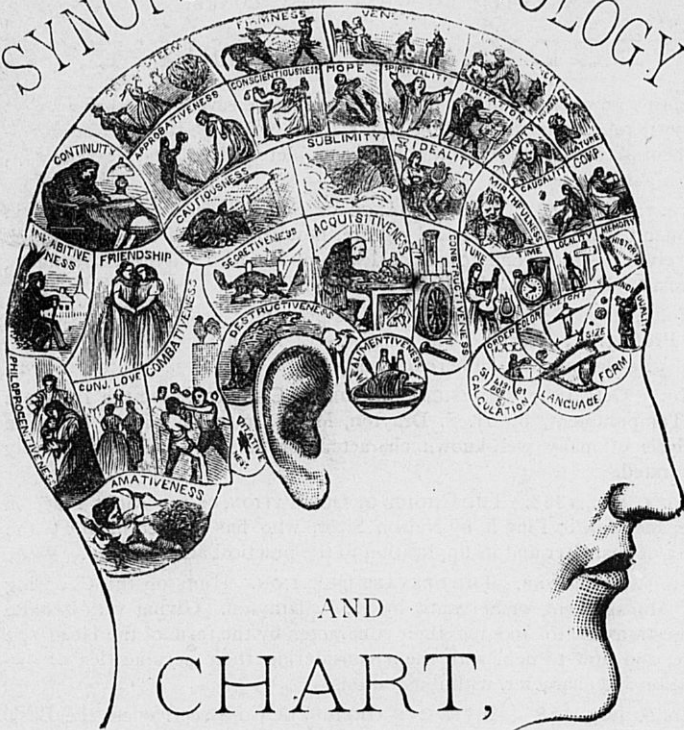


SYNOPSIS OF PHRENOLOGY



AND CHART,

DESCRIBING THE
Phrenological Developments.

For the Use of
PRACTICAL PHRENOLOGISTS.

NEW YORK :
FOWLER & WELLS CO., PUBLISHERS,
775 BROADWAY.

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CHART

OF THE

PHRENOLOGICAL DEVELOPMENTS

OF
Ann E. Charles
.....
AS GIVEN BY *Feb 19th 1889*
Dr Carl Sennelroth
.....

SEE "HOW TO READ CHARACTER" FOR PARTICULARS.

—o—

EXPLANATION OF THE CHART.

THE object of this Synopsis is to record the phrenological character of applicants for examination. Accordingly, it describes each of the faculties in seven different degrees of development; namely, VERY SMALL, SMALL, MODERATE, AVERAGE, FULL, LARGE, and VERY LARGE. The examiner will therefore place a figure 7 for "Very Large;" 6, "Large;" 5, "Full;" 4, "Average;" 3, "Moderate;" 2, "Small;" 1, "Very Small;" or a dash with a pen or pencil in the margin opposite to "Average," "Large," "Small," etc., according to the size of the organ in the head examined. The sign X will be affixed whenever the organ is somewhat larger than the dash indicates.

To know what organs require to be cultivated, and what to be restrained, is more important. This will be indicated by curving the dash UPWARD whenever the organ is too small, and requires cultivation, and DOWNWARD whenever it requires regulation, restraint, or right direction.

—o—

NEW YORK :

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1888.

PHRENOLOGY points out those connections and relations which exist between the conditions and developments of the BRAIN and the manifestations of the MIND, discovering each from an observation of the other. Its one distinctive characteristic doctrine is, that each of the mental functions is manifested by means of a given portion of the brain, called an organ, the size of which is the measure of the power of function. Thus the benevolent feeling is manifested and indicated by means of brain in the frontal part of the top of the head, and in proportion to the development of brain here, will be one's spontaneous flow of kind, obliging feeling; and so of every other quality of mind.

I. The BRAIN is the organ of the MIND, or the PHYSICAL INSTRUMENT of thought and feeling.

II. The mind consists of a plurality of independent faculties or powers, each of which exercises a distinct class of functions.

FIRST. A plurality of mental powers would allow much greater variety and perfection of the mental operations than could be attained by the mind's being a single power.

SECOND. If the mind were a single power, it could only be doing one thing at the same time, but if it is a compound of several powers, each could be in simultaneous action. Our own consciousness assures us that we can attend to more than one thing at a time—that we can be looking and thinking, walking and talking, feeling and acting, etc., all simultaneously.

THIRD. Insane persons are often deranged only upon a single subject, while they are sane upon every other. Now, were the mind a single power and the brain a unity, sanity upon one subject and insanity upon another could not co-exist; whereas, were it a plurality of powers, and the brain, of organs, a given organ, and its power, might be deranged, while the other organs and their faculties remained healthy, which coincides with facts.

III. The BRAIN consists of as many PORTIONS called ORGANS, as the MIND does of faculties.

If the brain be a unity, the pathological or diseased condition of any portion of it must affect the brain as a whole, and prove injurious to the mind as a whole, affecting equally its every function and operation; but in case the brain is an assemblage of parts or organs, it is plain that the injury of one of them will affect that particular class of mental functions which is exercised by it, and that *only*. Now, this is the form that insanity generally assumes. This class of facts is of that positive, conclusive charac-

ter which will at once establish or refute Phrenology, and the force of which no reflecting mind can gainsay or resist.

IV. The faculties are possessed originally in different degrees of power by different individuals, and also by the same individual.

V. Other conditions being equal, the size of the brain and of each organ is the measure of their power of function.

The principle of increase by exercise, and decrease by inaction, is familiar in its application to the hands of the laborer, sailor, etc., to the foot of the expert dancer and the pedestrian, to the breast of the rower, the right hand compared with the left, etc. And since the brain is governed by this same physiological law, why should not its effect be the same upon the organs of the brain? It is for our opponents to show that this is *not* the case, especially since there are so many facts establishing this point.

The principal conditions upon which the mental manifestations depend are mainly as follows :

21 1/2 in I. THE SIZE OF THE BRAIN, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power; and the relative size of the several organs of an individual indicates the proportional strength and energy of his corresponding faculties.

It should, however, be remembered that the *amount* of one's mental power depends quite as much upon these "*other conditions*," such as his organization, or the vigor of his constitution, the condition of his nutritive organs, the state of his health, his temperament, the amount of excitement under which his various faculties act, his education, habits, diet, etc., as upon the *size* of his brain alone. Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, etc., the manifested *quantity* or *amount* of man's mental power will vary twenty and even fifty per cent., while the *kind* or *quality* will differ little, if any. Hence, both in proving Phrenology, and also in applying its principles, the province of the phrenologist is to point out the character or kind of talents and mental power, rather than their precise amount; and yet, if he is informed as to these "*other conditions*" (and it is not only his *right* to know them, but preposterous in him to pronounce without such knowledge), he can ascertain very nearly the amount, as well as the kind, of intellect and feeling.

II. THE STRENGTH OF THE SYSTEM, including the brain, or what is the same thing, upon the perfection or imperfection of the organization. Probably no phrenological condition is so necessary

for the manifestation of mind as a strong, compact constitution and energetic physical powers. Even after a violation of the laws of organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations; but in proportion as this is defective, weakness and imbecility of mind will ensue.

III. THE DEGREE OF ACTIVITY.—In judging of the manifestations of the mind, the activity of the brain is a consideration quite as important as its size. While size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire to act, which go far to produce efficiency of mind, with accompanying effort and action. Under the head of size, however, the effects of the different degrees of activity were presented, and need not be repeated here.

The temperments are capable of being greatly modified, and their proportion even radically changed, by the habits, diet, exercise, etc., of the individual. The hard-working man, who exercises his muscles mainly, and cultivates but little sensitiveness, either of body or feeling, and the fashionable belle, who experiences the other extreme of excessive sensibility, both physical and mental, will serve to illustrate this point.

In the case of the temperaments, as in that of several organs, the nearer equal they are, the better for the manifestation of both the physical and mental energies, and for long life.

IV. THE TEMPERAMENT, by which term phrenologists designate the degree of energy with which various classes of the corporal organs operate. By the Temperaments are understood the states of the body and mind with respect to the predominance of different qualities. They are divided into (1st) Vital or nutritive, (2d) Motive or muscular, (3d) Mental or thinking, instead of Nervous, Biliary, Lymphatic, and Sanguine. Those who have the Vital temperament are fond of pleasure, enjoy good living, active occupation, and social life. Those who have the Motive are powerful, tough, enduring, fond of pursuits which require energy and authority. The Mental temperament gives sensitiveness, mental activity, desire to think and study; and the moral feelings and refining sentiments are generally well marked in those who have this temperament in predominance.

When the temperaments are combined in equal or nearly equal proportions, the person is by nature adapted to study, labor, or to business of any kind.

The deep chest, rounded face, and glowing countenance of Whitefield indicate the Vital temperament; and he was known for ardor, strong affection, and impassioned eloquence.



The strong, black hair, rough, prominent features, and bony development of Verazzano indicate toughness and endurance; the power and hardihood of the Motive Temperament.



The large top-head of Melancthon indicates a predominance of the Mental temperament, which gives a tendency to thought, philosophy, moral sentiment, and an appreciation of the beautiful and ethical. In Sir John Franklin we find the strength of the Motive temperament, the plumpness and ardor of the Vital temperament, and sufficient amplitude of brain to indicate a full degree of the Mental temperament; thus all being combined, he was harmonious; strong without being rough, ardent without impulsiveness; thoughtful and studious, without being too abstract



MELANCTHON.

Fig. 3.

or excitable. Persons so organized are fortunate. Genius often comes from unbalanced development, some faculties being greatly in excess; but more often, vice, crime, or misfortune are the result.



Fig. 4. JN. FRANKLIN.

The temperaments are indicated in the person herein marked, to a degree in proportion to the figures inserted by the examiner.

I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embracing those internal organs contained within the trunk, which manufacture vitality, create and sustain animal life, and re-supply those energies expended by every action of the brain, nerves, or muscles. This temperament is analogous to the old Sanguine and Lymphatic temperaments. The temperaments are indicated in the person herein marked, to a degree in proportion to the figures inserted by the examiner.

II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, etc.,

which gives physical strength and bodily motion, and constitutes the framework of the body. This is analogous to the Bilious temperament.

III. THE MENTAL APPARATUS, or nervous temperament, embraces the brain and nervous system, the exercise of which produces thought, feeling, sensation, etc. (For a full description of these temperaments, and their effects on mind and character, see the works entitled "The Temperaments," "Heads and Faces: How to Study Them," "Brain and Mind," and "Forty Years in Phrenology," published by Fowler & Wells Co.

THE GROUPING OF THE MENTAL ORGANS.

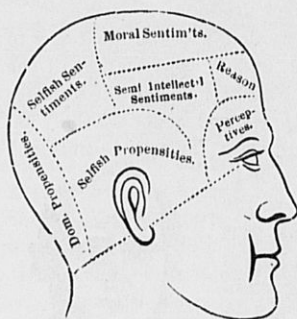


Fig. 5. GROUPS OF ORGANS.

The arrangement of the various organs of the brain in groups according to their respective functions shows a perfect adaptation of means to ends, and is one of the strongest proofs of Phrenology and these have only to be studied to impress every candid and intelligent mind. Fig. 5 shows the location of the several groups, and gives a basis for the correct estimation of character.

NAMES AND FUNCTIONS OF THE ORGANS.

DOMESTIC PROPENSITIES.

LARGE.



Fig. 6. VICTORIA.

are strong there is length and fulness to the back-head; if weak, the head is short. See Figs. 6 and 7.

SMALL.



Fig. 7. JOHNSON.

This group has for its collective function the manifestations of those affections which connect us with country and home, and attach us to relations, conjugal companions, family, and friends. When

I.—AMATIVENESS.

7. **VERY LARGE.**—You possess in a pre-eminent degree the desire to love and to be loved; are irresistibly attracted by the opposite sex, and are capable of exerting a similar power over your opposite.

6. **LARGE.**—Are an ardent admirer and tender lover of the person and company of the other sex; capable of intense attachments; feel strong sexual impulses, desire to marry, etc.

5. **FULL.**—You feel much love and tenderness for the opposite sex; are fond of them, yet, with activity great, have *excitability* rather than power.

4. **AVERAGE.**—You love the opposite sex, and enjoy their society, well.

3. **MODERATE.**—Are rather deficient in sexual love, attentions to the opposite sex, etc.; may have ardor, yet less strength, of this passion.

2. **SMALL.**—Feel little sexual love, or desire to marry.

1. **VERY SMALL.**—Seldom or never experience this feeling.

A.—CONJUGALITY.

The instinct of permanent union between the sexes is the function of Conjugality, and though closely related to Amativeness, is a distinct faculty, and each may be exercised independently of the other.

7. **VERY LARGE.**—Your love must be concentrated upon one person of the opposite sex, who will be to you the embodiment of all that is good and lovely, and if fully satisfied in this respect, you will enjoy the marriage relation very highly.

6. **LARGE.**—You will require and seek but one intimate personal companion or mate, and are liable to be made very miserable by disappointment in love.

5. **FULL.**—You can love cordially and faithfully any person of the other sex upon whom your affections may be placed; but, if love be interrupted, can change and become equally absorbed in a new love.

4. **AVERAGE.**—You are inclined to a single love and to union for life to a chosen one; but, if necessary, can change the object of your affections.

3. **MODERATE.**—You are not particularly inclined to fickleness in love, and are disposed, under favorable circumstances, to union for life, but are liable to be attracted by new faces and to allow an old lover to be supplanted by new ones.

2. **SMALL.**—You are inclined to the promiscuous society of the

other sex and have little inclination to or respect for the conjugal relation.

1. **VERY SMALL.**—You manifest none of this faculty and experience little of the feeling it imparts.

2.—PARENTAL LOVE (Philoprogenitiveness).

Parental attachment; love of one's offspring; fondness for pets, young and tender animals, etc.

7. **VERY LARGE.**—Are *passionately* fond of all children, of pets, etc.; a general favorite with them; very indulgent and playful; idolize your own children; are liable to over-indulge them.

6. **LARGE.**—You feel strong, tender parental love; are devotedly attached and very kind to your own, if not all, children; to pets, etc.

5. **FULL.**—As a parent, are tender, but not indulgent; fond of your own children, yet not partial to others; bear little from them.

4. **AVERAGE.**—You love your own children, yet not fondly; dislike those of others, unless they interest other faculties.

3. **MODERATE.**—You love your own children some, when they are pleasant, yet bear little from them; when peevish, would not get along well in caring for children or be popular with them.

2. **SMALL.**—You feel little interest in even your own children, much less in those of others; are liable to treat them unkindly or indifferently.

1. **VERY SMALL.**—You show no parental love; dislike all children because they are children.

3.—FRIENDSHIP (Adhesiveness).

Social feeling; love of society; gregariousness.

7. **VERY LARGE.**—You love friends with indescribable tenderness and strength of feeling; will sacrifice almost everything upon the altar of friendship; with Amativeness and Conjugality full or large, are susceptible of the most devoted connubial love; fall in love easily.

6. **LARGE.**—Are decidedly social; an ardent, sincere friend; enjoy friendly society much; form strong, if not hasty, attachments.

5. **FULL.**—Are highly social, yet not *remarkably* warm-hearted.

4. **AVERAGE.**—Are quite friendly, yet will not *sacrifice* much for friends.

3. **MODERATE.**—Love friends some, yet self more; quit friends often.

2. **SMALL.**—Are unsocial, cold hearted; like and are liked by few or none.

1. **VERY SMALL.**—Are a stranger to friendly and social feeling,

4.—INHABITIVENESS.

Love of home as such; attachment to the place where one has lived; unwillingness to change it; patriotism.

7. VERY LARGE. — Regard *home* as the dearest, sweetest spot on earth; feel homesick when away; dislike changing residence; are *preëminently* patriotic; think of native place with intense interest.

6. LARGE.—Soon become *strongly* attached to the *place* in which you live; love home and country *dearly*; leave them reluctantly; are unhappy without a home.

5. FULL.—Love home well, yet do not grieve much on leaving it.

4. AVERAGE.—Form some, though not strong, local attachments.

3. MODERATE.—Have no great regard for home *as such*.

2, 1. SMALL OR VERY SMALL.—Form few local attachments; care little where you are; make any place home; leave and change residences without regret.

5.—CONTINUITY (Concentrativeness.)

Unity and continuity of thought and feeling; power of entire and concentrated application to one thing.

7. VERY LARGE.—Place the mind upon subjects slowly; can not leave them unfinished, nor attend to but *one* thing at once; very tedious; have great application, yet lack *intensity* and *point*.

6. LARGE.—Are able and inclined to apply the mind to one, and but one subject for the time being, till it is finished; change the mental operations with difficulty; are often prolix.

5. FULL.—Are disposed to attend to but one thing at once, yet can turn rapidly from thing to thing; are neither disconnected nor prolix.

4. AVERAGE.—Possess this power to some, though to no great, extent.

3. MODERATE.—Love and indulge *variety* and *change* of thought, feeling, occupation, etc.; are not confused by them; rather lack application; have *intensity*, but not *unity*, of the mental action.

2. SMALL.—Crave novelty and variety; have little application; think and feel intensely, yet not long on anything; jump rapidly from premise to conclusion; fail to connect and carry out your ideas.

1. VERY SMALL.—Are restless; satisfied only with constant *succession*.

SELFISH PROPENSITIES.

LARGE.



Fig. 8. YANKEE SULLIVAN.

SMALL.



Fig. 9. REV. DR. BOND.

These provide for man's animal wants; create those desires and instincts which relate especially to his bodily and physical necessities. Most of these begin and end with self; some of them relate also to a limited extent to others. When these are large, the side-head is full and rounded, and the head is wide, especially through the region of the ears. When small, the sides of the head are flattened and the whole head narrow.

E.—VITATIVENESS.

Love of existence AS SUCH; dread of death or annihilation.

7. **VERY LARGE.**—However wretched, shrink from and shudder at the thought of dying and being dead; feel that you can not give up existence.

6. **LARGE.**—Love and cling tenaciously to existence *for its own sake*; crave immortality and dread annihilation, even though miserable.

5. **FULL.**—Desire life, but not eagerly, from love of it and of pleasure.

4. **AVERAGE.**—Are attached to life and fear death, yet not a great deal.

3. **MODERATE.**—Love life, yet are not very anxious about living.

2, 1.—**SMALL OR VERY SMALL.**—Heed not life or death, existence or annihilation.

6.—COMBATATIVENESS.

Feeling of resistance, defense, opposition, boldness, willingness to encounter, courage, resentment, spirit.

7. **VERY LARGE.**—Are powerful in opposition, prone to dispute, attack, etc.; contrary, have violent temper, govern it with difficulty.

6. **LARGE.**—Are resolute and courageous, spirited and efficient as an opponent, quick and intrepid in resistance, love debate, boldly meet, if not court, opposition.

5. **FULL.**—Seldom either court or shrink from opposition; when roused, are quite energetic; may be quick tempered, yet not contentious.

4. AVERAGE.—Are pacific, but when driven to it, defend your rights earnestly; avoid collision, strife, etc.; yet, once excited, are quite forcible.

3. MODERATE.—Avoid collision; are pacific and inefficient, and seek peace at any price.

2. SMALL.—Have feeble resistance, temper, force, etc.; are cowardly.

1. VERY SMALL.—Withstand nothing; are chicken-hearted, are an arrant coward.

7.—DESTRUCTIVENESS.

Executiveness, indignation, force; severity, sternness; a destroying, pain-causing disposition.

7. VERY LARGE.—When provoked, you are vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; *very* forcible.

6. LARGE.—When excited, feel deep-toned indignation; are forcible, and disposed to subdue or destroy the cause of displeasure.

5. FULL.—Can, but are loth to, cause or witness pain or death; have sufficient severity, yet require considerable to call it out.

4. AVERAGE.—Have not really *deficient*, yet none too much, indignation.

3. MODERATE.—Are mild, not severe nor destructive enough; when angry, lack power; can hardly cause or witness pain or death.

2. SMALL.—Would hardly hurt one if you could, or could if you would; have so feeble anger that it is derided more than feared.

1. VERY SMALL.—Are unable to cause, witness, or endure pain or death.

8.—ALIMENTIVENESS.

Appetite for sustenance; cause of hunger.

7. VERY LARGE.—Set too much by the indulgence of the palate, eat with the keenest appetite; perhaps too much.

6. LARGE.—Have an excellent appetite, a hearty relish for food, drink, etc.; enjoy them much; are a good liver, not dainty.

5. FULL.—Have a good appetite, yet can govern it; are not greedy.

4. AVERAGE.—Enjoy food well, but not very well; hence are particular.

3. MODERATE.—Have not a good, nor very poor, but *rather* poor appetite.

2, 1.—SMALL OR VERY SMALL.—Are dainty, mincing, particular about food; eat with little relish; often forget to eat.

9.—ACQUISITIVENESS.

Love of acquiring and possessing PROPERTY AS SUCH ; desire to save, lay up, etc. ; innate feeling of Mine and Thine, of a right to possess and dispose of things.

7. VERY LARGE.—Make money your idol ; grudge it ; are tempted to get it dishonestly ; penurious, sordid, covetous, etc.

6. LARGE.—Have a strong desire to acquire property ; are frugal, saving of money, close and particular in dealings, devoted to money-making, trading, etc. ; generally get the value of your money

5. FULL.—Set by property, both for itself and what it procures, yet are not penurious ; are industrious and saving, yet supply wants.

4. AVERAGE.—Love money, but not greatly ; can make it but spend freely.

3. MODERATE.—Find it more difficult to *keep* than to make money ; desire it more to supply wants than to lay up ; hardly saving enough.

2. SMALL.—Will generally spend what money you can get injudiciously, if not profusely ; lay up little ; disregard prices of things.

1. VERY SMALL.—Can not know or be taught the value or use of money.

10.—SECRETIVENESS.

Desire and ability to secrete, conceal, etc.

7. VERY LARGE.—Seldom appear what you are, or say what you mean ; often equivocate and deceive ; are mysterious, dark, cunning, artful, given to double-dealing, eye-service, etc.

6. LARGE.—Seldom disclose your plans, opinions, etc. ; are hard to be found out ; reserved ; non-committal.

5. FULL.—Can keep to yourself what you wish to, are not cunning.

4. AVERAGE.—Are not artful nor very frank ; can conceal.

3. MODERATE.—Are quite candid and open-hearted ; love truth ; dislike concealment, underhand measures, etc. ; seldom employ them.

2. SMALL.—Speak out just what you think ; act as you feel ; do not wish to learn or tell the secrets of others, yet freely tell your own ; are *too* plain-spoken and candid.

1. VERY SMALL.—Keep nothing back ; have a transparent heart.

11.—CAUTIOUSNESS.

Carefulness ; provision against danger.

7. **VERY LARGE**.—Hesitate too much ; suffer greatly from groundless fears ; timid, easily frightened, etc.

6. **LARGE**.—Are always watchful ; on the look-out ; careful, anxious, solicitous ; provident against real and imaginary danger.

5. **FULL**.—Have prudence and forethought, yet not too much.

4. **AVERAGE**.—Have caution, yet hardly enough for success.

3. **MODERATE**.—Are rather imprudent, hence unlucky ; liable to misfortunes caused by carelessness ; plan too incautiously for action.

2. **SMALL**.—Act impromptu ; disregard consequences ; fear nothing ; imprudent, luckless, often in hot water.

1. **VERY SMALL**.—Are reckless, destitute of fear and forethought.

ASPIRING AND GOVERNING ORGANS.

SMALL.



These give the desire for a good name, respectability, sense of honor, love of power, self-respect, dignity, responsibility, self-trust, determination, perseverance, positiveness, personal consequence, and the disposi-

LARGE.



Fig. 10. SUBMIS- sion to superintend and govern. Fig. 10. AUTHOR- sion. ITY.

These organs are located in the crown of the head, and give length from the opening of the ear to the crown.

12.—APPROBATIVENESS.

Sense of honor ; regard for character ; ambition love of popularity, fame, distinction, etc.

7. **VERY LARGE**.—Regard honor and character as the apple of the eye ; are even *morbidity* sensitive to praise and censure ; overfond of show, fashion, praise, style, etc. ; extremely polite, ceremonious, etc.

6. **LARGE**.—Set everything by character, honor, etc ; are keenly alive to the frowns and smiles of public opinion, praise, etc. ; try to show off to good advantage ; affable, ambitious, apt to praise self.

5. **FULL.**—Desire and seek popularity, and feel censure, yet will neither deny nor trouble self to secure or avoid either.

4. **AVERAGE.**—Enjoy approbation, yet will not sacrifice much to obtain it.

3. **MODERATE.**—Feel reproach some, yet are little affected by popularity or unpopularity; may gather the flowers of applause that are strewed in, your path, yet will not deviate to collect them.

2. **SMALL.**—Care little for frowns or favors; feel little shame disregard and despise fashions, etiquette, etc.

1. **VERY SMALL.**—Care nothing for popular favor or censure.

13.—SELF-ESTEEM.

Self-respect; high-toned, manly feeling; innate love of personal liberty, independence, etc.; pride of character.

7. **VERY LARGE.**—Have an unbounded self-confidence; endure no restraint; take no advice; are rather haughty, imperious, etc.

6. **LARGE.**—Are high-minded, independent, self-confident, dignified, your own master; aspire to *be* and *do* something worthy of of yourself, assume responsibilities; do few *little* things.

5. **FULL.**—Have much self-respect; pride of character; independence.

4. **AVERAGE.**—Respect self, yet are not haughty.

3. **MODERATE.**—Have some self-respect and manly feeling, yet too little to give ease, dignity, weight of character; are too trifling.

2. **SMALL.**—You let yourself down; say and do trifling things; associate with inferiors; not looked up to; lack independence.

1. **VERY SMALL.**—Are servile, low-minded; destitute of self-respect.

14.—FIRMNESS.

Decision, stability, fixedness of character, etc.

7. **VERY LARGE.**—Are willful and so tenacious and unchangeable of opinion, purpose, etc., that you seldom give up anything.

6. **LARGE.**—May be fully relied on; are set in your own way; hard to be convinced or changed at all; hold on long and hard.

5. **FULL.**—Have perseverance enough for ordinary occasions, yet too little for great enterprises; are neither fickle nor stubborn.

4. **AVERAGE.**—Have decision yet too little for general success.

3. **MODERATE.**—Give over too soon; change too often and too easily; thus fail to effect what greater firmness would do.

2, 1.—SMALL OR VERY SMALL.—Lack perseverance; are too changeable and vacillating to effect much, or to be relied upon.

15.—CONSCIENTIOUSNESS.

Innate feeling of duty, accountability, justice, right, etc.; moral principle; love of truth.

7. VERY LARGE.—You are scrupulously exact in matters of right; perfectly honest in motive; always condemning self and repenting; make *duty* everything, expediency nothing.

6. LARGE.—You are honest; faithful; upright; moral in feeling; penitent; mean well; consult *duty* before expediency; love and mean to speak the truth; can not tolerate wrong.

5. FULL.—Strive to do right, yet may yield to temptation; resist besetting sins, but if overcome, will feel remorse.

4. AVERAGE.—Have right intentions, but their influence is limited.

3. MODERATE.—Have considerable regard for duty in feeling, but less in practice; justify self; not very penitent, often temporize with principle; sometimes let *interest* rule *duty*.

2. SMALL.—Have few conscientious scruples; little penitence, regard for moral principle, justice, duty, etc.

1. VEERY SMALL.—Neither regard nor feel the claims of duty or justice.

16.—HOPE.

Anticipation; expectation of future happiness, success, etc.

7. VERY LARGE.—You have unbounded hopes; build a world of castles in the air; live in the future; have too many irons in the fire.

6. LARGE.—Expect, attempt, and promise a great deal; are generally sanguine, cheerful, etc.; rise above present troubles; though disappointed, hope on still; see the bright side of prospects.

5. FULL.—Are quite sanguine, yet realize about what is expected.

4. AVERAGE.—Have some, but reasonable, hopes; are seldom elated.

3. MODERATE.—Expect and attempt too little; succeed beyond your hopes; are prone to despond; look on the dark side.

2. SMALL.—Are low-spirited; easily discouraged; fear the worst; see many lions in your way; magnify evils; lack enterprise.

1. **VERY SMALL.**—Expect nothing good; have no hope of the future.

17.—SPIRITUALITY.

Belief in the supernatural; credulity; faith.

7. **VERY LARGE.**—Are superstitious; regard most things with wonder.

6. **LARGE.**—Believe and delight in the supernatural and spiritual; think many natural things supernatural.

5. **FULL.**—Are open to conviction; rather credulous; believe in special providences, forewarnings, the wonderful, etc.

4. **AVERAGE.**—Believe some, but not much, in wonders, dreams, etc.

3. **MODERATE.**—Believe but little that cannot be accounted for, yet are open to conviction; are incredulous, but listen to evidence.

2. **SMALL.**—Are convinced only with difficulty; demand the *facts*, or why and wherefore; are prone to reject new things without examination.

1. **VERY SMALL.**—Are skeptical; believe little else than the senses.

18.—VENERATION.

The feeling of worship for a Supreme Being; respect for religion and things sacred, and for superiors.

7. **VERY LARGE.**—Are eminent, if not preëminent, for piety, devotion, religious fervor, seriousness, love of divine things, etc.

6. **LARGE.**—Love to adore and worship God, especially through His works; treat equals with respect, and superiors with deference.

5. **FULL.**—Are capable of much religious fervor and devotion, yet are not *habitually* serious; generally treat fellow-men civilly.

4. **AVERAGE.**—May feel *religious* worship, yet little respect for men.

3. **MODERATE.**—Disregard religious creeds, forms of worship, etc.; place religion in other things; are not serious nor respectful.

2. **SMALL.**—Feel little religious worship, reverence, respect, etc.

1. **VERY SMALL.**—Seldom, if ever, adore God; are almost incapable of it.

19.—BENEVOLENCE.

Desire to make sentient beings happy ; willingness to sacrifice for this end ; kindness ; sympathy for distress.

7. **VERY LARGE.**—Do all the good in your power ; gladly sacrifice self upon the altar of pure benevolence ; scatter happiness wherever you go ; are one of the kindest-hearted of persons.

6. **LARGE.**—Are kind, obliging, glad to serve others, even to personal injury ; feel lively sympathy for distress ; do good to all.

5. **FULL.**—Have a fair share of sympathetic *feeling* and willingness to sacrifice for others and to do good.

4. **AVERAGE.**—Have kind, fellow-feeling, without much *active* benevolence.

3. **MODERATE.**—Have some benevolent feeling, yet too little to prompt much self-denial ; do good only when you can without cost.

2. **SMALL.**—Feel little kindness or sympathy ; are almost deaf to the cries of distress ; hard-hearted, selfish, etc.

1. **VERY SMALL.**—Are destitute of all humanity and sympathy.

PERFECTIVE FACULTIES.

LARGE.



Fig. 14. RAPHAEL.

and are rarely found large in

Fig. 15. COR-
REGIO.
criminals. These faculties lie at the very foundation of invention, mechanism, art, refinement, and civilization.

LARGE.



Fig. 15. COR-

REGIO.

20.—CONSTRUCTIVENESS.

Mechanical dexterity and ingenuity ; desire and ability to use tools, build, invent, employ machinery, etc.

7. **VERY LARGE.**—You could be a mechanic of the first order ; a true genius ; love it too well to leave it ; show extraordinary skill in it.

- 6. **LARGE.**—Show great *natural* dexterity in using tools, executing mechanical operations, working machinery, etc.; love them.
- 5. **FULL.**—Have good mechanical ingenuity and talent to make things; and, with practice, will do well.
- 4. **AVERAGE.**—Have fair tact and relish for using tools.
- 3. **MODERATE.**—With much practice, may use tools quite well, yet dislike mechanical operations; owe more to art than nature.
- 2. **SMALL.**—Are clumsy, awkward, and bungling in using tools.
- 1. **VERY SMALL.**—Have no mechanical skill or desire.

21.—IDEALITY.

Imagination; taste; fancy; love of perfection, poetry, polite literature, oratory, the beautiful in nature and art.

7. **VERY LARGE.**—You often give reins to erratic imagination; experience revelings of fancy, ecstasy, rapture of feelings, enthusiasm.

5. **FULL.**—Have refinement of feeling, expression, etc., without sickly delicacy, some love of poetry, if not a vivid imagination.

4. **AVERAGE.**—Have some taste, though it is not very influential.

3. **MODERATE.**—Have not much imagination; are rather plain in expression, manners, feelings, etc.; dislike poetry, finery, etc.

2. **SMALL.**—Lack taste, niceness, refinement, delicacy of feeling, etc.

1. **VERY SMALL.**—Are destitute of the qualities ascribed to this faculty.

B.—SUBLIMITY.

Conception of grandeur; sublime emotions excited by contemplating the vast or majestic in nature and art.

7. **VERY LARGE.**—Are a passionate admirer of the wild and romantic; feel the sublimest emotions while contemplating the grand or awful in nature; dashing cataracts, towering mountains, crashing thunder, and other commotions of the elements.

6. **LARGE.**—Enjoy mountain scenery, lightning, thunder, tempest, a vast prospect, etc., exceedingly; hence enjoy travelling.

5. **FULL.**—Enjoy magnificent scenery, and in art would produce it.

4. AVERAGE.—Sometimes experience this feeling, but not vividly.
3. MODERATE.—Are not elated by emotions of this kind.
- 2, 1.—SMALL OR VERY SMALL.—Discover little to awaken this feeling.

22.—IMITATION.

Disposition and ability to take pattern, imitate, copy, conform.

7. VERY LARGE.—Can mimic, act out, and copy almost anything; describe, relate anecdotes, etc., to the very life; have a theatrical taste and talent; seldom without gestures.
6. LARGE.—Have a great propensity and ability to copy, take pattern from others, do what they do, etc.; need but one showing; gesticulate much; describe and act out well.
5. FULL.—With effort, copy fairly well; seldom *mimic*.
4. AVERAGE.—Copy some, yet too little to excite notice.
3. MODERATE.—Can not mimic well; can copy, take pattern, etc., only with difficulty; describe and act in your own way.
2. SMALL.—Dislike and fail to copy, or to like others, etc.
1. VERY SMALL.—Have little ability to imitate or copy anything.

23.—MIRTHFULNESS.

Intuitive perception of the absurd and ridiculous; a joking, fun-making, ridiculing disposition and ability.

7. VERY LARGE.—Are quick and apt at turning things into ridicule; incline to constant sallies of wit; are too facetious, jocose, etc.
6. LARGE.—Have a quick, keen perception of the ludicrous; make a great amount of fun; perhaps too much; are quick at repartee; laugh heartily at jokes, etc.
5. FULL.—Have much mirthful feeling; make and relish jokes well.
4. AVERAGE.—Perceive jokes and relish fun, but can not *make* much.
3. MODERATE.—Have some witty ideas, yet lack quickness in conceiving, and tact in expressing them; are generally rather sober.
- 2.—SMALL.—Make little fun; are slow to perceive, and still slower to turn jokes; seldom laugh; think it trifling to do so.
1. VERY SMALL.—Have few if any witty ideas or conceptions.

PERCEPTIVE FACULTIES.

LARGE.



Fig. 14. GOVERNEUR MORRIS.

ally a retreating forehead.

These give man knowledge of the physical world; recognize the qualities of things; give judgment of property and a practical cast to the mind. When the organs are large, the brow is prominent, long from the

SMALL.



Fig. 15. MEDICATION.

24.—INDIVIDUALITY.

Observing power, curiosity to see and know; disposition to specify, personify.

7. **VERY LARGE.**—Have insatiable desire to see and know everything; extraordinary observing powers; are eager to witness passing events.

6. **LARGE.**—Have great desire to know, investigate, examine, experience, etc., are an observer of men and things; quick of perception; see what is transpiring, what should be done, etc.

5. **FULL.**—Have fair observing powers, and desire to see things.

4. **AVERAGE.**—Have some, yet no great, curiosity, and desire to see things.

3. **MODERATE.**—Are rather deficient, yet not palpably so, in observing power and desire; are not sufficiently specific.

2. **SMALL.**—Are slow to see things, and attend little to particulars.

1. **VERY SMALL.**—See few particulars; regard things in gross.

25.—FORM.

Cognizance and recollection of shape or configuration.

7. **VERY LARGE.**—Never forget the countenance, form, etc., of persons and things seen; easily learn to read and spell correctly; recognize things at a great distance; have keen discrimination.

6. **LARGE.**—Notice, and for a long time remember, the faces, countenances, forms, looks of persons, animals and things once seen ; know by sight many whom you may be unable to name.

5. **FULL.**—Recognize persons, countenances, animals and other forms.

4. **AVERAGE.**—Recollect forms, faces, etc., fairly well, but not very well.

3. **MODERATE.**—Must see persons several times before you can recollect them, sometimes doubt whether you have seen persons.

2, 1.—**SMALL OR VERY SMALL.**—Have a miserable memory of persons, looks, shape, etc. ; fail to recognize even those you see often.

26.—SIZE.

Cognizance and knowledge of relative magnitude, bulk, etc.

7. **VERY LARGE.**—Detect disproportion, and judge of size, with wonderful accuracy, by intuition, and about as well without as with instruments ; could estimate the weight of cattle by size.

6. **LARGE.**—Have an excellent eye for measuring proportion, size, height, etc. ; can work well by the eye.

5. **FULL.**—Can measure ordinary and familiar distances well, yet show no remarkable *natural* talent in it.

4. **AVERAGE.**—Measure bulk with tolerable, but not great accuracy.

3. **MODERATE.**—Are rather deficient in measuring by the eye ; with practice, may do tolerably well in short, but fail in long distances.

2.—**SMALL.**—Judge of relative size, etc., very inaccurately ; must measure.

1. **VERY SMALL.**—Can distinguish magnitude but poorly.

27.—WEIGHT.

Intuitive perception and application of the principles of specific gravity, projectile forces, momentum, balancing, resistance.

7. **VERY LARGE.**—Have this power to a wonderful extent.

6. **LARGE.**—Can walk on a high or narrow place ; hold a steady hand, throw a stone or ball, and shoot, straight ; balance, dance, ride a fractious horse, etc., very well.

5. **FULL.**—Keep your center of gravity well, and walk with ease.

- 4. AVERAGE.—Balance yourself tolerably well in ordinary cases, yet have no great natural talent in this respect.
- 3. MODERATE.—Maintain your center of gravity, etc., rather poorly.
- 2, 1. SMALL OR VERY SMALL.—Are the reverse of one with weight large.

28.—COLOR.

Perception and recollection of colors, hues, tints, etc.

- 7. VERY LARGE.—Are passionately fond of colors and judge well.
- 6. LARGE.—Have taste and talent for comparing, arranging, mingling, and recollecting colors; are delighted with paintings.
- 5. FULL.—With practice, would compare and judge of colors well; without it, would do fairly, but not excel.
- 4. AVERAGE.—Can discern and recollect colors, yet seldom notice them.
- 3. MODERATE.—Aided by practice, can discern and compare colors, yet owe less to nature than art; seldom notice colors unless obliged to, and then soon forget them.
- 2. SMALL.—Seldom observe the color of one's hair, eyes, dress, etc.; can not describe them by what they wear, or compare colors apart; hardly distinguish primary colors, much less shades.
- 1. VERY SMALL.—All colors look much alike to you.

29.—ORDER.

System; physical arrangement; a place for things.

- 7. VERY LARGE.—Are very precise and particular to have every *little* thing in its place; are pained by disorder; fastidious.
- 6. LARGE.—Have a place for things and things in their places; can find, even in the dark, what you *alone* use; are orderly and systematic.
- 5. FULL.—Like order, take much pains to keep things arranged.
- 4. AVERAGE.—Appreciate order, yet not enough to keep it.
- 3. MODERATE.—Like, but do not keep order; allow confusion.
- 2, 1. SMALL OR VERY SMALL.—Are destitute of order and system.

30.—CALCULATION.

Intuitive perception of the relations of numbers ; ability to reckon figures in the head ; numerical computation.

7. **VERY LARGE.**—Have an intuitive faculty of reckoning even complicated sums of figures in the head ; delight in it.

6. **LARGE.**—Can add, subtract, divide, etc., in the head, with facility and correctness ; become a rapid, correct accountant, delight and excel in arithmetic.

5. **FULL.**—Aided by rules and practice, may excel in reckoning figures, and do well in the head, but not without them.

4. **AVERAGE.**—By practice and rules may reckon figures fairly well.

3. **MODERATE.**—Use figures rather slowly and inaccurately.

2.—**SMALL.**—Are dull and incorrect in arithmetic ; dislike it.

1. **VERY SMALL.**—Can hardly count or remember amounts.

31.—LOCALITY.

Cognizance and recollection of relative position, looks and geography of places, etc. ; desire to travel, see the world etc.

7. **VERY LARGE.**—Never forget the looks, location, or geography of any place, or thing once seen ; are even passionately fond of traveling, scenery, geography, etc.

6. **LARGE.**—Recollect distinctly the looks of places, where you saw things, etc. ; seldom lose yourself, even in the dark · have a *strong* desire to travel, see places, etc.

5. **FULL.**—Remember places well, yet are liable to lose yourself in city or forest ; ordinarily show no deficiency ; seldom get lost.

4. **AVERAGE.**—Have a fair, though not excellent, recollection.

3. **MODERATE.**—Recollect places rather poorly ; sometimes get lost.

2, 1. **SMALL OR VERY SMALL.**—Have little geographical or local knowledge ; seldom observe roads or find your way back.

LITERARY FACULTIES.

LARGE.



FIG. 18. PROF. LONGFELLOW.

philosophical, but not recall his knowledge with clearness, or express it with fluency and precision.

THESE collect information, remember history, anecdotes, matters of fact, and knowledge in general; recollection of words, power to speak. These may be deficient while both the perceptive and reasoning faculties are strong, and the person will be scientific and

SMALL.



FIG. 19. AMERICAN INDIAN.

32.—EVENTUALITY.

Recollection of actions, phenomena, occurrences, what has taken place, circumstantial and historical facts.

7. VERY LARGE.—Never forget any occurrence, even though it be trifling; have a craving thirst for information and experiment; literally devour books, newspapers, etc.; command a great amount of information.

6. LARGE.—Have a clear retentive memory of historical facts, general news, what has been seen, heard, read, etc., even in detail.

5. FULL.—Recollect leading events, and particulars, and have a good memory of occurrences, yet forget less important details.

4. AVERAGE.—Have neither a good nor bad memory of occurrences, etc.

3. MODERATE.—Recollect generals, not details; are rather forgetful.

2. SMALL.—Have a treacherous confused memory of occurrences.

1. VERY SMALL.—Forget almost everything.

33.—TIME.

Cognizance and recollection of successions, the lapse of time, dates, how long ago things occurred, etc.

7. VERY LARGE.—Remember with wonderful accuracy, the time of occurrences; are punctual; tell the time, etc.

6. **LARGE.**—Tell dates, appointments, ages, time of day, etc., well.
5. **FULL.**—Recollect *about*, but not precisely, when things occurred.
4. **AVERAGE.**—Notice and remember dates, times, etc., fairly.
3. **MODERATE.**—Have rather a poor idea of dates, the time *when*, etc.
2. **SMALL.**—Can seldom tell *when* things took place; forget dates.
1. **VERY SMALL.**—Are liable to forget even your *age*, and other dates.

34.—TUNE.

Tune; sense of melody and musical harmony; ability to learn tunes and detect discord by ear; propensity to sing.

7. **VERY LARGE.**—Learn tunes by hearing them once or twice; are literally enchanted by music; show intuitive skill in learning it, and perform with melting pathos.

6. **LARGE.**—Easily catch tunes; learn to sing and play on instruments by rote; delight in singing; have a correct musical ear.

5. **FULL.**—Can learn tunes by ear well, yet need help from notes.

4. **AVERAGE.**—Like music; with practice may perform tolerably well.

3. **MODERATE.**—Aided by notes and practice, may sing, yet it will be mechanically; lack that soul and feeling which reach the heart.

2. **SMALL.**—Learn to sing or play tunes either by note or rote with great difficulty; sing or play without emotion or effect.

1. **VERY SMALL.**—Can hardly discern one tune or note from another.

35.—LANGUAGE.

Power of expressing ideas, feelings, etc., by words, attaching meaning to signs, etc.; verbal memory; desire and ability to talk.

7. **VERY LARGE.**—Have by nature astonishing command of words, copiousness and eloquence of expression, and verbal memory; quote with ease; are an incessant talker; have too many words.

6. **LARGE.**—Are a free, easy, ready, fluent talker and speaker. use good language; commit easily; seldom hesitate for words.

5. **FULL.**—Command a fair share of words, yet use familiar expressions; are neither fluent nor the reverse; when excited, express yourself freely, yet not copiously.

4. **AVERAGE.**—Can communicate ideas tolerably well, yet find some difficulty; use common words; can write better than speak.

3. **MODERATE.**—Often hesitate for words; employ too few; may write well, and be a critical linguist, but cannot be an easy, fluent speaker.

2. **SMALL.**—Employ few words, and those commonplace; in speaking, hesitate much; are barren in expression; commit slowly.

1. **VERY SMALL.**—Can hardly remember or use words at all.

REASONING FACULTIES.

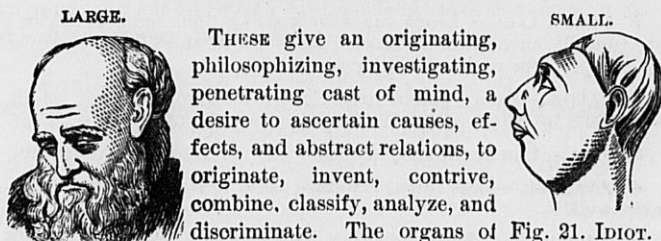


Fig. 20. **GALILEO.** these faculties are located in the top of the forehead, and give it breadth, height, and prominence. In the savage state they are seldom well developed.

36.—CAUSALITY.

Cognizance of the relations of cause and effect; ability to apply them, or to adopt means to ends; power of reasoning, drawing inferences from premises, discovering first principles, etc.

7. **VERY LARGE.**—Are endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigor and energy of thought, first-rate judgment, and a grand intellect.

6. **LARGE.**—Plan well; can think clearly and closely; are always inquiring into the *why* and the *wherefore*—the causes and explanation of things; always give and require *the reason*; have by nature excellent judgment, good ideas, a strong mind.

5. FULL.—Adapt means to ends well; have an active desire to ascertain causes, yet not a deep, original, cause-discovering mind.

4. AVERAGE.—Have some, but not great, ability to plan and reason.

3. MODERATE.—Are rather slow of comprehension; deficient in adapting means to ends; have not good ideas or judgment.

2.—SMALL.—Have a weak, imbecile mind; cannot contrive or think.

1. VERY SMALL.—Have little idea of causation; are a natural fool.

37.—COMPARISON.

Perception of analogies, resemblances, differences; ability to compare, illustrate, criticise, classify, generalize, etc.

7. VERY LARGE.—Are endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power.

6. LARGE.—Have a happy talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what *is* and is *not* analogous, or in point, classifying phenomena, and thereby ascertaining their laws, etc.

5. FULL.—Illustrate, discriminate, etc., well, but not remarkably so.

4. AVERAGE.—Perceive striking analogies; illustrate tolerably well.

3. MODERATE.—May discern obvious similarities, yet overlook others.

2, 1. SMALL OR VERY SMALL.—Are almost destitute of this power.

C.—HUMAN NATURE.

Ability to discern the character, motives, and qualities of persons, and aids one to meet and manage strangers in business and in social life; in short, to know what to say and do to produce desired effects in different persons.

7. VERY LARGE.—You are a natural physiognomist, or, rather, an intuitive discerner of character, forming correct estimates of the disposition and moral status of those you meet, especially if they be of the opposite sex. You can trust your first impression of character.

6. **LARGE.**—You have an excellent judgment in matters of character; read men and women intuitively; love to study the "Signs of Character" in the features, voice, walk, manners, etc., and could become a good practical delineator of character.

5. **FULL.**—Your first impressions of character are generally correct, and with practice may become a good practical phrenologist or physiognomist.

4. **AVERAGE.**—Your talents for reading character are fair, but your first impressions are not always to be fully trusted.

3. **MODERATE.**—You have no great natural capacity for character-reading, but with study and practice may do tolerably well.

2. **SMALL.**—You are a poor judge of character and are easily imposed upon—do not know how to take people.

1. **VERY SMALL.**—You have little appreciation of character.

D.—AGREEABLENESS.

Renders the mind mellow and pliable, and enables a person to speak and act with suavity, smoothness, and to say even disagreeable things in an acceptable way. It gives the desire to please.

7. **VERY LARGE.**—You are remarkably bland, winning, and persuasive; very conciliatory; and generally please everybody.

6. **LARGE.**—You have an agreeable way of saying and doing even disagreeable things which makes everything you say and do acceptable. You are conciliatory and persuasive.

5. **FULL.**—You are pleasing and bland in your manner, and, with large Ideality, polite and agreeable; but when angry, may make use of blunt and sharp expressions.

4. **AVERAGE.**—You are generally pleasant in conversation and manners, but may when excited become very brusque and repulsive.

3. **MODERATE.**—You are rather deficient in Agreeableness, and have little ability to smooth over your words or actions.

2. **SMALL.**—You have an abrupt way of saying even pleasant things, and often provoke the ill-will of those around you.

1. **VERY SMALL.**—You manifest no desire or ability to please.

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