



PHRENOLOGICAL CHARACTER
OF
Emma J. Neale

GIVEN AT

FOWLER & WELLS'

Phrenological Cabinet,

Sept. 10th
1880.



No. 753 BROADWAY, NEW YORK.



Know Thyself.

BY

Nelson Sizer, Practical Phrenologist.



EMMA J. NEALE.

We find here an exceedingly susceptible sensitive organization — a ^uskill that is little thicker than a sheet of paper, and a brain that is intense in a very high degree, and which has the foldings or convolutions unusually deep. Consequently your feelings are very intense, your emotions deep, your thoughts clear and sharp, and you see distinctions where some people see no difference — but you see the difference. If you could have a measuring rule that was divided into thousandths of an inch on one side, you would like it. You believe in microscopy, and would like to have a microscope that would reveal the most

minute things.

You have a tendency to seek the philosophy of subjects, you ask questions, and answer questions when you can, are never satisfied until you have the bottom facts, and you are a remarkable critic as we have said.

You see the funny side of subjects and enjoy the wonderful.

You have large Ideality, which gives you a relish for poetry; you also have Sublimity which gives you a liking for mountains, and if you might climb the highest, you would be glad to do so.

You have Imitation enough to copy that

which interests you, to glide into usage and habit, and when you were a child they called you all sorts of names for your tendency to put on airs and mimic the drollnesses which you saw.

You are generous and sympathetic and always incline to have somebody to be sorry for, if it is only a lame chicken.

Your reverence is not a controlling ^{feature} ~~for~~ and you have not so much of what is called politeness, as you have of grace and agreeableness, it does not seem to you necessary that one person should look up to another with awe, and bow before them with deference, you wonder why one of God's children needs the worship that belongs to God, therefore you do not give it — but you have such a sense of

reverence for that which is really great whether it be God or his works, or the work which human thought has done, then you are not second to others in your spirit of reverence — but when it comes to one person bowing down before another and showing deference that is obsequious, it hurts you. In England for instance, a lord, as they call them, when he receives a commission from the queen, has to do it by kneeling — you would not kneel to a human being for a crown, and you feel as David says "Stand up and praise the Lord" You are willing to praise him, but you do not feel that he requires us to be servile.

Your sense of justice is strong enough to make you uncomfortable to people — if you had pupils, or children, or dependents, or

subordinates to be trained and reared, you would see their little defects, and would be likely to hold up their short-comings in such a way that they would feel burdened by it — and you would feel under obligation before God and before your own conscience, to do a great deal to make people honest and good and not over-look that which was blame-worthy. So you would be unduly critical, you would nag at people through your sharp-edged conscience, for you have more conscience than most people and together with your critical intellect, it makes you pick flaws, and see defects in conduct and work and speech — not for the sake of making them unhappy, but for the sake of

clearing your own conscience, and making them good.

If you had children to guide and care for, you would give them hardly elbow-room enough, would hardly allow them sufficient liberty, unless once in a while you dressed them up in an old rig and let them tumble in the grass, and after they had had a romp you would bring them back to duty, and shine them up, and want them to keep so.

Your Cautiousness is a burden to you you are kept by it under a kind of restraint and constraint that is painful — you walk through the world as if you were treading on torpedos which were buried, and you had to take each step with precision, you walk as it

were in the dark, "seeing him who is invisible," and at the same time, thinking that "He will by no means clear the guilty" and that makes your religion to you a kind of burden. Your Cautiousness and your Conscientiousness together, make an abnormal result, so that your watch-care over others would be to them a kind of bondage, and to you a grief and care — and unnecessarily so.

Then your Approbativeness is uncommonly strong, and that makes you very sensitive to the over-sight of others, and their censure and criticism, and you are not half as happy as you would be if you were not, ^{half} so good — so do not try to be quite so good — you should try to feel that God is the father, and friend and that we are his children, not his servant,

remember what the Master said "I call ye not servants, but friends" and friends don't enslave, and if you could live as closely to the line of duty as you think you ought, what do you think of other people's short-comings. You never feel satisfied with yourself and your results — but do not charge the good Lord with being as particular in some respect as you are with yourself, because he knows better "He knoweth that we are but dust" and that some of us are so sensitive about duty, that we are more anxious concerning Him and his wrath than we need to be.

You must rejoice, spread your wings whether they are plumed or not, and do what

you conveniently can, and let the Lord make up the deficiency as he has promised.

You ought to have a little more Self-esteem, you are not devoid of it, but it is not large enough to balance Approbativeness and Caution — that which people see of you mainly in the direction of aspiration and pride, comes through Conscience, Approbateness, and Caution, and because it works this way you feel trimmed, and pruned, and set to do certain things rightly, and while you are trying to walk circumspectly and fear God, and the eyes of the world, people call you proud, and self-righteous, when you are only trying to avoid doing wrong.

Your social nature is warm and strong

and confiding: you believe in people, and when a person does something which makes it impossible for you to have as much respect for them as you have done, you feel crushed. When Cesar was stabbed by his foes, he looked up and saw Brutus, his old friend had also stabbed him, and his only remark was "And you, Brutus" and when some of your friends fail in conduct and character, you are inclined to say "And you, Brutus"

You ought to associate with people who are joyous, and latitudinous, and mellow, those who are plump and full of ^egenerous enthusiasm, who are not extra particular — and they would tend to soften and modify your sensitive criticism and self crimination — in oth —

er words, it would do you good to be liberalized in your feelings.

You have talent for mechanism, and for art, and you ought somehow to use your artistic talent.

If you had had early training, you would have done first-rate in music.

Your desire for gain is not strong, you have more talent to do that which would earn money, than you have of the money loving spirit. You would write, teach, do artistic work or mechanical work, rather than to plan for financial prosperity, though you are afraid of poverty, and would like money to use — but the idea of being rich to keep it, would not enter your head — you would like a rich

income that was permanent, and you would come out square when the year was up, usually.

Your Language is precise, specific, direct, it is something like an iron hoop on a barrel, it just goes around far enough to fasten. When you have said a thing well you stop.

You have Order enough to last you all your days, with some to spare.

You have a feeling of agreeableness, a desire to find the smooth way of people when you honestly can, and if you lived in the open world and its society, you would be known as a very gracious person, able to put people at their ease, and find their

smooth side, and able to make yourself acceptable to others — you can say unpleasant things with less bitterness than most people, unless somebody has purposely done wrong, and it is your business to correct them, then you do not sugar-coat the pill; but people who are your equals, that you have no particular right to snub and criticise, people for whom you are not directly responsible, you have the power of getting at subjects with, in a gracious way, and you can reprove without being offensive.

CHARACTER FROM PHOTOGRAPHS.

MANY persons who reside at so great a distance that they can not visit us, desiring to avail themselves of our professional services, have written to us enclosing photographs, requesting our opinion of the character, talents, and proper pursuits of the originals.

These requests becoming very numerous, and the likenesses generally being taken in a manner not adapted to the purpose, we deemed it necessary to prepare a circular giving full instructions how likenesses should be taken for examination; also rules for the measurement of head and body, and such other points of information as would form a basis of judgment in regard to temperament, constitution, and health.

This circular, called "Mirror of the Mind," is illustrated by engravings showing the forms of many heads, with full directions for those desiring descriptions of character.

Thousands have availed themselves of this method of learning their true character, and to what profession, trade, or occupation they are adapted; and not a few have been saved from bad habits and wrong pursuits, as well as from unfavorable social and domestic alliances, by sending the portraits of persons of whose real characters they desired to know more than they had the time and opportunity to learn in the ordinary way.

Parents consult us in regard to the choice of pursuits for sons, whether educational, mechanical, or agricultural; or for daughters who must make their own way in the world, and who would know whether in a trade, art, or teaching they would be most successful.

Many people are broken down in health and constitution, and need plain advice as to the proper means of recovery. Their physicians do not always tell them how to escape from their morbid conditions because not employed to explain the case, but to treat and cure the patient. We aim to instruct the applicant, when necessary, as to the right mode of living to get rid of morbid conditions, and how to retain health and vigor by normal means.

We have received likenesses for examination from English settlers at the Cape of Good Hope in South Africa, from New Zealand and Australia, from the West Indies, from England, Scotland, Canada, Mexico, and scores of them from Oregon, California, and the Rocky Mountain settlements, as well as many from persons at shorter distances, yet so far that the cost of coming to New York would be far more than the cost of our professional services.

The circular, "Mirror of the Mind," alluded to before, explains terms, etc., and will be sent promptly to all who request it.

We have numerous letters testifying to the accuracy of these delineations, and the great practical benefit derived from the advice and instruction imparted.

A CASE IN POINT.

A gentleman, who was a stranger to us, called at our office with the photographs of a gentleman and a lady, which he desired us to examine carefully, and to write out our opinion of the character of each, and more particularly that of the gentleman, and to give our opinion as to the adaptation in marriage of the parties, the lady being his daughter. The gentleman did not tell his name or residence, or that of the parties in interest. We promised to have the matter ready in a few hours, and he retired. We then proceeded to prepare the statement, in which we described the young man as selfish, tyrannical, and inclined to be immoral, and quite unsuited to the lady. When the gentleman called for the document, he took it, sealed, and left without reading it.

About a month afterward we received a letter from the father, addressed to the examiner which we copy:

"NELSON SIZER:—*Dear Sir*—In the latter part of March last, I was in the office of S. R. WELLS & Co., and left with you two photographic likenesses (of a young man and young woman), to be examined in regard to their relative fitness for union in matrimony—more especially the young man. The study of the description I obtained from you, coupled with some recollections I have of his habits and ways, led me to the conclusion that your delineation is, in every way, true and to the point. Thanking you a thousand times for the favor conferred on me, which I consider more in the light of a friendly act than otherwise,

"I remain, very truly yours, _____"

Two years afterward the young lady called, made herself known, and warmly thanked us for having saved her from a sad misalliance.

From another we have the following, written by a fond and anxious parent:

"S. R. WELLS & Co:

Chicago, Ill., July 20, 1877.

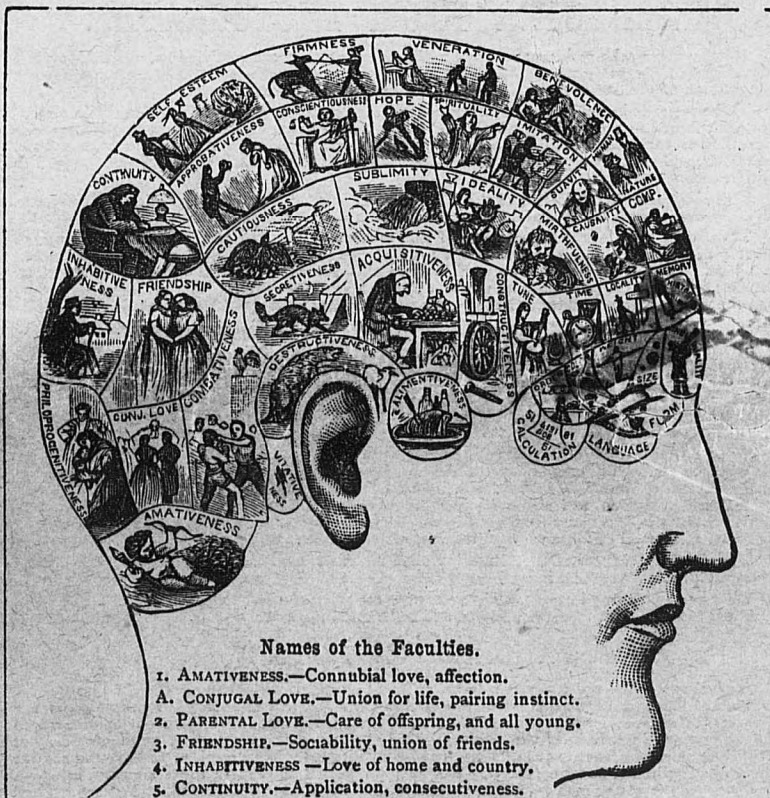
"I have just received the 'description of character' written by you, for my son, from photographs, and it would seem that you had known him from the cradle. He is peculiar; a kind of mystery, but you describe him truly. Your advice as to his future business appears to be correct, for he has manifested talent in that direction. We desired to educate him for a profession for which you say he has but little ability. We shall follow your advice in his case, and he is delighted that you encourage his preference.

"Thankfully yours,

S. H."

All letters of inquiry should contain stamp for postage and be addressed to

S. R. WELLS & CO., 753 Broadway, New York.



Names of the Faculties.

1. AMATIVENESS.—Connubial love, affection.
- A. CONJUGAL LOVE.—Union for life, pairing instinct.
2. PARENTAL LOVE.—Care of offspring, and all young.
3. FRIENDSHIP.—Sociability, union of friends.
4. INHABITIVENESS.—Love of home and country.
5. CONTINUITY.—Application, consecutiveness.
- E. VITATIVENESS.—Clinging to life, tenacity.
6. COMBATIVENESS.—Defence, courage.
7. DESTRUCTIVENESS.—Executiveness.
8. ALIMENTIVENESS.—Appetite for food, etc.
9. ACQUISITIVENESS.—Frugality, economy.
10. SECRETIVENESS.—Self-control, policy.
11. CAUTIOUSNESS.—Guardedness, safety.
12. APPROBATIVENESS.—Love of applause.
13. SELF-ESTEEM.—Self-respect, dignity.
14. FIRMNESS.—Stability, perseverance.
15. CONSCIENTIOUSNESS.—Sense of right.
16. HOPE.—Expectation, anticipation.
17. SPIRITUALITY.—Intuition, prescience.
18. VENERATION.—Worship, adoration.
19. BENEVOLENCE.—Sympathy, kindness.
20. CONSTRUCTIVENESS.—Ingenuity, tools.
21. IDEALITY.—*Taste*, love of beauty, poetry.
- B. SUBLIMITY.—Love of the grand, vast.
22. IMITATION.—Copying, aptitude.
23. MIRTH.—Fun, wit, ridicule, facetiousness.
24. INDIVIDUALITY.—Observation, to see.
25. FORM.—Memory, *shape*, looks, persons.
26. SIZE.—Measurement of quantity.
27. WEIGHT.—Control of motion, balancing.
28. COLOR.—Discernment, and love of color.
29. ORDER.—*Method*, system, going by *rule*.
30. CALCULATION.—Mental arithmetic.
31. LOCALITY.—Memory of place, position.
32. EVENTUALITY.—Memory of facts, events.
33. TIME.—Telling *when*, time of day, etc.
34. TUNE.—Love of music, singing.
35. LANGUAGE.—*Expression* by words, acts.
36. CAUSALITY.—*Planning*, thinking.
37. COMPARISON.—Analysis, inferring.
- C. HUMAN NATURE.—*Sagacity*.
- D. SUAVITY.—*Pleasantness*, blandness.

For complete definitions of all the organs of the BRAIN, and all the features of the FACE, see *New Physiognomy* by S. R. WELLS, with 1,000 illustrations. Price, post-paid, \$5, \$8 and \$10, according to styles of bindings.