

HEADS

AND HOW TO READ THEM

A PRACTICAL GUIDE TO PSYCHOMETRY

PSYCHOMETRY



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PLATE I.

DIAGRAM SHEWING THE ORGANS.

Heads and How to Read Them

A Popular Guide to Phrenology

By
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A Woman's Greatest Foe.

"Of three evils—wrinkles, corpulency, and superfluous hairs—it is difficult to know which causes a woman the most grief. The first trouble can, however, be hidden by the judicious application of a good 'liquid powder,' but alas and alack! the second never can be hidden; it must, like the superfluous hairs, be removed and that by a properly qualified specialist who has proved by his numerous successes that he is able to do what he promises, and that, too, without causing a great deal of inconvenience such as our modern ways of living would not permit of accomplishment. Mr. F. Cecil Russell, of Woburn House, Store Street, Bedford Square, London, will reduce the weight and the disfiguring fat by judicious and healthful means, and at a very moderate expenditure for the increased health, and happiness and elegance that it will mean. In his book, 'Corpulency and the Cure' (which, by the way, he will give to any of our readers who ask him for it, enclosing with their request the two stamps necessary for its postage), he describes the method and the means, and both will so appeal to the common-sense that no one who possesses this commodity will any longer remain 'too fat,' but will take a new lease of life, and of the youthfulness that will make that life buoyant and desirable."—*The Yorkshire Gazette*, December 29th, 1900.

Ideal Beauty VERSUS Unsightly Obesity.

"Full appreciation of the natural beauty of the graceful combination of curves, and their wondrous harmony, presented by the outline of the unexaggerated healthy human form, which by universal agreement of cultivated peoples constitutes the highest canon of beauty, can only be attained by careful study. But there is innate in everybody, in some degree, this appreciation, and a converse dislike to those departures from his or her standard of beauty, which awakens a keen sense of displeasure. Possibly no condition in women awakens this sense of disapproval in men, and conscious regret in the unfortunate victim herself, as obesity in woman in any marked degree. Though among not a few of the 'savage' tribes this very excess of fat is regarded as a mark of beauty, the ideal of beauty as created by the intellect of Greece, and universally adopted by modern civilisation, rigorously excluded an excess of fat as without the canon of beauty. Even a Bond Street *costumiere* of to-day says: 'If you mean to be fashionable (that is, pleasing to the eye) you must have a long waist and no superfluous adipose tissue, and as tight corsets are quite as much tabooed as a too massive figure, you must go to some specialist and be reduced to proper proportions.' The specialist who will teach a simple and harmless gospel of reduction by safe, healthful, and, withal, pleasant means, is Mr. F. Cecil Russell, of Woburn House, Store Street, Bedford Square, London, who makes no secret of his method, but clearly describes it in his book 'Corpulency and the Cure,' which he will give to any sufferer from over-stoutness who will apply for it, and send him two penny stamps to cover its postage."—(Signed) "ANNE PAGE" from *Woman*, December 12th, 1900.

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Heads and How to Read Them

CHAPTER I

THE HEAD TELLS ITS OWN STORY.

Phrenology, a popular science—Our organs and faculties—Their names and meanings—Their size and quality determine our happiness and success.

WE are quite ready as a rule to judge of the characters of those with whom we mix from what we can see of the shape and expression of their faces and features, and our estimate will come much closer to the truth if we combine with this some study of the outline, shape, and proportions of the head, for these are indeed the outward and visible signs and symbols of man's reason and intelligence.

Phrenology, by its derivation, means *what may be said about the mind*, and, we can describe it simply as a record of the results of a close and complete study of the working of the brain, not forgetting the influence upon it of the rest of the body and its surroundings.

Dr. Gall, the discoverer of phrenology, came to the conclusion that the brain is made up of many parts, each gifted with some special faculty; and that, as a rule, the energy of these parts depends upon their development. The brain is also required for the working of our other organs, nerves, and muscles, which, according to their development, enable us to act, and feel, and move.

THE WORKING OF THE BRAIN.

So we see that phrenology teaches us that the human brain is made up of these clusters of organs, each of

2 The Head tells its Own Story

which has its own value and function; and tells us how to judge of character by a study of the head itself, and to determine not only the size but also the quality of the brain, which is busily at work under the shell of our skull, and has gradually decided its shape.

Let us then at once begin to gather and arrange the facts of which we may be sure, so that we may be able to draw some interesting conclusions from this study of "heads and what they tell us."

LOOK UPON THIS PICTURE.

Here, as our frontispiece, is a drawing which represents the complete surface of a head, for the organs on both sides are alike, and these are mapped out and numbered, each in its proper place.

We cannot then begin better than by noticing the names of these brain-organs, and their meanings, before we go on to consider their effect upon human character and conduct in every-day life.

NAMES OF ORGANS.

1. *Amativeness*—The love of either sex for the other.
2. *Conjugalitv*—The desire for marriage.
3. *Philoprogenitiveness*—Love for children.
4. *Friendship*—The liking for the society of particular persons.
5. *Inhabitiveness*—Love for home or country.
6. *Concentrativeness*—The power to give steady attention.
7. *Vitativesness*—Instinctive love for life.
8. *Combativeness*—The tendency to oppose.
9. *Destructiveness*—Amongst civilised people, energy, executiveness.
10. *Alimentiveness*—The desire for food.
11. *Acquisitiveness*—The desire to accumulate, or hoard.
12. *Secretiveness*—The propensity to conceal, or to be reserved.
13. *Cautiousness*—Circumspection; fearfulness.
14. *Approbativeness*—The desire to be thought well of.
15. *Self-esteem*—Appreciation or respect for oneself.

Names of Organs

3

16. *Firmness*—Decision, determination, will.
17. *Conscientiousness*.—The desire to do right.
18. *Hope*—Cheerfulness, anticipation, looking on the sunny side.
19. *Marvellousness (including Spirituality)*—Belief in the supernatural. The feeling of wonder.
20. *Veneration*—The feeling of respect or reverence.
21. *Benevolence*—General sympathy, as distinct from friendship.
22. *Constructiveness*—The desire to construct or fashion matter.
23. *Ideality*—Appreciation for the beautiful and the refined.
24. *Sublimity*—Appreciation for the grand and awe-inspiring.
25. *Imitation*—The tendency to imitate or mimic.
26. *Mirthfulness*—Appreciation for humour.
27. *Individuality*.—The power to distinguish objects.
28. *Form*—Ability to judge shape.
29. *Size*—Ability to judge dimensions.
30. *Weight*—Ability to judge resistance.
31. *Colour*—Ability to perceive colours.
32. *Order*—Love of system.
33. *Calculation*—Talent for arithmetic.
34. *Locality*—Memory for places, love of travel.
35. *Eventuality*—Ability to notice and remember past and passing events.
36. *Time*—Perception of duration and succession; also time in music.
37. *Tune*—Appreciation of melody and harmony.
38. *Language*—Chiefly the memory for and ability to express ideas in words.
39. *Comparison*—Ability to recognize similarity, classification.
40. *Causality*—Desire to study cause and effect—the questioning tendency.
41. *Human-nature*—Instinctive perception of character.
42. *Agreeableness*—The desire to please; suavity, as distinct from benevolence and friendship.

4 The Head tells its Own Story

As we go through this long list of the various mental qualities of which we are possessed, surely we shall want to know more about them.

HOW TO PLAY UPON THESE ORGANS.

We must therefore study how to recognize these qualities, how to develop and direct them in regard to the principal events of life, such as the education of children, later on in the choosing of an occupation, possibly later still in the choosing of a husband or wife.

If asked how we know that the head indicates character, we may reply that there are two sources of knowledge open to us, one from personal observation, the other from the testimony of others. The fact of the matter is that we are too busy, in connection with our various occupations, to investigate for the purpose of discovering. We want some evidence that will encourage us to work away at once. No doubt, as we go along, we shall be able to confirm the discoveries of others, and it will be a rare pleasure for us to do so. For instance, when we see a head of a certain shape, and find that the character is in harmony with the conclusions that we have come to upon a phrenological basis, and that those conclusions are confirmed by the owner of the head, we shall certainly be satisfied, and feel increased confidence in our science.

In the meantime, as an encouragement to us to go on, we will here consider the testimony of one or two witnesses who have studied the matter and are well known to the world, so that their opinion may be relied upon for veracity and ability. We might give two hundred as easily as two, but there is no room.

Dr. Alfred Russel Wallace, LL.D., F.R.S., shall be our first witness to the truthfulness of phrenology. We need scarcely draw attention to the fact of his world-wide reputation as a scientific investigator. In his book entitled "The Wonderful Century," he devotes a considerable number of pages, forming a long chapter, to phrenology, principally for the purpose of critically

The Spread of Phrenology 5

testing its truth, in order to see what reliance may be placed upon it. The following is a brief extract:—

“In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in the other fields of thought and discovery.”

Our next witness is Dr. David Ferrier, one of our principal scientific men, whose speciality is the brain and its functions. He has devoted long years to this investigation, has written many books on this subject, and is now its leading representative authority. This is what he says:—

“The development of the frontal lobes is greatest in the man with the highest intellectual powers, and, taking one man with another, the greatest intellectual power is characteristic of the man with the greatest frontal development. Therefore the phrenologists have, I think, good grounds for localising the reflective faculties in the frontal regions of the brain, and there is nothing inherently improbable in the view that frontal development in special regions may be indicative of the power of concentration of thought and intellectual capacity in special directions.

CHAPTER II

How to Read the Head

Comparison of types—An appeal to the ladies—Look at yourself in the glass—Look well at those whom you meet.

TURNING now to Plate II., let us ask ourselves what is the first impression it conveys. Is it not that the five outlines represent five distinct grades of mental power? Nos. 1 and 5 are, no doubt, two extremes, but it is from extremes that we must have our first lessons; by and by, and before very long, we shall see the difference between Nos. 1 and 2 in regard to their more prominent characteristics, even at a glance such as we might give to a stranger upon first *introduction*.

A FEW QUESTIONS.

While we are yet looking at these five grades, let us ask ourselves a few questions. If we were sick, and wanted the advice of a doctor, and there were five doctors between whom we were compelled to choose, should we have No. 5 in preference to No. 1? Nay, would we not take No. 1 in preference to even No. 2? But we shall not hesitate later on, for we shall know after a little experience that No. 1 possesses many degrees of intelligence of an all-round nature above No. 2, though No. 2 is by no means the representative of an incapable mind.

In No. 3 we have a head not by any means bad; on the contrary, it may be the head of one who from day to day will do much useful work, and is capable of kindly feelings, but, so far as all round intellectual ability goes, it is certainly below the average. The owner of this head will principally take delight in sentiments and emotions, as apart from reasoning and deeper thought. If we come across a person with a

head like this we do not think of wearying him with our reason or our logic, our questionings or minute criticisms of things, but instantly appeal to his emotions, whether it might be in conversation or otherwise. If one had a book, for instance, to write for this type of head, it should not be written in the same manner as if it were intended for No. 1 type.

A WORD TO LADIES.

I perceive that there are some ladies among my

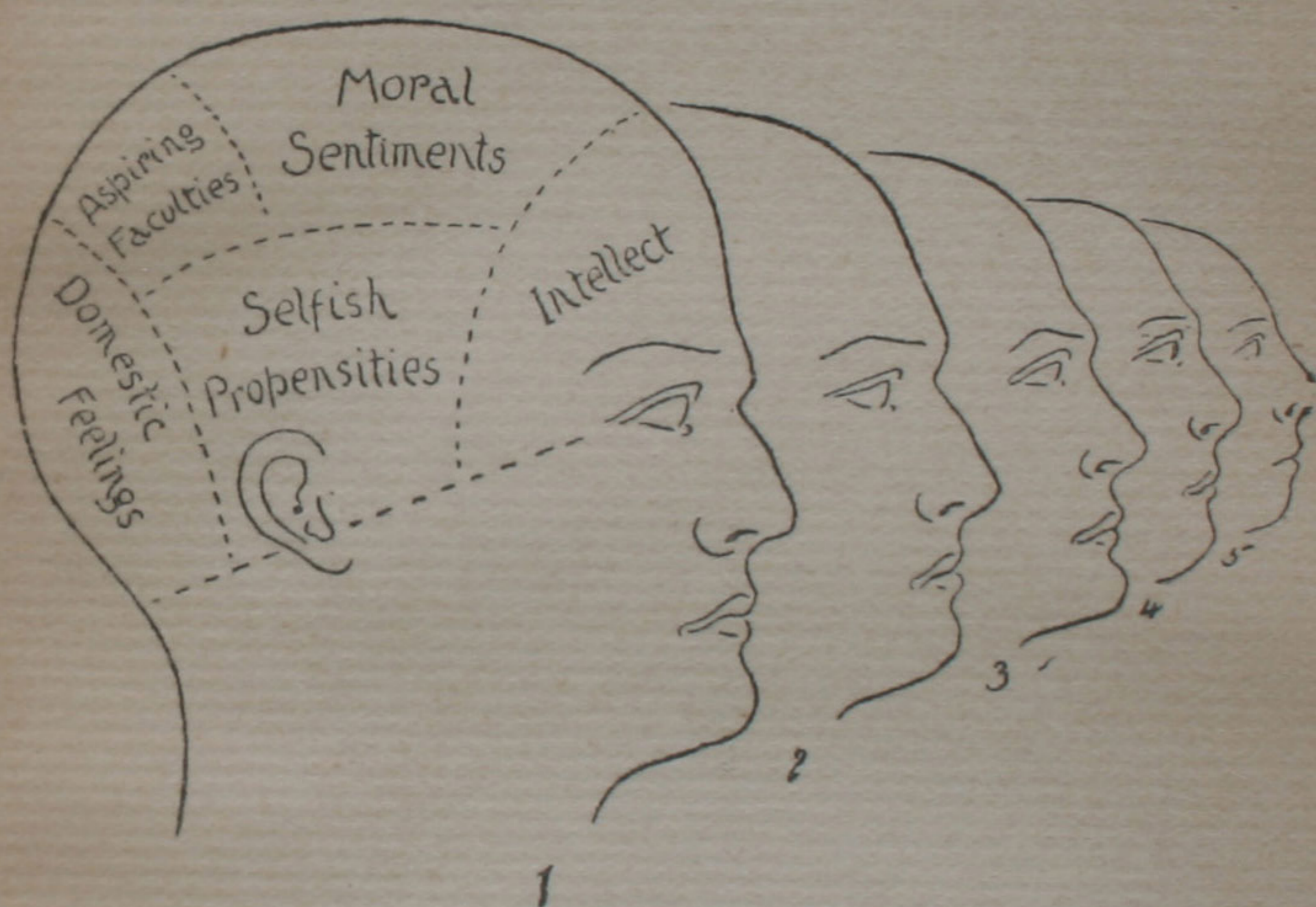


PLATE II.

readers. Excuse me, I did not mean to say that I did not expect this all along, but I want to appeal especially to them, in order that they may help in our study. The question I would ask is this:—If any of you were compelled by some special Act of Parliament to choose Nos. 4 or 5 head as a matrimonial partner, in preference to Nos. 1, 2, or 3, would you not almost forsake your country, seeking refuge in some far off land before you would agree? Why is this? Because we are all

phrenologists, in the sense of taking the formation of the head as an indication of character. There are phrenologists who are so from conscious observation and study; these are comparatively few. But there are phrenologists who are so from unconscious observation, or semi-conscious observation, who may have never even heard of the word phrenology, yet are in possession of its principles, and impressed by the formation of the head as an indication of character.

COVER THE FACES.

It is not perhaps so much the heads of Nos. 4 and 5 that are objectionable as the faces. I will tell you what we will do; we will take a sheet of paper and cover the five faces, so that the eyes and foreheads will alone be exposed to view. Now then, which will you have for a husband? Which will you choose for a physician? Which will you choose for a spiritual adviser? Which will you choose for a lawyer to make your will? Which will you choose for an intimate friend, or a business partner, or an assistant in any capacity? Surely I shall not be wrong in concluding that you would all vote for No. 1. If what you mean by this is that No. 1 presents itself to you as the most capable, and as the most intelligent, you are right. But if you mean that you would expect No. 1 to combine all the requirements that we have mentioned, then you are wrong. No. 1 might do for the doctor, the spiritual adviser, the lawyer, but he might not be suited for a matrimonial partner better than No. 2 or even No. 3, for that will depend upon the organisation of the other party. Neither might he do for a business partner, unless indeed the other partner had an equal or superior head. Certainly he would not do for the position of an assistant, or servant.

LOOK AT LIVING CHARACTERS.

Let us now notice some real, live characters, with whom we are acquainted more or less. I think we may take it for granted that we scarcely know enough as yet

to point out special characteristics, which no doubt we shall be able to do later on, after reading further on the subjects, and studying the other portraits; but, by the aid of this Plate, if we get it well impressed upon our minds, we shall be able to point out at least the first three types. We may come across the fourth incidentally, but we are not sufficiently acquainted with any one of the fourth type, and as for the fifth, it is only possible, not probable, that we may come across him in any of our households, though he may be even a superior man in comparison to others of his race.

LOOK IN THE GLASS.

We will each go home, and, taking the Plate with us, find an opportunity to have a good look in the mirror. Let it be a calm, critical look, for the purpose of comparing the conformation and size of our own heads with those on Plate II. If the faculty of Self-esteem is small we shall be inclined to under-value and under-estimate ourselves in the mirror. No doubt the mirror is supposed to create or encourage vanity. You may take it for granted that it sometimes creates depression. Certainly, if Self-esteem is large we may over-estimate ourselves, and conclude that we belong to No. 1 type, when we really are only No. 3. Let me here whisper something that may be of advantage to you—not alone while you are at the mirror making these observations, in order to classify yourself, so that you will know what type you belong to for the future, but all through life—it is far better to over-estimate than under-estimate your own value.

WHICH TYPE ARE YOU?

If, as you look in the mirror, you are doubtful which type you belong to, let the balance of doubt fall on the favourable side. If you conclude that the conformation of your head approaches that of No. 4, while you will, no doubt, be suited for many useful employments, you must be engaged under others, and perhaps may be very happy under them. There are a number of occupations

that you would be suited for, at which multitudes of people are employed, but your employment must be for others, and not where you will have to initiate anything yourself. If you are a man, there are many departments of work for you, in the garden or on the farm ; but you will have to avoid personal responsibilities. If you are a woman, do not rent a shop, do not even open a lodging house ; but if you require something to do to make a living, provided you are not married and have a home already, do not think of millinery or dress-making, teaching or shopkeeping. Your happiness will come from some position where you will be free from responsibility. If you can obediently follow out the guidance of others as a domestic help of some kind, you may contribute much to your own happiness and that of others. In a position of this nature you may gain the favour, confidence, and even affection of others, where types Nos. 1, 2, and 3 could not. Do not be deceived as you look in the glass ; if you belong to this type you will gain through kindness what you would never be able to gain through intelligence. Whether you be man or woman, you may eventually become the happiest amongst them all, though the others may, in a sense, belong to higher grades ; so, though you may not have natural capacities, or such as you have may not be of an educated nature, be of good heart, face the world cheerfully, and you will not be lacking genuine friends at all times, and help when required.

THINK IT OUT FOR YOURSELVES.

If your head resembles either Nos. 1, 2, or 3, I need not say so much, for you can think the matter out for yourself. No. 3 will not be so happy, I am afraid, as No. 4, because there is just sufficient intelligence to see the absence of it, therefore there will be a constant inclination and effort to assume efficiency. This may lead people astray, then there is disappointment felt by acquaintances and friends, and irritability and aggressiveness by the individual concerned, whether it

be man or woman. These are the predominating feelings of this type. At the same time there are many exceptional cases where Agreeableness, Benevolence, and other faculties tone down the harsher feelings. This type can act for itself or under others, and will do best in a position where both obedience and intelligence are required. In accordance with the other faculties requisite for special employments, this type will be found in workshops, mills, factories, mines. In conjunction with this type there are special faculties requisite for salesmen, shop assistants, etc., as well as many light constructive employments, such as millinery, dressmaking, watchmaking, etc.

Type No. 2 is a much higher class of head, though not necessarily more useful. Here we have the intellectual region in a more pronounced form, while, as we go along in these types, we expect an increase in general size and quality of brain. If your head resembles this it belongs to that type which is capable of receiving a first-class education, whereas, if your head resembles type 4 or 5 education of a higher kind, if pressed, would in all likelihood injure the brain, and result in insanity or idiocy, most likely the latter. No. 2 head, if yours resembles it, will enable you to be successful at some pursuit where learning is a chief requisite. Heads like this are likewise necessary for first-class leadership in any department; in mechanism, commerce, large business undertakings, politics, and various other departments of a similar nature.

LET ME CONGRATULATE YOU.

Of course I cannot say whether No. 1 has large Self-esteem or not, and whether he is going to an extreme in over-valuing himself. Now before you really decide that your head is like this one, look well at the parts here represented. To be like this it should be over twenty-three inches in circumference, bringing the tape over the eyebrows, along by the tip of the ears to the back of the head. Did you say yours was twenty-three

and a half? Then I congratulate you. You certainly have one requisite for a great head, denoting a great mind. Is the texture of your skin rather fine, and the texture of your hair the same? If this be so you have fair indication that the quality of your brain is a match to the size of your head, and very good. Now one more test. Is the division of your head in the front, judging from the orifice of the ear outward and upward, large in comparison with the other parts? If this be so, you, as you stand before that mirror, are in possession of mental qualities which, if not indicating absolute genius, are bordering upon it, and if you do not during your life time do fifty per cent more work than No. 2 head, and many hundred per cent. more than the others, you will not have done yourself credit.

SOME MORE REFLECTIONS.

You have been amongst your friends and acquaintances in the meantime, and you have made the same observations upon them apart from the mirror that you have made upon yourself with its aid. The effect all this has had upon you is that you intend to make many more observations in your own home, in the streets, the shops, the omnibuses, the railway carriages, the lecture halls, the theatres, the churches (oh no, not the latter please, though if a parson or a bishop drops in to see us we may observe him).

Do let me ask here, has it not so far been all an intense pleasure? It has been a rest to the brain in other directions. We have forgotten for awhile the fatigues of business and the anxieties of life, while it is quite possible that from the study of ourselves, so far, we feel more hopeful in regard to our capabilities.

CHAPTER III

Intellectual Heads

A head of grand proportions—How to measure heads—What is a fair average?

PLATE III. represents the highest type of head that we can conceive. The first thing that presents itself to us is size in every direction. This head is twenty-four inches in circumference, or perhaps a little more, therefore its brain capacity is much above the average. This capacity is evenly distributed over the whole of the brain, and in judging of character from the head much depends upon distribution.

ARE BIG HEADS BEST?

Size denotes strength. For instance, the size of a horse denotes strength, stability, staying power, though it may not denote swiftness. This, which seems to be a law of nature, is certainly true of the size of the head, and we may be assured, as we compare our own heads with the Plate, in regard to size, which is one of the first observations we must make in judging of character, that, in proportion as our head conforms to this ideal, so shall we possess all round mental strength; while, if it approaches it, we may be credited with the possession of much strength, whether we be men or women.

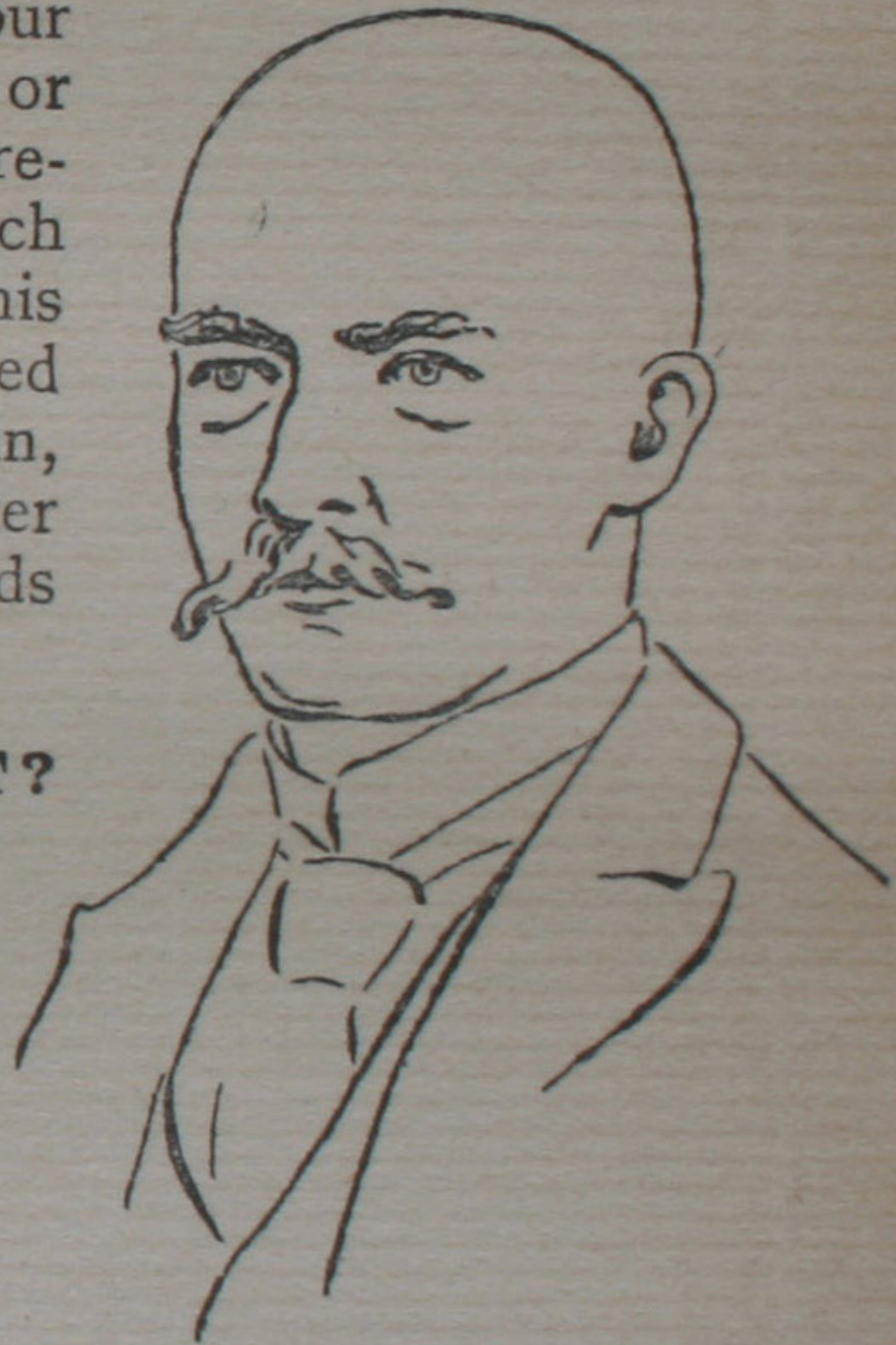


PLATE III.

We can now go out into the highways and byways and make our observations, having already commenced with ourselves, thus obtaining, if not sufficient, yet valuable experience. During the day we meet some friends, some acquaintances, and some strangers. So far as we can perceive their heads we take special notice of the size; not alone the size all round the base, but size generally. Taking one portion with another, we compare the sizes with the Plate we are now looking at. Possibly what will strike us most will be our inability to find a head altogether like the Plate. This will in itself be a lesson, for it will teach us the limit of mental capability that we may expect in our future observations. The next thing that will impress itself upon us is the want of proportion in heads, when compared with the perfect proportion to be found in Plate III. Though there is no such vulgar word as "bumps" in scientific or practical phrenology, yet the inequalities that we perceive may be represented as hills and hollows.

HILLS AND HOLLOWES.

Perhaps you have hills and hollows on your own head, along with a size that is much above the average. If this is so it indicates uneven strength. You may have many strong mental links, but you have also many weak links. Now, as you find that your head has those hills and hollows, let us enquire if you do not discern similar hills and hollows in your character, that is, some things in which you are very strong and others in which you are very weak?

This lesson that you received from observations upon yourself, both in regard to size and conformation of the head, you can apply to all others, so that you may come to a fairly accurate conclusion that this man and that woman, possessing such large heads, have strength of mind, while on account of the unevenness of their heads, that is the hills and hollows which you have observed, their characters will be of a very uncertain nature. While they will surprise you with the strength of their

comprehension in regard to some subjects, they will equally surprise you with the weakness, almost bordering upon imbecility, that will be plainly discernable to you, in regard to other matters which should be just as easily comprehended. This accounts for the fact that some of our most intellectual men, even of world-wide reputation, have believed in fortune telling, premonitions, dreams, and things of that kind.

FAULTS AND FAILURES.

The fault of the head represented on Plate III. is that it is too well proportioned. It is useless to think that there is anything in life that has not a faulty side. So, if your head is uneven you need not feel that it indicates failure. It is quite possible that the unevenness in your head is just what is required for success in some one or more directions. The reason of this is that if the faculties be all strong, one as strong as the other, they will all strive to be masters, and they may even cause much loss of time in thus competing with each other for supremacy. The uneven head denotes various degrees of strength. The highest degree of strength will be recognised by the weaker, and thus the weaker will give honourable service to the stronger, the mental strength being brought to a focus in the direction of some one speciality, whether it be in a profession or a trade. However, this desirable consummation will much depend upon our knowledge of the faculties, and our ability to organise and direct them. This is just what we are trying to know how to do, and what we shall be enabled to do before we have finished, if we pursue these studies carefully.

Compare Plate III. with head 4 on Plate II. We perceive that, in regard to size, it is small. At the same time, even in a head of this size, there may be one or two portions of the head so much larger than the others as to indicate a moderate amount of capacity in some one direction. In asylums there are special cases where even idiot patients have constructed in a most ingenious

manner miniature railways, bridges, or ships, while there are others who have manifested good memories in some directions.

We scarcely expect you to find many idiots in your investigations for the purpose of studying heads, but you may find children who are rather weak-minded in some direction. This will be a great help to you, for you will be able to perceive if the shape of the head corresponds with the weak points, and after you read the chapter upon children and observe the plates you will all the better see the connections. You need not, in regard to this special type, look in the mirror for information.

BY THE TAPE MEASURE.

From a base of nineteen inches to twenty and a half in women and twenty-one in men we perceive indications of capabilities suited for many occupations in life from which much pleasure and enjoyment may be obtained. Let us not ignore these small heads ; such are the smaller and softer notes in life's great orchestra. Sometimes they may be lost in the vibrations of the louder strings, but the well cultivated ear will hear them all and appreciate their harmony. As you take a measurement of your head and find it ranking amidst the smaller sizes, though you may not have so much to do as others, yet your work is every bit as necessary, so do not undervalue yourself on this account.

WHEN FOUND MAKE A NOTE OF.

When the base of the head reaches to twenty-two in women and twenty-two and a half in men we have a fair average. As time and opportunity permit, take your tape and measure the adult heads in the family or amongst your friends. Take down the measurement in a note book ; at your leisure compare these sizes with what you know of the general strength that they have manifested in regard to their specialities and every day life. If the measurement of your head comes up to that stated here you may rest assured that you possess capabilities in some direction, which if properly applied and directed, will

enable you to obtain a considerable amount of success in life ; but if you utilise, to the best of your ability, the special knowledge that you may gain from this book concerning your own mind, and mind in general, you may take it for granted that you will so improve and develop your organisation, and use your opportunities, that your success and happiness will flourish and abound.

THE BEST OF THE BUNCH.

Now we come to the head that is far beyond the average, and measures twenty-two and a half for women and twenty-three for men. Such a head indicates the possession of powers so far above the very small, the small and the average head as to make it possible for the possessor of this measurement to occupy a position in some superior department of life, and, in the ordinary course, such a splendid development should have its proportionate monetary value. This is certainly a business way to look at the matter, but we must fairly allow that the mind, or its outcome, is a commercial commodity, and that nine-tenths of all training go to make this so. I do not say that there is any necessity for you to estimate all your friends, as you go on with your observations, under the heading of L. S. D. Nevertheless, apart from all sentimentality, we may do so with some advantage ; at the same time not forgetting that there are other qualities of a highly estimable nature which are beyond all conceivable money value.

But now that we are about to study this matter, we shall, in a very short time know more, and be more accurate, so that the next time that we go amongst our friends we shall make quality a test of intelligence, and shall be thus able to perceive an additional strength, through quality, in many small heads, while possibly we may have to tone down in some degree our conclusions concerning larger heads. Above all things, let us not conclude that the obtaining of this knowledge will be either hard or painful, for to the ordinary observer at least it will be easy, and entirely pleasurable.

CHAPTER IV

The Perceptive Head

Importance of perceptive powers—Illustration of strength and weakness—How to cultivate your brains.

TAKE A GOOD LOOK.

Except in a casual manner, I would not advise you to make a study of Plate IV, until you read this chapter,

Perceptive Region:



PLATE IV.

though it might be advisable to look at it now and again as we proceed. We will not go into any metaphysical disquisition concerning this word perception, but will agree to take its usually accepted meaning, the perceiving of outward objects and things from outward observation, and the perception of mental qualities by the mind.

In accordance as your head, or any other head, possesses size over the eyes, size both in length and depth, taking the outer angle of one eye to the outer angle of the other eye for our observation, and considering the amount of fulness there is over this part, so should there be both a desire and

an ability to obtain a knowledge of things through a perception of them. Size here denotes ability to see.

The first organ that we perceive here is Individuality. This organ gives a desire to perceive objects, and observe. Where it is large, as in Plate IV., it comes natural for the individual to look at everything, far and near, within the compass of vision. Now if the other organs on a line with this are equally large, there will be a knowledge of qualities, formations, sizes, and colours. When we come across a head like this in this special region, we may fairly conclude that the owner of it is possessed of much general information, and can be relied upon as one capable of giving advice concerning the value of things. No doubt these perceptive faculties are used for other purposes than estimating commercial value, such as scientific, artistic, and mechanical ends. But we are not considering their special uses now in regard to professions, occupations, etc., but their general use in everyday life.

A USEFUL SET OF TOOLS.

If we want to know the real importance of these faculties, we must remember that all the information which we possess of life and all objects comes from this source, and that in accordance with their size, strength, and activity, we shall possess the tools requisite for the obtaining of knowledge. There are two items we want to know about these tools, how to sharpen, and how to apply them. It is but too often that this faculty of Individuality is below average. Look how flat most heads are in this region. Such people only see enough to enable them to walk clear of obstacles, or what is absolutely requisite for the most ordinary requirements of life. The man with small Individuality may become a great traveller, because of having locality large, and the requisite money and time, but how little does he see. He is certainly not one who will write a book, though if he possess other faculties inducing him to do so, he will not present you with objects that he has seen, but with things in the mass. This accounts for the poverty of some books on travel. It is very seldom that Indi-

viduality is large, and the other perceptives are small, for if a man has a desire to look, when he does look he will have a desire to know something about the colour, and the form, and the size, and the other qualities of that upon which he gazes. Still there are cases where Individuality is large, and some of the other qualities small. For instance, a man may be in all other respects a good observer, and yet be colour blind. There have been artists good at colouring and bad at form; there are sculptors who could never be painters because they could not produce the requisite tone and tint.

A MAN OF MANY PARTS.

There are men who may not have left their own country, and may not have even seen much of that, whose faculty of Individuality, in connection with the other perceptive faculties, is so large, and has been so well used, that they possess far more information than the man who has travelled, and who has even written his experience. They observe through the eyes of others. They will be readers, not so much for the purpose of reflection as for that of observation. One with the perceptive faculties large can perceive with great clearness and comprehension the various matters which he reads. Generally speaking, he will have a good memory for those items that are connected with Locality, Form, Size, Weight and Colour. Of course, there are a few other points to be considered in connection with the head before we are at liberty to come to our conclusions. But, you may take it for granted that if this part of the head is very prominent your conclusions, at the outset, will not be far wrong, when you assign it to a man of general information. At the same time we are not going to be satisfied with this, for before very long we shall be able to introduce many other points of character for our observation, and many other portions of the head, which will enable us to be more definite, by indicating the direction the perceptive faculties will be liable to take, whether it be in your own head or that of another.

THE BENEFIT OF BRAINS.

After comparing Plate IV. with your own head in the perceptive region, and estimating it by what you know of your own perceptive characteristics as manifested in everyday life, you can then observe for the same purpose those of your own household, or your more intimate acquaintances. Do not alone look for the purpose of seeing whether they have these organs large or small, but try and remember in what degree they manifest them. There are two men in one house, or perhaps living near each other, one is called Brown, the other Jones. Brown can talk to you about all the roads for many miles around, and what is to be seen alongside these roads, and from them. He knows all the turnings and the twistings, the nooks and the crannies, the hedges, the bushes, the clumps of trees, the rills and the rivers. He can easily distinguish one twig from another, one leaf from another, one shape from another, and colour from colour. He is well acquainted with sizes and bulks, therefore he can tell you the distance from place to place. He can point out the dips, and hills, and gates, and buildings, and you may rely upon what he says in regard to his estimates of the sizes, whether it be in length, or in breadth, or in height. All this is a pleasure to Brown; all these observations are as much a joy to him, if not more, as going to an opera or concert would be to a man possessing in a large degree the organs of Tune and Time. If Brown goes to the City he will see more in one day than other men might see in a week. His organ of Locality enables him to recognise places, so that he will not get lost. He has such quickness of perception that he need not stop long looking at anything, he takes in things at a glance.

ALL ABOUT JONES.

Jones has all these faculties small that Brown has large. Jones sees things as useful commodities or obstructions in his way. Apart from their use, objects have but little beauty to him. For nigh a score of

The Perceptive Head

years he has walked along the same roads as Brown, but he never took any pleasure in observing the hedgerow, with its various flowers and colours, or the clumps of trees, or the small plantations, or the slopes of the hills, the rills or the rivers, while he scarcely knows the leaf of one tree from that of another. Jones' mind is nevertheless occupied; he goes over and over, and yet over again, all the little incidents of his life as they take place from day to day, and the sensations which they produce.

BROWN AND JONES.

Jones, as we have already said, is at home, and Brown comes to see him fresh from the City. Brown, with the large perceptive, tells Jones, who has this region of his head quite flat, all that he has seen in the City, the streets, the museums, the picture galleries, the theatres. While he talks, Jones' mind is often a complete blank, while at other times it is with an effort that he is able to manifest interest, as a matter of politeness, in his friend's flow of words. Jones cannot bring those various objects of locality, form, size, colour, before his mental vision. This being so, thoughts in connection with himself inconveniently come into the conversation. The only share which he can take in it, is a simple ejaculation now and again thrown in, just to show that he is awake and listening.

HOW CAN IT BE HELPED?

This is a rather sad state of mind we must confess. Supposing for a moment that you are Jones (excuse me for the uncomplimentary suggestion), but if you are, I feel assured that you would be inclined to ask the question "How can I help it?" In reply to this I would say that we form our own heads. It may be hard after doing this to reform them, but not so hard as we imagine. By the aid of phrenology this can be done. If you follow out the directions laid down here you can both form and re-form, if not always perceptibly the head, yet for an absolute certainty the mind, and surely that is

the chief thing. - In order to cultivate a faculty you have to go right to that faculty in the same manner as you would treat an ordinary muscle of the body. In regard to the faculties we are here talking of, and which we presume you want to cultivate—look more at objects, and when you look, try and discern their formation, their size, their quality. Do this both in the house and out of it. Do this in regard to objects that you may meet along the country road. Discern one bush from another, one tree from another, in height, in width, in the colour and formation of leafage. See the position of things, and places, the fields, the valleys, the hills. Try and understand all the beauty that is connected with form, size, and colour, to appreciate the beauty that is to be seen in the harmonious arrangement and adaptation of things. If you do this, even for the short period of one month, you will bring into activity and sensitise the brain portions here spoken of, so that you will perceive sensations of a pleasurable nature that you may not have perceived before; while if you continue this effort of cultivation for twelve months, you will possess powers almost unknown to you at present, which you can utilise in many directions, adding to your general competency, thus gaining additional respect from others, and increasing your pleasure from hour to hour, and from day to day.

So far we have shown the perceptive region of the head, now you will be able to discern it in yourself and others, and what it indicates, with suggestions for cultivation.

CHAPTER V

The Reflective Head

Cause and comparison—What they indicate—Illustrations of excess and deficiency—Human nature as distinct from that of the lower animals.

THE speciality of the reflective head is that it is in possession of the reasoning organs to a larger extent than others.

MEN LOOK BELOW THE SURFACE.

The organs of Causality and Comparison are the active forces that are largely developed here. Causality will give a desire to investigate for the purpose of finding out the causes of things for the advancement of civilisation and education. While many of the faculties common to man are also common to animals, the cause-seeking faculty seems to be one of the distinct specialities of the human race, and according to our possession of it we rise higher and higher in the general scale of intelligence. When the head comes out in shape like Plate V. we have the



PLATE V.

reflective type apart from the observing type, for here the perceptives are very small indeed. The objects for

reflection in this head would be more of a metaphysical than physical nature, whereas, if the perceptives were in harmony with the reflectives, the mind would be more of the Herbert Spencer type, or that of Huxley or Darwin.

NOT ALWAYS WITH SUCCESS.

If your head is like Plate V. in this special region, and approaching to the perceptives as in Plate IV., you will possess a large amount of independence of opinion, you will be inclined to think for yourself, and to bring matters to the test of your own judgment. You would be well suited for some position where independent observation and independent thinking upon those things that you observe would be necessary to success. At the same time, if you have the reflectives too prominent, as they really are in Plate V., more especially if we consider other portions of the head, then you will be inclined to think too much and do too little. You will come across people of this kind, who are always thinking and planning, and even now and then discovering new factors in life, but who very seldom put their plans into execution. These thinkers may do much for others, and much for the world at large, but they seldom do much for themselves. The wide-awake man, with large perceptives, catches hold of the ideas that the reflective man may give expression to, either in conversation or in print; he applies them, and lo, the world has a new invention or a new discovery, and pays a million or so for liberty to utilise it. It is not much the reflective man will get of that million. I do not say that this is always so, for we often find in the one man perceptive capacity and executive capacity combined with reflective power.

This head on Plate V. likewise indicates the ability for comparing (see Plate I. for the position of Comparison). As you possess size here so will you, or your friends, or others whom you are studying, possess ability in this direction. You see, as we pass from group to group, and from organ to organ, I take it for

granted that you are, in the first place, making a subject of yourself for study, looking at each special conformation and comparing it, either in regard to weakness or strength, with what you know of yourself in its direction. It is by this faculty of Comparison that we are able to distinguish one thing from another, that we are able to classify and arrange. Order will give us the desire for system, but the faculty of Comparison is requisite to give us the ability to arrange. This faculty enables us to see resemblances and distinctions. The fact is that, if we did not possess it, we should not be able to distinguish one object from another, or even one sensation from another. Other organs will enable us to see things separately, Comparison will enable us to distinguish differences, and thus to classify. For instance, we say small and large, but large is only large when compared with something smaller; and so in regard to everything else.

A PLACE OF HONOUR.

This Comparison is very requisite to us in our observation of heads in order to know what they indicate, so it is of importance for you to possess this organ, at least fairly well developed, to enable you to compare the heads of your subjects for this study. I should be inclined to think that some of the other organs might be removed without obliterating the intelligence, but if you removed these two, Causality and Comparison, the result would be complete idiocy. The foreheads of idiots invariably slope backwards to such an extent as to leave no room for brain in the region of the reflectives; so, as an indication of intelligence, we must certainly give this group a very prominent place in our observation of heads, in order to know what the whole brain indicates.

PHOTOS TELL A TALE.

There are some of those heads that we may not be able to perceive, either in our homes or in the streets, but we shall be aided very much in our desire to under-

stand them by looking at the photographs or portraits in any form, of men and women famous for some mental speciality. Many of these photos are to be seen exhibited in windows. A few minutes' observation here, on a fine day, with such knowledge as we possess of phrenology, will be very gratifying and instructive. Where it is possible for us to do so we shall find much to observe in academy, national gallery, and various museums where statuary is to be seen. There is no doubt but that we shall find more pleasure now in going to these places than we did previously. You compare the head of Judas with that of Christ, and you will find that the artist knew something about the theory of phrenology. You compare the head of a Roman gladiator with that of some well-known philanthropist. Look at the heads of well-known musical composers with, say well-known architects, and compare the heads of well-known preachers with well-known pugilists, and the heads of well-known criminals with possibly the less known judges who convicted them, and you will surely perceive "heads and what they indicate."

BLACK TALKS TO WHITE.

We will now, by way of a brief lesson, interview Black with the retreating forehead, just the opposite to that seen in Plate V., and to that of White, a mutual friend, whom we will interview presently. Let us test him by speaking of some political question that is to the front.

"Well, well," he says, "wonders will never cease. Who would have thought that the man would say such a thing? Well, well, and so you read it, in one of the papers, I suppose? It is a bad job for the country. But I suppose these politicians know best what is good for us. Well, well, I hope we shall come out right after all."

Here we have a thorough dependence upon the opinions of others, which most unthinking people have. We cannot perceive one atom of either Causality or

Comparison in these remarks. We conclude that this man would be very credulous, and, if he has the faculty of Marvellousness large, which such men often have, he will likewise be superstitious in its worst sense, that of ignorance.

WHITE HAS HIS DOUBTS.

Now for White. We perceive that his forehead presents to us a formation just the opposite to that of Black, and that, while it is not exactly like Plate V., it approaches to it. We speak the same words to him that we did to Black.

“Where did you hear that? You see, I have more than once seen a paper mistaken. Now, I would like to know where they had their information from.” (This is Causality in a state of activity). “I doubt what you say, because the statement does not agree with what he has said on many occasions.” (This is Comparison in a state of activity). “Do you know that I should like to go right to him and ask him if he said that? Even then I do not know that I would be satisfied with his reply, for he might not remember, and even if he did remember, I should like to know the meaning he attaches to his words, and even then, politicians have so many meanings handy for their friends, so as to suit the appetite of each, and their special tastes, that the information I should get would still leave me in doubt.”

Here we perceive agnosticism going to an extreme. Causality must be the principal faculty in the pure agnostic, whose philosophy indicates a life of continual doubt.

ALL OUR ORGANS ARE GOOD.

Some people might be inclined to say, though no doubt they will be few, that a faculty which causes a mental state of constant doubt, if not absolute unbelief, must of necessity be bad. There is one thing I should like to impress very much here, and that is that all the organs are in themselves good. Their legitimate use is as a physical medium through which the mind manifests itself in a physical life. There is no bad organ, what-

The Organ of Human Nature 29

ever wrong-doing there may be results from the illegitimate use or the abuse of good organs. This illegitimate use may be owing to ignorance or inherited tendencies, or a wilful misuse of brain power.

READ, MARK, AND LEARN.

How to cultivate these reflective organs must surely be a matter of great interest. If time permits, take the leading article of the daily paper each morning and read as much of it over as you can, stopping before each paragraph, or even each period, for the purpose of investigating the meaning conveyed by the words. Enquire into the why and the wherefore. Such reading may be very slow at first, but if you continue this training for a few months you will find it both pleasurable and speedy. If you are not in the habit of reading the daily paper, get an ordinary book, biography or history by preference, and investigate for yourself, more closely than heretofore, the meaning of each assertion, and how far it harmonises with other portions of the book, other things you have read, and what you already know concerning the matter. Comparison is thus cultivated as well as Causality.

The organ of Human-nature belongs to the reflective group, therefore we must not forget to say a few words about it. I need not tell you how to cultivate it, for this is the organ you are now cultivating. Our reflection at present is especially in connection with Human-nature, or the nature of man as distinct from that of animals. There is a difference between this organ and the other two in the reflective group, inasmuch as it is instinctive. We come across people who are, by instinct, good judges of character. If you ask them how they have come to their conclusion they will not be able to tell you, except indeed by saying that they like or dislike, putting it broadly, certain people at first sight. Later on we will speak more of the instincts, which we possess in common with animals, and which somebody defines as "perfected reason."

CHAPTER VI

The Moral Head

How to find proof of moral power—Be conscientious, but not censorious—A Phrenologist among prisoners—Some typical instances.

PLATE VI. is a good indication of the moral group largely developed, showing the height from the opening of the ear to the top of the head, where we see width and

elevation all around. This is called the coronal region. In proportion as the head is large or small here so shall we expect to discover the existence or lack of such moral powers as Benevolence, Veneration, Conscientiousness, Marvellousness or Spirituality, and Hope. Size in this region indicates all these qualities in various degrees. These are what are called the ethical faculties of the mind and the religious faculties combined.

Moral Region



PLATE VI.

ALWAYS TAKE NOTES.

It would be a very interesting study for a man or a woman, after making an observation upon the size of their own head here, to take pen and paper and

honestly note down their opinion as to the degree in which they possess each of these faculties. To what extent do I act under the influence of Benevolence?

How far am I well disposed towards others? How much happiness do I attain from kindly words and kindly deeds? After satisfying ourselves in regard to this faculty we might then go to Conscientiousness, and each of the others, asking similar questions.

HONESTY IS THE BEST POLICY.

While all these faculties are more or less influenced by others, they are instincts, and, in the form we possess them, are peculiar to man. The direction that these instincts take will much depend upon the reasoning and other faculties. The direct conclusion that we can come to in observing size here, is that there will be a desire or tendency to do what is right, but what is right will be a matter for the judgment, in conjunction with education and nationality, to decide. One of the leading faculties in the moral group is that of Conscientiousness. If we observe this portion of the head predominating over the other portions in a decided manner, we may take it for granted, that, under all circumstances of life, the strictest honesty will be the outcome, but until we know a little more, we shall not be able to be thus definite in our conclusions. Later on, no doubt, we shall know to what extent we can place our confidence in this man or in that woman, or even anticipate, in regard to a child, the path it will be prone to take. There is no portion of the brain concerning which we need to be more careful in our conclusions than the moral faculties, and where there is a doubt in relation to their deficiency we must lean to the more hopeful side. Even then we have no reason to be censorious, for, there is no study that will make us more kindly disposed one to another, more careful in our judgment, or more liberal in our views, than phrenology.

HE FEELS THE HEADS OF PRISONERS.

When this portion of the head is found from observation to be but small, we must not come to the conclusion that such a man or woman is radically bad, or that

either will come to a bad end, for the special temptations requisite to develop bad propensities may never arise, and each may go through life respectably, even though the formation of the head indicates criminal propensities. On the other hand, influences in the course of life may be brought to bear on such organisations which will so intensify small moral faculties as to give them many degrees of power for good. It is no more reasonable to conclude that by the aid of phrenology we shall be able to say that this man *has been* a criminal than that he *will be* a criminal. George Combe visited many prisons and from the conformation of the head pointed out the probable class of crimes that each prisoner was indicted for, and he was invariably correct, just as any phrenologist might be at the present day. He was able to do this because, from the formation of the head, he knew the strong bent or predisposition that the mind was liable to take under the influence of certain circumstances. Now there were mixed up with the criminals presented to him others who were not criminals, in order to test his ability in deciphering the difference. Evidently these others had heads well formed in the moral region, therefore he concluded that there was no disposition in the direction of crime, and he instantly confessed that he did not know why they were there, or what law they had broken.

BEWARE OF FALLACIES.

Thus we perceive to what extent we can discern the influence that these moral faculties have over conduct, so that we may find it good for our safety to be upon our guard against those who may abuse our confidence. This prudence need not awaken unwarrantable suspicion, but it will give us that caution and circumspection in our dealings with people which is at all times more or less desirable. These are the only faculties that will give to us any kind of an assurance that people will do what is right, even in degree. Some have the idea that if the intellectual faculties are well developed and a man

is highly educated, he will be so influenced by this state of mind that right conduct will be the result. This is altogether a fallacy, for, men and women of the highest intellectual capability, even many whose immortal works have been rejoiced over by a nation, have been sadly immoral, and in every sense badly conducted. Thus do we perceive that morality is not a matter of intelligence. On the other hand, uneducated men and women, surrounded by many temptations, have lived up to the highest standard of morality. Of course, we mean English morality, or British would possibly be the better word to use, the morality of the times in which we live, as accepted by the best thinking and most ethical-minded men and women teachers that we have amongst us.

A DEAR OLD LADY.

We will now pay a visit to our friend Mrs. Wilson. Immediately upon entering we can read Benevolence as plainly as though written in the most legible characters upon that large, high, broad coronal region, and the complete group of the moral organs. As phrenologists, looking at her, we say that she is strictly conscientious, yet her Benevolence prevents her from being a fault-finder. Her Veneration gives her a respect for all sacred matters and, more than that, for everything that she may consider good, whether in men or angels. Though we might never have seen her before yet, judging from the formation of her head, we should distinctly state that her faculty of Hope makes her life a continual joy, not alone with hope for this life but hope for another life, not alone with hope for herself but hope for everyone. We tell her a tale which we have just heard; how one of her neighbour's sons, who had been a clerk in a bank, had fallen into trouble through embezzlement or something of that nature.

"Oh, my dear," she says, with genuine sorrow depicted on her face, "poor lad, poor lad, he must have got into difficulties, he must have been led astray. I am sure he

never intended it, and he was always such a good boy. But it was a terrible thing for him to do, my dear, when he was trusted so much. And there is his poor mother and all his family, will they not be sad this morning about it? The temptation must have been strong, my dear, and the circumstances must have been overpowering; you may be sure of that, or he would never have done it. I do hope that he will get off somehow, though I suppose he must be punished. After all, we must not give him up as bad, he may some day in the future make a big effort that will wipe out this terrible stain upon his name."

These remarks just tally with the shape of her head. The first organ that is excited is Benevolence, when she expresses her sorrow in various ways. The next is Conscientiousness—"I suppose he must be punished." Then comes hope for his future. But the benevolent string is most often touched. Like a golden thread it runs through the whole of her conversation.

ONE OF ANOTHER BREED.

Very fortunately for our purpose, Mrs. Wheeler, who does not live very far away, just then comes in. Still more fortunately, as she intends to remain for some time, she takes off her bonnet. The day being cold, she makes herself comfortable in the neighbourhood of the fire. She is an active little body evidently, from the uneasy manner in which she sits in her chair. Her head being in a constant state of motion, we are able to have a good all round look. From the root of the nose up it is short, while the top of it is quite flat, except in the region of Conscientiousness which is fairly developed. As we are all mutual friends, we tell her the same story, while we listen with some expectation, in order to see if her remarks will harmonise with the shape of her head. We must honestly confess that we are pleased with the result, though we ought not to be. Her first remark is—"serve him right." This is said in an obstinate, aggressive, unsympathetic tone. She then continues in

a snappish, ejaculatory form, while she holds her hands before the fire and rubs them with complacency, indicating that she is evidently comfortable, and deriving a certain amount of satisfaction from her own bitterness.

“Yes, what could you expect from a young man who dressed as he did? Nothing but a diamond ring would do him indeed. What right had he to go courting Robert’s daughter and his salary so small. I hope they will punish him well. Nothing short of penal servitude will stop work of that kind. Now, Mrs. Wilson, it is useless for you to talk of the poor mother. She was every bit as much to blame. Why did she not bring him up properly? Look at the way she and her daughters dress, not alone on Sundays but on weekdays, while nothing short of two servants will do them. And they do entertain, do they not?”

We do not perceive here one atom of Benevolence or Hope or Veneration, and but little Conscientiousness, for, were she strictly conscientious she would not be so cruel in her judgment of the mother and sisters.

CHAPTER VII

The Domestic Head

Influences of domestic sentiments on home life—How children may be ruined and degraded, or educated well at home—The influences of Friendship.

IN Plate VII. we have the domestic head. It will be noticed for its length from the tip of the ear back. In some proportion of this space we expect also to find

Domestic Region.

PLATE VII.

width, more especially where Friendship and Conjugality are marked. If the heads of women are compared with those of men our lesson will be much easier, because the difference is so pronounced. Of course there are exceptional cases where men are more domesticated and women less so. After observing well this plate, and other plates that will especially refer to the domestic faculties farther on in this book, we shall gain an impression of their position which will help us in our investigation. You will, no doubt, be able to come to a fair conclusion concerning your own state of mind in

regard to domestic life before we have finished our explanation of the faculties connected with the group.

Then you will be able to perceive to what degree you possess size here, and if that degree harmonises with your own self-estimate.

HOW TO BE HAPPY.

Whether you be man or woman, if your head is comparatively flat here you will not be of a domesticated disposition, and should not take up with any occupation requiring exclusive domestic attention. There are numbers of women whose lives are miserable because they have to look after, or participate in, domestic work of some nature. One often hears such saying that they wish they had been born men. If you find out such a woman amongst your friends, you will note but little brain in this region behind the ears. Women who have this deficiency, and there are many such, if they had known it early in life might have avoided domestic duties, and found congenial employment in some other direction. We may set it down as a fact that one of the requisites for happiness is congenial occupation, that is to say employment that is in harmony with our organisation. These women who are unmarried should especially remember this in regard to the domestic faculties.

AN UNWORTHY MOTHER.

Let us consider for a moment the faculty of Philoprogenitiveness, or love of offspring, when it is small in a woman who, in the course of time, becomes the mother of few or many children. No matter what position in life she may be in, the birth of each child brings with it not natural joy, but unnatural regret. This feeling is not so bad where the parent is in a position to have her children looked after by others when very young, and to keep them away from her in some boarding school when they grow older, as many parents do. In fact, there are mothers, and fathers too, who scarcely know their own children, they see them so seldom. When such a mother is compelled to be with her children day after

day, and to do for them all their helplessness requires, with no love in her heart, every duty becomes irksome. She is constantly repining, constantly repeating the wish that she had never given birth to them. Unfortunately the harm does not end with the mother; serious indeed is the effect upon the children. If, instead of the loving and affectionate side of the child's nature being developed by the mother, sourness, aggressiveness, and vindictiveness are brought into activity, the result will surely be terrible, not alone to the child but often also to society. No doubt some of our criminals are born with taints of blood which are incentives to crime, but a child may inherit an organisation consisting of some of the best qualities and, owing to a mother's deficiency in Philoprogenitiveness, and the consequences of that deficiency, the child may develop a mental bias of a very evil nature.

DREAMS OF GIRLHOOD.

Let us now consider the head where this organ is indicated large, as in Plate VII. What does phrenology tell us concerning this head, so far as this region of the brain is concerned? An intensely loving and affectionate mother. The anticipation of children must have been the most pleasant dream of this woman's life, even long before she had reached the age of womanhood. We know as a fact that this is so with most girls, even before they enter their teens, so that the doll and its domestic relations are a pleasure to them. Generally speaking, the boy gets away from the house as soon as he can, unless there are inducements to keep him there that are not dolls, or domestic make-believes. It is a good lesson in discerning "heads and what they indicate," to compare these heads of boys and girls in regard to the domestic region especially, for here the results will be easily discerned and more definite, which will be of consequence to the beginner.

ALWAYS ON THE MOVE.

You see, as marked in the head, Plate I., the Philoprogenitive organ comes after the Conjugality organ,

The Organ of Inhabitiveness 39

while higher up still comes the Inhabitive organ. This is as it ought to be. First the desire for the conjugal partner, then love for the anticipated offspring, ready to provide for them before ever they are born and to receive them with rejoicing, then the inhabitive faculty has its peculiar satisfaction in the preparing of a home. There are, however, a number of people who seem as if they could not remain for long in any locality, and quite independent of any pressure of circumstances are constantly changing their residence. Even small organs often become excited through some association of ideas, so that we now and then find that uninhabitive men or women insist that they will have no more moving about, in fact, they are tired of a roving, tramp-like life. They take a new house and make it marvellously nice and homely, in accordance with their means. Yes, they are to live and die there, and it will do for the children when they are gone. But they soon grow tired of it all. They see faults everywhere, and these are their excuse for leaving. Make a few observations upon the heads of these men or women who are thus constantly moving about from one place to another, and if you are on terms of friendly intimacy with them, you will say that it is not because of the house, or the neighbourhood, or the neighbours, that they are leaving, but because they are deficient in that small portion of the brain where phrenologists have localised the organ of Inhabitiveness.

TO HOUSE AGENTS AND LANDLORDS.

How very useful a knowledge of just this one portion of the head would be to the house agent or landlord. While the house agent might congratulate himself upon his client's short tenancy, so as to have the opportunity of renewing his fees with another, the landlord would certainly hesitate before he would accept as tenant one whose head was small here. With delight people go into a new house, and with an equal amount of delight they leave it, and they have been doing the same thing over and over again for years. It is only by phrenology that this state of mind can be accounted for.

"HOME, SWEET HOME."

How different all this is when we perceive this faculty and examine the whole group, above average or large, as depicted in Plate VII. "Home, sweet home, there is no place like home" represents very clearly the mind of both father and mother in this case. Most of the father's means will go in the direction of home, and most of the mother's time will be occupied in its concerns. A yearly tenancy will not suit here, nor yet a seven years' lease. If they can accomplish it, their home will be a freehold, their own for ever and ever. These are they who found families; these are they who are the truest patriots. They will like the neighbours and the neighbourhood. If stress of circumstances places them in a downright ugly neighbourhood, even surrounded by ugly neighbours, their love for home will extend to, and even beautify, the ugly locality and the ugly neighbours. In fact, this love for home has a most abiding effect on the whole mind, character, and the career of individuals. It is well for the children, and even for society in general, when the domestic faculties are large in husband and wife. At the same time we must acknowledge that it is well that there is a constant percentage of men and women who possess those domestic faculties in small degrees, for there are positions in life where they would be a drawback; but such should never become either husbands, wives, or parents.

THE LAWS OF FRIENDSHIP.

The organ of Friendship is found in this group (see Plate I.). This sentiment is of great influence in the career of some people. It adds very much to the happiness of life when its guidance is followed with circumspection. There are times in every life when such help is required as only a friend can give. When this portion of the head is large there will be an inclination to make friends, while where it is small there will be manifested not alone a coolness towards others, but even at times a moroseness, and generally a want of

The Influence of Friendship 41

consideration. Now, when this organ is extremely large and takes such a leading position as to act of itself, independent of the judgment, which it does oftener than we imagine, much harm may result. Such a one will, without consideration, be inclined to admit almost everyone into his confidence on terms of intimacy. In doing this he loses to a great extent his own individuality. He is completely in the hands of his friends.

TAKE YOUR OWN ADVICE.

There are people who are in possession of such intelligence as would enable them to be successful if they only had sufficient sense to follow out their own advice, but no, they must go to friends, who do not know their circumstances as they do themselves, and are thus often led astray. Probably you know some such; if so, they will make a first-class study if you are able to perceive the relative size of this organ, for I think we may now try, as we go along, to identify single organs, more especially if they are, as in this case, very prominent.

CHAPTER VIII

The Imaginative Head

Powers of Imagination are also practical—The charms of beauty and refinement—How to discern these in yourselves, or to notice them in others—A proper pride in personal appearance is not vanity.

PLATE VIII. is the representation of a head that is beautiful in regard to its proportion. No doubt, much



PLATE VIII.

beauty and harmony is to be found in proportion, yet, for our purpose, it were better had this head been a little larger in the region of the special organs which we are now studying. Let us imagine that it is larger, and thus make use of our power of creating instances by the aid of the imagination. This is truly a wonderful power; by the aid of imagination, more especially if it is connected with a cultivated organization, much beauty will be seen where it otherwise would have no existence. To the imaginative mind, there is a beauty behind and beyond the limits of our vision, which cannot be comprehended where these faculties are small.

BODY, SOUL AND SPIRIT.

This head represents an ability to perceive two lives, two existences, one the material and the other the

spiritual. One which we can feel and handle and discern with our physical senses; the other is equally and as well discerned through the spiritual senses. This discernment acts upon the brain, exciting sensations and emotions, awakening sentiments and artistic tastes, kindling into activity the cogitating and reflective faculties, in a manner similar to that of the physical senses.

LEADERS OF THE PEOPLE.

This is one of the most useful and practical of all the heads. Though it may not be so for itself, it will be practical for others. When the imaginative organs are very much above average in size and activity, there may be no practical result for the moment, but in the course of time such a man's thoughts will produce valuable results. These are the men who are the seers and prophets, and the enthusiastic instigators of magnificent inventions and reforms. They are those poets who are for ever crying out, "Onward and Forward," and in whose writings we see foreshadowings of better things to come. Such heads as are represented in Plate VIII. may also be found amongst great musical composers, whose operas or oratorios come to humanity as messages from some higher sphere.

If we strictly analyze the ways of life we shall perceive these men as suns around which mediocre minds, and especially those one-minded people who have only the physical senses for their guidance, revolve in systematic course akin to that of the planetary orbs. This is a law of human nature; it is a law of mentality; it is a law of character; it were well for us if we could recognise it and accept it, giving to these men their position as men of double lives, with the inner or spiritual life more fully developed than our own. Let us accept the situation. What life we have worthy of the name is derived from such men and women. So, too, is the life of civilisation in its best sense. The backward tendency comes from ignoring the higher principles of humanity as represented

by higher class thinkers, and such are they of the imaginative head. Like others, of course, these men have their deficiencies and excesses. It is well that this is so, for, were it not so, they would be so far removed from us that we should give no heed at all to them.

BELIEVE IN YOURSELF.

These faculties are the common property of humanity, and from this source spring the thoughts of our mind, and all the activities of our body which are of a conscious nature. All the books that have ever been written, all the pictures that have ever been painted, all the musical compositions that have ever been produced, with all discoveries and constructions, have been the result of these faculties.

One word more to impress this upon your mind, which is worth doing and doing well, because it is a most gorgeous thought that is presented to us. There are twenty-six letters in the English alphabet; from these letters proceed all the words that we make use of from day to day and all the words in our dictionaries, and these words represent all the ideas, either imaginary or real, that have ever been either thought or expressed. So it is with the forty-two faculties of the mind. They produce all that can be thought or said or done in the best interests of man.

There are only seven notes in music; from these have been produced countless musical compositions, one differing from the other, while millions more as varied will be produced in the future. So it is with the forty-two faculties of the mind; in their combination they are able to produce so many different forms of thought that there is no end to the multitude, so that there is no end to the higher and more elaborate studies of the human mind, the origin of all thought and intellectual action. All these letters and these musical notes and these thoughts are intimately connected with the imagination.

CULTIVATE IMAGINATION.

It is absurd to think that the possession of imagination is detrimental in any department of life, that it will interfere with the business man or the scientist, or with men in any capacity. These faculties are a great aid in all departments of life, though in some departments they are required more than in others, and of course, like all things else, there are extremes here. When excessively large and out of proportion with the intellectual and perceptive faculties, they may lead to failure in every direction, or even to insanity. So likewise with any of the faculties. But we need not now consider abnormal conditions.

READY AND REFINED.

What we understand by a refined mind and a coarse mind is very much the result of these faculties being either large or small. Besides being the imaginative they are also the refining faculties. A man devoid of imagination or deficient in it will not manifest much refinement in either his thoughts, conversation, or conduct. Otherwise he may be a good man and an intelligent one. Sometimes such men are spoken of as "rough and ready." Sometimes there is roughness without readiness, and sometimes the only readiness that is to be perceived is to be rough.

TWO FARM LABOURERS.

You may see two farm labourers on a country road on a Sunday morning. The circumstances of both may be alike, but you cannot help being struck with the difference between one man and the other. The first is soiled all over; if you talk to him his language is as foul as his clothing, while his voice is utterly unmusical, harsh, and discordant, and the expression of his face is either soddened or brutal. The second man has a wild flower in the button hole of his coat which is threadbare and well worn, but perfectly clean. That flower and that

clean coat are the outcome of his organ of Ideality, so, too, is the softness of his voice, so, too, is a subtle beauty that you can perceive in every lineament of his face, and its varying expression.

A TASTE FOR RIBBONS IS NOT VANITY.

Let us not find fault with this match girl or that factory girl, nor yet this one in domestic service because of the bright flower or the gay ribbon. Instead of saying tauntingly that it is their vanity, let us welcome it as the outcome of Ideality. I know a carter who has always a flower or some green leaves attached to his horses' heads, while the mountings of the harness shine and glitter with a beauty all their own. This is his Ideality. I know a girl who serves in a shop. Her salary is small, but she does make an effort to dress tastily; for this purpose she spends not alone much of her money but her time. I go into a little cottage; here and there upon the poor cheaply papered walls there are exceedingly cheap prints, but the arrangement and choice of them show much taste, while in a vase there are flowers upon the clean deal table. These flowers are not from the conservatory, but are the wildest of all the wild flowers that ever grew amidst the brambles or the bracken, the meadows or the marshes. An old lady owns this cottage. The pictures and the flowers are in themselves a musical composition which in many tones tell us that all her life she has been striving after the ideal, the beautiful, and when I talk to her I know that she has been surrounded by an angelic host that none but herself could see, as the outcome of her imaginative faculties.

WHAT WERE YOUR SENSATIONS?

Notice your own head. What are the indications on the surface, and what are the indications in regard to internal feelings and emotions? Do they correspond? You say that your head is tolerably large here, but you are doubtful in regard to any of those special feelings we have been explaining. Whether you are a man or a

What Were Your Sensations 47

woman let me ask you to remember some time in your life that was a rare holiday, some jubilee day, on which you found yourself on the beach looking out at the sea, or on a high hill looking down amongst the valleys, or in a green lane walking through shrubs and bowers, or in a garden of many colours and sweet perfumes. What, let me ask, were your sensations then? Had you no feelings of the ideal, the intensely beautiful, the sublime? "Oh, yes," you say, "yes." Now you are able to connect the two, the conformation of your head, and what it indicates.

CHAPTER IX

The Aspiring or Ambitious Head

What is a right ambition—How this promotes success—Little is done by quiet indolence; much by the power of push, and a high aim.

WE have noticed both men and women, here and there, in various places and positions, who seemed to possess



PLATE IX.

all the requisites for success, both from a phrenological and social point of view, and yet they were decided failures so far as stagnation is a failure. If we had asked ourselves the reason why these, possibly large headed people, with sound brains and healthy constitutions, had not developed their faculties, had not manifested strength of character, had not done their share of work in accordance with their pronounced abilities, we should not find a satisfactory reply apart from the conformation of the head in conjunction with the philosophy of phrenology. But instantly, even as we look upon deficiency in the aspiring faculties,

we perceive a legitimate reason that is to us thoroughly satisfactory. We see the cause of stagnation,

UPWARD AND ONWARD.

In Plate IX. we have the aspiring man, in other words, the ambitious man. As the head manifests size in this region there will be various degrees of that ambition which quickens the mind to such action as will be of an advancing and progressive nature. Of course, the direction that it takes will depend upon other faculties. Let us remember that without ambition there can be but little, if any, progress. Ambition is a desire to attain some object or position, or it may be some mental qualification. In accordance with the strength of this desire so will the effort be, therefore the man who has this desire weak will make but little effort.

A PUSHING YOUNG MAN.

I have in my mind two young men who will illustrate the aspiring faculties, active and inactive. No. 1 was constantly talking of what he would do. He would picture out his future prospects, at times in a most excited manner, and seemed almost as pleased as if he had already attained to them. He was constantly trying to find out new paths and roads upon which to travel for the accomplishment of his object. He attended classes of various kinds, he read special books, he talked, argued, spoke in literary societies, essay classes, and debating clubs. At an early age he was recognised to be a somebody. Some taunted him as pushing, and one of those who "rush in where angels fear to tread." Others thought that he was rather unpleasant and obtrusive. However, there were a few who recognised in him such stuff as successful careers are made from. In the course of time this young man arrived at maturity. Maturity found him a successful man in the career which he had chosen.

SUM UP YOUR POSSIBILITIES.

Now look at Plate IX. well. This Plate resembles that young man's head, especially in regard to the aspiring faculties. Just see, it will be worth your while, if your head

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in this region is anything like it. No matter whether you be young or old, a man or a woman, if it is like it, you will possess strong aspirations in some direction. Probably by now you know enough of phrenology, with such knowledge of yourself as you possess, to enable you to indicate the direction, whether it is in that of large perceptives, large reflectives, or large imaginatives, or in the constructive or domestic regions. Of this you may be fully persuaded, that your desire to progress is so strong that you will make a great effort to do so, that you will be neither satisfied nor contented in an inferior position, so long as you see the possibility of ascending in the social scale, and, not alone keeping abreast, but getting ahead of others in some direction, by competition or otherwise. If you find that your head indicates this aspiring power, you can, with fair accuracy, apart from the accidents of life, total up your possibilities, which will come very nigh to actualities in the years that are ahead of you. This is just about the farthest that phrenology can go; it can comprehend a man's mental powers from the shape of his head, as we can comprehend the power that is within a hundred-weight of coal and say that, provided it is used to the best advantage, and in certain directions, this or that will be the result.

A SUPINE YOUNG MAN.

Now, young man No. 2 had most certainly, apart from the aspiring faculties, an all round better head. In size it was fully an inch and a half larger in circumference than young man No. 1. The quality of the brain was superior; he was known for being very kindly disposed, gentle in his disposition, a little reserved in his nature, and exceedingly contented. While he had a few friends who really liked him, he had many whose friendship was of a quiet and passive kind. He went in and out amongst people and was received kindly, but unnoticed for any speciality. No one ever made him the subject of conversation, remarked what he did, or quoted what he said. In the course of time he, too, arrived at maturity

and soon left it behind. He is now living in the same little village in which he was born. To all appearance he has never advanced or progressed one step. Apart from a few immediate neighbours he is not noticed. There is nothing that any one can point out to him that he has either said or done sufficiently impressive to be remembered.

A LAZY LIFE.

This man has not lived half his life, has not utilised half his ability, and has not done half as much as was within his power, considering the abilities with which he was endowed, which might have been increased manifold by exercise, and have produced for himself and the world at large many benefits. Taking all things into consideration, he could not help leading this indolent life, because it was his organisation. He was thoroughly contented with the position his parents placed him in on one of the lower rungs of the social ladder. Where he was placed there he remained. Just, probably, as you have done or are doing, or perhaps as is your brother or someone else with whom you are acquainted. I said that he could not help it because he acted up to his organisation, and yet for one reason more, because he knew nothing about "heads and what they indicate." Now, you know something about "heads and what they indicate," and before you finish this book you will know how to develop these weak faculties, and thereby increase those that are requisite to urge you on to a successful career, yes, and well through it too.

RECKON UP YOUR GAINS.

Probably you have discovered that this head is something like your own, and you would say, "hurry up, tell me how to avoid such a purposeless life." The first aspiring faculty is Self-esteem. Instead of a gradual rounding off, you will perhaps find a flatness where this organ is situated. If this be so, the first effort that you have to make is to conceive a more favourable self-

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estimate. You can do more and you can do better, and you have the necessary abilities requisite to improve your position. Believe me that you have. What, do you say that you would like something stronger than my assurance? Then go and think the matter out for yourself. It is after all the best way. You can do this by considering the value of each mental and moral faculty that you possess, each instinct and sentiment. You see them all mapped out in this book; try and calculate the value of each by itself, and think what you would sell them for if you were made an offer. In this way you will get an approximate value of your abilities, of the tools that you are in possession of, by the aid of which you ought to be able to hew out a respectable and honest destiny, even though you have to tunnel through mountains in order to attain it, as men have done before you and are doing all around you. Some of these men have not been educated in the ordinary sense. Some of them have had no money to help them. Some of them have had no friends, while many have had enemies obstructing them. It is a law of progress that what has been done once can be done again, and that with improvement.

A DECIDED INSPIRATION.

Another of the aspiring faculties is Approbativeness. Perhaps your head rounds off at both sides of Self-esteem instead of rising on a level with or above it. The meaning of this is that you have no desire for the approbation of either yourself or anyone else, consequently you are not ambitious; you are satisfied to remain as you are and what you are. You ought to place a higher estimate upon the approbation of your fellows. With this faculty in a greater degree of activity, you will want to rise up and be doing some of the world's work, to the fullest extent of your abilities and opportunities. This faculty is a decided inspiration to effort.

The two other faculties in the aspiring group are

Firmness or Concentrativeness 53

Firmness and Concentrativeness. Firmness indicates will power, which is, of course, required to carry out mental aspirations, while Concentrativeness is required in order to bring the necessary faculties into a focus for whatever purposes they are required. About these two we will speak later on when we are considering other types of character.

CHAPTER X

Mechanical and Business Heads

Three men in the right places—One fit for any profession—Another with a strong mechanical turn—Another cut out for business—To which of these do you belong?

As we look at the three heads on Plate X. we can detect many things that they do not indicate. They do not indicate supineness, indifference, or weakness of any degree. They do not indicate any probabilities of failure. There is no indication here of men whose lives will be spent under the guidance and authority of others. The first indications that impress themselves on our minds are strength, energy, force, determination, capacity for work, and strength of character. We perceive that the three heads possess these valuable attributes in equal degree. If you are able to come to these conclusions from a mere casual observation of three representative portraits, you certainly will allow that even the limited knowledge you have obtained from the consideration of this subject has been, so far, a success.

THREE MALE SPECIMENS.

We have here presented to us three men who are at the right occupation. The work of each is suited to his special capacities, and harmonizes with his desires. These men will love their work, therefore they will be at it in some form or other at every available opportunity. As a matter of health, and in order to obtain necessary change, so as to rest the brain in that direction in which it has been constantly active, there may be now and again a cessation from work, and pleasure may be sought in other directions, but none of these pleasures will be equal to the activity connected with their special occupations.

THIS ONE IS TO BE RELIED UPON

Look at the professional head. See the brain capacity in the reflective, imaginative, and moral region. Here

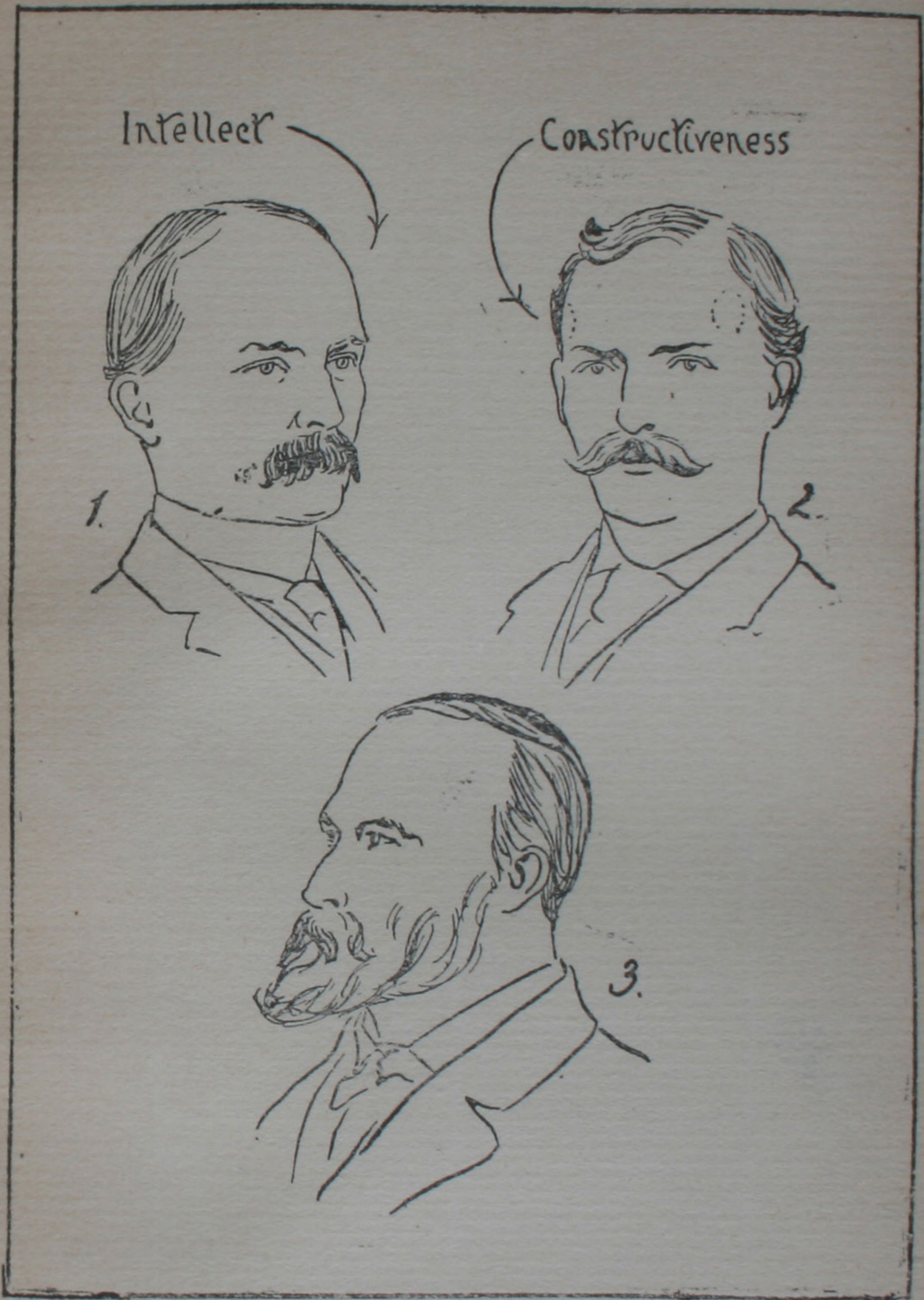


PLATE X.

BUSINESS AND MECHANICAL MEN'S HEADS.

Three Men in the Right Places 57

we have indicated a man who is not alone to be relied upon for the accuracy of his judgment, whether he be a doctor, or a lawyer, or a theologian, or in any other profession where guidance and advice is his chief duty, but also for conscientious guidance and advice. Notice the height of the head in the region of the moral faculties. When we come to deal with a man in any line of life, more especially where he may attain any power over us or ours which he might possibly use to his advantage and our detriment, let us be fully assured that the moral faculties predominate in that man.

If we assume that the organ of language is large in conjunction with this conformation of head, we then perceive the literary man, orator, clerical, parliamentary or platform speaker. If the perceptives are large in conjunction with this formation we should have the scientific observer. There is that amount of confidence, denoted by Self-esteem, requisite for self-respect, and Firmness to give will-power and perseverance, while all those organs necessary for high class education are prominently denoted. The other requisites for a professional man who would have to come into close contact with his fellow men, either personally or through his writings, are plainly observable, such as, Human-nature, Benevolence, and Agreeableness, all of which would be an aid in professional technique.

THIS IS A MECHANIC.

On Plate X. Constructiveness is the organ that predominates. Along with this there is a wide, all round base to the brain. This is more especially observable between the ears. With this head formation we are to expect the motive temperament, that is, more of the muscular and bony substance than that possessed by the professional man, and less of the vital or flesh-producing, for this gives the requisite physical activity and endurance. This is the man to lay down railroads, construct bridges, tunnels, and canals. His imagination would be competent to foresee them all, even before ever they were shaped out with pencil. His destructive

58 Mechanical and Business Heads

propensity would give him as much delight in planning for the destruction of obstacles as the construction of edifices. His large perceptives enable him to see every thing at a glance, and to make calculations concerning the requirements of the smallest bolt and most minute screw, therefore he would not be far out in his estimates of either weights or values. While he could undertake small contracts he would absolutely revel in larger ones.

If he were an architect he would like to have the planning, arrangement, and general superintendence in the building of a whole city, and he would be sure to do it well, and take a delight in each edifice and street and square as it rose up before him. He would work all night by the aid of electric lamps, and would like to know that there were thousands of men constantly employed under him. His ambition might perhaps carry him a little too far, yet the ambition would not be so much for himself, or for the gain of money, as for the pleasure and credit of the work. Architects and engineers sometimes fail because they forget their resources in the pleasure of expansion. Sometimes we are apt to set down failures and bankruptcies, when connected with great undertakings, as the result of greed or incapacity. There are times when this is not so. The heads of such men often indicate an absence of Acquisitiveness, and even a deficiency in the purely selfish faculties, while on the other hand there is to be perceived an active imagination and a strong ambition which go in the direction of constructive capability, and it is this combination which causes them to fly beyond their strength, and to dare, even to recklessness, the consequences of which are at times failure and bankruptcy. If a head such as the one we are looking at meets with failure it will be on account of trying to do too much. There are many methods by which these faculties leading to daring deeds of almost illimitable expansiveness might be restrained, but really is it worth while to check these daring men? Have we too many of them? If half a dozen go down now and again is not this compensated for by one grand success? I have

no doubt that many first class engineers have devoted much of their time to the consideration of the Channel tunnel, and thus have lost time and money and opportunities in other directions, and for all we know it may have been the cause of failure to more than one, but if, after all, some one man succeeds, these failures will be mere trifles.

THIS IS A BUSINESS MAN.

We now come to the business man on Plate X. The abilities required to plan and organise many departments in business, trade, and commerce require mental activities that are of by no means an inferior nature. You here require the quick discernment of the perceptive faculties, the sound judgment of the reflective, the organising abilities aided by human-nature which give you a knowledge of your fellow men, the energy and determination that come from the executive faculties, and the will-power that comes from Firmness, while the temptations to go astray, all along the line, are such as require, possibly more than in other occupations, the checks and guidance of the moral faculties. An extensive imagination may not be required, while undue refinement and over-sensitiveness may be a stumbling block, yet there is something after all that must appeal to the imagination of a man and excite it, at times, even to fever point, who signs contracts for thousands and hundreds of thousands each day or week of his life, and who calculates the transactions of a decade by millions of pounds. Put yourself in his shoes and think how you would feel with all these responsibilities; yet, a man with business capacities, such as denoted in Plate X., will take to all this in a whirl of delight, which will sometimes spring as much from the losses as the gains, by being the background of the canvas, which shows out the gains with the greater brilliancy.

A BORN LEADER.

The successful business man has an organisation something like that required for a successful general in the