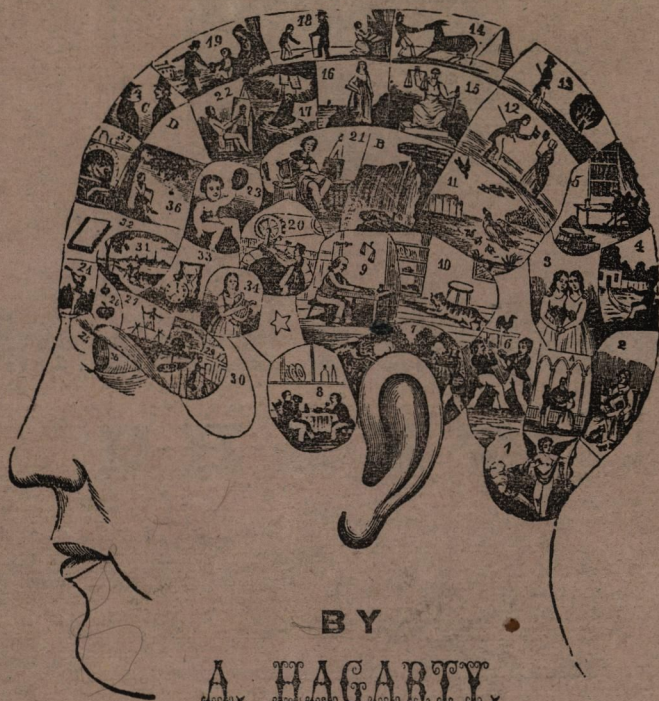


# Phrenological and Physiological Chart,



BY  
A. HAGARTY.

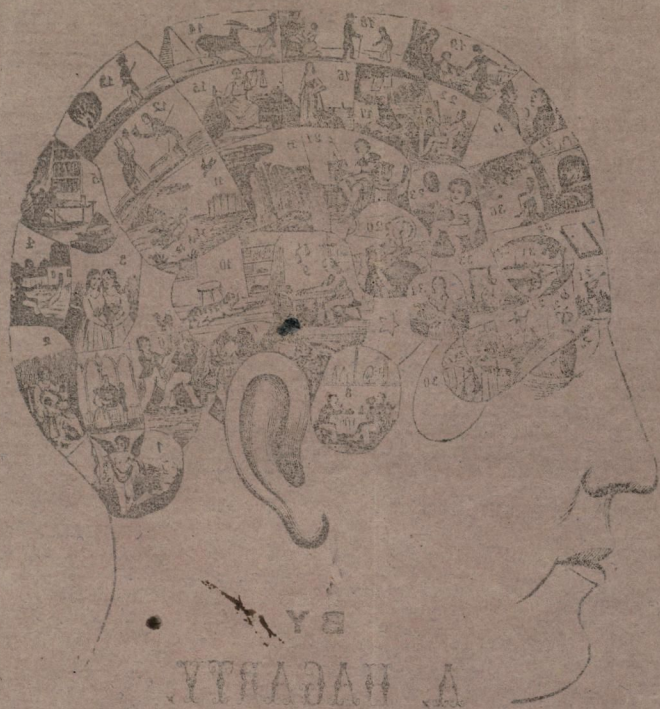
## NUMBERING AND DEFINITION OF THE ORGANS:

- 1 AMATIVENESS—Sexual and connubial love.
- F LOCOMOTION—Desire to move.
- 2 PHILOPROGENITIVENESS—Parental love.
- 3 ADHESIVENESS—Friendship, Sociality.
- A UNION FOR LIFE—Love of one only.
- 4 INHABITIVENESS—Love of home.
- 5 CONTINUITY—One thing at a time.
- 6 COMBATIVENESS—Resistance, defence.
- 7 DESTRUCTIVENESS—Executiveness, force.
- 8 ALIMENTIVENESS—Appetite, hunger.
- 9 ACQUISITIVENESS—Accumulation.
- 10 SECRETIVENESS—Policy, management.
- 11 CAUTIOUSNESS—Prudence, provision.
- 12 APPROBATIVENESS—Ambition, display.
- 13 SELF ESTEEM—Self-respect, dignity.
- 14 FIRMNESS—Decision, perseverance.
- 15 CONSCIENTIOUSNESS—Justice, equity.
- 16 HOPE—Expectation, enterprise.
- 17 SPIRITUALITY—Intuition, spiritual revery.
- 18 VENERATION—Devotion, respect.
- 19 BENEVOLENCE—Kindness, goodness.
- 20 CONSTRUCTIVENESS—Mechanical ingenuity.
- 21 IDEALITY—Refinement, taste, purity.

- B SUBLIMITY—Love of grandeur.
- 22 IMITATION—Copying, patterning.
- 23 MIRTHFULNESS—Jocoseness, wit, fun.
- 24 INDIVIDUALITY—Observation.
- 25 FORM—Recollection of shape.
- 26 SIZE—Measuring by the eye.
- 27 WEIGHT—Balancing, climbing.
- 28 COLOR—Judgment of colors.
- 29 ORDER—Method, system, arrangement.
- 30 CALCULATION—Mental Arithmetic.
- 31 LOCALITY—Recollection of places.
- 32 EVENTUALITY—Memory of facts.
- 33 TIME—Cognizance of duration.
- 34 TUNE, MUSIC—Melody by the ear.
- 35 LANGUAGE—Expression of ideas.
- 36 CAUSALITY—Applying causes to effect.
- 37 COMPARISON—Inductive reasoning.
- O HUMAN NATURE—Perceiving motives.
- D AGREEABLENESS—Pleasantness, suavity
- E MEMORY OF NAMES.



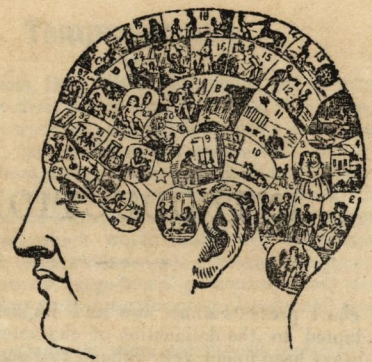
Phrenological & Physiological



BY  
A. HAGARTY

NUMBERING AND DEFINITION OF THE ORGANS:

1. Imitation - Imitation of actions and words of others.  
2. Imitation - Imitation of actions and words of others.  
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20. Imitation - Imitation of actions and words of others.



# Phrenological & Physiological CHART,

OF  
*Prof Edith Soules*  
AS GIVEN BY  
*Wm. H. W. H. W. H.*  
BY

**A. HAGARTY,**

COMPRISING FULL AND PLAIN DIRECTIONS FOR THE  
CULTIVATION AND RESTRAINT OF ALL THE  
PHYSICAL AND MENTAL ORGANS.

## THIS CHART

GIVES ALL NECESSARY INFORMATION RELATIVE TO  
PURSUIT IN LIFE, MATRIMONIAL ALLIANCES,  
HOW TO REGAIN HEALTH IF LOST,

&c., &c., &c.

1863.

*Prachelle W. 26 July 1864*



## INTRODUCTION.

THE following chart presents some new and important features, and is no doubt better adapted to the delineation of character than any chart yet published; it has always been found very difficult to glean much useful information from the few dashes indicating the relative sizes of the organs in other charts, in consequence of persons being left to guess at the combinations, or influence of one class of organs upon another; thus, by giving a general summary in size of brain; activity of brain; definition of the seven or eight different temperaments which are the grand basis of phrenological science; the distinct advice given in regard to cultivation and restraint; present physiological condition; state of health; liability to disease; pursuit in life, &c., &c., renders it a much more valuable guide and *adviser* than any other.

Persons who obtain charts and examinations of their characters, should always remember that physiology and phrenology are inseparable in the human organization, that without good vital organs and good blood, the largest and "naturally" most powerful brain, can only give spasmodic exhibitions of its power, for the body is to the brain what the soil and rain are to the plant—sustenance, vitality and strength; impoverish the soil and the plant withers and dies; weaken and debilitate the body, and the most gigantic mind will eventually dwindle into imbecility, so that all persons who obtain one of those charts should pay especial attention to the advice given in reference to health, exercise, diet, &c., &c., for it is the daily experience of the practical examiner to find persons with medium sized brains and vigorous bodies, exhibiting powers of mind and force of character, infinitely superior to that of large brains fed by delicate constitutions; and this is a point on which more blunders have been committed "both by the people, as well as by the practical examiner, than upon any other." But as this science is daily acquiring strength and importance, and phrenologists, instead of confining themselves to the mere manipulation of the brain for a diagnosis of character and talents, enters within the precincts of the physical temple, traces out the wonderful harmony that exists or should exist, between it and the "palace of the soul," learns from experience that an entire reciprocity must necessarily exist between the brain and body to constitute a harmonious, and, powerful organization; their opinions and advice are every day growing more valuable, interesting, and instructive, and must eventually, to a great extent, supersede that of the medical practitioner, who, in his partial education, entirely ignores the brain and drags the body.

It will also be very necessary, in many cases, for individuals to exercise their judgment in determining the influence of one or more faculties upon others, as many persons err in the supposition that a large organ should invariably exhibit its strength precisely as marked, with other large organs they undoubtedly form the character and influence the actions of the individual; but large Approbativeness and Self Esteem may control large Acquisitiveness; large Caution and Firmness control large Combativeness, and so through the whole brain, so that this particular phase of the delineation, "if it exists," must be pointed out by the examiner verbally, or by a written explanation.

## Temperaments.

The earlier phrenologists, Drs. Gall, Spurzheim and Combe, classified the human system into four divisions or temperaments, comprising the Nervous, Sanguine, Billious and Lymphatic; this is undoubtedly more scientific than any explanation since given; but still does not embrace all that is requisite in delineating the varieties of human organization; this classification would seem to be more correct, or better adapted to practical purposes by dividing the billious temperament which comprises bone and muscle, into two distinct systems, viz., the *osseous* and *fibrous*, which would make five temperaments instead of four, as large bones and framework are not necessarily accompanied by large and powerful muscles; many large-boned persons are very deficient in fibre, and many persons possessing great muscular power have small and comparatively weak framework.

Beside these five temperaments there are several more which depend upon certain combinations of body and mind; the first is *emotional*. The temperament that is subject to hysterical fits of weeping and laughing, elevation or depression, and impressed by every surrounding influence.

The second is the *passional* temperament, large in those who are subject to powerful temptations, who sin and suffer by their erratic lives; men who live a fast life and merry one—in racing, gambling, sporting, drinking, prize fighting, and seeking a constant gratification of their passions. Two temperaments combined with the five previously mentioned, constitute seven leading combinations, indicated by the build and formation of the physical and cerebral organization.

## Degrees of Development.

The relative size of all the faculties is shown in the following pages, on a scale of from *one* to *seven*, marked by a dash or figure,—also those which are necessary to cultivate or restrain, as well as the grouping of the organs.

## NERVOUS TEMPERAMENT.

This temperament is indicated by various external signs, such as uneven or angular surface of skull; organs sharply protruding a preponderance of mental over physical activity: dislike to physical pursuits; grey eyes; flaxen, light, or auburn hair; thin lips and nostrils; a relatively smaller chest and neck, and great sensitiveness to suffering and enjoyment.

*Very Large*.—Your life is in your brain; are almost one solid mass of nerves: strung to the highest tension.

*Large*.—You have great nerve power; your mind will be likely to debilitate and kill your body.

*Full*.—Your nervous power is well developed, and has occasionally much action.

*Average*.—You have not great mental activity; will often require an effort to think.

*Moderate*.—You are too deficient in the desire for mental exertion.

*Small or very small*.—You are thick-headed and heavy thoughted; very slow to comprehend.

*To Cultivate*.—Live an active city life if possible; avoid every pursuit that does not keep your mind in the most intense and vigorous action; attend lectures, debates, sermons; read and study several hours daily, especially works from Irish and American authors; never fully gratify your appetite while eating.



**To Restrain.**—Engage in field sports; out of door exercises; practice gymnastics; walking, dancing, running; read and think less, and build up the body with exercise, and a generous life-giving diet.

#### SANGUINE TEMPERAMENT.

This temperament is indicated by great breadth of chest and lungs; powerful respiration and arterial circulation; great love of physical action; florid complexion; sandy or reddish hair, blue eyes; impulsiveness; ardency; warmth of attachment; love of field sports and the busy excitement of crowded cities and the hurry and drive of business.

**Very Large.**—You have an immense amount of the life vital force; would set the world on fire if you could.

**Large.**—You have powerful respiration and would succeed eminently in some very active business.

**Full.**—You love physical action very well; but can govern your love of excitement.

**Average.**—Your arterial system is good; but you are only active at times when aroused.

**Moderate.**—You are deficient of respiration and blood power.

**Small or Very Small.**—You hate physical action and excitement; your body wants daily exercise and motion.

**To Cultivate.**—Keep in motion; climb hills and mountains; breathe in a pure atmosphere night and day; bathe your chest and lungs, using friction and gentle pounding; keep your shoulders up; walk erect; and live on a generous diet of animal and farinaceous food; avoiding the nerve stimulants of Tea, Coffee, Tobacco, &c.

**To Restrain.**—Avoid animal food; Beer, Ale, Porter, and all fermented liquors; be nearly a vegetarian in diet; live in doors; imbibe less oxygen and carbon, and above all things keep cool and avoid excitement.

#### FIBROUS TEMPERAMENT.

Is indicated by powerful, well knit muscles; dark or sallow complexion; dark coarse and wiry hair and dark eyes; great physical toughness; tenacity of existence; strong and steady pulse; hardness of flesh and endurance both of mind and body.

**Very Large.**—You are a solid mass of muscle; you are likely to be a modern Samson in strength.

**Large.**—You have great powers of physical endurance; seldom know the meaning of the word tired.

**Full.**—You possess a good amount of fibre; could lift a good load or strike a heavy blow.

**Average.**—You have toughness enough for ordinary exertion; but will often feel wearied.

**Moderate.**—Your muscles are weak; perhaps depleted for want of exercise.

**Small or very Small.**—Your body is a clog to you, every step you take is labor.

**To Cultivate.**—Procure works on physical culture such as the Swedish movement cure; physical perfection by Jacques, Lewis' new gymnastics, &c., and practice thoroughly the advice given; you should remember that power and endurance of mind as well as health depends much upon the muscles.

**To Restrain.**—Is seldom necessary in this age; yet if you require sharpness and activity of mental operations; you must not rob the brain by calling all the vital force to the muscles.

#### LYMPHATIC TEMPERAMENT.

When predominant, is indicated by great size of the abdominal viscera; soft and abundant flesh; slow steady pulse; light soft hair; light blue or hazel eyes; oftentimes a large heavy double chin; deficient angularity of outline; constitutional aversion to motion and labor; great activity of the absorbents and digestive organs; and a general inaction of mind and body.

**Very Large.**—You are inclined to be very lazy and indolent; a dormant mass of inert matter.

**Large.**—You have certainly a tendency to live long; you are a great lover of ease; will not set rivers on fire.

**Full.**—You have good digestion; but not too vigorous; you are often fond of ease.

**Average.**—Your absorbents and secretions are sufficiently active to sustain the body with care.

**Moderate.**—You are apt to suffer from poor digestion.

**Small or Very Small.**—Your digestive and assimilative organs are your great weakness.

**To Cultivate.**—Sleep all you can avoid all nerve stimulants; spice, pepper tea, coffee, &c; eat bulky nutritious food, and plenty of it; but only one or two kinds at a meal; take everything easy; eat slowly; masticate well; laugh instead of cry; go up one stair at a time, instead of two; and only exercise enough to keep the fluids of the body in motion.

**To Restrain.**—Keep your eyes open and your mouth shut; eat little; sleep little; and take your food in a concentrated form; and engage in an occupation demanding great activity.

#### OSSEOUS TEMPERAMENT.

IN EXCESS. Is indicated by a gaunt, bony, angular, structure. large joints; high cheek bones; heavy strongly marked features; awkward movements; steady but often slow and plodding; sallow or dark features and straight coarse hair.

**Very Large.**—You are very clumsy and unwieldy; are entirely wanting in grace.

**Large.**—You have powerful bones and frame work; but want freedom and ease of action.

**Full.**—Your osseous structure is very well developed.

**Average.**—Your bones are not very powerful; you have more grace than power.

**Moderate.**—You are quite weak in bone power; if thin, would be spindly shanked.

**Small or very small.**—Your skeleton is the most insignificant part of your whole body.

**To Cultivate.**—Follow the same rule as those laid down for the fibrous temperament.

**To Restrain.**—This can only be done by the superior cultivation of the Sanguine and nervous temperaments; never allow yourself to plod; work quick; when you work; attend dancing school; polite parties; be constantly active and practise gymnastics to give vigor and spring to your muscles.

#### EMOTIONAL TEMPERAMENT.

This temperament arises from a want of balance in the organs; intensify and over activity of the nervous structure consuming a greater amount of oxygen and nervo vital fluid than the body can furnish; it is the hysterical, weeping laughing hopeful and miserable temperament evincing great contradictions of character, as surrounding influence and circumstances act upon the mental emotions.

**Large.**—You are too excitable; too sensitive; your feelings bubble and sparkle like the foam on champagne.

**Full.**—You are quite easily interested in any new thing; yet can govern yourself.



## SYNOPSIS OF CHARACTER.

*Average.*—You are tolerably passive; you seldom weep; have good self control.

*Moderate.*—There is a good deal of cast-iron and clay about you; poetry, music, and eloquence seldom thrills you;

*Small or very small.*—You are as stoical as the Indian, you are cold, frigid, a perfect icicle.

## PASSIONAL TEMPERAMENT.

This temperament arises from large and active propensities combined with a preponderance of the sanguineous fluid.

*Very Large.*—You are full of the fire of passion; you have constant temptations; you are certainly not a Plato, or a Joseph.

*Large.*—You are what people call hot blooded; you are fond of the luxurious; voluptuous and sensuous pleasures.

*Full.*—There is nothing of the cold and indifferent about you; have occasional temptations.

*Average.*—You are not romantic or very feverish; can control your passions well.

*Moderate.*—You have a plain tame nature, will never be likely to break your heart.

*Small or very small.*—You are cold blooded and torpid; a complete specimen of indifference.

*To Cultivate.*—Read authors who powerfully portray the passions and sentiment; attend concerts, amusements, balls, parties, &c.; shake off your indifference by the strong efforts of will.

*To Restrain.*—Avoid excitement, late hours, romances, theatres, city life, flirtations, dances, alcoholic liquors, and all things stimulating; live in a cool climate, wear light clothing, exercise much, bathe often, and live a quiet, retired life, or your old age memories will have the "hand-writing upon the wall."

## PRESENT CONDITION.

The amount of labour, either mental or physical, a person can perform is depending much upon health. Where disease is found upon either organ of mind or body there is found one loose stone in the monument of success; Where several diseases are preying upon the system, several loose stones are found in the monument and it is in danger of falling. Preserve health if you would succeed.

*Very Large.*—Are as fresh as a May morning. Sound as a bell. Entirely healthy.

*Large.*—Are of good nerve tone. Can accomplish and enjoy much. Are well fitted for great efforts.

*Full.*—You need a little toning up. Be regular in your habits.

*Average.*—Are too feeble to do much service. So nearly sick that you can hardly tell whether sick or well.

*Moderate.*—Are in poor trim. Your life force is at a low ebb. While remaining in this condition can do very little.

*Small or very Small.*—The present state of your system is very low. Tone up.

*To Cultivate.*—Court a calm quiet joyous frame of mind. Enjoy everything. Exercise properly. Attend to health by producing a right exercise of all the faculties. Use your will against disease. Never! never! no never yield!

## ORGANIC TONE.

Persons can, in texture, be compared with wood or cloth. The stern rugged and solid man can be compared to *lignum vitae*, or the rugged oak.

## SYNOPSIS OF CHARACTER.

Then we have the dish-water man, all swash and softness; he can be compared to bass-wood or poplar; the poplar man is coarse and gross; not finely organized; the bass-wood man can stand but little outward pressure from others; easily broken. Some persons are like coarse tow, or linen cloth, the rag-tag of all creation; others are like the finer grades of silks and satins. Fine-grained persons wear well, but are out of place in the coarse drudgeries.

*Very large.*—You are as sensitive as a naked nerve; your emotions and feelings will find few sympathisers; you are almost alone in the world.

*Large.*—You are very high wrought; are pure gold.

*Full.*—You enjoy and suffer, but not to the extreme; you stand the wear and tear of life well.

*Average.*—There is a good deal of the homespun about you; a good solid practical soul.

*Moderate.*—You were born for the wear and tear of this world; not much of the angelic about you.

*Small, or very small.*—You are of the earth, earthy; are the rough ore; not the diamond.

*To Cultivate.*—You must associate with the higher and purer spirits; devote your spare money to a library; live on the finest kind of food, and spend your life in a city; you must be patient in cultivation, and remember that the world was not made in a day.

*To Restrain.*—You must first come to the conclusion that your eau de cologne and rose-water disposition has none, or few, sympathisers; engage in rough sports and recreations; brave the tempest by an iron will; search out the jewels in rough characters, and give your squeamishness to the dogs.

## SIZE OF BRAIN AS INFLUENCING CHARACTER.

Providing the head is a small one, and well filled or cultivated, you may accomplish more, than if you possessed a large head with little in it, or little used and cultivated, or of a coarse texture its large bulk being formed with large animal, and small, or very small intellectual and moral organs.

## Size of Brain: inches.

*Very Large.*—Yours is a strong mind. Are yourself only on great occasions. Are capable of attracting and moulding the minds of those you meet.

*Large.*—Yours is a mind of superior and large power. Strong minded.

*Full.*—Yours is a mind of fair power; capable of making itself felt in society. Cultivation will develop this class of mind.

*Average.*—The brain with you is like a diamond, good but not large. You are not a fool, neither are you a Wellington nor a Bacon.

*Moderate.*—Your mind will be active, though not strong. Others can almost have a controlling influence over you.

*Small, or very Small.*—Your mind is weak and inferior. Can hardly take care of self, and should never have the care of a family.

*To Cultivate.*—Study, meditate, exercise and pray.

## SOCIAL OR DOMESTIC PROPENSITIES AND FAMILY FEELINGS.

*Very Large.*—You are passionately emotional; too full of social feelings.

*Large.*—Your impulses are warm and mellow. You are known for your sociability in public or private life; perhaps both.

*Full.*—You are warm-hearted and ardent in attachment to persons and things; with which much associated.



*Average.*—You feel some, though not great inclination to gratify the social feelings.

*Moderate.*—You are cold and distant ; slow to form attachment to place or person and readily sundering those ties when circumstances favor.

*Small, or very Small.*—You are hermit like ; stoical and unfeeling ; quite insensible to the inner influences of society.

*To Cultivate.*—Seek society of a highly social class. Be more friendly and familiar with persons old or young, male or female ; cast away your bitter cold feelings. Study the principles of Fourier and Owen.

*To Restrain.*—Abstract yourself from society. Break up your old associations. Think upon the metaphysical and spiritual. Avoid familiarity ; keep friends at a distance.

### 1. AMATIVENESS.

Reciprocal attachment and love of the sexes.

*Very Large.*—Are even passionately fond of the other sex ; experience a power and activity of sexual love almost uncontrollable.

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

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

*Average.*—Love the other sex, and enjoy their society, well.

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

*Small.*—Feel little sexual or connubial love, or desire to marry.

*Very Small.*—Seldom or never experience this feeling.

*To Cultivate.*—Live on a generous diet, and associate much with those of the opposite sex who are warm, ardent, and voluptuous.

*To Restrain.*—Avoid heating food and drink, cultivate the intellect and associate with ladies of a high moral and intellectual tone.

### F. LOCOMOTION.

Love of physical action ; desire to be constantly in motion.

*Very Large.*—You are uneasy ; cannot be quiet or a moment in a place ; ever stirring ; would be excellent in walking or running a race.

*Large.*—You move easily, slowly if strong ; quickly if light, and with a large brain ; there is little or no friction in the muscles.

*Full.*—You are fairly active ; at times quiet ; though not still long at a time.

*Average.*—You love to be quiet ; are inclined to inaction.

*Moderate.*—You are what is called lazy physically ; averse to physical labor.

*Small or very small.*—You are slow of movement and move little, unless from a necessity.

*Cultivate.*—You should dance, walk, and stir more ; lead an active life physically ; be more upon your feet and sit and lie less.

*Restrain.*—Be quiet and still ; do not notice every cause to physical action ; sit and think more and stir less.

### 2. PHILOPROGENITIVENESS.

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

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

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

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

*Average.*—Love your own children, yet not fondly ; dislike those of others.

*Moderate.*—Love your own children some, yet bear little from them ; dislike those that are young, or not yours, or troublesome.

*Small.*—Feel little interest in even your own children much less in those of others, are liable to treat them unkindly.

*Small.*—Have no parental love ; hate all children.

*To Cultivate.*—Associate with children ; overlook their faults and interest yourself in their plays and foibles.

*To Restrain.*—Remember that you are liable to spoil children and pets by over-indulgence ; let your judgment govern your affections.

### 3. ADHESIVENESS.

Friendship ; social feeling ; love of society.

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

*Large.*—Are eminently social ; an ardent, sincere friend ; enjoy friendly society extremely ; form strong, if not hasty, attachments.

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

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

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

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

*Very Small.*—Are a stranger to friendly social feeling.

*To Cultivate.*—Trust and confide in friends ; go constantly into society ; never shun an opportunity to increase your circle of companions.

*To Restrain.*—Keep your thoughts to yourself ; trust to yourself ; avoid all close intimacies, and remember that your powerful friendship may ruin you

### 4. INHABITIVENESS.

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



*Very Large.*---Regard home as the dearest, sweetest spot on earth ; feel homesick when away ; dislike changing residence ; are preeminently patriotic ; think of your native place with intense interest.

*Large.*---Soon become strongly attached to the place in which you live ; love home and country dearly ; leave them reluctantly ; are unhappy without a home of your own.

*Full.*---Love home well ; yet do not grieve much on leaving it.

*Average.*---Form some, though not strong, local attachments.

*Moderate.*---Have some, but not great regard for home as such.

*Small or Very Small.*---Form few local attachments.

*To Cultivate.*---Avoid changing ; live in one place ; make your home as comfortable and enticing as possible ; in short make it your world.

*To Restrain.*---Avoid the selfish feeling of thinking your own home all the world ; if possible travel and ramble ; and be more of a cosmopolite.

## 5. CONCENTRATIVENESS

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

*Very Large.*---Place your mind upon subjects slowly ; can not leave them unfinished, nor attend to but one thing at once ; are very tedious ; have great application, yet lack intensity and point.

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

*Full.*---Are disposed to attend to but one thing at once, yet can turn rapidly from thing to thing ; are neither disconnected nor prolix.

*Average.*---Possess this power to some, though to no great, extent.

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

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

*Very Small.* are restless ; satisfied only with constant succession.

This faculty is *sui generis*, and affects both feeling and intellect.

*To Cultivate.*---Apply yourself closely and diligently certain hours every day to close thinking and reflection ; read history and study mathematics ; avoid reverie ; pore long and deeply upon metaphysical subjects ; better live a settled life.

*To Restrain.*---Avoid abstraction of thought ; change your mental operations rapidly ; take constant notice of new things, and cultivate love of novelty.

## A. CONJUGALITY.

The desire for a partner of the opposite sex ; attachment to one and one only.

*Very Large.*---You would be extremely wretched and miserable unless in the married state ; would grieve very deeply at the loss of your partner.

*Large.*---You have strong conjugal affinities ; would not be happy in celibacy.

*Full.*---You would be much more happy in the married than in the single state ; are happily developed.

*Average.*---You have in this affection, fair conjugal attachments ; but would not grieve long at the loss of your partner.

*Moderate.*---You are deficient in this feeling ; and can easily forget.

*Small or very small.*---You may respect the marriage relation but have no desire for it.

*To Cultivate.*---Marry a person who will command your love and respect, and look upon that one as the guiding star of your existence.

*To Restrain.*---Live a married life, but don't make an idol of your partner ; remember that your blind attachment is a weakness ; let your intellect govern you.

## SELFISH PROPENSITIES.

This, the second class, comprising the six following faculties, act as providers for the foregoing class of animal faculties and wants. They look to our interests and requirements.

*Very Large.*---You are strongly tempted to gratify your animal desires ; you are selfish ; " Let me and mine alone " is your motto.

*Large.*---You are not easily trodden under foot ; dislike to yield an object. Your passions are strong.

*Full.*---You will be likely to succeed in life if your path is not too rugged. You possess much vim and efficiency.

*Average.*---You will be too tame and easily operated upon by others and by circumstances.

*Moderate.*---You need to have some one to take care of you. You are not selfish enough.

*Small or Very Small.*---You are tame and soft. So good as to be good for nothing.

*Cultivate.*---Be more on your guard lest others take advantage of you ; be more true to self interest.

*Restrain.*---Think less of self and more of the world at large : try to imitate a Howard ; be kind and do good.

## E. VITATIVENESS.

Love of existence as such ; dread of annihilation.

*Very Large.*---However wretched, shrink from and shudder at the thought of dying and being dead ; you feel that you can not give up existence.

*Large.*---You love and cling tenaciously to existence for its own sake ; you crave immortality and dread annihilation, even though miserable.

*Full.*---Desire life, but not eagerly, from love of it and of pleasure.

*Average.*---Are attached to life and fear death, yet not a great deal.

*Moderate.*---Love life, yet are not very anxious about living.

*Small or Very Small.*---Heed not life or death, existence or annihilation.



*To Cultivate.*—Set a high value upon your own existence; and seek out every means to add to your mental, moral and physical enjoyment; regard the first law of nature as sacred.

*To Restrain.*—Cultivate the higher spiritual feeling; study the philosophy of death, and value your future existence more highly than the present.

## 6. COMBATIVENESS.

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

*Very Large.*—Are powerful in opposition prone to dispute, attack, etc.; have a contrary, and violent temper, govern it with difficulty.

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

*Full.* You seldom court or shrink from opposition: when aroused are quite energetic: may be quick tempered, yet are not contentious:

*Average.* Are pacific but when driven to it, defend your rights boldly; avoid collision, strife, etc.; yet, once excited, are quite forcible.

*Moderate.* Avoid collision; are rather pacific and inefficient.

*Small.* Have feeble resistance, temper, force, etc.; are cowardly.

*Very Small.* You withstand nothing; are chicken-hearted, an arrant coward.

*To Cultivate.*—You should attend debating schools; should argue, dispute; resist; say no, even at the risk of making enemies; don't shrink from opposition.

*To Restrain.*—Remember that a sudden fit of passion may ruin you; avoid all nerve irritants; sleep much; laugh instead of fret or chafe; avoid all causes of excitement.

## 7. DESTRUCTIVENESS.

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

*Very Large.* When provoked, are vindictive, cruel, disposed to hurt, take revenge, etc.; bitter and implacable as an enemy; very forcible.

*Large.* When excited, feel deep-toned indignation; are forcible, and disposed to subdue or destroy the cause of your displeasure.

*Full.* Can, but are loth to cause or witness pain or death; have sufficient severity, require considerable to call it out.

*Average.* Are not really deficient, yet have none too much indignation.

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

*Small.* Would hardly hurt one if you could, or could if you would; have such feeble anger that it is derided more than feared.

*Very Small.* Are unable to cause, witness, or endure pain or death.

*To Cultivate.*—Never allow an obstacle to turn you aside; engage in field sports, gunning and fishing; witness butcherings and scenes of physical suffering; execute whatever you undertake.

*To Restrain.* Avoid carnivorous diet; if you are injured be merciful and forgive; don't allow your thoughts to dwell for one moment on revenge; cultivate Benevolence.

## 8. ALIMENTIVENESS.

Appetite for sustenance; cause of hunger.

*Very Large.* Set too much by the indulgence of your palate; eat with the keenest appetite; perhaps "make a god of your belly."

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

*Full.* Have a good appetite, yet can govern it; are not greedy.

*Average.* Enjoy food well, but not very well; hence are particular.

*Moderate.* Have not a good, nor very poor, but rather poor appetite.

*To Cultivate.* Live on a mixed diet of animal and farinaceous food; keep a good cook; never over-eat; exercise much; and seek out-door amusement.

*To Restrain.* You should starve out; avoid hearty rich food, beer, porter, and all fermented or spirituous liquors; eat slowly, and only a given quantity at each meal; never eat until you are sated, and only partake of one or two dishes at a meal.

## 9. ACQUISITIVENESS.

Love of acquiring and possessing property as such; desire to save, lay up, etc.; innate feeling of mine and thine, of a right to possess and dispose of things.

*Very Large.*—Make money your idol; grudge it; are tempted to get it dishonestly; are penurious, sordid, covetous, etc.

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

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

*Average.*—Love money, but not greatly; can make it, but spend freely.

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

*Small.*—Will generally spend what money you can get injudiciously, if not profusely; lay up little, and disregard the prices of things.

*Very Small.*—Can not know nor be taught the value or use of money.

*To Cultivate.*—Hold on to what you get; invest your money where it will pay good interest; be frugal; cultivate industry; save the littles and earn what you can. Save, save, save and save, you may need the saved.

*To Restrain.*—Don't allow your whole soul to be absorbed in the circumference of a sixpence. Live to a high and noble purpose; remember that you cannot carry your gains into another world.

## 10. SECRETIVENESS.

Desire and ability to secrete, conceal, etc.

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



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

*Full*.—Can keep to yourself what you wish to, yet are not cunning.

*Average*.—Are not artful nor very frank ; are generally open ; can conceal.

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

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

*Very Small*.—Keep nothing back ; have a transparent heart :

*To Cultivate*.—Don't carry your heart in your hand ; talk and laugh low ; be politic and don't keep constantly revealing your thoughts to others.

*To Restrain*.—Never equivocate ; keep constantly telling what you know ; never mislead others ; and in whatever you do cultivate sincerity, and straightforwardness of purpose.

### SELFISH SENTIMENTS.

In their character and objects, these faculties partake more of the human, and less of the animal, than do the selfish propensities ; and although they terminate upon self, yet they have no inconsiderable influence upon the moral character.

### 11. CAUTIOUSNESS.

Carefulness ; provision against danger.

*Very Large*.—Hesitate too much ; suffer greatly from groundless fears ; are timid, easily frightened, etc. :

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

*Full*, have prudence and forethought, yet not too much.

*Average*, have some caution, yet hardly enough for success.

*Moderate*, are rather imprudent, hence unlucky ; liable to misfortunes caused by carelessness ; plan too imperfectly for action.

*Small*, act impromptu ; disregard consequences ; fear nothing ; are imprudent, luckless, often in hot water :

*Very Small*, are reckless, destitute of fear and forethought :

*To Cultivate*.—always think twice before you act ; your rashness may ruin you ; consult persons of careful deliberation and judgment, and be governed by their opinions :

*To Restrain*.—jump at your conclusions, and act with decision ; don't keep putting off ; don't keep fearing the advent of to-morrow ; procrastination and fear may thwart every effort of your life :

### 12. APPROBATIVENESS.

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

*Very Large*.—Regard your honor and character as the apple of your eye ; are even morbidly sensitive to praise and censure ; over fond of show, fashion, praise, style, etc. ; extremely polite, ceremonious, etc.

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

*Full*.—Desire and seek popularity, and feel censure, yet will neither deny nor trouble yourself much to secure or avoid either.

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

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

*Small*.—Care little for popular frowns or favor ; feel little shame ; disregard and despise fashions, etiquette, etc. ; are not polite.

*Very Small*.—Care nothing for popular favor or censure.

*To Cultivate*.—Use every exertion to win the applause of others ; cultivate politeness, grace, and urbanity ; learn to say, "I beg pardon ; if you please," &c. &c.

*To Restrain*.—Pay less attention to what others say about you ; be sure you are right, and then never heed satire and slander ; your sensitiveness often makes you very miserable.

### 13. SELF ESTEEM.

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

*Very Large*.—Have unbounded self-confidence ; endure no restraint ; take no advice ; are rather haughty imperious, etc.

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

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

*Average*.—Respect yourself, yet are not haughty.

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

*Small*.—Let yourself down ; say and do trifling things ; associate with inferiors ; are not looked up to ; lack independence.

*Very Small*.—Are servile, low-minded ; destitute of self-respect.

*To Cultivate*.—Study the actions of persons with great boldness, hold up your head and imitate them ; recollect that humility is a virtue only where it does not cause you to be trampled under foot ; be particular and select in your associations.

*To Restrain*.—Avoid pomposity and egotism ; study your own defects ; try and pride yourself on what you can do instead of what you are ; cultivate suavity and humility, and never look down on what you call your inferiors.

### 14. FIRMNESS.

Decision, stability, fixedness of character, &c.

*Very Large*.—Are willful, and so tenacious and unchangeable of opinion, purpose, &c., that you seldom give up anything.

*Large*.—You may be fully relied on. Are set in your own way. Hard to be convinced or changed at all. You hold on long and hard.

*Full*.—You have perseverance enough for ordinary occasions, yet too little for great enterprises ; are neither fickle nor stubborn.

*Average*.—You have some decision, yet too little for general success.

*Moderate*.—You give over too soon : change too often and too easily, and thus fail to effect what greater firmness would do.

*Small or very Small*.—You lack perseverance. Are too changeable and vacillating to effect much, or be relied upon.

*To Cultivate*.—Never say "I can't." never allow yourself to be governed merely by circumstances. Make circumstances to suit yourself. Study the character of such men as Bonaparte, Wellington and Gen Jackson, men who controlled and governed by will, and strive, however humbly, to imitate them.



*To Restrain.*—You must recollect that *you*, as well as others, are liable to error, and you often will make yourself disagreeable by your excessive positiveness. Avoid stubbornness.

### MORAL AND RELIGIOUS SENTIMENTS

This class of organs render persons accountable, moral and religious beings. They elevate, humanize and adorn all in whom they predominate. It is this group of organs which point out the existence of an unending Eternity.

They are the origin of purity, goodness and high toned principles; allying persons to angels and to God.

*Very Large.* You have an exalted sense of the moral and religious; your aspirations are strong for a higher and holier state.

*Large.* You have a high regard for things sacred; you are moral in feeling and conduct; you try to live and do right; your intentions are to be good and do good.

*Full.* You mean right yet sometimes do wrong; cultivate these faculties and restrain your passions.

*Moderate.* Your moral standard is low; You are liable to do and say what is wrong.

*Small or very small.* You feel little and show no moral tone. You are full of sin and a bad member of society.

*Cultivate.* Try to follow the example of our *Saviour*; elevate your thoughts; aspire after goodness; attend church regularly each Sabbath; let horse races and dog fights take care of themselves; pray each night on retiring to rest.

*Restraint.* Is seldom necessary.

### 15. CONSCIENTIOUSNESS.

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

*Very Large.* Are scrupulously exact in matters of right; perfectly honest in motive; always condemning yourself and repenting, make duty everything expediency nothing.

*Large.* Are honest; faithful; upright at heart; moral in feeling; grateful; penitent; mean well; consult duty before expediency; love and mean to speak the truth; cannot tolerate wrong.

*Full.* Strive to do right, yet sometimes yield to temptation; resist besetting sins, but may be overcome; and then feel remorse.

*Average.* Have right intentions, but their influence is limited.

*Moderate.* Have considerable regard for duty in feeling, but less in practice justify yourself; not very penitent, grateful, or forgiving; often temporizes with principle; sometimes letting interest rule duty.

*Small.* Have few conscientious scruples; little penitence, gratitude, regard for moral principle, justice, duty, etc.

*Very Small.* Neither regard nor feel the claims of duty or justice.

*To Cultivate.* You should thoroughly study the meaning of the word right; never tamper with principle; remember that the world hates falsehood and in every thing you do and say be sincere.

*To Restrain.* Never entertain the idea that you have committed unpardonable sins; and don't allow yourself to be harassed and tormented about trifling omissions too much self-criticism will make you miserable.

### 16 HOPE.

Anticipation; expectation of future happiness, success, etc.

*Very Large.*—Have unbounded hopes; build a world of castles in the air; live in the future, too many irons in the fire.

*Large.*—Expect, attempt, and promise a great deal; are generally sanguine cheerful, etc.; rise above present troubles; though disappointed, hope on still; view the brightest side of prospects.

*Full.*—Are quite sanguine, yet realize about what you expect.

*Average.*—Have some, but reasonable hopes; are seldom elated.

*Moderate.*—Expect and attempt too little; succeed beyond your hopes; are prone to despond; look on the darker side.

*Small.*—Are low spirited; easily discouraged; fear the worst; see many lions in your way; magnify evil; lack enterprise.

*Very Small.*—Expects nothing good; has no hope of the future.

*To Cultivate.*—Never allow yourself to despair; banish gloom by your cheerfulness, and associate only with persons of a buoyant and happy disposition; remember that there is no desert without its oasis.

*To Restrain.*—Never venture farther than your cooler judgment or your friends advise; never dabble in speculations, horse racing, gambling, &c.; let only your industry and careful forethought of to-day ensure the success of to-morrow.

### 17. SPIRITUALITY.

Belief in the supernatural; credulity.

*Very Large.*—Are very superstitious; regard most things with wonder.

*Large.*—Believe and delight in the supernatural, in dreams, ghosts, etc.; think many natural things supernatural.

*Full.*—Are open to conviction; rather credulous; believe in divine Providence, forewarnings, the wonderful, etc.

*Average.*—Believe some, but not much, in wonders, forewarnings, etc.

*Moderate.*—Believe but little that can not be accounted for, yet are open to conviction; are credulous but listen to evidence.

*Small.*—Are convinced only with difficulty; believe nothing till you see facts or why and wherefore, not even revelation farther than a reason is rendered; prone to reject new things without examination.

*Very Small.*—Are skeptical; believe little else than your senses.

*To Cultivate.*—Avoid everything that tends to materialism; never deny the wonderful and mysterious because you can't understand them; you are finite while God and the universe are infinite, and your reason may deceive you, as it has deceived the wise men of ages.

*To Restrain.*—Never read or think of ghosts, witches, fairies or demons; study the laws of mind and nature; and try and account for all things wonderful and strange by natural phenomena; think of what science has already done with the superstition of the middle ages.

### 18. VENERATION.

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

*Very Large.*—Are eminent, if not pre-eminent, for piety, heart-felt devotion, religious fervor, seriousness, love of divine things, etc.

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



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

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

*Moderate.*—Disregard religious creeds, forms of worship, etc.; place religion in other things; are not serious or respectful.

*Small.*—Feel little religious worship, reverence, respect, etc.

*Very Small.*—Seldom, if ever, adore God; are almost incapable of it.

*To Cultivate.*—Never allow yourself to speak irreverently of sacred things, or old age; be less radical and democratic; attend religious worship; cultivate respect toward all superiors, and read books, and associate with persons of a high moral tone.

*To Restrain.*—Avoid a blind devotion to old things and institutions; remember that to work is as necessary as to pray; don't frown at every trifling joke and pleasantry, thinking them levity; there is a time to laugh and to dance, as well as to worship.

### 19. BENEVOLENCE.

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

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

*Large.*—Are kind, obliging, glad to serve others, even to your injury: feel lively sympathy for distress; do good to all.

*Full.*—Have a fair share of sympathetic feeling, and some, though not great, willingness to sacrifice for others.

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

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

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

*Very Small.*—Are destitute of all humanity and sympathy.

*To Cultivate.*—Relieve suffering wherever you can; give a little, if ever so little; try and forgive all who injure you; read the lives of Howard and Oberlin and Gurney; cultivate the noble, humane and generous, and don't think the world to be selfish; remember the widow's mite.

*To Restrain.*—Remember that charity begins at home; learn to say, no: don't be so tender-hearted and pathetic; should have a kind but economical partner, and let their judgment guide all your acts of charity.

### SPECIES III.

Semi-Intellectual Sentiments.—By creating a taste for the arts, improvements, polite literature, the refinements and elegancies of life, etc., these faculties greatly augment human happiness, and adorn and elevate human nature.

### 20. CONSTRUCTIVENESS.

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

*Very Large.*—Are a mechanic of the first order; a true genius; love it too well to leave it; show extraordinary skill in it.

*Large.*—Show great natural dexterity in using tools, executing mechanical operations, working machinery, etc.; love them.

*Full.*—Have fair mechanical ingenuity, yet no great natural talent or desire to make things; with practice will do well, without it, little.

*Average.*—Have some, yet no great relish for, and tact in, using tools.

*Moderate.*—With much practice may use tools quite well, yet dislike mechanical operations; owe more to art than nature.

*Small.*—Hate, and are awkward and bungling in, using tools, etc.

*Very Small.*—Have no mechanical skill or desire.

*To Cultivate.*—Always try and lay your own plans; make your own models or improve those of others; recollect that mechanism is necessary in everything you undertake.

*To Restrain.*—Is seldom necessary yet the desire for invention may become a mechanical mania, a patent right disease; in such cases never try to do anything but what has been done by others.

### 21. IDEALITY.

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

*Very Large.*—Often give reins to erratic imagination; experience your revelings of fancy, ecstasy, rapture of feeling, enthusiasm.

*Large.*—Have a lively imagination; great love of poetry, eloquence, fiction, good style, the beauties of nature and art.

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

*Average.*—Have some taste, though not enough to influence you much.

*Moderate.*—Have some, but not much, imagination; are rather plain in expression, manners, feeling, etc.; dislike poetry, finery, etc.

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

*Very Small.*—Are destitute of the qualities ascribed to this faculty.

*To Cultivate.*—You should constantly exercise your imagination; should study poetry, painting and eloquence; read choice works of fiction; use choice language; dress neatly, and adorn your rooms with paintings and works of art.

*To Restrain.*—Avoid the gewgaw and glitter of fashion; never wear ornaments; speak plain, practical words; avoid all exaggeration in speaking, and remember that while the cabbage is not so beautiful, it is more useful than the rose.

### B. SUBLIMITY.

Conception of grandeur; sublime emotions excited by contemplating the vast, magnificent, or splendid in nature or art.

*Very Large.*—Are a passionate admirer of the wild and romantic; feel the most sublime emotions while contemplating the grand or awful in nature; dashing, foaming, roaring cataracts, towering mountains, peals of thunder, flashes of lightning, commotions of the elements, the starry canopy of heaven, etc.

*Large.*—Admire and enjoy mountain scenery, thunder, lightning, tempest, a vast prospect, etc., exceedingly; hence, enjoy traveling.

*Full.*—Enjoy magnificent scenes well, yet not remarkably so.

*Average.*—Sometimes, but not to a great degree, experience this feeling.

*Moderate.*—Have some, though not at all vivid, emotions of this kind.

*Small, or very small.*—Discover little to awaken this feeling.

*To Cultivate.*—Study all those authors whose expressions are grand and lofty, such as Milton, Byron, Edgar A. Poe, &c.; visit magnificent sceneries; listen to the grand swellings of the solemn organ, and the sublime notes of nature's orchestra, the howling wind and reverberating thunder.



*To Restrain.* You must cultivate a practical every-day feeling; avoid bombast and high flown periods and sentences; go down with the spade instead of up with the balloon.

## 22. IMITATION.

Disposition and ability to take pattern, imitate.

*Very Large.* Can mimic, act, and copy almost anything; describe, relate anecdotes, etc., to the very life; have a theatrical taste and talent; seldom speak without gesturing.

*Large.* Have a great propensity and ability to copy, take pattern from others, do what you see done, etc.; need but one showing; gesticulate much; describe and act out well.

*Full.* With effort copy some, but not well; can not mimic.

*Average.* Copy some, yet too little to deserve or excite notice.

*Moderate.* Can not mimic at all; can copy, draw, take pattern, etc., only with difficulty; describe, relate anecdotes, etc., poorly.

*Small.* Dislike and fail to copy, draw, do after others, etc.

*Very Small.* Have little ability to imitate or copy anything.

*To Cultivate.* Imitate everything you see worthy of imitation; visit theatrical representations, plays, &c.; assume the language, tone, accent and actions of others; persist in constant repetitions till you thoroughly master your lesson, and you can do very much to increase this important organ.

*To Restrain.* Never copy anything which you can avoid; beware of servile plagiarism; be more independent and dignified, and resolutely cast off your contagious sympathy with the actions and feelings of others.

## INTELLECTUAL FACULTIES.

General capacity to learn; think and know; adapted to take cognizance of the physical and metaphysical.

*Very Large.* You are possessed of gigantic strength of mind; you can take a high stand amongst men by self culture.

*Large.* Your judgment is good; are intellectually strong; if cultivated you would rise among your associates.

*Full.* You have good intellectual capacity, if cultivated; you comprehend well the subjects your business or study may present to your mind.

*Average.* Evince fair mental power, provided culture develope this class.

*Moderate.* Are deficient in judgment; can be easily imposed upon.

*Small.* Are slow and dull to think and comprehend; lack sense.

*Very Small.* Are a near approximation to idiocy, if not quite.

*To Cultivate.* Study natural philosophy, chemistry, and the works of Bacon, Shakspeare, Humboldt, Agassiz, Cuvier, &c.; study and think for yourself; be studious.

*To Restrain.* This class seldom require restraint; give your thoughts the right direction and work on, unless health is being impaired; if it is, then read and think less and work more.

## 23. MIRTHFULNESS.

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

*Very Large.* Are quick and apt at turning everything into ridicule, throw off constant sallies of wit; too facetious, jocose, etc.

*Large.* Have a quick, keen perception of the ludicrous; make a great

amount of fun; too much for your own good; quick at repartee; smile often, laugh heartily at jokes.

*Full.* Have much mirthful feeling; make and relish jokes well.

*Average.* Perceive jokes, and relish fun, but can not make much.

*Moderate.* Have some witty ideas, yet lack quickness in conceiving, and tact in expressing them; are generally quite sober.

*Small.* Make little fun; are slow to perceive, and still slower to turn jokes; seldom laugh; think it wrong to do so.

*Very Small.* Have few, if any, witty ideas or conceptions.

*To Cultivate.* Be jolly; cast away your long face; laugh and joke more; remember you are the only animate thing, can laugh; it is a gift of our creator; use and cultivate it as such.

*To Restrain.* Do not be constantly poking your fun at others, be sober, serious, and always in earnest.

## 24. INDIVIDUALITY.

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

*Very Large.*—Have an insatiable desire to see and know everything; extraordinary observing powers; are eager to witness every passing event.

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

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

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

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

*Small.*—Slow to see things; attend little to particulars.

*Very Small.*—See scarcely anything; regard things in the gross.

*To Cultivate.*—Open your eyes to all the surroundings; try to see everything; do not pass in the street ten thousand objects without noticing them in every particular; examine everything around you; be off-handed and ready.

*To Restrain.*—You are too inquisitive; mind your own affairs, and let those alone which do not interest you; observe only that which is thrust upon your attention.

## 25. FORM.

Cognizance and recollection of shape or configuration.

*Very Large.*—Never forget the countenance, form, etc., of persons and things; easily learn to read and spell correctly; read and see things at a great distance; have excellent eyesight.

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

*Full.*—Recognize persons, countenances, etc., well.

*Average.*—Recollect forms, face, etc., quite well, but not very well.

*Moderate.*—Must see persons several times before you can recollect them; sometimes doubt whether you've seen certain persons.

*Small, or Very Small.*—Have a miserable memory of persons, looks, shape, etc.; fail to recognize even those you see often.

*To Cultivate.*—Notice particularly the general outline of a figure or thing; try to draw with pencil a likeness or profile view of persons; trying to learn stenographic writing will improve this organ.

*To Restrain.*—There is usually no cause for restraint in this faculty.



## 26. SIZE.

Cognizance and knowledge of relative magnitude, bulk, etc.

*Very Large.*—Detect disproportion, and judge of size, with wonderful accuracy, by intuition, and as well without as with instruments; can not endure inaccuracy.

*Large.*—Have an excellent eye for measuring proportion, size, height, angles, perpendiculars, etc.; quickly detect disproportion in them.

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

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

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

*Small.*—Judge of relative size, etc., very inaccurately.

*Very Small.*—Can hardly distinguish mountains from molehills.

*To Cultivate.*—Guess at the length or breadth of a board, stick or body; then measure it to discipline the organ; notice clearly the size of everything.

*To Restrain.*—There is no cause for restraint in this faculty, except in case of derangement.

## 27. WEIGHT.

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

*Very Large.*—Have this power to a wonderful extent.

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

*Full.*—Keep your centre of gravity well, but venture little.

*Average.*—Balance yourself tolerably well in ordinary cases, yet have no great natural talent in this respect.

*Moderate.*—Maintain your center of gravity, etc., rather poorly.

*Small, or Very Small.*—Are unlike one with Weight large.

*To Cultivate.*—Balance upon one foot, balancing in dancing and riding will develope and call out this organ; practice shooting, suspend bodies on a point, a book upon your thumb; hold in equipoise any body you can command.

*To Restrain.*—Only use this organ to a good purpose and do not play mountebank or Blondin.

## 28. COLOR.

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

*Very Large.*—Resemble one with color large, but excel them.

*Large.*—Have taste and talent for comparing, arranging, mingling, applying, and recollecting colors; are delighted with paintings.

*Full.*—With practice, compare and judge of color well; without it, do not excel.

*Average.*—Can discern and recollect colors, yet seldom notice them.

*Moderate.*—Aided by practice, can discern and compare colors, yet owe less to nature than art; seldom notice colors unless when obliged to, and then soon forget them.

*Small.*—Seldom observe the color of one's hair, dress, etc.; can not describe them by what they wear, or compare colors apart; hardly distinguish primary colors by candlelight, much less shades.

*Very Small.*—Can tell white from black, but do little more.

*To Cultivate.*—Notice and closely observe all the seven prismatic colors in the rain bow; also all the finest tints in paintings and fine blendings of color

throughout nature's flower garden. Observe those delicate tints and hues of a rich and glorious sun's rising or setting.

*To Restrain.*—Wear no gaudy apparel.

## 29. ORDER.

System; physical arrangement; a place for things.

*Very Large.*—Are very precise and particular to have every little thing in its place; literally tormented by disorder; are fastidious.

*Large.*—Have a place for things, and things in their place; can find, even in the dark, what alone you use; are systematic; annoyed by disorder.

*Full.*—Like order; take much pains to keep things arranged.

*Average.*—Appreciate order, yet not enough to keep it.

*Moderate.*—Like, but do not keep order; allow confusion.

*Small, or Very Small.*—Are nearly destitute of order and system.

*To Cultivate.*—Be methodical, systematic and particular; be systematic in having and keeping things cleanly and in place; be precise as the clock.

*To Restrain.*—Give yourself more ease; naturalness; should let things go and not trouble yourself about them.

## 30. CALCULATION.

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

*Very Large.*—Have an intuitive faculty of reckoning even complicated sums of figures in your head; delight in it.

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

*Full.*—Aided by rules and practice, may excel in reckoning figures; and do well in your head, but not without them.

*Average.*—By practice and rules may reckon figures quite well.

*Moderate.*—Do sums in your head rather slowly and inaccurately.

*Small.*—Are dull and incorrect in adding, dividing, etc.; dislike it.

*Very Small.*—Can hardly count, much less go farther.

*To Cultivate.*—Count everything you see, study all the rules laid down in common arithmetic; keep the organ working and it will grow.

*To Restrain.*—Do not attempt to get rich by the rules of figures alone; remember this is a mania with you; study other things.

## 31. LOCALITY.

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

*Very Large.*—Never forget the looks, location, or geography of any place, or hardly anything you have ever seen; are even passionately fond of traveling, scenery, geography, etc.

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

*Full.*—Remember places well, yet are liable to lose yourself in a city or forest; ordinarily show no deficiency; seldom lose yourself.

*Average.*—Have a fair, though not excellent recollection of places.

*Moderate.*—Recollect places rather poorly; sometimes get lost.

*Small, or Very Small.*—Have little geographical or local knowledge; seldom observe where you go, or find your way back.



*To Cultivate.* After viewing the relative position of bodies study them, travel, rely upon your head as a compass; be a cosmopolite.

*To Restrain.* Stay at home; travel only where you are acquainted.

### 32. EVENTUALITY.

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

*Very Large.* Never forget any occurrence, even though it is trifling; have a craving thirst for information and experiment; literally devour books, newspapers, etc., command an astonishing amount of information.

*Large.* Have a clear and retentive memory of historical facts, general news, what you have seen, heard, etc, even in detail.

*Full.* Recollect leading events, and interesting particulars, and have a good memory of occurrences, yet forget less important details.

*Average.* Have neither a good nor bad memory of occurrences, etc.

*Moderate.* Recollect generals, not details; are rather forgetful.

*Small.* Have a treacherous, confused memory of occurrences,

*Very Small.* Forget almost everything,

*To Cultivate.* After retiring to rest review the preceding day's transaction; read little and think that little over well until each thought is fully impressed; read the works of Allison, MacAulay, Prescott, and Sir Walter Scott; repeat at least once every day any event of importance, transactions of business as well as every ordinary incident of life; commit condensed portions of history to memory; impress all leading incidents firmly on the mind before entering into details; combine history and geography together; it is of vast importance that persons, particularly the young, should cultivate this organ; associate much with those of superior memories.

This organ needs no restraint.

### 33. TIME.

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

*Very Large.* Remember with wonderful accuracy, the time of occurrences; are punctual; tell the time, day, etc., by intuition.

*Large.* Tell dates, appointments, ages, time of day, etc., well.

*Full.* Recollect about, but not precisely, when things occurred.

*Average.* Notice and remember dates, times, etc., some, but not well.

*Moderate.* Have rather a poor idea of dates, the time when, etc.

*Small.* Can seldom tell when things took place; forget dates.

*Very Small.* Liable to forget even your age, much more other things.

*To Cultivate.* Try to remember just when an event took place; rely more upon your head and less upon your watch, or timepiece; keep step to the music in marching; beat time in music; be punctual; be Wellington like.

*To Restrain.* Do not be particular about a few moments; this organ seldom needs checking.

### 34. TUNE.

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

*Very Large.* Learn tunes by hearing them sung once or twice; are literally enchanted by good music; show intuitive skill, and spend much time in making it, sing from the heart, and with melting pathos.

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

*Full.* Can learn tunes by ear well, yet need help from notes.

*Average.* Like music; with practice may perform tolerably well.

*Moderate.* Aided by notes and practice, may sing, yet it will be mechanically; lack that soul and feeling which reaches the heart.

*Small.* Learn to sing or play tunes either by note or rote with great difficulty; sing mechanically, and without emotion or effect.

*Very Small.* Can hardly discern one tune or note from another.

*To Cultivate.* Try to sing and keep trying; give attentive ear to good music; notice each discord, if a singer let your soul enjoy good music at least once per day; if favored with the opportunity listen to Jenny Lind, Miss Russell, and other living and soul-stirring musical celebrities.

*To Restrain.* Do not be everlastingly whistling or playing the violin.

### 35. LANGUAGE.

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

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

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

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

*Average.* Can communicate your ideas tolerably well, yet find some difficulty: use common words: can write better than speak,

*Moderate.* Often hesitate for words; employ too few, write well; and are a critical linguist, but not an easy, fluent speaker.

*Small.* Employ few words, and those commonplace; in speaking, hesitate much; are barren in expression, commit slowly:

*Very Small.* Can hardly remember or use words, or read.

*To Cultivate.* Talk more: be wordy: commit to memory: relate what you hear: read the works of Dickens, Poe, and Shakspeare: don't say "eh, umph, eh-hee," and grunt out your thoughts: but speak distinct, clear, and often:

*To Restrain.* Keep your tongue still a moment: avoid telling that which would harm others: remember you are boorish.

### 36. CAUSALITY.

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

*Very Large.*—Are endowed with a deep, strong, original, comprehensive mind, powerful reasoning faculties, great vigor and energy of thought, first-rate judgment, and a gigantic intellect.

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

*Full.*—You can adapt means to ends well; have an active desire to ascertain causes, yet not a deep, original, cause-discovering, and applying mind.

*Average.*—Have some, but no great, ability to plan and reason.



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

*Small.*—Have a weak, imbecile mind; can not contrive or think.

*Very Small.*—Little idea of causation; are a natural fool.

*To Cultivate.*—Ponder and think; investigate and muse; trace out the causes why and wherefore of things; read the writings of Bacon, Plato, and Herschell; study natural philosophy.

*To Restrain.*—Jump at your conclusions; observe more and think less; study practically more, and theorize less.

### 37. COMPARISON.

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

*Very Large.*—Are endowed with an extraordinary amount of critical acumen; analytical, comparing, and illustrating power.

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

*Full.*—Illustrate, discriminate, etc., well, but not remarkably so.

*Average.*—Perceive striking analogies; illustrate tolerably well.

*Moderate.*—May discern obvious similarities, yet overlook others.

*Small, or very small.*—Almost destitute of this power.

*To Cultivate.*—Examine the difference, and similarities of persons and things; criticise; use figurative expressions; read ample and forcible illustrations; analyze.

*To Restrain.*—Be less critical; you are too apt to pick flaws.

### C. HUMAN NATURE.

Discernment of character; ability to see the soft or hard side of every character you meet; intuitive capacity to read persons. This organ is requisite to be a good Physiognomist.

*Very Large.*—You take a passionate delight in studying the motives of others; are liable to be suspicious of your friends.

*Large.*—You read persons intuitively from their actions and looks; form your impression of character by outward appearances.

*Full.*—You can tell instantly upon seeing a person whether you would like or dislike them and are seldom disappointed.

*Average.*—You take some interest and pleasure in studying faces and character; yet may err.

*Moderate.*—You fail to discern the true character occasionally; not apt in reading human nature.

*Small, or very small.*—You can hardly tell a fool from a philosopher or a rogue from an honest person; you know little of what the world is composed of.

*To Cultivate.*—Watch the move and designs of all persons; be more suspicious; study and read works treating upon the dispositions of human characters.

*To Restrain.*—Place all confidence in a friend; do not be so suspicious; it injures you and others' happiness; be more childlike, confiding and trusting.

### D. AGREEABLENESS

Blandness of manner; aptitude to please and win; politeness and ease towards others.

*Very Large.*—You are remarkable for an easy and refined power of fascination; can lead in refined society; adapting yourself to the roughness of others.

*Large.*—Your manner is pleasing and persuasive; often saying pleasant things to your friends; make few enemies.

*Full.*—Are generally easy and attractive, though not remarkably so; ~~at least so if it is to your interest.~~

*Average.*—Can be pleasing; are not prepossessing; cultivate this organ; it will win you many a friend.

*Moderate.*—You are not very agreeable; rather deficient; appear to a bad advantage to others if not to yourself.

*Small or very small.*—You fail usually in winning the golden graces of people; are very abrupt, uncouth and disagreeable.

*To Cultivate.*—Read books on politeness and manners; mingle in polished society; discard the uncouth and shun the awkward; try to please; avoid saying to others that which you know is disagreeable to them.

*To Restrain.*—Leave at once your "blarney;" be less Frenchy and more plain and blunt.

### E. MEMORY OF NAMES.

This capacity arises from a combination of organs and is not a distinct faculty. Memory of persons, places and things, all being referable to the same causes or combinations of faculties.

*Very Large.*—You can remember and recall at pleasure any name ever heard. You are in this respect remarkable.

*Large.*—You remember the name of a person by seeing them; association in all cases reminds you of the name of any thing or person.

*Full.*—Your memory of names is fair with practice, can become good.

*Average.*—You are apt to forget strange names.

*Moderate.*—You can hardly remember common names; are apt to meet persons you know, yet cannot tell their names.

*Small, or very small.*—It is a wonder you do not forget your own name.

*To Cultivate.*—Spell over each name upon hearing it, when retiring to rest think over all the names of persons seen during the day; repeat each name many times upon hearing them.

### PROFESSIONS, TRADES, ETC.

Those professions, callings, trades, all in which you would best succeed are marked with a dash in the following list:—



Accountant.	Drover.
Actor.	Editor. (Literary).
Agent (General business).	Editor (Political).
Agent (Insurance, Express).	Editor (Scientific).
Agent (Concert, Lecture, or Show business).	Engineer (Civil).
Ambassador.	Engineer (Mechanical).
Architect.	Engraver.
Artist.	Explorer (of new countries).
Attorney.	Farmer.
Auctioneer.	Florist.
Author.	Financier (General business).
Baker.	Finisher (in Machinery).
Banker.	Finisher [of brass].
Barrister (Advocate in Law).	Fisherman.
Blacksmith.	Fruit Grower.
Bookbinder.	Gardener.
Book Merchant (or seller).	Geographer.
Brewer.	Grammarian.
Brickmason.	Grocer.
Broker.	Guardian [of the young].
Butcher.	Geologist.
Cabinet-maker.	Haberdasher.
Captain (of a steamer, etc).	Harness-maker.
Carpenter (House).	Historian.
Carpenter (Ship).	Horseman.
Carriage-maker.	Hotel Keeper.
Carriage-trimmer.	Hunter.
Cashier (of a bank).	Inventor.
Chemist.	Instructor.
Clerk (of a hotel or steamer).	Jeweller.
Clown (of a circus).	Judge.
College Professor.	Juror.
Colporteur.	Jobber [Stock].
Comedian.	Jobber [Mechanical].
Compositor.	Justice of the Peace.
Conductor (R. R.)	Lawyer.
Cooper.	Lecturer [Literary & Popular].
Confectioner.	Lecturer [sciences popularly].
Contractor.	Lecturer [before Coll. classes].
Counsellor. [at law]	Legislator.
Dancing Teacher.	Librarian.
Dentist.	Livery Stable-keeper.
Designer.	Logician.
Diplomatist.	Lumber Dealer [Merchant].
Draughtsman.	Lumberer [in the woods].
Drayman.	Machinist.
Dressmaker.	Manager [General business].
Druggist.	Manufacturer.
Dyer.	Mathematician.
	Mayor [of a city].
	Mechanic [Generally].
	Merchant (Dry Goods).
	Merchant [Hardware].

Merchant [Liquor].	President (of a meeting).
Merchant [Retail].	President (of a nation).
Merchant [Wholesale].	President (of a R. R. Co.)
Merchant [businessgenerally].	Printer (Practical).
Merchant's Clerk.	Public Speaker.
Miller.	Publisher.
Milliner.	Pattern Maker.
Minister [of religion].	Reporter.
Moulder.	Rhetorician.
Musician.	Sailor.
Naturalist.	Silver Smith.
Navigator.	Salesman.
Novelist.	Saloon Keeper.
Orator.	Sculptor.
Overseer (Ornamental work).	Soldier.
Painter (House and Sign).	Speculator.
Painter [Landscape].	Statesman.
Painter [Portrait].	Stock Dealer.
Peddler.	Stock Grower.
Penman.	Superintendent [schools].
Philosopher.	Superintendent [R, R,],
Photographer.	Surgeon.
Phrenologist [Examiner].	Surveyor.
Phrenologist [Lecturer].	Telegraph Operator.
Physician.	Tailor.
Pilot.	Tanner.
Poet.	Tavern Keeper.
Policeman.	Teacher.
Politician.	Tragedian.
Postmaster.	Undertaker.
Preacher.	Upholsterer.
President (of a bank).	Wagon Maker.
President (board of trustees).	Watchman.
President (of a committee).	Watchmaker.
President (of a council).	

## MARRIAGE

The importance of attending to the Phrenological and Physiological conditions of marriage, is not generally appreciated in forming matrimonial alliances. The safest mode is undoubtedly a thorough delineation of the disposition, talent, physiology, &c., &c., of both parties verbally or written. Where this is impossible, the following will give you a general idea of the description of persons best suited to you.

You should marry or have married a person who is generally described by the following dashes:—

Slow and Plodding,	Strong love of home,
Bulky and Fleshy,	Of sharp features,
Stout and Active,	Of round features,
Tall and Muscular,	Of broad and active brain,
Of Fine Organic Tone,	Of narrow and high brain,
Of Sensitive Feelings,	Of economical habits,
Nervous and Active,	Desirous of spending,
Of Strong Will, Power,	Politically and close minded,
Of Pliant Disposition,	Frank and open,



## SYNOPSIS OF CHARACTER.

Slim and Delicate,  
Short and Thick,  
Of Dark Complexion,  
Of Light Complexion,  
Medium Complexion,  
Healthy Constitution,  
Emotional and Fervid,  
Deficient Animal Passions,  
Stability of Purpose,  
Fondness for Change,  
Pride of Character,  
Humble and modest,  
Vain and showy,  
Superior intellect,  
Fair intelligence,  
Great order,  
Medium order,  
Cheerful disposition,  
Disposition to trust,  
Tendency to be jealous,  
Fond of Praise,  
Witty and jolly,

Brain well balanced,  
Uneven character,  
Truthful and honest,  
Religious nature,  
Fidelity of attachment,  
Indifference to love,  
Strong animal passions,  
Large head and small body,  
Small head and large body,  
Strong domestic feelings,  
Love of children,  
Patient and mild,  
Hasty and passionate,  
Strong poetic genius,  
Good practical powers,  
Tall,  
Short,  
Courageous,  
Anxiety,  
Affability,  
Large nose,  
Fair or small nose.

You should marry or have married at the age of *25 to 28*, and your companion at the age of *25 to 28*.

## LONGEVITY.

To determine this point, an imaginary line can be run horizontally from the outer portion of Order, on the lower terminus of the superciliary ridge, to the occipital point; if this line is high above the opening of the ear, the life force is strong; if running near or over the opening of the ear, the life force is weak or very weak.

With care, accidents excepted, you will be likely to live to the age of *60 to 75* years.

## Division of the Organs.

## AMATIVENESS.

Inner part, animality.  
Outer part, kissing.

Upper part, Platonic love.  
Lower part, love of animals.

## LOCOMOTION

Is not divided.

## CONJUGALITY

Is not divided.

## PHILOPROGENITIVENESS.

Upper part, love of children.

Lower part, love of pets.

## FRIENDSHIP.

Outer part, love of general friends. Inner part, love of family friends.

## INHABITIVENESS.

Upper part, patriotism.

Lower part, love of house.

## SYNOPSIS OF CHARACTER.

## CONTINUITY

Is not divided.

## VITATIVENESS.

Upper part, fear of death.

Lower part, love of life.

## COMBATIVENESS.

Upper part, resistance.

Front part, business energy.

Lower part, brute force.

Back part, defiance.

## DESTRUCTIVENESS.

Upper part, executiveness.

Lower part, severity.

## ALIMENTIVENESS.

Front part, love of liquids.

Upper part, love of farinaceous diet.

Back part, love of solids.

Lower part, love of animal food.

## ACQUISITIVENESS.

Upper part, keeping for the intellectual and moral.

Lower part, keeping to live well.

Back part, keeping for fame and passions.

Front part, keeping for traveling.

## SECRETIVENESS.

Upper part, policy.

Lower part, cunning, evasion.

## CAUTION.

Back part, fear.

Lower part, prudence.

Front part, discretion.

Upper part, circumspection.

## APPROBATION.

Outer part, display.

Inner part, aspiration.

## SELF ESTEEM.

Lower part, independence.

Middle part, pride.

Upper part, dignity.

## FIRMNESS.

Front part, perseverance.

Middle part, decision.

Back part, will.

## CONSCIENTIOUSNESS.

Front part, integrity in business.

Back part, sense of honor.

## HOPE.

Outer part, enterprize.

Inner part, cheerfulness.

## SPIRITUALITY.

Front part, intuition of truth.

Back part, spiritual confidence.

## VENERATION.

Front part, respect for persons.

Back part, reverence for Deity.

## BENEVOLENCE.

Back part, sympathy.

Front part, generosity.



## SYNOPSIS OF CHARACTER.

## CONSTRUCTIVENESS.

Upper part, invention. Front part, planning talent.  
Lower part, manual dexterity. Back part, ———

## IDEALITY.

Upper part, poetry. Lower part, taste.

## SUBLIMITY.

Back part, love of grandeur. Front part, love of oratory.

## IMITATION.

Front part, conformity. Back part, mimicry.

## MIRTHFULNESS.

Lower part, laughter. Inner part, joke.  
Upper part, wit. Outer part, humour.

## INDIVIDUALITY.

Inner part, minute observation. Outer part, general observation.

## FORM, SIZE, WEIGHT, &amp; COLOR

Are not divided.

## ORDER.

Inner part, regularity. Outer, system.

## CALCULATION.

Upper part, higher mathematics. Lower part, ability to reckon mentally.

## LOCALITY.

Lower part, memory of places. Inner part, desire to travel.  
Upper part, geographical talent.

## EVENTUALITY.

Upper part, memory of history. Lower part, memory of experience.

## TIME,

Inner part, memory of duration. Outer part, time in music.

## TUNE,

Upper part, harmony of sound. Lower part, modulation of voice.

## LANGUAGE,

Front part, use of words. Back part, expression of thought.

## CAUSALITY,

Outer part, ability to plan. Inner part, ability to reason.

## COMPARISON,

Upper part, ability to criticise. Lower part, illustration.

## HUMAN NATURE,

Upper part, perception of motives by acquaintances.  
Lower part, scientific reading.

## AGREEABLENESS.

Inner part, agreeable to strangers. Outer part, agreeable to friends.

## MEMORY OF NAMES.

The combination of faculties giving this capacity, when developed in the upper part, gives memory of the names of persons; when developed in the lower part, it gives memory of places and things.

## Important Reasons why you should get a Chart and Delineation of your Character.

1st.—Because the months or years you spent at the Common School, Academy or College, never taught you whether you were fitted for a lawyer, doctor, preacher, artist, mechanic, surveyor, merchant, clerk, speculator or any thing else; years of experience may teach you, but you do not want to lose years in making the discovery when you can learn the whole secret in ten minutes.

2d.—To Learn. You have equal capacities with man to all many inferior trades and offices now enjoyed by him alone. Every month and year is adding to the number of your associates who are acquiring distinction and independence in avocations where there are not all twenty years ago. Thousands are yet following humble pursuits, with a meager remuneration, feeling conscious of gifts and talents for a higher sphere. Philosophy may not instantly reverse public opinion in your favor, but it will place you on the high road to achievement.

3d.—To Assist. There is commonly something about your children you do not understand; the peculiarities of temperaments, traits of brain, etc. are a little to you. They may not learn at school, and you are grieved at their apparent stupidity; don't be hasty in your judgment for the blame of childhood may be as it has been in thousands of cases, the result of mismanagement. Philosophy enables the cause of these peculiarities, and it shows you exactly how to govern and educate them.

4th.—To Assist. The numerous press testimonials kindly and warmly given wherever I have traveled, along with the large number of charts and consultations daily given, has long satisfied me that the publishing public regard Philosophy as a science of standing merit, and I therefore offer my services to the inhabitants of this place, commencing in all cases an accurate and reliable delineation of character.



## Important Reasons why you should get a Chart and Delineation of your Character.

1st.—Because the months or years you spent at the Common School, Academy or College, never taught you whether you were fitted for a lawyer, doctor, preacher, artist, mechanic, surveyor, merchant, clerk, speculator or any thing else ; years of experience may teach you, but you do not want to lose years in making the discovery, when you can learn the whole secret in ten minutes.

2d.—TO LADIES: You have equal capacities with man to fill many lucrative trades and offices now enjoyed by him alone. Every month and year is adding to the numbers of your sex who are achieving distinction and independence in avocations *woman* dare not fill twenty years ago. Thousands are yet following humble pursuits, with a meager remuneration, feeling conscious of gifts and talents for a higher sphere. Phrenology may not instantly reverse public opinion in your favor, but it will place you on the high road to achievement.

3d.—PARENTS: There is commonly a something about your children you do not understand ; their peculiarities of temperament, shape of brain, etc., are a riddle to you. They may not learn at school, and you are grieved at their apparent stupidity ; don't be hasty in your judgment, for the dunce of childhood may be, as it has been in thousands of cases, the genius of manhood. Phrenology unfolds the cause of these peculiarities, and tells you exactly how to govern and educate them.

Lastly, the numerous press testimonials kindly and voluntarily given wherever I have traveled, along with the large number of charts and consultations daily given, has long satisfied me that the thinking public regard Phrenology as a science of sterling merit, and I therefore offer my services to the inhabitants of this place, guaranteeing in all cases an accurate and truthful delineation of character.