculties from Dignity through Firmness, Veneration and Sympathy determines that his social activities must follow the direction of high ideals formulated by the Mental temperament.

The Intense attitude of the Mental temperament as shown by the alert expression of the face, supported by the Corrosive attitude of the Acid temperament with the phrenological developments already described, gives a wonderful force to the character of the man. He hates wickedness with an intensity which produces denunciation which corrodes and burns. He cannot tolerate inefficiency, and he has little patience with mediocrity. He is always looking for that which is "worth while" and does not understand how anyone can waste a short human life in merely playing the fool.

Sublimity is the polarizing area of the ipseal faculties. This man is not satisfied with anything unless it is big. He wants big results. He cannot accommodate himself to the methods of men or women who are not inspired as he is, with the comprehension of the sublime.

Under the clear Intelligence and Direction of President Woodbridge N. Ferris, Ferris Institute has expanded from a struggling school with a handful of students to a large and prosperous institution sending out hundreds of students annually, better equipped for the struggle of life and deeply impressed with high ideals of scholarship and character.

The principle of the attitude of Separation functions whenever the student comes under the Acid test of the Governor's personal attention and this happens very soon. If the student "makes good," he is singled out for promotion and personal help. If he is not progressing the reason is sought and he is given opportunity to try another line of study. If he is actually incompetent he is kindly but firmly so informed and "separated" from Ferris Institute.

Woodbridge N. Ferris has the grand passion for accomplishment, for excellence, achievement and usefulness; for decency and morality and his own example, not less than his constant exaltation of these ideals has left a profound impression upon the lives of thousands with whom he has come in contact.

I am deeply grateful to Governor Ferris for his quickening influence upon my own energies. His insistent demand and assurance of his personal friendship induced me to produce this book. And if it has any great moral force or excellence of composition it will be largely due to my intense desire to justify his confidence in my ability.

see much difference between one of Wagner's operas and a dog-fight."

When Sublimity is small, there is not much appreciation of the great spectacles of nature. Such a man will view an eclipse of the sun with indifference, and after one peep through a piece of smoked glass will wonder why anyone should concern himself about it at all; while the man who has Sublimity large, even if he has no more than a rudimentary knowledge of astronomy, will study the phenomenon as long as it lasts, and he is thoughtful and subdued for the rest of the day.

An American brought an Irishman to the view of Niagara Falls at Prospect Point and introduced him to the wonders of the great cataract. "Look at that, Patrick," he exclaimed. "Isn't it grand? Isn't it sublime? You haven't got anything like that in the old country!"

"Well," said Pat, "wather fell down hill in the auld country, and I don't see that it's doing any different here."



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GOVERNOR WILLIAM C. SPROUL

This picture shows the Governor of the State of Pennsylvania and the President of the United States in conversation. They have some personal characteristics in common, notably large Firmness and Dignity. Both are big, earnest, capable men. But there are tremendous differences in their mental equipments. In President Wilson the back part of the head is relatively small showing very moderate Amative-ness, and Sociability. He relies entirely upon his own abilities to carry out his plans. He has millions of admirers but few if any confidential friends. The development of his social faculties is largest in the Governing Group and expresses itself in Dignity, Firmness and Executive-ness. Although his head rises as high as any other, in contrast the enormous development of the back part of the head of Governor Sproul. And can adapt himself to the attitude of others which President Wilson

PRESIDENT WOODROW WILSON

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CHAPTER XVII

THE FOUNDATION OF SOCIETY—THE DOMESTIC GROUP

SEC. 51. THE SOCIAL FACULTIES

Hitherto we have been considering the faculties with which man is enabled to gain a knowledge of the physical facts of his environment and to maintain his existence. If he possessed no further endowment, life would have little meaning, for the mere knowledge that he existed and could continue to exist for an indefinite time by defending himself against the attacks of enemies and avoiding the pitfalls of nature which surround him would supply little incentive for prolonging an experience practically destitute of joy.

For the happiness of man as we realize it and experience it, is founded upon Companionship. True, there is a sensation of pleasure in the performance of every normal function, and there is a feeling of exuberance expressed in the reactions of every instinct; but joy increases with the multiplication of functions, and in the evolution of character, nature has reserved the strongest incentives for action and continued development, for the prolongation of existence and for the conscious achievement of results, for the endowment of those organizations which are the most complex, and of these man stands at the head. Consequently we find that nature has generously endowed man with faculties which enable him to form association with others of his kind, and with those animals which approximate him in the endowment of similar qualities; and that while nature has endowed each species below him with some of these qualities in a most generous degree, she has not endowed any animal with all of them in any one species. But upon man she has graciously bestowed the entire equipment for social organization, to which fact he owes his proud position, which gives him dominion over all the beasts of the field

and the fowls of the air, and enables him to invoke their cooperation and to organize humanity itself into the wonderful complex entity we call society.

The faculties which enable man to accomplish these marvels are classified as the Social Faculties. The areas of the brain which function their various powers are developed from the thalamus of each hemisphere of the brain, a peculiar body lying at the base of the hemisphere, from which the convolutions develop backward to the occipital portion of the skull and then proceed from the base of the occipital bone upward and forward following the median line between the two hemispheres forward to the point where it joins the intellect, at the upper part of the forehead. All the areas of the social faculties are developed from the thalami, while the intellectual and ipseal areas are developed from the striati. For the anatomical proofs of these relationships the reader is referred to "Mysteries of the Head and the Heart Explained," by J. Stanley Grimes.

We are therefore now about to consider the qualities of character which make possible all the joys of love, which form the foundation of the sacred relationships of the family, which inspire patriotism, promote civic and national improvement, develop the association of friends and neighbors, establish religion, develop education and arouse ambition. These are the faculties which have caused men to associate in communities and cities, to organize for mutual defense against enemies and to promote progress in civilization. These faculties suggested the Ten Commandments, the Golden Rule, the Beatitudes and the Lord's Prayer, the First and Great Commandment and the Second, which is like unto it, the Declaration of Independence and Lincoln's Address at Gettysburg. They are reflected in every church, cathedral, mosque and fraternity house, in every school, hospital and dispensary, in every library, court house and capitol, and express themselves in the lover's kiss, the father's protection and the mother's prayer. They differentiate the human from the reptile, the sociability of friends from the rapacity of the crocodile.

The reader is earnestly impressed to remember that until these faculties were discovered and classified by Phren-

ology, the powers with which they endow humanity were never explained. To those who are still unhappily ignorant of Phrenology, love is a mystery and woman is the universal puzzle. Modern literature is still overloaded with references to such vagaries as "indefinable charm," "elusive qualities" and other expressions of ignorance. The competent phrenologist is always able to recognize the social faculty which invests any man or woman with "charm," and there remains no quality of character which is "elusive" when the principles of Phrenology are understood and intelligently applied.

SEC. 52. AMATIVENESS

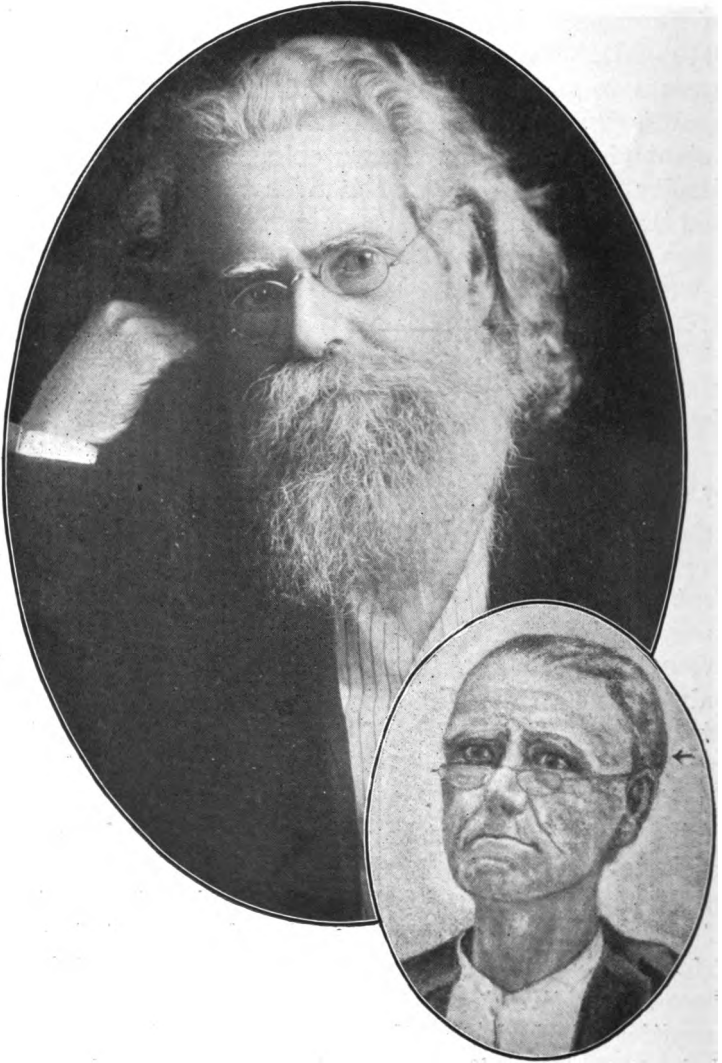
Reproductive love; affection for the opposite sex and desire for association and mating.

I assert without qualification, that there is no faculty of intelligence that has been so thoroughly misunderstood, misrepresented and abused, both in theory and practice, as the one to which I now direct the reader's attention. For centuries, man has struggled against a dense wall of ignorance, prejudice and repression, which has been erected around the entire subject of sexual association, which has only been successfully attacked since the discovery of Phrenology. It is a remarkable fact that previous to our entrance into the Great War, the guarantee of the Constitution of the United States that the freedom of speech and of the press should not be abridged, was effective as to all subjects **except that of sexual knowledge.** For many years in the statutes of the United States and in those of many of the states of the union, provisions have existed and still exist, making the dissemination of knowledge pertaining to the reproductive functions a criminal offense, with severe penalties attached. By these laws, this nation and various states composing it proclaim to the world that while all men engaged in occupations pertaining to the transportation of human beings on any form of public conveyance are required to show evidence of knowledge and skill before obtaining a license, those who propose to engage, legally or otherwise, in the production of human beings, must be kept in ignorance as profound as it is possible to maintain by the

"There was once a man who believed that at least as much attention ought to be paid to the production of a physically fit human race as to the breeding of cattle, horses and sheep. Many other people thought as he did, but did not dare to say so.

Moses Harmon dared. For his daring he was rewarded with terms of imprisonment in Joliet and Leavenworth."

—Boston Globe, March 29, 1910.



MOSES HARMAN

Philosopher, Philanthropist, Martyr to the Cause of Free Speech and the Personal Economic Liberty of Womanhood. Four times imprisoned for publishing protests against abuses of the marriage relation.

Publisher and Editor of The American Journal of Eugenics and Lucifer, The Light Bearer.

(Below. Moses Harman in Prison. Note the Combativeness indicated by the arrow and the indomitable Courage in the expression of the face. Also note the nobility of the high forehead and the crowning glory of Ideality at the highest part in both pictures. This faculty furnishes the sustaining force behind his heroic actions.

MOSES HARMAN

I count myself rich in the experience of life to have been the trusted friend of a man like Moses Harman. He was a mighty force for good, incapable of wickedness. I never knew a purer, sweeter intelligence nor one endowed with so lofty a courage combined with such tender consideration for everyone but himself. With supernal gentleness toward all men and loving-kindness toward all women, he was the grandest old fighter against injustice and outworn institutions that America has yet produced.

God! What a man he was!
 The Christ-like Harman bound in fetters vile,
 Like Christ received the insults of the mob;
 Nor answered he in kind, but blessings sweet
 Dispensed to all with a benignant smile.
 Cowards and fools assailed him with their jeers
 Pure womanhood adored him first and last,
 Brave men beheld his suffering through tears
 And little children loved him as he passed.

WILLIAM WINDSOR.

"That last imprisonment of his was really an outrage to political decency. Now that he is dead—some little sense of shame at the way he was treated may find expression."

G. BERNARD SHAW.

"One of the purest and noblest of men—sentenced to the penitentiary."

HON. CHAMP CLARK,
 Speaker of the United States
 House of Representatives.

"Perhaps the very cruelties that were his reward were necessary to reveal to us the transcendent greatness of his soul, the sublimity of his character, and the spotless whiteness of his life."

EUGENE V. DEBS,
 Socialist Candidate for President of
 the United States.

"A true courageous man. pure in heart and staunch in principle."

ALICE B. STOCKHAM,
 Author of "Tokology."

"The women of the world, freed from the rusty shackles of the ages will in the fullness of time, rear a monument of marble to the perpetual honor of their liberator."

PROF. EDGAR LUCIEN LARKIN,
 Director Lowe Observatory,
 Echo Mountain, California.

enforcement of law, so that every new citizen born into the nation shall be the product of unskilled labor.

This amazing attitude grows out of a condition of bondage, to which one half of the human race has been subjected for centuries in violation of nature. In no other form of life, save that of the human race, is the female the chattel or slave of the male, and compelled by force to submit to involuntary sexual association. While in many species the male assumes leadership and enforces discipline, this is for mutual protection and especial protection of the female and the young; but the law of nature respecting the inviolability of the female until her own desire is manifested, is conscientiously obeyed. In many species the male exhibits heroic qualities, even to the extent of sacrificing his life in defense of the female, or of offspring, and this is true of animals not naturally belligerent. It has been the misfortune of man, for reasons which space precludes discussing, to have had his whole sexual nature reversed and degraded, to the extent that woman has been enslaved, the most revolting vices developed, and untold misery produced, in the dissemination of disease, the deterioration of offspring, and the destruction of the natural instincts of affection and love upon which the perpetuation and the happiness of the race depend.

The Great War has done more to reform these conditions than any influence known since history began, by forcing the liberation of woman, admitting her to all industries, and investing her with full citizenship, and the power to protect herself with the ballot. It will yet be demonstrated that this tremendous advance in civilization will more than compensate the nations for the blood and sacrifice involved in the struggle. The next steps must be the abolition of all restriction against the investigation of the conditions affecting reproduction, the development of knowledge by free discussion, the elimination of prudery and the formulation of an intelligent code of sexual morals, which shall constitute the very foundation of education, as nature has made these functions the foundation of human character.

The profession of Phrenology, I am proud to declare, has from its inception led the van in the promulgation of methods of reform of the sexual relations of the human race. Previous to the discoveries of Gall, and his demonstration that the desire to reproduce the species was a natural faculty implanted by the Creator in the constitution of man and having a legitimate seat in the brain, all manifestations of sexual desire were considered sinful. The Church taught that while marriage was expedient for the mass of mankind, celibacy was a much more direct and expeditious pathway to heaven. There are thousands of religious persons who hold the same views to-day, and most of these believe that while it is necessary to perpetuate the race, it should be accomplished with no thought of enjoyment, but with humility and even with shame. The natural reaction against these absurdities has driven other thousands into profligate indulgence, in the absence of any possible source of legitimate instruction.

Gall located the areas of the "instinct of propagation" in the hemispheres of the cerebellum. It is important to remember that he did not attempt to ascribe to this location anything more than this instinct, and that the subsequent enlargement of the functions attributed to the cerebellum in connection with the association of the sexes and the name "Amativeness" by which the whole subject has been described by nearly all subsequent writers, was the work of Spurzheim.

For the anatomical facts necessary to the comprehension of the localization of this faculty in the cerebellum, I quote from "Mental Functions of the Brain," by Doctor Bernard Hollander, page 301:

"If there is one organ which vivisectors can claim to have reexamined as to the function attributed to it by Gall, it is the cerebellum. And yet they must admit that they cannot say precisely what the functions of the cerebellum really are. So much only is ascertained: that the middle lobe is in some way connected with the coördination of movement, while the functions of the hemispheres of the cerebellum are still unknown to them. Tumors of the hemisphere, as long as they do not involve the vermiform

process, as Nothnagel has observed many years ago, may produce no apparent symptoms.

"It is in these hemispheres that Gall located the sexual desire. About half an inch from the occipital protuberance, toward the posterior edge of the mastoid process, the posterior and inferior portion of the occipital bone forms an arch. The more prominent the arch outwards, the deeper does it descend toward the nape of the neck; the greater the width from one mastoid process to the other, the greater is the size of the cerebellum. When the occiput is very wide at this region there is a larger surface for the attachment of the muscles, so that the nape of the neck appears rounded, large and thick; whereas, when the cerebellum is but little developed these parts are flat, narrow and depressed, and although the neck may be thick in its lower part close to the trunk, it will be narrow between one mastoid process and the other.

"If the cerebellum be large, the convexity of the lower fossae of the occipital bone will be large likewise, and will protrude backward and downward and the width of the lower part of the occiput between two mastoid processes will be found increased. . . .

"Gall did not assert that every vital function concerned in propagation depends immediately upon the cerebellum, but that the **feeling** which prompts to the act is organically dependent upon this structure.

"There are three functions involved in this process—sentinent, reflex and discernent.

"The first, which involves consciousness, must have an encephalic organ; this, according to Gall, is the cerebellum.

"The next—the reflex—must take place through the agency of the appropriate segment of the spinal cord (lumbar region).

"And the last occurs through the sexual organs."

This localization by Gall of the sentinent part of the act of reproduction in the hemispheres of the cerebellum, and the application of the term Amativeness by Spurzheim to the department of sexual association and love, has caused no end of confusion in regard to the whole nature and action of the attachment between the sexes. It is entirely

possible that Gall correctly located a sentient faculty in the hemispheres of the cerebellum, and it may very properly be the seat of the sexual desire in a strictly propagative sense; but for some unaccountable reason Spurzheim and all subsequent writers, as far as I am aware, have persisted in referring to the cerebellum all of the impulses which impel toward the development and expression of the sentiment of love between the sexes, and have made the cerebellum, under the term *Amativeness*, the seat of the foundation of the entire social system, which has led to the gross error that all love is founded upon the desire to propagate in connection with the loved person, although the person experiencing such desire may not be aware of its origin as such.

Volumes have been written by enthusiastic phrenologists, extolling the virtues of this supposed faculty as the foundation of marriage, the corner stone and the source of the most ennobling emotions toward the other sex, and containing frightful pictures of the effects of the perversion of the faculty in the development of the vices. Without exception, as far as I have observed, these writers refer all of the attributes of *Amativeness* to the development of the cerebellum, and regard a large cerebellum as a dangerous magazine of licentiousness, unless held rigorously in the grip of what they are pleased to call "moral sentiments" while a small cerebellum is looked upon as a safer asset, but rather held in contempt, nevertheless, on account of its supposed lack of virility.

I desire to bring before the reader an array of facts based upon Phrenology, anatomy and my own observations, showing that this entire conception of the location and functions of *Amativeness* is wrong, and disclosing the true location of the areas of *Amativeness*, and a correct description of the action of the faculty of *Amativeness*, developed through their function.

The "instinct of propagation," as it is called by Gall, is not a faculty of intelligence, nor is it located in the cerebrum, where all the other faculties of intelligence reside. It is, as Gall properly named it, an "instinct" which man shares in common with all other animals. In the normal female it manifests itself only at certain periods, and at all

other times it is dormant and does not coördinate with the faculties of intelligence. It is also true that the normal male does not manifest the instinct to propagate, until this instinct is excited by the presence of a female who has the instinct in an excited state. The apparent violations of this rule are peculiar to man, and are due to an unnatural method of living, which no other animal voluntarily accepts.

The cerebellum is separated from the cerebrum by a strong membrane called the Tentorium, and in animals which leap, this separation is effected with a thin plate of bone. The fact that the cerebellum is an entirely separate organ from the cerebrum, designed to function in its own way, and in a different way from the cerebrum, is accentuated by every detail of its situation and construction. It may well be the seat of an instinct designed to function at stated periods for purposes of reproduction, but that it is the seat of the wonderful power which unites the affection of man and woman in indispensable and indissoluble companionship, which is the basis of social happiness, I unqualifiedly deny.

Phrenology demonstrates that all of the social faculties reside in the posterior lobes of the cerebrum and their extensions over the top of the head toward the front, and anatomy demonstrates that these lobes are developed from the thalami, two large oblong masses of white and gray matter which lie at the base of the brain at the bottom of each ventricle. As the convolutions develop from the base of the brain toward the occiput, a large mass of gray matter, constituting the cortex of the first convolutions of the occipital lobe, extends from each thalamus to the location of the occipital spine, at which point the beginning of the areas of Philoprogenitiveness are located by all observers.

This great mass of brain tissue extending from the thalami over and above the cerebellum to Philoprogenitiveness, constituting the visible foundation of the entire lobe in which the social faculties are conceded to reside, has been entirely overlooked and ignored by all phrenologists with whose writings I am familiar, from Spurzheim down to the present time; and, as it is evident, that what we denominate as Amativeness, love between the sexes, the attraction

which brings man and woman together for mutual affection comradeship and coöperation, must precede the attachment for offspring, which previous to this association have no existence, therefore Amativeness undoubtedly resides in these convolutions, to which I, for the first time in this connection, have called attention. I therefore claim it as my own discovery in the localization of faculties, and may be excused for giving some space to the presentation of the evidence in favor of my conclusions. It is a remarkable fact that even the astute J. Stanley Grimes, to whom we are indebted for the best anatomical and physiological classification of the faculties, and who understood better than any writer of his time the development of the social region of the brain from the thalami, entirely overlooked this obvious fact, and accepted the localization of Amativeness and all that it implies in the cerebellum without question.

I claim for the faculty of Amativeness, as functioned by that part of the cerebrum, lying between Philoprogeneritiveness and the thalami:

1. That it is a cerebral faculty of intelligence, similar in its action to all the other faculties of intelligence, but having for its object the appreciation of sex, the development of affection between members of the two sexes, constituting the desire for association and mating.

2. That the desire for sexual intercourse, instead of being the foundation of this association, is merely an incident of its existence, depending in the normal man and woman so associated entirely upon its manifestation at stated periods by the female, which may or may not occur. It is perfectly natural when the desire occurs in the female that she should look to her chosen mate for its gratification, and that, as society develops this should develop into an ethical ideal as the sole source of such gratification. With the male, however, this desire may be called into action by any female at the time of her own excitement, which is proved by the fact that polygamy is the primitive form of marriage, which gradually gives way to monogamy, as ideals advance with the progress of civilization. Polygamous males exhibit the full measure of affection of which they are capable, for all of their female associates, regardless of

their habits of propagation, which they regard, as I claim, as merely incidental to the association, and not in any sense the moving cause.

3. That a pure and devoted attachment can and frequently does exist between a man and woman, causing them to become lovers in the largest sense of the term, into which the instinct of propagation does not enter, and which in no sense depends upon it. That in many cases the possibility of sexual intercourse may not exist, or may be destroyed by accidental causes, without in any degree affecting the love of association and companionship.

4. That the failure to recognize the possibility of such forms of attachment and the great desirability of their encouragement, and the fact that the association of the sexes has been conducted chiefly upon the sexual plane with the instinct of propagation regarded as its foundation, is the prime cause of sexual immorality and licentiousness, with ignorance of hygiene, eugenics and moral principles, coöperating with coffee, tobacco, and other erotic stimulants as potential secondary causes.

5. That when the convolutions to which I have called attention are large and well developed, they press down upon the cerebellum, causing it in turn to press upon and increase the convexity of the fossae and the width between the mastoid processes as described by Hollander, and causing the cerebellum to appear wider and larger than it really is, and thus giving all the outward signs that have long been recognized as indicating a large development of this faculty. Also it is likely that when these convolutions of the cerebrum are large, the cerebellum may also be large.

6. That when the areas of Amativeness in the cerebrum and the hemispheres of the cerebellum are all large and well developed, there will exist in the character a strong instinct of reproduction, together with a high and chivalrous regard for females in general, and a strong disposition to use the reproductive functions for legitimate purposes, according to what the individual has been taught to believe are legitimate. This combination may tend to monogamy, or to polygamy, or to variety, according to the ideals impressed upon the individual by his associations and environ-

ment. But it does not produce licentiousness, which should be properly defined as the unbridled indulgence of the passions. The influence of a strong development of Amativeness is always sufficient to cause the individual to conduct his sexual indulgences in what he believes to be a decent, self-respecting and righteous manner, no matter how his behavior may be regarded by others. Such men invariably manifest kindness, tenderness and consideration for the females with whom they associate, often to the degree of lavish generosity.

When this form of development is combined with education of a broad character, with the refinement and discipline of the faculties in moral principles, the result is the production of the noblest specimens of human character. Such men become heads of glorious families, the husbands of happy and contented wives, the progenitors of healthy, joyous and intelligent children. By the distinguished courtesy with which all of their dealings with females are marked, they become the most popular men in their communities. Women love them, children adore them, men respect them, and acknowledge their superiority, but usually wonder how they can be so popular with the ladies and still maintain a chaste and dignified relation with them, forgetting that in this very fact is the secret of their popularity. Women possessing the same formation and combination of developments manifest a wonderful fascinating power over men. Such women are greatly admired and respected by men, when they show the self-control and dignity which comes from moral training; but they are never popular with their own sex. In both sexes the ability to restrain the passions is largely augmented by the large development of the cerebral areas of Amativeness, here for the first time explained and described, because Amativeness, as properly understood, places all the relations of the sexes upon the plane of intelligence, instead of upon the plane of a mere bodily instinct which does not co-ordinate with the faculties of intelligence.

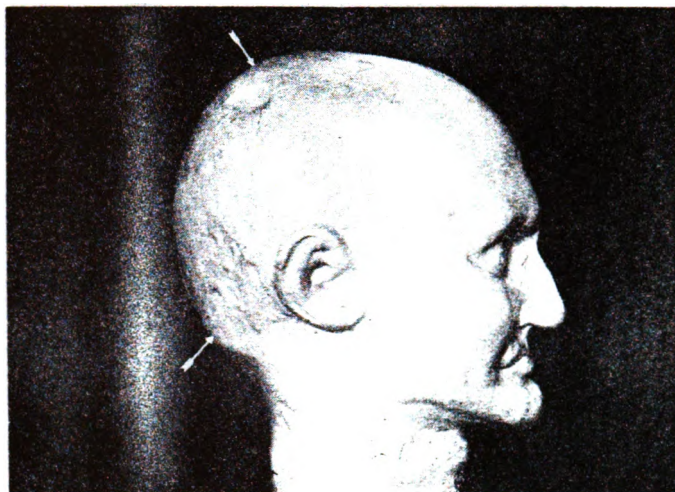
7. When the areas of Amativeness in the cerebrum are small and the hemispheres of the cerebellum are likewise undeveloped, there is always a marked deterioration of

character. Such persons are usually indifferent to persons of the opposite sex, have little appreciation of association with them, and if forced into their society are never able to make themselves popular.

If well developed in other respects and sufficiently trained in moral principles to recognize duty, they frequently comport themselves with dignity and politeness, but they do not win the warmest regard, either from the opposite sex or their own. Women of this type are usually more popular with their own sex than those who are better organized, because their female associates recognize the fact that there is no danger of their being popular with the men, and they have no fear of their becoming rivals. Men who are strongly sexed usually regard other men who are weak in this regard with amused toleration. Sometimes men of weak development of Amativeness acquire a reputation as paragons of virtue, when in fact they have no use for women and consequently have no temptation. It is quite probable that Joseph, of biblical fame, achieved immortality as an exemplar of virtue by merely possessing a scrawny neck and an imperfect cerebellum. There is no record that he ever married or was ever popular with any woman save Mrs. Potiphar, and she evidently was sorely disappointed in him.

With the present state of our information, it is a difficult matter to decide whether the rounding of the occipital bone and the deepening of the fossae result from a large cerebellum, or large Amativeness, or both combined, or that the depression of these regions is due to a small cerebellum, or to small Amativeness, or both, or which of the two may be the larger. This will be worked out by future observations, but in the meantime it is a safe presumption that when one of these regions is large or small the other will generally correspond. But it will be easy to observe the conduct of the individual and properly relate his conduct to the right region. The important fact is to realize that the functions are separate as the organs are separate, and to know the influence which each exerts upon the character.

The notion, which has been held by so many phrenologists, that a large development of Amativeness impels to



AARON BURR

Third Vice-president of the United States, Electric Motive Mental Acid Temperament, enormous Dignity and strong social areas, objective intellect and Execution. Killed Alexander Hamilton in a duel and tried to found an empire in the southwest part of the United States. Was tried for treason and acquitted. The lower arrow points to an excessive enlargement at the base of the skull caused by the immense development of the lobes of the cerebellum where Gall locates the "instinct of reproduction." Amativeness is also large. He was noted for his extraordinary power over women. It was said that no woman could resist him. The cast was taken after death when his personal appearance was much deteriorated by illness and his advanced age of 80 years.



ILLUSTRATION 44

THE MAN WHO LOVES THE
LADIES



ILLUSTRATION 45

THE MAN THE LADIES DO
NOT LOVE

Just why *one* man is universally popular with the ladies and why another *man* who is equally moral, well educated and intelligent is unpopular and sometimes actually disliked by the femininity of the community with a unanimity which is amazing, is explained by Illustrations 44 and 45.

THE MAN WHO LOVES THE LADIES AND THE MAN THE LADIES DO NOT LOVE

The man portrayed in Illustration 44 has a large number of brain cells behind his ears in the part we technically speak of as Amativeness, and jocosely refer to as the "Ladies' Cabin" while the other man in Illustration 45 has fewer, so much fewer in fact that his thoughts do not dwell upon the other sex at all. He does not understand women and does not perform toward them in the gracious and affectionate manner which distinguishes the conduct of Illustration 44.

Popularity with any branch of society depends upon the amount of sincere attention manifested toward the persons who compose that branch. Attention cannot be continued and sustained toward any object without the equipment of brain cells devoted to that object. Understanding of any object or subject is governed by the same law. In these illustrations it is evident that 44 carries an immense equipment for the kind of energy required for devoted, affectionate and genial conduct toward all women. 45 on the contrary carries a large equipment in the region of Dignity for generating the form of energy required by his own affairs and his personal comfort. If he thinks of women at all which is not often, he thinks of them as inferior creatures, he conducts himself with an air of superiority and "talks down" to them, demands instead of rendering service and otherwise behaves in a manner which makes his presence insupportable to women.

In order to deal successfully with any subject the individual must be equipped with the brain areas which function the faculty which displays interest in the subject of that faculty. Illustration 44 has such a large development behind the ears where Amativeness is located, that he will manifest an interest in the other sex early in life and although he may make many blunders he will eventually learn and become popular and very probably will be happy in marriage and please the woman he marries.

Illustration 45 will probably also marry and spend his life with some woman for whom he cares very little for he has not the capacity for caring much. His wife will tolerate him because he has no positive vices, but she will form a poor opinion of men in general because she has never lived with a "real man."

licentiousness, is due to their failure to recognize the distinction between the instinct of propagation in the cerebellum, and the faculty of Amativeness, functioned by areas of brain tissue in the cerebrum. The instinct of propagation is a blind instinct, possessed by many animals who have no cerebral development, and consequently not even a rudimentary development of Amativeness. Amativeness, the love between the sexes, is a product of a high degree of evolution, developed by the necessities of social life, and coordinated with all the other faculties of intelligence, so that the highest products of reason may be utilized in connection with it.

I do not deny that many persons of great intelligence, who may also possess a large development of Amativeness, indulge their sexual desires in ways that shock all sense of decency and contrary to the popular ideal of morality. But I have never found an individual of this class who was not poisoned with coffee and tobacco (the two great excitants of sexual desire) from his youth up. Nor have I found one who possessed even a rudimentary knowledge of the sexual functions and their proper uses. Until this knowledge is made a fundamental part of the education of youth, and coffee and tobacco are banished by the exposure of their baleful effects, also by education, I am not disposed to impute guilt to any violator of sexual decency. It must not be forgotten that be a man ever so intelligent, he will make mistakes, unless he is equipped with information.

Forty-odd years of observation, both as a lawyer and as a phrenologist, have convinced me that the most revolting forms of sexual perversion arise from an underdevelopment of Amativeness. When this faculty is weak, the very foundation of correct social judgment is wanting. The normal desire for loving companionship gives way to insane passion, and the riots of unnatural desires supplant the sweet offices of affection. The remedy for these unhappy conditions consists in the liberation of knowledge, and the production of future generations by well-informed parents.

SEC. 53. PHILOPROGENITIVENESS

Parental affection; love of offspring and pets; filial devotion.

Beginning at that part of the occipital bone which is marked by the occipital spine, and extending upward along the median line for some distance, according to development, are the two areas of the cortical tissue which function the faculty of Philoprogenitiveness. There is one area on each side of the line, but as they come so closely together they are usually spoken of as one area, as though they were connected, but this is not the case. In estimating the development, a width of at least two inches or more should be allowed for the areas of this faculty, as well as for the remaining areas which come together on the median line in a similar manner.

In the previous section of this chapter, devoted to Amativeness, I have called attention to the large amount of gray matter which extends from the thalami, over and sometimes beyond the cerebellum, to the occipital spine, at which point it is generally agreed the areas of Philoprogenitiveness begin. I would also call attention to the demonstration by J. Stanley Grimes of the fact that the development of the brain from the lowest vertebrates through the reptiles, birds and mammals, shows the social or occipital lobes of the brain to have been evolved after the establishment of the instinct of propagation in the cerebellum. We are therefore justified in considering all of the occipital lobe of each hemisphere as the seat of purely social areas. It is difficult to determine the precise nature of the functions of so large a mass of cortical tissue as I have attributed to Amativeness, situated as it is where we cannot examine it until after the death of the individual, and I do not claim to have defined these functions in any degree. We are justified, however, in assuming, since all of the cortical tissue of the occipital lobe from Philoprogenitiveness, upward and outward, is engaged in functioning the kind of social faculties that are required at the time and after offspring are brought into existence, that this mass of cortical tissue which precedes Philoprogenitiveness in situation relative to the

thalami, is engaged in functioning those emotions and impulses which must exist before an association can be formed which makes the faculty of Philoprogenitiveness necessary.

In such reptiles and lower forms as do not protect offspring, this faculty does not exist. In some reptiles, as in those snakes which provide protection for the young in a pouch in the body of the mother, it is rudimentary but well defined. In all mammals, it is a prominent development, but varies according to the necessities of the offspring. In the human brain and in such mammals as require a long association of the parents with the offspring, it reaches its highest development, and becomes a ruling passion, supplying many of the noblest incentives of life.

The location of these areas of Philoprogenitiveness in the middle of the occipital region, upon the foundation of Amativeness, which in turn spreads broadly across and above the cerebellum, in which we recognize the location of the instincts of propagation, is one of the beautiful illustrations of the economy of nature and of design in location and structure. I wish to impress again upon the reader that this evidence of structural design is found in the location of every area, and that they are always placed in close relationship with such other areas and anatomical organs as are most influential in accomplishing their purposes.

While all animals have the instinct of propagation, it is certain that nature intends that it should be exercised in different ways by different animals, and this implies differences in intelligence. While the instinct itself may be a blind one, the animal which exercises it learns to use intelligent methods. It is therefore conceivable that the large amount of cortical tissue in the cerebrum, which covers the cerebellum, though separated from it by the tentorium, is awakened to conscious functioning concerning reproduction by the unconscious action of the instinct, just as Alimentiveness has been shown to be excited to conscious functioning by the movement of the unconscious jaw-bone against its under side.

It is certain that the intense interest manifested by one sex for the other in human association must depend on much more than the mere instinct of propagation. Also to sus-

tain the institutions which have developed out of this interest requires a larger and more comprehensive motive. It is probable that out of any dozen young persons who have fallen desperately in love and have married, not more than two or three have ever given the subject of progeny even the most nebulous consideration. In a vast majority of females, and I am willing to believe in a goodly majority of males, the actual gratification of sexual passion is a minor consideration in the selection of companions for life. After the selection is made, the fact of gratification or disappointment may become prominent, but it is not a ruling motive in selection. There is a wide range of attraction, satisfaction and repulsion in sexual sociability, and these manifestations require cerebration and a large amount of it; and it is not unreasonable to suppose that the entire amount of the cortical tissue existing between the thalami and Philo-progenitiveness is engaged in producing these functions.

When the susceptible young man and woman who have found attractiveness in each other and have become enmeshed in the toils of Amativeness, who have pledged their lives and fortunes to each other and have entered upon a honeymoon of connubial bliss, experience the promptings of the instinct of propagation, nature has simply provided the conditions which will insure the continuation of the species. The inevitable occurs. With the realization of the consequences of the indulgences of love, in the completion of the holy trinity of man, woman and child, there arises a new object in the field of action; a new responsibility is created, and with the comprehension of the new fact, there is joined the knowledge that the new person in the social compact is a mutual production, the sweet offspring of mutual joy, the harbinger of a new arrangement of duties, actions and ambitions, demanding protection, nourishment, and most of all, love. Hitherto love has meant a possessive love, the reaping of all the potentialities stored up in the inheritance of the past. Parental love on the contrary is the projection into eternity of these potentialities, and involves the giving to the offspring of all that we have reaped from the past and all that we possess at the present. It is this quality which makes the love of the parent for the child the

most unselfish of all forms of love, which makes it impossible for the child to comprehend it until it in turn becomes a parent, and feels the urge for this universal projection forward for the benefit of posterity. This form of social advancement requires an advanced type of cerebration and the functioning of the faculty which will produce it, and this is Philoprogenitiveness.

All of the areas in the occipital region of the brain are exceedingly large, and while the name Philoprogenitiveness has been given to a large and long region, extending from the occipital spine upward, experienced observation shows that the two or more inches of longitude that it occupies on the average human head can be subdivided into three different manifestations. That part of the area which lies nearest to Amativeness seems to be especially interested in young life of all kinds, and manifests itself by a powerful interest in the breeding of animals as well as of human beings. It seems to furnish those impulses which are necessary to the protection of the young of all kinds and in many persons this faculty is manifested in the love of the reproductive processes of flowers and trees and all kinds of growing crops, entirely distinct from the interest which is manifested by Acquisitiveness or the admiration manifested by the intellectual faculties. In fact, this development seems to be a necessary part of the equipment of the most successful stock-raisers, florists and farmers, especially of those who breed pet animals. I have seen a farmer, in whom this development was large, caress a tree with as much tenderness as another man might have bestowed upon his own child.

The middle part of each area of Philoprogenitiveness seems to devote the character to the promotion of the welfare of children more specifically, and is especially well developed in those teachers and educators who are successful in winning the love as well as the admiration of their pupils. This part of the areas seems to be more interested in children who have passed out of the period of helplessness, while the lower part of these areas gives special attention to babies and very young children.

As the social development proceeds upward and onward toward the crown of the head, it seems to coördinate with Veneration, and the power of the faculty is directed toward parents more than toward children. It seems to adapt itself to the fact that the aged are also in need of protection, and it gives rise to some of the noblest impulses of character in devotion to parents and the providing of comfort and safety for those who by reason of age are unable to provide for themselves as they did in former years. These parts of the areas of Philoprogenitiveness lie directly between the two subdivisions of the large region of Sociability considered this faculty of Sociability, which will be devoted to the manifestation of Friendship. When we our next duty, we will begin to realize with what wonderful unity of design and beauty of structure nature has provided us with the potentialities for the organization of a perfect order of society.

Individuals in which this faculty is well developed are noted for their devotion to offspring, for their love of the family and its domestic organization, for tenderness and consideration of the young, and are prone to treat all persons in their immediate relationship with motherly or fatherly solicitude. They are devoted to younger brothers and sisters, and regard the dog and the household cat and the canary bird with great affection. They are usually dutiful to parents, and in after years, when experience has taught them what their parents did for them in infancy and youth, they reciprocate with great devotion, if the parents still live.

Those who are unfortunately deficient in the development of Philoprogenitiveness, regard children with aversion, have only a commercial interest in animals, and are generally indifferent to the duties of association in the family. They neglect the protection and education of their children, and regard their parents as expensive handicaps, and are generally relieved when death removes them from the family circle.

Philoprogenitiveness is usually larger in women than in men, a wise provision of nature, as most of the care of the very young devolves upon the mother. But I regard a large development in both sexes as highly desirable, as this

CRUELTY AND KINDNESS

are vigorously contrasted in the two illustrations presented on this page, and they apply so strongly to the treatment of children that it is appropriate that we place them here.



ILLUSTRATION 46

THE HARSH PARENT AND
DISAGREEABLE BOSS

Illustration 47 is the complete antithesis of these qualities. He loves children, is naturally sympathetic and kind. He reasons out everything and takes time to do it and is willing to explain. He is lacking in Dignity and this will cause him to be self-sacrificing, devoted and over-indulgent. But he is careful, watchful and very intelligent and an ideal companion for the young,

Illustration 46 shows the case of a man who has inherited a strong objective intellect and more Dignity than he can control. He is deficient in Sympathy and subjective intellect therefore he cannot function the impulses which would enable him to sympathize with anybody much less with children whom his Dignity compels him to regard as inferior. With his flat rudimentary Philoprogenitiveness the only attitude he can take toward any child is that of an impatient, unloving, arbitrary and unreasonable taskmaster whose only argument is the whip.



ILLUSTRATION 47

THE GENTLE LOVER OF
CHILDREN

CRUELTY AND KINDNESS

The whole subject of the source of agreeable and disagreeable conduct is so completely revealed by an inspection of Illustrations 46 and 47 that I consider this space well occupied in elaborating the explanation.

The difference between kindness and love is the difference between the upper front and the lower back part of the head as shown by the distance between A and B. In 46 the regions A and B are both undeveloped hence he originates only feeble impulses of either kindness or love. The region at C is largely developed which gives 46 a quick and accurate perception of facts, and the region at D is also large giving him an imperious Dignity which demands quick service. But when he fails to get it he cannot function patience and kindness, or even reason about the cause of the failure. All he **knows** is disappointment and the only response he can make is a snarl of rage.

Now the only reason why 47 acts in a different manner is because he has a differently organized brain in which the distance from A to B marks the longest reach of his measurement. He has a good intellect and knows as much as 46 about the subject matter but he does not snarl when he is disappointed because his Dignity is not aggrieved (he is accustomed to it). He has large Sympathy with which he can make allowances, and his large development of Philoprogenitiveness forces him to make them because he loves the child or any subordinate who needs his sympathetic cooperation. This shows how love excites the areas which promote kindness and why love and kindness are usually found working together in agreeable and popular persons.

Nearly all the pleasant conventionalities of social life result from the developments of the areas of the lower back part of the head cooperating with the upper front part. The fundamental impulse is the love and affection we have toward humankind particularly the young and those who for any reason require protection. The areas in the upper front part of the head suggest the pleasant and sympathetic expressions of love and the dominating areas of this group are Sympathy, Agreeability and Suavity.

My observation teaches me that most of the unpleasant episodes in business as well as in family life can be successfully avoided by keeping the areas of love and kindness active and expressive, especially Suavity, and keeping Dignity and Combativeness sufficiently in restraint to give the intellect opportunity to find out the truth.

faculty is a strong element in good citizenship, which is another reason why women should have had the ballot long ago.

SEC. 54. SOCIABILITY

Desire for companionship; adhesiveness; gregariousness.

From the broad base furnished by the areas of Amativeness, we have considered Philoprogenitiveness, rising like two central pillars along the median line. On each side of the head, also rising from Amativeness as a base, is another pillar of cortical tissue, occupying all of the territory between Philoprogenitiveness and Combativeness, and extending on upward until it blends with Caution near the middle of the parietal bones. The lower part of these areas blend with Amativeness just below the lamboidal suture, and crossing the middle of that suture the areas rise to the extent of three inches or more, and in large heads each area will occupy at least two inches laterally. To this large region is ascribed the faculty of Sociability, but this term is a broad one and both the region and the faculty admit of considerable subdivision.

Amativeness undoubtedly functions the "grand passion" of love between the sexes, and Philoprogenitiveness accounts for the sublime impulses of motherhood and fatherhood; but these qualities are not sufficient to account for forms of affection in which the element of blood relationship is not involved, and there are some forms of blood relationship, such as brothers and sisters, in which the reproductive quality, which is so prominent in Amativeness and Philoprogenitiveness, is entirely precluded. It is certain that the development of human society requires the formation of strong attachments between persons of the same sex, and between persons of opposite sex, in which the quality of love which makes for reproduction shall be entirely eliminated in favor of an affection and devotion directed toward entirely different results. In the evolution of society, this form of affection would begin with brothers and sisters, would continue with parents and children, after the necessity for immediate companionship had ceased, and would naturally be developed

between cousins, and thus the tribe would be formed. With the enlargement of the tribe, and with the advancement of intercourse between tribes not hostile to each other, this form of attachment would continue to expand and finally result in a general sociability. That such a form of general sociability is necessary no one will deny, and nature always provides for the necessities of her children. To such an extent is the necessity for this form of social intercourse recognized, that various secret societies exist, the members of which are bound by the most solemn oaths to protect the chastity of the female relatives of all other members of the society to which they belong. By so doing a condition is created where the members may mingle freely, meeting the most desirable persons of each sex in friendly sociability, where the reproductive quality has been eliminated as far as it is humanly possible.

The areas of Sociability have been divided by careful observation into three general subdivisions. That part of the areas which lies next to Amativeness manifests the special quality of friendship between persons of opposite sex. The middle of these areas functions the love which is manifested between persons of the same sex, and the upper part which lies nearest to Caution furnishes the impulses which result in gregariousness, the disposition to form in groups, tribes and organizations for mutual benefit, regardless of sex.

The lower section has been generally referred to as "Conjugality" by that class of phrenologists who have sought desperately to prove that Phrenology furnishes evidence of innate qualities of organization, demanding exactly the form of morals or religion which they profess. Under the name of "Conjugality," this part of the brain has been defined as "love of one person for life," and it has been generally claimed to furnish the necessary constancy of affection which is the foundation of marital happiness.

Now I have always advocated that the greatest happiness in human experience results from the continued association of one man with one woman, the founding of the family, and the development of progeny; but it is absurd to claim that it results from any one faculty, or that constancy

and fidelity in the marriage relation results from a small area of brain that can be covered with a silver dollar. Every phrenologist who has taken this view considers that the larger the development of this area, the more powerful the attachment to one person would be. If this be true, then this particular spot of brain tissue differs from every other part of the brain in its method of functioning. In every other part of the brain, the larger the development, the greater number of objects of its class it will be interested in. This is true of the contiguous areas of Philoprogenitiveness, which extends its love to a larger number of children in proportion to its increase in size. It is true of the middle part of Sociability itself, which according to size develops attachment to more persons and manifests stronger affection. It is absurd to claim that "Conjugalitv" is a "yoke" which is fitted for two necks only. If we concede this function of marriage to this area, the larger it might be, the more it would indicate polygamy.

The truth is that it functions a very sweet affection for the other sex, which has no relation to marriage whatever. It prompts to the formation of a large number of friendships with persons of the opposite sex, and in persons possessing positive and intense temperamental conditions these friendships are of great power and have a strong quality of fidelity.

The young man or woman who possesses this form of Sociability on arriving at the marriageable age, finds a very definite form of morality prescribed. The laws of the country and the overwhelming force of public opinion declare marriage to be the only form of reproductive sexual association consistent with righteousness. It very naturally follows that the young person finds his large development of Sociability conducive to the early selection of a life partner. In this he is generally aided by a lively Amativeness and many other motives. After he is married, his Sociability naturally centers on his companion with greater force, if she is at all congenial. Community of interest binds them together and children cement the union. Add to this the force of law and public opinion and the natural love of righteousness innate in every individual, functioned as the

faculty of Exactness and you have abundant reason for fidelity, without attributing it to the purely imaginary faculty of "Conjugalitv."

A great many men who have this part of the brain large have admitted to me that they have had a number of "sweethearts" before they finally married, and although they regarded their wives as the center of their affections, they had never ceased to love with tender regard all of their earlier associates. Such a sentiment is entirely consistent with the quality of this faculty, when largely developed.

A lady whose husband had this part of the brain unusually well developed, complained to me that while her husband's conduct was beyond reproach, and his treatment of her all that could be desired, she was quite sure that he would treat any other woman with equal consideration. He probably would.

The customs of American society are not favorable to the development of this part of Sociability, which I have designated as Sexamity. Young boys and girls have until recently been rigorously separated in schools, and the rule has been to keep girls very far from association with young men until they become engaged. As a consequence, the faculties most exercised are Amativeness, Caution, Secretiveness, and the upper and middle parts of Sociability which pertain to Gregariousness and the friendly association of persons of the same sex. In fully seventy-five per cent of all the heads that have come under my professional hands, the areas of Sexamity are undeveloped. It is gratifying to be able to add that the name "Sexamity" as a substitute for "Conjugalitv" or "Sexuality" as it formerly appeared on my phrenological maps, was suggested by Dr. Russell Haigh Windsor.

This neglect of Sexamity is a serious defect in our national customs and one which calls for a remedy. A great many women have complained to me that it is impossible to have friendly relations with a man unless they permitted familiarities which could only be rightfully allowed to a fiancée, and many such women who long for friendly companionship with sensible and moral men are forced to deny

themselves the privilege, saying that it is impossible for them to find men who will meet them on that plane. On the other hand, I find hundreds of men who yearn for the society of pure and intelligent women, but who hesitate to seek it for the reason, as they allege, that if a man shows any great degree of interest in the society of a woman, she soon expects a proposal of marriage. Not being in a position to offer marriage, such men refrain from association with women to a degree which works a mutual hardship.

Now nearly all of this arises from a lack of understanding of the three degrees of Sociability, above described, as indicated by the three divisions of the main areas, and by ignorance of the difference between Amativeness, which impels toward intimate bodily contact and caresses, and Sexamity which impels toward expression of the highest esteem without these bodily manifestations. Both are right and proper within their special fields of action, but they should not be confused. Anyone of large social experience can recall certain persons whose characters excited the highest degree of admiration and affection, whose personal contact would have been unpleasant. And it is not difficult, if one will be honest about it, to remember someone whose intimate associations were delightful to an intoxicating degree, but whose mental attainments or moral qualities did not command any large degree of unqualified approval.

As long as this misunderstanding persists, through ignorance of these differences of phrenological development, we shall continue to reap a large crop of unhappy marriages and a melancholy fruitage of prostitution, not to mention the unhappiness of the large number of men and women who will remain unmated, because they have not the courage to defy convention and the ability to declare their moral principles and explain them, so that they could reach an understanding with persons of the other sex who would agree with them. More frankness of expression and a knowledge of the normal desires and workings of the social faculties in the brain as revealed by Phrenology, would revolutionize our social customs in favor of intelligent actions, mutual understanding, and a higher degree of morality.

Of course the middle sections of the areas of Sociability have not been restricted by any of the considerations above stated and as a consequence this section is universally better developed, and we find many examples of its finer degrees of functioning in every grade of society. The historic examples of David and Jonathan, of Damon and Pythias, and of Naomi and Ruth and many other famous exemplars of the strongest degrees of this affection between members of the same sex, have served as texts for countless exhortations for the cultivation of it. Almost every man has his personal friend to whom he confides his most intimate thoughts, and many men have scores of associates who love and admire them in various degrees of extravagant affection. Such men are always distinguished by the large development of the middle section of these areas which is called Friendship, which lies in close contiguity to Combative-ness, and this intimate association of Friendship and Combative-ness results in a degree of courage which excites the admiration of those who know them to a degree amounting to idolatry in many cases. This is the form of comradeship which exists between military men of renown and the soldiers they command. If a leader establishes this combination of Friendship and Combative-ness as the ideal of his character in the eyes of his men, they will follow him wherever he will lead and willingly die for him, and proudly die with him. As an example of this form of character, Theodore Roosevelt stands preeminently above all men of his time.

The basis of his character was Friendship and Combative-ness. He was the Great American, the foremost man of all the world, recipient of every conceivable honor and distinction, and yet, to every citizen who shared his principles of honorable conduct and love of America, he was affectionately known as "Teddy." Babies played with toys named after him, while kings were honored to clasp his hand. And in some mysterious way he seemed to know everybody who had ever done anything worth while. Authors who were fortunate enough to have conversations with him were amazed to find that he possessed a comprehensive knowledge of their work. This is the real test of Friendship,



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THEODORE ROOSEVELT

THEODORE ROOSEVELT

Columbia sits in mourning at the bier
 Of Theodore, the greatest of her sons,
 Yet not in sackcloth, nor with bitter tear,
 Laments she, but with sweet and holy joy
 She sings a Mother's crooning lullaby,
 Recounting a long list of glorious deeds
 Of him, who filled with love of liberty
 Responded always to his country's needs.

Called to the highest duties of each hour
 He proved his worth and made his fame secure.
 He fought against corruption's mighty power
 And left a splendid record to endure
 For all men's eyes to see of righteousness,
 Of high ideals for youth to emulate,
 Of great accomplishments, the world to bless,
 Of loyalty to God and man and state.

His voice with indignation vitriolic,
 Blazed righteous wrath against iniquity.
 He saw the Hun's true nature diabolic
 And stormed against our own obliquity,
 Until he roused our consciences from sleep
 He kept re-echoing the drowning cries
 Of Lusitania victims from the deep,
 And forced our duty on our drowsy eyes.

He sent four stalwart sons into the war's
 Infernal danger. Three of them returned,
 Bearing their wounds and honorable scars,
 In service of humanity gladly earned:
 The other—daring soldier of the air,
 Sleeps peacefully within a hero's grave,
 Bedecked with flowers by the loving care
 Of France's daughters whom he died to save.

Oh, brave Rough Rider! Soldier! President!
 But most of all and best of all "Our Teddy."
 We loved you for the goodness you displayed.
 For being always square and rough and ready.
 We loved you for the enemies you made,
 We loved you when you blundered in some stress.
 Because it proved you human, otherwise,
 We must have feared you and have loved you less.

WILLIAM WINDSOR.

Pittsburgh, Pa., Feb. 9, 1919.

the knowledge of the individual and the taking notice of his existence. You may disagree with the man and still be his friend, but you cannot ignore him and claim his affection. You can often win his undying friendship by expressing your appreciation of him, when it takes him by surprise.

In common with thousands of my fellow Americans, I had for many years admired the character of Theodore Roosevelt. I had hurraed for him, voted for him and supported him in all of his campaigns, but I had never met him in a personal way. But it was one of the most gratifying of my professional experiences when the Colonel sent one of his friends to me for an examination, with an expression of his knowledge and approval of my work. It was worth living sixty years to receive this acknowledgment from the man who for years had been my ideal of all that is grand, courageous and lovable in human character. It was characteristic of him to know where to obtain any service he wanted, and to get the best; it was his interest in all of his fellowmen, expressed through Sociability, great, comprehensive, active and beneficent, which made him the best-loved man of his time.

Sunday, Feb. 9, 1919, was set apart for memorial services for Theodore Roosevelt, throughout the world, and it was universally observed. My estimate of his character is best expressed in a poem I wrote and recited in Pittsburgh, on that occasion.

This brings me to the statement that if you have friendship for any human being, let him find it out. As before stated, the essence of friendship is recognition. Thousands of men and women who have been filled with the impulse of Friendship toward fellow-beings, have never expressed it, and consequently it never did any good.

One of the most uncomfortable situations in the world is to be a guest at a function where you do not get recognition and become acquainted. I recently gave a dinner at my home at which there were present a number of gentlemen who had not met before. When the last expected guest arrived, I introduced him with these words:

"All these gentlemen are my personal friends, as you are. Every one is a good fellow or he would not be here.

I want you all to know and enjoy each other now and for all time!"

The effect was as I anticipated. All embarrassment disappeared. Every man felt that he had been recognized and his status assured. For the rest of the evening hilarity reigned.

The upper section of Sociability lies in close contiguity with Caution, Approbativeness and Continuity. It is evidently the function of this part of the areas of Sociability to furnish the impulses of Gregariousness, the formation of associations for mutual protection, social advancement and enjoyment. This association begins with the family, families unite into clans and tribes, these merge into the formation of states, these in turn develop into nations, and now we are witnessing the attempted formation of the League of Nations, which we fervently hope will be the forerunner of the Brotherhood of Man. All of this is the product of Sociability, the slow evolution of the social system which will reach its perfection when the social nature of man is understood and cultivated, instead of being repressed and thwarted as it has been for thousands of years.

A strong leavening influence is exerted by the numerous fraternal associations and secret societies, which have for their object the relief of the afflicted and the protection of the widows and orphans of their members. In more primitive societies these secret orders were powerful political cliques, and this feature of their organization has not yet entirely disappeared. But in most of them, especially those most recently formed, their rites consist mostly in social enjoyment and the exemplification of the virtues in beautiful symbolic rituals. Except as a test of the payment of dues, the secrets of these societies are largely jokes. The close proximity of Approbativeness and the lively excitement of the areas of that faculty, are shown in the various orders of "Knights," the waving of plumes, the display of badges and emblems in jewelry, and most of all in the grandiloquently magnificent titles with which the humblest of their officers are invested. All of this is deliciously friendly, wholesome and uplifting, appealing to the strongest social faculties with which man is endowed, and enabling many a

tired business man and professional drudge to revel, for one night in the week, in royal robes, blazing jewels, and the sensations of the Grand High, Exalted, Most Worshipful Ruler of a lodge composed of the really best citizens of the town. Nothing is more conducive to the development of Friendship in the brain and friendliness in the character. And the moving spirits of these associations are without exception men in whom the areas of Sociability are well developed, especially in the middle and upper section. By the power of the impulses set in motion by these qualities of Sociability, the sick are ministered unto, the dead are decently buried, the widow and the fatherless protected and comforted, the child is educated, and men in whom Sociability is weak are impelled toward a higher development.

Where the areas of Sociability are undeveloped and the temperament is negative, the individual will manifest an indifference to society and will be lacking in those demonstrations of affectionate regard which express the functioning of this faculty. They do not seek or appreciate companionship and regard visiting as a waste of time. They are generally considered selfish, when they are merely uninterested. When the temperament is positive, they will manifest great warmth and interest in strangers on first acquaintance and are frequently very effusive. But their interest is very transitory and easily supplanted by a new acquaintance, and any severe test of their affection will show that it is generally controlled by other motives. This gives rise to accusation of insincerity, but this is unjust. The temporary friendship of such persons is perfectly sincere at the time of its excitation, but there are not enough brain cells in the areas to sustain the function. Actual insincerity exists only when the areas of Sociability are not excited, but the language and expression of the faculty are borrowed and imitated through Secretiveness, for ulterior motives, generally supplied by Acquisitiveness, Approbativeness or Caution; though any area may be the source of the deceit, according to circumstances. These observations apply fully to the action of all the social faculties, constancy or inconstancy being dependent entirely upon the number of brain cells excited and the strength of opposing faculties.

I cannot present a stronger illustration of this truth than by relating one of my professional experiences.

I was making a delineation of character for a gentleman who possessed remarkable developments. I told him that he was highly intellectual, deeply religious and well qualified for literary work, especially along religious lines.

"But," I proceeded, "I would not like to have you marry any woman in whom I felt any deep personal interest."

"Why not?" he demanded.

"Because the posterior lobes of your brain, containing the social areas of Amativeness, Philoprogenitiveness and Sociability are very deficient. You cannot appreciate a woman, you would be annoyed by the presence of a child, and you do not possess enough of Sociability to be devoted to anybody. You are naturally a scholarly, religious recluse, and if you had a wife or child, you would forget them and neglect them, because you are incapable of remembering them sufficiently to attend to their commonest necessities."

He looked at me earnestly for a moment and then inquired,

"Can you explain to me on scientific principles why I have been degraded from the ministry and expelled from the church because I permitted my wife and child to starve?"

"Are those the facts?"

"Yes. I am, or was, a minister of the gospel. I was appointed a missionary and entered upon my duties with such zeal that I actually forgot I had a wife or had a child. I sent them no money, and in time, as their necessities forced them to apply for charity and this became known, I was recalled, disgraced and expelled from the church. I have never been able to understand why I forgot them. Of course it was wrong. I have agonized in prayer before God many times in this matter, but I have never received an explanation and I cannot account for it."

"My dear brother," I said with much sympathy, "you have here the answer to your prayer and the explanation," and I proceeded to draw the outline of the profile of his head from my measurements. I first drew the outline of a well-balanced normal head, and explained to him that the

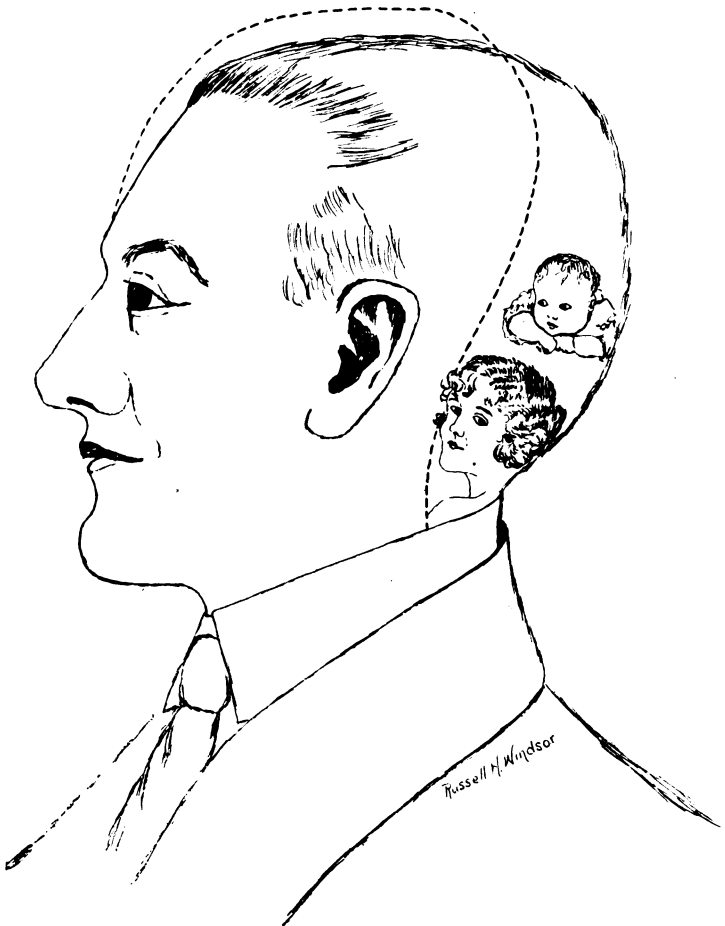


ILLUSTRATION 53

ARE YOU INSIDE OF HIS HEAD OR OUTSIDE OF IT?

This is a tremendously important question which should be settled by every prospective bride before she marries a man or even becomes engaged. And it is just as important for the man to know whether his intended bride has the capacity to love him for his personal worth or whether she will regard him simply as a meal-ticket. Phrenology alone can answer these questions for any defective can make promises and ardent declarations, **with perfect sincerity** of intention without ability to perform. The actual capacity for devotion and fidelity to social obligations is shown by the form of the head. Take another look at the phrenometrical measurement of the social region of James J. Davis and visualize Mooseheart and its 700 orphans to each of whom Jim is more than a father. And he gathers in a new orphan nearly every week. Think it over!

areas functioning the devotion to wife and child were located in the back of the head where they appear on the Phrenological Map of the Head. Then I drew the profile of his head upon the same base, as indicated by the dotted line, and brought the realization of his utter unfitness for domestic associations before him as I said:

"You forgot your wife and child because your wife and your child are entirely outside of your head!"

Now the common opinion of such a man is that he is a brute. The ignorant and the unthinking say that he ought not to be allowed in decent society. That was what his church decided. But it was the church which was guilty of indecency. This man was a cripple from birth. If he had been crippled by being born with defective legs, he would have been tenderly cared for, and brought into church every Sunday in a wheeled chair. People know something about crippled legs. But they do not know anything about crippled brains.

Boys and girls who inherit even a slight deficiency of the social areas, or any one of them, are usually unpopular, and if the deficiency is serious they are thoroughly disliked. The weakness of these areas causes them to continually do and say disagreeable things and to omit to do and say the pleasant things which constitute social amenities. If they are physically weak, they are persecuted; if strong, they are ostracised and occasionally have to fight. A wise teacher, skilled in Phrenology, is frequently able to correct these deficiencies and rescue a pupil from a life of continuous social misery.

SEC. 53. INHABITIVENESS

Love of home; desire for place of abode; love of country: patriotism.

It is evident that the functions of the social areas of the faculties of intelligence, as well as those of many other areas of the brain, could not be properly performed unless the individual is established upon some permanent place which can serve as a base of operations. And when such a base is established and becomes the habitual place of abode, it is



JAMES J. DAVIS

Secretary of Labor. "The most friendly man in my acquaintance."

JAMES J. DAVIS

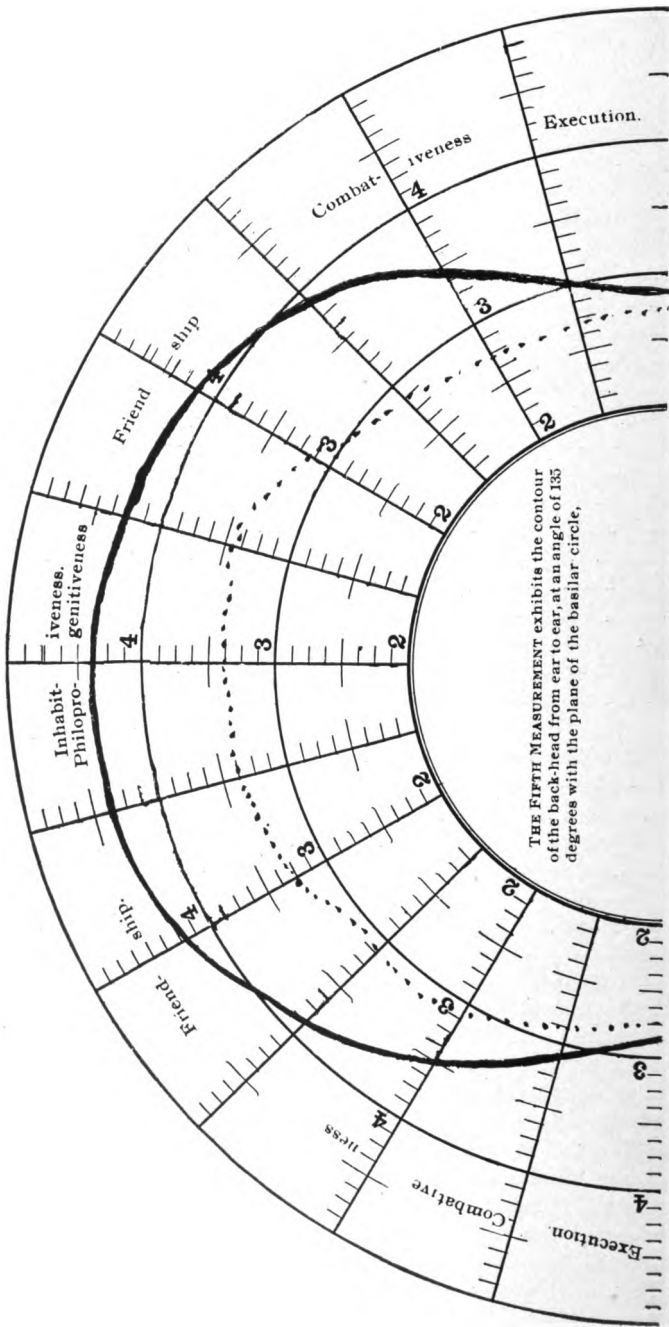
Secretary of Labor in the Cabinet of President Harding. Chairman Mooseheart Governors. Began working in the iron and steel works at Sharon, Pa. when 11 years old. Worked as a puddler in Pittsburgh iron works and afterward in the steel and plate works of Elwood, Indiana. Elected City Clerk of Elwood, 1898, Recorder of Madison County, Ind., 1902 to 1906.

Mr. Davis joined the Loyal Order of Moose at Crawfordsville, Indiana, 1907, becoming its 247th member then in good standing, and also its leading spirit in its reorganization. From 1906 to the time of his appointment to the Secretaryship of the Department of Labor, he has been Director General of the Loyal Order of Moose and mainly to his efforts must be ascribed the phenomenal growth of the order.

I consider "Jim" Davis, (by which affectionate title he is known to every loyal Moose), the most friendly man in my acquaintance. Most people would say he has "love in his heart," but while I am willing to concede that love permeates his whole being, I find the origin of it in the back of his head. To prove it I submit a reduction of a section of the occipital region of his head as measured with the phrenometer. It will be observed that the curve of the outline is almost a perfect semi-circle and in proportion to the rest of his head this section is among the largest, if not actually the largest in my collection of records. Now when a development of this kind is superimposed upon a splendid physique and accompanied by a well balanced brain in other respects, a fairly good school education and a degree cum laude from the "University of Hard Knocks" and the whole organization provided with the exceptional equipment of a pair of strong Acid Lungs supported by a courageous Alkali Heart, you have a combination in whose bright lexicon there is no such word as "fail."

Note the almost perfectly symmetrical form of the outline of this measurement. This indicates an unusually large development of Execution, Combativeness, Friendship, Inhabitiveness and Philoprogenitiveness. Execution and Combativeness are strong factors in courage and executive ability. Friendship accounts for the immense membership of the Loyal Order of Moose, while Inhabitiveness and Philoprogenitiveness, (Parental Love) explain Mooseheart and the 700 happy children who are being educated there.

The dotted line shows the average development of the ordinary citizen in the same region.



THE FIFTH MEASUREMENT exhibits the contour of the back-head from ear to ear, at an angle of 135 degrees with the plane of the basilar circle.

Posterior section of the head of James J. Davis as shown by measurement taken with the Phrenometer. The figures and semi-circular lines in the diagram show the distance in inches and eighths of an inch from the center in the medulla oblongata, which is established by the adjustment of the Phrenometer. The dotted line shows the average development of the ordinary citizen in the same region.

inevitable that associations will be formed which will identify it with persons, events, joys and even sorrows which will engage the affections of the possessor, in addition to any feeling of ownership which may result from Acquisitiveness. Many persons manifest such a strong attachment for the place where they were born that they feel uncomfortable anywhere else. Others are born wanderers; but many of these show marked attachment for the state or nation wherein they were born, and though they may sojourn under another flag, are intensely loyal to their native land, and will obey her call from any quarter of the globe, to return and fight for her.

There is a peculiar charm about the place we call "home," which does not depend upon its size, its beauty or its magnificence. It may be a mansion situated on the most aristocratic street of a populous city, or it may be a "dug-out" on a prairie; but if it be the center of our endeavor, and especially if it be hallowed by the presence of a loved companion, there is no place like it. It is the theatre of our social life, whatever that may be, and the life which is deprived of its enjoyment seems barren and unsatisfactory, even though it may be spent in transitory luxury. The man who has a home, however humble, feels pride in entertaining a guest, and the guest is sensible of a feeling of obligation, unless the host is gifted with that fine and rare quality of hospitality which enables him to make his visitor "feel at home."

The faculty which endows the character with the desire for a permanent place of abode, and gives the impulse to love it, adorn it and hallow it, is called Inhabitiveness, and is functioned by two areas which come together on the median line, in the occipital lobes of the brain, just above philoprogenitiveness, and between the middle sections of the two areas of Friendship. It blends with the upper part of Philoprogenitiveness which is the part which confers affection for parents, and in this we see the association of the love for parents with the love of the home which those parents provided and in which our earliest associations were formed. There are old homesteads in many countries which have been the centers of the social lives of their re-

spective families for many generations. What a wealth of revered associations, of tender memories, of holy joys and sanctified sorrows, they must represent to anyone of refined sensibilities who is privileged to be identified with them.

As families organized into tribes and tribes into nations, this affection for the place of abode naturally developed to embrace whatever was included in the territory occupied by the tribe or nation. And as that territory had to be defended from the incursions of hostile tribes, it is easy to understand how this affection for the home country, defended by those who regarded each other as friends and comrades, coördinating with Combativeness and Dignity, produced that form of patriotism which asserts that the particular tribe to which we belong is superior to all others, that we are God's "chosen people," and finally that we can lick any nation on earth. We Americans have developed our full share of this kind of brag and bluster, which is absurd, of course, but necessary, to appeal to the fighting instincts of the ignorant and unthinking members of the community who constitute the majority.

The higher forms of Inhabitiveness manifest themselves in the selection of a home which is capable of being made a paradise, and putting that design into execution. Inhabitiveness selects a good location, near to the habitations of congenial friends; builds a beautiful house, surrounds it with flowers, trees and ornamental shrubbery; keeps it in repair and adorns the interior with artistic furniture, pictures and books; provides every comfort necessary for the inmates, and fills the larder with the best of food for the sustenance of the family and the entertainment of the visitor. It fills the house with music and the atmosphere of loving-kindness, and in doing this it enlists the coördination and coöperation of all the other faculties of intelligence.

Whenever an artistic and intelligent woman and a forcible and intelligent man, who are congenial to each other and both endowed with a large development of the social areas of the brain, unite to make such a home, and fill it with healthy, robust, happy and well-disciplined children, it becomes a tremendous moral force. It also becomes a haven of refuge for every member of the family, and the high

ideal of the makers of such a home should be to keep all kinds of disagreeable things out of it. Too many wives unload all the troubles of the day on the man as soon as he comes in from work and spoil his dinner. Too many husbands bring a grouch home with them from the office. No wonder the man took refuge in the saloon. No more wonder why the woman found more entertainment in gossiping with the neighbors than in the society of such a man. It is the supreme duty of a man to provide the woman with a home in which she is the queen, and it is her supreme duty to see that the man is made comfortable. When such a base of operations is established, successful efforts are possible in any line of achievement to which the parties may devote their talents.

The higher forms of patriotism to which a strong development of this faculty gives rise, manifest themselves in extending the same ideals to include the neighborhood, the city, the state and the country, in various forms of civic improvement, in the beautifying of the entire jurisdiction of the corporation, in suppressing nuisances, abolishing slums, arousing the enthusiasm of indifferent citizens, improving schools, churches and public buildings. When these activities are extended to politics, they demand more capable public officials, higher ideals in practical politics, and greater accomplishment in legislation. Persons who have the areas of Inhabitiveness largely developed are always enthusiastic in all of these various lines of public betterment, while those who are undeveloped are notoriously indifferent. Women are usually larger than men in the development of these areas and for this reason the proper place for woman is in the home. Whenever a man tries his hand at housekeeping, he generally makes a mess of it. It is conceded that he has made a sad mess of governmental housekeeping. When it percolates through his clouded intellect that the home, in the full sense of the word, means the house, the town, the state and the country in which he lives, he will probably be glad that at last the privilege of running things has been conceded to the women, and he will get out of the way and let them mop up.



PROF. JOHN EDWIN AYER, M. V.

Author and lecturer, phrenologist and consistent vitosophist. A remarkably fine intellect fortified with great Dignity and Exactness and a strong development of Veneration, Agreeability and Ideality. The posterior part of the Social Region is well rounded with Philoprogenitiveness and Sociability very pronounced, resulting in the formation of a character of great refinement and gentlemanly poise. The temperament is Magnetic-Motive-Mental-Acid.

CHAPTER XVIII

THE SOURCE OF AUTHORITY—THE GOVERNING GROUP

SEC. 54. CONTINUITY

Application; connectedness; ability to hold the attention or to disconnect it; power of stabilizing judgment.

When I had studied Phrenology for some time, and before I resigned the practice of law. I was called into the office of a physician. to discover if I could aid him in diagnosing a peculiar case. The patient was an intelligent man of middle age, who experienced great difficulty in speaking, because he constantly interrupted his sentences with the interjection of expressions designed apparently to hold the attention of the person he was addressing, no matter how earnestly that person may have been regarding him. While uttering a single sentence he would interject several times such expressions as "listen," "you know," "say." etc., which made his conversation sound foolish. The physician was of the opinion that there was something wrong with his areas of Language.

I listened to him for some time and then asked him, "Why do you constantly call my attention to what you are saying, when I am giving you every attention?"

He replied as follows:

"Listen. Whenever I try you know to talk listen to anybody, say my ideas listen all run you know down the listen back of my neck."

I was convinced that his apparent effort to hold my attention was in reality a struggle to control his own. I placed my finger on the areas of Continuity and exerted a slight pressure. He flinched.

"Say, listen, don't do that," he exclaimed.

"Why not?" I asked.

"Listen. I had a fight you know with a negro listen last year listen and he you know he hit me say with a rock

listen there and it **you know** has been sore **say** ever since."

There was a case for a surgeon. I do not know what was done about it, as I left that vicinity soon after, but if I had been as much interested in the subject as I am now, I would have had that man's skull trephined at the region of Continuity, if I had been obliged to pay for the operation myself.

There are a great many persons whose ideas run down the backs of their necks or somewhere else. At least they are not able to hold them. It is not uncommon to meet a man who will talk on a dozen different subjects in the space of ten minutes and will not finish a well-defined statement concerning any of them. There are many public speakers who make long-winded addresses, who, to use a popular and pertinent expression, "never get anywhere." These persons are often very intelligent, in fact, but they cannot express their ideas connectedly; they cannot hold the thread of a discourse long enough to say what they wish to say without allowing their own attention to sway to some other subject. Anyone who will analyze his thoughts while conversing or delivering a formal address, will be conscious of the obtrusion upon his consciousness of many impertinent suggestions; but if he is well coördinated, he resolutely pushes aside these interruptions and holds steadily to the course of his argument until he arrives at the point or conclusion to which his effort is directed. The ability to do this is functioned by the areas of Continuity, which lie together on the median line, directly above and before the areas of Inhabitiveness, behind the areas of Dignity and between the upper sections of the areas of Sociability (Gregariousness). When large, this part of the head is full and rounded, and when Continuity is small, there is a semi-circular depression of the skull in this region.

One of the most appreciated compliments I ever received was given me by Judge William Welch, of Minneapolis, editor and publisher of **The Home Diary**, and a lawyer and orator of great ability, who, in reporting one of my lectures, stated among other things that I was "able to give a two-hour lecture and hold the attention of the audience without dropping a stitch."

This faculty was originally called Concentrativeness by most of the early writers, but Mr. Sizer uses the term Continuity, which seems to me the better term. Continuity does not of itself confer the power of concentration, which is in fact the product of several faculties. Continuity was originally regarded as a part of Inhabitiveness, because it impelled the individual to dwell upon a thought, as Inhabitiveness impels him to dwell upon a place. Concentration may be illustrated by carrying forward the analogy of the steamship Illustrations 24 and 25. When the attention of the intelligence is arrested by any form of stimulus sufficient to justify the concentration of that attention upon the emerging fact, Individuality is pointed toward it to identify that fact, as the prow of a ship is pointed toward a given point to identify the course. The energy of attention is supplied by the ipseal faculties according to the nature of the emergency, and the continued holding of the necessary attitude of attention is furnished by Continuity, which I am frequently pleased to designate as the "rudder of the brain." It actually performs the same office intellectually that the rudder does for the ship physically; it holds the course until we "arrive" at the final judgment, which permits the attention to be turned in some other direction. This is concentration, in which Continuity performs an important part; but a ship would not "get anywhere" if it depended upon the rudder alone, and no one is able to concentrate by using the single faculty of Continuity, hence "Concentrativeness" is a misleading term.

Continuity confers the power of stabilizing the judgment, because it holds the faculties of Intelligence engaged in any form of reasoning to a steady performance of duty until the judgment crystallizes into form. Persons in whom this faculty is well developed form mature judgments and do not easily revise them. Those who have this faculty weak, on the other hand, form hasty conclusions and more frequently do not form any conclusions at all. Their judgments are therefore constantly in a state of solution, and cannot be depended upon, and such judgments as they do form are not very stable, so they are constantly changing them.

In estimating the power of this faculty in the character, or its influence in any particular judgment, it is necessary to take into consideration the influence of other faculties, and while this is true in relation to the action of any faculty, it is especially so in respect to Continuity. Thus, an individual may continue on one course of action in obedience to Continuity, or he may do so because his energies are so powerful that once started in a given direction it is difficult for him to change on account of momentum, or he may continue because the course involves some action which is very pleasurable for him to perform and he continues because he likes it. There are many motives that may produce this result. Generally, however, the strong persistence of any individual in a course of action is in obedience to Continuity, coordinated with Firmness, and because there is no motive present which furnishes sufficient inducement to effect a radical change. When this motive appears, however, Continuity acts as readily to effect the change, if it is well developed; for the power to interrupt intelligently and to change the course is as much a part of the function of this faculty as the disposition to continue. A small and imperfect development of Continuity will lead to mistakes of judgment as to how long anything should be continued and this is as likely to result in excess as to produce the contrary inefficiency.

SEC. 57. DIGNITY

Self-love; governing power; independence; self-respect.

Jesus said, "Thou shalt love the Lord, thy God, . . . and thy neighbor as thyself." Most people who have read and commented on this passage entirely overlook the fact that it unequivocally commands self-love. If you do not love yourself and you love your neighbor as you love yourself, your neighbor will not receive any love from you.

The extreme altruistic interpretation which has generally been given to the doctrines of Jesus has resulted in a degree of self-abasement on the part of his followers entirely inconsistent with his own character, and, as I believe, also contradictory to his teaching. The high degree of philanthropy, justice, kindness, mercy and forgiveness

which he inculcated cannot be exemplified by any but an exalted character. A debased character cannot manifest these attributes. Exalted character implies one which is loved and respected. It is impossible for anyone to keep his own character up to this standard unless in his own intelligence he creates an ideal of what it should be and labors to endow it with the virtues, viz.; Naturalness, Purity, Justice, Courage, Truthfulness, Beauty and Grace. This means trying to do for yourself just what you would do for a much-loved daughter or son. Love is not merely an affection, to be taken out in admiration and caresses. It is a yearning to benefit, which must find expression in every possible action which will confer happiness upon its object. Now unless a man loves himself to the extent that he strives to confer the virtues upon his own character and endow himself with Love, Health, Wealth, Comfort, Knowledge, Harmony and Power, as the result of their practice, he becomes demoralized. He is not fit to love his neighbor or to be loved in return. He has no love worth offering to his neighbor. He has no power to benefit him; he has nothing to divide.

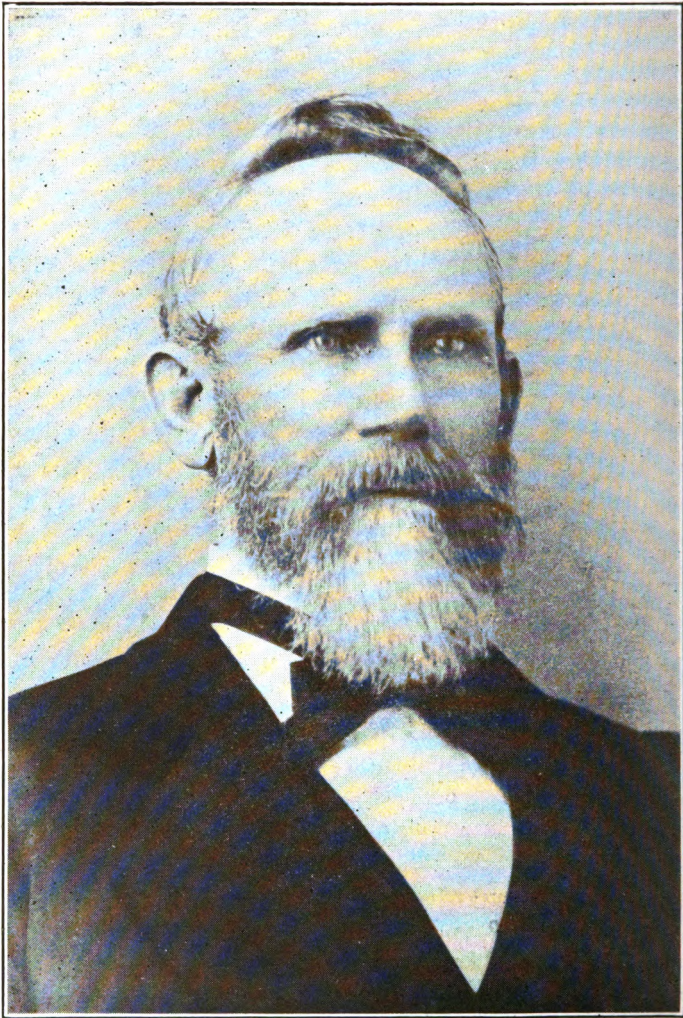
When I was a youth, my excellent father handed me one day this nugget of wisdom. We were riding along a country road. Turning to me he asked:

"Billy, what do you propose to be when you finish your education?"

"I am not sure, just how I will manage it, father, but I would like to engage in some form of philanthropic work."

"That is a noble ambition," he replied, "provided you make it practical. But remember to qualify yourself first with the ability to finance it. There are thousands of philanthropists who can't philanth, because they haven't anything to philanth with!"

I have heard a great many eloquent sermons in my time, but none better than that. The whole philosophy of the second commandment of Jesus is embodied in that remark. Thousands of men have wrecked themselves and failed to give to those they loved the benefits they have yearned to confer, because they did not love themselves sufficiently to equip themselves with the necessary education, working



CAPTAIN WILLIAM WINDSOR

Father of the Author. A character of exceptional nobility. The basis of which was strong *Combativeness*, *Execution* and *Acquisitiveness* directed by a massive intellect governed by *Agreeability*, *Dignity* and *Caution*. *Constructiveness* large, *Language* relatively subordinate. Successful navigator and later successful farmer and public official.

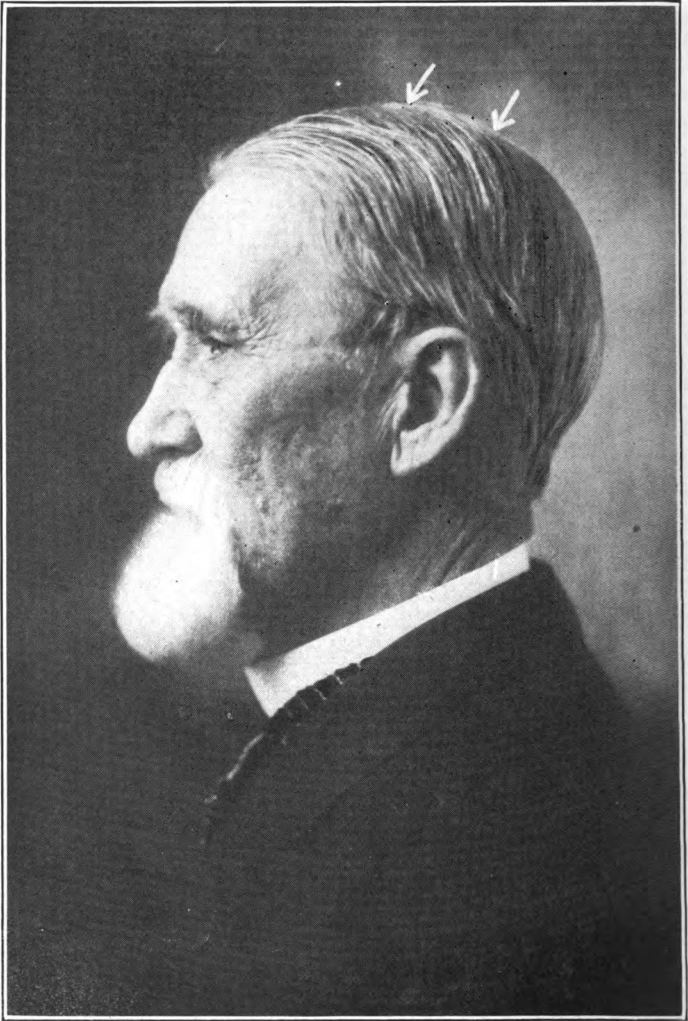
capital and personal comfort to carry on their work successfully.

The ability to regard one's personal self with affection, admiration and respect which we readily confer upon others who are deserving, is really a superb accomplishment. It is also rare, because its development is entirely omitted from the education of youth, who are generally taught self-abasement, if they are taught anything at all concerning this topic. A few persons endeavor to instill into their children the idea that they are greatly superior to their associates, but this notion is seldom based upon character, but upon the mere fact that they happened to be born into the family in which they find themselves.

As a consequence, most characters are damaged more or less by the Scylla of egotism or the Charybdis of excessive humility. The fine accomplishment of self-appreciation which results in dignified conduct and the manifestation of self-respect, is rarely attained, because it is so little understood.

Nature, however, has implanted in the constitution of man a faculty which endows him with the power to realize his own personal worth, which equips him with the independence and self-assertion necessary to command respect; and one of the best of its attributes is the quality which coordinates it with the intellect and enables him to understand just what his position and its relations are, and what they ought to be. This faculty is Dignity, and it is functioned by two areas of the brain cortical tissue lying together upon the median line, above and in front of Continuity, beginning about an inch above the saggital angles of the parietal bones, and extending forward to Firmness, a distance varying from one inch to two inches, according to the development of the areas and the size of the skull.

This faculty has been generally called Self-Esteem by phrenologists, and Professor Grimes refers to it under the title of Imperativeness. I consider the term Dignity as more completely expressing its function, and I adhere to this designation for the further reason that Dignity needs to be emphasized in the education of youth, to counteract the tendencies to excessive egotism on the one hand and



MAJOR ROSEMAN GARDNER

Age 75, Soldier of the Civil War, Grand Army Man, Business Man, Four Minute Man, Presbyterian, Republican, 100% American and all-round good citizen and gentleman. The arrows above his head indicate the development of Firmness and Dignity, the length of the head behind the ears shows fine social qualities. The recessive eye shows that Language is not a dominating faculty, although the Major can make a speech. His great charm lies in the remarkably fine way in which he can perform an ordinary action.

AN INCIDENT OF THE VICTORY LOAN CAMPAIGN

It happened on May 27, 1919. Seven hundred Four Minute Men had assembled in the auditorium of the Pittsburgh Chamber of Commerce for instruction and review. As the meeting was about to close, a gentleman arose and stated that the day was the one hundredth anniversary of the birth of Julia Ward Howe and suggested that we honor her memory by singing the "Battle Hymn of the Republic." The chairman assented, but on looking around discovered that the famous Chamber of Commerce Chorus and the pianist had left the room.

"Can you start it?" asked the chairman. The gentleman started it and we sang the first stanza with which everyone is familiar, lustily. While we were singing it the gentleman strode down the aisle and took his place upon the platform facing the audience. He had grasped the situation and he knew the song would fall flat, unless someone sang the unfamiliar remaining stanzas who knew how.

It was a magnificent sight to witness the calm dignity and assurance with which he took up the second stanza and sang it as a solo, the audience impressed by his majestic presence remaining silent.

At the conclusion of each stanza we roared out the chorus with an enthusiasm which shook the building. As the gentleman left the platform he received an ovation. Shouts of "Who is he?" "What's his name?" came from dozens of robust throats.

"MAJOR ROSEMAN GARDNER," answered the chairman and a roar of applause closed the incident.



POPE LEO XIII.

"I think the blessing of an old man would do you no harm."

abject humility on the other, to which I have called attention. Among educated people, Dignity is pretty well understood to imply the quality of being worthy or honorable, and possessing nobleness; and it is so defined in the dictionary, and it is just this attribute that needs to be inculcated. The uneducated regard Dignity as an offensive quality of austerity and reserve, and they should be better informed. Dignity is entirely consistent with graciousness and gentleness. Its essential quality is recognition of its own condition and the exercise of power with wisdom.

The story is told of a doughty Englishman who secured an interview with Pope Leo XIII, who was one of the most gracious and dignified gentlemen who ever filled that exalted station. At the close of the interview the Pope offered to confer upon him the papal blessing, if he would kneel to receive it. The Englishman, however, declined to kneel, saying that he would kneel to no man. With gentle charity for his boorishness the Pope replied: "I think the blessing of an old man would do you no harm."

This situation will bear analysis. The Englishman attempted to assert a dignity he did not possess, and merely accomplished an exhibition of ignorance, arrogance and rudeness. Pope Leo, secure in his position as the exalted head of a great religious organization, revered by millions, had the superb consciousness of his own worth to be able to lay aside all his ecclesiastical attributes, and still assert his own superiority in the simple majesty of the character of a kind, sympathetic and venerable man, anxious to confer a benefit. In his action and response, Dignity reaches a sublime height which compels us to stand uncovered in reverent admiration.

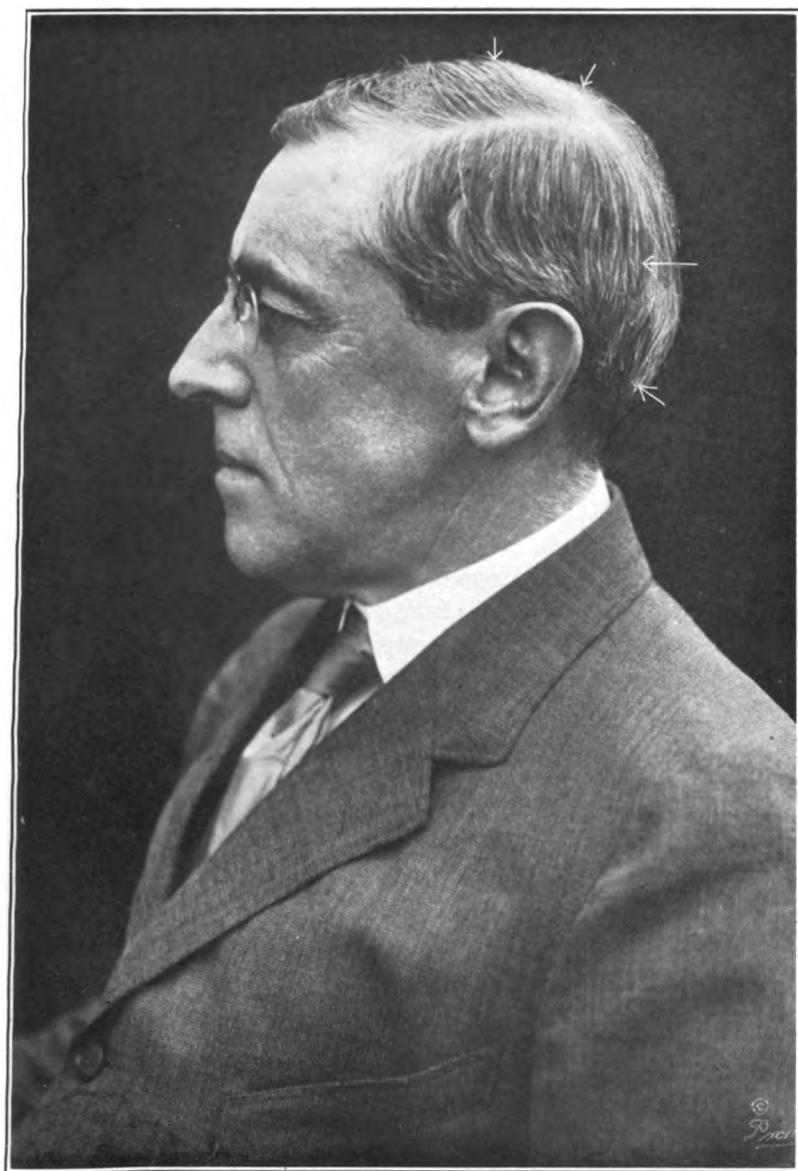
The perfect self-assurance and confidence in one's own abilities which Dignity confers upon the character, qualifies for leadership, provided this faculty is well coördinated in a large, well-balanced and well-educated brain, supported by an adequate physical constitution. As a rule, however, such men are isolated socially. The possession of this high degree of directing and controlling power is incompatible with the social warmth and camaraderie of the popular favorite. To be popular with the masses, one is forced to

compromise Dignity to some degree. As a general rule, politicians are not dignified. A man may be a statesman and also a politician, combining wisdom with personal popularity, without being a great leader. In the great crises of history it has always happened that when a great leader is needed, nature produces the man required, and he is always a man of great Dignity, and seldom if ever a popular social idol. When he performs a service of great value, a grateful people accord him a measure of admiration and acclaim, and even that is precarious. Moses, deliverer of the Israelites, facing mutiny for forty years, and dying alone on Mount Pisgah; Julius Caesar, "the foremost man of all this world," assassinated by his friends; and George Washington, the "Father of his Country," austere, unsociable, exalted for distinguished services and cordially disliked, rejected by the lady he desired to marry and achieving immortality by sheer personal nobility, are conspicuous examples of this class of great leaders. It is only once in a century, or perhaps in several centuries, that a type of super-greatness like this appears, and it requires not only the great crisis to call it out, but it also demands a type of Dignity sufficient to sacrifice the joy of social popularity to enable it to meet the requirements of the situation.

Such a man is President Woodrow Wilson. Such a crisis was the conclusion of peace after the Great War, and the formation of the League of Nations. The character of President Wilson is the most interesting subject for study now before the attention of the world.

The basis of it is colossal Dignity, reinforced with equally colossal Firmness, Justice, and Caution, coördinated with an intellect of extraordinary power, trained and educated to a wonderful degree of efficiency, and equipped with the especial forms of knowledge required in the emergency of the Peace Conference with the social functions relatively subordinate.

He possesses a wonderful degree of foresight, and his knowledge of history and the psychology of world movements enabled him to forecast with wonderful precision just how to time his policies to fit into the necessities of the situation as he saw it.



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PRESIDENT WOODROW WILSON

Magnetic-Mental-Motive-Acid Temperament, indicating, **Fervency—Intelligence—Strength—Separation**. The **Mental** and **Acid** dominate giving the action of **Discretion** and **Pressure**. These qualities are shown in the extreme development of the governing group, especially **Dignity** and **Firmness**, indicated by the upper arrows, while the entire range of **Sociability** is relatively much less as shown by the arrows behind the ear. See also the contrast with Governor Sproul on page 432.

His colossal Dignity caused him to believe that he was the proper person to assume the leadership of the world when the time came, and he went about it systematically and with complete confidence in his ability to discharge the responsibility. This quality is the supreme badge of his greatness.

He is not social, he is not communicative, he has few if any friends, although he has millions of admirers, and, as far as known, he had only one advisor. He is not loved, but he has the confidence of millions in his intelligence and integrity. He had thousands of enemies, but they were cowed and inactive in the presence of the intelligence and courage of the man.

He kept us out of war, just long enough to secure his re-election, so that when he got ready to act he would not be interrupted. He accomplished this by a very narrow margin, owing to the weakness of his social qualities, and was re-elected because the opposing candidate was only a good lawyer and not a social favorite. But once firmly in the saddle for another full term, he proceeded to clean up the job.

He was the absolute boss and supreme dictator of his administration, and that administration staggered the world with its achievements. He was sullenly criticized by the opposition, but the opposition obeyed him until they were able to command the advantage of partisan politics because they knew that he was doing the right thing.

When he appointed himself his own delegate to the Peace Conference, he was accused of monumental egotism. When he violated precedent by leaving the country, the country gasped at his independence. Impartial judges will say that he was doing the right thing. In no other way could he have gained and maintained the prestige he used to such tremendous advantage.

He met and controlled and changed, in the interest of honesty and fair dealing, the combined diplomacy of all Europe. He bent the greatest intelligences of the world to his policies, reflected undying lustre on his country and achieved an immortality unparalleled, imperishable and glorious, inspired by Dignity, sustained by Exactness, ob-

tained by the exercise of Caution, coördinated with monumental Firmness.

The future historian will not wonder why he was not sustained by the American People in his great idealistic adventure because the future historian will have a knowledge of Phrenology. He will see in the portraits of the man the reasons why he could not fully succeed and why his health broke under the strain. He could not command the aid of friends because his colossal Dignity assured him he was self-sufficient, and he had never really made any friends whom he felt disposed to trust.

His Firmness crystallized against the amendment of the Treaty, as he had prepared it and he could not consent to material modification. Finally he antagonized the Republican Senate, which he had already slighted, until it had time to organize an overwhelming opposition to his policy throughout the nation. The people of a nation will endorse almost any policy proposed by a man they love, but they have only a languid and academic interest in the policies of a man they admire, and even though they admire him, they resent his superiority and will discipline him if they can find any excuse for so doing.

These are the principal reasons why President Wilson's policies were repudiated at the polls, in the presidential election of 1920, but his fame as the advocate of the greatest effort of constructive statesmanship in the history of the world, is entirely secure.

The man who is liberally endowed with Dignity believes that nothing is too good for himself, and he therefore surrounds himself with the best of everything. He lives in an excellent neighborhood or boards at the best hotel, wears fine clothing, and follows this rule in all of the appointments of his daily life. This implies expense, and furnishes a powerful motive for energy and efficiency in his business. If he is endowed with a good intellect and liberal education, he will secure these benefits by earning them in some exalted profession or occupation. When Dignity is powerful and the remaining faculties mediocre or less, the individual may be too proud to work; and if he is too honest to steal, he is made miserable by this combination. If he is not honest, he will gain a livelihood by promoting illegitimate



ILLUSTRATION 50

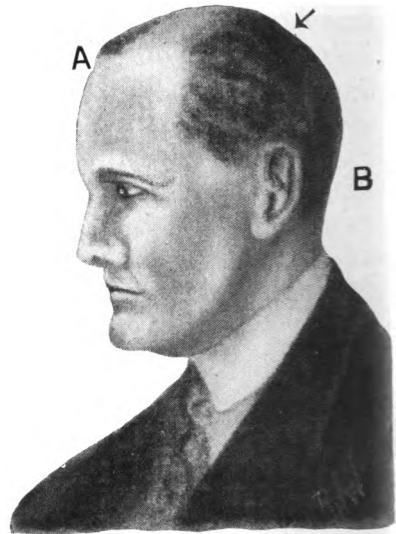
THE EXECUTIVE

ILLUSTRATION 51

THE SUBORDINATE

In Illustrations 50 and 51 we have portrayed the difference in phrenological development which makes one man an executive born to command and another a subordinate forever sentenced to follow and obey. In 50 the longest line of the head reaches from Individuality (C) to Continuity (D), while in the case of 51 this is exactly reversed, the longest line extending from Agreeability (A) to the Philoprogenitiveness at (B).

THE EXECUTIVE AND THE SUBORDINATE

Illustrations 50 and 51 show the difference between the man who commands and the man who obeys. To endow an intelligent man who is not a foolish egotist with the confidence to command and direct in any emergency he must possess the ability to see and know the facts (Individuality and objective intellect) and confidence in his own judgment (Dignity). This is indicated in Illustration 50 by the length of the head from C. to D.

It is no exaggeration to say that the line C-D, governs the world. It is the line of concentration, of direction and command and if it is accompanied with a well developed intellect it signifies the possessor of good judgment and the born leader, whom men will gladly obey. In this illustration also there is the evidence of a good development of Language which enables him to give direction in a way which will be understood.

Illustration 51 has a good intellect and probably knows as much about the business as 50 does. But he cannot express it. The flatness of his head at Dignity and Continuity show an inability to concentrate his thoughts and when he speaks there is no tone of authority in his voice and men will not heed it. But in fact he seldom speaks at all for the small and recessive eye shows that no matter how many illuminating thoughts are born in his brain they cannot be formulated into words and be uttered in a tone that will command attention.

Such men as 51 however frequently attain great distinction as writers of books. What they cannot explain in public they can frequently write in private. And if the book is well printed and bound it will have a dignity and impressiveness that the personality of the author can never command.

The reason of this is that under such circumstances 51 can use his intellect without the distraction which occurs when he is forced to think and act in the actual turmoil of business. Illustration 50 is not disturbed by this turmoil because his Dignity assumes command and directs it, in fact he enjoys it. Phrenology places both of these useful men where they can do the best work, enjoy living and let the world reap the fruits of their respective talents.

business enterprises; but if he is possessed of shrewdness, his operations will be upon such a magnificent scale that he will generally escape censure and often win great admiration.

Another curious manifestation of this faculty is that it frequently causes the individual to greatly admire everything which belongs to himself. This is because he has great confidence in his own judgment, and when he secures possession of any object he invests it with the value of his own excellent taste. His wife is the most beautiful and intelligent woman in the community, because he selected her and she had the good judgment to appreciate him. His son and daughter are the most brilliant young people in the community as a matter of course. His horse and his dog are superior animals to those of his neighbors, and if you venture to tell him of anything you possess, he will immediately assure you that he has, or has had something of the same kind that is infinitely better. When this peculiarity is excessive, as it frequently is, it becomes offensive and destroys the popularity of its possessor; but in a mild form it is a great producer of happiness, because it glorifies everything pertaining to the individual and makes him contented with what he has.

Men who are weak in Dignity are humble, easily controlled and frequently imposed upon. Combined with a low degree of Hope and Faith, and a large development of Caution the absence of Dignity spells failure before the individual gets started. Such men are always obliged to take inferior positions, to submit to the dictation of persons who actually know less than they do, and to receive smaller compensation for the work they perform than they deserve. They are continually the victims of their own self-abasement. Such men are frequently jealous because they fear stronger personalities. They regard their wives with contempt, for marrying them when they might have secured better men. Anything they possess is worthless because it is theirs. They are discontented with their jobs because they do not take enough pride in themselves to attain great proficiency and have never secured enough education to escape the drudgery.

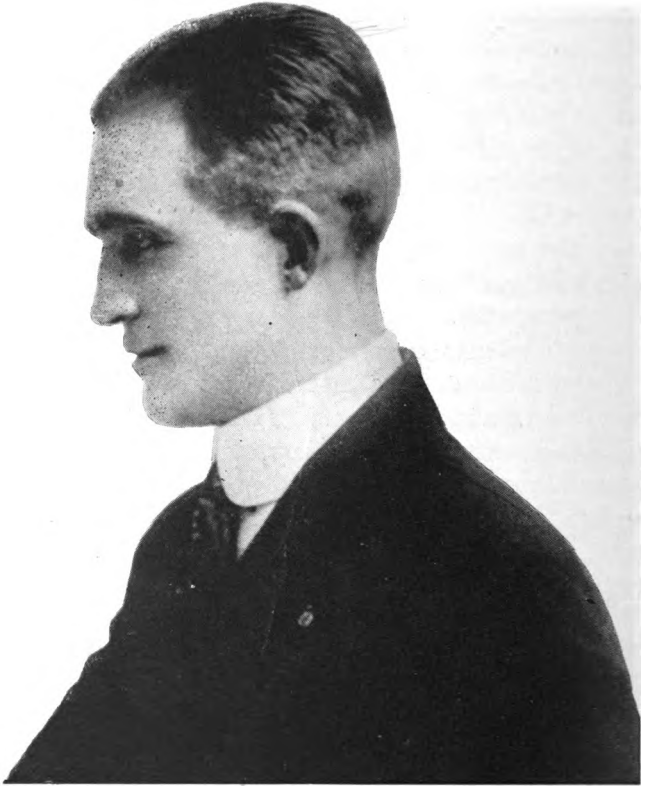
The true office of Dignity is, of course to give the individual a correct estimate of himself and his position, by stimulating the other faculties to observation and reason concerning his condition and environment. It prompts to a correct observation of himself, and a realization of himself as an important party to whatever is going on. Lack of Dignity causes self-forgetfulness, and this has been lauded as a virtue by many misguided would-be philosophers. A dignified man takes stock of every situation in which he finds himself and immediately estimates the probable effect upon himself and his reputation. The undignified, on the contrary, plunges ahead regardless of consequences to himself in a more or less complete state of self-forgetfulness. He frequently sacrifices life and reputation and sometimes attains immortal fame by doing some reckless act which benefits somebody, and which no man with a grain of common sense would ever have attempted. Many a man has accomplished the impossible, because he did not have sense enough to know that according to all standards of human wisdom, knowledge and experience, it couldn't be done.

SEC. 58. APPROBATIVENESS

Love of display; respect for public opinion; desire to please; ambition to gain admiration and popularity.

When Thomas Jefferson penned the immortal Declaration of Independence, he alleged that "a decent respect for the opinion of mankind" was the motive of its composition. The desire to win the approbation of our fellow-men in general and of our immediate associates in particular, is a strong ingredient in the incentive to the greatest and most heroic actions, and a leading motive in most of our daily performances. It stimulates the actor to win the applause of his audience, it encourages the orator to give utterance to exalted sentiments, it urges labor to herculean efforts, it strengthens morality, it glorifies art and vitalizes courage in every form of effort at accomplishment.

There is an innate love of display in every human individual, from the savage who revels in war-paint and feathers, to the soldier of civilization who proudly wears his **croix**



WILLIAM H. WYLIE, JR.

Noted Tenor Singer

Two of the first requisites to successful public performance are Dignity and Approbativeness. They are also essential to the development of business ability and executive force. Mr. Wylie in addition to his artistic success as a singer of national reputation, is also recognized as a shrewd and capable business manager. The formation of his eye shows that he is a man of few words but while he does not talk much, what he says is to the point and he sings better than he talks.



ILLUSTRATION 52

APPROBATIVENESS AND LANGUAGE PLUS

This illustration shows a type of character which misses greatness by a very narrow margin and frequently degenerates into a nuisance. The arrows indicate large developments of Language, Wit, Approbativeness and Dignity.

These faculties when well trained frequently inspire their possessor to brilliant performances in the path of lofty ambition. This gentleman however is afflicted with a small development of the areas of Individuality and Form, the two important faculties which give direction to and shape the conduct of the intelligence. The absence of strength in these faculties leaves this organization in the predicament of having the urge without the ability to succeed.

Approbativeness gives the desire to please, Dignity gives self assurance, Wit suggests entertainment and Language pours out voluble and often incessant conversation but these forces are dangerous without the direction of sound judgment and as a consequence a character of this type pours out prodigious efforts in an endeavor to entertain but only succeeds in colliding with the desires of the audience.

Men of this type are always in evidence, and nearly always in the wrong business. They force themselves in where they are not wanted. If they get a chance to speak they occupy a great deal of time with a torrent of aimless words. They try to be funny and are only ridiculous. Their sallies of wit are nearly always mal-appropos and ill-timed and when they try to tell a story they invariably fail to emphasize the real point of the anecdote and finally have to supply most of the laughter.

Add to this organization the elements of a strong objective intellect and dominate it with Individuality and Form and Approbativeness, and Dignity will drive it to phenomenal success.

du guerre, or the man of letters who frames the diploma certifying to his scholastic accomplishments. Heroes are proverbially modest, but they dearly love their press notices. Men who have participated in a single great occasion will manage to refer to it in nearly every subsequent conversation of their lives. Even Quakers and Mennonites who affect exceeding plainness of dress, rejoice in the distinction thus created. We all like to be in the fashion parade at Easter.

We are thrown into various situations, constantly, where it is essential to our success and happiness to please somebody else. The lover who wishes to shine in the eyes of his mistress, the student who desires the approval of his teacher, the salesman whose success depends on pleasing and benefiting his customer,—all of these require an equipment of mental impulses directed to these various purposes and many more. It is therefore a prime necessity to the nature of man that he should have the faculty of intelligence which will confer these powers, and this is found in the faculty of **Approbateness**, which is functioned by two large areas, lying on each side of **Dignity** and resting on the outer ends of **Continuity** and the inner ends of **Friendship** as a base, and blending with **Caution** on the right and left hemispheres respectively. This coördinating association agrees with the requirements of the faculty.

Approbateness is a strong ingredient in ambition, for the reason that one seldom attains to any high position until he has pleased and benefited a large number of persons. **Preferment** is based on the selection of those who have won favor for some beneficial performance, or who hold out in some manner a strong promise of doing so. Public officials and those who hold positions of honor and distinction are usually selected by ballot, and it is necessary to win approval before you can win votes.

Persons who have this faculty well developed are exceedingly fond of compliments and applause because these are the usual methods of expressing approbation. In order to obtain them for themselves they usually distribute compliments with lavish generosity, for ordinary fairness prompts to reciprocation. It is also usually true that the

approbative person usually decries his own performances, and will frequently call attention to his glaring deficiencies, because almost anyone possessing common politeness and kindness will assure him that he is mistaken and that his performances are highly creditable, and this is sweet music to his approbative ears.

Approbativeness is a leading and powerful force in all social functions and the majority of social customs and polite usages are based upon it. There are certain actions which have been prescribed as "good form," and certain others which are considered as "bad form," and conformity to these rules is the price one must pay in order to be tolerated in polite society.

The sweet quality of conduct known as graciousness is strongly flavored with the product of this faculty. Approbativeness coördinates with Amativeness, Philoprogenitiveness and Friendship in expressions of love and affection, it joins with Veneration and Agreeability in reverence and kind actions and it particularly seems to polarize with Suavity in all kinds of diplomatic and persuasive conversation.

When excessively large or inflamed by constant and continued excitement, this faculty is guilty of the most absurd eccentricities. It excites the individual to believe that everyone is noticing his actions, and that his every word and expression is important to the whole community. Consequently such persons suffer useless agonies lest they may say or do something which may possibly be criticized. They imagine that they will be irretrievably ruined if they make a blunder, and as they frequently do blunder, the same as other mortals, they are utterly cast down until some discerning friend rehabilitates them with a compliment. They live in constant fear of what the neighbors will say, and by their very fear of incurring displeasure, provoke it, because they are usually set down by their more normal neighbors as being queer.

Persons who have a small development of Approbativeness, are usually oblivious to the opinions of those with whom they are associated and constantly violate the conventions. They will do and say the most disagreeable things

OLIVE E. ROBBINS

An Executive of Rare Grace and Ability

All that I have said about the qualities that make for executive ability or intellectual power in describing men applies with equal force to women. During all the years that I have spent upon the lecture platform I have contended that if a woman had the brains and the physical strength to handle a big job she ought to have the job and equal pay for handling it successfully.

Olive E. Robbins is a beautiful example of the truth of my theory.

Early in life she was a stenographer and spent four years as a Public Stenographer in Cleveland, Ohio, after which she toured the United States by means of her stenographic ability spending a limited time in each of the principal cities for educational purposes.

She was associated for twelve years with the National Society for Broader Education of Carlisle, Pa., ten years of that time as Traveling Secretary with the United States and Canada as her field and for the last two years of her connection with this Society she was Office Manager and Assistant Managing Director for the entire business.

She is now the Ohio State Director for the Master Key System, a position which requires lecturing, management and executive ability of the highest order.

She possesses the Electric-Mental-Vital-Alkali temperament, which I have shown in several instances already cited, furnishes the strongest type of business executive.

In the case of Olive E. Robbins this temperament is supplied with the Unctuousness of the Vital and the Clear Direction of the Mental in a remarkable degree. She is famous for making correct decisions on the spur of the moment and for pouring oil on troubled waters in the great ocean of business, upon which she has so successfully sailed.

Approbateness is the polarizing faculty of her mental equipment. Her desire to please is so strongly manifested in her negotiations that she arouses this faculty in those she meets in a business way and matters generally wind up by everybody trying to please her, and of course she gets what she wants.

She adds to these characteristics a quality of Friendship which is as fragrant as June roses, and once she gets her tendrils fastened to a personality she deems worthy of her regard she never lets go. As a consequence of this quality and her traveling experience she counts her friends in every state of the Union and in the provinces of Canada by hundreds, and she deserves them all, for Olive E. Robbins is capable, intelligent and good,—thoroughly good!



OLIVE E. ROBBINS

and wonder why anyone is offended. They care little for applause and are indifferent to compliments, and frequently neglect or refuse to develop talents of great value because they lack the incentive of Approbativeness. They are frequently indifferent to their personal appearance and will wear shabby clothing, though abundantly able to dress well and keep up with the prevailing modes. Many persons afflicted in this way, neglect their teeth, allow them to decay, and mingle with their associates with their mouths in a condition which presents a disgusting exhibition every time they laugh, smile, eat or talk. They become slovenly in their habits and habitually unclean, and thus invite disease and early death.

Probably no faculty of intelligence exerts a stronger influence in the development of good morals than Approbativeness. The fear of public disapproval exerts a strong influence in keeping many persons straight. We are accustomed to hearing strong denunciation of gossip, but the fear of it has saved many a reputation and kept many a couple out of the divorce court. The disposition to display attractive millinery in church has saved many souls and helped to evolve the character of many saints. Approbativeness purifies conversation, exalts sentiment, and holds the passions in check, provided it is educated to a comprehension of the beauty of high ideals.

Educated by unhappy influences to vicious ideals, Approbativeness impels as forcibly to the commission of crime as to the perfection of virtue. I have personally known a youth, who, to excite the wonder and applause of vicious companions, scandalized half a state with his atrocious exhibitions of wickedness. He was excessively approbative, we were about the same age, we lived in the same city and by an abominable coincidence we possessed the same temperament, were both named William and strikingly resembled each other, so that to my intense disgust, I was frequently mistaken for him. We all expected him to be hanged some day, and I really believe he looked forward to the time himself, when he would be the star performer on such an occasion. But his Approbativeness suddenly reversed itself. He attended a religious revival, paraded his sins at the mourn-

er's bench, had a spectacular conversion, joined the church, was admired and petted for days, as a precious "brand snatched from the burning." He stuck to his profession of religion sincerely, and the last I heard of him he had married a beautiful woman, had three fine children, was president of a large manufacturing company, was rich, influential and respected and more approbative than ever!

SEC. 59. FIRMNESS

Stability; perseverance; decision; inflexibility of purpose.

When the intellect has carried its message of information to the consciousness of the individual, and the various faculties of intelligence have contributed their impulses to the formation of judgment, through the process of reason, and a final judgment has been accomplished, it is necessary that the intelligence should be equipped with a faculty which will give permanence and stability to the conclusion which has been reached; otherwise the process will have to be gone over again every time the subject emerges. To prevent this and to give decision to the character which will not allow itself to be disturbed, unless some new and highly important fact presents itself which makes the revision of the judgment absolutely necessary, the faculty of Firmness exists. In the human brain the areas which function it are located at the crown of the head at the region directly over the top of the spinal column, so that a perpendicular cross-section of the skull on a line with the *meatii auditorii* will show the areas of this faculty, lying together on the median line, and together forming the keystone of the arch of the brain in this section.

We have already seen that the faculty of Continuity confers the power of stabilizing the judgment, because it holds the faculties of intelligence engaged in any form of reasoning, to a steady performance of duty until the judgment crystallizes into form. But when this crystallization has taken place, it is important that this judgment should not be destroyed while other judgments are being formed and located in memory. These accumulated judgments form a precious cargo of information and opinion, and in the further processes of reason it is necessary that they should be

frequently recalled, compared and associated; and it is the province of Firmness to hold these judgments while they are being so used and to preserve them in cold storage, and occasionally to freeze a number of them into a solid block of opinion which cannot be easily disturbed or altered. It is evident that this process of solidifying judgment is much more powerful in an Electric temperament than in a Magnetic, and this is invariably the case, other things being equal.

This solidifying of the judgment results in an inflexibility of purpose, which when guided by a vigorous intellect and well coördinated with a complete brain, is practically impregnable. It is a resisting rather than an aggressive faculty; but when coördinated with Combativeness and Executiveness, it endows those faculties with a quality of endurance, which adds much to the executive ability of the individual. In like manner it confers perseverance upon any active faculty and prevents the shifting of purpose until that purpose is accomplished.

The great stability of character which this faculty gives to all of the mental processes has led to the error of supposing that it is the seat of what is commonly called "will power." Firmness of itself, however, has no more "will" than any other faculty, the "will" to do any act being the combined result of all the faculties excited by the subject considered. But Firmness gives effectiveness to the judgment by solidifying all of the elements combining in the judgment, so that it can be carried into effect without being shattered.

The position of Firmness, lying directly between the two areas of Exactness, and in front of Dignity, and thus being closely coördinated and blended with these faculties, suggests a formidable alliance of commanding talents as long as they remain normal in development. Firmness endows the character with a dependableness which is invaluable in the development of courage and moral strength. When it is coördinated with a knowledge of moral principles, it is a leading factor in resisting temptation.

When this faculty is abnormally large, it develops into a form of domineering stubbornness which makes the individual exceedingly unpopular and disagreeable. We all like to

have our own way, and the joy of companionship can only be preserved by mutual concession; but the individual afflicted with excessive Firmness cannot make any concession without suffering great annoyance, consequently his concessions are few if any, and always made with a bad grace. Where he has authority, he exerts it tyrannically and without deigning to explain; where he has no authority, he will frequently assume it, to the annoyance and frequently to the discomfiture of those who have the authority, but who lack the Firmness and Combativeness to oppose him. If they do oppose him successfully it is with the expense of a disagreeable episode, which most people will avoid and well-bred people abhor.

Where Firmness is underdeveloped and weak in its coördination with other faculties, the individual has great difficulty in coming to a decision on any subject, and more difficulty in carrying that decision into effect. The slightest obstacle causes him to divert from his weak purpose, and the suggestion that anyone whom he respects or fears disagrees with him causes him to abandon any project and demoralizes all of his plans. When any person commands him with a semblance of authority, he instinctively obeys.

Some persons have so little of this faculty of Firmness, that they are continually imposed upon and submit to any command, no matter how unreasonable it may be. I have in my collection the cast of the head of a woman who is said to have been unable to make a decision on any subject. A photograph of this cast is presented on page 507. Caution and Exactness are very large, while Firmness is abruptly depressed to the extent of more than half an inch. It is probable that the relative weakness of Firmness is much greater than this indicates, as the bones of the skull are partly supported on each side by Exactness. The probable depression of Firmness is fully an inch.

I personally examined an attractive young woman, afflicted in a similar form, so that her condition is perfectly illustrated by this photograph. When I explained to her that she could not form decisions she stated that it was true and that she experienced much mortification from the fact. 1

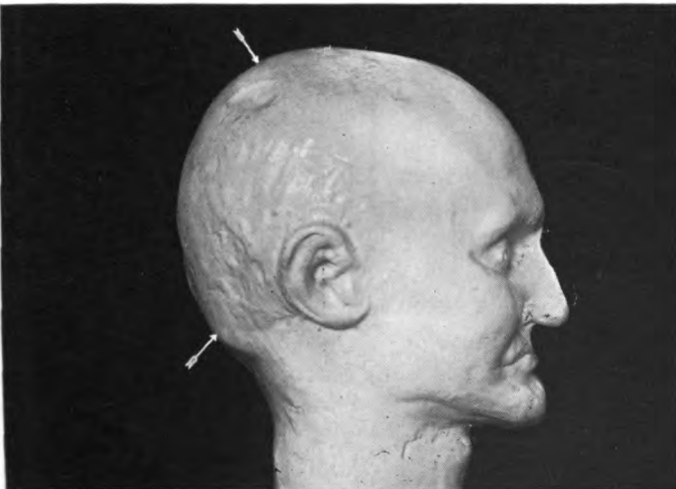


MRS. HARRISON

Cast of a remarkable head almost entirely destitute of Dignity, Firmness and Continuity but large in Caution, Exactness and Approbativeness. In these particulars this head is practically identical with the development of these faculties in the head of the young lady whose actions are described on page 508.

Mr. Nelson Sizer who was familiar with the history of this case stated to me that she was utterly unable to make a decision and her friends would amuse themselves by making different suggestions to her as to what she should do in the purchase of a dress or any article of apparel. When several suggestions were made to her she would become confused, burst into tears and refuse to make any decision.

Contrast this head with that of Aaron Burr who was domineering, aggressive and decisive in an extreme degree.



AARON BURR

asked her if she could resist the commands of others, and she said she did not know. I then instructed her to resist my commands and not to obey me if she could summon sufficient resolution to disobey. I then commanded her to do several things of minor importance. She obeyed me with some apparent reluctance. Finally, I sent her to the far end of the room, to give her the full opportunity to summon her power of resistance, and then said, "Now come here and sit on my knee."

She started toward me, hesitated, and showed much distress, "Oh, please do not make me do that," she exclaimed.

"Why not?"

"Because it isn't right, and I do not want to."

"Very well. If you think it is wrong and can resist a wrong, stay on that side of the room. But I tell you to come here and sit on my knee."

She came slowly across the room, protesting at every step that she did not want to obey me, and that it was contrary to her ideas of propriety, but continued to come. When she approached within three feet of my chair, I excused her, to her evident great relief. I then informed her that it was extremely unsafe to place herself in any position where she could be imposed upon, and that she should have constant companionship, as she was entirely unable to protect herself. It had never occurred to her that she might need protection, and she thanked me with much gratitude for my demonstration of her helplessness.

This episode illustrates forcibly the moral quality which Firmness confers upon the character, and it also shows the ease with which persons who are weak in this faculty can be compelled to do wrong. This was a young woman of fine moral ideals, which was shown by her distress and protests, yet she could not resist the command of a stronger personality. There was no element of hypnotism in this experiment, for I did not give her the suggestion that she could not resist, but on the contrary suggested that she should resist if she could. Hypnotism reduces the subject to a similar type of obedience by his voluntary submission to the desire of the operator, and it is a well-known fact that a majority of subjects cannot be induced to do anything

which is repugnant to their moral ideals. But the victim of extremely deficient Firmness in a state of complete consciousness, can be forced to the commission of acts which are extremely repugnant to every dictate of morals and self-interest.

It is therefore a matter of the greatest importance that the development of this faculty should be known in the case of every child and that it should be restrained from developing into stubbornness, and cultivated to a degree that will confer resistance to evil suggestions and coördination with aggressive faculties which will furnish protection. It is also of the highest moment to the correct administration of justice and the protection of society, that the degree of this development should be considered in determining the guilt of every accused person, and especially of those who are held as accessories to crime. Just how far these accessories may or may not have been able to resist the commands of the principal, is an interesting problem. It is easy for an astute offender to place the evidence of the commission of crime upon an associate who is comparatively innocent, if he is weak enough to be amenable to the control of a powerful personality. Weakness used to be considered a crime in-itself, but we are gradually waking up to the fact that the moral delinquent did not make his own head, nor does he determine the conditions of the environment in which he is brought up.

SEC. 60. EXACTNESS

Righteousness;; justice; circumspection; scrupulousness in the discharge of duty.

It is a maxim in law that all men naturally tell the truth. A conscious lie requires a severe effort to tell it and a tremendous amount of ability to sustain it. For these reasons a shrewd "cross-examination" seldom fails to reveal the truth. With equal truth it may be said that all men try to do right. A close examination of the ordinary conduct of so-called "depraved" criminals, will disclose the fact that they perform hundreds of blameless and even very righteous actions to every one action which is really malevolent. The impulse to righteousness is innate in every human be-

ing, but standards of righteousness vary with differences of time, geography, education and public sentiment, as well as of religion.

Standards of righteousness are devised and set up according to expediency, by rulers, legislatures, conventions, society leaders and mobs. Polygamy was meritorious in Solomon's time, but Brigham Young miscalculated the advance of civilization toward Utah, and the railroad overtook him. Burning old ladies for witchcraft was a religious duty in England, not many years ago, and we do not have to go far in the United States today to encounter sincere differences of opinion in regard to lynching. The enforcement of prohibition is a sacred and philanthropic duty in the eyes of some of our citizens, and is regarded as an outrage of the most sacred of human rights by others. These differences of opinion as to what is right are perfectly sincere and honest, but they are the results of different forms of reasoning, due to inheritance, influences of environment, temperament and education. When the judgment of right is formed, however, the innate love of righteousness asserts itself to enforce that judgment, and it exercises a powerful stimulating influence on all the other faculties to bring together the best possible concensus of impulses to insure that the judgment is right, although it is powerless to decide that fact for itself.

This innate faculty of righteousness is called Exactness, and is functioned by areas that lie on each side of the areas of Firmness, in front of the areas of Approbativeness, with which it is closely blended, and having the lateral support of Caution, which confers upon its action the quality of circumspection.

As already intimated, this faculty does not decide what is right, but it exerts the stimulating desire for what is right, and when associated with a clear and discriminating intellect, and fortified with information conferred by education, it endows the character with great nobility. Unless the intellect makes mistakes there is no danger that the individual will do wrong. Without the restraining influence of this faculty working with the coördination of Caution, however, the character is likely to develop an unscrupulous-

ness which is appalling. Also, when Exactness is large and active, but associated with an intellect afflicted with stupidity, it is likely to result in extreme arrogance, prejudice and fanaticism. As that gifted writer for current magazines, Corra Harris, has lucidly stated it, "Righteousness is a terrible thing, when enforced by a conscientious fool."

So also it is possible to utilize the high development of this faculty to consummate a crime or to produce a work of art. The artist who paints a picture of surpassing beauty, must have a large endowment of Individuality, Form, Size and Color, together with whatever faculties are expressed in whatever the subject of the picture represents; but unless he has a fine development of Exactness, he will not succeed in putting in those fine discriminating touches of artistic technique which will mark the picture as the product of a master. The same is true of the composer of music, of the builder, of the orator, the author and every other craftsman who essays to produce a masterpiece; he must do justice to the undertaking. Now the burglar who cracks a safe works with the same faculty to do an artistic piece of work, and if he is endowed with a large development of it he exhibits remarkable skill and would look with contempt upon the bungling work of any amateur who might botch the job.

The early phrenologists named this faculty "Conscientiousness," and called it a "moral sentiment," and some of them labored to prove that the metaphysical idea of "conscience" was functioned by its areas. "Conscience," as it is described by the speculators of the metaphysical school, is an entirely different concept from this innate love of righteousness, as it is proved to exist in the human constitution by Phrenology. "Conscience" is a mythical "inward monitor," a "still, small voice," which is guaranteed to tell the individual unerringly just what is right and just what is wrong, if he will listen to its promptings. This doctrine is a pernicious absurdity and is destructive of true moral character, as it tends to cause the uninformed to depend upon a superstition instead of cultivating the intellect and training the judgment to depend upon the information it furnishes.

When we are confronted with a moral problem, there is always a period of doubt, when we hesitate to choose one of several courses which may be open. We finally decide upon one, and always upon the one **which at the moment of decision** seems to be the right one. Ten seconds later, we may know that we have made a woeful mistake, and we regret that we did not choose another course, the consideration of which is fresh in our memory, and which we now believe to have been the right one. In an agony of self-reproach, we hysterically exclaim, "I knew that was wrong, my conscience told me so; why did I not obey it?" etc.; but all this is simply the echo of wrong teaching. The gambler who plays on the red and loses, comes nearer the truth when he says, "I had a hunch that I ought to have put that bet on the black, but it wasn't quite strong enough." The man of science who makes a mistake, acknowledges it as a lapse of judgment, and candidly admits that the wise man will occasionally act the fool.

Persons who are weak in the development of this faculty will be careless of ethical distinctions, and unless restrained by some other faculty, will frequently be guilty of moral lapses. They do not perform any work with a fine degree of exactness, and are disposed to slur over their mistakes and forgive themselves promptly for any sins of omission or commission of which they may be guilty.

An excessive development tends to self-examination, self-reproach, intense application to duty; and an inability to omit any detail of work, even though it may be trivial. Combined with Firmness and Dignity in large degrees, it produces tyranny and fanaticism. With large Approbateness, it evinces a singular belief in the perfection of its own judgment and is intolerant of any form of criticism. When the organization is well balanced and this faculty is thoroughly coordinated, it is a splendid factor in the development of exalted courage, sound judgment and superlative executive ability.

HOW SIMILAR ORGANIZATIONS OBTAIN WIDELY DIFFERENT RESULTS

Here are two excellent gentlemen, possessing about the same relative degree of Hope, Faith and Exactness, with good social and intellectual abilities. Both are Mental-Motive-Alkali but Mr. Gannon is Electric and Dr. Davis is Magnetic. This leaves the essential difference between the two men the Negativeness of the Electric and the Positiveness of the Magnetic. The negative quality induces Mr. Gannon to accept a strictly orthodox religious attitude and devote his sterling intellectual abilities to long and faithful service of the Government in routine clerical work. The positive element in the temperament of Dr. Davis impels him to leave the beaten path of medical conservatism and adopt the scientific attitude of doubt, investigation and discovery.



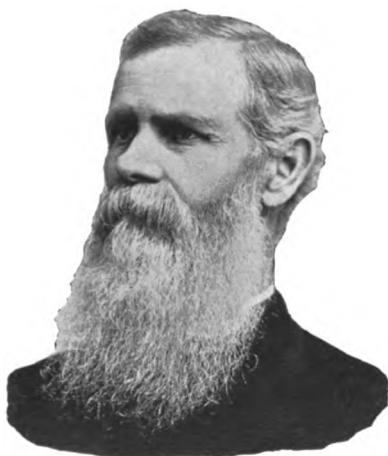
W. A. GANNON

Mr. W. A. Gannon is a genial gentleman and much beloved character, employed for many years in the Pension Office, Washington, D. C. I never knew a kinder man. The great height of the head shows the relatively strong development of Agreeability, Sympathy and Veneration and the width across the top shows Hope, Faith and Exactness as dominant. Caution is large and all of these areas are well coordinated with a fine intelligence.

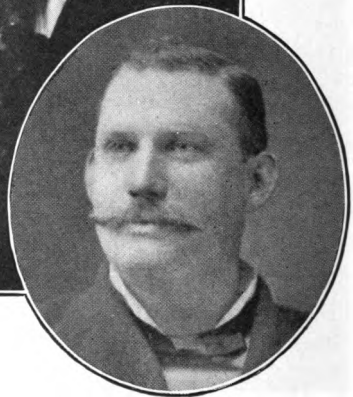
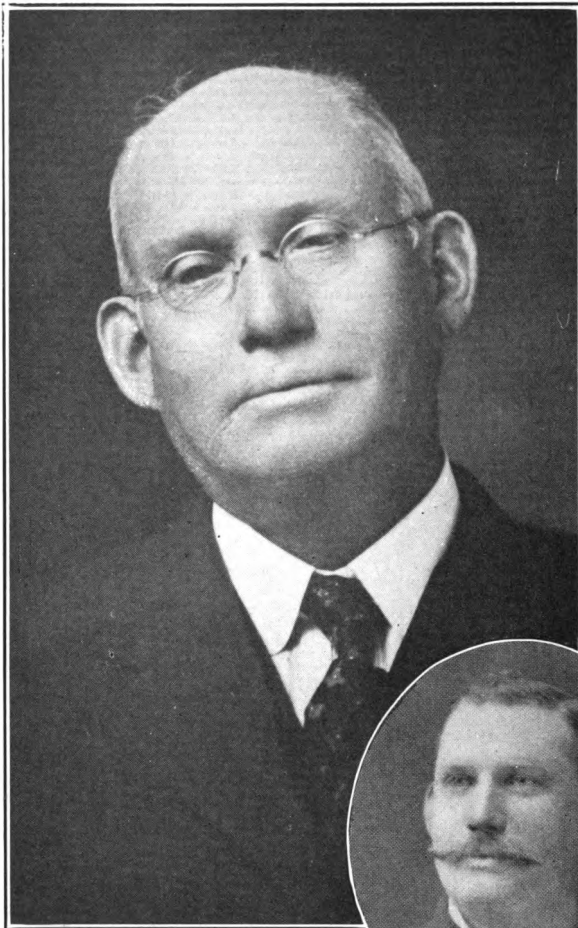
Acquisitiveness and Execution are very moderate as shown by the flatness of the lower lateral portions of the head. The temperament is Electric-Mental-Motive-Alkali.

Dr. A. P. Davis possesses the Magnetic - Mental - Motive - Alkali temperament with large development of Hope, Faith and Exactness. The rounded development of the top of the head just above the parting of the hair exhibits the strength and activity of these faculties.

A conscientious and enthusiastic physician and scientist who will never stop learning. Faith and Hope inspire the belief that greater achievement is possible and Exactness demands it.



DR. A. P. DAVIS



J. B. CRANFILL

Phrenologist, Physician, Country Editor, later Editor and Publisher of the Baptist Standard, (Texas) Baptist Minister, Prohibition Candidate for Vice-President of the United States 1892, Teacher and Author, All-Round Fighting Man, Christian Gentleman and incidentally, a writer of good poetry.

Probably no man in Texas was more devotedly loved and cordially hated than J. B. Cranfill in the years from 1885 to the adoption of the Prohibition Amendment to the Constitution. Some people hate him yet, but more people love him. He did more to make Texas "dry" than any other man and paid a higher price for his success. The upper picture shows him as he is now. No man gets that saintly expression unless he has lived a clean life and fought a big fight for righteousness as he sees it. That high point on the top of his head is Veneration and Firmness, which form the pivot on which his character revolves, and as he turns, large Amativeness, Friendship and Combativeness show their supporting powers to his religious principles and strong intellect. He loves men, women and children and fights hell and its influences wherever he smells sulphur (or alcohol).

The lower picture shows him as he looked when we first met when we both carried six-shooters and began a friendship which will be eternal.

CHAPTER XIX

THE SOURCE OF CONVENTIONALITY—THE CONFORMING GROUP

SEC. 61. VENERATION

Worship and reverence; deference to superiors; respect for and submission to authority.

Obedience is the first condition of self-preservation. Man arrives upon this planet in the most helpless condition of the young of any animal and remains helpless for a longer period. For months he receives the loving ministrations of his parents and sympathetic friends, and before he can accomplish anything worth while, he must submit to the tutelage of older and more experienced persons. And while he is being slowly led into a comprehension of the facts of his environment, through these influences, he discovers by his own experience that he is in the presence of natural forces that are entirely beyond his control and to which he must constantly submit. He is buffeted by storms, burned by the heat, frozen by the lack of it, dazzled by the sunshine, bewildered in the dark, and enthralled by gravitation.

Occasionally some writer with more enthusiasm than discernment, speaks of man as having learned to control the forces of nature. This is a profound mistake. When the intelligence of man is enriched through education, with the accumulated wisdom of the race, he learns to comprehend these forces in some degree, and just as far as he understands them and obediently conforms to their requirements, he promotes his own welfare and accomplishes results. Man has never controlled nature or any of her forces, and a million years of experience has not enabled him to change one of her laws. But by obediently conforming his actions to the known operation of her laws and submitting to the inevitable, he secures immunity from disaster.

To enable him to do this, it is necessary that his intelligence should be equipped with a faculty which will enable

him to recognize this superiority in the various degrees in which he will encounter it, and enable him to avoid antagonizing it, by moving along the line of least resistance, and if possible to move with the current of the forces without resistance. The more intelligent he becomes, the better he is able to obey; and the more he obeys, the more he is rewarded by an increase in his intelligence.

This faculty which endows the intelligence with the impulse to obey, manifests its power in the various degrees of worship, reverence, deference, respect and submission, and is functioned by two areas of cortical tissue, lying together upon the median line, directly in front of Firmness, supported laterally by the areas of Hope and Faith, with which it is closely coordinated.

The most intense manifestation of this faculty is worship. Its function may rise to the fervency of a passion, and transcend for the time the power of all other faculties. When it amounts to adoration it becomes invested with the dignity of a religious duty and privilege. The object of worship depends entirely upon the previous influences which have been brought to bear upon the individual, and the extent of his intellectual power. It may be an idol of wood or stone, it may be directed toward an ideal conception of Deity, it may rise to ecstasy in devotion to a leader or prostrate itself before the shrine of love.

In a milder form, this faculty invests certain persons, things, places and beliefs with a quality of sanctification which is known as reverence. It invests with reverence everything which pertains to the objects of worship. The religious man worships his ideal of God; he regards with reverence the church in which he worships this ideal, its furnishings which have been reverently consecrated to purposes of worship, the doctrines which have been entrusted to his understanding and propagation, the parents and teachers from whom he received them.

It follows logically that while he is subject to the control of superiors, this faculty should function the degree of deference with which his conduct toward those superiors is regulated, a most necessary element in the discipline of obedience.

Respect for authority and submission to its decrees is a valuable element in character, but this degree of obedience does not preclude reason, and is therefore not incompatible with the questioning of authority and a demand for the reason for submission. Worship, reverence and deference seldom demand a reason for their manifestation. Respect, however, implies a close examination of the source of the authority, with a willingness to obey it if it is genuine.

My observation convinces me that this faculty is one of the greatest influences in the promotion of human happiness. The greatest fact in existence is love. Nearly all of the requirements of civilized society, its rules and customs, its laws and its penalties, are the results of the efforts of the accumulated love of the races of mankind, in an organized effort to secure happiness for the living and an assurance of it for coming generations. That many of these efforts should be mistaken is inevitable; that the results of others, beneficent in themselves, should in time become obsolete and injurious, goes without saying. But a careful analysis of civilized requirements will show that most, in fact nearly all of them are founded upon sound sense, however irksome they may be to the inexperienced. The individual who by reason of possessing a large endowment of this faculty is enabled to regard these accumulated regulations with respect, to study them philosophically, to conform to them when expedient and to strive for their modification and improvement when necessary, in a legitimate manner, is sure to reap the largest benefits in self-satisfaction and the commendation of the community.

An excessive development of Veneration results in a fanatical form of worship, an unreasonable adherence to established forms and customs, an obsequious and servile deference to superiors, a lack of self-assertion and a slavish submission which is destructive of all self-respect.

The unfortunate individual who is deficient in the areas of the brain which function this faculty, has a hard time of it and is forced to agree with Ali Baba, that "life is just one dam thing after another."

The inability to comprehend the necessity of profiting by the experience of others through obedience, causes the

individual who is weak in Veneration no end of disagreeable shocks as he bumps up against the various conditions of his environment. He is obliged to gain prudence through the experience of adversity and countless misfortunes, while his more obedient brother accepts the precepts of his teachers and verifies them by observation. Because he is continually forming desires which he finds himself unable to gratify, he is in a continual state of rebellion against the decrees of God, nature and his fellow-man. He cannot conform, he cannot submit, because he lacks the mental equipment which would enable him to function these impulses. His inability to conform and submit to the regulations which other men are glad to recognize as essential to comfort and agreeable association, disqualifies him for social intercourse with the best types of men and women; and if the individual is otherwise socially well organized, his lack of Veneration produces much unhappiness by causing him to be guilty of continual violations of what other persons regard as common decency and politeness. Misery loves company, and the unfortunate individuals who lack this faculty generally come together in associations of anarchists and other troublesome forms of social unrest.

Strangely enough, the greatest reforms usually originate with this class of social trouble breeders. It is a well-known fact that society reforms from the dregs upward, never from the top downward. Those who are on top are satisfied with conditions as they are; it is the "submerged tenth" stratum of society which produces the upheaval which results in reformation.

It is of the utmost importance that children should be trained to a complete and reasonably active development of this faculty, to inculcate respectful conduct and amiability of disposition.

The enormous increase of speed with which everything is done in these days and the changing conditions of society in relation to the entire social life, are temporarily playing havoc with Veneration. Everybody rushes nowadays, and it is impossible to be respectful and reverent when you are in a hurry. Children scramble into street cars and monopolize the seats, regardless of the presence of elderly persons

who are obliged to stand; and if you try to cross the street, you are ordered off the track by the peremptory "honk, honk" of the motorist, until, if you are an elderly person, you are forced to cry out with David of old, "Lord, how are they increased that trouble me!" and to realize that the prophecy of Nahum is literally fulfilled: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."

In my professional work a great many so-called "bad boys" and "bad girls" are brought to me by worried parents who despairingly ask what they shall do with them—they will not "mind."

In most cases I surprise the parents (who have brought the young delinquent to me, with the expectation that I will give him some kind of a professional scolding, which will put the blame on him, so they can always quote me to him in future altercations), by sending the boy out of the room and showing the parents that the trouble is in the shape of their own heads. In ninety-five cases out of a hundred, a "bad boy" has a low degree of Veneration which he has inherited from his parents, combined with a lot of strong, good, but undeveloped impulses, also inherited, which are running wild. These parents, or at least one of them, were rebellious and disobedient in youth, but they have forgotten all about it. The boy comes by his rebellious disposition honestly enough. The parents know absolutely nothing about the fundamentals of the development of moral character. They expect the boy to be good, because he is **old enough**, not because he has ever been shown what constitutes goodness, or why goodness is profitable. The boy's idea of goodness is a nebulous notion of refraining from doing everything which he wants to do, which from his standpoint is utterly unreasonable; and not being supplied with a voluminous Veneration, he cannot form the judgment in favor of obedience.

The remedy for the "bad boy" and the "bad girl" consists, first, in recognizing that there is no such animal. Boys and girls are born with various forms of incomplete brains, just as many others have incomplete legs, arms,

noses and teeth. The incompleteness of the brain is revealed by Phrenology, and God speed the day when parents and educators will recognize this great fact and act upon it.

Veneration is susceptible to education, and so is every faculty of intelligence. It is as unreasonable to expect a boy or girl to manifest the sweet quality of obedience without instruction and practice of its functions, as it is to require a fine performance in music, without instruction and practice.

The strong, good impulses of every normal boy and girl must have expression in their natural channels or they will run wild and produce mischief. Phrenology reveals what the boy would like to do, and what the girl will find delight in accomplishing. Put these strong faculties in action in forms of employment which will give them their natural expression.

Finally, remember that no one is to blame. We are slowly evolving toward the perfection of the human race and it will be a long time before the job is finished. Don't blame yourself, don't blame your parents, and don't blame the boy or the girl. They are growing, and doing the best they know. Let patience have her perfect work.

SEC. 62. HOPE

Belief in future joy; tendency to high expectations.

A normal life is a happy one, and when it is lived in accordance with the laws of nature and is not oppressed by abnormal conditions outside of its legitimate environment, every function of the body should be a pleasureable one. Healthy babies have a good time and normal children shout with glee. When the young and growing citizen meets with a misfortune, he generally recovers from its effects in a short time, and when the injury is severe, and amounts to a permanent loss of some of the functions, it is seldom that it causes a melancholy depression. Crippled soldiers, returning from the Great War, announced their belief in a happy and useful future by the vociferous slogan, "Are we downhearted?—No!"

This tendency to look upon the future as pregnant with great possibilities of joy is much stronger in some persons

than in others, but the majority of human beings possess it in a large degree, and it is an essential element of human character. Without this substantial belief in the final fruition of our efforts, there would be little incentive for any effort to be made. In order, therefore, that life should be a period of enthusiastic, joyous and courageous endeavor, nature has wisely implanted in the constitution of man a faculty which endows the intelligence with a tendency to high expectations, and contributes a strong stimulating influence through its coordination with the other faculties. This faculty, which has been appropriately named Hope, is functioned by two areas that lie on the outside of the posterior part of Veneration, just in front of Exactness and above the areas of Sublimity. This location corresponds to the middle portion of the ascending frontal convolution, where Ferrier located the "center of exaltation," which means the same thing.

Persons who have this faculty largely developed are disposed to look upon the future with happy anticipations, and possess a form of courage which is not founded upon reason nor upon their combative or executive ability. Strangely enough it often sustains them through trials which would demoralize anyone less richly endowed with this quality of Hope. Women, as a rule, are more hopeful than men, because they are not so much exposed to the buffetings of the struggle for existence; and married women, being dependent upon their husbands, cultivate Hope and learn to rely upon it, because they hope that their husbands will be successful, and many a man has been encouraged to continue the fight against great odds, and has finally won success, by being sustained by the unfaltering Hope of a good woman. Children and young persons generally are extremely hopeful and look forward to the good times they are going to have when they grow up.

Unless this faculty is sustained and coördinated with a lively religious Faith and a strong Circulation based upon a vigorous condition of the Digestive organs it gradually grows weaker with age, while Caution usually becomes more active. This accounts for the well-known conservative disposition of elderly persons. By the elimination of the most

intense impulses of Hope and the strengthening of the impulses of Caution, the judgment is prohibited from assuming the extravagant and unreal ideals which distinguish youth, and depends more upon sound reason. But even this tendency has its limits of usefulness, and it frequently degenerates into a blighting inhibition of all enterprising enthusiasm.

When the development of Hope is low and the manifestations of the faculty weak, the individual becomes a pessimist and looks at every proposition submitted to his judgment with a prejudice of cold disapproval. If the proposition finally wins his approval, it must have decided merit, especially if his Caution is also well developed. Men of this type are usually selected to manage the investments of banks and trust companies and to fill important positions of trust of a fiduciary character, and if they are otherwise intelligent, honest and moral, they give great satisfaction.

The reverse of this combination furnishes the optimist, and the type of gambler who is likely to embezzle the funds of the bank in order to gratify the promptings of his excessively developed and inflamed Hope. When the character has not been fortified with proper moral instruction and the development of high ideals of conduct, and the demands upon the earning capacity are heavy, the temptation to gamble appeals with tremendous force to this type of character. If the individual gambles long enough to make a number of winnings, the passion becomes intense, notwithstanding any losses that may have been suffered. This passion is greatly increased if the individual is in a position to witness large winnings by others. Shrewd gamblers take advantage of this fact and permit confederates to win large amounts in order to stimulate the passion of the inexperienced. The passion for gambling rests very largely upon the unreasoning optimism of this faculty, for the gambling game is well known to carry a certain per cent of advantage to the operator, even when it is professedly a fair game, which it seldom is. So that a reasonable judgment would assure the man who "bucks" a gambling game of any kind that the odds are against him, and that he can find many investments which legitimately promise better

returns. But, as Patrick Henry sapiently remarked, "It is natural for man to indulge in the illusions of Hope," and the man who gambles indulges these illusions until his Hope becomes diseased.

When I first went to Texas, I found the gambling games wide open, and a few hours of observation made me believe that it was the easiest way of making money that I had ever seen. My entire working capital at that time consisted of the sum of forty dollars in cash, and the inspiration furnished by a young wife and two babies. I bucked the game enthusiastically for about an hour, and in that time, by some extraordinary streak of phenomenal good luck I managed to lose the entire cash capital. That experience permanently coordinated my Hope with my Caution, and a naturally good reasoning intellect, and I have had no taste for gambling since. In later years my Dignity and Exactness convinced me that there is a moral wrong in trying to get the money or property of any person without giving a valuable equivalent, even if he is foolish enough to consent to it. I am fond of playing pool and billiards, but I usually play on my own table; and if I play with a friend in a public hall, I prefer to pay for the table, and eliminate the small stake of the cost of the table which the loser usually has to pay. There are numerous games in which a small stake is usually played for "just to make it interesting," and in fashionable circles the stakes at bridge are frequently quite large. All such games are demoralizing from the fact that they excite the illusions of Hope and the passion of cupidity, which is the result of inflamed Acquisitiveness.

There is a peculiar relation existing between the areas of Hope and the digestive organs. Similar relations undoubtedly exist between all the areas and certain of the vital organs, but these relations have not all been ascertained. It is a fact, however, that when the digestive organs of the individual are weak, the areas of Hope are generally small; and if the individual is naturally possessed of strong digestive organs, and allows them to get out of order, the faculty of Hope becomes depressed and the individual is gloomy and pessimistic until the digestive organs are restored to natural functioning. It is also true that chronic and habit-

ual indigestion and mal-nutrition generally result in a weakening of the areas and faculty of Experience.

It is never safe to take the advice of either an exalted optimist or a depressed pessimist. When forced to act upon the opinions of other persons the experienced phrenologist always discounts whatever his optimistic friends assure him may be expected, and with like wisdom he puts a measurable premium upon the expectations of the pessimist. Somewhere between these two opinions the truth is hiding.

SEC. 63. FAITH

Belief, trust and confidence; manifested without evidence.

“Faith,” declared Saint Paul, “is the substance of things hoped for, the evidence of things not seen.”

No better definition of faith has ever been formulated, and I doubt if any could be put into words. Faith is one of the most necessary of the faculties of intelligence, and when developed in symmetry with a well-balanced brain and highly coördinated with a capable intellect, it confers numberless blessings upon its possessor. Doubt is a most depressing emotion; it is generally due to a large development of Caution and a weak condition of Faith, and this is usually supplemented by a deficient activity of Hope, for Hope and Faith are closely blended and usually work together.

The individual who is largely endowed with Hope builds in his imagination very substantial ideals of what he desires. To him these ideals are already existing facts. This is the reason why many persons experience more pleasure in anticipation than in realization. In anticipation, the ideals are perfect; the realizations are often more or less imperfect. The individual who exercises a very lively Hope with a positive degree of Faith, therefore crystallizes his Hope into a very substantial Faith; and if this is supplemented with large Firmness and Execution, guided by intellect, the hope is generally realized, and the faith justified. For these reasons the Apostle describes faith as “the substance of things hoped for.”

We are constantly obliged to accept statements, and to believe as true, declarations of which we have no evidence whatever. We are also obliged to believe that certain things exist of which we can have no personal knowledge. We accept without question declarations that certain events will take place, and we time our own actions accordingly, with no assurance that the events will take place, except our belief and faith in the persons who made the arrangements, and often these persons are not known to us. I read in my morning paper that a picnic with the usual diversions will occur at a certain date, in a certain park, in a distant part of the city. I have never seen the park, I do not know any of the committee of arrangements, I do not know what car to take, but I ask a policeman, and for all I know he may be misinformed. I take the car, which may be headed in the wrong direction. I have five dollars to spend and the admission to the festivities may be twenty dollars, but with faith in humanity in general I set out blithely. In due time I arrive at the park, meet a number of very pleasant people have a very good time, and return home and find that I have two dollars and a half left. Every day of our lives is filled with events like these, in which we continually rely upon our faith in the eternal truthfulness of our surroundings. We trust the bridge upon which we cross the river, we trust the walls of our house and of the office building in which we work. We believe that ninety-nine times out of a hundred all men tell the truth and a habitual liar averages ninety-eight times. This faculty of Faith persists in the face of numerous disappointments, notwithstanding the fact that frequently newspapers and policemen are misinformed, that we are occasionally cheated, that walls eventually crumble and that our best friends sometimes deceive us. The reasonable man knows that the great mass of things are as they seem to be, that men are honest and women are true. If we did not have Faith, we would be utterly miserable, no matter how glorious a world we might have to live in. As a matter of fact this world is as good as any world can possibly be, for those who have the faith to accept it and appropriate its manifold blessings, with faith in the Divine Parentage which produced and sustains it.

The areas which function the faculty of Faith lie upon the anterior middle portion of the ascending frontal convolution, immediately in front of the areas of Hope, between the anterior part of Veneration and the upper part of Ideality. When Hope and Faith are large, they give a widely rounded appearance to the upper middle part of the skull, and when these areas are small, they cause the head to appear sloping in this region. If Veneration is also small, there will be a marked flatness of the middle region of the top of the head.

This faculty delights in exercising belief in "the evidence of things not seen." When it is very largely developed it greedily absorbs every statement which excites wonder, and draws heavily upon credulity. It must not be forgotten that every faculty loves its subject, and Faith is attracted by the marvelous in exactly the same way that Alimentiveness is excited by food, Combativeness by aggression, and Caution by the suggestion of danger. As most persons are pretty fully developed in Caution and Faith, it is easy to understand why religious propaganda has usually depended more upon appeals to Faith and Caution than to other faculties, unless we except Acquisitiveness. Religious sects which base their claims upon miracles, warnings against hell, fire and brimstone and assurances of untold riches and golden crowns, make a strong appeal to these predominating faculties and attract large memberships. Those which appeal directly to the reason and moral principle have fewer members, due to the fact that most people prefer to believe rather than reason, and the study of morality as a science can hardly be said to be in its infancy; it has not yet been born.

When we consider the absurdities which have been perpetrated in all nations and among all kinds of people in the name of religion, we must not lose sight of the fact that these absurdities have no more bearing upon the truth or falsity of religion itself than the outrageous travesties perpetrated in musical compositions have upon the fact that real music is a glorious thing. Because a man with large Faith and a disordered intellect formulates a creed, and secures a large following of misguided zealots who riot in

excesses of the imagination on religious subjects, or because many men have done so, argues nothing against the fact that intelligent and reasonable persons may improve their lives by discovering truth and living accordingly. The belief in God and the various attributes ascribed to Him, and the credence given to various dogmas vary in different individuals; the fact of belief results from the possession of this faculty. The reasonableness or the absurdity of the beliefs depends upon the influence of heredity and environment, the degree of native intelligence, and the attention given to the subject, just as the variations of all other forms of belief depend upon the same conditions.

Where this faculty attains the ascendancy in the character, the individual will revel in everything which appeals to his Faith and he frequently indulges in beliefs which are contrary to all human experience and reason, and is easily imposed upon by anyone who will indulge his fancies. The faculty is easily rendered morbid and he will believe the most patent absurdities, and when these are exposed to his reason he will generally be offended. **He wants to believe,** and he resents intrusion upon his beliefs as a drowsy sluggard resents being aroused from sleep. He constantly seeks that which will gratify his desire for the marvelous and wonderful and derives great comfort from believing anything he finds which feeds and satisfies this desire. He attends "spiritual" seances, warmly embraces the confederate of the medium who "materializes" as the spirit of his deceased wife or daughter, liberally patronizes the fortune-teller, believes everything he reads in the newspaper, the more improbable the better, and accepts without question the worst gossip and rumors about the best people he knows.

It is not unusual to find men and women of a very high grade of intelligence on general subjects, afflicted to such an extent with a morbid excess of this faculty that on some one or two subjects connected with Faith they will be guilty of absurdities, while on other subjects they are entirely rational.

In a western city an ex-United States senator, a man of unquestionable ability as a lawyer, approached me, asking

if I could sell him a book on "the unknown." I was considerably puzzled and asked him to repeat his request.

"I want a book which tells all about the unknown," he replied.

"My dear Senator," I said, "I have never tried to write on that subject. It's too big. Such books as I have are written about things that I have observed, and believe that I know something about, although that isn't very much. The facts that are unknown to me would fill several large volumes and I have never had the courage to write them all down."

At that time I had not seen Elbert Hubbard's celebrated "Essay on Silence," or I might have advised the Senator to read it. It consisted of an elaborately bound book with gilded title, containing about two hundred absolutely blank pages! Fra Elbert was a great joker.

When Faith is deficient, the individual finds it hard to believe anything that he has not tested to his own satisfaction, and he wastes much time in this way, and then is not absolutely sure. It was said of a celebrated general in the Civil War that he was a skillful engineer, and could calculate to a pound just how many thousand tons a bridge would sustain, but he would never be the first man to walk over it.

Deficient Faith is responsible for many failures, and I have known a number of persons who have conducted enterprises in which they have invested large sums of money, who were in abject fear of being successful. When success comes to such persons they allow it to slip out of their hands because they lack faith in themselves. This results from a combination of a low degree of both Faith and Dignity. If in addition, Veneration is weak, the individual has no faith in God or man. You will frequently hear such a person in an attitude of abject self-pity explain how he has lost all faith in human nature, because he has been disappointed and betrayed "so many times." As a matter of fact he never had any faith in anybody, nor in himself, and he imagines he has been badly treated when the fact is that he has only shown his own incapacity. The man of Faith, Hope, Dignity and Veneration does not lose faith in humanity at large because he encounters a few crooks, nor does

he lose faith in himself because he sometimes encounters hardship and defeat.

The more I study the natural sciences, especially Phrenology, and realize the absolute goodness and certainty of the forces of nature, the characters of my fellow-men, and the attributes with which my own personality is invested, the more I am filled with supreme faith in myself, in the eternal verities, in humanity, and in God Almighty. The undevout scientist is worse than mad, he is idiotic.

I used to belong to the Episcopal Church, but now the Episcopal Church belongs to me. Likewise I have annexed the Catholic, the Methodist, the Unitarian, the Presbyterian, the Jewish Synagogue and the Salvation Army. They all have something good and true and beautiful in their various faiths; they are the products of great intelligences. I have Faith enough to absorb the good things they teach; I want all the good I can contain and hold. Whenever I find an influence that I can see is increasing the intelligence and goodness of men and women, I believe in it, no matter what denominational label it bears. There is no monopoly of goodness. "Lord, I believe, help Thou my unbelief!"

SEC. 64. AGREEABILITY

The desire to agree; concession; kindness; philanthropy.

When we observe the remarkable variety of forms of character possessed by different individuals, the differences in temperament, and in the development of brain areas, the conclusion is irresistible that beings having such a diversity of the various elements of observation and intelligence must have a corresponding variety of opinion and judgment. This being true, it is evident that if everyone adheres to his own opinion and judgment and makes them the unvarying rule of his conduct, it would be impossible to establish among men and women any form of coöperation or social coördination of action. Therefore, as such coöperation and coördination of action not only exists, but it is the basis of all social commerce, it is evident that man possesses a faculty of intelligence which is able to thaw out the solid crystalization of Firmness to a sufficient degree to enable the judgment to become pliable and to conform to and blend

with the judgment of other men and to accede to their demands. This faculty which endows the intelligence with the impulse to agree, to make concessions and to employ kindness and philanthropy in the management of human affairs, is Agreeability, which is functioned by two areas, lying together on the median line, beginning where Veneration ends, at the junction of the sagittal suture with the coronal, at the upper middle part of the frontal bone, extending forward until it blends with the areas of Sympathy, supported laterally by the areas of Imitation.

This faculty has been frequently defined as the "desire to do good," for the reason that the conception most of us have of a good man, is one who does what we want him to do. As one who has this faculty large is easily moved to agree with the demands made upon him by his associates, he is esteemed accordingly. And because the conduct of the average man is regulated by standards of righteousness supported by the public opinion of the community in which he resides, most men who are largely endowed with this faculty agree with their fellow-citizens and regulate their conduct accordingly, frequently making large concessions to public opinion and generous contributions to all objects pronounced worthy by that consensus of public opinion, and thus establish great reputations for goodness.

It also happens that such men frequently decide that the best way to end a disagreeable situation is to make it intolerable, so that one party will promptly acknowledge defeat and surrendering end the suffering, so they resort to incredible cruelties to prevent suffering on a larger scale. This form of philanthropy does not meet with the approval of those upon whom it is practiced, but it has its origin in the impulses of that part of the brain which we are considering. Under the influence of this motive, many a man has poisoned his wife in order to relieve her of the agony of jealousy, resulting from his preference for another woman. And it must be remembered that the action of every faculty of intelligence operates according to the influences of heredity and environment as they have been experienced by the individual. I present this explanation of such conduct in support of my contention that goodness or badness is not

the result of the preponderance of development of one part of the head over another, but that moral conduct results from the right use of all the faculties of intelligence according to knowledge, and this implies education of all the faculties in the principles of righteousness and the practice of meeting and solving moral problems.

The name "Benevolence" was given to this faculty by Spurzheim, and is unfortunate in that it is so easily misunderstood. In its etymology it signifies the desire to do good and this expresses the fundamental motive of the faculty; but the man who is not versed in the intricacies of human nature will have much difficulty in reconciling a large development of this part of the head with the conduct of any criminal who possesses a large development of these areas, especially when they are shown to be the moving elements of the criminal act. But when it is understood that every faculty is subject to perversion, according to the influences of heredity and environment, and that this faculty, when normally developed and intelligently exercised in co-ordination with a well-balanced organization of the other faculties, endows the character with noble attributes, the objection disappears, and we should always consider the qualities of every faculty in their normal and positive manifestations.

It must always be remembered that any single faculty of intelligence is not capable of reasoning by itself. It simply contributes a certain kind of impulses, varying considerably according to the extent of the area and its most intimate coördinates, and the process we call reason, and the result we call judgment, is a combination of the impulses of all the faculties excited by any given object or subject; so that when we define this faculty of Agreeability as the desire to agree, we do not limit the moral rectitude or turpitude involved in the agreement. All that is necessary to arouse it to action is a demand. Agreeability tries to meet that demand, and, unrestrained, would yield to any demand however unreasonable. The remaining faculties contribute their impulses to the decision, and the final judgment is

meritorious, or the reverse, according to the general intelligence of the individual.

The kindness and philanthropy which proceeds from the exercise of this faculty is simply a concession to the demands made upon us by our fellow-men and women; and these demands are constant and insistent. In fact, they are so constant that we accept the compliance with them as simple, natural habits and ascribe little virtue to the acts involved. It is only when we are shocked by the actions of an individual who has this faculty small that we realize in any degree the number of concessions continually made by well-bred persons. I recently had occasion to walk three blocks with a woman who has a moderate development of this faculty, with a large development of Execution. It was a rainy day and she held her umbrella before her and charged down the street utterly regardless of others and did not realize that she drove a half-dozen persons across the sidewalk and actually collided with three ladies, one of whom I saved from falling by catching her in my arms. Agreeability would concede at least half of the sidewalk to another person.

Every person we meet makes a demand upon our consideration in some form, and the unfortunate and the afflicted make a strong appeal. In daily intercourse with our friends hundreds of situations arise which require concessions. Recognition itself is a concession. We make constant concessions to age, youth, helplessness, sickness, infirmity and poverty, and consider such concessions merely common decency.

In a larger degree this faculty tends to form an extremely obliging disposition, and when an individual is possessed of much wealth, it prompts to a liberal distribution of that wealth to various objects, in philanthropic endowments, in private charities and hospitable entertainment. This is noble, and much to be commended when the individual has the necessary resources to continue this form of conduct without impoverishing himself or wronging others. But where this faculty is not fully coördinated with Caution, Firmness and Exactness, together with a well-developed and well-informed intellect, it is likely to prompt the individual to great extravagance, especially if Approbativeness and Dignity be strong.

And if Caution and Exactness are weak, the individual is likely to resort to dishonest and reckless methods to gratify his excessive Agreeability and Approbativeness.

In business transactions there is a constant demand made upon the individual to gratify customers, and to make concessions to all kinds of persons with whom dealings are had. It is easy to form such a habit of yielding to small demands that the profits of the business are wiped out. Some concessions are, of course, profitable, but many demands are utterly unreasonable and are often complied with by a too ready Agreeability, acting with a lively Approbativeness, which is always afraid of giving offense by refusal. The business man is always in danger of being flim-flammed by the very associates he holds in greatest esteem. And a friend who has Acquisitiveness large and active should always be carefully watched.

In Seattle, some years ago, I rented an office and classroom from an exceedingly pleasant gentleman who was a millionaire. My contract called for the payment of ten dollars per day, with the privilege of terminating the lease on one day's notice. My relations with my landlord were very pleasant and I grew quite fond of him. One day, I called on him and notified him that I intended to quit on the tenth of the month and told him to write me a receipt for the rent to that date. With a most engaging smile he turned to me and said, "Oh, don't cut a month into thirds, let me write you a receipt to the fifteenth."

Now this was a perfectly unreasonable request, calling for fifty dollars more money, but because I liked him and he had been very agreeable to me, I had hard work to keep my Agreeability from making the concession and changing my plans to keep the place five days more. But my Dignity and Firmness are quite reliable and refused to yield, and so I said, "No, my contract allows me to terminate this lease when I please, and I don't see why I should give you fifty dollars and disarrange all my plans."

"All right," he said, "if you insist on it, but I would like to have you stay."

This episode illustrates how the man with large Agreeability is constantly bled by his friends and business asso-

ciates. But what is worse, he is constantly drained by his own family. And he educates the wife of his bosom to extravagance, his children to unreasonable indulgences, and frequently trains his servants and employees to actual dishonesty by the temptations he puts in their way.

On the other hand, a weak development of Agreeability allows Acquisitiveness such an ascendancy over the character that the result is a miserly disposition, general stinginess, and such an unwillingness to make the usual concessions to generosity that the individual becomes disliked and frequently ostracized. It requires a discriminating intellect, combined with a fine adjustment of balance between Agreeability and Dignity, to regulate the conduct so as to skillfully avoid the appearance of stinginess and create an impression of justice, combined with sufficient generosity to insure popularity.

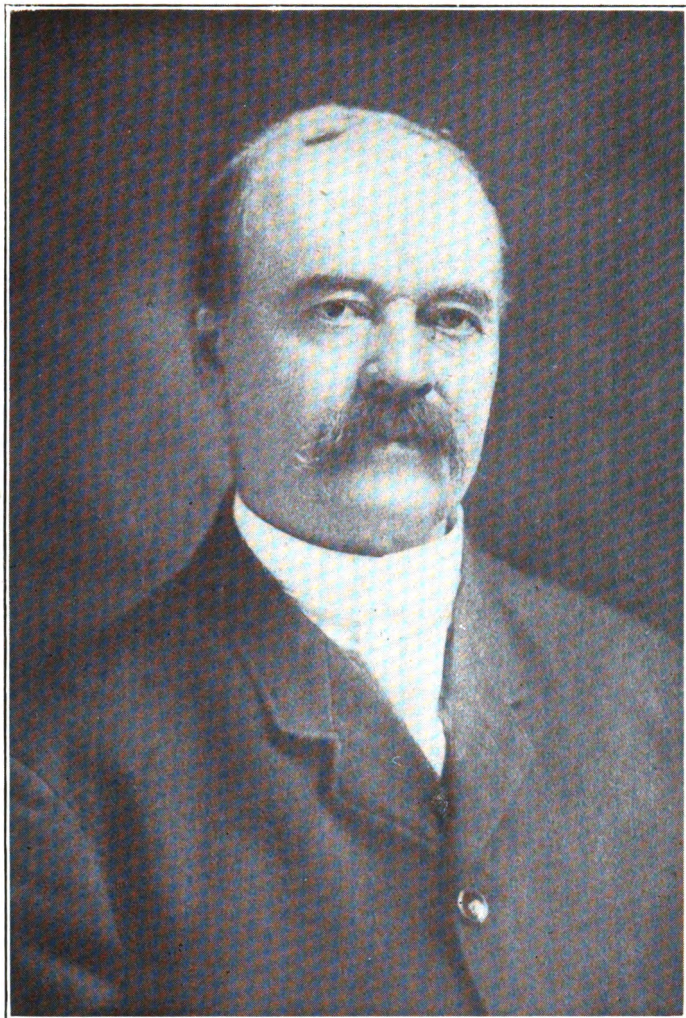
SEC. 65. IMITATION

The ability to conform to existing customs, conditions and facts by imitating them.

“Gall observed certain portions of the brain in the middle frontal convolution to be prominent in all facial mimics. This center for the imitation of gestures nearly corresponds to the center for movements of the facial muscles discovered by modern physiologists, and located at the posterior end of the middle frontal convolution and the adjacent area of the ascending frontal. Gall’s collections contained many casts of heads of eminent actors in support of his theory.”—

Hollander.

The faculty of Imitation is one of the most useful of the faculties of intelligence and one of the chief channels of education. Everyone can recall the time when he learned to write by laboriously copying and trying to imitate the example of penmanship which was set before him, which was supposed to be perfectly executed, and sometimes was. I was fortunate in my boyhood in having for an instructor in penmanship, B. M. Worthington, principal of the Northwestern Business College, at Madison, Wisconsin, who in his day was universally conceded to be the best penman in the



B. W. Northington

Principal of Northwestern Business College, Madison, Wis. Acknowledged in his day, to be the most skillful penman in the world. Electric-Mental-Alkali Temperament, delicate and strong quality. The eloquent eyes are widely separated, showing Form and Size unusually large, the magnificent dome of the intellect shows large Constructiveness on each side, rising to great height at Imitation, where the little dark ringlet crowns one area of that faculty.

NORTHWESTERN
BUSINESS COLLEGE
 DuPine Building

This Semesters Course

William W. Windsor

has completed in a satisfactory manner, a thorough course of Commercial Studies, at the above Institution embracing the

various departments of Bookkeeping, by Double and Single Entry, Commercial Law, Commercial Calculations, and Business Penmanship, and he is hereby respectfully commended, as an Intelligent and Competent Accountant.

In witness whereof, I have hereunto subscribed my name at Madison, Wisconsin, this Fourteenth day of April, A. D. 1871

B. M. Worthington, Principal.

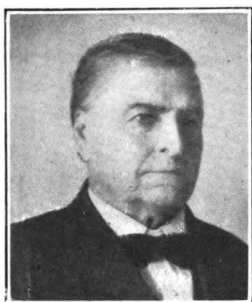
ILLUSTRATION 53

Photo Engraving of the Diploma executed by Prof. B. M. Worthington for William Windsor, with a steel pen. The engraving does not give an adequate conception of the beauty of the original as it appears upon parchment, but it will enable the reader to possess a specimen of the penmanship of the acknowledged World's master of the art. Observe the perfect formation and size of each letter, the marvellous accuracy of the spacing and the beautiful perfection of the signature, then study the portrait of B. M. Worthington, observe the endowment he possessed of Individuality, Form, Size, Weight, Imitation and Constructiveness and see if you can find a human being who has a narrow constricted forehead, who is flattened above the eyes and whose eyes are set close together, who can execute penmanship like this!

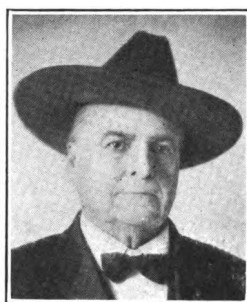
world. He was a beautiful character, refined, gentle, suave and elegant, and he acquired these graces largely through his ability to imitate whatever seemed to him to be a desirable accomplishment. Having a large development of Ideality directing and coördinating with his splendid Imitation, and being endowed with an intellect of unusual perspicacity, and excellent social qualities, he chose to add to his equipment whatever was artistic, refined and graceful, and I remember him as the embodiment of these qualities. I imitated his penmanship as well as I could, and have rejoiced ever since in being able to write legal documents and delineations of character which can generally be deciphered. But I am also conscious now of having imitated many of his personal graces without realizing that I was doing so, and I realize that while he was teaching me to write, he was untwisting and smoothing out a lot of other kinks in the brain of the awkward country boy who idolized him and rejoiced in his friendship. As a special mark of his friendship, I have a diploma written by him with a steel pen upon parchment, which is a beautiful thing. Most observers mistake it for a steel engraving, which I think he purposely imitated.

It is impossible to overestimate the effect of the influence of a teacher for good or evil on the brain of a child. The faculty of Imitation is exceedingly active in the brains of the great majority of children of school age, and this is so, even where it relapses in later years. The child imitates, unconsciously, not only what the teacher requires him to do, but the mannerisms, the habits and the impulses which are constantly exhibited before his forming intelligence in his daily intercourse with his instructor. It is of the greatest importance that the teachers who are thus entrusted with the formation of the characters of our youngest and most impressionable citizens, should be men and women of exalted character, brilliant accomplishment, fine appearance and elegant manners, possessed of strong intellects, vigorous energies, socially genial and gracious and endowed with Dignity and especially with a fine degree of selfcontrol and perception of justice. The application of these tests in a strict examination of candidates for teach-

THE GREAT MARTYNE



As William McKinley



As William J. Bryan



ARTHUR JOSEPH MARTYNE

Gifted Actor and Impersonator, Mimic and Ventriloquist.

The faculty of Imitation is highly developed as shown by the arrow.



As the Rube



As the Clown

ers' certificates would play havoc with the present membership of the profession. But if we were really civilized, we would not set before our children for their especial imitation any other kind of teachers. Of course we would have to pay for their good looks and the other qualifications I have named. As a nation we are incredibly stingy and stupid in the provisions we make for the education of youth. As an individual, I would gladly pay four times the present cost of my daughter's education, if I could secure such teachers as I have described, for her to exercise her Imitation upon.

Mimicry may be conscious, as in the case of the actor, or it may be unconscious, as it usually is in children and frequently is in adults. Persons who are largely endowed with Imitation are peculiarly susceptible to acquiring the habits of their associates and should be careful to select only the best. In a city where there is a large foreign population, the members of which have learned the pronunciation of English words only imperfectly, the habit of imperfect pronunciation affects the entire population to a large degree and the native-born citizens soon mumble with the rest. In another city where the population is more exclusively native born, there will be purer speech, but there will exist certain peculiarities impressed upon the mass of the citizenship by a few important leaders.

This faculty is highly important to the actor who portrays the character of noted persons and who must vary from the impersonation of a dyspeptic and mentally unbalanced Hamlet to that of the robust and passionate Othello. The painter depends upon it to give his picture fidelity to nature; the musician requires it to express the emotion intended by the composer; the mechanic who builds a machine follows implicitly the lines of his blueprint, and the milliner, the dressmaker and the tailor follow the fashions. We all practice Imitation when we try to do as others do, and our whole training in good manners and the amenities of good society is predicated upon imitating the conduct of approved persons.

Persons who are unhappily weak in the development of this faculty experience much difficulty in learning, from the

fact that they are unable to conform to the methods of the teacher. They generally become discouraged and try to accomplish the result in some other way. Sometimes they discover a better way. They like to be original in their methods and would much rather set the fashion than follow it, especially if they are also endowed with strong Dignity. Frequently, their strong tendency to do things in an original and non-conforming manner results in eccentricity which may be entertaining or absurd, according to circumstances.

When Imitation is large it is indicated by the widening of the upper part of the forehead, giving a square appearance and considerable height to this region. When the faculty is weak and the areas small, the forehead will be lower and somewhat contracted, with a distinctly sloping appearance in the direction of Constructiveness, unless Ideality, which occupies a position between Imitation and Constructiveness, happens to be large, in which case Imitation will show its deficiency by a flat depression.

SEC. 66. SYMPATHY.

The power to discern motives, character and qualities in other persons by experiencing similar feelings and impulses.

The word "sympathy" is the nearest English equivalent for a condition of the intelligence which the French call being "**en rapport**," which being pronounced with a vigorous rolling of the r-r-s and having the last letter properly amputated, is said by the linguists to be a perfect expression for the remarkable power, vouchsafed to some and denied to others, of being able to understand how other people feel, what they think, and what they mean to do, without being told. That such a power exists, no observing person will deny; that some persons possess it in a remarkable degree, while others seldom if ever manifest it, seems equally true.

Spurzheim and Combe did not recognize the existence of this faculty, and it does not appear upon their phrenological maps, but it was later demonstrated by American phrenologists to occupy the space directly in front of Agreeability and is functioned by two areas lying together on the median line, extending forward until they blend with those of Comparison in the middle of the forehead, supported

laterally by the areas of Suavity. This faculty was called by the American writers, "Human Nature," a name which, according to my observation, falls far short of expressing either the nature or function of this faculty. The writers who used this name, for the most part, insisted that Causality, Comparison, "Human Nature" and Wit were faculties possessed exclusively by man, and they therefore naturally believed that the perceptive power of this faculty was exercised exclusively in observing human character and emotion. Later observations have exploded this theory and enlarged the comprehension of the scope of its powers. The French expression "**en rapport**," has been conceded to be so thoroughly descriptive of the condition existing between two persons who understand each other through the power of this faculty, that it has been practically adopted by English writers. I consider the name "Sympathy" as most appropriate to convey to English and American readers an approximate understanding of its office.

In physics, a correlation between bodies capable of communicating their vibrational motion to one another through a medium, is recognized under the name of sympathy. Without attempting to trace the medium through which this is accomplished between human bodies, it is certain that such a communication frequently occurs and that it is necessary for man to be equipped with a faculty which will perceive it and act upon it as an essential part of human intelligence. Through the action of this faculty we are able to understand the condition and emotions of our associates, and by combining these impressions we are frequently able to read their thoughts. This is a most valuable power, for many situations arise in human experience in which it is impossible for a knowledge of the facts to be conveyed in ordinary language. It is invaluable to the physician in diagnosing disease or injury, and in many cases of disaster, grief, pain and shock preclude the possibility of explanation. The lawyer and the spiritual advisor require this faculty in a high degree of development, while the phrenologist who combines in his ministrations the duties of the physician, the lawyer and the spiritual advisor, uses it continually.

The action of this faculty seems to consist in suggesting to the intelligence the condition of the person sympathized with, to such a degree that the intellect is obliged to take an extremely critical view of that condition, whatever it is. This is obviously a result of the close coördination of Sympathy with Comparison, with which Sympathy was confused by Spurzheim and Combe. A contemporary of these scientists, Mr. Hewett Watson, presented some ingenious arguments to show that some part of Comparison functioned **conditionality**, and proposed that name for a faculty, but it was not adopted. It is now clearly perceived that the large region lying between Comparison, as now located by later observations, and Agreeability, functions this very observation of condition, which was contended for by Mr. Watson.

This comprehension of the condition of the object of Sympathy by reason of its close coördination with the surrounding areas of Agreeability, Imitation, Suavity, Causality and Comparison, forces the observer to imitate, reason about and feel the conditions of the object of Sympathy, until he experiences in a large degree the same conditions and sensations as the object, and in some measure is able to think the same thoughts. From this replication in his own organization of the conditions existing in the organization of the object, the observer is able to deal intelligently with the situation existing between them. His action in the premises, however, will depend upon the response of his other faculties and his own condition. In a disaster, some persons are so overcome by the action of this faculty that they are useless, while others are stimulated to heroic performances. Too much Sympathy is an impediment to a physician, surgeon or dentist, who is often compelled to inflict much pain upon a patient in order to finally relieve suffering. Their Sympathy must be trained to fine diagnosing performances, but restrained from participating in the sufferings of the patient.

In Denver, some years ago, I suffered from an ulcerated tooth. A friend introduced me to his dentist, and as soon as I looked at him I regretted employing him, but courtesy, and the fact that the operation was a simple one, induced

me to let him try it. His Sympathy was enormous and his Execution small. As he placed his drill on the offending tooth and noticed that I flinched slightly, he withdrew it and tenderly asked:

"Isn't that exceedingly painful?"

"Yes," I replied, "Push that drill down, until you let out the gas and get through with it."

He drilled a moment, withdrew the drill again, and asked with much solicitude:

"Doesn't that hurt you dreadfully?"

"Yes," I roared; "and if you take that drill out again before you reach that ulcer and let out that accumulated gas and pus, I'll smash everything in your shop, including your sympathetic head! Bear down on it, you fool, and get through!"

This aroused his Execution to do its little best, and the next application of the drill brought results. When it was all over, he collapsed into a chair and wiped great beads of perspiration from his forehead. I am certain that he suffered more than I did.

This gentleman afterward became my pupil, and I instructed him to confine himself to the mechanical work of his profession and to surrender the surgical operations to less sympathetic operators. By showing him how to increase Execution and disregard Sympathy, I greatly improved the balance of his character, and he informed me some time after that I had enabled him to greatly improve his work and increase his practice.

In common parlance, sympathy is a much-abused word. To most persons it connotes the impulse to relieve suffering and nothing else. As a matter of fact, we sympathize with our friends in joy as well as in sorrow, and whenever we unite with them in any enterprise or render any assistance.

The man who renders a service to an injured person may be moved to do so from entirely different motives than Sympathy, although that faculty will enter into it in some degree. He may do from the action of Exactness, Approbativeness, Caution, Dignity, Friendship or any other motive, or all combined. While he is doing it, the man with

large Sympathy, may be standing idly by, paralyzed by his own pain caused by witnessing distress. And I have known many persons who have acquired a reputation for heartlessness, because they possessed such large Sympathy, that its violent repulsion drove them away from every form of misfortune and rendered them physically and mentally incapable of participating in any kind of relief methods.

Persons who have an excessive endowment of this faculty cannot refrain from participating mentally, if not physically, in every effort made in their presence. When such persons ride in a street car and an obstruction delays the progress of the car, they will sit in their seats and mentally "push" until they are exhausted. If any member of the household has a toothache, they will have it also, sympathetically.

The most amusing instance of this form of the action of this faculty I ever observed, happened while I was entertaining a party of friends on my houseboat on the Mississippi. Among my guests was a lady who had this form of Sympathy largely developed. It happened one day that I found it necessary to tow a log from some distance down stream to the houseboat against the current, which I did with my skiff and a good pair of oars. It was strenuous work, and I enjoyed it; but when I arrived at the houseboat, I found this lady, with perspiration streaming down her face, leaning against a doorpost in a state of complete exhaustion, and when I enquired the cause, she told me she had pulled, strained and grunted with every stroke of my oars from the time I had started!

When Sympathy is developed to this stage it becomes a nuisance. A man who undertakes to do anything important, frequently has to endure fatigue, sometimes pain and occasionally severe injury. He regards these consequences as part of the game, and is willing to incur and endure them, but he does not want his wife or his friends to share them on his account.

Persons who are deficient in the development of this faculty are not interested in the conditions of others and are not moved to any great degree by contemplating the disasters and injuries which inflict suffering upon their asso-



JOHN G. CANFIELD

An Extreme Case of Excessive Sympathy, Agreeability, Hope and Faith, Strong Sociability, Moderate Acquisitiveness and Deficient Dignity

This is the portrait of a personal friend with whom I have had much intimate association, whom I have commended for his excellent social qualities and admonished concerning his excessive generosity and trustfulness together with his lack of Dignity and consequent inattention to self-protection. He is conscious of a great improvement in his general character as a result of a knowledge of these facts and I am certain that he has derived great benefit from the study of Phrenology. His strong endowment of the Magnetic-Alkali temperament frequently erupts with volcanic energy of explosion boils over with enthusiastic sweetness like a pot of "hot molasses" and causes him to lose a lot of money on people who have excited his excessive Sympathy and strong Friendship and who have not properly reciprocated.

ciates. Unless they are moved by considerations of Exactness, Friendship or Approbateness, they are slow to contribute to methods of relief. They do not understand the mental conditions of their associates and therefore do not form correct conclusions regarding their characters, motives, feelings and ideals. Because they are unable to discern these conditions in others they are incapable of realizing what others expect of them, and they accordingly incur much dislike. If they are strongly endowed with Dignity, Combativeness and Execution, and a moderate development of the social areas, they will pursue their own designs with a relentlessness which causes them to be regarded as cruel; and this is true, for the essence of cruelty is the persistent effecting of any design, without the modifying and restraining influence of Sympathy and its coördinating adjuncts.

SEC. 67. SUAVITY

Diplomacy; unctuousness; ability to speak and act in a pleasant manner and to avoid offense.

In front of Imitation, occupying space between Sympathy and Ideality, and resting upon Causality and Wit, as a base, on each side of the forehead, and functioned by areas in the middle frontal convolution, is located the faculty of Suavity. No faculty of intelligence has been so little considered by phrenologists, and none is more important to the success of the individual who wishes to advance in business or to shine in society. In both of these important fields of action, as well as in countless other situations, it seems to be the function of this faculty to oil the machinery of progress and to eliminate from our personal experiences the friction which would otherwise cause our social relations to become unendurable.

Between the best of friends and the most ardent and devoted lovers differences of opinion and opposition of interests are bound to occur, to say nothing of the constant conflicts that arise between strangers, acquaintances, competitors and enemies. In order to maintain even a semblance of decency and fairness, these differences must be adjusted by the parties by conversation, correspondence, arguments and by what is known in diplomacy between



MRS. WOODBRIDGE N. FERRIS

The Ideal Teacher

MRS. WOODBRIDGE N. FERRIS

The highest charm of manner in a woman of intellectual power is graciousness. It results from a strong coordination of a broad intellect with Dignity, Suavity, Ideality and Language. All of these are represented in the portrait of Mrs. Ferris on the opposite page. The forehead is broad and high, the eyes prominent with the eloquence of Expression, the formation of the objective intellect is massive. All of this gives quick perception and reason, the ability to know. But to build knowledge upon knowledge, to aid the student by lubricating the bearings of intellectuality, to inspire high ideals, to command respect and admiration while being helpful and sympathetic, these are qualities only possessed by those teachers who like Mrs. Ferris are endowed by nature with Dignity to assert authority, Ideality to exemplify beauty and the improvement conferred by education, Language to give it adequate expression and Suavity to relieve the harshness of truth. All of these qualities united in the charming personality of Mrs. Ferris, and thousands of the students of Ferris Institute hold her memory in gratitude and reverence.

Magnetic-Mental-Alkali temperament, Delicate Quality. Ideality and Suavity are indicated by the extreme width of forehead at the top. The profile view in the lower picture shows the remarkable fullness and smoothness of the objective intellect. The prominent eyes show the possession of an unusual command of Language which every teacher requires to get her message over to the student. The wide space between the eyes and the fullness of the forehead between the eye-brows indicate very large Form and Individuality—the first elements of intelligence. But the crowning beauty of this personality is the element of Suavity which enabled her to perform all her duties in a charmingly pleasing way.

nations as **pour parlers**. If these negotiations are carried on by an insolent exhibition of the real feelings of the parties, the result is an increase of the disagreement, and in serious matters, the development of deep offense and intense dislike, which may extend to and be expressed by the greatest injuries. Repeated experiences of the disasters resulting from the exhibition of insolence has caused the areas surrounding this faculty of Suavity to make place for it and evolve it, and each of these surrounding faculties has contributed to its constitution, so that in some individuals it is fairly well developed; some have it in a high degree of efficiency, while others seem to have not yet attained to the ability to understand that it is highly profitable to be diplomatic and to avoid giving unnecessary offense.

The position and immediate blendings of the areas of this faculty will bear study, as they constitute another fine example of the natural arrangement of the phrenological localizations. Causality and Wit, which lie directly below Suavity, and Comparison which touches its interior inferior portion, furnish the reasons for conciliation. Sympathy requires it, Agreeability insists upon it, Imitation suggests conforming to the desires of the opponent and Ideality exclaims, "Behold how good and how pleasant it is for brethren to dwell together in unity!" The result is Suavity, which furnishes the impulse to the intelligence which stimulates it to say and do something which will pour oil upon the intellectual and emotional waters and inhibit the impulse to give additional offense.

This faculty coördinates strongly with Caution, Secretiveness and Approbativeness, in addition to the surrounding faculties already named, and this combination constitutes what is generally known as tact. The tactful person is careful not to say or do a disagreeable thing when it can be avoided. He will hide the unpleasantness as much as he can and is considerate of the feelings of others, and what he has to do he will do with all the Suavity he can command, and make it as pleasant and void of offense as he can. The absence of these qualities often causes the individual to perform an act of kindness in such a disagreeable way that

it ceases to be a kindness and becomes an offense, by reason of the impetuosity of the would-be benefactor.

Sometime ago, in an eastern city, I had an acquaintance, a lady of very warm social impulses and devoted Friendship, who was exceedingly deficient in Suavity. I accompanied her to the theatre one evening, and she discovered in the audience a mutual friend, a very dignified physician. It happened that she had a very important piece of information to give to him, which she explained to me and asked me to get as near to him as possible as the audience passed out, so that she could speak to him. Realizing that she was trying to do him an important service, I moved toward him as well as I could; but when she got within twenty feet of him, she called out loudly, so that a hundred persons heard her:

"Doctor K., go down stairs; meet me in the lobby!"

The doctor gave her one amazed look, shrugged his shoulders, and I saw that he was deeply offended and did not intend to meet her. Excusing myself, I left her and went to the doctor.

"Doctor," I said in a low tone, so no one else could hear, "you are making a mistake. Mrs. H. has something to say to you that will be very agreeable and necessary for you to hear. Go and meet her."

He looked puzzled. "Do I understand you to say that woman has something agreeable to tell me?" he asked.

"Yes, also something important to you."

"Well," he remarked, as he moved off to meet her, "she has a damned disagreeable way of imparting it!"

In a few minutes he returned to me.

"Say," he exclaimed, "I don't understand that woman. She has just rendered me a very important service, and placed me under lasting obligation. But she practically insulted me upstairs. Can you explain that?"

"Certainly, I can explain it. If you medical gentlemen would study Phrenology and learn what has been known for more than a century concerning the discoveries of Gall and Spurzheim in relation to brain localizations, you would know much more than you do about the eccentricities of your friends, as well as of your patients; and you would

know that when that lady addressed you, up-stairs, she was actuated by excited Friendship, but her Suavity wasn't working!"

This physician, a gentleman of fine scientific attainments, subsequently became a student of mine and an ardent advocate of Phrenology. I have never known a man of good reasoning and observing abilities who studied Phrenology with any other result.

Almost any man who is engaged in commerce, learns to use this faculty to some extent in meeting customers and trying to please them, and if he is weak in its development, he generally uses up all the brain cells in its areas during a long day's work. When he comes home he feels that he does not have to use it any more, because he is not trying to sell his wife and children anything, and they are compelled to tolerate him; so he turns loose all the disagreeable impulses which his tired Suavity has inhibited all day and they get the full effect of his accumulated "grouch." Now, speaking in terms of salesmanship, he makes a tremendous mistake. The biggest customer any man has is his wife, and his children rank next. If he does not successfully sell himself to them every day, by persuading them that he is the finest possession they can possibly have, he fails to reap the compensation of their love, affection and respect, which are the most important things in life. I know men who bankrupt business concerns by the lack of Suavity, and I know men who bankrupt their domestic relations in the same manner. When a man persuades his sweetheart to marry him, he effects a fine piece of salesmanship, but he should never forget that he has not secured all of her capital. He has merely succeeded in obtaining a permanent customer for the best goods he has in stock, and of these goods his Suavity is the leading line, and the one he has most displayed during his courtship.

When neighbors disagree, it is not wise for them to attempt to settle the matter between themselves, if it is important and bad temper has been displayed by either side or both. If they seek another neighbor, and he a man of sound judgment with well-developed Exactness, Firmness and Suavity, and submit the matter to him for advice and

mutual counsel, the chances are ten to one that he will adjust it harmoniously and make both of them ashamed of themselves, without requiring them to admit it. If this fails, they should both employ good lawyers, who are honest enough to avoid litigation when possible. The chances are now five to one that the matter will be compromised without humiliation to either side. The lawyers will understand the rights of the case and use their mutual Exactness and Suavity to adjust the matter. If the parties are naturally litigious and belligerent, they may insist upon a lawsuit, in which case it is the duty of the lawyers to give them the full benefit of the "relief" afforded by the law and the courts. And there, other things being equal, the lawyer who possesses the most Suavity will win the favor of the jury and the judge.

When nations are on the verge of war, or when war has been prosecuted to the defeat of one side or the other, adjustments must be made, terms of surrender and settlement of disputed questions must be effected, that peace may be restored. At such times, men of the greatest renown as diplomatists are selected in preference to the fighters, to placate the winning power and to negotiate for the advantage of the defeated nation. The winning power is obliged to meet these diplomatists with others of equal finesse and adroitness, for it sometimes happens that what is won on the battlefield is lost at the peace table. At such a time, Suavity rises to the occasion, and with carefully worded phrases and statements avoids every possible impulse which may arouse opposition and create offense, and by reason of its extreme unctuousness and smooth negotiation, supported by its coördinated adjuncts, frequently wins triumphs which command the admiration of the world.

Not so spectacular and not so widely heralded, but fully as important to domestic happiness as the larger diplomacy is essential to the peace of nations, is the use that any intelligent man or woman can make of the faculty of Suavity in smoothing out the frictions that inevitably arise



ILLUSTRATION 54



ILLUSTRATION 55

THE STRONG MAN IN THE
COURTROOM

THE DIPLOMAT IN THE SU-
PREME COURT

Illustrations 54 and 55 present a contrast frequently observed among intellectual and successful men. Let us say that both of these men are lawyers and are opposing counsel in an important case. Both are men of experience in practice and both are highly educated and trained in their profession.

THE STRONG MAN IN THE COURTROOM AND THE DIPLOMAT IN THE SUPREME COURT

It will be seen at once that 54 is strongly Acid in temperament and possessed of a powerful objective intellect which gathers all the facts in the evidence. He is also high in Dignity and Firmness, has little Sympathy and easily dominates any jury of ordinary intelligence, and is much respected by the judge.

Illustration 55 is the reverse of all these characteristics. His temperament is Alkali and explosive. He has only a moderate development of the objective intellect and his Continuity is weak and he has the utmost difficulty in holding his attention to the details of the case.

It is quite probable that 54 will win the case in the lower court, and 55 will go home smarting under a sense of injustice, of his own inability to cope with the forcible tactics of 54 and very much disgusted with the jury. He appeals to the Supreme Court.

In courts of last resort such men as 55 have the advantage. The jury is eliminated and the forcible bull-doing tactics of 54 in the lower court avail him not at all. Supreme court judges are very impartial but they exact deference and diplomacy from counsel. Since the case was tried in the lower court 55 has had time in the quiet of his library to go over the evidence and collect the facts and embody them in the record. Before the Supreme Court he is diplomatic, genial and unafraid, his Agreeability and Sympathy excite corresponding emotions in the judges, his massive subjective intellect presents a masterful argument and he achieves a brilliant reputation.

These lawyers should not oppose each other. They should go into partnership.

This combination shows the value of Phrenology in selecting partners in all kinds of business and social enterprises. Congenial association generally occurs when the parties are equal in education and general average of intelligence but possessing different kinds of intelligence and dispositions which can be drawn upon from either side, according to the needs of the occasion. When there is a community of interest, identity of objective and the disposition of mutual helpfulness the result is the recognition of individual talent, personal respect and a high degree of mutual esteem.



Photo by Graphic News Bureau, N. Y.

WILLIAM THORN

Labor Member of British Parliament and General Secretary of the Union of General Workers

My judgment of this man is that he is literally "a Thorn in the flesh" to his colleagues in the British Parliament, and a very capable man in a battle of wits where disagreeable methods are required to force justice from unwilling politicians.

The portrait shows a strong endowment of vitality and a vigorous Motive temperament. The head is the head of a fighter, wide between the ears, indicating Combativeness and Execution, there is a strong objective intellect giving quick perception, the forehead is high in the middle endowing the organization with Sympathy sufficient to understand the motives of those who are enemies as well as those who are friends. The way the forehead narrows rapidly from the wide base to the narrow apex shows very small Suavity and Imitation. Such a man will break all the conventions, have very little respect for any established custom and will care very little whether he hurts somebody's feelings when he has anything important to say. And the prominent eyes indicate that he has plenty of Language with which to say it.



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FIELD MARSHAL VON DER GOLTZ

Commander of the German Forces in the Baltic Provinces

A typical German soldier who almost forced a resumption of hostilities after the armistice, by his insolence toward the Supreme Council of the Allies.

The portrait shows a very low development of the upper part of the forehead indicating very little Imitation, Suavity, and Sympathy, while the lower portion is very strongly developed in the objective intellect, and the head is wide and strong throughout the entire base, also rising high in the region of Dignity and Firmness, with sufficient Caution to suggest keeping well within the danger line.

in our ordinary affairs. A knowledge of Phrenology coupled with a determination to substitute Suavity for the irritability of Combativeness inflamed by mistaken ideas of Dignity would greatly reduce unhappiness and increase domestic bliss and financial prosperity.

PART III
ARGUMENT

CHAPTER XX

THE CHALLENGE OF PHRENOLOGY TO CONSERVATISM

SEC. 68. WHY PHRENOLOGY IS FURIOUSLY OPPOSED

In the year 1796, in Vienna, Austria, in private lectures, which were soon interdicted as being subversive of religion and morals, Doctor Franz Joseph Gall, a distinguished physician of German birth, announced to the world his great discovery of the localization of brain functions. It is not to be wondered at that he encountered such immediate and forceful opposition, for his declarations sounded the death knell of all the conceptions of morality existing at that period and gave to human character and conduct a new and startling significance. Followed to its last analysis and conclusions, the doctrine of Gall utterly destroys the foundations upon which have been reared the structures of education, jurisprudence and theological dogma, which have only of late years been successfully assailed by more rational theories, and which are beginning to crumble, to be slowly replaced by better edifices constructed in accordance with the nature of man, as revealed by the system of character study of which Gall is the acknowledged founder and pioneer advocate.

But ancient error dies hard. Notwithstanding the fact that the scientific facts revealed by Gall's teachings are among those most interesting and fascinating to all classes and conditions of men, and of the utmost importance to every member of the human race, and so intimate and obvious to anyone who will take the trouble to observe and experiment, there has never been an important discovery which has been so persistently ridiculed and denied, flouted and neglected by teachers, physicians and men who claimed to be scientists, as this discovery of Phrenology; nor has any scientist who ever gave to the world a discovery of any great importance, been so shamefully neglected, ignored and derided for so long a period of time as has Franz Joseph Gall.

On very many occasions, when I have succeeded in presenting the truth of Phrenology in detail to audiences and classes composed of very intelligent persons, the question has been propounded to me in amazement, "How do you explain that these truths which you say have been known for over one hundred years, have never received recognition?" "Why is not Phrenology adopted and taught in our schools and education directed by it?" and hundreds of similar questions.

Through a great deal of patient thought, devoted to these questions which seem to demand satisfactory answers, I have arrived at the following conclusions, which seem to me to account for the unwillingness of the average person to accept Phrenology and the great benefits which it confers.

(1) The conservative forces in society, as now constituted, are of course averse to a revolution in all of its manners and customs. These forces embrace and include the most influential members of society,—judges, theologians, office-holders and persons in responsible positions,—and it is natural for these persons to condemn anything which may disturb them in their comfort, and most of them are afraid that if their true characters were known they would be disturbed. This arrays the most influential element of the community against any truthful system of character study as soon as it appears.

(2) The vast majority of the members of any community do not think for themselves, but slavishly adopt the opinions of their favorites in the influential class above mentioned. Consequently, if Dr. X. says Phrenology is a humbug, and there is nothing in it, his followers of course echo and reecho his opinion, and those unthinking persons who always try to be in the majority, join in denouncing the new philosophy, because it is so much easier to condemn than it is to investigate.

(3) But when the truth of Phrenology is so forcefully presented as to raise a strong presumption in its favor, a large number of persons are forthwith seized with panic, and they throw their influence against the new philosophy with tremendous zeal inspired by terror. For it does not take many encounters with the practical application of the

science of Phrenology for anyone to realize that it strips the individual to whom it is applied by an expert, **intellectually naked!** To the intellectual man who really comprehends it, this is as terrifying as the actual nakedness of his body. The average person will submit to exposure in the operating room of a surgeon, in order to be cured of his disabilities, but many sensitive persons shrink from that. In the same way, many will consult a phrenologist in the privacy of the consultation room, but many more shrink from having their own weaknesses exposed to themselves. I never announced a lecture on Phrenology in any community but that many persons said in my hearing, "I am afraid to have my head examined for fear you would tell me something I would not like to know!"

(4) There is a form of egotism with which we are all more or less afflicted, which likes to believe that we are inscrutable. Every man likes to think that there is much about his personality which is secret and hidden even from his most intimate associates. We all like to hold something in reserve. Now when a phrenologist comes along and rudely exposes all of our innermost recesses of character and the little pet weaknesses which we believed we had successfully hidden even from our best friends, we naturally resent it.

(5) One of the most potent breeders of opposition to the practical work of the phrenologist is, that his services cost money. It is rare that any family can be found which is unanimously in favor of phrenological education. Consequently, if Mr. A. wants to have his children examined and perhaps himself and his wife also, Mrs. A. strenuously objects on account of the expense. Or if Mrs. A. is in favor of the examinations, it is more than likely that Mr. A. will roar about the utter foolishness of throwing away money, and denounce the whole proposition as a rank humbug. Or if the parents are agreed and are considering the propriety of the investment, some ignorant neighbor will ridicule the idea and dissuade them from securing the tremendous benefits which Phrenology confers.

(6) The principal opposition from teachers and scientists, I am fully persuaded, comes from envy. As a rule

teachers are poorly paid and scientists are frequently poor financiers and often in cramped circumstances. These persons are also rigidly bound by certain ethical traditions, often absurd, but none the less potent, from advertising or exploiting their hard-earned knowledge in a profitable way. The phrenologist has always been a free lance, and when he comes into a community and handles his work in a first-class way, he attracts a great deal of attention and generally gets a lot of money from the very people who ought to pay their hard-worked teachers and scientists more. Under such circumstances it is only natural that the teacher and scientist should feel envious, and if they take their spite out on the phrenologist by calling him "unscientific" or a "faker," when they do not know a thing in the world about either the phrenologist or his work, we can hardly blame them. It is one way they can voice their dissatisfaction.

(7) Finally, it is certain that a deliberate effort is made by many influential scholars and publishers to create a sentiment which they hope will forever smother the new philosophy, by making this sentiment practically unanimous among teachers and scientists, inducing all of them, if possible, to continually echo the statement that Phrenology is "exploded," that it is "unscientific," and, whenever possible, to ignore the science and its advocates. This policy has endured for many years and almost succeeded. It is and has been all that a professional man's professional life is worth to announce that he is a believer in the doctrine of Phrenology. To do so has meant to be branded as a scientific heretic, with practical ostracism.

The principal vehicle for this vicious propaganda against the truth of the new science, has been the *Encyclopaedia Britannica*, and this publication was undoubtedly selected for the reason that it is regarded by the average teacher and professional man with much the same reverence as the Christian bestows upon his Bible. The article on Phrenology which has persisted through many editions of the *Brittanica*, notwithstanding the protests of many scholarly men who have been well informed on the subject, is a grotesque exhibition of misinformation and misrepresentation, not only of the facts in regard to Phrenology, but also of

the personal character of the revered founder of the science, exhibiting not only gross ignorance of the teachings of Gall, but bearing every evidence of malevolent spite. It is a melancholy comment upon the reliability of the encyclopaedias depended upon by our pupils in the schools for accurate knowledge, to be obliged to say that only one of them, Webster's Universal, gives any adequate statement of the facts concerning Phrenology. Some of them dismiss the subject with a short article which expresses only the opinion of the writer, and others are palpable abridgements of the article in the Brittanica, replete with the same misrepresentations, as far as they go. By this treatment of Phrenology by the encyclopaedias a great wrong has been done without excuse by publications to which we have the right to look for impartial exposition of scientific subjects.

I have made this summary of the reasons why Phrenology has not received more general acceptance, in the face of its great utility and obvious truth, because I know the reader will encounter some of the same forms of opposition as soon as he begins to investigate the subject. I do this with the exhortation to disregard this opposition in whatever form it may present itself and to simply give the statements contained in this work such working tests as may be necessary to demonstrate their truth or falsity. The statements are such as deal with facts which may be observed in the formation of the personal characteristics of individuals with whom the reader is on intimate terms. If the statements accord with the observed facts, the case of Phrenology is proved. It is a significant fact that in all the medical museums of the world, not a single skull is on exhibition, labeled as refuting the doctrines of Phrenology. Nor is the portrait of any individual on exhibition, together with the statement of his life's history, showing the discrepancy between his personal appearance and the character which Phrenology ascribes to that kind of a person. If the reader can succeed in producing such, he will render an incalculably valuable service to the Encyclopaedia Brittanica and others of our opponents who have looked in vain for such an exhibition for more than one hundred and twenty years.

It has often been suggested to me that the principal reason why intellectual men have been so unwilling to accept Phrenology, is because it has been practiced to so large an extent by ignorant and uneducated persons who have degraded it to the level of "fortune telling," and made an amusement of it, rather than a scientific performance. It is urged by these persons, many of whom are ardent believers in the scientific value of Phrenology, that it has been so cheapened in the estimation of the public by the unscientific methods of these "fakers," so-called, that no respectable scientist can afford to be identified with it. I confess that I am not able to see much force to this argument. If it is true, it reflects far more discredit on the alleged scientists who have rejected it for this reason, than it does on the "fakers" who have so sadly and unscientifically presented it.

There are thousands of incompetent physicians, disreputable lawyers and ignorant opticians in the world, yet I know of no respectable scientist who has refused to identify himself with any of these professions on this account, and the general public does not refuse to avail itself of the services of the members of these professions because some of them may be in disrepute. I have been in the active practice of Phrenology for many years and have met quite a number of men and women who have professed to be practical phrenologists. A very small number of these persons have appeared to be impostors, who knew very little, if anything, of the principles of the science. A much larger number represented considerable scholarship, enthusiastic devotion to the science, valuable ability to use it and poor business management. A select few represented scholarship, scientific attainments and excellent skill. A somewhat larger number on close acquaintance exhibited good business management, the ability to create a favorable impression and a very superficial professional knowledge. I am quite certain that a similar proportion of relative ability obtains in all of the so-called learned professions.

Now it is a fact which can be easily demonstrated by anyone who will devote a little time to the experiment, that any person of average intelligence, who has a fair degree

of ability to express his observations and conclusions, can learn the phrenological map of the head, the locations and definitions of the faculties of intelligence; get a general comprehension of the effect of the temperaments, all of which can be done in about a week of intelligent study, and then begin examining heads in public; and he will make so many astounding "hits" in describing the characters of persons who are total strangers to him, in the presence of their friends, that he will create a profound impression of the possession of masterful skill. All he needs to do this, is the superficial knowledge above indicated, the possession of intelligent observation and the courage to declare what he sees indicated on the head before him. Now the fact that he does this, does not prove him a "faker" or any other kind of an impostor, but simply that he is a beginner. But it does raise a tremendous presumption that somehow and somewhere he has come into the possession of extremely important scientific knowledge, and just so far as he possesses this knowledge, he is a "scientist," whether he proclaims it in the class-room of a university or from a soap box on a street corner. And the man who ignores the fact that he is giving an astonishing performance and who refuses to investigate the sources of his knowledge because he may have a contempt for his methods, forfeits his claim to the title of "scientist," no matter how many diplomas he holds or by whom they may have been conferred upon him.

We read in the Bible concerning Jesus, that "the common people heard him gladly." It has always been so with the prophet of a new, plain and unwelcome truth, and the phrenologist is no exception. The common people have heard him gladly, and whenever he could create a favorable impression of intelligence and knowledge he has been liberally rewarded. It is no reflection on his professional ability that his methods are cheap. I know a good many devoted physicians who are hardly able to make a living, and some medical "fakers" who are rolling in wealth. Because I have always been able to command dignified prices for my professional services, I see no reason why I should hold in contempt my professional brother who devotes himself to a poorer class of patrons for a meager fee. I may criticize

his business management, but if he does good work and tells the truth, I am bound to honor him. The following experience may illustrate this point.

Some years ago, I visited the famous resort known as Coney Island, near New York City, and while strolling along the section devoted to the "fortune tellers," "palmists," "wheels of fortune" and various other forms of "try-your-lucks," I was astonished to find a sign reading, "Phrenologist," adorned with the well-known phrenological head. I confronted the "professor" and asked him what he could do. He replied, with much dignity, that he could read my character, direct me into the proper employment for my talents, and give me much valuable advice as to the correction of my faults and the improvement of my health. All of which had a very familiar sound.

"That sounds very well," I remarked, "provided you can sustain your claims. How much do you charge?"

"Twenty-five cents."

"That's too much," I protested. "The lady in the gypsy tent over there has just read my hand for ten cents. Why should you charge more for reading my head?"

"Oh, that's a fake," he replied, disgustedly. "I am no faker. I will give you a scientific statement of facts."

"All right, here's your quarter. Now tell me the truth."

And he did. For nearly a half hour he entertained me with startling declarations of facts, some of which were new, but most of which I had heard before from the best phrenologists in the country, including Profs. O. S. Fowler and Nelson Sizer, both of whom he corroborated with exactness and in detail, showing that his professional skill was of a high order. He seemed entirely oblivious of the fact that he was devoting an amount of time to my case that was out of all proportion to the fee I paid him, and seemed only intent upon conveying to me in a most earnest manner the information which would enable me to improve my character. When he had finished, he asked, "Who are you, anyhow? I don't often examine a man like you."

I handed him my professional card. He read it and sank into a chair.

"Is it possible that I have examined the highest-priced phrenologist in the country for twenty-five cents?" he faltered.

"Well, if you came into my office and did not tell me who you were and I gave you as much information as you have given me, I would charge you twenty-five dollars. If I knew you, being a phrenologist and a good one, as you undoubtedly are, I would extend to you the courtesies of the profession."

"Tell me how you do it. I only charge twenty-five cents, and I cannot make a living."

"That's the reason. You are a first-class phrenologist, but your Acquisitiveness is small and your business methods are at fault. You are classed as a faker, because you are here associated with fakers. You are pouring out knowledge and good advice where it is wasted. If I had known you were here and could tell me what you have, I would have paid a stenographer ten dollars to come down here with me and take it down so I could preserve it. As it is, I cannot remember one half of the valuable things you have told me. If I charge a man twenty-five dollars, I give him that much value in professional services. I put the statements in writing and accompany them with literature and instructions which make my advice a permanent possession and an effective help."

I spent more time in giving him advice on business management than he had devoted to my head, and we parted with much good-will and mutual respect.

Because Phrenology appeals strongly to the ordinary man, the mechanic, the tradesman and the young man or woman who has a living to make, and who does not wish to waste any energy, the common people have always been its most liberal patrons. I can count on the fingers of one hand the millionaires who have patronized me, but I have examined more than fifty thousand good, ordinary citizens and their children. Because of this, the phrenologist has always found it more profitable to practice his profession in an ordinary way and leave the millionaires to the tender mercies of the palmists and soothsayers. Yet, the millionaires need us, just as much as any other class.

In fact I often think they need us more than any other class. In dealing with the few millionaires that have come under my professional hands, I have noticed that all of them were surrounded by a lot of sycophants who were astounded and shocked at the way I told the truth and who did their best to minimize the effect of my statements. It would be a big paying investment for any millionaire or any capitalist, for that matter, to have an honest phrenologist in his employ who would tell him the truth about himself, his family and his associates.

CHAPTER XXI

IS PHRENOLOGY SCIENTIFIC?

SEC. 69. THE WORK OF BERNARD HOLLANDER, M. D.

The literature of Phrenology begins with the published works of Gall and Spurzheim, in 1796, and, with a single exception, practically closes with the last publications of Nelson Sizer and the suspension of the Phrenological Journal published for many years in New York City. I know of no work of scientific value published either in Europe or America subsequent to the issue by Mr. Sizer of his "Heads and Faccs" and "How to Study Strangers," which discuss Phrenology in a way imparting anything new. The works of Gall, Spurzheim, Combe, Fowler, Sizer, Drayton and McNeil, Grimes, Wells and their contemporaries, furnish a massive arsenal from which the student of Phrenology may draw all the material he needs to prove the case of the science; but these books are mostly out of print, old-fashioned in appearance and are not attractive except to the ardent lover of truth who is willing to explore the back shelves of the public libraries to discover them.

The one exception is the work of Bernard Hollander, M. D. (Freiberg, I. B.), M. R. C. S., L. R. C. P. (London). This eminent author has rendered a distinct service to humanity at large, to the scientific world in general and to Phrenology in particular, by the publication of two volumes, one entitled "Scientific Phrenology" and the other "The Mental Functions of the Brain," the latter of which was issued from the Knickerbocker Press of G. P. Putnam's Sons, New York and London.

"The Mental Functions of the Brain" is not a text book of Phrenology, but, as is stated on its title page, it is an investigation into the localization of the mental functions and their manifestation in health and disease. In the thirteen chapters of this masterful exposition, Dr. Hollander has displayed the qualities of the exact scientist, the patient investigator, the keen analyst, the conscientious jurist and the scholarly and accomplished writer. His investigations, extending over a period of fifteen years, include the compilation of the surgical and clinical records of more than eight hundred cases, corroborating by the symptoms related



ILLUSTRATION 56

PHINEAS P. GAGE

The Celebrated American "Crow-Bar" Case

From this and other cases of injury and disease, Dr. Bernard Hollander has collected more than 800 clinical records made by physicians and surgeons who were not phrenologists, verifying over twenty of the forty-four phrenological areas, now located on the Phrenological Map of the Head.

PHINEAS P. GAGE

THE CELEBRATED AMERICAN "CROW-BAR" CASE

From "Mental Functions of the Brain" Hollander

Phineas P. Gage, age 23, while he was engaged in tamping a blasting charge in a rock with a pointed iron bar, three feet seven inches in length, one inch and a quarter in diameter, and weighing thirteen and a quarter pounds, the charge suddenly exploded. The iron bar propelled with its pointed end first, entered at the left angle of the patient's jaw, and passed clean through the top of his head, near the sagittal suture in the frontal region and was picked up at some distance covered with blood and brains. The patient was for the moment stunned, but within an hour after the accident, he was able to walk up a long flight of stairs, and give the surgeon an intelligible account of the injury he had sustained. His life was naturally for a long time despaired of, but he ultimately recovered, and lived twelve years and a half afterwards. This is what Dr. Harlow says as to the patient's mental condition: His contractors, who regarded him as the most efficient and capable foreman in their employ previous to his injury, considered the change in his mind so marked that they would not give him his place again. The equilibrium or balance, so to speak, between his intellectual faculties and animal propensities seems to have been destroyed. He is fitful, irreverent, indulging at times in the grossest profanity (which was previously not his custom), manifesting but little deference for his fellows, impatient of restraint or advice when it conflicts with his desires, at times pertinaciously obstinate, yet capricious and vacillating. Devising many plans for future operation, which are no sooner arranged than they are abandoned in turn for others appearing more feasible. A child in his intellectual capacity and manifestations, he has the animal passions of a strong man. Previous to his injury, though untrained in the schools, he possessed a well-balanced mind, and was looked upon by those who knew him as a shrewd, smart business man, very energetic and persistent in executing all his plans of operation. In this regard, his mind was radically changed so decidedly that his friends and acquaintances said he was "no longer Gage."

Mr. Nelson Sizer, phrenologist, of New York, who was intimately acquainted with Dr. Harlow, supplies the following additional facts in his work "Forty Years in Phrenology."

"The blast exploded and drove the tamping iron or 'crowbar' as it has been erroneously called, upward and through the face and head. It went in under the cheekbone, nearer to the nose than to the ear, passing behind the eye, cutting off the optic nerve and passing out at the top of the head about two inches back from where the hair commences to grow, in the neighborhood of Benevolence (Agreeability) and the front part of Veneration. The man had a good constitution and recovered but during the course of his illness he was profane, irreverent, disrespectful, extremely coarse and vulgar in his remarks, so much so, that persons of delicacy, especially women, found it impossible to endure his presence. These traits had not been manifested by him previously. His organ of Veneration seems to have been injured, and the profanity was the probable result."

in the authentic records, the localizations of many of the functions as discovered by Gall and established upon the phrenological map. He substantially proves the correctness of these localizations in twelve broad areas localized upon the cortex of the brain by the actual reports of lesions and injuries discovered by the surgeons who performed the operations and autopsies, and these broad areas include territory upon the cortex covering something over twenty of the forty-four phrenological areas. There is no doubt that similar surgical proof of the remaining phrenological areas can be obtained, whenever we have surgeons sufficiently unprejudiced to look for evidence in the clinics, for and against these localizations, and intelligent investigators like Hollander to compile the reports of what has been observed.

Even if we admit for the sake of argument that the remaining areas, in the absence of such proof, are *sub judice* until it can be produced, Dr. Hollander has done enough to firmly establish the truth of Gall's theory of brain localization, upon which the whole system of Phrenology rests. When we reflect that these localizations which have been conclusively shown to exist, were originally determined in the same manner that all the localizations on the phrenological map have been made, and that over twenty of them have been surgically established, and that there has not been discovered a single fact militating against the remaining localizations, a very substantial presumption is raised that they also are true.

It is not to be admitted as a fact, however, that surgical proof is necessary for the verification of the phrenological areas. Abundant evidence has been presented in this volume to convince any reasonable skeptic of the truth of these localizations by observation and comparison of individuals. So far as any surgical information has been obtained it serves to confirm the localizations already established by observation and comparison.

Dr. Hollander's services to the cause of Phrenology, however, are not confined to the verification of these localizations by this indisputable surgical evidence.

The most valuable service he has rendered consists in his magnificent defense of Gall from the aspersions, neglect and obloquy of his contemporaries and their followers; his

complete exposé of their misrepresentations of his doctrine and the malevolent motives which inspired these misrepresentations, his able castigation of modern scientists who affect to condemn the system of Gall as "unscientific," when not one of them has ever shown any evidence that he has ever opened the pages of Gall's masterpiece, his great work entitled, "**Anatomie et Physiologie du Systeme Nerveux en General et du Cerveau en Particulier;**" and finally his collection of facts in the biography of Gall, and a list of the important discoveries made by Gall in relation to the anatomy and physiology of the brain and nervous system. The reading of this list of discoveries shows that the knowledge of the functions of the brain and nervous system possessed by the medical profession today would be reduced to chaos if the contributions which Gall made to medical science were eliminated. There is not the shadow of a doubt that neurological science owes more to the discoverer of Phrenology than to any one of the many brilliant personalities who have adorned its history.

These facts concerning Gall, his personal history and his discoveries, are so important to everyone interested in Phrenology that I herewith present an abridged quotation from Dr. Hollander's work, embodying the most important facts. The following quotations are from Chapter IX of "Mental Functions of the Brain."

"Franz Joseph Gall was born at Tiefenbrunn, near Pforzheim, in Baden, on 9th March, 1758. He studied medicine at Strassburg. In 1781, he left this town for Vienna to study under VanSwieten, the most renowned physician of his time. In 1785, Gall received his doctor's degree.

"Doctor Gall resided in Vienna upwards of thirty years, and was recognized as an able physician."

"After long and successful travel, Gall settled in Paris, in 1807, and lived there for about twenty years."

"Prince Metternich, ambassador to Napoleon, was a pupil of Dr. Gall."

"In 1820 a gold medal was presented to Gall, executed by M. Barre. It bore the inscription: "To the Founder of the Physiology of the Brain."

"Dr. Elliotson wrote: "Dr. Gall ranks high in Paris; he is a physician to ten ambassadors, has a large practice, is

considered a savant, and bears himself and lives becomingly, like a gentleman."

"Gall's head is magnificent; and his countenance, dress, and manner, with the depth, continuousness, liberality, and simplicity of his remarks, show you that you are in company with a profound philosopher, a perfect gentleman, and a most kind-hearted friend. He is perfectly free from affectation or quackery; pursues truth only, regardless of all consequences, and has sought it at an immense expense, and free from all interested motives.

"I advised him to write some popular work, but he objected; said he had written for the studios only—for those who desire to understand the subject thoroughly; that he had composed a work for posterity, and must leave to others the occupation of writing for loungers."

"Another account, describing an interview in 1826, ends thus:

"After our breakfast he showed me his extensive collection, and thus ended my first visit to the greatest moral philosopher that Europe has produced; to a man, than whom few were ever more ridiculed, and few ever pursued their beat more determinately, despite its effects; to a man who alone effected more change in mental philosophy than perhaps any predecessor; to a man who suffered more persecution, and yet possessed more philanthropy, than most philosophers."

"Baron Cuvier, mindful of his position, would not openly advocate Gall's doctrine: but that he believed in it is shown by his sending Gall a cranium, "which," he said, "appeared to him to confirm his doctrine of the physiology of the brain." Gall was already on his death-bed, and told the messenger, "Take it back and tell Cuvier that my collection only wants one head more, my own, which will soon be placed there as complete proof of my doctrine."

"Gall died of a paralytic stroke on the 22nd of August, 1828, seventy-one years old, in his villa at Montrouge, near Paris, and was buried in the cemetery of Pere-Lachaise, where a monument was erected in 1836. His cranium is in his own collection in the Natural History Museum of Paris."

The following quotations are from the same chapter of Dr. Hollander's work, and relate to the extraordinary num-

ber of Dr. Gall's discoveries concerning the anatomy and physiology of the brain and the nervous system.

"1. Gall was the first to demonstrate the successive development of the different parts of the nervous system.

"2. He was the first to show the enlargement of the cord in the cervical and lumbar regions.

"3. He was the first to demonstrate that the gray matter precedes the white.

"4. He was the first to trace the origin of the nerve bundles from the gray matter.

"5. Gall wrote on the structure and use of the ganglia.

"6. Gall showed the proportion between the gray and the white substance in the brain.

"7. He showed the true origin of the optic nerve in the anterior pair of the corpora quadrigemina.

"8. He traced the origin of the olfactory nerve.

"9. He traced the origin of the oculo-motorius nerve.

"10. He traced the origin of the trigeminal nerve.

"11. He traced the origin of the nervus abducens.

"12. Gall was the first to describe the course of the motor nerves through the pyramids, cerebral peduncles, corpora striata, thence 'radiating like a fan, thus spread out towards the periphery of the hemispheres.'

"13. Gall established the certainty of the decussation of the pyramids.

"14. Gall showed the fibrous structure of the white matter of the brain.

"15. Gall described the system of the diverging and converging fibres of the brain.

"16. Gall was the first to describe the formation and development of the brain in the foetus, and to call attention to the simplicity of the convolutions in new-born infants and in idiots, as compared with the complexity of the brain of the normal adult.

"17. Gall described the structure of the cerebellum in man and animals. He also described for the first time the formation and structure of the great commissure (*corpus callosum*), the annular protuberance, the pineal gland, *cornu ammonis* and other parts of the brain.

"18. Gall described the portion of the brain within the fissure of Sylvius and resting on the *corpus striatum*, which

he described as the insula, and is now known as the Island of Reil. We must not forget that Reil attended the demonstrations of Gall."

In addition to the splendid service already noted, Dr. Hollander shows, in the first chapter of his book, the lamentable lack of progress which has been made by physicians generally, in the domain of mental science. He exposes some extraordinary errors of noted physicians in stating the limit of growth of the brain, ranging all the way from Soemmering, who placed it at three years of age, to Ireland, who placed it at puberty, and believed that it was fully developed at about ten or twelve years of age. (We know now that the brain continues to develop in most cases until after forty, and in some cases up to fifty.) He shows the absurdity of judging the intellect of a man by the size or weight of the whole brain, as the intellect is controlled by the frontal convolutions, while the emotions so-called originate in the posterior lobes.

In the second chapter he discusses Melancholia as a result of lesions of the supramarginal and angular convolution. The angular convolution is the seat of the area of Caution, according to Phrenology. The excessive development or inflammation of this area results in an inability to properly function its emotions and this, uniting with impulses from other excited areas, produces a condition from which the emotion of fear is generated and fear is the leading symptom in all cases of Melancholia. Doctor Hollander cites the records of one hundred and thirty-four cases, which must be read to be appreciated, proving that all forms of injuries to these convolutions resulted in the characteristic state of fear, depression of spirits, anxiety, etc.

Chapter III. is devoted to three hundred and fifty clinical records, showing that in lesions of the middle part of the temporo-sphenoidal lobe, irascibility is a prominent symptom, and such lesions may lead to violent and destructive mania, and some to homicidal mania. This is the region in which Phrenology locates Execution, also called Destructiveness; and Combativeness, the faculty which produces such actions as are generally called "irascible," is close behind it and always in such intimate sympathy with Execution that its coöperation is assured.

In the fourth chapter delusions of suspicion and persecution are shown to be associated with lesions of the postero-temporal area of the brain. The author supports this with forty-five cases of localized brain lesions. This part of the brain is shown on the phrenological map to be occupied with the areas devoted to the faculties of Secretiveness, the subdivision of Execution called Destructiveness, with Combativeness strongly engaged and Caution excited by contiguous sympathetic action.

An interesting section of this chapter is devoted to the phenomena of Kleptomania, citing sixteen cases of localized lesions of the temporal region, especially the anterior portion of it where Phrenology locates the area of Acquisitiveness, which Gall at first named the area of "theft."

Another section of the same chapter produces forty more cases, in all of which the lesion was at the anterior extremity of the temporal lobe, producing voracious hunger and thirst. This is the phrenological location of Alimentiveness, the faculty of desire for food and drink.

Chapter V is devoted to the discussion of the localization of special memories, beginning with Gall's discovery of the memory of words (Language) in the third frontal convolution, and an interesting review of the causes of Aphasia, and continuing with the citation of thirty cases relating to the region assigned by Gall to the memory of music in the convolutions for the appreciation of the relation of tones in the region of the fissure of Sylvius, (phrenological faculty of Tone). Thirty cases of localized brain lesions are adduced, in which the ability to calculate and to read figures was affected (phrenological faculty of Number), and a most interesting account is given of solving problems in arithmetic.

The chapter closes with the citation of eight additional cases relating to the loss of memory of events, forms, objects, places and time, confirming the phrenological areas of Experience, Form, Individuality, Locality and Time, and with a specially interesting discussion of color-blindness.

Chapter VI. opens with a statement of Gall's views on the area which we now denominate Faith, otherwise called "Wonder," "Spirituality," "Credenciveness," etc.. concern-

ing which there has been more controversy than upon any other part of the brain. Quotations from Herbert Spencer are adduced supporting Gall's belief that this area "is the center for the revivification of ideas." This is followed with a consideration of "The Center of Exaltation," which is the same as Hope in the classification herein used. Five cases are described substantially proving the correctness of this localization. "The Center of Imitation and Mimicry (Gall) is shown to correspond very nearly with the center for movements of the facial muscles, discovered by modern physiologists, and located at the posterior end of the middle frontal convolution and the adjacent area of the ascending frontal. Gall's localization of what he called the "center of sympathy," now called Agreeability, is supported with liberal quotations from his writings, especially interesting in view of his observations of the action of this area in animals, especially in dogs and horses. Herbert Spencer is quoted in support of the same views.

Veneration receives adequate treatment in this chapter with the citation of five clinical cases of religious insanity accompanied with lesions of the superior frontal convolution, where this area was located by Gall. The "American Crowbar Case" is also cited.

Gall located the area of Firmness just in front of the central fissure, close to the median line in the region now known as the "para-central lobule." This is the recognized "leg center" of modern physiologists. Five clinical cases are cited in proof of the phrenological location. This chapter closes with a general description of the functions of the occipital lobe of the brain, showing its relation to the affections, love of children, family and friends and supported with the citation of eleven cases of lesion of this part of the brain where these faculties were affected. These cases relate to the phrenological areas of Amativeness, Sexamity, Philoprogenitiveness, Sociability and contiguous areas.

Chapter VII. contains an elaborate exposition of the functions of the cerebellum, where Gall located the seat of the "libido sexualis" or sexual desire. The author, in connection with this subject, cites sixty-six clinical cases, supporting Gall's localization of this instinct with the history of

the various eccentricities displayed by patients suffering with cerebellar diseases.

Chapter VIII. discusses the relations between brain and skull, the significance of criminal contours, the brain and skull of a typical criminal and the doctrine of free-will. I have covered the principal topics of Chapter IX. in the opening paragraphs of this review, because of their superlative importance. Chapter X. is a discussion of the opposition to Phrenology, which is vigorously handled. Chapter XI. is a review of Auguste Comte's positive psychology. Chapter XII. presents a formidable array of testimony by eminent medical men as to the truth and usefulness of Phrenology.

In the concluding chapter the author summarizes his work substantially as herein stated and presents his diagrams of the lobes of the brain and a diagram showing the localizations discussed in the work in the twelve broad areas I have mentioned.

As a lawyer, it has been my privilege to study a good many briefs prepared by eminent members of the bar and to read a great many opinions delivered from the bench by distinguished judges. I have examined the evidence adduced in support of a great many contentions, presented in records prepared with consummate skill by masters of the art, but it has never been my good fortune to discover a production which for irresistible logic, clarity of statement, systematic arrangement and absolutely convincing argument, surpasses this volume by Doctor Bernard Hollander. It is a magnificent example of the power of beautiful truth, in the hands of a master of diction and polemics. Throughout the work he calls upon his professional brethren to examine the facts, to read the masterful works of Gall, to note the localized centers already proven and to approach every clinic with observing eyes to find additional evidence of "The Mental Functions of the Brain." By his courageous investigation and resurrection of the facts concerning Gall's character and discoveries and his successful proving of their truthfulness with his eight hundred clinical records, he has identified himself permanently with the glory which is certain to attach to the name of Gall when his great service to humanity shall be understood and appreciated.



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MIKE GILHOOLEY

Champion Stowaway of the World. Hero of Five Stowaway Voyages and Attempts to Enter the United States

When anxious parents bring me a boy like this and say that he runs away and "won't mind" or some benevolent couple seek to adopt a child and submit a specimen of this kind to me while yet in the cradle, I tell them in either case to let the boy alone. He is abundantly able to take care of himself.

The narrow and contracted forehead, not rising high and rather flat at the sides indicates that a school will have little attraction for him and he cannot see why he should submit to any form of discipline. The back of his head is high and wide by contrast and indicate that while he is bound to have his way it is generally a good way. He has small Imitation, and will not follow instruction but will work out a way of his own. He will learn things by doing them and he has the initiative to do things of his own accord. If he is admitted to the United States I predict that he will make money, be a good citizen and a Boss Contractor in a few years unless he goes on the Police Force and he would "make good" there.

CHAPTER XXII

THE PERFECTIBILITY OF HUMANITY

SÈC. 70. IS HUMAN PERFECTION POSSIBLE?

The author of this work has sufficient confidence in the mental capacity of any reader who has had the patience and the interest to complete the perusal and give careful consideration to the statements made herein, to believe that such a reader will agree that the case of Phrenology has been proved. As far as I have been able to learn, even before this book was written, every intelligent man who has thoroughly investigated the subject has been forced to admit the general soundness of every proposition advanced by the phrenologists as fundamental, although exceptions are frequently taken to personal beliefs.

Every argument advanced against Phrenology in various encyclopaedias and some so-called scientific works, consists entirely of negation or ridicule and such as they are, they display a lamentable ignorance of the real claims of the advocates of the science.

If the facts herein stated and illustrated are proved, they are portentous. They are so radically revolutionary and demand such far-reaching and sweeping reforms in our methods of dealing with each other as human beings that timid persons will recoil from adopting this philosophy simply from the inherent antipathy to change which is a marked characteristic of human nature. But in the onward march of truth these changes are bound to come about, and it may be just as well to take a courageous view of what they actually portend.

If Phrenology is introduced into the schools and becomes the basis of education, which I believe to be inevitable and in the near future, the first great change which will be noticed will be the recognition of the limitations of the individual. This will lead to a general toleration of each other on the part of the well-informed individuals which at present does not exist. The almost universal disposition to regard offenses as the diabolical result of wicked resolution will give way to the recognition that every variety of unpleas-

ant conduct, from the mild breach of etiquette to the most atrocious crime in the calendar, is the result of "thoughtlessness," in other words, the inability to exercise correct judgment and self-control, because of ignorance, sub-normal development or a diseased condition of mentality.

As soon as this proposition is conceded, Phrenology suggests that the remedy will be found in the correct delineation of the character, education and the application of remedial measures to the deficient or diseased brain, instead of punishment. The adoption of this attitude on the part of educators and statesmen will mean the demolition of every prison and so-called reformatory and the substitution of sanatoria for the intelligent treatment of those who may have to be temporarily or permanently, but lovingly restrained.

The adoption of Phrenology will be followed by a complete revolution of the application of educational methods to the young. If Phrenology is true, education must be adapted to the temperament, the quality and the cerebral development of the student, and this can already be known before education begins. This will mean not only a scientific system of vocational education, but a special classification of students for the cultivation of social graces, besides a classification for the development of weak areas by special discipline, for the general good of the character.

Education should be applied for the eradication of faults, no less than for the development of talent. With the introduction of phrenological methods there will be a great stimulation of ambition and a corresponding protection against disappointment. When a student has his limitations displayed to his view by a phrenometrical survey, he realizes the impossible, and ceases to aspire toward it. On the other hand, his ambition is thoroughly aroused to attain a highly creditable performance in the direction of the talents which the survey disclosed as the indubitable equipment possessed by his organization. It is sometimes difficult to decide which is the most valuable, the assurance with which we may know through Phrenology what talent we can display, or the prudence derived from the same source which protects us from making ourselves ridiculous.

The service rendered by the competent and conscientious phrenologist is in no degree less valuable than that which is performed by the physician, the lawyer or the priest of religion; and in many cases the duties of the phrenologist involve the services rendered by all of these benefactors of humanity and in addition thereto, the phrenologist is always a teacher.

The mere fact that the operations of the brain are always modified by the physical condition of the body, makes it imperative that the phrenologist should be an expert in the matter of detecting tendencies to disease, the existence of bad habits and the neglect of hygiene. He has an exceptionally fine opportunity to impress upon his client the necessities of reform in these particulars, and as very few persons come to consult him primarily upon health questions, but do continually lay before him their hopes and ambitions, he is often able to sound a warning to the careless and to direct them to immediate measures for the improvement of health before attempting their ambitious projects. In my practice I have found it necessary to keep a roster of names of the best specialists in medicine, surgery, dentistry and neurology, to whom I am continually sending those persons whom I discover to be in need of their services.

I have found my legal training invaluable in the practice of Phrenology, and my library contains the equipment of a practicing attorney, although I have not appeared in court for many years. But the affairs of my clients often involve legal questions of great moment, and I really believe that as a phrenologist I settle more cases involving the domestic relations than I did when I was engaged in the active practice of the law.

The duties of the phrenologist in public lectures and in private interviews, in expounding the fundamental principles of human impulses and the development of character, furnish opportunities for the teaching and preaching of the essentials of righteousness which are limited only by the endurance of the phrenologist and the size of his audience. He is brought into the most intimate relations with the moralities, and his ability to detect inherited and acquired tendencies to wrong-doing enable him to probe deeper into

the facts and to give more lucid advice to the victim of any form of vice than any minister or priest can hope to accomplish. Men, women and children will confess to a phrenologist facts that they would never reveal to a physician, lawyer or spiritual advisor. The reason is that the phrenologist is able to convince the individual that he knows more about him than he does about himself, and recognizing this superior knowledge, he throws himself completely into the confidence of the phrenologist and invokes his aid. It is astounding to witness what a competent phrenologist can accomplish sometimes in an interview lasting not more than an hour, in revolutionizing the habits and tendencies of a lifetime by his advice based upon a convincing demonstration of the knowledge he possesses of the organization of the individual who consults him.

Among the many various topics upon which the phrenologist is able to give advice as one having authority, the following are included in nearly every interview where the delineation of character is performed.

The searching examination into the conditions of health and temperament naturally lead to a discussion of the conditions under which the welfare of the individual will be most promoted. This naturally directs the attention to the place of abode, the climate which is most favorable to health and activity and the adoption of methods of diet and exercise which will insure development and endurance. If there is any weakness of a natural function, it will show itself in the appearance of the individual and furnish the foundation for the best of friendly counsel.

The use of the phrenometer and the exhibition of the outlines of the various regions of the cranium in the several diagrams, enables the examiner to direct the attention of the individual to the concrete facts. Although the phrenometer in its present form attempts only coarse measurements, these are sufficiently accurate to convey every important fact to the eye of the individual and furnish a basis for the extended remarks of the examiner, so that the truth can be conveyed to the consciousness of the individual to a degree that can never be accomplished by any amount of talk. The measurements reveal the concrete facts and re-

move the subject from the realm of uncertainty to the basis of fact and establish conviction and faith in the intelligence of the individual. When a man has seen the form of his head drawn in a diagram and his excesses and deficiencies of development marked off in blood-red ink, he is much more likely to be impressed by such a process than by any words which the examiner may speak.

Another great advantage of this method lies in the fact that it removes the probability of flattery or censorious condemnation to a great degree. Accurate measurements disclose the facts. With the facts so displayed, the examiner is not likely to draw upon his imagination, and the intelligent individual who consults him is enabled to draw valuable conclusions of his own.

The disclosure of the strong and weak developments of any individual furnish an infallible index to the kind of education necessary to the symmetrical building of character. The demonstration of the possession of a large and active faculty indicates as a matter of course that further education and training will call out its complete potentialities. The fact that any faculty is weak, indicates that it should not be neglected, but developed to the degree which will make it at least an effective part of the mental equipment, and this can generally be done. It is also a warning that extravagant sums should not be expended in the hope of developing it into a commanding talent.

The selection of the life-work of the individual in a definite profession, trade or occupation is by Phrenology made possible at a very early age, and therefore under conditions which enable parents and teachers to eliminate a vast amount of unnecessary education, which in present economic conditions bears heavily upon those of large families and moderate means. Under phrenological supervision it is possible to give to every boy and girl a thorough training in the best lines of their individual potentialities in the course of a very few years. This training can be given at the time when the brain is most plastic and susceptible to the best impressions. By giving all the children of a community substantially the same kind of training and delaying the selection of the life-work until all have been ground

through the same mill of public school studies, a vast amount of unnecessary labor is imposed upon both teachers and students and the special training required by each student's phrenological endowment is completely ignored.

Great as these reforms will be in education, vocational training and occupational selection, I am certain that they will be outclassed by the tremendous moral advancement which will take place when the phrenological philosophy is fully applied to human conduct.

At present we have no moral philosophy worthy of the name. The jurisprudence of the civilized world is largely founded upon the ten commandments, given by a barbaric chieftain to a semi-savage people, which inculcate the valuable attributes of reverence to God, respect for parents, regard for property rights and the sanctity of the family. These precepts, which exemplify the leading qualities in the character of the Jews, have done much to improve the moral qualities of the Christians who have adopted them, but they do not cover the ground required by a code adapted to the requirements of an advanced civilization. The precepts of Jesus, embodied in the Sermon on the Mount, and in his two great commandments of love to God and love to man, are consistently violated by those who profess to be his followers, not less than by those who openly oppose his teachings.

"Be ye therefore perfect, even as your Father which is in heaven is perfect," is a command which is received by the unbeliever with ridicule and by the disciple with a stupid hopelessness, because it seems utterly impossible. But in the light of phrenological knowledge it is seen to be quite possible of attainment. By this command, man is not required to make himself equal in might, majesty and power to God, but he is required to rise to the full stature of manhood.

By the study of physical culture, scientists have already arrived at definite knowledge of what is required to make up the physical perfection of manhood and womanhood. Perfect functionality can be recognized as an assured fact in all of the organs of the body except the brain. In the domain of thought, in the estimate of mental capacity, the scientists

are still abysmally ignorant, notwithstanding the pretensions of many psychologists, because they have almost universally rejected the principles of Phrenology, **which actually furnishes the measure of human perfection.**

In this work we have presented the proof that at least forty-four faculties of intelligence have been definitely located. According to the abstract reasoning of Samuel T. Fowler, there are just sixty-four departments of human knowledge and every adult human brain has sixty-four "organs" (areas) of reflection in each hemisphere, representing these departments. From what we already have located, we know that the total number cannot be far from Mr. Fowler's dogmatic statement, and for the reason that I have found him absolutely right in so many statements equally dogmatic, I am obliged to believe he is right in this, though as yet we cannot prove it. It is certain, however, that the number of primary departments of knowledge possible to human intelligence is limited, and that their corresponding areas of reflection will one day be located and that we undoubtedly have the majority of them and the most important ones located now.

These facts being admitted, it is certain that the perfectibility of human character is possible and that **actual perfection (completeness), is already in sight.** When all the faculties of intelligence have been located, and their areas of reflection are known, and the phrenological delineation of character has been developed from its present crude but highly useful state to an accurate and scientific measurement of every development and power of the brain, we will know exactly how far each individual falls short of that perfect functionality of a complete brain which he ought to exhibit, and we will have the **measure of perfection in the completely functioning brain, imposed upon a completely functioning body,** controlling and directing it in obedience to the precepts of a complete education, which will undoubtedly by that time have been formulated. Such an education would include training, not only in the commercialized subjects necessary to the making of a living and the accumulation of wealth, but a thorough training in the social graces, the arts and sciences and a scientific morality which would banish crime, disease, poverty, fear, ignor-

ance, discord and weakness as a simple result of the knowledge of an enlightened self-interest.

If the reader is inclined to dismiss this proposition as a Utopian dream, before he does so, I beg that he will consider the following facts:

1. It is admitted that the human race can be improved by intelligent selection in marriage and by continued cultivation through successive generations, and deteriorated by neglect of these precautions.

2. No one disputes that the brain of the individual is developed and coördinated by education and mental discipline.

3. It is therefore certain that the improvement through marriage, education and environment, would be greatly accelerated by a scientific knowledge of character, and that ignorance of such a system results in a vast number of mistakes in the breeding of offspring and the education of the young.

4. Phrenology, as such a system, reveals the capacity of the complete human brain and the incapacity of the individual. It establishes now approximately, and will ultimately establish definitely, the actual limits of the departments of human intelligence, so that the standard of complete mental functionality will be also established.

5. By overcoming defects of mental inheritance as we have already overcome defects of physical inheritance, and by securing for every child a complete mental and physical inheritance, to be supplemented by a complete education and training, the perfectibility of the human race will be accomplished.

6. The great service rendered by Phrenology consists in revealing the prime factors of human character in the establishment of definite localizations of the forms of intelligence manifested by a human being and furnishing a means of determining whether, in any given person, these forms are existent; the degree of normal power and of education manifested by that person and what is necessary for his betterment.

7. The foregoing facts reduce the problem of perfecting any well-born individual to a mathematical basis. Taking

the amount of time, expense and effort necessary to bring the ordinary, normal child to an acceptable degree of proficiency in any of the faculties already located, such as the accurate perception of Form, Number, Tone, Constructiveness or Comparison, as the unit of measurement and multiplying this by the number of faculties (assumed to be sixty-four), and deducting a liberal allowance for the fact that the education of one faculty invariably improves faculties the areas of which are contiguous to it, the problem of accomplishing a complete education and a perfected physical and mental manhood or womanhood is solved.

When this is accomplished the perfection of the "spiritual nature" (which is only another name for correct ideals and sound judgment), will take care of itself.

'Your brain is large. You have more force, energy and courage than one man out of thousands.'
(Small brains are often brilliant but never comprehensively great.)

'Are actuated by the highest sense of character.'
(Large Approbativeness.)

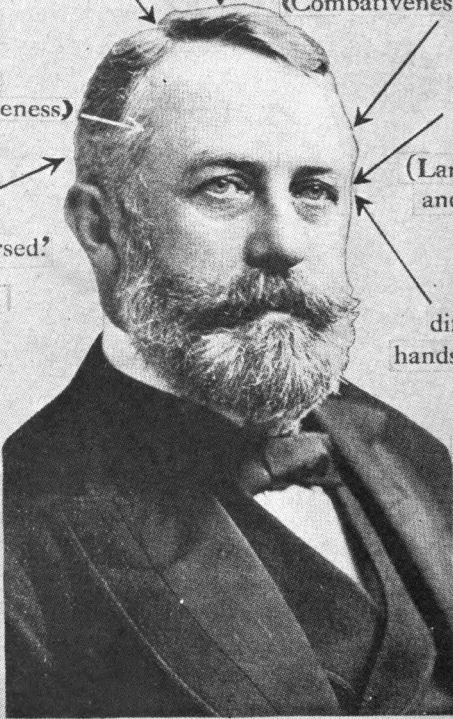
'Actually enjoy life's struggles.'
(Mirthfulness, sense of humor)
(Do best when pushed most.)
(Combativeness large and active.)

'Love of making money is strong.'
(Very large and active Acquisitiveness)

'Love antagonism as you love food.'
(Large Combativeness and Alimentiveness.)

'Become terribly enraged if your character is aspersed.'
(Combativeness very large.)

'Grapple hold of difficulties with both hands and dash through hard and easy.'
(Constructiveness, Combativeness and Executiveness combined.)



H. C. Frick

This photograph is illustrated with arrows pointing to the locations of the faculties of Intelligence from which the noted phrenologist, O. S. Fowler drew his conclusions, as quoted from the paragraph on the opposite page from the article in Leslie's Weekly. The statements of Prof. Fowler, quoted, are in quotation marks, the corresponding faculties upon which he based his assertions are in parenthesis below each statement.

HOW HENRY CLAY FRICK DISCOVERED HIS POWER

That the noted multi-millionaire who has been so prominently identified with the great enterprises of Pittsburg, was started on his career by having his head examined by a phrenologist, is not generally known, but such is the fact as furnished by Mr. Frick himself to his biographer.

The story cannot be told too often.

Some time ago the magazine known as "Leslie's Weekly" published in New York, contained a series of articles in the nature of biographies, entitled "Men Who Are Making America," written by B. C. Forbes. One of these articles was an illuminating biography of Henry Clay Frick. In this article Mr. Forbes shows how Mr. Frick, when a very young man, was started on his remarkable career by the advice of Prof. O. S. Fowler, at that time the most famous phrenologist in America. The opening paragraphs of the article are as follows:

"One day a young man walked into the office of Prof. O. S. Fowler, prominent as a phrenologist in Pittsburg. The bumps discovered by the professor caused him to rub his eyes. His 'reading' dictated to his stenographer, contained such sentences as these: 'Your brain is large. You have more force, energy, vim and get-out-of-my-way drive, push, courage, pluck than one man out of thousands. Grapple hold of difficulties with both hands and dash through hard and easy. Actually enjoy life's struggles. Love antagonism as you love food. Do best when pushed most. Are actuated by the highest sense of character. Become terribly enraged if your character is aspersed. Love of making money is strong.'

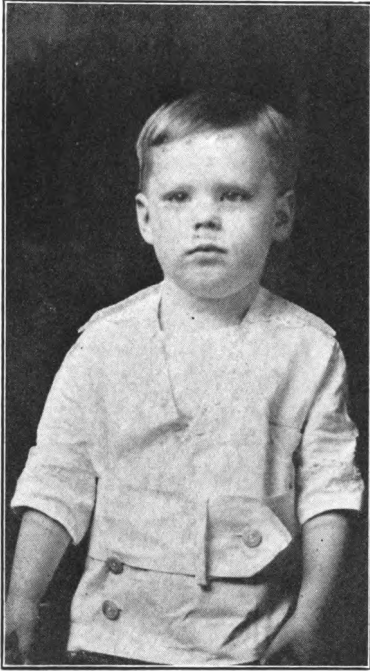
"That was written on April 10, 1879.

"The bumps did not lie. Their possessor, starting without enough money to keep himself decently clad, was employing thousands of men and was worth millions of dollars in his early thirties and later became not only the foremost business leader in Pittsburg, but one of the very ablest industrial giants America has ever produced. Very abundantly, too, did he justify the phrenological indications of courage, combativeness and stick-to-itiveness. The world was later to resound with an exhibition of his fearlessness, his bravery, his relentlessness.

"The young man of the extraordinary bumps was Henry Clay Frick."

As I have long since learned that it is impossible for any magazine or newspaper writer to make any reference to Phrenology without relieving himself by emitting the word "bumps" and as the great Fowler himself occasionally used it in his advertising, I hold no grudge against Mr. Forbes in this instance, but thank him profoundly for discovering and publishing this remarkable testimony to the value of Phrenology.

HOW PHOTOGRAPHS REVEAL CHARACTER. THE EMBRYO LAWYER AND GOVERNOR. THE EMBRYO ARTIST



Here is about as sturdy a specimen of courageous childhood as we could recruit in a day's march. The widely separated eyes gaze upon the world without fear because the large development of Individuality, Form, Size and Experience comprehends the facts of the environment and the boy is not puzzled and is able to know facts and how to deal with them. He is wide between the ears and wide in the upper part of the head and is equipped with Combativeness, Execution and Caution which confers discretion. He is a born fighter, but a fighter with righteousness and the social faculties as the compelling motives and all he needs is a good general education topped off with a degree from a law school to head him in the direction of the Governorship of the State of Texas, which happens to be his residence.

A worthy couple desired to adopt a child and submitted the photograph of this winsome little girl to me, anxious to know whether she would prove to be an asset or a liability in the years to come. For answer I produced the photograph of Prof. B. M. Worthington and called attention to the remarkable resemblance in the temperament and the form of the head. The full round development of the top of the forehead shows the possession of the same kind of talent which made Worthington the master penman of the world. The unusual wideness of the space between the eyes, the broad base of the brain, the large nostrils and the wide wholesome smiling mouth have all been described in this work as the basic evidence of good character, lovable disposition and sound health. Here is magnificent talent awaiting development. Here are the germs of superb accomplishment in art, music and literature. What a privilege!



GLOSSARY

For Definitions of Faculties of Intelligence, See Pages 190-191.

For Definitions of Medical Terms, the reader is referred to any Standard Medical Dictionary. This Glossary contains only the Definitions of words used in this work in the special and technical meaning applied to them in Vitosophy.

Acid. In Vitosophy; having the qualities of or likeness to acid substances. Convex form, sharpness. Acute angular formation.

Alimental. Having the quality of or supplying the materials for, nourishing.

Alkali. In Vitosophy a special term applied to all substances having concave or flat formation, sweet or bitter taste.

Anger. The confusion of the faculties resulting from sudden or extreme reaction to disappointment or shock, caused by some object toward which violent repulsion may be generated.

Area. Any plane surface having bounds whether natural or artificial. In Phrenology, a portion of the surface of the brain to which is ascribed the performance of a well manifested function.

(2) That portion of the skull which covers the part of the surface of the brain which is allotted to a given function.

Atom. Originally, the smallest possible division or particle of an element which can exist.

More recently scientists have divided atoms into electrons.

Beauty, Virtue of. The ability to perceive and understand things as they ought to be. Love of perfection, and ability to set things right. Appreciation of Harmony which is usually the result of the correct performance of the function of Respiration.

Circulation. The function of the Heart in regulating the flow of blood throughout the body and the function of the arteries and veins in carrying it.

Clairvoyance. The highest of the Seven Senses, operating through an organ not yet located but known to exist inside the skull. It receives impressions producing the phenomena usually described under the terms "telepathy" and is responsible for such phenomena as reading sealed letters, describing distant events etc., as far as such phenomena are genuine.

Comfort. The condition of being able to satisfy desire. Having the possession of whatever is needed to confer the ability to accomplish the enterprise of any faculty of intelligence.

Composure. The attribute of the Electric temperament indicating its quality of holding together in quiet and tranquility, in contrast to the Fervency of the Magnetic.

Courage. Virtue of. The condition of equilibrium and fearlessness resulting from the strength of the Heart and the function of Circulation.

Delicacy. The quality of being fine in texture, sensitive to light or delicate impressions. Refinement of substance.

Depuration. Principally, the action of the Skin in throwing out waste from the body in the form of perspiration. In a secondary sense this word includes the action of the bowels, kidneys and other excretive organs.

- Electricity.** In Vitosophy we do not recognize the common meaning attached to this word. In the sense we use it, it means the negative drawing power of empty space constituting the negative condition necessary to make possible the positive condition of radiation which is a property of matter constituting the positive manifestation of Magnetism (which see). The drawing power of Electricity and the radiating power of Magnetism, constitute the force.
- Electric.** Having the qualities indicating that Electric conditions dominate, i. e. Composure, Gravity, Endurance.
- Element.** A substance which cannot be decomposed by any known method.
A first or constituent principle. A component or essential part.
- Ethics.** The science which treats of the principles of human morality and duty.
The science of righteousness.
- Existence.** A specific genitive potency in which all other specific genitive potencies are comprised; including the original source from which all else has been generated. Gen. S. T. F.
- Expression.** The act of manifesting by any action or movement of any part of the body, the existing emotion, impulse or thought formed in the intelligence.
In Vitosophy, the seventh function particularly related to the Motive temperament and the action of the Cerebellum.
- Fervency.** Intensity of Vibration in any body of matter resulting in Radiation of Magnetism in any form or degree.
- Fear.** A form of panic and confusion, sometimes resulting in paralysis of action of any of the faculties of intelligence resulting from sudden violent, or extreme reaction and repulsion.
- Faculty.** The mental or physical power of any organ of the body.
In Phrenology, the particular part of intelligence functioned by a corresponding area of the brain.
- Generation.** 1. The function of the sexual organs in propagating the species.
2. The result of correct propagation is complete Generation, i. e. a complete and well organized body. A man is perfect in his Generation if he is well born and developed, and therefore fit to perform Generation in producing progeny.
- Genetics.** The science of the origin production, source and genesis of things. Gen. S. T. F.
- Genitive.** Pertaining to Genetics.
- Gender.** The first of the Seven Senses, which receives the lowest rated vibrations through the sexual organs.
- Gravity.** The state of quietude, inactivity and absence of Vibration resulting from any negative condition.
As applied to the Electric temperament it signifies its disposition to inactivity unless powerfully excited by ulterior causes.
- Grace.** Virtue of, the quality of generating and using power effectively. The result of the correct exercise of the function of Expression.
- Harmony.** The correct adjustment of matters and things according to Knowledge of what and how they ought to be.
- Health.** Perfection of functionality. The condition of any organization which results from the correct functioning of all of its organs.
- Hypothesis.** A theory to explain some fact which may or may not be true.

- Intelligence.** 1. The quality resulting from the conditions of an organized body of matter which enables it to respond to the conditions of its environment, and its variety of effective range is in direct proportion to the complexity of the structure of the body and the normality of its conditions.
2. The quality resulting from the conditions of co-ordinated brain areas and nerve tissue reacting to the impressions received through the sensory nerves.
- Justice, Virtue of.** 1. Ability to understand integrity, honesty and equity. To exact and render correct and compensating influences.
2. The condition of character resulting from a perfect performance of the function of Nutrition.
- Knowledge.** Possession of the facts pertaining to whatever is the subject of action or expression. Ability to reach correct conclusion resulting from the possession of information concerning the subject matter.
- Limitation.** The quality of restricted dimension as applied to any body or quantity of matter.
- Love.** The attraction of one element of organization for another. Appreciation of that which is natural. Desire for that which is the object of any or all of the faculties of intelligence. The activity of function aroused by the existence of the object upon which the function is exercised.
- Magnetism.** The force resulting from the radiation of a body of matter. Matter is constantly vibrating and discharging molecules, atoms and electrons in various degrees of intensity. The negativity of empty space constitutes the receptivity which makes radiation possible. The positive force resulting from the radiation of matter into the receptivity of Space is Magnetism.
- Magnetic.** Having the qualities indicating that Magnetic conditions dominate, i. e. Fervency, Vibration and Radiation.
- Matter.** A prime ungenerated potentiality, having the attributes of limitation, consistency, divisibility.
(2) The prime ungenerated Father of all that is.
Gen. S. T. F.
- Molecule.** The smallest particle of a compound which can exist.
- Naturalness, Virtue of.** 1. The ability to manifest all the natural powers of the organization. Completeness of functioning power.
2. Ability to understand what is natural and to react to natural impulses with similar impulses and actions.
- Nutrition.** The function of the Digestive organs in receiving and digesting Food, converting it into blood and delivering it to the Circulation for the nourishment of the tissues of the body.
- Observation.** The function of the Cerebrum in the exercise of the various Faculties of Intelligence in receiving impressions co-ordinating the impulses of the faculties and organizing judgment.
- Omnipresence.** The quality of universal presence or unlimited extension and expansion possessed only by Space.
- Organic Quality.** That quality or condition in an organization resulting from heredity and environment, blending of temperaments and effects of occupation on the individual or his ancestors, affecting the texture of his body, in strength or weakness, coarseness or refinement, responsiveness or stupidity.
- Organ.** That part of a living structure by means of which some function is performed.

Phrenology. 1. The Science of Intelligence.

2. The doctrine that the various manifestations of the intelligence are the result of co-ordinated action of localized brain centers, supported by the general powers of the nervous system.

3. The art of describing character by accurate estimation of the powers of the localized centers from the size and form of the head, and the modifications of Health, Quality and Temperament.

Power. The force resulting from the ability to exercise Expression and employ the virtue of Grace.

Purity, Virtue of. 1. The ability of the organization to purify itself and to perform the function of Depuration effectively.

2. Ability to appreciate purity and to discriminate against filth in any form. Perception and desire for cleanliness.

Radiation. The emission of matter in the form of Magnetism or molecular discharge resulting from Fervency and Vibration.

Respiration. The action of the Lungs in their reception and expulsion of air, the result of which is the purification of the blood, and the magnetizing of the corpuscles, through the action of oxygen.

Responsiveness That element or quality in an organization which causes it to be quickly affected by any change, impression or action in its environment.

Science. Systematized knowledge of any department of phenomena.

Space. A prime ungenerated potentiality having the attributes of omnipresence, persistency, continuance.

2. The prime ungenerated Mother of all that is.

Gen. S. T. F.

Strength. Power of resistance, active or passive power.

Temperament. The peculiar state of any body of matter expressed in color, temperature, form and proportion which results from the preponderance of some element in the constitution over some other element or elements.

Truthfulness, Virtue of. The ability to receive correct impressions from the environment and to reason intelligently with proper co-ordination of all the faculties of intelligence resulting in sound judgment.

2. The ability to speak and write in a manner which will convey the expression of truth.

Vibration. Oscillating, quivering movement.

Virtue. In Vitosophy a quality of character resulting from a high degree of any one of the seven functions, endowing the organization with special intelligence and ability in all matters pertaining to the part of the body to which said function is related.

Vitosophy. The Science of the Wise Way of Living, which teaches that every individual should live the best possible life according to his adaptability to location and climate, personal habits, education, occupation and association as determined by his character. Vitosophy is composed of three sub-sciences viz., **Genetics**, which teaches what character is. **Phrenology**, which teaches how to recognize character. **Ethics**, which teaches what to do with character.

Wealth. Whatever commodity is necessary to the gratification of desire resulting from the action of any or all of the faculties of intelligence.

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