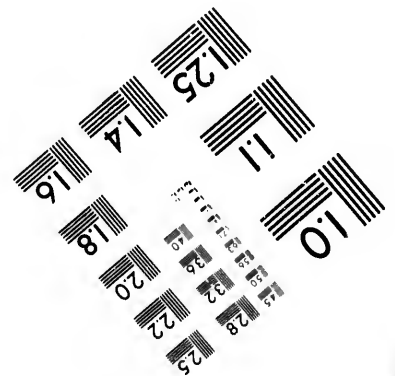
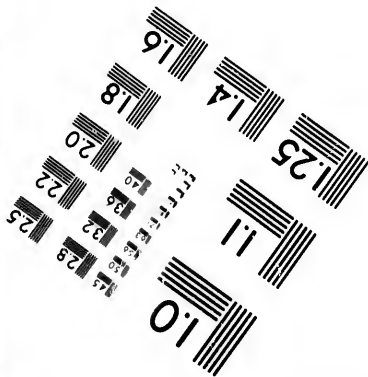
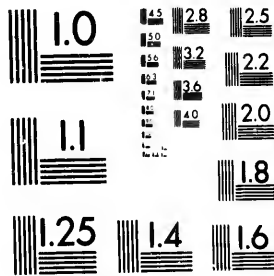


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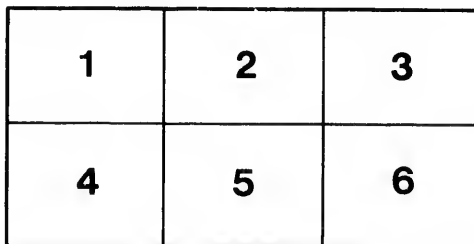
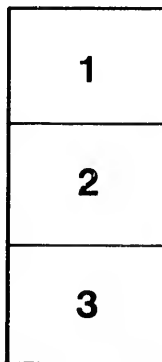
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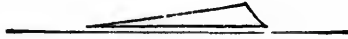
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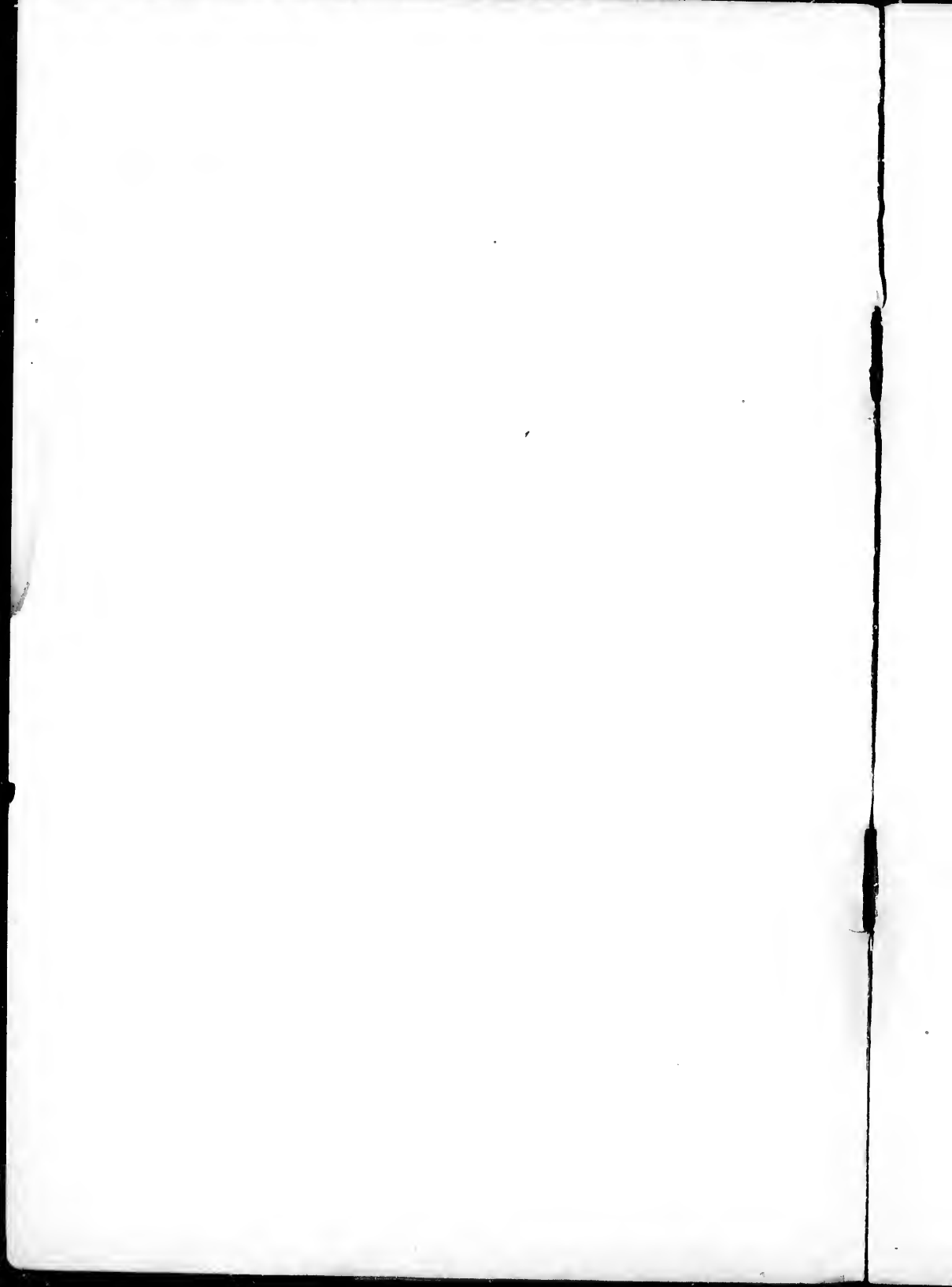
AND PRESENT CONDITION

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## A.

### THE TEMPERAMENTS.

1st. The word temperament means a certain condition of body ; for instance, a man having long and large bones, and is very lean, and his brain and nerves quite deficient. has the *Oscous* or *Bony Temperament*. Living skeletons seen in shows are good examples.

2d. If the lower vicera, which includes the stomach, liver, pancreas, and intestines, greatly predominate in a person, and his muscles and lungs are moderate in size, he has the *Oleaginous* or *Fatty Temperament*. The fat people exhibited at shows are examples ; they are fit for but little else than to eat and grow fatter.

3d. If the lungs, heart, veins, and arteries greatly predominate in any person, he has the *Sanguine Temperament*. The air is composed of about one fifth oxygen, and four fifths nitrogen. Oxygen is a stimulative. Nitrous Oxyde is called laughing gas, for when inhaled by a person it so exhilarates him, as to make him laugh heartily and excessively ; it stimulates other qualities of his mind, which he will evince in turns. Nitrous Oxyde is composed of one part oxygen and two parts nitrogen. We could not live in an atmosphere composed in said proportions, though it is not poisonous ; it is simply too stimulating. The amount of oxygen in the air is sufficiently stimulating to exhilarate a person to full enjoyment. Evidently, when a person has large lungs, he takes into his system plenty of oxygen, and this stimulates his emotional nature, and thus lays one of the foundations of the Emotional temperament.

4th. If the brain and nerves greatly prodominate over the other parts of the system of any person, he has the *Cerebro Nervous Temperament*. Authors and statesmen, who have large brains and nerves, but who are lith formed, are good examples of those who have the Cerebro Nervous Temperament.

5th. If the integuments and membrains greatly predominate in any person, he will have the *Dermiscular Temperament*. Those who have loose and flabby skin, which can be drawn into folds, have the *Dermiscular Temperament*. Others who have rosy cheeks and healthy looking skins, have this temperament. Those whose cheeks are sallow are deficient in it ; such persons should take sponge baths in cool (not cold) water, and then rub themselves dry with a large bath towel ; a small one is not sufficient. The whole body should be bathed at least twice a week.

But the great predominance of one part over the others, is somewhat rare. Generally two or more are combined in a large degree in the same person, thus forming a temperament or marked condition of organism. The following are the leading temperaments arising from a combination of some of the strongly developed parts :

#### THE MYOS VISCULAR, OR ROBUST TEMPERAMENT.

This temperament is formed by a large development of the *Oseous*, *Myotic*, *Sanguine*, and *Vesceral* temperaments.

**VERY LARGE.**—You have a very strong organization ; can do twice as much work in a day as a person having only moderate robustness ; and you could do 50 per cent more work daily than such a person, and follow it up for months. Between the age of 25 and 45, would rarely know what it is to be tired. If you have full or large *Combativeness* and *Selvesteem*, you feel strong enough to grapple with any difficult undertaking, requiring great vigor and endurance ; could enjoy roughing it in exploring expeditions.

**LARGE.**—Are large and strong. If necessary you could endure a great deal of work requiring great muscular strength. If your *Constructiveness* and *Perceptiveness* are large, you are adapted to a trade requiring great strength, such as blacksmithing, stonemason, bridge building.

**FULL.**—You have a full degree of robustness ; are hearty, buoyant, and happy in the full enjoyment of physical vigor ; you can endure a great deal of work without undue fatigue, but will get tired with over exertion too long continued.

**AVERAGE.**—You have fair size strength and endurance. If you are accustomed to manual work, you do not shrink from it for lack of strength, but you are better adapted to work at a vocation requiring average muscular strength.

**MODERATELY DEVELOPED.**—You are somewhat deficient in physical endurance. If you have a fine and active brain, you are better adapted to sedentary employments.

**FEEBLE DEVELOPEMENT.**—You are too deficient in size and physical endurance ; should eat slowly of nutritious and easily digested foods, and then take all the exercise you can without making you feel weary.

## B.

### THE ORGANIC TEMPERAMENT,

(Or what Fowler terms the Organic quality.)

Material things differ much in texture and elasticity. Some kinds of wood are soft and spongy, and only slightly elastic, while others are fine and brittle; and others are very elastic, and so fine and close in grain as to be susceptible of being smoothly polished. What is true as to elasticity, etc., of wood, is more so of metals. Steel is hard and very elastic; it can be polished so as to serve as a mirror; but lead is soft, inelastic, and is only susceptible of a very slight polish.

The tissues of man differ in fineness and elasticity as much as the different kinds of woods and metals. An expert in Physiognomy can judge the quality of the human organism as accurately as an expert in cloths or teas, can judge the quality of them. The mind originates the will, which then becomes the determinating power to set any of the voluntary parts in motion. The will even directs the motions of the brain. If the brain, which is the seat of the mind, is weak, its influence on the other parts to produce action, will be weak, and the elasticity and reaction will be in the same proportion. By an effort of will certain muscles are contracted; by a counter action of the will they are extended or made to assume their normal condition. The same principle holds true with regard to the brain. All mental conceptions and thoughts consists in certain motions of the brain; a reconception of an idea is memory. Evidently a superior quality of organism is essential to the strong manifestation of any or all of the various qualities possessed by man. The characteristics described of the seven degrees of size of this temperament illustrates this idea.

**VERY GREAT.**—The texture of your organization is very fine and elastic; you learn to think and act quickly, and if you are large, you evince great strength of intellect; you are capable of strong emotions, whether of pleasure, joy, or grief, and with large language, you could be a pathetic and humorous elocutionist, for you could feel deeply, according to the nature of the subject, and your feelings as evinced in expression of face and gesture, would stir the feelings of the auditors. This quality is what journalists describe as animal magnetism.

**GREAT.**—You have a fine grained and superior quality of organism, combined with sufficient vital force to give strength, hence you are full of energy when called into action. Your emotions are strong; are keenly appreciative of the conditions in which you are placed; like or dislike persons or things in a strong degree. What desires you have will be strongly felt; you are capable of attaining a high degree of culture and polish of manners.

**FAIR STRENGTH.**—The quality of your organization is fairly good, and if you have had good culture, you will evince considerable readiness to think; are capable of a good deal of enjoyment, especially if you have a large development of the Sanguine Temperament.

**AVERAGE QUALITY.**—You naturally possess about as much of fineness of tissue and elasticity of organism as most persons, hence if you have been fairly cultured, you have fair ability to think, and power to appreciate anything which opportunity enables you to enjoy. Your fondness or dislike of persons or things, though not strongly marked, is quite considerable.

**MODERATE.**—You are rather deficient in organic quality, and elasticity of the brain; are naturally stoical to your environments; your love is not strongly felt; your brain is too sluggish to receive education rapidly enough to become cultured.

**MODERATE 2ND.**—If you have enough physical strength for common labor, you are best adapted to that sort of work; your desires are moderate and easily satisfied; but if you are of good size, and your digestion good, you can do a good deal of work. If you are of moderate size, you are nearly useless.

**SMALL AND VERY SMALL.**—You are so inferior in quality of organism that you have but little or no power to learn or think or to enjoy life; you move as you are directed by others; you lack the inherent energy and judgment necessary to take care of yourself.

## C.

### THE NERVO CEREBRAL TEMPERAMENT.

The nerves extend from the grey matter, forming the convolutions of the brain through white portion of the brain inside of the grey matter through the spinal cord; branching from this, the nerves extend to all parts of the body; the nerves are reinforced strength by ganglions, which are found intersecting various parts of the nerves. A person has a large, strong, and fine brain, he has well developed nerves. The nerves are a concomitant of the brain, and form one temperament, viz., the Nervo Cerebral Temperament—sign of a well developed brain, fine and expressive features, great activity of body.

**VERY STRONG.**—You have a superior development of the brain and nervous system; you are very active. Having a large development of the Sanguine temperament, you are very emotional, and remarkably quick in the conception of ideas; could with practice excel as an extempore, preacher, or speaker; besides, you would be characterized for impassioned eloquence.

**STRONG.**—You are inclined to brain work, such as the perusal of books or intelligent conversation. If you tried you could write books, or excel in the ministry, or the practice of law; are adapted to high school teaching, or bookkeeping; are quite sensitive to pleasing sensations, and keenly hurt if pained.

**FAIRLY DEVELOPED.**—You have a good share of intellectuality and other brain powers. Your nerve force tends to make you sensitive to environments, either of a pleasureable or disagreeable kind; are active and agile.

**AVERAGE.**—You have a fair degree of brain and nerve force; with a good education, will think fairly well; but with little or no education, are slow of thought and memory.

**MODERATE.**—Your brain and nerves are of an inferior grade. You care but little for study; when you learn it is because you must; you have but little sensitiveness.

**RATHER DEFICIENT.**—If you are of good size, you evince more muscularity and digestive power than mentality.

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### HEALTHINESS.

The vigor of a person's brain, muscles and other parts of his body depends on health; when a person is very sick he is prostrated and incapable of doing anything; if he is in feeble health, he is only capable of feeble exertions, either mental or physical.

**VERY GOOD.**—Your lungs, heart, and digestive organs are very strong; your health excellent, hence you are capable of great endurance, either in mental or manual work; you can take prolonged and vigorous exercise and not get out of wind.

**VERY GOOD 2nd.**—Your lungs are somewhat smaller than your digestive organs; this condition gives you a tendency to corpulency, hence should take exercise which will enlarge the lungs.

**GOOD.**—Your general health is good; you have the health giving force which fits you for continual work or study; you can endure the training necessary for superior mental or physical culture; would not become bilious except through over indulgence of appetite in foods or drinks.

**FAIR.**—You have a fair development of the lungs and digestive organs, and they are in that vigorous condition which makes you fairly healthy and robust.

**MODERATE HEALTH.**—You are rather delicate and weakly. The stomach and liver are located in the waist, *i. e.*, that part of the body immediately below the ribs. Any article of clothing such as a tightly fitting vest, or a corset prevents the growth and action of the stomach, liver, etc., and in this way they are made weaker. Feed the stomach and it will grow, is a true saying, unless the party overworks and draws the main part of the nourishment to the other parts. A rest of a half hour after meals, and a moderate exercise afterwards is important, but it is of more importance to rest after supper and then have eight hours sleep. The party having moderate or poor health, but who has no special disease, should have foods which are easy of digestion, such as boiled meats and fresh fish. Foods preserved in salt are hard of digestion. The cereal foods should be home-made graham bread, *i. e.*, the fine flour mixed with shorts, and no bran; rice daily, in any palatable form; well boiled pulses, *i. e.*, beans and peas;

## D.

fresh raw eggs with milk. Take these foods in quantities which do not disagree with delicate people. Should eat very slowly for two reasons, one, the pleasure derived from the flavor of the foods, and the other to mix the foods with saliva. The saliva does not digest the foods, but it greatly aids digestion. Read remarks about feeble health.

**WEAK OR FEEBLE HEALTH.**—You are too weak for the full enjoyment of anything calculated to make one happy; even your love would be of the weak and sentimental kind. Man praises the slender woman, but rarely becomes rapturously in love with her; such girls fail to make a favorable impression on one who evinces strong manhood.

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### THE EXQUISITE TEMPERAMENT.

The Exquisite Temperament signs: Lith form, fine skin and hair, fine and tapering hands, lustrous and expressive eyes, animated countenance evinced when in conversation, active, and anon restlessness. This temperament is formed by the predominance of the Sanguine and Cerebro nervous temperaments, both being of fine and good quality.

**VERY INTENSE.**—You are highly emotional, quick in the perception of ideas, and ready in reply; you are keenly sensitive to the changes of the weather, or of agreeable and disagreeable society; and with Estheticness large, are extremely particular; are capable of intense excitement. If your perceptions are large, you learn very easily.

**INTENSE.**—You have a large degree of the circulatory system; have a nervous and active organization; are strong in proportion to your size; your active brain increased the thickness or depth of the convolutions of your brain; hence, you evince much more intellectuality and capacity for enjoyment than others who are coarse grained, but coequally large, or even larger in brain and body. You are capable of intense emotions of pleasure when the company and environments are pleasing; are excitable, but you may control your excitability. If your head is large, your ability to study so as rank high as a scholar, author or minister, is very good. If you have esthetic tastes, you revel in exquisite works of art or nature. Your active temperament tempts you to eat too fast. It would benefit you to get into the habit of eating slowly, for then you would get into the habit of thinking more deliberately; your brain would be stronger and your judgment more sound.

**FAIR DEGREE.**—You are neither very fine or coarse; you are fairly active and emotional; you appreciate to a full degree whatever is enjoyable, and you can learn fairly well if you apply yourself closely to study; you evince a good share of activity when at work.

**AVERAGE.**—Your organism is midway between the very fine and very coarse, but with high culture you will evince capacity for work, conversation, and enjoyment. If a child you will be able to learn after you get well started, so as to bring your brain into activity. If an adult, you care but little for poetry or science, but you could appreciate a play which is calculated to gratify the passions; coarse wit will make you laugh heartily; you do not revel in the exquisite works of art, but could enjoy them to a fair degree.

**MODERATE.**—Your organization is rather coarse; you have what is called the *Crasseous Temperament*. Are deficient in sensitiveness; are dull in comprehending scientific ideas; are indifferent to refined things or elegant company; you appreciate coarse jokes rather than the beauties of poetry.

**DEFICIENT IN EXQUISITENESS OF TEMPERAMENT.**—Yours is a very coarse temperament. If you are large and healthy, or even of medium size, you are apathetic; you seem indifferently indifferent to anything except foods when hungry, then you eat to satisfy hunger, instead of the pleasure obtainable from foods having a fine flavor; your motions are of the slow and awkward kind.

**AMATIVENESS—SEXUAL-DESIRE.** It promotes one to love the opposite sex.

**VERY LARGE.**—You have very strong sexual desires; you take very great pleasure when in company of your companion, your fiancee, or mate, who is amorously inclined, love to walk and talk with such a one; you enjoy amatory caresses in a very great degree; are very easily allured by the bewitching smiles and gestures manifested to you by a loving person.

**LARGE.**—Your love for the opposite sex is characterized by great warmth of passion; you are charmed in a high degree with those caresses, kisses and gestures expressive of sexual love for you; love to embrace and be embraced by one of the opposite sex; delight to stroll with such a one. When married to one having coequal affection to your own, you will show great regard and tenderness for your mate.

**FULL.**—You have a full degree of the propensity to love the opposite sex, you take much pleasure in their society. If you are single you are quite pleased with the attentions of any one of the opposite sex you choose for a companion; are capable of considerable warmth of love. If you are married you will show strong reciprocal love for your mate, especially if said one is coequally affectionate.

**AVERAGE.**—You are capable of a fair degree of sexual love; would manifest considerable fondness for a congenial mate, but if single and 28, would not manifest enough of love in the expression of your face to attract one of the opposite sex in a strong degree, would have to feign love in order to be successful in winning the heart of one of the opposite sex.

**MODERATE.**—You are capable of moderate sexual desires; are rather deficient in those amatory gestures and looks which indicate love; hence you do not make a strong impression on the heart of anyone you keep company with. Unmarried people of 30 years who have not been much in the society of the opposite sex, but who have a moderate size of the organ of Amativeness, do not evince enough of the warmth of love to be successful in courtship.

**SMALL.**—Your sexual desires are weak; you feebly reciprocate the love of the opposite sex; take but little pleasure in their company; you look on the cooing and billing of a loving couple as quite silly actions. If the organ of Philoprogenitiveness is small in your head you will be a Misogamist.

**VERY SMALL.**—Your sexual love is very weak. What are known as connubial pleasures, to one having the organ of Amativeness very small, would be well nigh repulsive; one in whom this organ is very small, is not apt to marry, or, if induced to do so, will regret it.

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**LIEBKINDERNESS.**—The name of an organ, the function of which is love of one's children. The old name of the organ is Philoprogenitiveness. As this organ gives rise to the love of one's own young, similarly as it is manifested by certain domestic animals for their young, the description of the characteristics of this organ in seven degrees of size are intended only for parents. However, those who have no children will show the functions of the organ, though in a less degree than is indicated by the size of the organ.

**VERY LARGE.**—Your love for your offspring is very great. If a mother, your love for your children makes you blind to their faults; are too apt to yield to their entreaties, not unfrequently giving them things once refused; you study the comforts of your children more than your own; and when they are absent over time you have very great anxiety concerning them. You sympathize with them when they are in trouble.

**LARGE, OR VERY LARGE 2nd.**—If you are single you are pleased with children, especially if they are pretty, and are not crying.

**LARGE.**—You take great delight in ministering to the comforts of your children; you show sympathy for them when they are in pain; you like to see them amuse themselves with their toys and playthings. If a mother, you fold your children to your bosom and fondly kiss them; if your firmness is moderate, you are too apt to yield to their wishes. If a father, you dandle your children upon your knee with great delight; love to provide for them, and see them eat your bread. Your toil is sweetened by the fact that you are working for the welfare of your children.

**FULL.**—You have a full amount of parental tenderness ; you take much pleasure in the society of your children, love to see them play ; are anxious about them if they are sick, or if long out of sight ; you love to caress them ; one of the great joys of your life is with your children when they are happy and well ; you will manifest the characteristics given of Large or Very Large. only they will be one or two degrees less in strength.

**FULL 2nd.**—If you are single and 30 years old, you will tolerate children, and if they are good-natured you may even dandle and caress them.

**AVERAGE** —You will experience a considerable degree of pleasure in the caresses of your children if they are pretty and winsome ; but are greatly annoyed by them if they are cross or disobedient. If you have large Benevolence, you take great pleasure in providing for your children. If Benevolence is moderate, you will have but little tenderness of love for children.

**MODERATE.**—You have a moderate amount of satisfaction in the company of your children when they are in an amiable mood ; but you are irritated by them when they are cross and troublesome. The care of children is an annoyance and bother to you, but you will provide for them if you are good-hearted, if not, your children will receive but little kindly attentions from you. If you are single, you would not marry for the sake of offspring.

**SMALL.**—You may tolerate children if they are amiable and agreeable, but if they are fretful and disobedient you are greatly annoyed by them, and if you have large combativeness you will punish them severely, and their pitious cries will not appease your wrath. If they yearn to be fondled, you say, “go away, don't bother me”—and mean it.

**VERY SMALL.**—You will manifest the functions of Leibkindness one or two degrees less than those who have a moderate or small size of the organ.

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**FRIENDLINESS.**—This organ gives a desire for companions. Combined with Amativeness, Leibkindness gives rise to connubial love, or the functions of Conguality, as described by Prof. Fowler.

**VERY LARGE.**—You soon acquire a very strong love of congenial companions, and if Amativeness is large, you prefer female society, but if Amativeness is moderate or small, or if women repel your society, you will congregate mainly with your male companions. If you own animals you make pets or friends of them.

**LARGE.**—You are very fond of congenial society, *i. e.*, if you highly appreciate the fashions you love to be in the society of genteel and elegant people. If you love sports you love to associate with those who are given to the chase, or to games of rivalry or athletic exercises. If you are conveyially inclined, you love to meet with boon companions and boose in their company ; If you love to gain wealth, you love to associate with business men ; if you are proud you love to associate with the honorable and distinguished people. If you are single and have Amativeness large, you will want to marry, and if married will be very fond of your mate.

**FULL.**—You appreciate the society of friends ; if one of the opposite sex is your companion, you will evince strong tokens of attachment for said person ; you will feel lonesome if an occasion should call you away for a considerable time. If you are marriagable, and are keeping company with one whose tastes and disposition are agreeable to you, you will show strong mutual affection, and will marry said person, if there are no obstacles in the way of its consumation. The people you will choose for companions will be quite as congenial as those who have a large size of the organ, *i. e.*, their tastes and habits will be much like your own. If you have good conversational powers, you will like to visit those who will not only listen, but will also reciprocate by expression of ideas. If you are single you may make a companion of a cat or bird. If you are fond of hunting you will show friendship for a dog or horse.

**AVERAGE.**—You have a fair amount of friendly feeling ; you like companions, and you acquire a fair regard for them ; but if you have to part with them your sorrows for the loss of their company soon ceases.

**MODERATE.**—You are moderately social; can part with friends without much regret; your attachments last no longer than it suits you; you do not form many friendships. If you have a book to read which suits you, you can spend much of your time alone.

**SMALL AND VERY SMALL.**—You prefer to be alone than in the society of those whose looks, habits and manners do not suit you; you care but little for pets.

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**INHABITIVENESS.**—Love of one's home and country.

**VERY LARGE.**—Your love of home is very strong; are liable to homesickness when long away from it. When this organ predominates in the heads of poor people who live in densely populated districts, it acts as a hinderance to their prosperity, for they hate to leave the place where they were born and go to a new and thinly populated country, where they could have better opportunities for success.

**LARGE.**—You have a strong love of home. The chance to gain wealth in a country new to you is scarcely sufficient to lure you permanently from the place you have become attached to, unless you have a stronger desire for riches or adventure than your great love of home.

**FULL.**—You possess considerable attachment to the place where you have lived for a considerable time; feel some reluctance to leaving the place of your birth, or where you have been domicelled for a long time, but can do so without great regrets, if business or love of traveling induces you to do so.

**AVERAGE.**—If you have a home of your own you have an average amount of satisfaction in living in it, but could, without great regret, part with it for a reasonable consideration, or in order to do better elsewhere. If you became habituated to changing your place of abode, you would continue to do so unless hindered by marriage, and even then would move often, unless very well suited.

**MODERATE.**—Your attachment for a place depends mainly on profit or convenience, though you have, or would have, moderate satisfaction in living in one of your own.

**SMALL OR VERY SMALL.**—Your love of home is so small that you could easily get into habit of changing your place of residence, if your vocation or interests permitted. You are in danger of becoming a rambler.

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**ATTENTIVENESS.**—Power of mind to confine one's thoughts and energies to one thing consecutively until it is completed. It tends to make an author coherent in treating a subject. The old name of this organ is Concentrativeness, or Continuity.

**VERY LARGE AND LARGE.**—You can apply your mind with great attention to your studies; are apt to be prolex when discussing a question with anyone, or before an audience.

**LARGE.**—You have great power of application to studies; you are inclined to stick at the work you have in hand until it is finished; you can consecutively and thoroughly investigate a business question until you have solved it to your satisfaction; are sometimes tedious in talking about certain questions.

**FULL.**—If you are attending school, you can give close attention to your studies; or, if engaged in business for yourself you can think connectedly and thoroughly about a matter of business so as to be able to form a sound judgment of the question.

**AVERAGE.**—You will show an average amount of application, providing you are a student at school, or to your work if it requires close attention, otherwise you are prone to change from thing to thing before you complete the work or study, but you may stick at a job if necessity requires you to do so.

**MODERATE.**—Unless you study under the restraint of a teacher, you give but little attention to the study of books. If you are an adult, you are deficient in the power to give concentrated thought to any subject for a great length of time, unless it is of a novel in which you become interested. Would hate to engage in an enterprise, for instance, the clearing of a farm, which would require a score of years for its accomplishment. If you have matriculated you have cultivated the power of giving attention to your studies.

**SMALL, OR VERY SMALL.**—If you are under 12 years, you hate to attend to your studies, but may learn if you have a fine brain, but if your brain is coarse and sluggish you will learn slowly; you hate to complete any lengthy task, either of study or work. It is very important for you to complete a course of studies at a high school, else you will not give that consecutive attention to work or business which is necessary for success.

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**ALIMENTIVENESS.**—Love of aliment or foods. As the desire to eat depends on good digestion, the love of foods and hearty digestion are coincident qualities. The flavor of foods are enjoyed in proportion to the strength of the gustatory nerves. Plumpness of cheeks is one of the signs of strong gustatory nerves.

**VERY LARGE.**—You have very strong digestive powers, which make you hungry, then you love to eat; one of your greatest pleasures is richly flavored foods; you like to see an abundance of foods on the table; should avoid liquors and condiments which stimulate appetite, for you are liable to gormandising, and thereby become over fleshy and corpulent; you need plenty of muscular exercise; should eat only lightly of fat and starchy foods; should practice temperance in eating.

**LARGE.**—Your appetite is excellent; you appreciate rich and fine flavored foods; many of the great pleasures of your life are those at the table while eating. Your digestion is generally good, though you may occasionally become bilious from over eating and too little work; should avoid the use of alcoholic drinks, especially beer; your digestion is active enough without the use of appetising tonics.

**FULL.**—You have good digestion; you fully enjoy your meals; you like to see a full variety of well flavored foods on the table; you eat sufficient to make you robust enough to endure work and take a hearty delight in animal enjoyments, such as sport, laughter, etc; are naturally buoyant in disposition.

**AVERAGE.**—You have an average desire for the pleasures of the table; you will eat enough if you have out-door exercise to give you an appetite; are just hearty enough to give you an average degree of robustness; you enjoy your meals fairly well; should eat slowly of foods that are nutritious and easy of digestion.

**MODERATE.**—You have a moderate appetite; you eat because you must live; you take too little pleasure in partaking of foods. If you have a moderate degree of the other qualities of body, and if your work is moderate, you will eat enough to sustain you; you should cultivate this organ since the power to think and enjoy anything that pleases depends on an abundance of rich blood, and the blood is produced from the foods. Should cultivate; see remarks about Alimentiveness, small.

**SMALL.**—Your appetite is too weak; you take but little pleasure in partaking of foods, you eat simply because it is necessary for continued existence. If you have an average amount of work to do, you are wearing out for lack of nourishment; you should eat very slowly of foods that are nutritious, palatable and easy of digestion. Foods moistened with saliva instead of tea or coffee, are digested more easily than the foods washed down quickly without thorough mastication.

**VERY SMALL.**—Your digestion is very weak; foods must be prepared so as to suit your taste, or you cannot eat them without a great effort of will; you need the use of foods and condiments that stimulate digestion, such as rare beef, boiled fish, mustard, red pepper (white will do), besides you need unfermented wine; beer is so full of gases that it is unfit to be used by those having weak digestion, and foods soaked with alcoholic liquors are rendered hard of digestion, but the acid of grape and apple wine aids digestion and stimulates appetite.

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**COMBATIVENESS.**—The function of this organ prompts man to attack whatever offends him, or stands in the way of his success; it resists attacks. Nations occasionally engage in sanguinary combats. The functions of this organ is similar to that ascribed to Destructiveness in Fowler's system of Phrenology. The laws for the prevention of cruelty



restrains the manifestation of the function of this organ in many an instance, so that a person may have the organ full or large and yet rarely, if ever, become angry enough to injure anyone.

**VERY LARGE.**—You are always ready to meet opposition, or to make an attack by words or acts on those who are opposed to you ; are easily made angry, then you have to restrain your temper or angry feelings, or you will strike or injure the offending man or animal ; should by all means avoid the use of beer or spirits, else through excitement you might do desperate deeds, for you are apt to become greatly enraged if anyone insults or attacks you, and your wrath is not easily appeased ; you court rather than shrink from opposition.

**LARGE.**—You are ready to resist when attacked. If you have had anything to do with killing animals, you could repeat the slaughtering of others without reluctance ; you have the nerve to assist wounded persons. If you have large Benevolence you will hate to cause pain, but if necessary you would have the nerve to do so ; you are ready to defend your opinions if contradicted ; show warmth of temper when arguing a question with anyone opposed to you, though the fear of the law may hinder you from striking.

**FULL.**—You are aroused to resentment if you are assaulted by argument or acts ; you get angry and show temper if anyone or any thing vexes or hurts you ; are apt to give blow for blow ; you retort with temper if anyone speaks disparagingly of you ; you are brave enough to resent encroachments, and resolute enough to overcome the difficulties in the way of your success.

**AVERAGE.**—You will show an average amount of temper or angry feelings towards anyone who continues to annoy you, but unless the grievance is great you are not apt to retaliate injuriously, though you may express the fact that you are really vexed. Generally you show an amiable and peaceful disposition, and if your Benevolence is large you would rather do a kind act than an injury. If you have large Hope and Accumulativeness and a vigorous intellect you would have enough of enterprising spirit to engage in a large undertaking, in order to gain wealth, if the opportunity was available ; and if your vital forces are large, you would evince energy enough for success if engaged in it ; but if the organ of Hope is moderate in your head, you will confine your attention to undertaking requiring but little of a venturesome spirit.

**MODERATE.**—You are deficient in the organ which prompts to the use of force or severity ; are generally of a mild temper ; you avoid quarrelling as much as possible ; are not dangerous even when angry ; you prefer to engage in those undertakings which are quite free from difficulties in the way of success ; give up too readily to opposition rather than quarrel ; you submit to a good deal for the sake of peace.

**SMALL AND VERY SMALL.**—You are too deficient in the spirit of self defence ; hate to oppose anyone. You feel that you cannot go on when there are great difficulties in the way ; are gentle in temper ; you hate to cause pain or death.

**DESTRUCTIVENESS.**—To the moderately educated, the name of this organ is misleading, for they are apt to think that the main function of the organ is break up and destroy things. According to Dr. Gall's system of Phrenology, it was the killing propensity ; as the act of killing ferocious wild beasts, especially by ancient methods, exposes one to be hurt or killed, an organ is necessary to give one fortitude in enduring pain or the thought of death ; this is the function of Destructiveness.

**VERY LARGE.**—If accustomed to witnessing or killing animals, you have the nerve to slaughter them with stoical indifference to their suffering or their fear of death. When you are angry your wrath should be dreaded. You would take very great delight in the destruction of obnoxious animals and insects.

**LARGE.**—You require but little practise in taking the life of animals in order to kill them with steady nerves ; you would take delight in killing an animal that annoyed or hurt you. If you were driving a lazy horse, it would have reason to wish that some gentler person had the whip in hand. When roused with anger are liable to punish with great severity, or use harsh and cruel words ; take pleasure in the the destruction of wild beasts or game. If you have large Benevolence and active religious sentiments, and a strong will to govern your temper, you will rarely show great anger ; you will, at the age of 30 years, have nearly out-grown the strong temper of your boyhood.

**LARGE.**—If under 12 years, you are easily made angry, then you take delight in striking. Unless you are very nervous you will endure considerable punishment before you will yield to authority; you love to tease and torment your playmates; you will like them better if they will not retaliate.

**FULL.**—If you are a Townsman, where you seldom witness acts of cruelty or the slaughter of animals, you will be somewhat loth to witness the killing or punishing of them; but if anyone should strike you or hurt your feelings with cruel words, you will feel angry, and nothing but fear of the law or personal injury, would hinder you from retaliating. As a parent, you have nerve enough to punish recalcitrant and contrary children when they deserve it.

**AVERAGE.**—When occasions require it, you will evince an average degree of the function of Destructiveness, but are not noted for severity, either of words or blows; you seldom do more than express the feeling of being vexed. As a parent, you rarely punish your children severely, except they are very naughty. Even as a butcher you would have to brace your nerves by an effort of will in order to kill such inoffensive animals as lambs, calves, etc.; would hate to kill pets even when they are old and helpless; seldom tantalize any person.

**MODERATE.**—You are generally of a tenderhearted disposition; you feel much sympathy with anyone you see in a state of suffering. Unless much accustomed to see animals slaughtered, would hate to see them killed, especially if you have Benevolence large. As a child you rarely hurt your playmates or pet animals; you shrink from the thought of being punished.

**SMALL AND VERY SMALL.**—You are of a very gentle nature; you hate to see anything punished; have not the nerve to kill animals. As a parent, your children would not fear the rod, and for this reason, if they are disobedient and naughty, they are in need of greater sternness in their training, or said children will bring sorrow to their parents. Too much lenity spoils children, just as too much severity alienates the affection of children, and hardens their heart against both parents and people.

**ACCUMULATIVENESS.**—Propensity to hoard foods, money or goods; it gives a tendency to accumulate property, or the gaining of wealth. The old name of this organ is Acquisitiveness.

**VERY LARGE.**—You have a very strong desire to save property; are closely economical; you will buy only those things you absolutely need, or for which you have a very strong desire, that is, the things you love as much as you do the money necessary to purchase them. If your other desires are moderate you will be close-fisted in the use of money; will live poorly for the sake of gaining wealth; you say that those who live well are extravagant in their expenses. If the other organs of your mind are large, strong and active, and you have received a fair business education, your chance to become very wealthy is good, providing times are brisk.

**LARGE.**—You are strongly desirous of gaining property; you give great consideration to money making schemes; you study them thoroughly so as to gain all the property you can; you reduce the expenses of your business to smallest degree compatible with the efficiency in gaining wealth. If your appreciation of furniture, clothes, and foods is moderate, you will be moderate in the purchase of them. Extravagant people will call you a close bargainer. If you have had an opportunity to learn how to do business besides learning a trade, you may engage in business with the prospect of becoming worth many thousands of dollars; but if you have a dull intellect and but little experience in business, you will be niggardly in your expenses, and yet fail in gaining property.

**FULL.**—You give some thought to gaining and saving wealth; are interested in the discussion of money making schemes. Unless you have a strong love of intoxicating liquors or fashionable things, you will gain capital, and if you have a good chance to invest it you will acquire property. If the other organs of your head are fully developed, so as to give you a level head, you will be successful if engaged in business for yourself. If you have a good business chance you will gain wealth, *i. e.*, worth your scores of thousands of dollars. Solomon said, that wisdom which implies a great

amount of knowledge and a clear understanding is necessary in order to gain wealth. A man may have *Full Accumulativeness*, but if he is ignorant and dull headed, he may be stingy, yet fail in gaining property. A man may not know how to read, but if he has a retentive memory he can learn from others the way to get rich, and if he has the bumps for it he will succeed.

**AVERAGE.**—You have an average desire to gain wealth, and if the other organs of your head are moderate in size, the effort to gain property will be your predominating characteristic, and if your business yields you a fair income you will acquire an average amount of property, but if your other desires are of an expensive kind you will be likely to spend your income as fast as you get it.

**MODERATE.**—You are not prompted to work or do business from a strong desire to gain wealth, but you will make efforts to supply yourself with those things which will gratify your other stronger organs, such as foods and the drinks you have an natural or acquired taste for; if you have a love of fashionable clothing you will gratify this desire to the extent of your means. See 9th page, first paragraph.

**SMALL.**—Your desire to save money is small; are apt to let it slip away from you for anything you desire to have; are too free in the use of money. If you associate with those given to treating, you will be apt to live up to your income, if you do not go into debt; you give but little thought to the way wealth is gained. You should start a savings bank account and add a little to it monthly in order to cultivate this organ. See last clause of *Very Small*.

**VERY SMALL.**—You may work from necessity. If money was bequeathed to you you would give far more thought about how to enjoy it than of saving it. A boy having this organ small or very small should, while in his teens be taught to gain money, and have a chance to do so, and also how to invest it, so as to have an increase of money from capital invested; such a course of training will increase the desire to possess wealth.

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**CRAFTINESS.**—The function of this organ is not only to use craft and feints, but to secret or hide. The fox is said to be crafty; its skull rounds out in the region ascribed to Secretiveness, as located in the old system of Phrenology. The following instances of the characteristics of the fox aptly illustrates the functions of this organ:

A trapper caught a fox; the fox feigned death when the trapper approached it; the trapper thinking that the fox was dead, threw it over his shoulder and walked homeward; after taking the fox from the trap he went for his skinning knife; after returning he saw that the fox had revived and was making for the woods.

Another instance of the cunning of the fox: A gentleman had a fox chained to its kennel, but it craved a live chicken to eat; in order to get one the fox placed the bits of meat that was given him within the length of its chain and then hid inside of the kennel when he heard the chickens picking at the meat he sprang out and caught one. These acts showed both Secretiveness and Craftiness. The servants watched the fox and saw him baiting the chickens in order to catch one. If certain human beings studied their nature they would conclude that they were also crafty and Secretive.

**VERY LARGE.**—Very easy for you to prevent your feelings from being manifested in your face or gestures; you could laugh in your heart without showing a smile on your lips; you could be angry without showing a frown on your brow. You are so secretive that your intimate friends scarcely know your intentions or plans, unless it is to your interest to reveal them. If you were a statesman you could conceal your designs while talking with apparent frankness. Are apt to suspect others of having designing schemes, no matter how plausible they talk; are rarely deceived, for you are so apt to doubt. Unless you have high moral principals, you could feign a great regard for one you inwardly detested, providing it would be policy for you to do so. If you understand Physiognomy, could excel as a detective.

**LARGE.**—It is natural for you to conceal your motives; can easily keep your face from expressing your feelings; your own friends do not know your true inwardness. As a politician you would make a good wire-puller; you have one of the qualities necessary for success as a salesman or speculator, for it is natural for you to display goods, or to talk about them, so that people will want them. If you want to buy an article, it is

natural for you to seem indifferent to the purchase of it, for all that you may be honest and inclined to give fair value for what you receive. You will only be frank when you have no desire to conceal an idea or transaction; are suspicious of selfish and designing people.

**FULL.**—You have a fair degree of Craftiness, and if you were religious you would evince it in a good cause, just as St. Paul did, 2 Cor. 12, 16, being crafty, etc. As a business man you would evince the quality called tact. As a matter of prudence you keep certain of your business affairs to yourself, while you may talk frankly about others; you can keep your face from revealing the feelings of your heart whenever you choose.

**AVERAGE.**—Farmers and wage-earning artisans do not need large Craftiness, for their respective vocations do not need the cunning, which, under present conditions is necessary for success in professional or trafficking lines of business. Any one who can drive a team, and compute the worth of a load of grain, or pork, can get the value of it in the market. An artisan does not need craftiness to draw his wages, hence you are crafty enough to work as a farmer or tradesman, but not cunning enough to be on your guard against the crafty schemes of designing people. Are naturally frank-hearted, hence unsuspecting, unless you have been long in business.

**AVERAGE 2nd.**—Craftiness as shown in an average degree by very sincere people: Your face naturally expresses your strong feelings, whether of joy, sorrow or affection. You are apt to reveal your sentiments and ideas; are naturally unsuspecting, too much so to be safe in dealing with designing and selfish people; are not apt to be jealous through suspicion; must have sufficient reason for doubting others.

**AVERAGE 3rd.**—Young persons will manifest the characteristics described of Average 2nd, except if they have seen somewhat of the world they will doubt the merit or honesty of people until they have tested them, especially if Cautionness is large in their heads.

**MODERATE.**—Except when you are on your guard and exercising great restraint over your feelings of joy, sorrow, or anger or merriment, your face will tell exactly how you feel. Any discerning person can tell when you are trying to hide your feelings or sentiments; you cannot feign kindness for a person which you do not feel; would make a poor detective; are frank in the expression of your opinions; you rarely doubt what others say, for you generally talk so fairly yourself, providing you have full conscientious principles. Are too deficient in Craftiness to be successful in courting one who at first dislikes your looks. You are deficient in the power to talk in a plausible way in the praise of a thing you believe to be poor in quality.

**SMALL AND VERY SMALL.**—You are opened-faced; It is very difficult for you to conceal your emotions or ideas; any discerning person can read what is going on in your heart; are too deficient in the cunning necessary to succeed in courtship against the prejudices of parents and girl; would not naturally hit on the foxy way of baiting customers by some leading cheap article, or other cunning device, but might learn to do so; are deficient in natural adroitness of manner so as to please beyond your good heartedness; you fail to seem better than you are.

**SMALL 2nd.**—Until children are 12 years old most of them manifest the functions of Craftiness in a small degree, but if the organ is full or large they will manifest the traits of character belonging to these sizes after they have attained maturity; however, they will evince the function of the organ in various ways; they will love to play hide and seek; and if the organ is large, or very large, they will be adroit in making excuses, if they do anything they think will render them liable to punishment.

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**CAUTIONNESS.**—Disposition to exercise guardedness especially in times of danger.

**VERY LARGE.**—You are very solicitous about the safety of yourself or property; hate to venture in some new sphere of action, for fear you will have cause to rue it. You hate to assume any responsibility where there is danger that some one will find fault with you, or a chance for loss. You miss good opportunities for gaining property, or perhaps wealth, through fear that something may happen to thwart your chance, and that you will lose both your time and money, and hence you hesitate to venture until the opportunity passes. If you are a maternal parent, you would be very anxious about the

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**safety of your children when they are exposed to danger.** You are liable to unnecessary fear when danger is near, then, if the danger was great you might be so paralyzed with fright as to render you more liable to injury or death.

**LARGE.**—You are constantly on your guard when you work where there is danger, though your feelings of fear may become tranquilized after you are accustomed to it. You thoroughly investigate each enterprise which appears risky; and you will keep out of a scheme unless you see a sure chance for coming out safe. If you are a parent you guard your children against everything that might injure them; are anxious about them if at any time they are exposed to anything dangerous. If you are single you will not risk marriage until you are sure you will do well, and will have no cause to regret such an act. If you are a single gentleman, and your self-esteem is moderate, you will need encouragement from one of the opposite sex, to induce you to propose, for you will live in fear of a refusal, hence you are apt to postpone your marriage. When the organ of Caution is large in one who has Combativeness full or large and all the other organs large, and his brain is of good quality, he will be enterprising; he is naturally fit for a manager or manufacturer, for he will be as prudent as courageous. The organ of Cautiousness acts like a prudent brake, now slowing up on the operations of a business when there is danger ahead, and permitting the pushing of them when the conditions indicate safety.

**LARGE 2nd.**—Cautiousness prompts a man to gain property so as to be safe in times of scarcity; it tends to make one prudent in business; but over large Caution in many a case prevents one from engaging in a paying enterprise so as to gain wealth. A better organ to aid a man in the accumulation of property or getting rich is the organ of Accumulativeness, for it gives a natural desire to gather property, and is more potent to make one thrifty, according to the size of the organ in a person's head, than that arising from any other organ; but a man may have strong a desire to gain wealth through the influence of other desires; for example, the desire to provide for one's family, or the desire for the fame which is accorded to those who have wealth. Certain men desire to gain wealth in order that they may succeed in marrying a very beautiful woman; they concentrate their thoughts to gaining and saving money until they are so wedded to the idea, that they neglect to court so as to marry the ideal woman they intended to choose for a mate.

**FULL.**—You have a full degree of prudence. If Cautiousness is larger than the other organs of your head, prudence will be your leading trait of character; you will have the qualities ascribed to Caution large; but if Combativeness is large in your head you will often evince fearlessness. If you have a full and strong brain you will not get excited in the hour of danger, but will act prudently, yet with intrepidity; but if you cannot control your feelings in the hour of danger you will get excited and thereby render yourself or the property you wish to save, liable to injury.

**AVERAGE.**—If the organ of Combativeness is full or large in your head, the feelings of fear rarely affect you; you will be intrepid and venturesome, but if Combativeness is moderate in your head you will evince a fair amount of prudence, will even hesitate to make dangerous risks; are generally careful enough.

**MODERATE.**—You will show a moderate degree of prudence in your daily affairs, but are too heedless of injury when working where there is dangerous machinery, hence ought not to work in such places; you take too little pains to investigate and make things safe, hence, are liable to accidents, losses, and injuries, but you may show timidity when attacked if Combativeness is moderate or small in your head.

**SMALL AND VERY SMALL.**—You are too little concerned where there is danger, but if you are very discerning you may escape injury through your exercise of wisdom, but if you are somewhat dull in perception you should only work where there is the least danger of bodily injury or chance of damaging property.

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**LAUDATIVENESS.**—The function of this organ is the mutual giving and appreciation of praise. Those who have this organ large in their heads, love to praise each other, and also do things to excite the approbation of each other, hence the organ was named

Approbateness, but the new name, Laudativeness, is more appropriate, as the word approbation does not imply a love of commendation or praise, which is the main function of the organ of Laudativeness.

**VERY LARGE.**—You are very strongly inclined to act, talk, and dress so as to secure the commendation of society, especially, of your companions; are ambitious to excel so as to win approval; you seek honors, and if you get them, you are elated in a high degree; love to show off, so as to win the favorable attention of the company you are in. If your love of money is moderate, or small, you will indulge in great extravagance in order to win notoriety. The son who takes after a vain and fashionable mother, and who has a fortune bequeathed to him, is liable to dissipate it, especially, if he is given to pleasure; only his strict adherence to a church will save him from becoming poor and dispised.

**LARGE.**—You will manifest the function of Laudativeness a degree less than those who have the organ very large. The mode in which you will evince the function of this organ largely will depend on the way it is combined with other qualities of mind, for example, if you are muscular and active you will be inclined to athletic games, in order, if possible, to distinguish yourself as champion. If you have a taste for dress you will aim to be fashionably attired; if you are a student you will strive to win honors; if you associate with those given to treating, you will try to out-do the others in liberality; if you give parties, you will try to out-rival your neighbors in your display of viands and furniture, etc.; if inclined to talking or public speaking, you will try to excel others in conversation, or oratory. You are highly pleased when others speak well of you; but are greatly offended if anyone censures you, or speaks meanly of you; are quite apt to speak of the things you have done, and perhaps of your qualities, and to vaunt of your achievements; are polite in those circles where politeness is commendable, but you may talk and act in a bold and flippant, or outlandish way; if you associate with those who enjoy that sort of thing.

**FULL.**—You have a fair regard for the favorable opinions of others; you desire the good opinion of your companions; you try to dress, act, and talk so as to be thought well of by society; pleased with commendation; are offended if censured, especially when you have done the best you could; you will evince the qualities of the organ of Laudativeness one degree less than those who have the organ large. See the qualities of said organ after the word "Large."

**AVERAGE.**—You have an average regard for public opinion, just enough to dispose you to avoid disparaging remarks about you; do not care enough for praise to make special efforts simply to get it; you only value a good name for the advantages it will be to you; you pay sufficient attention to what is fashionable in order to avoid ridicule. If you have high self-esteem, you will sometimes say and do things in defiance to public opinion, for the reason that you care more for your own approval than you do for that of others.

**MODERATE.**—You make but little effort to win fame or praise. If your love of wealth is strong, you care more for money than popularity; you care but little for the fashions, especially as to dress; comfortable clothing will suit you so long as you gain property. If your love of wealth and family is small, you will have scarcely any motive to stir you to vigorous effort except it may be to get a living. Cultivate.

**SMALL AND VERY SMALL.**—You are indifferent to either praise or censure; care little or nothing for the favorable opinions of your companions. Should cultivate by trying to improve yourself, especially in self education, and in manners and dress, especially when off of work; should attend church and mingle more and more with the elite.

**DOMINATIVENESS.**—The old name of this organ is Self-esteem; but the name Dominativeness, is more appropriate, for the root of the word dominativeness and dominion is from the Latin, *domino*—to rule. In the beginning God gave man dominion over all animals, not including mankind. In order that man should rule, or have dominion over inferior animals, it was and is essential that he should feel superior to them; for this reason he should be endowed with and organ which gives this feeling, and this is one of the functions of Dominativeness; the other is to boss and to rule.

**VERY LARGE.**—You have an exalted idea of yourself and what you can do; you feel that you are superior to many others you could name; are ready to dictate to them what is best for them to do; are naturally of a bossing disposition. If you have wealth or a high position, are apt to show a haughty demeanor towards those you think are inferior to you. If you treat at a bar you command them in a bossing way to join you in taking a drink. If you have large or very large Dominativeness and the other organs of your head are strong and coequally large, you will, providing you have sufficient education and experience, be fitted to oversee the work of a large number of men; and if you had capital could engage in a manufacturing business and have good success. As a soldier you would naturally be fitted for a commander, and, barring accidents, would rise from the ranks to position of major or general.

**LARGE.**—You have a high idea of your own importance, and of everything you say or do; may even laugh in your heart, or out loud at your own wit, thinking that it is excellent. If you had a chance you would naturally take to bossing; are apt to feel that inferiors were just fit to do your bidding; are willing to be the leader in bands, choirs, or other organizations; hate to work under the superintendence of another; like if possible to be your own boss; are not satisfied with a humble business or moderate success. If you have had a high school education, you will be desirous of gaining a high position; you feel able to get it. If you possess a little wealth would feel proud and perhaps haughty.

**LARGE 2nd.**—If you have a large and fine brain you will exert a potent influence in society; your looks and manner of voicing your ideas will command attention and respect; are naturally fit for the position of foreman, for the men would heed your orders, they would not make light of you by talking to you in an over familiar way.

**FULL.**—You have a fair degree of self-reliance; you have assurance enough to go ahead on your own responsibility without asking for authority or advice, still are not so high minded that you will neither ask nor take counsel. If your brain is of full size and the quality of it is good, and you have had full experience in a certain kind of work, you would be fit for a foreman. If Dominativeness is the largest organ of your head you will evince the characteristics of it in a large degree; but if your education is moderate, and if your position has been of a humble nature, you will evince the characteristics of Dominativeness or Selfesteem, as described of Average.

**AVERAGE.**—You have an average degree of assurance and confidence in yourself; would be satisfied with an ordinary success. If you have good talents you have too little confidence in them to make you feel fit for the great undertakings; you feel that you cannot cope with those who have attained a high position; ought to cultivate the idea that you can succeed if you try. If your Laudativeness is large and Dominativeness average in your head, you will hate to dun people through fear that you will incur their displeasure; hence, you should not give credit, and certainly you should make it a rule not to indorse.

**MODERATE.**—You have so little Selfesteem that you would not feel at ease among grandees, or people of note. If you obtained a professional education as a doctor, you would be deficient in dignity of manner; your acquaintances would address you in a familiar manner. If you occupied a humble sphere you would not think it was beneath you.

**MODERATE 2nd.**—You are too deficient in Selfesteem; you have too little confidence in yourself; people do not respect you enough, because you have too little pride of heart; are too easily suited with a humble calling; are not aspiring enough. If you have a full development of the intellectual faculties, you could have done far better if you had had more confidence in yourself.

**MODERATE 3rd.**—If you have a superior intellect, and through some circumstance were placed in the position of foreman, you would be liked by the men, for you would not act towards them in a cold and haughty manner; your superior judgment would command their respect; naturally you would not try to push yourself into the position of overseer, but would give satisfaction after occupying for a time. Persons with heads like yours develop confidence by engaging in business for themselves. When

Dominativeness is moderate in a boy's head, it should be cultivated in a special manner, else he might, after he was grown, associate with low company, and thus grieve his parents, besides ruining himself. If said boy is taught to respect himself, and now and then when in his teens is given a chance to boss a man, when set at some job of work, the organ will increase in size and strength. A good education generally tends to develop the organ.

**SMALL OR VERY SMALL.**—You will evince the humbleness of feeling which characterized those who by force of circumstances engaged to work in very humble callings, and failed to make enough to get into better paying positions; you think that there is no use in trying to aspire to a high sphere; you prefer to associate with those who are deficient in pride; you have far too little confidence in yourself.

**STEADFASTNESS OR FIRMNESS.**—These two names are nearly synonymous. The name Steadfastness is in harmony with a certain quality which characterizes human beings according to the strength of it, hence, this name is chosen for it.

**VERY LARGE.**—Naturally you have an inflexible will; and unless your will is brought under subjection, it is rarely you yield in opinion, plan, or determination to the persuasion of friends, or to obstacles, unless they cannot be overcome. Sometimes you hold to an undertaking when it would be wise to give it up. Should remember that by yielding occasionally, you would come out of an undertaking with better results; but now and then instead of doing so you obstinately persist in your purposes; are too headstrong perhaps for your own good. Your motto is "never give up."

**LARGE.**—You have a large degree of Steadfastness of will; you hate to yield when you have determined on anything; you persist in holding to your opinions and purposes; rarely change your plans. The entreaties of friends will hardly be sufficient to dissuade you from carrying out a hazardous undertaking. If you have a good intellect and are educated, you will consider reasonable propositions, and if well satisfied will accept them, and then you will modify your decision with a view to amicable adjustment. But those who have large Firmness and who are coarse and uncultured will hold to an idea rather than to have it said that they gave up to others.

**FULL.**—You have a fair degree of Steadfastness; will hold to your purposes and opinions, so long as you think it is for your welfare; are not so stiff-necked that you will not give in to a reasonable suggestion, even if it does not agree with one of your preconceived opinions. If you have large Combativeness you will persevere in your undertakings as long as it suits you, or there is a chance for success.

**FULL 2nd.**—If your Combativeness is large, you will not only be intrepid in the hour of danger, but you will show much fortitude when exposed to injury or death. With large veneration you could work coolly while saving goods at a burning building. Veneration respects others and shows regard for their property.

**AVERAGE.**—You have a fair amount of stability; have staying power enough for an undertaking in which there are no great obstacles in the way of carrying it out. If your Combativeness is average you give up too easily when opposed; you ought to be a strict member of a church, to keep you from yielding to temptation, especially the temptation to drink intoxicating liquors. It is well for you if you have not formed the drinking habit.

**MODERATE.**—You have too little stability for positions requiring great firmness; would do to work at a trade where the kind of work requires repetition, and even then you would need a boss or some necessary condition to keep you at the work; you give up too easily if opposed; you need more firmness; should cultivate and try never to yield, unless you have formed an unwise resolve.

**SMALL AND VERY SMALL.**—You are too much like a weather vane, which changes with each variation of opposing condition or circumstance.



**CONSCIENTIOUSNESS.**—A certain quality in human beings, which makes them feel remorse, or compunctous of conscience for doing, or intending to do, what they consider wrong.

**VERY LARGE.**—It was easy to teach you the words, mine and thine, so as to appreciate the spirit of the meaning of them. If you have only a moderate degree of Benevolence, and your love of money is strong, you are exact in your dealings, demanding every cent due you, and willing to pay every cent; you rarely give anything for nothing.

**LARGE.**—You try to do what is right; you feel great compunction of conscience if you inadvertently do wrong; you prefer a little honestly got, to great gains unfairly obtained; you resist the temptation to do wrong, but, if in any case you yield, and do wrong, you feel sorry for it. If you have had good society until you are 30 years old, or if you are a youth and should enjoy such society until that age, you may be trusted in any sphere in which it is essential to be honest and trustworthy.

**FULL.**—You have full desire to do what is right. If the other organs of your head are full in size, and you have had the advantage of religious culture, you will be noted for probity and square dealings.

**FULL 2nd.**—If some of your propensities are larger than your conscientiousness, and your companions are given to sinful indulgences, you are apt from time to time to yield to temptation, and to do things, perhaps, not criminal, but which are sins in the eyes of the church. It is well if you are a member of a church, for religious influences aids a man in trying to live righteously.

**AVERAGE.**—You have an average regard for that which is just and equal. If you have been morally trained, you are likely to lead a blameless life, especially if your propensities are also of an average size; but, if your propensities are large, your temptations will be stronger than your conscientiousness, then you may yield to temptations. Should pray to be kept from being tempted.

**MODERATE.**—Your ideas of right or wrong are rather feeble; you need the influence of good society to keep you in the paths of rectitude.

**SMALL AND VERY SMALL.**—You are not restrained from wrong doing through fear of compunctions of conscience, though fear of the effects of law, or the adverse opinions of people may prevent you from doing things which society condemns.

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**HOPINGNESS OR HOPE.**—Anticipation of something desirable.

**VERY LARGE.**—You have exuberant expectations; you expect excellent results from all you undertake to do; are naturally an optimist.

**LARGE.**—You are of a very hopeful disposition. If you desire to be rich, you will expect great wealth; if you are ambitious of fame, you indulge the hope of attaining high honors; if you are marriageable, you live in the hope of enjoying matrimony; if your Self-esteem is large, you think that there are many favorable opportunities in which you could have great success. The future looks bright to you when it is dark to others having small hope.

**FULL.**—If you are in good health and young, you are buoyant and happy in the anticipation of the good things in store for you; if you are disappointed in one undertaking you will try again, hoping to succeed better next time. Your full hopes keeps you from feelings of despondency.

**AVERAGE.**—You hope for an average degree of success; you may expect to get a higher position or more of the comforts of life, providing there is a reasonable chance for realizing such things. You do not look on the brightest or darkest side of the future.

**MODERATE.**—Your expectations are moderate; you hope for desirable things when the sun of prosperity shines on you, but when the business sky is darkened you are given to feelings of despondency. Should cultivate by remembering that it is your deficient Hopingness and not the condition of things which makes you low spirited.

**SMALL OR VERY SMALL.**—You do not expect great results from your ventures, hence you venture too little, and, if your Caution is large, you will expect too little. If in other respects you have good abilities, your pessimistic views will keep you from engaging in profitable enterprises.

**CREDENSIVENESS OF SPIRITUALITY.**—Credulity of supernatural things.

**VERY LARGE.**—Unless you have received a scientific education it will be natural for you to have faith in spiritual things; would not require many fulfillment of dreams, signs, etc., to make you believe in their premonitions.

**LARGE.**—If you are a member of a church, you experience an inward and spiritual faith which satisfies you of the truth of your religion.

**LARGE 2nd.**—A scientific education trains the mind to look for exact tests of all phenomena. If you have studied science, and have read skeptical books, you will have doubts, still you will cling to the faith of your fathers'.

**FULL.**—If you have yielded to religious convictions, and are a believer, you will manifest a fair degree of spiritual faith; have but few doubts of religious truths.

**AVERAGE.**—You believe too little in the supernatural, to attach much importance to dreams, signs, omens, etc. If you have associated much with skeptics, are liable to disbelief in religious teachings. It is well for you if you have cultivated faith, by becoming a member of a church.

**MODERATE.**—You have too little faith in spiritual things, and too many doubts, especially if your business made it necessary for you to associate with disbelievers.

**SMALL AND VERY SMALL.**—You are inclined to be a materialist.

**VENERATIVENESS OR VENERATION.**—This organ is situated in the coronal region of the head. The heads of most old men are rounded up at the central part of the top of the head, or the coronal region. Observation shows that there is a coincidence in longevity and the disposition to honor parents. Many of those whose heads are depressed in the centre of the tops of them, usually have a weak hold on life, besides if they are not very carefully trained they are apt to be disobedient to their parents; but, if any of them obey their parents, and the hygiene, or health laws, they may live to quite an old age. A depression, or what poorly educated people call a dinge in the top of the head of a child, indicates inherited dyspepsia transmitted from one who has a weak stomach. Sometimes caused by corsets, or of a father who abuses his stomach with drinks or others who are naturally dyspeptic. The Japanese have full waists, and their children do not leave their old parents to starve, if unfortunately they are poor.

**VENERATIVENESS AS MANIFESTED BY CHILDREN.**

**VERY LARGE.**—As an infant you were healthy and good-natured, especially when properly nourished and cared for. When old enough to obey the commands and injunctions of your parents, you were naturally inclined to do so; are what is called a good child, who will cherish your parents when they are old.

**LARGE.**—It is easy to train you into habits of obedience and respect for your parents; with religious training, you will be pious.

**LARGE 2nd.**—If your Combativeness and Dominativeness are both large in your head, you will manifest a strong will, which will make it hard for you to yield when you become determined on anything to do or not to do it. It will not be easy for you to desist from tantalizing your playmates when told to do so; for all that you have the spirit of obedience which gives promise that you will become a good man.

**FULL.**—You have a fair degree of the spirit of obedience. If you have had good moral training, you will pay proper heed to the commands of your parents; will generally avoid doing that which they forbid you to do.

**FULL 2nd.**—If Dominativeness and Combativeness is large in your head, you will now and then show a determination to have your own way, but are not insubordinate in spirit. If you are managed firmly, but not cruelly, you will become obedient and good-natured.

**AVERAGE.**—You have average ability to keep in mind the injunction and commands of your parents; if you have strong propensities it will be difficult for you to restrain yourself from transgressing the injunctions of your parents, or obeying the commands given you; are apt to promise obedience only to neglect it. If one of your parents are weak-hearted and the other stern, you will obey the stern parent.

**MODERATE.**—As a babe you were troubled now and then with dyspepsia, and hence at such times were cross and fretful. When old enough to obey, you would forget and neglect to do as you were bid. It is difficult for you to keep at a study or to do the kind of work you dislike; you are not endowed with enough of Venerativeness to prevent you from being pert and irreverent. One of the best modes of chastising one of your disposition, between the ages of 3 and 5 years, is to make you sit in a chair until you are permitted to get down. No whipping is necessary; you can be held until you yield and cease and beg to be allowed to leave your seat.

**SMALL AND VERY SMALL.**—You seem to have but little restraint over the impulsiveness of your nature; you obey when you must, and not from natural inclination; you may be smart and precocious, but your stomach was not strong enough in infancy to give that strength of will necessary to keep the commands of your parents, or to attend to study or work of your own accord.

#### VENERATIVENESS AS MANIFESTED BY ADULTS.

**LARGE OR VERY LARGE.**—As it was natural for you to venerate and obey your parents, so now by a change of manifestation of the function Venerativeness, you show respect to the leaders of society, and appreciate a coequal degree of courtesy shown to yourself; you avoid low flippancy of speech and detest it in others. If you are a member of a church you are devout; you love the society of devotional and prayerful people; you have great veneration for a worthy pastor; you attach much importance to the opinions of the religious authors of your church. If your vocation has made it necessary for you to associate with irreligious persons until religion has lost its hold on you, and are not an atheist, you speak of ministers with respect; you hate to witness the bold impudence of illbred people, when manifested towards respectable old people.

**FULL.**—You are naturally civil in your manners towards those deserving respect. If you have children you teach them to be mannerly towards visitors; you chide them if they show forwardness of speech or action; you do not regard pertness as smartness in them. If you mingle in good society you are respectful enough to be liked by them. If you are a member of church you are quite devotional, but if you do not profess to be religious you act with proper decorum if you attend divine service. If your Mirthfulness is large in your head, you may at times be pert to people for the fun of it, without meaning any disrespect.

**AVERAGE.**—Naturally you are inclined to treat superior people and those who hold high positions in society with a fair degree of deference and respect; however, your manifestation of average Venerativeness depends on your culture and associations; if you are in the habit of associating with those who treat each other with respect, you will be known for a fair degree of civility; but if you mingle much in rude society you will be rather pert, bold and familiar; will be more apt to gibe people than address them courteously.

**MODERATE.**—You are naturally versatile and impatient of restraint, either of law or authority; hence, are apt to acquire a dislike if not a contempt for those who enjoin it; would call the magistrate a beak, and your father governor. You like freedom of speech. If you have been brought up under the restraining influence of religion, you may be moderately civil, at least will avoid incivility; but naturally you show but little of the spirit of veneration for others. As a salesman you would avoid incivility because such manners would cost you the loss of your situation; but you would be deficient in that inbred courtesy. Respectfulness evinced in the expression of a salesman's face is a quality which pleases notable people. Should cultivate a spirit of veneration for superior people.

**SMALL AND VERY SMALL.**—You are deficient in the spirit of Veneration and obedience. If a person of superior worth should allow you to associate with him, he would soon learn to regret it, for your pertness and holdness would soon convince him that you are void of respect.

#### KINDLYNESS OR BENEVOLENCE.

**VERY LARGE.**—You have very great sympathy for those who are in pain of body or mind; when able you take pleasure in relieving them; are naturally philanthropic; are more ready to do a kindness than ask a favor.

**LARGE.**—You love to oblige and give credit to those who ask it; you hate to hurt another's feelings by dunning them; hate to say no, when asked to endorse; should remember that when in business you must do business on business principles, else you may in time stand in danger of need yourself.

**FULL.**—Are generally good-natured; like to see others happy; will give too much credit if your Cautiousness is moderate; but, with love of money large, you will oblige on business principles, *i. e.*, get as much as you give.

**AVERAGE.**—Are fairly obliging to those who accommodate you. If you love praise, you will generally appear kind; if you are a member of a church, you will be fairly liberal in your donations; will be kind to friends and family, but show only a little to others. Except in the matter of treating, your generosity will not hinder you from gaining wealth.

**MODERATE.**—You will show moderate sympathy for those in trouble, and will try to relieve some of them; will show a little interest in the happiness of those you love, but you generally want pay from others for what you do; you do not like to be troubled with the needs of others; you like to see others take care of themselves.

**SMALL OR VERY SMALL.**—You rarely show any kindly interest in the concerns of others; may accept help, but hate to give any.

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**CONSTRUCTIVENESS.**—This organ gives the natural talent to build, construct, and invent.

**VERY LARGE.**—As a mechanic, you would evince great ingenuity in construction, either in the erection of buildings or in the making of machinery for fabricating cloths, etc. As a sermonizer or author, you would evince very great ability in the arrangement of the ideas and facts of a sermon, so that each idea would have not only a connection with the previous idea, but also make clear the theme of the discourse. As an author or journalist, your ideas would be coherently expressed, so that the reader would not lose track of the idea you were advancing.

**LARGE.**—Your natural ingenuity would enable you to excel in building, or in the construction of bridges or implements, or in the repairing of them. If you have a fine and good quality of brain, and moderately accustomed to the use of carpenters' tools, you could build a respectable house, without first learning the carpenters' trade. As an apprentice, you would soon be able to do work as skilful as the trained mechanic. If you are not a tradesman, you would show ingenuity in planning your business, so that those in your employ could work expeditiously and efficiently.

**FULL.**—If you have not learned a trade, you are handy in the use of the tools you work with. As a tradesman, you are dexterous in the use of tools, and in the making and repairing of things. If you have a fine and strong quality of brain, and experience as a mechanic, you will show great expertness; but if your brain is of coarse texture, you will be fairly ingenious, but somewhat awkward in the use of tools.

**AVERAGE.**—If you have a fine and healthy organism, you can learn any of the trades requiring ordinary ingenuity; and, having learned the trade you will be regarded as a skilful workman, but you will do the work as you have learned how to do it. If your brain is somewhat coarse and inactive in quality, you would be fit only to work at a trade which requires a good eye to judge of the size or straightness or level of things; such, for example, as brick-laying, brick-making, baking, or any trade, the operations of which are uniform, and which does not require much ingenuity to understand them.

**MODERATE.**—If you have a strong and clear eye, so as to be able to see quickly, you could learn to be an operative in a shoe or textile manufactory, where only attention to the operations is required. You would not even by practice become an expert in repairing the machinery of said factories; are deficient in inventive talent.

**SMALL AND VERY SMALL.**—If you have a large, coarse, muscular organization, you will show most ability in common labor. If your organization is weak, you will be next to useless as a tradesman, but you may have other powers, which, if utilized in some other vocation, would enable you to succeed in gaining a competency.

**ESTHETICNESS OR IDEALITY.**—Love of elegance in persons and things.

**VERY LARGE.**—You have a very great love of elegant rooms and furniture, beautiful flowers, neat lawns. You hate coarse and vulgar language; you appreciate the society of refined people.

**LARGE.**—You appreciate taste and neatness; you like clean kitchens and tidy yards; you dislike the comparisons which vulgar people make to illustrate their ideas; you hate slang. If you love colors, you appreciate a beautiful flower garden; if you have large Self-esteem, you choose the most elegant apparel to clothe yourself.

**FULL.**—You have a natural love of neatness. If you have a great regard for the opinions of fashionable people, your parlors and dining rooms will be elegantly or neatly furnished.

**FULL 2nd.**—If your vocation has required you to handle coarse stuff, and besides if your companions are coequally coarse in speech, you will evince the characteristics of Estheticness as described of average or moderate.

**AVERAGE.**—You have fair love of beautiful and neat things, which you will evince if you have associated much with fashionable people. As for yourself you would be satisfied with plain and substantial things, which are more useful than ornamental. You are apt to think that elegant people are more nice than wise.

**MODERATE.**—Your manifestation of taste depends on your previous environments. If they have been of the rough kind, you show but little appreciation of neat and beautiful things, or euphuistic language; but if you have been brought up elegantly, you will evince taste enough so as not to offend refined people when in their company. You can tolerate coarseness or work at coarse work, if expedient.

**SMALL AND VERY SMALL.**—You seem to be stoically indifferent to the beauties of art or nature could be contented with rude people or things.

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**SUBLIMNESS.**—Appreciation of grand, natural scenery.

**VERY LARGE.**—You highly appreciate grand natural scenery, such as lakes, vast rivers, with their falls, lofty chains of mountains, etc.

**LARGE.**—You love pictures of landscapes in which mountain, lake, and valley is seen.

**FULL.**—You have some pleasure in viewing hills, groves, and dales in the spring or autumn, when they are clothed with beautiful foliage.

**AVERAGE.**—You would take average pleasure in viewing a lake or chain of mountains, but would not travel far to see them.

**MODERATE.**—If you are fond of money, you would look on a great waterfall as a chance for motive power, and not for the grandeur of it.

**SMALL OR VERY SMALL.**—You care only a little for sublime scenery.

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**IMITATIVENESS.**—Inclination to imitate the gestures, actions, and intonation of the voice, and the way others make things.

**VERY LARGE.**—With practice you could imitate the gestures and intonations and the mode of speaking of odd people and their way of acting.

**LARGE.**—With large perceptives and practice, so as to clearly perceive the form, size, and color of things, you could imitate pictures of them, and, hence be an artist.

**FULL.**—With practice you could imitate what you see done fairly well.

**AVERAGE.**—With great practice you could work, talk, and act like others, but with little or no practice you would not be apt to imitate anything others do.

**MODERATE.**—Are not naturally inclined to copy after others, except if you love style you may follow the fashions.

**SMALL AND VERY SMALL.**—You have little or no aptitude for mimiery.

**MIRTHFULNESS.**—Natural love of fun, laughter, jocularity, etc.

**VERY LARGE.**—You laugh quickly and heartily at any thing that is incongruous or funny, especially when first seen ; are naturally hilarious.

**LARGE.**—You appreciate a good joke, even at your own expense, if you are good-natured ; you like those sallies of wit which produce laughter and join heartily in it. If you have refined tastes, your wit will not offend the elite ; but if your tastes are coarse, your witticisms will suit the vulgar.

**FULL.**—When you are well, and not crowded with business, you can joke and laugh with your friends, and enjoy it much ; you fully appreciate the gibes and witticisms of others, and join in the laughs they produce, whether you make them or not.

**AVERAGE.**—You now and then laugh when you see or hear something very odd to laugh at, but you do not look for merriment.

**MODERATE.**—You may show some love of fun, if you are under 20 years, but if you are over 30 years old, you are quite sedate. If your Combativeness is large you will not take a joke good naturedly.

**SMALL AND VERY SMALL.**—You are neither inclined to be witty or make fun ; you do not appreciate laughter, and you rarely indulge in it ; should mingle with merry people and cultivate a love of fun, in order to develop a happy frame of mind.

**OBSERVNESS OR INDIVIDUALITY.**—The observing power ; it notices the individual peculiarities of things.

**VERY LARGE.**—You are a very close observer of things, which pertain to your business or of anything else to which your attention is drawn by some circumstance.

**LARGE.**—Wherever you go you see nearly everything observable ; though you may not, out of curiosity, stop to examine them. As an explorer, in a new country you would notice the trees, rocks and the people of it ; if your perception of form and size is also large in your head, you will be able to give a graphic description of them to your friends or the public.

**LARGE 2nd.**—Children especially boys who have Observness large in their heads, are apt to see everything which exists within the range of their vision, and generally they have the curiosity to examine them.

**FULL.**—You have fair observing powers ; you notice most of the things which your business draws your attention to ; will see much of the more promising things ; but will pass by without noticing the things which concern you but little, especially if you have lived long in a city or town. Young people who have this organ full are quite desirous of seeing and examining everything new to them.

**AVERAGE.**—Your average Observness does not stimulate you to scan things closely except your attention is specially drawn to it ; would be an unsafe locomotive engineer, especially in a country where animals are liable to get on the track.

**MODERATE.**—Unless your vocation requires the frequent use of your eyes in looking for things or the examination of them. You will take but little notice of the things within the range of your vision. You should cultivate, by speaking to your friends about the things you see, or have seen.

**SMALL OR VERY SMALL.**—You are too much like the children, whose mothers state to them, when they are looking for things, that if it had been a snake it would have bitten you ; for it is so difficult for you to see what you are looking for.

**FORMATIVENESS OR FORM.**—That power of the mind which gives the ability to model design, or to draw sketches of objects, animals patterns, etc.

**VERY LARGE.**—If you have had fair practice, you can draw pictures of things, animals, etc., or make models of them. If you have had much practice in art work, you could realize any ideal you might fancy, *i. e.*, "realize your ideal" in a picture.

**LARGE.**—Your perception of the forms of faces is good ; if you are in the habit of scanning them closely, you can remember them. With a good perception of size, you

could excel in any kind of handicraft work requiring a high order of skill; are an excellent judge of the configuration or the form of things; hence, could excel in making models of them; or, you could excel in drawing pictures; would make a good designer for you could imitate nicely curved lines.

FULL.—You have fair perception of the forms of material things; could learn to draw. If you work at a trade requiring a good judgment of form; you could tell by comparing, whether two or more things were alike in shape; can remember the faces of those you scan closely and often, but will forget the looks of some of the others.

AVERAGE.—You are not apt to notice the form of faces or things closely; hence, unless there is something prominently peculiar about them, you are apt to forget the appearance of them; but, if something causes you to scan a person or thing closely for quite a few times, then you will remember the party or thing when you see it again. In a first effort at drawing or making the model of things you would be somewhat awkward, but if you have a fine organization, you would become skilful in drawing or modeling if you continue to practice.

MODERATE.—Naturally and without culture you have only a moderate perception of the forms of material things, hence, your memory of any of a number of individual things or persons somewhat similar in looks, is quite deficient. Should not undertake the learning of a trade which requires a nice perception of the form of things. This organ can be cultivated by drawing.

SMALL AND VERY SMALL.—You would need a great deal of practice in order to distinguish the difference between the forms of things somewhat alike.

DIMENSIVENESS OR SIZE.—The mental power which judges the length, breadth, and thickness of bodies.

VERY LARGE.—You have very great ability to judge the size of things; can tell by the eye without a spirit level whether a wall or beam is level or plumb; are annoyed at the sight of anything which is not plumb or level when it should be so. If you have Formativeness also large, you could excel as an architect.

LARGE.—You would be a good judge of the size of things by looking at them; hence, with practice would be a good judge of the weight of animals; or could be a good marksman. You can tell whether things are straight or level.

FULL.—Your power to judge bulk is fairly good; with practice, could be skilful at any trade requiring a keen perception of straight lines or the size of things.

FULL 2nd.—As a grocer, if you had reasonable practice, you could cut the size of a piece ordered, quite exactly. If you have a fine organization, and are a tradesman, you easily learned to make straight lines or level surfaces. You have quite a good mechanical eye.

AVERAGE.—You have one degree less of the function of Dimensiveness than is described of the full size of the organ. If you have had great practice you evince a good mechanical eye. Without practice would be a poor judge of the size of things.

MODERATE.—You have a fair share of the eye-measuring ability, but if your eyes are strong, and you have had great practice, you will evince ordinary ability in judging the size of things, or of the straightness of lines.

SMALL AND VERY SMALL.—Naturally you have a poor conception of the length and breadth of the things you look at.

GRAVITATIVENESS OR WEIGHT.—The balancing power.

VERY LARGE.—You have very great ability in maintaining equilibrium, so as not to stumble. With practice you could work at great elevations, and keep your balance so as not to fall.

LARGE.—You have such a keen perception of equipose that you could easily learn to ride a bicycle, or balance yourself gracefully and easily in skating, riding, or moving in a boat.

**FULL.**—You have full command of yourself in maintaining your balance, so as to walk steadily. With great practice could work on high roofs.

**AVERAGE.**—You would need much practice in order to feel safe in walking or working on high and narrow places.

**MODERATE.**—Can walk steady enough on level and low surfaces, if you are not a tipler, but are liable to fall on rough or slippery places.

**SMALL AND VERY SMALL.**—You feel giddy when at a considerable height from the ground, especially if you look down.

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**CHROMATIVENESS OR COLOR.**—The ability to perceive colors and the tints of them.

**VERY LARGE.**—Your perception of colors is very strong ; you could excel in arranging the flowers in making a bouquet, so that the colors placed in juxtaposition with the other colors, would be more distinct and pleasing to the eye.

**LARGE.**—As an artist, you could excel in toning the colors of the shades of your pictures, so as to give the prominent colors of it a natural appearance, *i. e.*, with practice could paint a bunch of cherries, so that birds would be tempted to pick at them.

**Full.**—You are a good judge of colors, especially the color of textile fabrics, commonly called dry goods ; you love to see flower gardens when the flowers are in gorgeous bloom ; you could, with practice, arrange colors so as to give a more striking effect to each of them. If you are milliner, you could dress a hat so that the colors of the ornaments would be pleasing.

**Average.**—You are as described of *Full*, only one degree lower ; still, you have enough of the organ to learn to paint with creditable skill.

**Moderate.**—You have a moderate love of colors and flowers ; should cultivate, by having a flower garden, or flowering plants in your room, and by studying the hues of them.

**Small and Very Small.**—You have but little appreciation of colors.

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**SYSTEMIZENESS OR ORDER.**—This organ gives a tendency to arrange in methodical order one's work or the implements he uses.

**Very Large.**—You are very systematic ; love to have everything in its proper place ; love to have the same seat and place at the table. If a merchant, would have your goods always put away on the same shelf, so that they could easily be found.

**Large.**—As a housekeeper you are methodical, hence, you get much work done in a given time ; you hate to see furniture or clothing in a disorderly state ; your garments are folded and put away carefully.

**Full.**—If you are in a business making it necessary to arrange goods or parcels systematically, you soon get into the habit of keeping everything in its proper place, especially the things that pertain to your office or shop.

**Average.**—Your natural love of system is enough to give you a fair appreciation of order, but unless it is necessary for you to keep it, you occasionally neglect to put the things you use back in their proper places.

**Moderate.**—Untrained to habits of order, you would be negligent in keeping it, for you are somewhat deficient in a natural love of system.

**Small and Very Small.**—You are naturally deficient in a love of system and order.

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**Computativeness or Calculation.**—The organ enables one to add, multiply, and divide numbers.

**Very Large.**—You have very great talent for learning arithmetic. Without being taught to calculate in school, you could by your own natural mathematical talent, originate a method for reckoning your own affairs, so as to do business without school education.



**LARGE.**—It is easy for you to learn how to reckon. If you are yet untaught, you still could become a mathematician. If you are in business, you love to make calculations of profits. You have one of the organs in a large degree which is necessary for success in gaining wealth.

**FULL.**—You have a fair degree of mathematical talent. Under the attention of a good teacher, you could quite readily learn arithmetic and algebra; are quite prone to reckon the advantages of various business undertakings.

**AVERAGE.**—With close and persistent effort, you could become a mathematician, but without education in arithmetic, you would be somewhat dull in reckoning discounts and fractions, but might add and multiply ordinary numbers.

**MODERATE.**—You are rather deficient in mathematical talent; you have found, or will find, the study of fractions quite difficult.

**SMALL OR VERY SMALL.**—Are naturally dull in mathematical studies.

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**VIATIVENESS OR LOCALITY.**—This is the path-finding power.

**VERY LARGE.**—If you lived in a city, you would soon be able to find your way through the labyrinthine passages from street to street. Or, if you were accustomed to forests, you could find your way without a guide. If you have a large brain of good quality, you could excel as a navigator.

**LARGE.**—If you were a traveller, you could give a connected account of the places you were in, and the location of them; rarely get lost; you remember where you saw things.

**FULL.**—If you have had experience in travelling in woods or city, you would be able to find your way quite easily. If your Observvness is large, you would like to travel.

**AVERAGE.**—Unless you have a great deal of experience in the woods, you would be apt to miss your bearings, and get lost; you need a guide in strange places.

**MODERATE.**—Are rather deficient in path-finding power. If you should go into a strange city or deep woods, you would be apt to get lost.

**SMALL OR VERY SMALL.**—You would be apt to get lost in the labyrinths of a large hotel.

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**EVENTIVENESS OR EVENTUALITY.**—Perception of occurrences and ideas, and memory of them.

**VERY LARGE.**—If your vocation requires you to remember occurrences, you will evince an excellent memory of them; are fond of getting information from conversation. If you are a good scholar, you will read books; if you have a good command of language, you could remember and repeat stories, or excel in learning.

**LARGE.**—If your brain is of fine quality, and you have had occasion to use your memory, either in learning or remembering occurrences, and in talking of the history and the statements you read, you have an excellent memory. You are fond of information, whether gained by conversation or books. If you also have large Language, you possess the talents for great scholarship.

**FULL.**—If you have used your memory to a fair extent, you are known to have quite a good memory. You forget sometimes what you should remember.

The memory of events, like any other kind of memory, can be strengthened, and vice versa, it can be weakened. The memory can be impaired by tipping, or by the insidious reading of novels or newspapers, only to forget what is read. Repetition, so as to be able to recollect, improves the memory.

**AVERAGE.**—Naturally your memory of events is rather poor; you have to charge your memory repeatedly or you will forget. You do not care enough for the information which gratifies Eventiveness, so as to exercise your memory.

**MODERATE.**—You should work at a calling which requires continual rep simple ideas; for you are so apt to forget any new idea. Should try to im memory by committing books and facts to memory.

**SMALL AND VERY SMALL.**—You are so forgetful that you need to be reminded many times, or you will say "I forgot all about it."

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**CHRONOSNESS OR TIME.**—Cognizance of the lapse of time.

**VERY LARGE.**—With practice could excel in keeping time in music without the aid of beating time.

**LARGE.**—You have a sharp perception of the lapse of time; with practice could tell the length of time you have worked without the aid of a watch.

**FULL.**—With a good deal of practice you could tell the length of the sound of musical notes.

**AVERAGE.**—You are apt to forget when an occurrence took place, unless you charged your memory about it at the time.

**MODERATE.**—You need to beat time with the foot, or you would give too little, or too much time to musical notes; you make poor guesses of the time of day it is; you need a watch.

**SMALL AND VERY SMALL.**—You are very deficient in a perception of the lapse of time.

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**SYMPHONESS OR TUNE.**—Perception of harmony in sounds.

The location of the organ of Tune as placed by Gall, Fowler, and other Phrenologists, is not scientifically determined, for the organ should be at the root of the auditory nerve, which is in the interior part of the brain. Let the reader in imagination follow the auditory nerve from the drum of the ear inwards to near the centre of the base of the brain, where the roots of it are found, and there doubtless is the location of the organ of Tune. As this part of the brain cannot be measured during life, the size of the organ cannot be ascertained; but there are physiognomical signs which indicate musical talent; from these it is possible for an expert in Physiognomy to judge one's musical tastes; then he can mark the degree of the talent for music.

**VERY LARGE.**—With practice you could perform difficult pieces of music; are charmed with excellent music. If you have a good voice you could excel in singing.

**LARGE.**—If you have good mechanical organs, and a nice perception of Time, and a fine temperament, you could learn or have learned to excel in playing on musical instruments.

**FULL.**—You are fond of music, and if you have a fine sense of hearing, you could learn to sing. With practice could learn to be a pianist or cornetist, etc.

**AVERAGE.**—You have fair musical taste and talents, but would need much practice to perform well.

**MODERATE.**—You can listen to music with some pleasure, but would not pay much for a grand concert. If you are ambitious to be a musician, you can succeed in becoming fairly good if you persevere.

**SMALL AND VERY SMALL.**—You have only a small perception in the harmonies of musical sounds.

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**LANGUATIVENESS OR LANGUAGE.**—The power of speech; memory of words.

Many a person has a full development of the organ of Languativeness, but he has not had an opportunity to acquire a good education. If said person should read a small dictionary by course, and while reading, mark with a dash the words he does not know (which might be of service to him), and after reading a few pages, review and memorize the marked words, he would in 2 years become fluent in speech, besides he would increase his memory of words and names. A half hour a day for a year spent in this study, would greatly benefit the party.

**VERY LARGE.**—Are exceedingly expressive in all you say or do; have a most expressive countenance, eye, and manner, in everything; have a most emphatic way of saying and doing everything, and thoroughly impress the various operations of their own minds

on the minds of others; use the very word required by the occasion; are intuitively grammatical, even without study, and say oratorically whatever they attempt to say at all; commit to memory by reading or hearing once or twice; learn languages with remarkable facility; are both fluent and copious, even redundant and verbose. With large or very large Imitation, you add perfect action, natural language, and gesticulation to perfect verbal expression.

**LARGE.**—Express ideas and feelings well, both verbally and in writing; can learn to speak languages easily; recollect words, and commit to memory well; have freedom, copiousness, and power of expression.

**FULL.**—You say well what is said at all, yet are not garrulous. With small Secretiveness, speak without qualifications, and also distinctly and pointedly; express the manifestations of the larger faculties with much force, yet not of the smaller ones. With large Secretiveness and Cautiousness, do not always speak to the purpose, and make ideas fully understood, but use rather non-committal expressions.

**AVERAGE.**—You have fair communicating talents, yet not extra. With activity great and Secretiveness small, you speak right out and to the purpose, yet are not eloquent, and use common-place words and expressions.

**MODERATE.**—Are not particularly expressive in words, actions, or countenance, nor ready in communicating ideas and sentiments. With large Ideality, Eventuality, Comparison, activity, and power, may succeed well as a writer, yet not as a speaker.

**SMALL.**—You have poor lingual and communicative talents; hesitate for words; speak with extreme difficulty and very awkwardly. Should cultivate this faculty by talking and writing much.

**VERY SMALL.**—Can hardly remember or use words at all, or even remember their meaning.

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#### CAUSATIVENESS OR CAUSALITY.

**VERY LARGE.**—Your brain is fine and strong, hence you are capable of inventing, or evincing great originality. By knowing the cause, you readily infer what certain effects will be. You have the ability to originate new ideas, either of wit or philosophy.

**VERY LARGE 2nd.**—Though the organ of Causativeness is large in your head, yet your brain is not fine enough to fit you to originate much; but, now and then you express an original idea of yours, which draws attention.

**LARGE.**—You love to find the cause of things; you make enquiries with that object in view. Naturally, you have great ability to judge what will be the effect of the condition of what you examine, hence, as a business man you would evince good judgment.

**LARGE 2nd.**—If you are an artisan, and your work is a repetition of the same kind of task daily, you will not evince much of the deductive reasoning power, but if the occasion requires it, you will evince originality of plans; will now then originate a witticism that will draw the marked attention of others.

**FULL.**—Your power to originate plans for work, and to judge what is best under given conditions of things, is fairly good. With a fine and active brain, you would evince good reasoning powers.

**AVERAGE.**—Your judgment, in order to be trusted by yourself, should be founded on experience, since without such experience, you are somewhat deficient in the power to infer what will be the result of any condition of things. What you know, or may know, will be acquired mainly by reading, conversation, or experience.

**AVERAGE 2nd.**—If you have had a good education, you seem to reason fairly well when engaged in an argument, but your conclusions are those you read or heard. You are too deficient in originality to be able to originate important ideas; however, you will now and then hit on an original idea.

**MODERATE.**—You are some deficient in the power to deduce unknown ideas from knowable data or facts. You must, like most other people, learn all you wish to know.

**SMALL OR VERY SMALL.**—You fail to see how any person can gain a new idea without experience, since you are so deficient in the power to deduce new ideas from given data,

Observation shows that philosophers and inventors have high and broad foreheads. Philosophy and invention require reasoning powers. Not every one who has a large forehead has good reasoning powers and the ability to invent. Rickety children have high and broad foreheads; they are precocious; they evince great smartness when quite young, but their mental powers soon wane. Sometimes they are more dull when they attain maturity than some others who were half stupid before they were ten years old. The large forehead of a rickety or precocious child becomes set, and retains this form after the child arrives at maturity; but as a general thing, the reasoning powers of precocious children are not strong.

A few of those who have beetling foreheads, *i. e.*, the upper part of the forehead large and projecting, had hydrocephalous brains in a mild degree when they were children. Before they attained maturity the skull bone became firm. In cases in which those who had good digestion, and a chance for a high school education, there was a fair development of reasoning power; but those who had poor digestion and but little education, failed to develop the power to deduce new ideas from data, or to invent. Their reasoning powers were moderate in strength. The expert in Physiognomy can judge these conditions of brain, hence, he marks the reasoning powers according to their strength, and not according to the size of the forehead.

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COMPARATIVENESS OR COMPARISON.—This organ gives an inclination to reason from similar instances or things.

VERY LARGE.—You possess this analyzing, criticising, and inductive faculty in a wonderful degree. You are very much inclined to compare ideas and instances, and draw inferences from them.

LARGE.—Whenever you argue a question with another, you are apt to refer to some similar instance to prove the soundness of your opinion. You have an extensive knowledge of the meaning of words; you give clear reasons; can see the force of a comparison, and how far it is applicable to the question under discussion.

FULL.—In the discussion of questions, you can use appropriate and convincing comparisons to enforce the soundness of your ideas. If you have full language, are a clever debator; you are inclined to reason analogically.

AVERAGE.—You have fair ability to see the force of a conclusion drawn from comparing two ideas or instances. Now and then you use comparisons to convince another that you have the correct opinion.

MODERATE.—Your force of argument is rather deficient; do not explain your sentiments clearly on any subject. If Language is small, are obscure in expression, failing to give the precise meaning of anything. Should cultivate by comparing, debating, etc.

SMALL AND VERY SMALL.—As a rule you fail to see the force of a conclusion arrived at by analogical reasoning.

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#### SUAVITY/ENESS OR AGREEABLENESS.

Very Large.—You are amiable bland; if you are crafty, you can easily ingratiate yourself with those whose favors you wish to have.

Large.—You are affable, suave, and genial in manners, hence, you are apt to please those you meet; and, if you wished, could be successful in courtship.

Full.—If you have esthetic tastes, and are naturally eloquent and musical, you could be the favorite of the elite, for you would be amiable bland, and disposed to be agreeable.

Average.—You are fairly amiable in disposition, and can be really agreeable if you have tact and wish to make a good impression; but if you have full Combativeness, you can at other times be quite disagreeable, especially if you think you have reason to be so.

Moderate.—It is not natural for you to try to be amiable or agreeable, except you have a special object in view.

Small and Very Small.—Even when you have reason to be agreeable, your manners are not winning enough to succeed.

**PHIZITIVENESS.**—The natural ability to read character from the expression of the face. Fowler named the organ Human Nature, but this name does not indicate the function of the organ.

**VERY LARGE.**—You readily notice the expression of people's faces, and can tell whether they are angry or pleased, or whether they have done wrong. Some persons can hide their emotions from ordinary observers, but you can divine them.

**LARGE.**—If your perceptive powers are large, and you have had an opportunity of observing and studying the signs that indicate traits of character, you could at first sight tell much of a person's nature and disposition; and with a day's chance of observing his ways and expression of ideas, you would have a clear idea of the abilities and habits of the man. You love to read the character of the sex which is opposite to.

**FULL.**—You are apt to form an opinion of those you meet, and not unfrequently you judge correctly, but now and then you find that you under, or over valued the talents and trustworthiness of certain persons.

**AVERAGE.**—Your ability to read the disposition of those you meet is fair, but you need further acquaintance in order to form a reliable opinion; you generally can tell whether a person is angry or pleased by his or her expression of face.

**MODERATE.**—If your powers of perception are large, and you have had an opportunity of frequently observing the different classes of people, you are able to judge the disposition of those you meet quite accurately, providing they talk and act in your presence with freedom; but if your opportunities for the study of character has been quite limited, you will have only a vague idea of the character of those you meet.

**SMALL AND VERY SMALL.**—You would make a poor detective, for you would not become able to detect a person's real character from outward signs; if a person feigned sorrow, joy, or mirth, you would not know but these manifestations of character were real.

## A LIST OF PROFESSIONS AND TRADES.

**A**—Artist, Actor, Auctioneer, Book-agent, Insurance Agent, Agent for agricultural implements, Assayer, Accountant, Auctioneer, Author of scientific works, Author of poetry, Author of light literature, Artisan. **B**—Builder, Brass-worker, Blacksmith, Baker, Butcher, Bricklayer, Barber, Book-binder, Bookseller, Banker, Broker, Botanist, Boss, Druggist, Bee-keeper. **C**—Civil-engineer, Contractor, Chemist, Cook, Cheese-maker, Carpenter, Composer, Cashier, Collector, Cabman, Caretaker, Conductor for passenger train, Conductor for Freight train, Cabinet-maker, Carriage maker, Carriage-painter, Chair-maker, Constructor of telegraph lines, Commercial traveller, Cigar-maker. **D**—Dentist, Druggist, Drover of Cattle, Doctor of Divinity, Doctor of Law, Draughtsman, Dairy-man, Designer, Door and sash-maker. **E**—Engraver, Essayist, Editor, Elocutionist, Explorer, Electrician, Elevator-man, Ambassador, Evangelist. **F**—Farmer, Fruit grower, Finisher of fine work, Foundry-man, Furrier, Fisher-man. **G**—Geologist, Gunsmith, Gas-fitter, Glass-blower, Glazier, Glove-maker, General in the Army, Green grocer. **H**—Historian, Harness-maker, House-keeper, Herds-man for horses, cattle, sheep, hogs, Hotel-keeper, Hatter, Hardware-merchant. **I**—Inventor, Insurance-agent. **J**—Journalist, Judge, Joiner. **K**—Knitter of Hose, Socks, Underwear, &c. **L**—Lawyer, Lecturer on Science, Lecturer on history, Linguist as interpreter, Locomotive-engineer, Fireman, Lapidarian, Lumberman, Sawyer, Laundry business. **M**—Merchant, Musician, Minister, Stone Mason, Music-teacher, Milliner, Miner, Manager, Miller, Boss-miller, Moulder, Mechanic, Manufacturer, Machinist. **N**—Naturalist, Navigator, Captain, Nurse, Nail-maker. **O**—Orator in the Ministry, Orator in Parliament, in Public speaking, Overseer or Boss, Optician, Operative. **P**—Prime-minister, Physician, Philosopher, Publisher, Professor of languages, Poet, Proof-reader, Printer, Plumber, Plasterer, Polisher, Painter, Photographer. **Q**—Queen's printer. **R**—Reporter, Restaurant-keeper, Rope-maker, Railway bridge building, Railway-contractor, Railroad president. **S**—Surgeon, Surveyor, Secretary, Salesman, Seeds-man, Sales-lady, Seamstress, Shoe-maker, Dealer in boots and shoes, Stone-cutter, Section-boss, Saddler, Shipping-clerk, Speculator, Superintendent of Railway, Superintendent of Mines, Steward. **T**—Teacher, Tailor, Tinsmith, Hardware merchant, Turner of Wood, Turner of brass, Type-writer, Shipping-clerk, Taxidermist, Telegraphic operator, Telegraphic and Telephone constructors, Commercial traveler for cigars. **U**—Undertaker, Monument maker, Upholsterer. **V**—Veterinary surgeon. **W**—Watchmaker, Waiter, Watchman, Woodsman, Estimator of timber, Weaver. **X**—Expert. **Y**—Yeast Maker. **Z**—Zany as a clown.

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