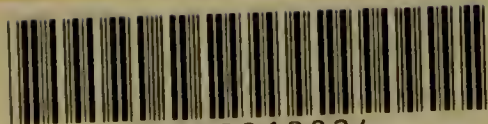


HUMAN NATURE

W. B. E. B.



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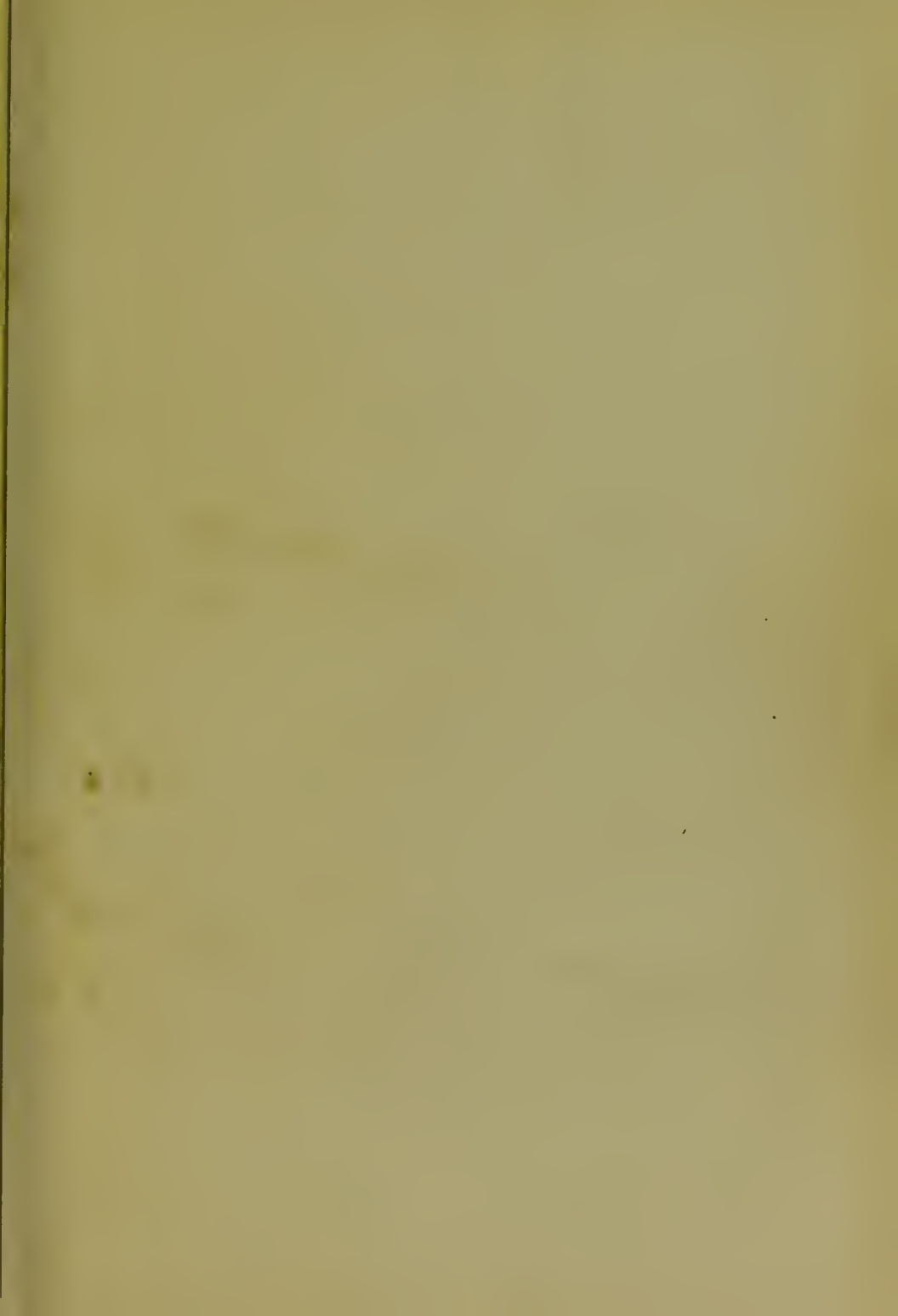
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HUMAN NATURE,

CONSIDERED IN THE LIGHT OF

PHYSICAL SCIENCE,

INCLUDING

PHRENOLOGY,

WITH A NEW DISCOVERY.

BY

CALEB S. WEEKS,

Author of "Human Life," "Selections from the Poets with Responses," "Songs of the Morning," "Christianity, its Influence on Civilization," "The Philosophy of Evil," etc.

NEW YORK:
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TO THE STUDENTS OF HUMAN NATURE
WHO, IN
DEVELOPING ITS PHILOSOPHY,
WOULD GIVE IT
A FIRM FOUNDATION IN PHYSICAL SCIENCE.



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INTRODUCTION.

For several years, since the new lesson in Phrenology opened to me, I have given sketches of it in lectures, but have been so much occupied with other works, previously begun, that I could not sooner attempt writing on this enough to fairly open the subject. I had in project, after the works in preparation for publication, to write a history of our times, and did not expect to find leisure for both works. And, moreover, the lesson seemed so obvious that I thought some of our Phrenologists would soon see and present it, saving me the trouble of doing so. With my mind mainly pre-occupied, I did not then quite realize its extent of meaning, but with the tasks in hand completed, and more time to think on it, the subject enlarged vastly, and not hearing of any writer who had given such a view of Phrenology, I was strongly impressed that this is a lesson so important that its presentation had the chief claims on me. At first I thought to give the outlines of the subject in a serial article for the "Phrenological Journal," but a little reflection on it showed me that at the shortest it must be too long for that. Then I thought to follow the Phrenological lessons with those of Psychology presented by Mesmerism or Hypnotism, having had much experience in its facts, and then sketch the basis of Sociology as these sciences reveal it, but found this was too much for one volume,

so I decided to present a brief treatise on Human Nature considered in the light Phrenology with its latest lesson affords, pointing the direction of psychic inquiry, and a few foundation-stones of a social science structure, and to leave it there, hoping that some one else may present the psychological and social views to my satisfaction, or, if not thus relieved of the task, that I may find time to attempt it in the future. I am sure no one can properly handle these subjects without the full Phrenological light on his study; and I think the general intellectual mind is as yet hardly prepared to receive the more spiritual science of Psychology, or to understand the moral lessons of social life, or that it can be till it has more acquainted itself with Phrenology, thus escaping the fogs of scholastic speculation and pharisaic moralisms.

The work here presented I am aware is, from want of time, rather imperfectly prepared so far as verbal expression and systematizing is concerned, but the ideas are those of long observation and deliberation by one who for more than half a century has been a close, careful and constant student of Phrenology, and I believe they are clearly enough stated to be well understood by all who have read up to them in preliminary study.

C. S. W.

CHAPTER I.

HUMAN NATURE'S PHYSICAL BASIS.

That the old efforts to study human nature should have been mostly failures, or at best have accomplished but a slight measure of success in a few of its departments, was a matter of course, for they were attempts to learn the advanced lessons of Life and Mind before the primary ones were mastered. In such efforts wrong methods were adopted, which led away from the fields of discovery into quagmires of speculation through which no paths had been worked. Men attempted to scan their mental nature before they had learned the instrument of its manifestation. They thought to settle all questions of mentality by reflecting on their own inner consciousness while they were yet ignorant of the forms and functions of the physical on which depend its power of conscious manifestation.

From such mistaken labors came the crude systems of "metaphysics," misnamed philosophy; misnamed as much when called metaphysics, for it was mental speculation without a sciento-physical basis.

In all this the untiring effort was to find in the limited human capacity, and semi-developed mentality which had learned little of the outer world and less of the human organism, infallible answers to the profoundest of the forming spiritual questions. They thought to find a rule of absolute certitude within and for that which is not absolute—to make a minute part of the

related absorb all to which it relates—not satisfied with a measure of certitude which is all-sufficient for the human powers, and for the attainment of all needed wisdom and welfare.

The absurd systems of dogmatic theory, called philosophic, each mainly overthrowing its predecessor, and awhile maintaining itself, amid the fogs of human ignorance and childish pride-conceit, by hairsplitting subtleties of sophistical reasoning, I need not much recount. All persons of a sciento-philosophic turn who have informed themselves of the present, of its connection with the past, and the steps of progress by which their higher standpoint was reached, have waded through enough of that. Too much for any other use than to thus show the steps of evolution. The questions: "Is there any physical universe?" "Is the outer world an objective reality, or only subjective in our sensations?" "Can we know any thing but our sensations?" "Can we know there is an outer world?" "Can we know any thing about matter, or that there is any matter?" and all others of the class, it is no matter if they remain unanswered. We may leave the work of splitting imaginary hairs to those who can find pleasure in spinning verbal definitions that are meaningless. It belongs to the same line of effort as the gymnastics of trying to lift one's self by the straps of his boots.

One chronicler of these mental efforts—Mr. George H. Lewes—writing from the standpoint of our partially developed positivism, in his *Biographical History of Philosophy*, yielding that name to these childish Metaphysical ideas of certitude, concludes that "Philosophy is impossible." At a later period, in his "*Problems of Life and Mind*," he began to see indications of a basis for a new metaphysical system.

A rational system of metaphysics, consistent with itself and with the facts of nature and life, certainly is

impossible till the physical with its laws and relations are correctly seen. Before this study can be rightly begun external physics must be mainly mastered. The substances, forms and forces, with their modes of action, must be seen before we can receive the first lessons of human nature. And we must know much of the physical man before we can rightly study his mind. Till then we must go on in blundering attempts which will be mostly failures, gaining only fragments of truth without knowing where to place them, and rejecting others that would correlate with and help explain them.

Each so-called philosopher sought to establish a *method*, but his was only one side of the natural method, and that befogged and distorted. He rejected all other sides, and nearly always put the cart before the horse when they happened to have both cart and horse; and they generally sought to make the cart draw the horse. Then, when others found it would n't work, they spurned both cart and horse, and produced another method of similar blundering. The thought that they were attempting the advanced lessons of science before the primary were learned—the profoundest rules of arithmetic before the multiplication-table—never seemed to occur to them. Thus Bacon and his school, hitting upon induction as a method, mainly ignored deduction. Finding the true base of philosophy, they squat and spread themselves upon it, spurning all attempts to build more than a ground story, or to do anything further except to gather the chips. So the infantile positivism stumbled on, trying to walk, occasionally making a lucky stride over the foundation-timbers, till August Comte saw and developed more fully the work and its import.

But he rejected any idea of metaphysics as a possible part of sciento-philosophy, yielding the name to the exclusive use of the old mystic theorizers, instead of seeing that what had been so-called was but the ignorant

blundering over advanced lessons. He regarded theology, and all metaphysical efforts as unmitigated follies, rather than blundering aspirations for knowledge, and so he established a method, grand as a basis, but futile as a fencing finality, which he or his disciples sought to make it. He discovered that the human mind passes through three stages in developing philosophy, but as usual he got the cart before the horse—saying, humanity is first a theologian, next a metaphysician, and third and last a positivist, in which the facts perceived are alone regarded. He held positivism as a finality, to be expanded, and to forever obliterate theology and metaphysics.

He was right about there being these three successive stages, but wrong in supposing that either would finally exclude the others, or that it could be perfectly developed without the others; and he was especially wrong in thinking positivism the last of the successive stages. It is the first, theology the second, and metaphysics the third. This may be seen in the life of each individual child, each of which represents the race. The child is first an infant positivist, sees small things, then becomes a little theologian and asks who made them, then grows to be a metaphysician and enquires about their qualities and purposes. Then he begins to see facts larger than such explanations and is a new and larger positivist, and then a larger theologian, inquiring who made himself, and how, and of what, and soon seeks larger metaphysical explanations, asks how you know, seeks a standard of certitude. And the same series of circle development goes on through manhood life till, in course of these rounds, the positivism of well-unfolded science is reached, when a sciento-theological philosophy follows, and a metaphysics corresponding. Then all unite as a complete universal science and sciento-philosophy.

While they are each imperfectly developed they must

seem to conflict; and aspiration, working with them, must strive to give each such mastery as to silence the others; but when they are completed they will be united counterparts of one all-sided science.

The theology and metaphysics of the closing cycle are passing away. Their positivism is but faintly seen in dim semi-outline on the dissolving fogs of half-remembered traditions. The positivism of a new cycle has opened to us. It has passed the first infantile stage, and is now childishly theologic in character. It is short-sighted. It does not see itself theologic, but its dogmatic character has all the vivacity of childish impulse. In repelling the past theologies and metaphysics as authoritative systems, it thinks it must reject all there is of them, instead of sifting and gathering their germs of truth. It thinks, because foundation for their claims is lacking, that no theology nor metaphysics is possible. It has, in mingled manifestation, the remaining toy-destroying disposition of passing childhood and the crude intelligence and aspiration of opening youth; but it gives good promise of developing into full rational manhood.

Auguste Comte was foremost in bringing it to this condition, and in presenting to view somewhat of the path before us. And he is worthy of great credit as the one who has most clearly pointed out the route's commencement. Measured by his achievements, he was greater than any who preceded him.

A more all-seeing philosopher has since appeared—Stephen Pearl Andrews—the discoverer of the laws of “Universology.” But he was too far ahead in philosophy to gain attention except from a few of the most advanced thinkers. The world will come to know him, but his reputation must bide its time. The “Basic Outlines” of the great philosophy he well unfolded, tho’, in following its principles through the lingering fogs,

some of his inferences and applications were doubtless diverging and incorrect. His writings were mostly on lessons beyond human nature's physical basis, which is the subject of this volume. In a subsequent work I may undertake to speak more fully of his philosophy, and try to introduce him to more of those who need his acquaintance. For the present a few more words about the three stages of philosophic effort, and our present positivists' lack of view. But few explorers of nature's fields have reached the stage of a fully scientific positivism, which can understandingly take in the other stages. The idea of this is beyond the comprehension of our sciento-philosophers as a class. Scientists generally are but specialists, and their philosophers accept only the light reflected from their crucibles, and shut out nature's counterparting beams that would make the field clear.

The school of Comte is laying some good foundation for the universal philosophy, and partly showing how to prepare the timbers rightly. A further development of positivism will do much to perfect the foundation and build the great all-sided philosophy, which will include sciento-theology and sciento-metaphysics. And it will show that some timbers of the old, which our positive philosophers now reject, are to be hewed anew and wrought into the rising structure.

But my purpose here is to consider human nature in its physical revealments. For this, of course, we must look to its physical organism. To study that correctly we must first learn about the external world—of its forms, then of its mechanical structure and finally of its chemical activities and the changes that occur in its substances. When these are known we look and find them repeated in the human being. First we must regard the form. Knowing other forms, we may compare it with them and see its superiority. Then we

may study its mechanical activities, and find those of all external nature here represented, and acting in far more beautiful and complicated relationships. After that we may examine the nutritive functions and see the chemistry of general nature working in her perfected laboratory—the human body—and see all the functions of vegetation operating on their highest stage. When a knowledge of all this is reached we may begin to study the higher function of sensation and the wondrous nervous system, tracing its marvelous net-work of living fibers to its central organ. Only when all these steps of knowledge have been well taken are we prepared to commence rightly to study the brain, and to understand the lessons there presented.

When the nerve system and brain begin to be well understood we may turn our attention to the lower lessons learned, and see in them far more of wondrous significance; and from each step of the progress new meaning appears in all the former, both of the human and of the external world. The same is true, and more and more true, of each successive *higher step* of progress in the study of human nature, not only in the largest acquaintance with all that is tangible in the organism but in a knowledge of its magnetic forces, and the spiritual activities that transcend the organic.

In pursuing the subject of Human Nature, then, I would first study the visible organism to the end of its lessons, or rather consider the studies made, and offer such additional facts as I see to be counterparts of those which others have so well stated.

The first attempt to study mind scientifically is

PHRENOLOGY.

And no attempt can ever be scientific which is not based on a correct knowledge of its organic instrument. This will be Phrenology—real knowledge of the Brain.

I do not propose in this work a complete treatise on

Phrenology, presenting a full introduction and all its parts and history, but only to add to the valuable discoveries made by others one that I have been fortunate enough to find, and to briefly consider the whole system, so far as it reveals human nature, or the physical base of that nature. The systematic treatises already written have sufficiently gone over most of the ground. Those who would studiously pursue the whole subject must study much of its literature. Studying it in connection with this, after the lower physiological lessons have been well learned, will, I believe, enable them better to understand theirs and mine.

Prominent among the treatises to be thus studied, I would name, after Gall and Spurzheim, Combe's "System of Phrenology," and Fowler's "Phrenology." After the preparatory studies, I would say, begin Phrenology with Sizer's and Drayton's "Heads and Faces, and How to Study Them." This has been written from an advanced standpoint that knows better how to commence teaching. Follow this with the other writings of Mr. Sizer, the great Phrenological Examiner, and some of the many other valuable works that the Fowler & Wells Co. have published. For a philosophic view of our nature's "relation to external objects," dont omit Combe's "Constitution of Man." The thoughts on Human Nature that I shall give in this work will be supplementary to those, and the fullest significance of my ideas will not be seen till theirs are considerably known. Supplements, of course, follow, instead of preceding that to which they belong.

Phrenology, as well as the lower lessons of the human organism, and those of external nature, has its primary lessons which must be grasped before that which directly relates to it can be well understood. To these I only need to add a few thoughts to further explain and illustrate what has been so well written. It is from lack of

thorough knowledge of the introductory lessons and due reflection on them that all the semi-objections against Phrenology arise.

Of the introductory studies, after general physiology is somewhat known, the first and chief are temperament and the organic quality. These may be spoken of as separate conditions, or may be considered one and the same. There is much seeming propriety in either way of regarding them, and some seeming objections to either; so here, when we commence to view the complex relationship of organic parts, we grasp too much for exact science, or too much for its present development, and we may reasonably suppose that the human mind can never so far master the whole subject that inexplicable questions will not arise. No science except mathematics can as yet be made infallible in human hands, and even with that blunders may be made. When complex relations, even in the lower realms of nature, are handled, perfect results cannot be expected. When we reach the animal organism the difficulty is greatly increased, and still more in scanning the human. But enough for practical purposes may be determined.

The subject of temperament and organic quality is so generally and so well explained by Combe, Fowler, and others, and especially by Sizer and Drayton, that I need not add much to make clear the view I wish to present. Of course I assume that those works have been read. If this should chance to be read first, read them soon after, and then read this again as the supplement.

Early writers make four basic temperaments, namely, the *Lymphatic*, the *Sanguine*, the *Bilious*, and the *Nervous*. Combe's representations of them in strong development have been quite extensively accepted, but, tho' quite good, a better showing of their general appearance are the following four, from Sizer's and Drayton's "Heads and Faces, and How to Study them."



Fig. 1. Sanguine Temperament.



Fig. 2. Lymphatic Temperament.

The *Sanguine*, temperament is from the fullness and active circulaion of the red blood. It gives a moderately full, and generally florid and lively appearance, and produces activity of body and mind.

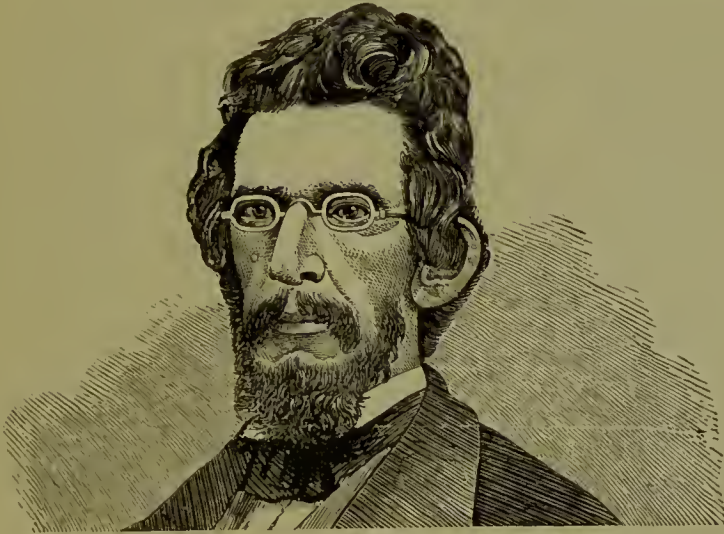


Fig. 3. Bilious Temperament.

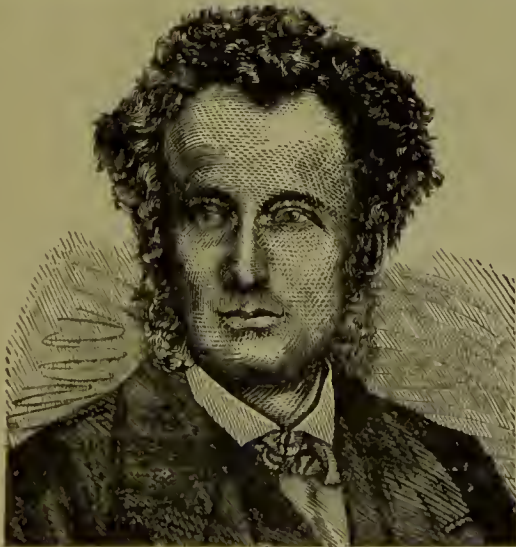


Fig. 4, Nervous Temperament.

The *Lymphatic*, is from the dominance of the glands and their secretions. It gives a round, soft, and languid character and appearance to the person.

The *Bilious* temperament is usually of dark complex-

ion, rough, hard, and angular outline appearance. The bones and muscles are prominent, and it gives physical power, with mental strength but not rapidity.

The *Nervous* temperament, from the over-proportion of the brain and nerves, produces fineness and delicacy of personal texture, and quickness of action, especially of mind, but it lacks endurance.

I think that the Fowlers, Sizer, and Drayton (O. S. Fowler, I believe, first presented the idea) are more correct in holding the basic temperaments as three instead of four—the *Motive*, from the dominance of the bones and motive instrumentalities; the *Vital*, from the vitality-producing organs; and the *Mental*, from the brain and nerve-system. These are Mr. S. R. Wells' representations in his "New Physiognomy."

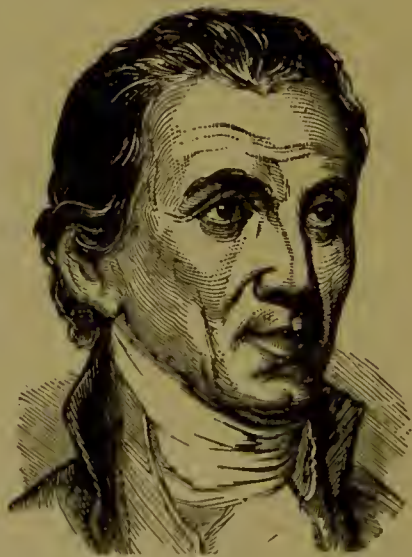


Fig. 5. Motive Temperament.—James Monroe.

The *Motive* temperament is mostly what has been described as the bilious. The *Vital* is the Lymphatic and Sanguine combined in due proportions. It gives vital-robustness, but not, of itself alone, vital-tenacity and longevity. That depends on a harmonious propor-



Fig. 6. Vital Temperament.—Silas Wright.

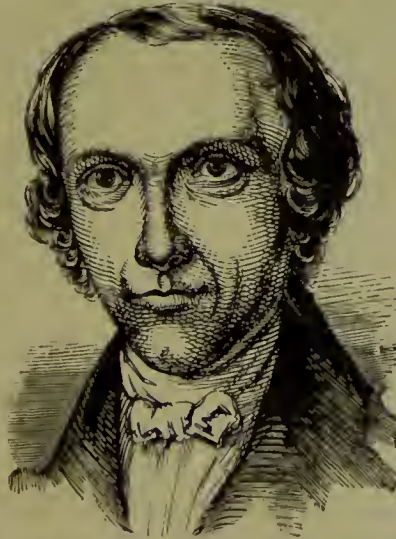


Fig. 7. Mental Temperament.—Prof. Tholuck.

tion of all the parts essential to life. Robustness often breaks prematurely, and this fact has caused many to decide too confidently that vital tenacity is something entirely aside from the temperaments.

The term nervous, to designate temperament, is objec-

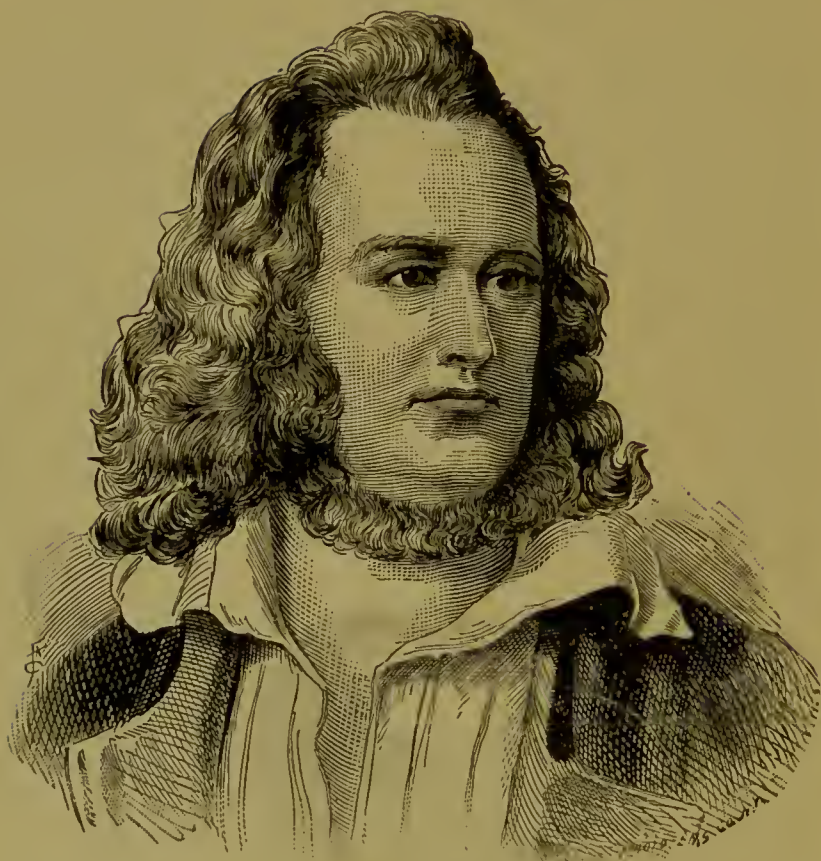


Fig. 8. Balanced Temperament.—John Wilson (“Christopher North,” tionable from the fact that it is so commonly used to signify a diseased nervous system, to say nothing of the worse and more common use to name the moral cowardice that shrinks in terror from the necessary pain of any work of remedial art. The term mental is preferable; is unobjectionable if we take the word to mean the whole mentality including feeling, and not intellect alone. Using it to designate all of the direct instrumentality of thought and sensation, it is the proper name of this temperament. With it the tendency is toward mental more than toward physical activity.

Neither of these temperaments is often found in great predominance, and it is desirable that they should *never* be. They blend in all degrees of admixture, and the more nearly equal, the more beautiful and healthful is the organism. Each of these bodily parts in good development is essential to its harmonious activity, and to the best action of both the others, and to a well-sustained vitality and mentality; for, as the strength of a chain is the strength of its weakest link, so the strength of the weakest essential part is the strength of the living organism.

The unbalanced temperament, and the unbalanced brain, is the person of mark in unbalanced conditions of social life, such as is our present stage of civilization, but their health-influence is not as good upon their own systems, nor upon others. The balanced and harmonious organization of body and mind exerts more influence in the aggregate, and better, but it is diffused for the general good, and not so concentrated in special work as to be readily recognized.

In saying the unbalanced most make their mark, it is meant, of course, those with strong powers and such deficiencies as would leave their faculties to their special work; not extreme unbalance, which is akin to insanity.

I think proper temperament blending the chief thing in determining the quality of the organization, whether it be tough, wiry, and elastic, or soft and plastic, and yet we sometimes find persons where all three temperaments are strong, and others in which all three seem about equal, and yet none are strong, but the whole system appears feeble and poorly constructed. So it seems that there is much ground to consider organic quality as something apart from, or in addition to, temperament. Thus, in commencing to investigate the organic parts' relationship and influence, a question rises that may well divide opinions; but it is clear enough that quality

of organization, whether from proportion of parts alone, or in part from other causes, chiefly determine the ability to manifest the powers.

There is as much difference in human organisms as in wood, and the differences are very much the same in character—one is soft and pulpy, like the pine; another, coarse, hard, solid, and unyielding, like the oak; another of fibre fine, dense, strong, and elastic, like the hickory. And there are as many admixtures of these qualities in different human bodies as in the varieties of wood. These qualities of organisms include the brains, and determine the power of mental as well as of physical action.

I have for thirty-five years, in my lectures, compared temperamental differences to the differences in wood, and have wondered not to have seen it often used, it seemed so obvious. But it is quite likely that others may have used it before myself, and that my failing to learn the fact was from giving my attention too exclusively to observing nature, and not sufficiently to what fellow-observers were writing. Sizer's and Drayton's "Heads and Faces" use this illustration, as I learned after I had written this as far as the sixth chapter; and I am glad to give them credit for seeing it, but am almost ashamed to acknowledge that I so long delayed reading so valuable a work. They, elsewhere may have used this illustration before I did; so may others. It is no matter who first noticed these resemblances. It seems now as if all who study the temperaments and Phrenology together would at once see it from nature's lessons, and yet I studied them fifteen years before I observed the resemblances in these different organic structures.

What is properly called temperament is always the proportional make-up of the organization, if it is not the whole of what determines its quality. This must always be borne in mind in proceeding to study the

brain and its manifestations; and yet many of our sciento-specialists attempt to skim the surface of Phrenologic review without knowing it. Most physicians use the word temperament quite as much to designate temporary states of the system as to describe the parts which are dominant. They talk of melancholy, cheerful, hopeful, and many other mental conditions, as temperaments, showing that our medical schools have but a loose and indefinite idea of temperament.

Some of the terms used by those who well know their meaning, but speak of four basic temperaments, are somewhat misleading. Bilioussness is a condition of ill-health from excess or overflow of the bile. It is most apt to occur in the Motive temperament, but often found in the others. Sanguine more correctly expresses the good health it names, but it is really the mixed temperament with the red blood circulation rather dominant. And then the word sanguine is so commonly used to express mental assurance that it conveys that meaning most prominently to most persons.

The Lymphatic is a subdivision of the Vital or nutritive, often seen. Its name is appropriate to the condition, but I think glandular would be more so.

The temperaments often subdivide. In the Motive we often find that the bones are larger proportionally than the muscles; and again the latter are more developed than the bones. This is conspicuous in animals. In the model ox the bones are coarse and massive. In the model horse the bones are finer and the muscular system is most powerful. But temperaments vary much in horses and in other animals. Some horses have much of the mental. Some dogs are quite good types of the temperaments and temperamental combinations. This is quite fully shown and illustrated in "Heads and Faces," before spoken of, as is also the various human combinations. In man the nerve system subdivides so

that sometimes the brain is too large for the rest of the structure; and again, so that the nerves are more in proportion than the brain. And these semi-abnormal conditions, as well as the temperaments, must be considered in determining the mental manifestations which the soul can make through the brain or other part of its physical instrument. The strength, proportion of the parts, and perfection of adjustment, quite as much as the moving force, determines the working efficiency of any machine, organic as well as the imitations we make for our mechanical arts.

Whatever power the human being has will be most manifested by and through its strongest organic part when the parts are not in balanced proportions. But it absorbs the weaker parts with proportional rapidity while it inflates to greater excess the strong, thus doubly increasing the unbalance, which is unhealth, and, in its extreme, produces dissolution. And far more does the system's unnatural stimulating struggle to expel a poison, like alcohol, or tobacco, hasten these results.



Fig. 9. Coarse Organization.

Where the locomotive and nutritive portions are in great excess, and the nerves and brain deficient, the mental functions are coarse, like the physical condition.

Fig. 9 is such an one with little mentality of any kind.



Fig. 10. Anton Probst. A Murderer.

In Anton Probst, Fig. 10., the murderer of the Deering family, Philadelphia, there is a coarse organization, small intellect, and strong impulses.



Fig. 11. Fine Organization—Joseph C. Neal.

When the nerves and brain much dominate over these, there is fineness, delicacy, and intensity of all the activities, but not strength nor endurance. Exciting circum-

stances may stimulate to greater accomplishments for a brief period, but it will result in exhaustion.

In Joseph C. Neal, Fig. 11, a humorous author and poet, of Philadelphia, we see this condition.

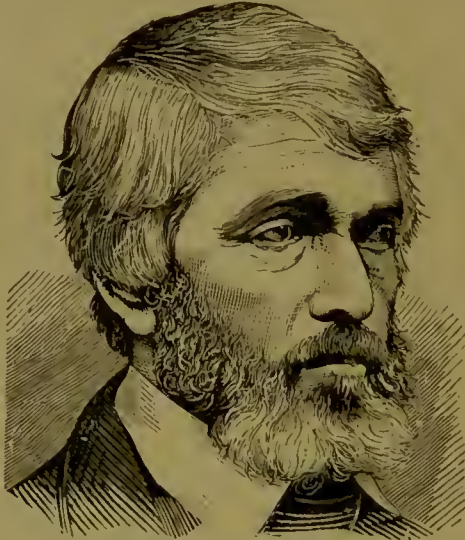


Fig. 12. Thomas Carlyle.

In Thomas Carlyle, Fig. 12, we see rough angularity and mental strength without mental fineness. The coarser elements dominate, and they showed much in his moods.

In Washington Irving, Fig. 13, there is fineness with good physical and mental proportions. His spiritual powers were rather dominant, but not so much as Neal's, and were better based and sustained. If *he* had moods, they were of spiritual mirth's livelier sunshine flow.

In Oaks Ames, Fig. 14, we see a very strong and rather coarse organization with great executive power, considerable intellect of the lower-practical type, with no high ideals and fine sentiments. Business with it means money success. When in Congress he had no concealments, and showed no embarrassment about his participation in the "Credit Mobilier" affair.

In the lymphatic condition, both the mental and the



Fig. 13. Washington Irving in early manhood,

locomotive systems are soft and languid, so that they work feebly if left to themselves; and even where there is a considerable development of nerves and brain, all are indolent unless external circumstances give the stimulus which is lacking within.

Daniel Webster had much of the lymphatic condition, and, with a massive brain and locomotive system, he was so constitutionally indolent that in ordinary circumstances he was scarcely of average ability, but when a great occasion spurred his powers he was a giant among men.

Many of great powers, where this physical condition prevails, are never much regarded by acquaintances; are rated below their inferiors, if not below the average humanity, because no goading circumstances urge their faculties to action, and they lack internal nerve-stimulus enough to master their constitutional fatigue.



Fig. 14. Oakes Ames.

The subject of the temperaments is of great importance to all who would study man scientifically. It is the basis of all correct knowledge of human relations, not only the harmony of the individual nature, or health, but a sound sociological and moral philosophy cannot be formed till this is understood; nor can true social relations be established till its application to marriage and the rearing of children shall become generally known.

Much has been written on these subjects, not only by the popular Phrenological authors, but also by others less known. Some of them should be more known, and doubtless will be. Their thoughts at least will make way. Even if the first writers of them are forgotten because in advance of their time, their truths will occur

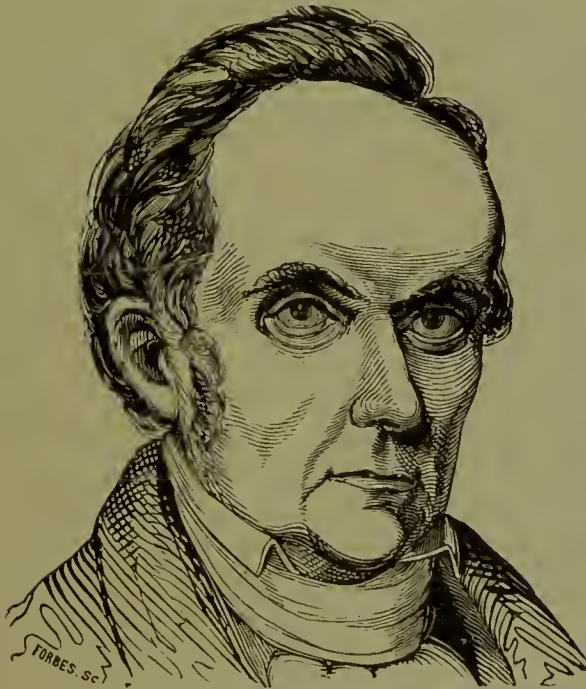


Fig. 15. Daniel Webster.

to other students of the subject, and the public capacity for truth will increase.

Some of the ideas of temperament, and of its relation to these questions, given by Dr. Bird Powel, are excellent, and a few, quite original, are of value; but, in diverging from the earlier Phrenologists, he was often more poetically imaginative than solid on the physical foundation. A few are his exclusive disciples, taking his as a perfect presentation. These, of course, limit their own progress in studying the subject. But I would advise all to study him, as an aid, not as an authority. Let nature's unfolding truth be the only authority, but give due attention and credit to all who help reveal it.

I wish to consider the researches of all Phrenological investigators, and I like to soar into the sciento-poetic regions, and I find them, so far as I go, all the more scien-

tific, with clear atmosphere well-enwrapping earth, and making its realities the more discernible, but I occasionally find one, like Dr. Joseph R. Buchanan, whose ideal flights I cannot follow without losing sight of earth and its laws. This, however, may be *my* fault, and not his.

Prominent among those who have given me important aid in studying the temperaments, is Dr. Edward Newbery. He is an artist of ability, and he finds an important relation between colors and these organic conditions, but I am not artist enough to describe his ideas on this point. He has written some small works on the subject, chiefly with regard to perfecting humanity by properly balancing the temperaments in posterity. He speaks of the basic temperaments as three, corresponding with the three departments of general nature, as "First, The nutritive or Chemical.

Second, The nervous or Spiritual.

Third, The locomotive or Mechanical."

I hope he will yet publish a fuller presentation of the physical differences as well as his philosophic views.

I have found help in a work on Phrenology and the temperaments by Mr. John Hecker, who was known as New York's great flour merchant, and once a candidate for mayor of that city. I am told the work is out of print, but if so it ought to be republished, for notwithstanding much of it was an attempt to establish certain religious views as Phrenologically taught, on which Phrenology has nothing to offer, yet there are gems of thought in it that should be preserved; and he should have full credit for them. One of these, which helped me toward the important discovery in Phrenology, I will explain when I come to describe the discovery.

Let every student of human nature read his work if it can be found; that is if he be a thinker who can separate pure grains of truth from chaff. Read him, and others, especially Combe, Fowler, Sizer, and Drayton,

along with the few hints I give in this, and you will understand each the better, and will get fairly upon the track for a correct start to investigate the living specimens that nature furnishes at first hand in the animal kingdom, and more especially in fellow-beings.

As you gather the lessons of temperament you will be ready to proceed with me in the study of the Brains with their parts and relations. When all are tolerably mastered, we may proceed to life's higher lessons. In a future work I hope to give some thoughts on temperament and mental balance as the basis on which to commence founding true social relations, marriage, rearing children, and building the social structure.

In this, before proceeding to consider the brain, I must add a few more thoughts about the temperamental combinations. I can only point the direction for investigation, and show the kind of facts the pathway affords. In the field of such complicated relationships, perfect knowledge need not be expected, but enough may be gathered to throw some light on Human Nature.

Where the brain and nerve temperament is dominant, and the nutritive and circulating system is strong, with a good proportion of the locomotive, there is great mental energy in proportion to the size of the brain, and strong physical stimulus to support it. This is the temperament of great inspirational susceptibility and working vigor. Henry Ward Beecher, Fig. 16, was a remarkable instance of it in connection with a brain and body large in every region. In later life the nutritive in him became quite prominent, but did not perceptibly lessen his mental activity.

Where the same general proportion exists, except that the nutritive system so divides as to leave the red blood circulation much in excess of the white, or glandular secretions, a similar effect is produced, but with still more restless activity and buoyant hopefulness quite



Fig. 16. Henry Ward Beecher.

a tendency to follow ideals to the extent of air-castle building if the brain corresponds, and it generally does. This is what is commonly called the Sanguine temperament. Beecher was very much of this condition in his younger days, and considerably to the end of his life.

A perfect illustration of this condition among well-known men I do not now remember, or not one whose picture is accessible. Thomas Moore, the poet, Fig. 17, shows much of it. I can think of no better specimen among those who are known to all.



Fig. 17. Thomas Moore, The Poet.



Fig. 18. Phineas T. Barnum in earlier life.

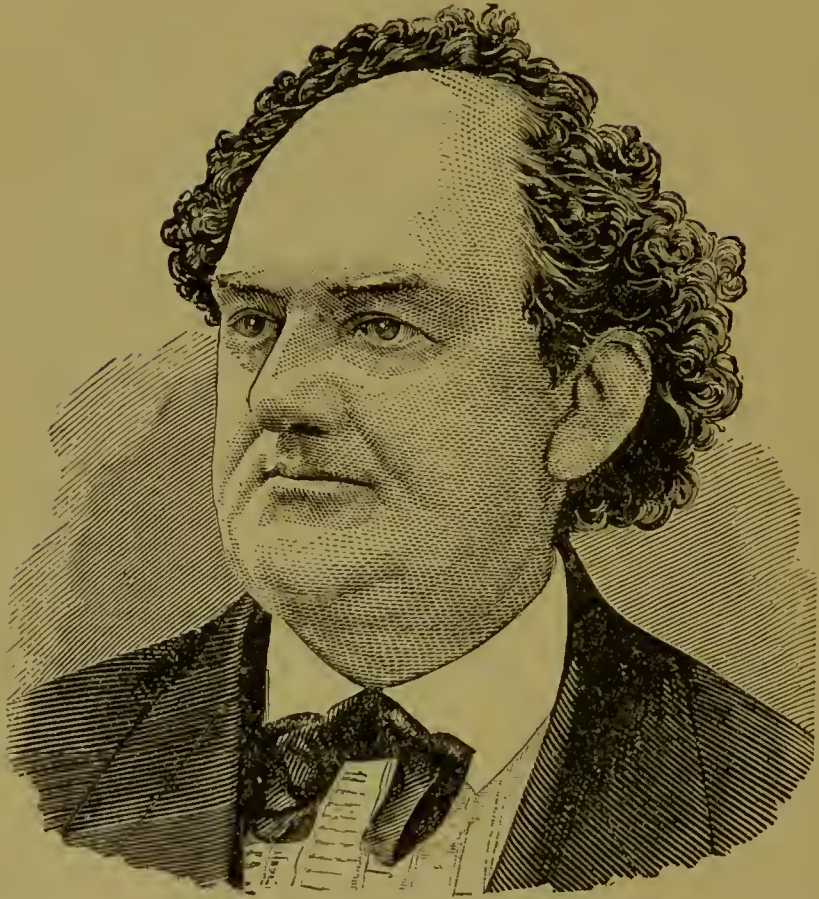


Fig. 19. Phineas T. Barnum in later life.

Barnum in earlier life, Fig. 18, was of this physical and mental mold, and even when age had developed in him a touch of the lymphatic the chief characteristic held its own, and in his brain the executive faculties were so dominant that he always kept his air-castles anchored fast to *terra firma*. And the predominance of his executive over the ideal faculties increased with his years, and caused a changed form of head, Fig. 19, which affords a striking illustration of Phrenological science. This, in its place, will be pointed out more fully.

This physical combination with the brain and nerve

system dominant, may be called the *nervo-energetic* temperament. The same combination, with the locomotive system dominant, and the brain slightly less, gives great physical with fair nervous energy, and may be called the *physico-energetic* temperament.

Where the nutritive system is rather good but divided so that the glands and lymph predominates over the red blood and its circulation, with but middling framework, and the brain and nerves in the ascendant, we have what may be called the *nervo-sensitive* temperament. It gives great intensity of feeling, both physical and mental, without corresponding self-control. It is the more common temperament of well-organized women—in fact the ideal female organization—but it is often found in men. It is a rather unfortunate one for men who have to grapple with the rough business side of life, especially public business. It makes the mental feelings so tender that their possessors become morbidly sensitive to the attacks they must often receive. It produces the mental condition called in slang phraseology “thin-skinned.” And the term is literally, as well as metaphorically, correct. With this temperament the bodily skin is thin and delicate, and the nerves are not sufficiently supported by vigorous blood molecules. This physical sensibility makes mental irritability; and doubly so if there is a fine sense of justice that is violently outraged by groundless personal attacks.

Horace Greeley, Fig. 20, was of this temperament and we all know how, despite his gentle benevolent nature, he was irritated by the slanderous assaults of some of his rivals, till he would bluntly call them liars; and how some of his cotemporary journalists found amusement teasing him into doing so, manufacturing for this purpose stories which they did not expect any one to believe, because their coarse natures found enjoyable mirth in witnessing his sufferings.

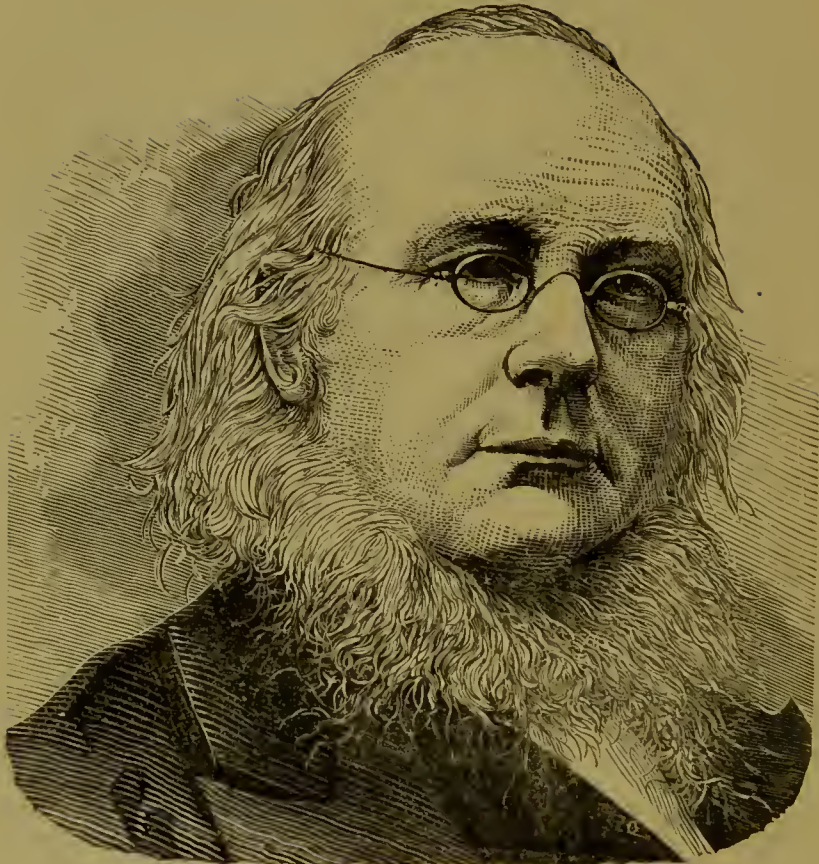


Fig. 20. Horace Greeley.

With the Motive temperament dominant, the Mental strong, and the Nutritive system moderately developed while its glandular part is deficient, the person is "thick-skinned" physically and mentally; with a well balanced and intellectual brain, is patient, placid, not easily irritated; can endure calumny unruffled; or, if feeling keenly, can so control self as to hide the fact from those who would delight in wounding him; with the higher powers awake, can work for the right, unmindful of traducers, in full assurance of final success. Such a man was Abraham Lincoln, Fig. 21. He had these qualities in a most pre-eminent degree.

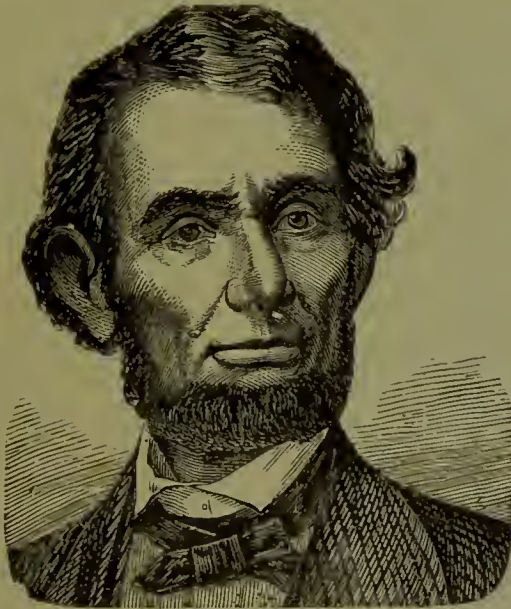


Fig. 21. Abraham Lincoln.

This temperamental condition is always lean, rough and angular on the surface even when, like Lincoln, it has a soul of beauty that shines through it all. The temperament last before described is always rather full, round, smooth in surface outline, and of soft and delicate appearing flesh, like Greeley.

Neither of the two last named temperamental mixtures produces physical grossness. That is from excess of the motive system and denser portions of the vital or nutritive, with great deficiency of the delicate tissues and nerve fiber, especially from lack of the higher portions of the brain.

The temperaments combine in a great variety of proportions, and the character manifestations are greatly affected by these physical conditions. Mental balance, or unbalance, and the brain organs' proportions, determine which powers control, but temperament gives quality to mental feelings, and tone to their activities,

Similar mental balance will produce widely varying results where the temperamental combinations are of very different proportions. Whether a person will master adverse circumstances, or will be mastered by them, is in a great measure determined by this.

A little knowledge of temperament is readily gathered ; in fact it is considerably seen intuitively, and used by those who do not understand the science of the subject. Little children, even infants, recognize temperamental affinities and repulsions. With a little knowledge of its science we may *begin* the lessons of mind, but a good acquaintance with it is essential to an extensive pursuit of the subject.

My purpose, in this, is to add a few ideas and illustrations to those already known, introductory to the facts of mentality to follow. But to understand the fullest significance of the facts a more extensive knowledge of the subject is needed than my space can afford. This is well supplied by the works to which I have before alluded. Sizer's and Drayton's "Heads and Faces," especially, gives numerous illustrations of the varying temperamental combinations both in man and in animals. So I may dismiss this part of my subject.

With the facts of temperament and organic quality well studied and always in mind, we may intelligently proceed with the lessons of Phrenology.

CHAPTER II.

FIRST LESSONS IN PHRENOLOGY.

Phrenology, in itself, like its temperamental basis, has its primary lessons, which must be well mastered before we can proceed with reasonable assurance that we are right. Before its discovery the researches of physiologists had reached the fact that the Nerve system was the instrument of sensation, and that the brain was not only its great center, but the organ of the mind as well. Phrenology is the discovery that the brain is a congeries of organs, having different but correlated functions to perform. And it has to a large extent found out which are the organs of the mental powers most manifested in our external life. It found (long after most of the separate organs were discovered) that the different classes of powers occupy different parts of the head, and all, of each class, their own class-region—that is, those of more directly correlated functions are near each other—higher, lower, forward, backward, side, or central, according as their functions are elevating, sustaining, leading, retiring, or self-poising and energizing.

Bear in mind that most of the organs were discovered not only before the fact or significance of class association had been recognized, but before the thought of faculty-classification had occurred. The regions were not “mapped out,” but found out.

The history of its discovery, and the philosophy of its organ-location, I shall not attempt to give, or

shall only partially hint it at the most, for I have no idea of making thorough Phrenologists of those who are too indolent, or too indifferent, to study both its literature and its lessons in nature around them. Its history, and the philosophy of the organ-locations, are abundantly given by Combe, Fowler, and others. I will merely state concerning this, that the intellectual faculties are found to be in the front head; the domestic feelings, in the lower back head; the body-serving energies, in the lower side head. In all the brain regions, those that serve human nature's foundation needs, and the intellect's primary perceptions, are in the part of the brain near the body; those most essential to its existence, the nearest; while the aspiring faculties, generally known as "the moral organs,"—those that lift and lead thought to principles, laws, causation,—are in the front top-head. The locations of all of the organs, and of their classes, correspond with the functions of the faculties they manifest.

I suppose, of course, that every reader has previously learned that the brains occupy the entire head above a line drawn around it from the eyes through the opening of the ears, except a thin skull and membrane covering.

O. S. Fowler, in his Phrenology and some of his other writings, traces at length the philosophy of the organ-locations; and the beautiful harmony of nature here, well corresponds with the general harmony of her works.

OBJECTIONS TO PHRENOLOGY.

In the various works on Phrenology, it is proved far beyond the weightiest standard objections; and yet some partial objections to it as generally taught, do exist; but they are such ones as a thorough knowledge of its facts and real claims will mainly, if not entirely remove.

Most of the objections (all the current ones) have been sufficiently answered; a few later ones have been

partially, and other few I have not seen answered. I see some real objections to it as it is yet taught. I readily acknowledge them, and will also add some stronger ones than I have ever seen made, and then show that in all its real claims it is true nevertheless. I do not claim it as a science complete in itself. In the complex sciences there are none complete till all are thoroughly understood, both in themselves and in their relations to each, and to all. Then we will have the one universal science, of which some of the chapters are now unfolding so grandly despite the blunders of our primary teachers.

Phrenology is a section of that chapter of science which reveals organic structure. It is the highest section of Physiology, the one that makes known the relation of the nerves and brain, and the brain-regions, and form, as revealing mentality. It is imperfectly learned as yet, and, of course, it must be while the body's nutritive and chemical functions are not fully discovered. Yet, tho' imperfectly presented, it is a section that must be taken in before Physiology is made clear; and, with it, Physiology's lower lessons, and the relations of all, must be largely mastered before we can comprehend the higher lessons of mind. Let us notice, then, a few of the objections that keep some studious minds from it.

The objections which spring from sentimental devotion to early-taught fancies and dogmatic creeds can scarcely claim the attention of the student who has reached the scientific standpoint. Their supporters must be mainly left to adjust as they can the relations of their notions to the facts of nature and life. But as minds of scientific capacity are by wrongly educated sentiment often kept from getting into the open path of science, I will briefly direct their attention to what obstructs their way, and hint the nature of the truth that lights to its removal, and then leave them to trace more fully the answer in the writings of others.

The chief sentimental objection, troubling such minds, is that Phrenology seems to oppose the doctrine of moral responsibility, and leads to fatalism.

I can only answer that *if* it does when fully known and rightly interpreted, then fatalism must stand proved, and the doctrine of moral responsibility must give place to the facts of science. But all the facts bearing on this doctrine, are those of the different degrees of rational endowment. *This* determines how much responsibility exists. Whether the rational faculties act through, or without brain-organs, can make no difference. We all know that widely differing capacities are found in different persons, so that whatever is true as to moral responsibility, or fatalism, is equally true whether Phrenology is admitted, or not. If each mental faculty must act through the whole brain, and the brain is feeble, it limits responsibility quite as much as if the rational powers act through feeble parts of it. If the mind is clouded by a diseased body, or if itself is weak, or its faculties, tho' its direct instrument is neither body or brain, it leaves this question the same. If any one wants more than these hints to sweep away such an objection to Phrenology, they will find it answered at length by other writers on that science.

I make no apology to *scientists* for stopping to answer such an objection, for *they* are making some that are scarcely more rational. Their *method*—taking facts as the basis for conclusions—is right. If they would learn the nature of the different classes of facts, how and where to seek for them, and how to recognize the higher and more complex ones when found, they would rapidly answer their own objections. But they are mostly mere specialists, scanning small surfaces in the valleys of nature, where the dawning sunlight has not scattered the fog; using torch-lights, which serve to display their narrow fields, but make darker all beyond

As a specimen "sciento-objection," nearly as weak as the sentimental fear, I may refer to the standard one, that "there is no perceptible dividing line between the Phrenological organs."

That men pretending to scientific knowledge of external nature, and especially of Physiology, should utter such an objection seems unaccountable, but it has been for years a standard one with many, and it is yet used by those high in reputation as scientists. They seem heedless of the facts all around them, of different characters and different functions in different portions of things that show no division-line between the parts. In the prismatic colors and the rainbow, the centers of the different hues are apparent, but the margins so interblend as to be undistinguishable. In Physiology, the spinal column is a bundle of three nerve-trunks of different functions—one of sensation, one of voluntary motion, and one of respiration—while there is not the faintest indication of a division-line between them.

Plenty of similar facts might be cited. If any one wants them they will find them abundantly given by the early Phrenological writers, who, in the childhood of general science, and the infancy of their own, thought it worth while to argue at length against such ignorant objections. I state this "sciento-objection," not to answer it, but to excuse the sentimentalists, by showing that our childish scientists, after reaching and avowing the sciento-method, have quite counterparted their logic-folly.

But some of our semi-scientific objections have some weight as against the idea that Phrenology is a full and complete science without taking in its correlated sections.

I am sure that such a claim has never been made by any Phrenologist of repute, but it may have been by some smatterer, for with Phrenology, as with the more

rudimentary sciences, some have thought to jump into the advanced lessons without first learning well the primary ones.

An objection, often urged, is, that Phrenologists do not always tell character correctly. Doubtless those well educated in Phrenology do make some mistakes as to the manifested character. Only a large and varied acquaintance with all the circumstances of life, its business conditions, social relations, and educational influence, can enable one to calculate how a person will act in a given situation ; and then the examiner would have to be a great all-sided nature, capable, both by natural capacity and acquaintance with all, of understanding all types of character and spheres of influence, and estimating the effect of the latter on all varieties of the former. And, besides all that, he would need to know much of his subject's hereditary twist, and his educational warpings, or *perchance*, straightenings, as well as what were the immediate present influences, and how long he had been subject to them. All this before a *perfect* description of *character-manifestation* could be given.

The very strongly-marked characters—the extremists of unbalanced temperament, or of some brain-region development, with others deficient—may find the character (the *centerstance*) able in nearly all cases to master the circumstances so as to show itself ; but the tolerably balanced individual, unless a giant of personality, will be largely controlled by external conditions, so that different faculties may at different times be called into dominant activity. Some of the Phrenological authors have written at length, and well, on the faculties' differing combinations in activity.

Phrenology tells of the *capacity* and *power* of mental action, not what is the present action. Physiognomy tells of present or habitual mental action, by the expression which dominant feelings give to the face through

the changing muscular positions and forms. As Dr. Samuel Silsby, in a lecture, well expressed it, "Phrenology shows what we are *capable* of doing, and Physiognomy shows what we *are* doing." Both are sections of the science that reveals mind in its relation to the physical organism. Physiognomy may be called the Phrenology of the face, and Phrenology may be called the Physiognomy of the head.

Phrenology, proper, shows the relations of the different parts of the brain, the proportion of its regions, and of the separate mental organs, while education and training mainly determines the efficiency of their action in given circumstances, always remembering that the education and training must begin before the child is born; in fact it should several generations before. This must secure a favorable temperamental combination, and the organic quality thus founded must, after birth, be developed, or the brain will lack much of its needed energy and sustaining power. While the mind acts through the physical body it must have that body in good condition, or be itself semi-dormant. And the body must be in good proportion to itself, and to the brain; and the brain to itself, and to the body; or the physical, or mental character, or both, will be irregular and freaky, or weak and inefficient.

But there is another consideration in regard to the objection that Phrenologists blunder in examinations—it is that character and ability are seldom correctly estimated by those who assume to judge it. Reputation is often very different from character. Few persons know their own characters well, much less that of any one else. Even great characters fail to know their greatness till favoring circumstances reveal it to them, and even then they only inspirationally feel it, rather than see it, attributing their larger perceptions to good fortune, while, unless their work immediately and

greatly serves some public emergency, the public does not see it, nor consciously feel it, but think the discoverer a fool or an insane person, till success has demonstrated the fact that inspired the awakened mind. Fulton and Morse were deemed semi-demented for "toying with steam and electricity with the idea of making them working powers." Had they died before they succeeded, and the discovery had not yet been made, *that* would still be their reputation. Only when they had succeeded were they known to be great geniuses, instead of fools.

Every great inventor, who labored long in lack of means before accomplishing his purpose, was a laughing-stock to those who knew of his effort, unless they were his tender friends, and then he was a weak object of their pitying sympathy till success made him a glory to his acquaintances. De Witt Clinton was by public men in general thought a wild dreamer, without sagacity, because he thought a canal from Albany to Buffalo could be made. So was Cyrus W. Field for trying to lay an Atlantic Cable.

In time of our war men of reputation for military wisdom stood aghast when Sherman cut the red tape of routine rule, and, against all the supposed probabilities of success, started the march which was to cut the Southern Confederacy in two. Had he failed, the attempt would have been spoken of as "Sherman's folly," and his reputation would have been that of a fool-hardy adventurer, instead of a great general; but Phrenologists would have seen it as only a great man's mistake.

Very few saw in Columbus any thing but a fool or a madman while he agitated his unaccomplished project of New World discovery.

Patrick Henry had failed in ordinary business, and was seen as a common lounge, of little mentality, till, called to try a seemingly hopeless law case, his eloquence

thrilled the country, and soon echoed round the world, inspiring America for independence, and shaking the British Throne. Yet Phrenology would at once have declared all of these to be men of great natural powers. It would have rated them far above the average of their age, and its sciento-objectors would have said, "See what blunderers these Phrenologists are."

Phrenology tells correctly. Even our half-educated Phrenologists are far nearer right in their worst blunders than are the best of our popular judges of character who lack Phrenological light. Occasionally one of popular repute *feels* something of the true character of the genius whom he may meet, but if he shows the fact he receives only public contempt for his "gullibility." Hardly did Ferdinand and Isabella, tho' powerful monarchs, hold respect from the wisecracs for favoring Columbus in his "wild exploring project." Only when he returned successful could they see his greatness, and the wisdom of aiding him. Phrenology would have shown his great powers in advance, and made it more probable that he had a project worth attempting. Remember, Phrenology tells character, not reputation.

It is sometimes objected that "Phrenology flatters." I answer, yes, our Mother Nature always flatters her children; not with the false flattery of a sinister purpose, but with a loving appreciation that would show us our true nobility, and prompt us to make the most of it,—to work in full self-reliant faith, mastering adverse influences,—and rise to the capacity she has so bountifully bestowed. Most persons are better in nature, and larger in ability, than they can show themselves practically in surrounding conditions. A few whose Self-esteem is very large and Intellect small, sometimes strut in an over-conceit of some fancied merit, but even they have merit of another kind, and are ludicrous only in mistaking what it is. The large aspiring genius comes so far short

of its ideal as to feel diffident, and underrate itself. With such the truth greatly flatters, but flatters to inspire, elevate, and energize. Yes, Phrenology flatters! Take it in! It will be to you such a revelation of yourself that in its light you will cast off discouragements, and work out a higher manhood and womanhood. O the splendid human talent that often remains dormant for want of knowing itself! O the grand human souls that, from sense of weakness and unworthiness, because they come short of their high ideals, bow diffidently to those who are their inferiors! Lofty intelligence to mere hot-blooded conceit, or, as the slang phrase has it, "brains to hollow-headed cheek."

How fortunate for humanity it would be if all could see wherein they and their fellows are weak, and what is their real strength—that is, could correctly understand each other! Phrenology, well known, enables us to read the natural characters and capacities, and thus to appreciate high qualities in others, even tho' they are so uninformed that they cannot appreciate their admirer in return. And it shows us how to sympathize with the weak, not in lofty condescending pity, but in fraternal desire to aid them; and we may find in *them* some strong points of excellence that may help our own weaker sides; and we are often quite as needy.

Yes, let us have abundantly the flattery of truthful science! Let it lift humanity above the depressions into which dogmatic slanders and false moralisms have cast, and so long kept it!

One of the semi-sciento objections which is still, at times urged against what is supposed to be Phrenology, is, that "the inner portions of the brain cannot be seen in life, so as to determine their functions, and the size of their organs. That has always been freely admitted. I may very safely say that the merest *smatterer* in Phrenology never claimed this could be done, and Phreno-

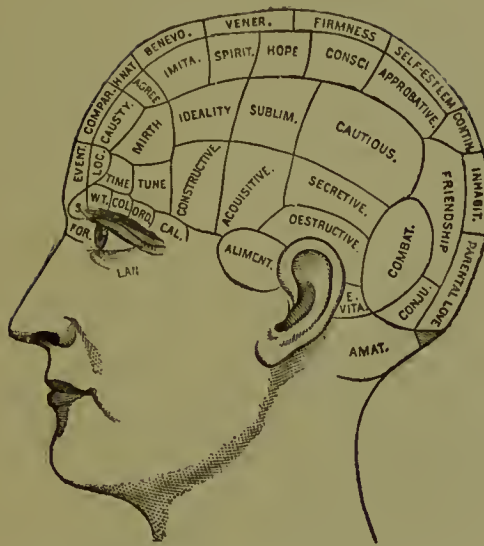


Fig. 22. The Phrenological Organs.



Fig. 23. The Groups of Organs.

logical writers have spoken of this as a reason why some mental powers may not be determinable by their science. I speak of this objection merely as another example of the objectors' shameful ignorance of what they assume to criticise. I have heretofore, in this, swept away all grounds for this objection, in the statement that Phrenology is that section of physiology which reveals the form and functions of the brain, and shows its division

into separate organs, the character of those that can be observed, and the relative power of the regions, and of the organs. Fig. 22 shows the organs, and Fig. 23, their groups according to the general classification. The



Fig. 24. An Idiot.



Fig. 25. A Partial Idiot.

organs' centers are well known, and the marginal lines are approximately placed to assist the eye in learning their locations. The outlines of these heads represent good proportions of the groups, or parts of the brain, seen in profile-view. Washington Irving, Fig. 13, and

Thomas Moore, Fig. 17, show good proportions of those seen in front view. Anton Probst, Fig. 10, has the reasoning, and all the fraternal, or front top-head organs deficient, with large central and back brain. Fig. 24 is an idiot, and Fig. 25 a partial idiot, the first with little brain and hardly any in front, and the second very deficient. Sometimes a head fairly formed is idiotic from disease, while brains deficient as these can never be other than idiotic. With these various head-forms in mind, as models, the deviations from region-balance will be readily recognized.



Fig. 26. The Brain, Cerebrum and Cerebellum. Side View.

Fig. 26 shows the brain in profile, and Fig. 27 the top, and the two hemispheres, as they are generally called,

The first Phrenologists showed the brain to be fibrous, and the relative strength of each part is in proportion to the fibers' length from the lower center head. Fig. 28 is a diagram of the principal parts of the brain, and Fig. 29 is a sketch representing the fibers' length from the center head, in each direction, to the horizontal circumference.

One objection which I recently heard made against Phrenology by a lecturer who claimed to be an authority on science, or what he thought an objection, was, in asserting that "the whole brain acts somewhat with the



Fig. 27. The Brain "Hemispheres." Top View.

action of each faculty, and the part called the especial organ only focuses such action." If that be so, it leaves Phrenology unchanged. Doubtless every part of the body, as well as of the brain, does act somewhat with every act of the mind. Every emotion stirs every molecule, of the more solid parts as well as of the blood and other fluids. "Focusing the faculties" covers Phrenological ground so well that I do not deem it worth while to argue its sufficiency or insufficiency, tho' he seemed to think it an objection to Phrenology. I suppose that with the body as well, each organ focuses the work to be done—the stomach the digestion, the lungs the breathing, and the heart the blood-circulation—while each organ, and each atom of the organism, contributes its energy to aid the work. So, if it helps my sciento-friend, I may accept his "amendment to Phrenology."



Fig. 28. Diagram of Principal Parts of the Brain.

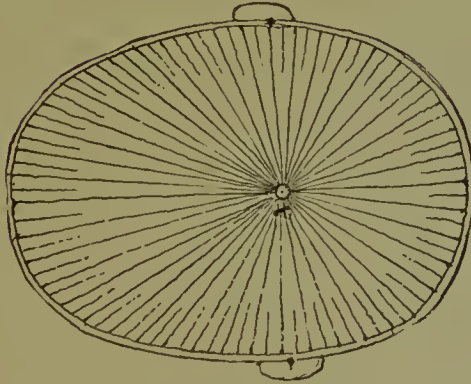


Fig. 29. Sketch of the Brain's Physical Base region, showing length of Fibers from center to the horizontal circumference.

PHRENOLOGY'S REAL DEFECTS AND DIFFICULTIES.

But there are defects and difficulties in the Phrenology now taught, as well as in the lower lessons of Physiology. They result from incomplete discovery and fragments of crude philosophies and miscellaneous

errors clinging to it that are not of it. It may, perhaps, be questioned of some of the smaller "Perceptives," how far they are concerned in manifesting the faculties they name, which seem to be compound, rather than simple powers; but these are few, and there is but little uncertainty, so that there is no serious difficulty in determining by examinations the general character, and the manifestation it will make in given conditions.

One difficulty with Phrenology, and the one that includes a train of closely-related ones, hard to remove, is that we came to the discovery of the mental organs with a very crude pre-conceived idea of mind and mental powers, and, among the results, the names we supposed appropriate for the faculties and feelings were, of course, given to their organs in the brain. From the nature of the case that defect had to exist, and it must, probably, continue awhile to a considerable extent, for, even with this science-light upon us, the average mind cannot rapidly rid itself of the dogmatic bias that educational influences have fastened on hereditary tendencies. And, even when that is accomplished, mind can hardly be expected to *fully* comprehend itself, or to *perfectly* define its own character.

And, then, where such bias does not perceptibly affect us, even in the faculties deemed purely intellectual, a name is given to a separate organ which properly describes but the surface of the function it manifests. The same of the groups of organs. Thus we speak of "the Perceptive Faculties," of "the Reflective or Reasoning," of "the Memorising," and "the Imagining," forgetting for the time that each Intellectual faculty perceives, reflects or reasons, remembers, and imagines, of that to which its especial power relates. This, of course, is known, and has been stated by Phrenological writers, but the namings of the faculties and groups tend nevertheless to keep the crudely mixed

idea *shading* the minds of its *thorough* students, and to make it absorb the attention of the superficial ones.

We apply the name, "Comparison" to one brain organ, forgetting that all the intellectual powers compare in all things to which they relate. This perceives analogies between physical and ideal qualities, such as light and truth, darkness and error. Analogy is a more appropriate name for this faculty. The name "Causality," given to another organ, better expresses its high function, but it requires an ideal and somewhat metaphysical cast of mind, but well freed from the old metaphysical vapors, to keep this large sense uppermost, and not confound it with the sense in which each intellectual power discerns the immediate causes of what affects it. Similar slight objections apply to the designations of other powers, but a different naming, in the present barbarism and poverty of language, might complicate matters worse, for it would probably be quite as defective, and would necessitate a new general education, new forms and habits of thought, as well as a previously enriched and rationalized vocabulary.

Another difficulty in correctly studying Phrenology, and the greatest in unfolding the chapter of philosophy that its clear light would reveal, is that, while it is but a partially-discovered section of Physiology's highest chapter, it is somewhat loaded and obstructed with and by fragments of the old crude social philosophies that cling to the minds of its students and teachers. The relic of the old Roman Empire education is still upon most of us, even in America, and still more in the rest of the world, and it tinges all our thoughts. *Its* leading social idea was that of caste. A few of its people were "patricians,"—citizen nobles,—while the masses were "plebeians,"—ignoble slaves. The stain of that falsity lingers with us. It colors the sciento-mental philosophers' thoughts till they fancy that in the mentality

is an order of patrician and an order of plebeian faculties—noble rulers, and ignoble servants—one order honorable, and the other menial. Phrenologists have admitted this notion into the philosophy of their science, and call one class of mental powers “Moral faculties,” and another class “Animal propensities.” They would make the first autocrats of the mind, and the other subjects of their dictation.

The Moral is not *part* of our nature, but its harmony with fellows in social relations, and, of course, with itself. There is a seeming propriety, strong from the old-education’s point of view, in calling the faculties that lift above the mere physical self, moral; for the physical is dominant in most of our race, and these, in such, are *their* balancing, or moralizing powers. When the physical are stimulated by circumstances, unless balanced by influences from the other, they go to such excesses of grossness as demoralizes themselves and fellows. But the aspiring powers, named “Moral Sentiments,” when in excessive proportions and stimulated into bigotry by false education, are not only in their own action worse for social harmony, but they also goad the physical energies into cruel barbarisms that without such spurring they would never perform. It was the aspiring powers made rulers and supposed hierarchal agents of an arbitrary autocratic God ideal, with the imagination of the high soul-powers stimulated, and spiritualized Self-esteem inflated to extremest spiritual pride by a sense of such dignity, that made the persecutors of the middle ages. The dominance of these mistaught higher powers demoralized the world far more than all the lower passions in wildest concerted rampage could have done. It pushed the inventive genius to devise extremes of torture, at the thought of which the lower selfishness sickens with shame. The bloody Philip the second, of Spain, and his awful monster, Alva, were

simply bigots acting from this superstition-influence on brains in which these sentiments were greatly in excess.



Fig. 30. Philip the second, of Spain.

Fig. 30 is Philip as pictured in Prescott's history of his reign. See how the so-called "Moral Organs" towered above a due proportion, and see in his history, how his devotion to supposed religious duty to such a Moral-Law Giver demoralized society, corrupted religion, and dehumanized himself. And Alva, his general in the Netherlands, is there shown with a similar high head. Yet his cruelties far outdid the brutal, low-headed Nero. Alva gloried in his persecution-murders, priding himself on having burned, and otherwise slaughtered by personal "execution," eighteen thousand "heretics," in six years, besides what were killed in his wars against human liberty. Read in Motley's "History of the Dutch Republic" and "The United Netherlands," how these mistaught aspiring "moral" powers demoralized all

that came under their influence. The king, when mainly defeated, could listen to any proposition except to cease performing the supposed "moral duty" of persecuting "heretics." Doubtless Self-Esteem's pride-push, under the conceit of being their God's chosen favorite chief executors of wrath against the perverse, had considerable influence, but evidently the sense of duty was the overpowering consideration and chief corrupter.

See, also, in social life to-day, when direct open persecution for opinion must cease, how these powers in bigot-effort and domineering push, to secure legal support, use false pretense that common thieves would scorn to employ. And see, too, when this fails him, how the sensorious "moralist" with gossip destroys the peace of a community! He demoralizes, with slanders from his perverted higher nature's suspicions far more than can the worst thief with his selfish meanness. He demoralizes the community and himself; makes both, and especially himself, so distrustful of fellows that only bad can be seen in every act not fully understood. This is demoralization the most extreme.

Yes it is a blundering relic of early ignorance to hold morals a *part* of our nature, instead of the balanced harmony of our nature. And it is one of the most serious blunders of Phrenological philosophers to call one class of the brain organs Moral organs. Let us hope that the American principle of Human Equality may yet be purified from its Romish alloy, so that the freed mind may be able to eliminate from mental science all such crude notions of caste.

This Phrenological blunder in the philosophy of morals interferes with the correctness of examinations much less than might be expected, for the most common character-manifestations of the separate organs have been quite correctly observed, and the names of the classes are so nearly correct that they are not much

misleading. I would suggest but a few changes besides this—chiefly a few in region-classification.

The back-head organs are appropriately named the "Domestic Feelings." The side-head powers are called the "Animal Propensities," or the side and lower back-head together are so designated at times. I think the term physical energies would more correctly designate the side-head group. The top-head group are aspiring, and some of them are inspiring executives, as I shall show in a future chapter. I would call them the spiritual organs, for their powers reach outward, upward, and forward from the physical, and from the mere personal self, toward principles and fraternal unity. The rear ones of this region pertain more to personal and domestic relationships, and the forward to ideals and large fraternity.

The forehead contains the intellectual organs. The lower are physical perceptives; the middle relate to changes, while the upper are spiritually intellectual. They work upward with the highest aspirations and downward with the lowest perceptions. When well-uniting both they make fully developed reason—a reason that can deal with substances, activities, and principles, perceive analogies, causation, congruities and incongruities, and learn of natural laws and unseen relationships.

Of the separate organs, the first in the Phrenological list is naturally first in order—"Amativeness." This is appropriately named, but plain English Sex-love would be better—would be shorter and clearer, as well as more fully designating its character, spiritual and physical. Sex-love is undoubtedly the social function, and the only one readily recognized, of the small lower back brain or cerebellum. A portion of it is reasonably believed (perhaps I may say is proved) to be the controller of muscular motion, or having much to do with this, if not with other physical functions.

"Philoprogenitiveness" correctly expresses the function of this organ, but Parental Love, since given it, is a clearer and less clumsy name.

"Adhesiveness" is generally regarded as merely one of the domestic feelings, and under the system as taught I would consider it such. When I come to my new discovery I shall show it to be more than has been supposed. Till then I will speak of it as now held. The name does not well express its character, for adhesiveness is a quality connected with many things.

I think "Concentrativeness" or "Continuity" might as properly be called Adhesiveness, for it cements the domestic feelings and selfhood-aspirations in a general union. The name "Concentrativeness" or "Continuity" seems to imply the intellectual function of persistent thought. I am well aware that where this organ is deficient there is a restlessness of character or unsteady mentality. This at first seems to warrant the name given it, but in some respects it fails to designate its function, and partially describes one that it has not. The mental restlessness which a lack in this organ shows, I think is from want of a sufficient bond of union and steadying influence between these two great groups of impelling powers. Intellectual acts are always affected by these.

The Fowlers have discovered among the Domestic group an organ first named "Union for Life," and afterwards called "Conjugalitv." Until I discovered the new fact and method of reading Phrenology, hereafter to be described, it seemed to me that too much was attributed to this organ, tho' in observing heads I found an organ there with much influence in that direction, but in the light of the new discovery I find their claim vindicated by full accord with the other facts. I find it domestic in character, but that it is much more than the word generally denotes. This will be shown when giving the new Phrenological view.

I find, thus far, in Phrenology a group of three which are chiefly physical defenders. They are named "Combativeness," "Destructiveness," and "Secretiveness." The name of the latter well expresses its character in all stages of its action. The name "Combativeness" expresses its action when defensive need seems to call for its energies. "Destructiveness" is named from this energy's manifestation when in great excess, or when it is so obstructed that only extremest action can prevail. For this reason the name is rather misleading as to its proper function, yet is generally accepted without criticism. Even eminent men when Phrenological students quite often, from this naming, fail to see the natural function of this organ. Henry Ward Beecher was a student of this science, and on one occasion I was talking with him about the Phrenology so conspicuous in his preaching, when he said it was a great aid in understanding and presenting all subjects connected with human nature. During the conversation I spoke of this energy as being named from its excess. He thought the name expressed its character—said it was a power that seemed to mean hurt. I suggested that its character was rather to thrust away obstacles; that if resisted till wrought up to extreme action it would dash the impeding thing aside with such fury as to hurt, or perhaps destroy, but that once removed it did not follow to hurt, nor seem to care any more about it; that if we would describe it by one short word, it would be "get" instead of "hurt." He thought a moment, and then said: "Yes, I guess that is a better statement of it." I think any philosophic student of Phrenology will say the same when he properly considers the matter.

And yet we can scarcely find a different name that will not measurably include the function of some other power. "Executiveness" has been suggested, but tho' this is the central physical energizer, yet executiveness

implies the co-operation of the other basic energies, with the spiritual, the intellectual, and self-poise powers, elevating, pioneering, and steadying the action. So we may not do better than to retain the name "Destructiveness" with proper explanations of its function.

"Alimentiveness" is properly named to express the organ's function. It is the mental prompter of physical appetite. The word appetite, or appetizer, would be shorter and simpler English. And the most direct conveyance of truth is most scientific. The less of attention required by technical verbage, the more is left for the thought.

"Acquisitiveness" is well proved, and well named.

"Constructiveness" is undoubtedly the great physical impeller of the creative powers, and it has a more comprehensive function than is generally ascribed to it. It works with top-head aspirations and front-head perceptions, combining both in a unity of effort. It helps shape the products of all the intellectual and the idealizing faculties. A fuller explanation of this will be called for in a subsequent chapter, which, in the added light of new method in studying the Brain-organs, will more fully consider the regions, and more especially the top-head organs. I now speak mainly with reference to their character as seen in the prevailing method of studying them.

"Self-esteem" is perhaps as near a naming as we can give to this organ's most obvious function, but the name is liable to carry a wrong meaning, and does to those who think but superficially on the subject. They suppose it means the opinion one forms of himself. It is impulsive, not intellectual; it feels, rather than thinks, tho', like all other feelings, it tinges thought. It is the instinctive feeling of selfhood-importance. It works, and gives weight to the personal bearing, when the intellect is absorbed in unrelated thoughts. Its

deficiency leaves the person to a sense of diffidence even when he knows himself in the presence of his inferiors, especially if he has the perfectibility-aspirations that comes from large Ideality and its co-related organs.

“Approbateness,” or “Love of Approbation,” is a similar inspiration-feeling of relation to fellow-beings, not an intellectual opinion of comparative merits, tho’ it makes us defferential to others.

“Firmness” is well described by its name, and it adds its character to all the powers. These three may be called the dignitative group—“Firmness” the leader, “Self-esteem” the impeller, and “Approbateness” the social monitor and aspiring outreach for fraternity.

“Cautiousness” is prudence-balance ; not for the base of the selfhood alone, but for the whole selfhood and all its relationships. It is correctly located, and it signifies more than can be told in this chapter, and more than can be understood without the new light on Phrenology.

“Veneration” also manifests what its name implies, and much more. So of “Marvellousness,” “Sublimity,” “Ideality,” and “Imitation,” and perhaps I might say of “Hope,” altho’ its name is so simple, comprehensive, and plainly expressive.

“Benevolence” expresses the most obvious manifestation of the organ so-called, but the word signifies more than *its* function. This organ relates to personal friends,—is fraternal sympathy for such,—while “Imitation” is the broadening of the feeling into benevolence—general fraternity.

Some other organ’s names may express more, and some less than their functions.

Thus much may be seen in the light of Phrenology as generally taught. But more of this, and much besides, will be seen as. in the next, and succeeding chapters, I reconsider Phrenology in the newer light.

CHAPTER III.

PHRENOLOGY WITH ITS NEW DISCOVERY.

Phrenology, like every other section of complicated science, had to be discovered progressively, and in sections—one of its facts after another, then the meaning of the fact, and then its relation to the ones before seen. Then the enlarged science could be applied to the work of unfolding truer philosophy.

Every discovery which has changed systems and methods was “a very little thing,” of slight significance to the superficial thinker; and the dogmatic habit of the centuries, still clinging to them, made our youthful scientists sneer at each discoverer as “a self-conceited fellow who made much of a mere personal notion, of no consequence, and laugh him out of the sciento-communion.

That habit they have not yet outgrown, and I shall cheerfully take my share of such anathemas, for they are now courteously bestowed. I shall be smilingly excommunicated by the popes and cardinals of the sciento-fold, for recognized scientism is specialism, with dogmatisms mistaken for sciento-philosophy, and made into creeds as the basis of fellowship. But when I am the subject of its bulls, quite as much as when some one else is, I shall enjoy the ludicrous display of the new popishness masquerading as science.

Some of the more really scientific, who are already excommunicated, or about to be, will see the truth of this presentation and understand its significance.

Discoveries are often great in results, in revolutionizing methods, tho' in themselves very little things. The seeing that steam could lift a tea-kettle lid brought forth the steam engine. Perceiving that soft iron was a magnet while electricity was passing through it, and ceased to be the moment it stopped, so that it could alternately draw one end of a small suspended iron lever against it and then release it when the current was broken, making a pencil in the other end strike paper and cease at pleasure, this was the electric telegraph. Discovering that a thin piece of metal would vibrate before the tones of the human voice, and through a wire carry the same vibrations to a similar piece at the other end, was the Telephone. When printing words from blocks was in use as the first lesson in the art,—slow, clumsy, and imperfect, but valuable as its commencement—seeing that we could take the words apart into letters and recombine them at pleasure, was the great discovery of modern printing. The wondrous “art preservative of all arts” was simply this little change of method. No doubt the superficial conservative minds that first heard such a thing proposed, before experience had proved its value, thought it a silly puttering change, of no significance or use. I need not multiply examples of this. Every discovery is an exemplification of the same fact. When the known facts of any department of science makes us conscious of a needed discovery till scores are looking for it, if found it is always in some little matter right under or in our hands, while all were looking far beyond for some great thing, just as was the case with telegraphing and these other wonders.

With all this in view, I need not hesitate to put forth the little fact in Phrenology which I stumbled *upon* while many stumbled *over it*, and had nearly seen it. This little fact opens a *new method* of studying Phrenology. That is all. But in that *all* comes new revealments of

the characteristics of many of the mental organs. If there are any Phrenologists who, like old scientists, stop at first attainments, and, in a sense of conservative wisdom, try to ridicule all advance movements, let them now fix their mouths for the laugh, for *here* is where it comes in. The great-little discovery is that the brains are to be studied as two, rather than as one,—two adjoining in each head, sometimes working together in full concert, and sometimes one mainly acting while the other is passive or semi-passive,—and that while each brain has the same organs, it also has its two bases, and that both

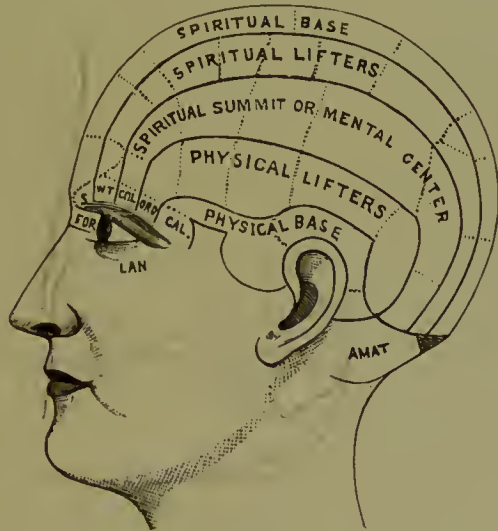


Fig. 31. The two Brain Bases, Lifters, and Spiritual Summit.

unite in one co-relating summit or crown. Fig. 31 represents the two Bases, Lifting Powers, and Spiritual Summit regions of the head, as shown by this latest lesson in Phrenology. Study it in connection with the organs, Fig. 22, and the groups as heretofore classified, Fig. 23, page 51. There is a large measure of truth in the standard classification, as I have before shown, and shall make still more apparant as I further unfold the new and enlarged Phrenologic view here opened to us,

Phrenology has shown that we have a class of powers that serve the body, and another that pertains to the mind in *its* activities and relationships. The first deals with visible and tangible substances, the second with forces, principles, laws. The new view shows that each of these classes has its lowest, or base of the class, and its higher, which lift toward a common central summit, in which both unite to sustain each other. This has not been seen, or at least not to my knowledge publicly presented, except in my lectures. So far Phrenology, thus partially discovered, speaks of the part nearest the body as *the* base of the brain, and that furthest from it as the crowning powers of the mentality. It calls "Veneration" the central highest faculty. It is such to the superficial view—such in organic location as we stand on our feet—but not such in the high mental sense of the word. It is, rather, the central organ of the aspiring powers' *basic* region, or the slightly forward central.

But before proceeding to further explain my meaning, let us definitely decide what in future to call these up-and-outreaching faculties. I have shown in a former chapter that the word "moral" does not properly designate them. Nor does the terms moral and religious combined. And the term higher powers is too indefinite to describe their character, while the word mental is used to express several meanings, but most commonly to designate intellectuality; and when, as more properly, it stands for the feelings also, it does not clearly indicate the fact, nor whether all, or part of them, are meant, and if not all, which is intended. I think the word spiritual is more expressive of all the top-head powers, and so I have used it, and shall henceforth mainly use it. But, as that word is so variously understood, I must state, and I wish it always borne in mind, that in speaking of the Phrenological organs and mental

faculties so far as Phrenology reveals them, I use the word spiritual to designate the up-and-outreaching powers before spoken of, and not, in this connection, as expressing any opinion about immortality or a future life. I do not find in Phrenology any light on this subject which is not possessed without it. I know that some Phrenologists of eminence have thought they did; but, as with the question of "moral responsibility," spoken of in a former chapter, I cannot see as it makes the matter any different whether the mind and its faculties work through separate organs, or through the general organism, or whether its deficiencies are in itself, and no ways related to the organic machinery. I find light on the probabilities of a spiritual life in the facts of Mesmerism, but not in Phrenology. It is not, however, within the scope of this work to show what that light reveals. With this explanation kept in mind, I shall not be misunderstood when I use the word spiritual to designate the higher faculties of human nature.

The organs in the center top-head as we stand, and over the whole arch from cerebellum to the lower forehead, are the basic spiritual organs. Their faculties are selfish—spiritually selfish—occupied in serving our immediate personal spiritual needs, just as the basic physical faculties are in serving the bodily wants. The organs next outside of them are more highly spiritual, just as the organs next above the physical base have higher physical functions. "Marvelousness" is more spiritually aspiring and less spiritually selfish than "Veneration," and "Secretiveness" is less so physically than "Destructiveness." "Marvellousness" reaches out and up toward principles or actuating laws, and "Secretiveness" reaches up toward mental or spiritual methods of defense. "Veneration," the slightly forward central organ of the spiritual base, is to that region what "Alimentiveness" is to the physical. It is spiritual appetite.

Trace closely the character of the whole region, and you will find this classification verified. The organ called "Benevolence" is the spiritual love for personal friends—the rear basis of fraternal love. "Imitation" is its out-and-upreach toward fraternal unity. The organ next forward of "Benevolence," generally called "Human Nature," is the basic spiritual leader of personal fraternal love. It recognizes personal affinities and repugnances. "Suavitiveness" is its out-and-up-reach for spiritual adaptability and fraternal concord. It is the leader of "Imitation." Both working well together, and in concert with the two behind them, are the compound impulse *properly* called benevolence; and when joined with strong general social feelings, they are philanthropy.

The two bases, with their lifters, and the great spiritual centering, summit extend from cerebellum to the brow, and include the brow-organs, if not the cerebellum also.

"Constructiveness," in accordance with the rest of the faculties, should be two of related functions, and my observation since the new light dawned on me confirms the idea. I think the lower deals with substances, while the upper is the lift toward formatory principles. The upper lifts the lower into concerted action, while it accepts the inspiration and follows the lead of the great centering spiritual powers above and in front of it. Then it becomes so spiritualized that it shapes into forms of beauty, congruity, and high utility, all mental creations, as well as those that serve the physical needs.

"Comparison" is the basic spiritual perception of nature's truth-principles in constructive operation. It intellectually perceives analogies or correspondences between physical facts and spiritual realities. "Causality" is its upreach toward nature's springs of action.

"Firmness" is the spiritual base of self-poise—is-self-equilibrium. "Conscientiousness" is the selfhood's

spiritual outreach and upreach for the equilibrium of fraternal equity.

"Self-esteem" is the base of the spiritual selfhood-consciousness—the intuitive feeling of personal dignity; "Approbativeness" the inspirational expanse and lift of the dignitative impulse toward fellow-selves and fraternal appreciation.

"Concentrativeness" I believe is two organs—the center-head one, selfhood-continuity impulse, and the outer, its upreach toward a spiritually-social continuity. If both are deficient there is the restlessness of character spoken of in the second chapter.

"Inhabitiveness," also, I believe is two organs, the first and basic is love of the especial home, and the other the upreach toward a general homelike sociality—the higher spirituality of home.

"Philoprogeneritiveness" I also see as two organs—the rear spiritual ones of the cerebrum—the center-head part, special parent-love, and the outer the spiritual upreach of that impulse in parenthood-feeling toward the young and tender of all living, human and animal.

That "Philoprogeneritiveness" is two organs was suggested and considerably confirmed by my observation of head-developments before I saw that each brain has a spiritual base; and I believe others have reached that conclusion. It is also in accord with the rest of the brain, most of which has long been known to have two organs each way from the line of powers here shown to be the spiritual summit or mental center. I have varied in my representation of the Two Brain-Bases, Lifters, and Spiritual Summit, Fig. 31, from the standard charts the line of the supposed margins of the back-head organs, and of "Constructiveness," for I consider it sufficiently proved that such are the divisions of the Phrenological organs and regions.

From this and its analogy, moreover, I have reason to

believe that the cerebellum has separate organs of sexual love—the physical base regard for self-pleasure, with its upreach to mate regard; and also a spiritual base of physical-sex-beauty-love, with its upreach for soul-beauty, and both joining in a one spiritually centering organ. This, of course, is only conjecture from the probabilities of analogy; and in such obscure position and small divisions, it may not, if so, be provable by the examination of heads.

The physical powers also have their upreachers, above the base line, as shown in the new chart, Fig. 31. "Combativeness" is a physical upreach, and its basic organ is "Vivativeness"—Love of Life. All the organ-regions have this base, upreach, and mental centering in a spiritual summit or crown of the mind. The intellectual are no exception. Not only the higher faculties, "Comparison" and "Causality," of which I have before spoken, but the lower perceptives as well. "Size" is a spiritual base, and weight its lift into finer quality-perception or character-discernment; and so with the physical perceptives—"Calculation" or "Number" the base, and order its upreach—both bases and their lifters centering in "Color," their summit-faculty. Probably these faculties have wider functions than their names express, tho' including those; and so of all the "Perceptives." Some of them, because of their smallness and the skull's unevenness in that region, may not be fully determinable as to this by examinations.

THE SPIRITUAL SUMMIT OR MENTAL CENTER.

The high spiritual organs, as previously indicated, are those in which the two bases and their lifters unite in the real top of each brain. Their action is jointly spiritual and physical, that is, they work with either base and their lifters, or with both, and unite both in harmonious concerted action. While they are the spiritual summit, they are also the great physical inspirers, ener-

gizers and co-workers. The spiritual naturally descends to the physical, and the physical ascends to the spiritual. These central summit organs are those called Conjugality, Adhesiveness, Cautiousness, Sublimity, Ideality, Mirthfulness, Time, Color, and Language. "Ideality" is more highly spiritual than "Marvellousness,"—called "Spirituality" by many of our most eminent Phrenologists,—and far more than "Veneration." The head that is widest in the upper region is dominantly spiritual or ideal. With an active temperament and self-push, is original. Strikes out new lines of action. Gives little heed to precedents. Is unselfish, tho' its absorbing and all-sacrificing devotion to ideal work will make it appear selfish to superficial minds.

But before considering their influence on character let me further trace the nature of these, and give some reasons for my conclusions. The top-head faculties, viewed superficially as we stand, have been held as the highest human powers. This science-view shows the highest are the most remote from the two bases, that the center-head ones are the selfhood base of the spiritual, and that the organ called Spirituality is only a lifter of those basic energies toward the great summit.

Among the "perceptives," "Color" shows the nature of a spiritual summit faculty, for it recognizes the elements of light, which are allied to, if not inseparable from, beauty. "Form" and "Language" extend inwardly, when well-developed, throwing the eyes apart, outward, and downward. "Form" has the nature of a spiritual lifter;—it recognizes a characteristic. Its basic organ may be "Individuality," or perhaps one as yet undiscovered. "Language" has the summit-character. It sees the relation between things and sounds, and the shades harmonics and general qualities of thought, and constructs symbol-tones, shaped with highest art, to express the intellect's ideas, and the soul's loves and aspirations.

Language gathers from all the powers character-elements, to construct its form, and enrich, refine and invigorate its expression, till all the faculties, and especially the higher, are stimulated and strengthened by its influence.

Next to "Color" in the ascending scale of the intellectually spiritual organs is "Time." Its perception of the vast periods of the evident past, and indicated future, its soaring computations of incomprehensible epochs, its imaginings about eternity, as well as its relation to harmonies, melodies, and to events, great and minute, show it, in functions, as in central location, to belong to the summit class of powers.

Highest of the intellectually spiritual summit-faculties, is the great soul-and-sense-lifting-and-leading, yet kindly diffusive and down-reaching power, whose organ has been named "Mirthfulness." It is most seen in the manifestation it makes when not well supported by its correlatives, or when, in kindly downward-looking sympathy, playfully toying with the lower feelings in humorisms, or laughing at incongruities, and so it is thought to be a mere impulse of frivolous enjoyment. It is in reality the highest perception of truth in its all-sided relationships. It sees the congruous and the incongruous. It is the light, vivacious, and confident pioneer of real spiritual faith—faith in the eternal principles of truth. So strong and clear is its faith-vision that it sees in all blunders the incongruities that surely teach and elevate. All immediately see *that* when they do not comprehend its meaning. Nothing disturbs like being laughed at.

This faculty's influence expands the soul with a hope which is lively expectation, and prevents depressions by sorrow. It is the soul's sunshine. It enlightens, vivifies and sweetens all the powers that it joins with in action. Even "Combativeness," and "Destructiveness, in their

most extreme action, are softened by it, till resentments become at the worst only sarcasm—become spiritually intellectual, instead of coarsely brutal. Show to this faculty in your foe the incongruous till it is thoroughly awakened, and you are safe even tho' he had raised the murderous hand to strike. Little children soon learn of its power over anger; learn that they are safe from chastisement if they can provoke a laugh. An anecdote in point illustrates its power over even the savageries of war and military discipline. A lieutenant on horseback alone unwittingly approached a house where he saw a dozen or so of his foes, when, on turning to flee, he was fired upon by the whole party. He immediately rode up within speaking distance and said: "Take care there how you shoot so carelessly, you might hurt a fellow." The ludicrousness of the circumstance and his affected innocence produced such a flow of mirth that before they could get over it and load again he had ridden out of their reach.

"Ideality" is the great forward-central spiritual summit faculty. It is sentimentally inspirational, and only semi-intellectual in the sense of sharply discriminating. It is the intuitive sense of beauty, the central fount of poetry, the high inspirer of all the faculties. It is one of those generally, and quite appropriately, called "Semi-Intellectual Sentiments."

Immediately behind "Ideality" is "Sublimity," or Love of the Sublime, as popular Phrenology represents it. The name designates its most observable action, but not the fullness of its character. It is the great rear central of the ideal and progressive spiritual powers. It not only gives love of the sublime in outer nature, but when well developed it sublimates all the faculties and feelings, and, with corresponding development of all the organism, makes a sublime personal character. "Ideality" gives refinement, "Sublimity" gives grandeur

to manhood and womanhood. A volume might be written to fully describe the influence of these two great central spiritual guiders and balancers, but my purpose is only to open the general subject of Phrenology when studied with a knowledge of the two brain bases, and to point the direction that its facts lead in the work of exploring human nature.

Next behind "Sublimity" is "Cautiousness." This is a spiritual summit faculty; the highest and greatest of those that are dominantly personal, their chief leader. It is the great balancer of all the mental powers. Its name but faintly and partially designates its character, but tells that which is most obvious to the superficial view. It is prudence in the largest sense of the word, not merely in the lower one of guarding the bodily needs; tho,' in connection with the physical-defense faculties, it does that work far better than it could be done without it. The same enlarging of all the physical comes, in differing degrees from all the spiritual powers, but the great guiding influence is from the summit line. "Cautiousness" is brave as well as cautious—spiritually brave—and inspires physical energy into bravery, and secures it success. It is not fear unless unsustained by its bases. Or if one base only is well developed, it will be timid with the weak one. Spiritual courage, standing for principle (generally called moral courage), much strengthens physical courage, even when the physical base is moderate; but when both bases are large and the summit powers deficient, the person often cowers before popular whims even if he knows himself in the right. "Cautiousness" large but without due proportion of its co-acting summit-powers, may, with large and falsely-educated "Conscientiousness," be made to increase this cowardice, but otherwise it tends to prevent it. Every one who has led a great cause through difficulties and dangers to final success, permanently triumphing at

once over a powerful foe, false-friends home-traitors, and swarms of slanderers, open and secret, had the organ of "Cautiousness" well developed. Washington had it in an eminent degree.

I will show more of this, and of the general influence of other spiritual organs, when I speak of the manner of the faculties' workings.

"Adhesiveness" is a summit-faculty. It is spiritual friendship,—"platonie love,"—spiritual domesticity in its rising and unitizing manifestation. It is the centralizer, the steadier and inspirer of the Domestic feelings.

"Conjugalitv" is the spiritual-summit crown of the personal domesticity—the mating-love's rise from the cerebellum-action to the higher mentality of cerebral expression. Here, in cerebral rise and forward progress of spiritual mentality; it centers the domestic loves and their combative defenders; and its large development centers the sexual love in a dominant spirituality of soul-affinity, and thus tends to make marriage real and enduring.

Before I discovered the new method of reading Phrenology I had found observation of heads gave considerable confirmation to the Fowlers' announcement of such an organ discovered, but I still doubted that permanency in marriage was so far determined by any one organ or its feeling. I thought it must result from the proportion that the domestic feelings bore to the other faculties. And doubtless much does depend on that as to the union being for life. After I saw that each brain has its two bases, that the part half way from each is the highest spiritual, and that, while the middle of this line centers the spiritual activities, the spiritual line runs over the entire head, I understood why *that* organ large should, more than all others, tend to make marriage a "Union for Life." And, from subsequent observation of heads and characters, I find it well

proved that permanency in marriage is determined by *this* more than by any other of the mental organs; that this tendency *is* from the proportion of the domestic organs to other feelings, but that chief of the domestic is the one that is to them a summit, just as all the organs have such a crown of spirituality.

MANNER OF THE ORGANS' ACTING.

The influence of the organs upon each other, and their approach toward, or their deviation from, a harmonious proportion, have been well treated by Combe, Fowler, Sizer, and others, and all who would well acquaint themselves with Phrenology should thoroughly study them all; but I would add a few thoughts, supplementary to them, as to the organs' manner of working. Let it be always understood that when I say organ I mean faculties or feelings. I use the two as convertible terms. The faculties or feelings move the organs, and the organs manifest their powers.

I have shown of the separate organs that they rise in character as they rise from the two brain-bases to their culminating union in the great exalting, refining, and enlarging spiritual centrals; but their manner of working, there hinted at, needs further consideration.

First of the regions, and then of the organs. The basic are foundational and sustaining—both the physical and the spiritual. All are push, pull, lift, or support to the mentality. Some serve two or three of these functions to different parts and organs. The domestic feelings are push to all, while the others are pull, lift or support to them in a general co-operating way. "Vivacity" is a common support of them and the selfhood powers. The combative-energy region is their physical-base pull, and the Self-esteem region their spiritual-base pull, while the summit-powers are their greater lift and more all-including pull.

While the combative and acquisitive energies—all the lower center-head powers—are pull to the domestic feelings, they are push to the physical perceptives, and the physical perceptives are pull to them. The self-sentiment group, in the top back-head as we stand, is push to the fraternal group in front of them, while this group is a forward pull to the selfhood-feelings. The intellect is the pull of all, and all the feelings and impulses are push to the intellect. The physical base is the earthward gravitation of all, and the spiritual summit the lift of all, as well as pull and push among *its* organs according to their backward or forward location.

Of course if either region is very small relatively to any other, its pull, push, lift, or gravitation will be scarcely discernible to the observer, and the others will go to excesses in spite of it. Only harmonious proportions of being, physical and mental, can give harmonious life-action, and *it* may often fail amid inharmonious circumstances.

This fact of the faculties' push, pull, lift and gravitation, I need not trace in full, but will give a few representative examples, and the reader can run the matter out for himself. "Self-esteem" is push to "Firmness," and "Firmness" is pull to "Self-esteem." "Self-esteem," as before partially shown, is intuitive self-regard, and "Firmness" is intuitive sense of needed stability of character. "Approbateness" is the lift of "Self-esteem" toward spiritual selfhood fraternity; and "Conscientiousness" is the lift of "Firmness" into the stability of fraternal equity. "Approbateness" is also push to "Conscientiousness," while at the same time "Conscientiousness" is push to "Hope," and "Hope" is pull to "Conscientiousness." "Combativeness" is lift to "Vivateness," and "Secretiveness" is lift to "Destructiveness," while these are pull and push to each other of the same line of powers. "Cautiousness" is the great cen-

tral spiritual-summit pull and lift of the domestic, the self-poising sentiments of the spiritual base, and the defensive group of the physical base, while "Ideality" is the more impersonal forward summit pull, push, and lift, and "Sublimity," between it and "Cautiousness," unites with both as center of a threefold central-summit push, pull and lift, as well as inspirer of all the mental powers.

While all the mental powers are lifters to all below them in their own basic region, and the summit-faculties lift both the bases, all in each line are pull and push to each other, the summit line is chief in this work. It is the center of pushing and pulling, as well as of lifting energy, ever inspiring and energizing its assistant lines. "Ideality" beautifully pulls "Sublimity" and pushes "Mirthfulness," while *it* is sublimely pushed, and pulled with congruous laughing joy. And each finds its bases and lifters co-operating to the extent of their power.

BALANCE OR UNBALANCE AND CHARACTER.

While the spiritual-summit powers are the ideally energizing centers, the bases are the foundations, and both bases must be in due proportion or well-balanced action is not sustained. With the spiritual dominant and both bases large, and also the Nerve or Mental temperament most prominent and the others well represented, we have the great original all-sided thinkers, or many-sided thinkers, that sometimes come in advance of their age. With such approach toward balance but with the physical brain-base dominant, we have the great scientists. With such general brain development but large dignitative self-sentiments, and the locomotive and nutritive temperaments dominant, we have the great politician of state, church, or business—the organizer of our social institutions and business enterprises. With the organ-balance less perfect, we have the mechanic, or the

mechanical worker, or the wise adviser or architect of the work, according to the dominance of the constructive powers alone, or of the higher reasoning powers as well. With this temperament, and both bases large, and the back part of the upper base largest, while the summit-powers are small, we have the selfish tyrant of instituted "authorities." With temperament a little more mental, the summit-powers a little larger, and the bases smaller but still dominant, we have the crafty governing cunning which so often displaces larger ability. With less of the "Self-esteem" region and more "Acquisitiveness" and "Secretiveness," we have the slick, sly official who seeks only the money-bags. With "Veneration," "Conscientiousness" and "Combative-ness," over-proportioned and so-educated, they are warrior-slaves, serving despotism in field or forum, or with "Combative-ness" deficient, they are servile tools of tyrants.

The various combinations of organs and temperaments in unbalanced proportions predispose to the different extremes of life-action that unfavorable environments produce. But the lessons of character revealed in this light would require an entire chapter to fairly outline them. I give here a few hints on how to read them in life's book of human developments. But do not fail to bear in mind the explanations this light gives to the

"ANOMALIES IN PHRENOLOGY,"

as some of its facts appear before this method of studying the science is seen. Remember the fact, seen before, but only in this light explained, that not merely height of head above the ears, but width of the upper portion, more than height alone, shows the relative size of the spiritual, or "moral," as it has been called. Height shows the size of the *basic* spiritual organs. They are selfish, as before said,—spiritually selfish—and, with the spiritual summit deficient, the selfishness of a large phys-

ical base is far surpassed by theirs. And the lower selfishness is increased by their influence. No other pride is so arrogant and unreasonably self-assertive as spiritual pride, tho' it generally affects to be holy zeal. No self-conceit compares with spiritual self-conceit, especially if "Mirthfulness"—the spiritual intellect's summit-faculty—is so deficient that the incongruity of such pride is not seen, and the unbalanced victim of its inspiration mistakes it for "moral-dignity" and piety.

If the head is very wide and high at the top, but narrow through between the ears, the person is highly spiritual but off his physical base; an impractical idealist, a builder of air-castles that can never be landed. Hence he has no executive ability, and no foundation to his philosophy, even tho' he has gems of thought that deserve a foundation setting. If the head is very wide at the top but low in the center-top as we stand, and also narrow between the ears, he is off from both of his bases, and still more impractical. His mental acts are but mental wabblings. Tho' he may have a bright intellect, it cannot be well and persistently applied. He is incapable of self-employing and directing his powers, and cannot be made efficient in self-directed action, nor steadily reliable except constantly under the eye of a directing employer. Such a nature will refine too much to be largely useful in practical life.

If the head is wide at the top, but rather low at the top-center, as we stand, and wide between the ears, he may be quite efficient in physical executiveness, but if he mistakes his vocation and attempts spiritual functions, he will be a wabblers in them. Should he become a church dignitary he will chiefly regard its temporal or governmental interests, but will be too unspiritual to prove a good religio-politician, tho' he might do as well as the average in secular politics. He would follow rather than lead, even if nominally pope or king. He

would not be an eminent executive in any department of life, for the spiritual base also is needed for that.

The person who is wide between the ears, and high on the top-center head, and a little highest at "Veneration," but whose head slightly narrows as it rises, and slightly lowers as it extends forward from "Veneration," yet with intellect strong, and the brain's two bases a little dominant over its more spiritual summit, such a person will be well centered on both the physical and spiritual bases of his nature, with the highest spiritual powers well supporting but subordinate to his energies—executive, physical and spiritual, and, if well educated, will be highly efficient in whatever direction he concentrates his efforts. General philanthropy will be seen by him as best served by pursuing great business operations. His friendships will be special, and friends, and the lighter self-interests will be subordinated to his leading purpose. His ideals will not be spiritually high. They may be bright, but earthly hues will predominate; his thought-forms will be more solid than soaring, and his science-temple will be more perfected in its foundation than in its roofing and dome.

Such a one will sooner and more perfectly perform his work, because both work and the working are more specific; and he will be more valuable as a special teacher, from being less emotional, and less able to join in sympathy with pupils' sorrows. And yet in that he may render more effective aid—tho' he may at times unwittingly wound the feelings of sensitive friends by seeming indifference to their trials, yet by calling other faculties into action, that make them temporarily forget afflictions, he gives better comfort than would be the mere sentimental expression of feelings, for that would make more morbidly active their own.

Of course, in all these cases, it is supposed that the faculties which naturally co-operate, and usually corre-

spond in development with the described, are there in due proportion. And it is also supposed that the temperament is favorable to the tendencies of the mental powers; for different temperamental combinations, nearly as much as different mental organs, determine the field of life-action that a person is likely to choose, and also his efficiency in it.

The man with large brain and strong intellect but mostly in the lower and middle head, while the upper is quite deficient, and with the locomotive and nutritive temperaments dominant, and a fair proportion of the mental, may be a substantial philosopher, secular or religious, or both, but it will be the ground and middle stories of the temple of philosophy that he would build, decorate, or use. He would think a dome unnecessary; or if, in response to popular demand, he attempted to build one, or to furnish one that was building, he would be likely to put ground glass in the windows, and, attempting to look out, declare there was nothing to see. On the contrary, the man with large brain, active nerve or mental temperament, the spiritual summit region very large and both bases small, would finish the dome first, glaze it beautifully, and, looking out, see no foundation-grounds so suitable as sunlit clouds.

The old way of reading Phrenology did not sufficiently explain these differences of character, but found much in them that was anomalous.

One of the greatest apparent anomalies in Phrenology, one that Phrenologists disliked to dwell upon, and which they generally passed by with the thought that it is only "an occasional exception, and helped to prove the rule," is the fact that persons of very high top-heads are sometimes murderers; even those whose heads are much higher than a balanced proportion with other parts or regions. The organs near the body, called "Animal Propensities," were supposed to be the only

ones whose excesses could produce savagery in character, but here was a fact strongly contradicting the idea. *



Fig. 32. Marion Ira Stout.

Such persons were Marion Ira Stout, who was hung at Rochester, N. Y., about 1858, for murdering his brother-in-law, Fig. 32; John Wilkes Booth, the assassin of Abraham Lincoln, Fig. 33; and Berkman, Fig. 34, who attempted to kill Mr. Frick, president of the Carnegie Iron Works, during the strikers' war at Homestead, Pa., in 1892.

Their acts were *partially* explainable as confirming Phrenology even under the system as first taught, if one fact, then partially revealed, happened to be noticed; but till the new light is shed on the subject, it can be but partially seen, and its cause and full import must be unknown. I am not aware of its having been presented, even in this partial-outline, except by myself, tho' it may have been. I have for many years, in lectures on Phrenology, given the semi-explanation, but when the new light came to me I clearly saw that the "strange



Fig. 33. John Wilkes Booth,



Fig. 34. A. Berkman.

act" was no anomaly, but one of the strongest confirmations of Phrenology. Such persons never murder for selfish gain, nor in their own quarrels, but always to avenge some wrong, or supposed wrong, to others, or

in devotion to some friend, or some cause that they deem outraged. Their wounded friendships, or idealisms, become uncontrollable morbid impulses, irresistibly pushing "Destructiveness" to extremest action. Ira Stout murdered to avenge a wrong, real or imaginary, of a beloved sister; and Booth murdered, as was first supposed, to avenge the conquered South, but, as has since been shown, to avenge the military execution of his friend Beale (I think that was the name) whose life Lincoln had promised him to spare, but overborne by his Cabinet's, and especially by Seward's, view of the war's necessities, or otherwise convinced, had given him over to die.

This latter explanation of Booth's act is not only best supported by evidence, but it is most in accord with what, in the new Phrenological light, might have been expected from Booth's head development. Both bases were large, and the summit was fair, but less. "Self-esteem" and "Firmness" were especially large. "Benevolence," the fraternal-love's base, was also large, while "Veneration," the great spiritual appetizer, powerfully centered these spiritual executives. The basic spiritual organs were larger than their lifters, and much larger than the summit-line of high aspiration, and steadying power—"Ideality," "Sublimity," and "Cautiousness." Hence his fraternalism was more special friendship love than broad philanthropy and universal brotherhood. His idealism was fairly developed, but it went out to special friends more than to any public cause. Such a person, even with less intellect to see that the cause would be harmed by it, would never sacrifice himself to a lost public cause, but when his pride was mortally wounded by a broken promise which he had gained by self-abasement, and the friend's life taken for the saving of which he had done this, the maddened spiritual executives stimulated the

physical executives to a more intensely destructive action than they could have made from physical promptings without such spurring on.

See in Marion Ira Stout how "Benevolence" towers above all other organs. It was driven by a sense of a sister's wrongs to a madness that, commanding all the strong spiritual base, fired the lower base with destructive energy.

All who become desperadoes in avenging the wrongs of personal friends are of a similar development. They may, and generally do, like these, have the highest spiritual well developed, but when the summit-powers are greatly the largest, even tho' both bases are large, such persons never kill to avenge past wrongs or defeated purposes, tho' they may to rescue a friend, or a cause, from present perils. With them, devotion to an ideal controls, and their friendships are chiefly its champions. They sometimes become insanely desperate over wrongs, or supposed wrongs, of their fellows. Such an one was Berkman. His act was a wild attempt of a large summit with insufficient bases, to rescue his fellows from a present oppression and defend a cause deemed essential. He would not have avenged a *lost* cause; and for a cause that seemed hopeful, his two bases were too small to hold him steadily to his purpose. He was too ideal for a desperado, and yet too sensitive to fellows' wrongs to keep sane self-control while viewing them.

But neither the over-developed summit, nor the dominant spiritual base, will murder to avenge a cause hopelessly lost. This consideration makes it almost certain that the personal explanation of Booth's act is the correct one. And if external evidence is needed to corroborate this view, it may be seen in the attempt to assassinate Seward also, who was chief of the Cabinet advisers, and whom popular report said was the means of preventing Lincoln from sparing Booth's friend,

A new light is here thrown on many historic names, notably upon Philip the Second, of Spain, Fig. 30, page 59, and his character, in many respect anomalous to all his historians, is made understandable. That his temperament was cold and unemotional they have noted, but his persistent, unrelenting persecuting zeal and determination was accompanied by a hesitating and dilatory management, and these contradictory phases of character have intellectually troubled students of his history as much as their practical manifestation troubled his Alva and other generals sent to do his murderous work. Look at his picture in this Phrenological light, and see how much the spiritual summit towered above its base. The Ideal sense and "Cautiousness" was so dominant over the spiritual executives that he found it difficult to decide on his persecuting measures, tho' his superstitious sense of duty impelled him to the work, and he distrusted his generals. Not being well self-centered, his deficient spiritual self-foundation could not sustain a broadening faith in others. Being very spiritually aspiring, but not spiritually based, he was swayed by the religious notions of his time, and carried away with the ideal conceit of being chief executor of his "God's wrath." This combination of faculties, temperament, superstition, and despotic power, made him the bloody, but contradictory character, so anomalous to his historians. Such a person freed from superstition, and without arbitrary authority or executive control, would have been valuable in a council of advisers also free; but, with such ideals as then led spiritual minds, and kingly power in his hands, he became the worst of official murderers, and greatest demoralizer of his race that history has known.

Many historic careers, heretofore enigmatical, may now be understood. I give his as an example of this light on character, and the character of this light. All who look with it will find examples abundant.



Fig. 35. Charles J. Guiteau.

A case of large spiritual summit with its different faculties disproportioned—"Cautiousness" much less than "Ideality"—and large physical base, but not evenly developed, with very deficient spiritual base, was Charles J. Guiteau, the assassin of president Garfield, Fig. 35. Such a brain without other disease than the unbalance is quite insane, and is very susceptible to a brain disease that would make it hopelessly so, especially if the nerve and the motive temperament are dominant; or, if from any cause, a nervous condition exists, an intensification of the unbalance-insanity would ensue. It would catch any religious or political excitement prevailing round it. That Guiteau was religio-politically insane and believed himself commissioned by his God to do

the deed, there can hardly be a doubt by any one who has carefully read his head and his career in this clear Phrenologic light.



Fig. 36. Hon. Benj. F. Wade, of Ohio.

Persons with the two bases much dominant are not necessarily governing characters unless those regions and temperaments are unbalanced, but they are firm executive workers. A good specimen of these working reliables is Hon. Benj. F. Wade, of Ohio, Fig. 36.

A large development of both brain bases with the physical temperament, especially the locomotive greatly dominant, and the front summit faculties very small, is the general characteristic of our American Indians, and that development seems to best fit them for success in savage life, at least in our day, for their most famous chiefs are of this type. As good representatives of their general head-form I may give the two distinguished leading chiefs, Black Hawk, Fig. 37, and Red

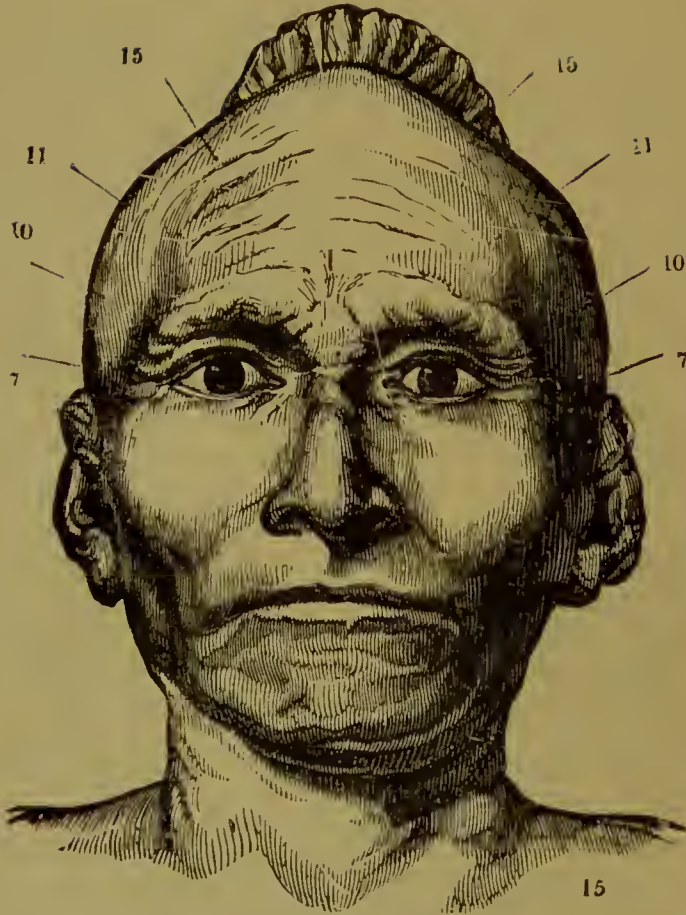


Fig. 37. Black Hawk, a famous Indian Chief.

Cloud, Fig. 38, are good examples, both of the Chiefs, and of this form of head development. This development, tho' much less marked, among the white race, and the influences of our semi-civilization, are apt to become pugilists or violent criminals. With the front-summit powers moderate and large bases, but with a fair proportion of the mental temperament, and favorably educated, they are the most efficient workers if under the direction of the larger summit brains.

There is occasionally seen an Indian with both bases

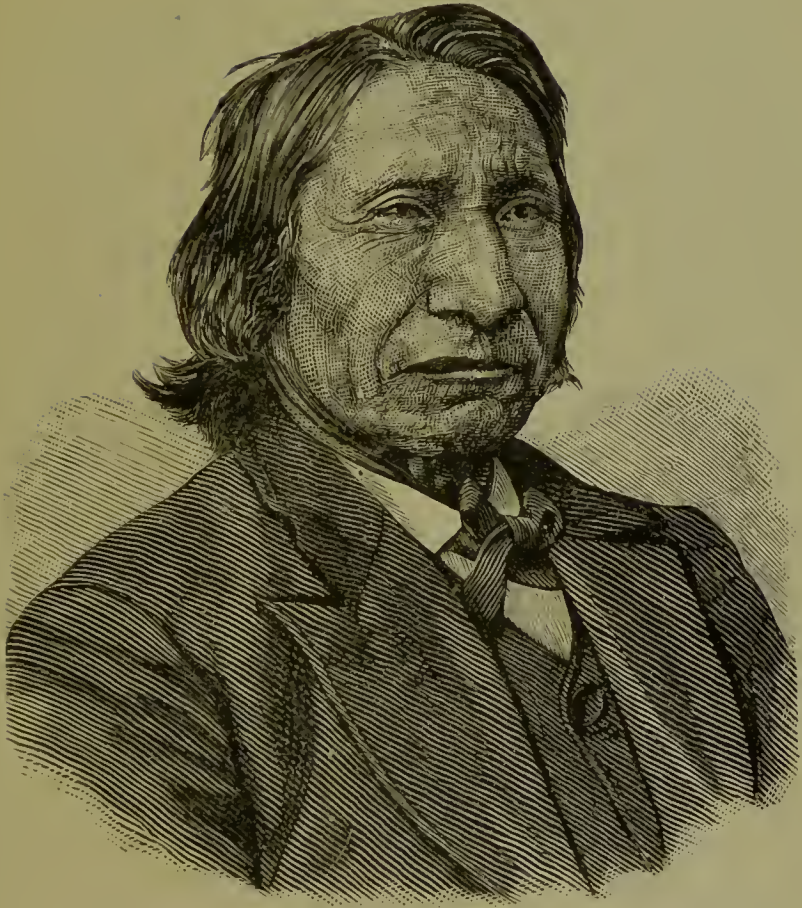


Fig. 38. Red Cloud, an Indian Chief.

and the summit well developed, and he becomes to his tribe both a king and prophet combined, and a quickening inspiration to all the activities of his associate tribes. Such ones are less predisposed to war, but are more able in conducting them, and, if driven to it for self-defense, would in savage life be the more savage. Such an one was King Philip, Fig. 39, the great chief who was so long the terror of the New England Colonies. He has been spoken of as a "mere savage with scarcely an element of true greatness," by those who lacked the



Fig. 39. King Philip, the great New England Chief.

real rule with which to scientifically measure it, and could only see greatness in what accorded with *their feelings* and our semi-civilized standards. They speak of him as cunning and shrewd, but are evidently unaware that efficient cunning of the large type is chiefly from great development of some of the spiritual powers. One writer, very absurdly, on the same page, says: "He was incapable of a comprehensive idea of his own, or of others' importance," and then relates the fact that when the Governor of Massachusetts sent an ambassador to treat with Philip, he said: "Your governor is but a subject of King Charles of England. I shall not treat with a subject. I shall treat of peace only with the king, my brother. When he comes, I am ready." And he follows this exhibit with the statement that when driven to bay, with nothing but life to lose, he fought undauntedly till death, and with a successful savage energy that so exasperated his Christian conquerors that they must treat his dead body with revengeful indignity.

Here then again, as with Philip the Second, of Spain, is shown the need of this light on historical characters.



Fig. 40. Red Jacket, Chief of the Senecas.

In Red Jacket, or Sa-goy-e-wa-tha, as is his Indian name, a chief of the *Senecas*, Fig. 40, we see a form of head seldom found among the Indians, and his character corresponded, being in the same respects unlike that of the Indians generally. In him the brain-summit was much larger than either of its bases, and he was thoughtful, the associate of the learned; his dwelling was a resort for them. It is said that, "Excepting 'the good Logan, the white man's friend,' he was unquestionably the most remarkable orator that ever came of the Indian race." In this was exhibited his large "Ideality" and "Sublimity." He was sagacious, prudent, brave and firm, but did not like the ferocities of Indian warfare, yet could neither be terrified nor eajoled into what he disapproved. He lived on a spot secured to his tribe, called the *Reservation*, and it is said: "His hut was for years the resort of the learned and the curious, who

went thither to hear 'the old man eloquent' discourse on the traditions of his race, or on the obtruse sciences of philosophy and theology." It will be seen that his brain-bases are not really deficient, but the summit rises so high that at first glance they so appear. The center-head is of good hight above the ears, and the width between the ears is fair, tho' relatively small. Study this head and character in this Phrenological light, and see how clearly both are opened to view, and how strongly Phrenology is proved in showing that the brain-form prevails over all hereditary tendencies, trained habits, and resentments of a wronged and suffering race.



Fig. 41. Ann Lee, Founder of the Shakers' Society.

Ann Lee, founder of the religious society known as Shakers, as represented in this picture, Fig. 41, had extreme development of the spiritual summit, with spiritual base large but less, and the physical base very small, and deficient physical system. If this picture

is like her it is not strange that she taught celibacy and the complete subjugation of the sexual nature by a spiritual idealism, and it would have been well had the inevitable tendency of her nature developed this sense of duty for herself before she made the mistake of marrying and bringing four children into the world to die in infancy. Such a woman could hardly be expected to have children that would live, for, in any prevailing educational view of mating relationships, she could not have lived at all with a man so gross with extreme physical development as to have compensated in offspring for her lack of it.

Persons considerably like Ann Lee, but with too little spiritual base to support the summit, were most of the martyrs to religious idealisms. She suffered imprisonment in this country because misunderstood.



Fig. 42. William Tyndal.

William Tyndal, Fig. 42, the first translator of the New Testament into English, had very large spiritual summit, with spiritual base relatively small, and the physical base very deficient, and he gave up his life as

a martyr to ideal promptings that were not sufficiently sustained by the natural foundations. Heavenward, or spiritually, they lacked the powerful poise of centering "Self-esteem" and its line of powers; and earthward, or physically, they lacked the combative defenders of executive spiritual self-assertiveness. This unselfish characteristic of the idealist-martyr class, most of all, rebukes and disturbs the arrogance of governing characters of both church and state, and, under some false-pretense, brings down vengeance to the extent of their power.

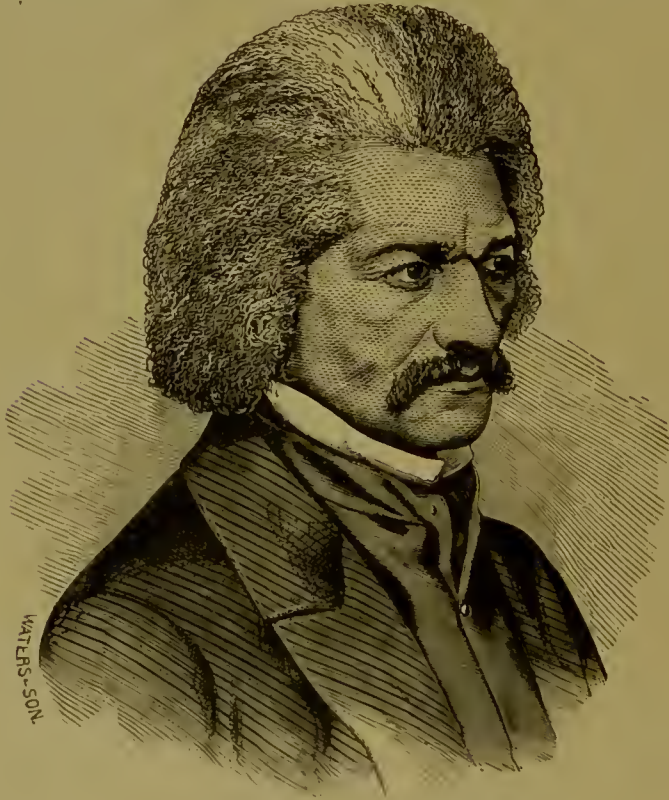


Fig. 43. Frederick Douglass.

In Frederick Douglass, Fig. 43, we again see the bases quite dominant, and a good temperamental admixture with the locomotive leading. The spiritual summit is

moderate, but not deficient, tho' considerably smaller than the bases. He has proved a man of mark, chiefly a man of action. He was born a slave, but early in life he yearned for liberty, and he tried to gain it by prayer, so he says, but that something whispered him: "Pray with your legs, Fred," and he prayed with his legs, and gained his liberty. And his dominant basic powers ever since have prayed the prayer of action, and it has

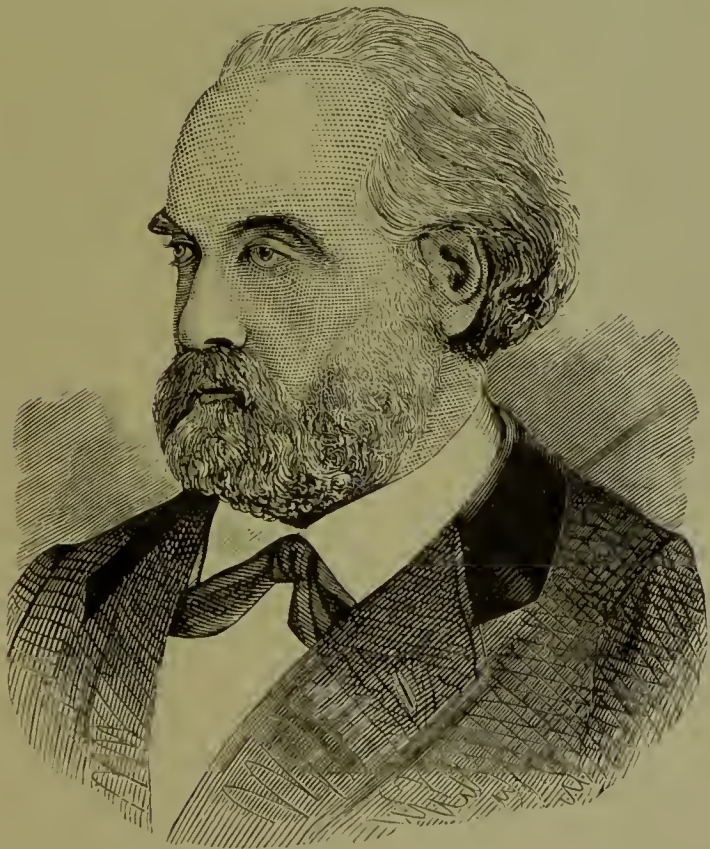


Fig. 44. M. Godin, of Guise, France.

made him famous as a great practical worker and speaker in emancipating his mother race from the slavery in which he found it, and for a time fully shared with it.

This form of head always hears the whisper of the

acting powers saying : " Pray with your legs and hands," and, with this temperament, it prays these prayers vigorously, without ceasing, till they bring the answers, tho' other prayers may not be forgotten.



Fig. 45. Auguste Bartholdi, Sculptor, France.

In M. Godin, Fig. 44 ; and Auguste Bartholdi, Fig. 45 ; we have all the brain regions largely developed, well proportioned, and a good temperamental balance. M. Godin has the locomotive temperament a little dominant, and, with large summit-faculties, the brain-bases are slightly the largest. He has great ideals, and he

joins them with his large social nature, and works them out in human society. He is the founder of the "Famillistere," in Guise, France, a great combined ideal and practically equitable business and social home enterprise, and he has conducted it on a large scale to a large success.

In Auguste Bartholdi, Fig. 45, there is a mixed temperament with the mental, or mental-motive, strongest and a fine proportion of the brain regions, with the summit dominant; and he is distinguished for great and sublime ideals in sculpture. The colossal statue in New York harbor, called "Liberty Enlightening the World," is one of his productions.

And here, before closing this chapter, I wish to give credit where credit is due, not only to Phrenologists in general, but to one especially, who most helped me to this new lesson in Phrenology. Many, and he last and most, stumbled over it, and stirred it up, so that I stumbled on to it, and saw it. The fact of the exalted nature of "Ideality" and "Sublimity," pointed out by most Phrenological writers, helped me to see their central, or spiritual summit character, when this great fact had enlarged my view.

This necessity for new facts to explain the old ones was the case with nearly all discoveries in science. I may instance one from Geography and Astronomy—the fact that in parts of the earth the sun passed from East to West directly over head, and in other parts went in a circle from north-north-east to north-north-west, and far southward at noon; that some stars moved in a circle similar to the sun; that others in the temperate zones rise and set still further northward all the year, while in higher latitudes the same stars never set, but circled round one called the north star; that in northern regions in summer the sun did not set at all, nor rise in winter; these facts it seems were enough to show the

earth's revolution, but the great lesson was not completed till other discoveries opened more fully their meaning. Till then they had but tripped men's reasoning powers; but the newly discovered facts made plain the significance of the old, while those long known abundantly confirmed the newly learned.

The last great fact of the series that opened Phrenology fully to my view—the leader of them all—was stated by Mr. John Hecker, of whom I have before spoken as affording it, but did not explain what it is. In his work on Phrenology and the temperaments, before alluded to, he said that the center of brain-power, and its controlling influence, is where its width is greatest;—that if the lower head is widest the “Animal Propensities,” as he called them, prevail, and the “Moral Sentiments,” as he called the top-head organs, work downward in service to them; but if the head widens as it rises from the ears till near the top, then the “Moral and Religious faculties” control, and the “Animal Propensities” work upward in service to them, making a moral and religious worker or thinker.

It came to me as the opening Introduction-lines of a new sciento-revelation. And such it really was. Its full import he failed to see; and it did not reach me at once, but opened a new field of science to my explorations; or, rather, the heights of the field, so long fog-obscured, tho' its lower grounds were occupied, began in dim outline to appear. My thoughts immediately reverted to the head-forms carried in my memory; and all who had interested me (whether personally or only historically known) were there; and I found his statement confirmed in every instance. Then I turned to observing new acquaintances, and all the well known historic persons whose pictures could be found. I sought those in every field of life, whether they were in the work of science, in literature, in individual effort, or in religious, phil-

anthropic, or other social organization; whether they were in political life, in civil, or uncivil service; and I studied them with all the attendant facts I could gather.

The "Rogues Gallery," of New York, furnished a large cabinet of pictorial illustrations; as also did the police, or its leading functionaries, and they and the rogues in comparison.

Under the half-developed light of Mr. Hecker's fact the fogs continued to disperse, and the highland view of the Phrenological field opened more and more to my exploration-effort, but it was more than a year before I discovered the meaning of his fact in a spiritual as well as a physical base to each brain, and a spiritual-summit, in which both bases center. This soon disclosed much more of the organ's functions, and the push, pull, or lift, character of each and all of them.

I do not suppose that I have learned half the lessons of human nature which this measure of Phrenological light affords, and I cannot attempt in the space of this volume to give more than a tithe of what I have thus far learned, but I may succeed in drawing the attention of other explorers, and pointing out the direction, the proper starting-point, and first steps to be taken.

CHAPTER IV.

HEADS AND CHARACTER COMPARED.

A complete confirmation and illustration of Phrenology as presented in the last chapter is afforded by carefully comparing and studying the heads of well-known characters. To the few character examples and contrasts there given I will add a number more, and give fuller exhibition of the opposite developments. Those of strong individuality and marked peculiarities must of course be chosen, for others, under differing circumstances, vary much in character manifestation. The average man or woman must be read with the chief emphasis on their surrounding influences, for with them circumstances commonly control. Even with strong and strongly marked personalities these should be considered, for they so far modify the manifestations that only by holding them in view while we consider the general trend of their lives, can their dominant characteristics be known. The fairly balanced head and mind is often contradictory if placed in alternating conditions of very opposite characters. They do not go to such great extremes in these differences as do those of very opposite traits who lack the uniting and harmonizing powers intended to co-work with them, but still they may seem quite contradictory to the superficial observer.

The strongly marked character, with great deficiencies, is most likely, in unbalanced social-life conditions, to find the place suited to *its* extremisms, and to manifest

persistently its stimulated one-sided strength, hence it is most likely to make its mark on its times, and be regarded as great, or as talented. It makes stronger friends and stronger foes. It may do more good in some special direction, and its good will be more noticeable than the widely-diffused work done by the balanced character. Such an one may counterpart more perfectly some nature that is unbalanced in an opposite direction than does the harmonious person, and so be thought to do more good, for the balanced powers, tho' great, are not so specialized as to secure general recognition.

The nearly balanced character—balanced in temperament and in brain—is the most universally beneficial in influence, as well as most healthy, happy, handsome, and long-lived, other conditions being equal. Of course there are many other conditions (some not recognizable by ordinary observers, or even by medical science) which determine longevity; and the generally well-proportioned organism often has some defective organ whose failure must stop the action of all the others.

Then, too, the temperaments vary—one increasing and others of the combination diminishing—as circumstances act upon the person in developing habits; and the balanced temperament is most impressible by various conditions. For this reason the person well-balanced at middle-age often becomes considerably unbalanced in later life;—the nutritive and life-sustaining energies of themselves, and the glandular part especially, increase relatively as the moving machinery and brain powers lessen. Thus the moto-mental, or the mental-motive organization with the nutritive somewhat deficient in middle life, quite commonly becomes the best balanced in old age. Remember, vital tenacity results from a balance of all the powers of the organism, rather than from great strength of the parts that give robustness of

action and appearance. With this fact kept in mind, the mystery of robust people breaking down while more delicate ones endure is much explained. With fair mental proportions, and no special organ of the body impaired, temperamental balance is health, and, accidents excepted, life will endure while this condition is retained. Unbalance is an approach toward disorganization, and its utmost extreme is dissolution.

But balanced and harmonious circumstances and surroundings are required to maintain a sustaining organic balance, for nature has not so far completed its ripening work as to produce perfectly-proportioned human beings. A few tolerable approaches toward it, sufficiently near to indicate what this will be, we have had, or some that during a portion of their lives were such. Some before named, and a few others, I will mention as samples. Some pretty-well balanced temperaments may be found with unbalanced heads, and many with well-proportioned heads but unbalanced temperament. But we must first see what *is* a well-proportioned body and well-proportioned head, and such a head and body well-proportioned to each other. This well understood, the deviations from a balance may be readily recognized, especially where they are extreme, or strongly marked.

Washington Irving in early manhood, Fig. 13, p. 29, is a good specimen of a nearly balanced temperament with the brain and nerves a little dominant, and the nutritive system next in development. The picture shows well-formed framework and muscles, strong and substantial without coarseness nor clumsiness. The outlines of his form are all well-rounded, but express delicacy amid vital expansiveness, and gentle energy amid refinement. Each of these organic parts appears to be on the best of terms with both the others—on supporting, and not opposing nor rivaling terms. His head is also finely proportioned with a little dominance

of the front summit-organs. The forward and back summit-central—"Sublimity" and "Cautiousness"—are here seen to be strong enough for poise and reasonable personal push and lift, but "Ideality" and "Mirthfulness" lead, pull, and lift all, while both bases and the whole intellect, well developed, work in charmed concert-service with these great spiritual leaders and lifters. And who that has read his works will not say that the character shining through them shows all this as plainly as does his picture?

Another nearly balanced temperament with head in beautiful proportions to itself and to the body, is M. Godin, Fig. 44, referred to in the third chapter as the projector and administrator of one of the world's great practical demonstrations that a combined fraternal social home and equitable business enterprise, without arbitrary authority, is possible on earth.

The most perfectly balanced temperament that I have seen represented is John Wilson, whose picture is given in the first chapter, Fig. 8, a Scotch writer of the first part of this century. The nutritive, or nutro-vital is slightly dominant, and in the brain the physical base is a little the largest; and his described character corresponds with the picture. It was without blemish, and his talents were general and many-sided; good in all directions, but not extremely shown in any. They could scarcely tell in what he excelled, and he had no marked deficiencies.

One of the greatest of our large manly natures, of many-sided development, approaching the balanced state, was Henry Ward Beecher. His picture, presented for temperament illustration, Fig. 16, page 34, hardly does justice to his character. With him the warmth of the sanguinous condition was quite pronounced, and his forward spiritual were larger than the personality pushers, and the ideal emotions were most excitable.

And here I would say, parenthetically, that as Phrenology does not completely answer every question in regard to the mental powers, so the temperamental knowledge yet possessed fails to fully show the causes of the organs' different degrees of excitability, tho' each goes far toward the goal of its efforts.

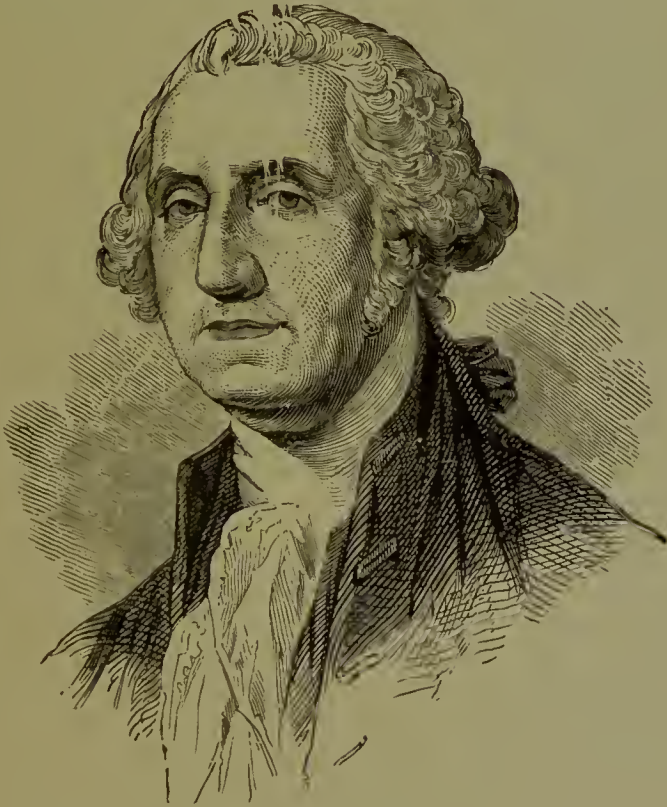


Fig. 46. Washington.

Washington, Fig. 46, was nearly balanced in temperament, but with the sanguinous dominant, and the locomotive next in development, while the two brain-bases were rather larger than any of the summit-faculties except "Cautiousness," and so he was chiefly an executive worker, practical adviser, and steadier of public

affairs rather than a governing character. He was more deliberative and calculating than emotional, tho' great provocations showed his emotions were powerful, if generally quiet. The dignitative and personal push powers were large, but "Conscientiousness" and the wisdom faculties were too strong to allow personal ambition to run to kingly aspiration. He wished honor for manliness.



Fig. 47. Napoleon Bonaparte.

A great man nearly balanced was Napoleon Bonaparte, Fig. 47. In temperament he varied considerably at different periods of his life, according as he was active in campaigns or quiet in his more restful conditions. There was a slight touch of the lymphatic in his composition, just enough to make him generally cool to the promptings of such fraternal feelings as would interfere with his dominant personal-power aspirations; and, moreover, the social condition of his times precluded much use of his forward spiritual aspirations till the political powers could be revolutionized and ecclesiasticism restrained. But he had much of these up-reaching

ideals, and they are manifest in his history, in that, amid all his wars and apparently never-relaxing effort for personal rule, the future welfare of his country was so strongly regarded that he found time to codify, condense to a small compass, and so liberalize and simplify her laws as to secure a more equitable administration of the civil affairs, and ultimately of all social relationships. And that his desire to benefit his country was strong, is shown by the fact that, when in exile, he prided himself most on his "Code Napoleon," and expected more honor to his memory for *it* than for his greatest battles and conquests. Amid favorable conditions his great powers and vast ambition would have centered far more in his large front spiritual organs, and the self-centering spiritual pushers would have urged them on to constructive instead of destructive work, making him in all his doings a benefactor of his race.

A fuller understanding of the temperaments than I can give in this volume will make the lesson of the heads more clear, and for this I would again refer the reader to the various works on the subject, and especially to Sizer's and Drayton's "Heads and Faces," previously alluded to. They are there shown in both man and animals, in many combinations, and quite free from the technical verbage so confusing to those who would study the general principles of all science, rather than the especial minutiae of one, or a few most closely related. No student of Phrenology can afford to be without this work.

CONTRASTS OF DEVELOPMENT.

The Phrenological view I have presented is still more proved and illustrated by the study of contrasted developments. It will be seen that where the differences are great of both temperament and head, that the character-contrasts are widest, and that, where the temperamental difference is slight, the characteristics are opposite in

opposite forms of head. And the differences always correspond with the peculiarities of the developments.



Fig. 48. Swedenborg.

I will give a few of the numerous good examples to be found among well-known characters. In Swedenborg Fig. 48, and Sir John Franklin, Fig. 49, we find a fine illustration. Both had good proportioned bodies and heads. The frame and moving apparatus, the nutritive and vitality-producing organs, and the nerve system and brain were strong and well-balanced in both, but with Swedenborg it is seen that, while the physical and spiritual bases are well developed, the spiritual summit is considerably larger than either, while with Franklin

the reverse is the case. Franklin's head is as high at the top-center in proportion to its size as is Swedenborg's but of much less width on the top. In him the crowning spiritual "Ideality," "Sublimity," and all that



Fig. 49. Sir John Franklin.

region, is well developed, but the bases predominate. The physical base is slightly the largest, and, with a great intellect, his leading work was geographical and general physical discovery. His large spiritual base, joining his physical base, with the summit strong enough to be very active in lifting toward his ideals, and the spiritual pushers powerful, made him an executive worker of great ability. His self-aspirations working

with his intellect, made him ambitious for the fame of high achievement, rather than for the ephemeral bauble of personal political power. His persistence was unconquerable, and he gave his life in repeated attempts to explore the north polar regions, but he did not attempt to pioneer spiritual thought, for the faculties that do this, tho' well developed, were less, and hence subordinate and secondary in action.

Swedenborg's great talents, in all his life work, were dominantly spiritual, not excepting his earlier science labors, which were highly ideal. With fair executive ability, it was used subordinate to, and in aid of, his intellectual achievements. He was great in the sciences of his day, but was spiritual or speculative in them. In fact all known science then was mostly so, but he surpassed all his cotemporaries in the clearness of the intuitive perception of nature's dimly-dawning truths, and in later life the spiritual still more fully asserted its dominance in his great works of religious philosophy, that have built up one of the most intelligent of religious sects, which holds them as the key to all spiritual revelation. These two contrasted heads and contrasted characters are well worth a careful and thorough study.

A remarkable contrast of heads and temperament, as well as characters, is seen in Edgar A. Poe, Fig. 50, and Daniel Webster, Fig. 15, page 31. The first, with the nerve temperament highly dominant, has a great spiritual region, highest at the summit, spiritual base fair, but relatively too small, and far from a proportional physical base. See how comparatively thin he is between the ears. He was not strongly on his spiritual base, and was considerably "off" his physical. Hence, with a fine organization and the finest and highest type of genius he was not steady-minded, and, under adverse influences, he fell into dissipations which cut short his days.

Webster was quite the opposite. With a great intel-

lect, its powers were chiefly given to "law" and politics, or the theoretic part of government work. He had a massive brain, but most of its bulk was in or near its lower base. The summit lacked much of being proportionate, and of the spiritual base, the dignitative self-pushers were chiefs, but they were hardly sufficient to keep active his earthy-foundation temperament without external circumstances or internal irritants to spur him

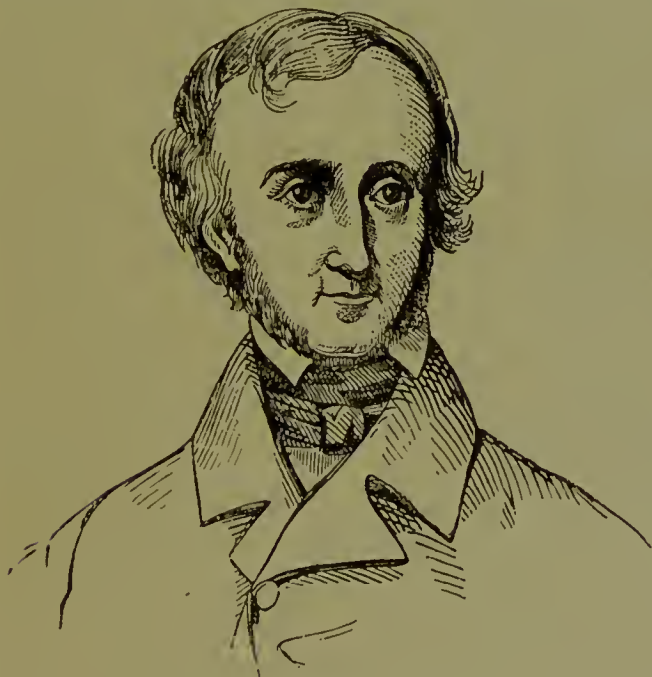


Fig. 50. Edgar. A. Poe.

on. Webster sought the irritant alcoholics from lack of nervous energy; Poe from lack of the physical. Either condition of unbalance produces a vacuity of organization that is apt to crave it, while the nearly balanced body and brain has little or none of this tendency. Webster was said to have thus indulged even more than did Poe, but he was so broad and solid on his lower base, and so comparatively small in the summit that he

hardly got "top-heavy," and was not overthrown by it. Poe could not carry much of a load of alcohol. Fine organisms with large brain-summits never can. It takes the coarse, pulpy organisms with pyramid heads to be eminent in this ability. Webster could surpass Poe in this, but would have been an utter failure if matched against our celebrated liquor-proof gentlemen.

Compare these two men, and see how exactly their different heads correspond with the differences so conspicuously shown in their characters and qualities of genius. Poe's intellectual work was brilliant, elevating, ideal, spiritually inspiring, but narrow in foundation—not substantially logical, while Webster's was of earthy hue, weighty, selfishly practical, stirring to an exclusive patriotism, never towering to spiritual principles, but so broadening their physical basis of facts and foundation-logic that they could not easily be overturned.

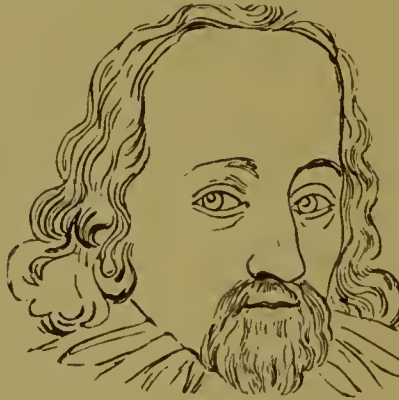


Fig. 51. Francis Bacon.

Among philosophers, compare Francis Bacon, Fig. 51, and John Locke, Fig. 52. See the great breadth of the upper-head in the first, and the narrowness of the second. Bacon could distinguish much of the meaning of facts,—their spiritual causes,—could see the general law of their union, and their ascending order, then rise and grasp a great universal principle, and construct

upon it a sure method of learning the first lessons—the basic lessons—of nature's great universal all-relating science, preparing the way that has largely opened its

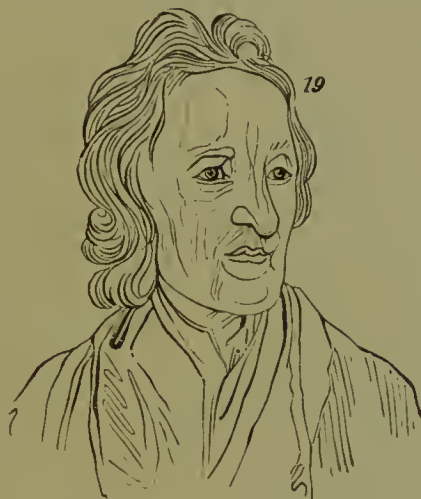


Fig. 52, John Locke.

special sections to view. Locke, with his narrow top-head—small brain-summit—with Bacon's light thrown around him, could but work in the long-blundering effort to found a metaphysical system before the real basis in physics was fully known, and thus, like his predecessors of the many past centuries, could but produce an ephemeral system of generalized partial truths, distorted and incongruously mixed with the impossible aims of unscientific imaginings.

Also among science-workers, compare George Combe, Fig. 53, with Charles Darwin, Fig. 54. Combe took the gathered facts of science, added to them, and with them ascended the highlands of philosophy into the clear open atmosphere of spiritual law principles,—where in mist-broken view their working could be plainly seen in “man's relation to external objects,”—and then set them forth in his immortal work, “The Constitution of Man.” Darwin gathered new facts of the outer and

organic world and broadened the *basis* of human science, but saw no principles higher than atom-affinities at



Fig. 53, George Combe.

work in mental action. See the high, square head and large front upper region of Combe, and compare it with the deficient front-lifting and ideal, or law-discerning organs in Darwin, while the organs of personal-poise-and-push—"Firmness" and "Self-esteem"—and all the lower base, and observing intellect, are even larger than in Combe. Darwin could only gather foundation-facts, and show their relation to other foundation-facts; Combe, while half of these facts were unknown, could combine his own with those gathered before, and trace them to their roots in natural law—spiritual principles. He did not call the law spiritual, but such it is. Such is all natural law—*real* law; and the mentation that discerns law is spiritual, under whatever name it acts.

Among men of scientific turn, compare Benj. Franklin, Fig. 55, and Peter Simon Laplace, Fig. 56, both men



Fig. 54, Charles Darwin,

of great eminence. See in Franklin a head well-balanced on a well-proportioned body. The ideal or summit region is well-developed, but with the bases a little the largest. He could discern the character of the force that had always been earth's wonder and terror, then turn and experimentally demonstrate his conclusions. Also in the field of manual labor, as a soap-boiler and tallow-chandler, practical printer; or, as a publisher, scientist, literary laborer and author, politician, statesman, legislator, diplomatist, revolutionist; and in general social life, he was a large success. He was a good specimen of a nearly balanced head and temperament.

Laplace, on the contrary, had some splendid talents, and some extreme deficiencies. In temperament, the nerve or mental much predominated, and his head was very much unbalanced. The physical base was quite small, and the spiritual base, or its front portion at least, was decidedly

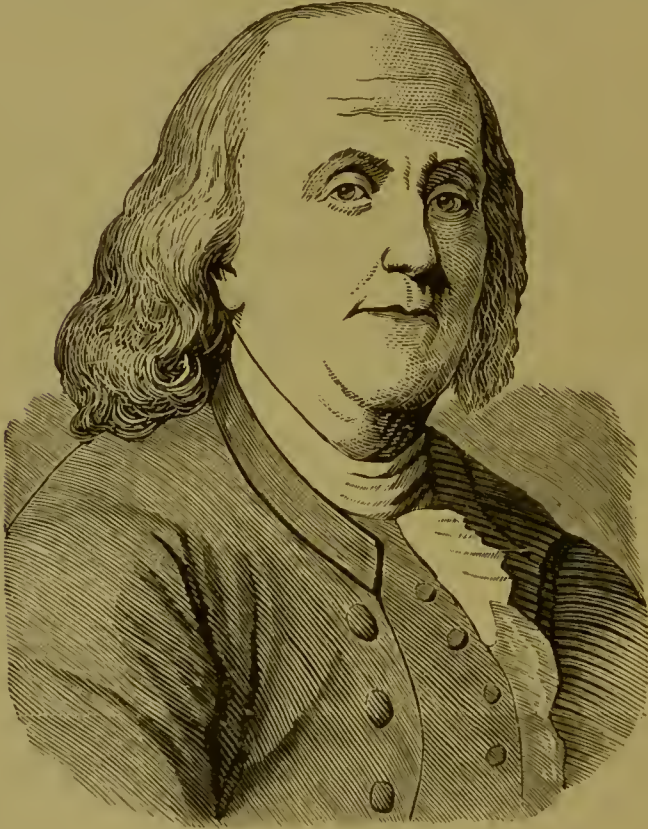


Fig. 55. Benjamin Franklin.

lacking. See his picture, how comparatively narrow between the ears, and how extremely low his center-top head. His brain summit was large, much higher than either of its bases, and vastly higher than the top-head base, hence, tho' he had high ideals, with little temperamental warmth, his ideal was astronomical and mathematic science. In this he became very eminent,

tho' he showed little ability in any other direction. He held high office several times, and titles, under Napoleon and Louis XVIII., but failed of distinction in them.

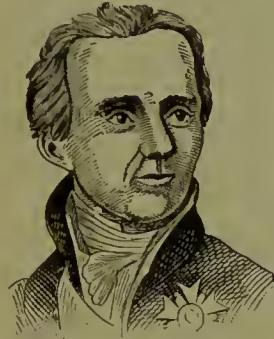


Fig. 56, Peter Simon Laplace.

This form of head, with a warm emotional temperament, would have been an erratic enthusiast on whatever interested it. If brought under strongly-emotional religious influence, such a person would have been a fanatic, if not insane. With large "Destructiveness" and "Self-esteem," and a little more spiritual base, he might, like Guiteau, have as insanely imagined himself commissioned by God to do some desperate act to remedy some "great evil," especially if brought under a similar commingling of religious and political excitements. But, as he was, he was a very different character from Guiteau. His temperament was deliberative, rather than emotional, while the ideal lifters and intellectual, forward-pull powers were greatly in excess of any of his self-pushing energies, or either of the bases. His spiritual base, so far as seen in the picture, is much smaller than Guiteau's. I do not remember ever to have seen it so small in connection with a moderate physical base, large summit, and a fine organization.

There is, in this light, a great lesson of life in the character and conduct of Laplace, taking in view his circumstances and surroundings. In revolutionary times

he is said to have sworn eternal enmity to monarchy ; then, later, when Napoleon was in power, he was a great friend to him, and recipient of his imperial favors, but as soon as the Emperor's fortune declined Laplace was indifferent toward him, soon becoming the favorite and beneficiary of the next occupant of the throne.

Napoleon, unable in this light to read human character's organic development, doubtless considered him a hypocrite, treacherously affecting friendship for selfish ends. But it was not hypocrisy nor selfishness in either instance. He was so lacking in the base of fraternal love—"Benevolence," and its lifter toward ideal fraternity—"Imitation," that he was comparatively a blank in those feelings. His ideal, or spiritual summit faculties, in their devotion to scientific principles, responded to all that aided *that* worship, and made the personal, of self and others, of little account save as they were helpers in this. He was never linked in a personal sympathy that lifted to soul-fellowship in brotherly worship. He was not selfish, tho' he would sacrifice friends to his work ; he would sacrifice self and personal interests as much.

And here comes in the biggest part of the lesson—the loftiest, and that most needed to be seen. This climax-lesson shows that what sometimes seems the most perverse manifestation of human nature is simply a lack in some faculty and not the presence of bad powers. "Heartlessness" it may be called, *lack* of heart, not badness of heart,—lack of a due proportion of the feelings called the heart's loves,—or lack of the organs by which the fraternal soul-life currents are circulated. In this light such persons are correctly seen, and are no longer subjects of our resentment.

And not only does this revelation of nature's truth sweeten the soul that sees it, but it nearly destroys man's greatest cause of soul-suffering. What sting is equal to

that of treachery from supposed friends? What loss like that of beloved ones deserting us in time of need? What antipathy is like what this occasions? What ferment in the sensitive soul such bitterness, and brings up its sediment-dregs to poison all joy-emotion as does the thought of the fair-weather friend who deserts us in life's darkest hours? And yet in this light we see that if this has ever happened to us, it was from our own blunder in ignorantly linking our fraternal aspirations to blankness. That there is no sudden failing of real mutual friendships except from misunderstandings. That adversity strengthens the ties of fraternal love. That in the supposed friend's desertion there was nothing for anger, only a lesson of wisdom learned. And in this science-light we shall not much repeat such blunders; or if, in lack of friends fully fraternal, our hungering impulses fasten on those who can but slightly and temporarily respond with similar feeling, some benefit may still be received from a partial friendship not over-estimated, as well as in learning the lesson of wisdom without a saddening disappointment.

Another part of this great character-lesson is, that those who are blank to us in the sympathetic love that the buffeted fraternal nature craves, may by that very lack be able to keep themselves from the mental disturbances that would hinder their work in some special service to the race, which in the end will benefit us more than connecting with us in sore sympathies. Had Laplace been largely developed in the personal fraternal sympathies—"Benevolence" and "Imitation"—he could not, through the troubled and varying times of his day, have pursued the great lessons of science with which he enriched all, both friend and foe. Friends' adversities would have overcome him. His deficiencies, quite as much as his efficiencies, served the world's welfare, and his friends with the rest.

Many grand lessons of moral and social philosophy this light opens to me which I cannot here digress to present, but this strikes so forcibly that I give it as a sample of them.



Fig. 57. De Witt Clinton.

In further tracing the differing head types, we notice that, tho' the dominant physical, and dominant spiritual heads, each differ from others of the same type in personal characteristics, and in manifestations when in different spheres of life, yet that the central character is always similar—that is, the high, broad spiritual heads are ideal, and strike out for themselves new lines of thought and action, and the heads widest at the ears, whether high or low, are the more practical on the physical, or common life lines. And yet, while the ideal ones quite commonly fail of immediate success, they

also often strike on larger practicalities, and achieve greater successes than the physical-foundation workers. They will not confine themselves to routine rules. The seers of principles care little for precedents; they spurn

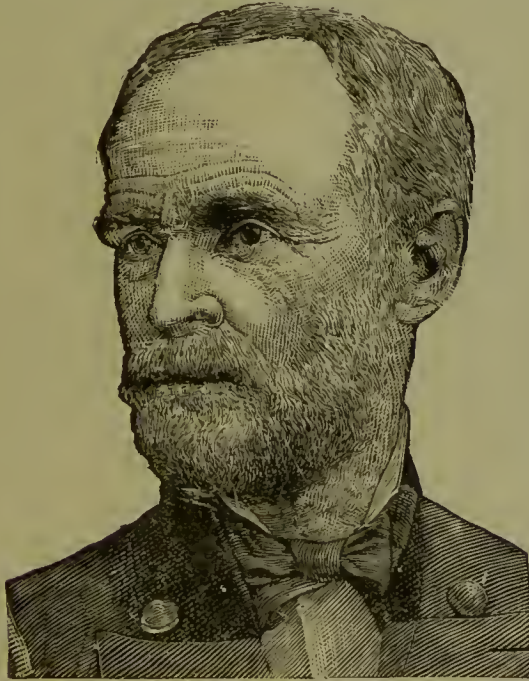


Fig. 58, Gen. William T. Sherman.

old hampering usages; or, in our Yankee political parlance, "burst red tape." When they make failures they are called fools, and when they make successes they are called geniuses by the lower practicals. When the two bases are in reasonable proportion, even tho' smaller than the summit, they often make successes that revolutionize the practicalities. See, in politics, De Witt Clinton, Fig. 57. When he first agitated the idea of an Erie canal what a fool he was considered, but when he got it completed how differently he was seen. Contrast his head with that of Silas Wright, Fig. 6, a man of brilliant political talent, but not of great genius. He, like Clin-

ton, was governor of the State of New York, but he left no great work to distinguish his name.

Then, again, take Gen. Sherman, Fig. 58, another broad top-head. Even in military matters he could

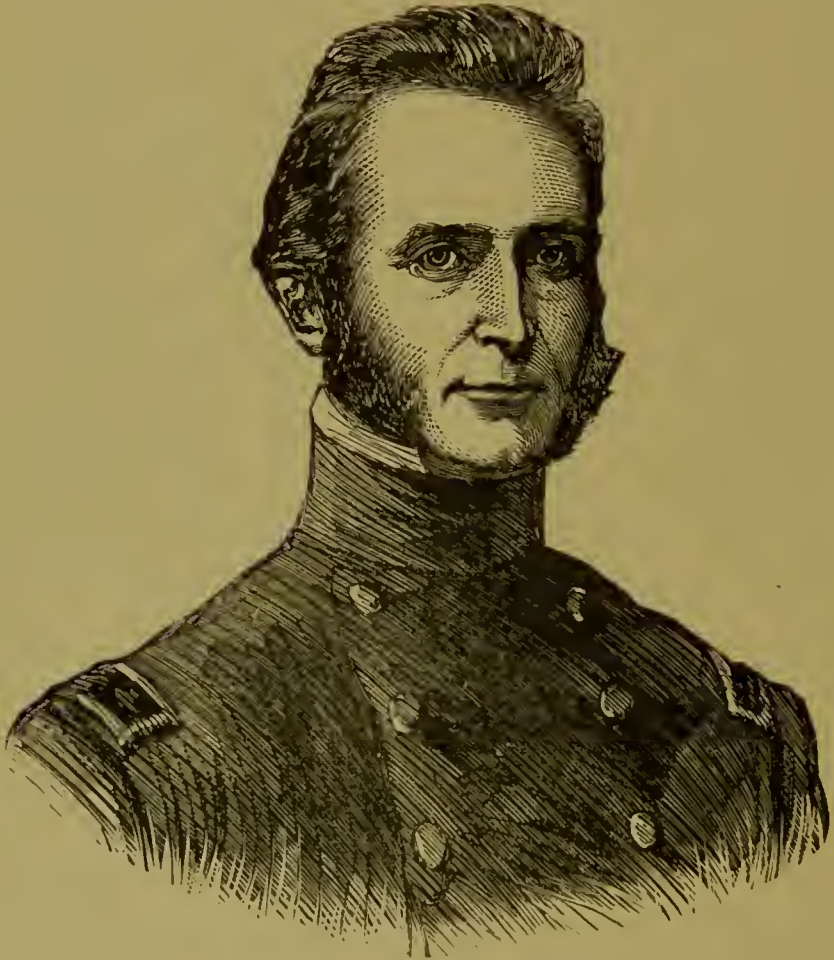


Fig. 59. Stonewall Jackson.

tower and broaden. How very wild to most of the "practical" military savants seemed his attempt to cut in two the Southern Confederacy by marching across it with his army, but success proved him a great military genius of larger practicality.

I believe that all who have forced recognition as great geniuses have had the top-head wide, if not widest, and a fair development of the bases. I mean geniuses in a general social, or largely philosophic, poetic or prophetic way,—great creative, combining, organizing, or principle-unfolding geniuses,—and not in mere specialties of science or literature. The comparatively low and narrow front-top heads with the self-push organs large, may be great gatherers of facts, like Darwin, or, like Stonewall Jackson, Fig. 59, with high top-center head, and a warm and active temperament, may be splendid for a charge, or for defensive battle in commanding a division, but they have not the foresight and combining skill of the broad high heads like that of Gen. Sherman.

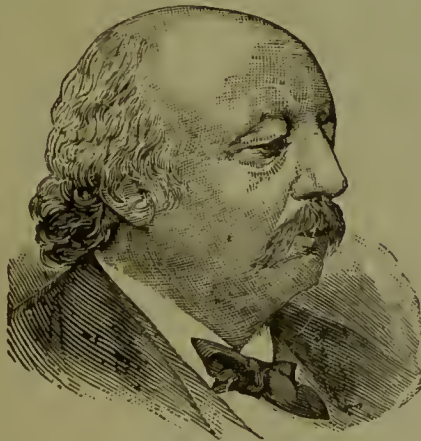


Fig. 60. Gen. Benj. F. Butler.

Our massive lower-base and middle region heads, neither high nor wide at the top,—the earthward-gravitation heads,—like Gen. Benj. F. Butler, Fig. 60, are the best under the general direction of high heads of good top-width, like Lincoln's, Fig. 21, page 39, in such executive ability as can manage savages and semi-savages, or to cope with mingled political barbaric craft and brutality, but they would be found lacking if pitted for great combining management against one with a like physical base

with the upper-head high and wide in proportion, like that of Gen. Sherman.

It should not be forgotten, however, that, while the summit is essential to greatness of character and action, a good proportion of the bases, both physical and spiritual, are requisite for large and general success in either

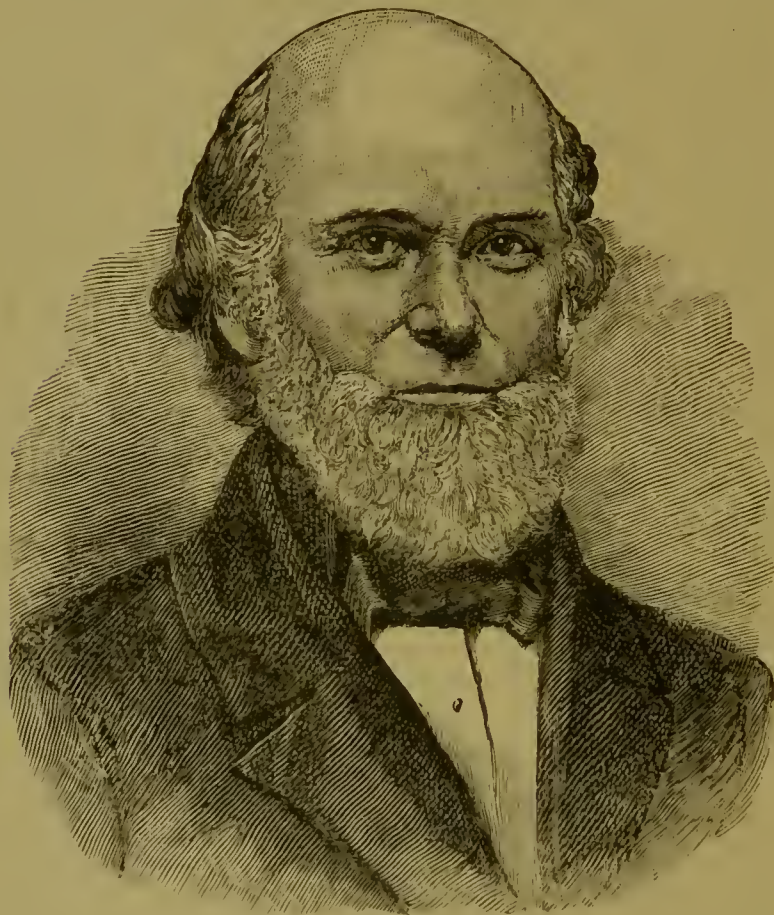


Fig. 61. Theodore Parker.

field of executive effort, and even for the best thinking in either. An approximation toward balance is necessary for great and varied work. While with the summit deficient thought fails to center in natural principles,

without a due proportion of the bases, foundation-thought will be correspondingly defective. With either base too small, that part of the foundation is not duly supplied. All effort must connect with substance and the principles that inwork there, or good results cannot be reached. For an advising pioneer of human progress the summit should be a little dominant, while for a working pioneer the two bases need to be rather the largest, but all well developed. William Tyndal gave his life a martyr because he had too little of the bases for self-protection, and Webster sacrificed much of his political honor, if not the prize he coveted, by truckling to the slave-power, against his life-record course, for the Presidential nomination, and all because his brain summit was not sufficient to make his perceptions and ambition wise and clear-sighted.

A great combined thinker and humanitarian worker was Theodore Parker, Fig. 61. He was one of the boldest of the anti-slavery champions, and his speeches against the system during the last decade before its fall did much to produce in the supporters of that system the desperation that brought about its overthrow. He openly defied the "Fugitive Slave Law," was indicted, but defeated his "legal" foes. His "Defence" on that occasion, and his "Sermon on the Death of Webster," deploring his support of that "law," both published, were foremost among the most powerful productions of the English language. His was a finely proportioned head, with the summit large and the bases rather the largest, but his temperament was too dominantly mental and the physical too weak to endure his extreme study and labor, and the soul-racking of outraged fraternal sympathies constantly strained to the extremest point of painful tension by the wrongs of his fellows, and he died before reaching his fiftieth year.

For a head and a temperament so balanced as to make

a cool and wise adviser, we shall hardly find a superior to our Benj. Franklin. He had a well-developed summit, but the bases were a little dominant. As yet our life-conditions do not afford great summits to such bodies, nor great bodies to lofty brain-summits. And this is doubtless well for a time. The physical foundations must be laid in individual, as in social life, before a high spiritual civilization can unfold, and the lower

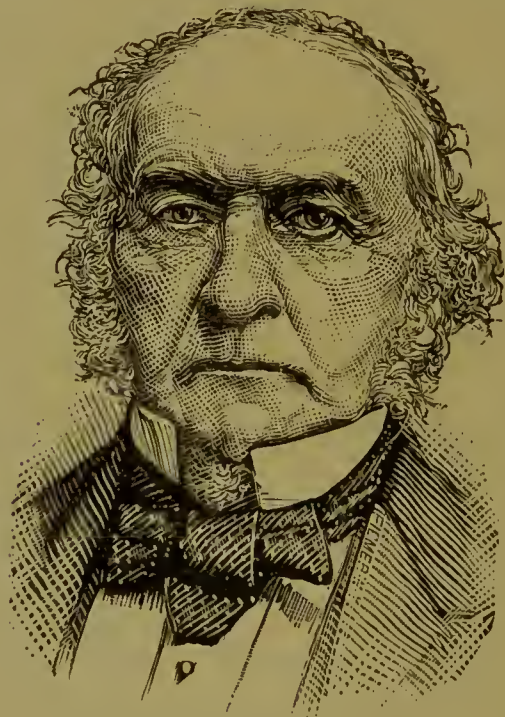


Fig. 62. Hon. Wm. E. Gladstone.

energies make the best battering-rams against the barriers, while summit-powers inspire the onslaught. Franklin's high summit on its two higher bases was well suited to lead the enlarging ideals that moved the American revolution, but the lower practicalities, which still strive in our semi-civilized life, are better pioneered by a larger physical base and smaller summit, like "the

grand old man" Gladstone, Figs- 62 and 63. I give a front and a side view of his head, for a character so grand, and so adapted to his nation's need, is well worth a most careful and thorough scientific study.

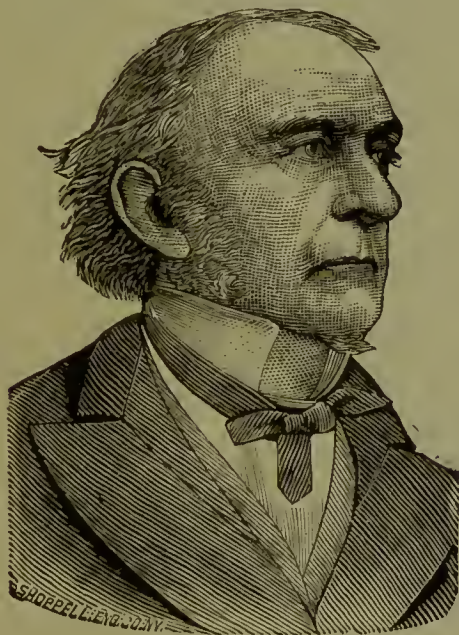


Fig. 63. Hon. Wm. E. Gladstone.

A great working pioneer, who sought to make justice and philanthropy lead in political and religious life—practical goodness in freeing the enslaved and defending the weak—was "Old John Brown," once of the far-famed Harper's Ferry onslaught, now of Humanity and the World, Fig. 64.

Study this character. It is hardly yet comprehended. Superficial minds will never understand him, nor will the profoundest till they can study him in the clear light of Phrenology read with its latest revealments. Look at his head, and then look at his doings. Our standard thinkers regard him as a benevolent enthusiast, who foolishly sacrificed his life in an impossible attempt,

Look at his head! It towers higher than that of Tyndal. It is a remarkable one; it is of good width half way from the ears to the top, tho' its great bases, and especially the top-center head, is so high that the summit looks relatively moderate. Both bases are larger than this region, and the spiritual and fraternal base is immense.



Fig. 64. "Old John Brown."

He was a great executive character, and one of high purposes. Who, with so little physical resources, ever accomplished so much? His was the leading genius that so long centered and energized the defensive activities of Kansas. And when he could no longer relieve it by direct effort, he did it by giving the slave power larger occupation for its thoughts elsewhere. A man who had been intimate with Brown, and an army officer under him in the Kansas struggles, told me, soon after, that Captain Brown said to him, a short time before his attack on Harper's Ferry, that he was about to leave Kansas, perhaps forever; that he was going into a

movement that would absorb attention and give that region a rest; that most likely he should fail, as the world regarded successes and failures, but that it would be a success in turning the slave-holding energies into defensive preparations, for fear of a more general attack, and possible destruction of its national power; that quite likely he might lose his life, but that it would pay if he did, for it would start a panic and soon bring on a war that would abolish slavery. What a remarkable example of combined prophetic insight and executive genius! In less than three years that war was well



Fig. 65. Peter the Great, of Russia.

under way, the emancipation declared, and John Brown's name a rallying inspiration to freedom's soldiers, who, in the lead before them, saw "his soul was marching on."

In Peter the Great, Fig. 65, we see another wonderfully far-seeing executive character. His spiritual base was

less towering than that of John Brown, especially its fraternal region, but his head and his temperament were well-proportioned each to itself and to the other. All students of history remember his great work for his country; how he frequently left his throne and went to other countries to gather the arts of higher civilizations. We see in him the idealist humanitarian worker, the bases a little dominant, but with the large summit that prophetically sees future results of present causes.

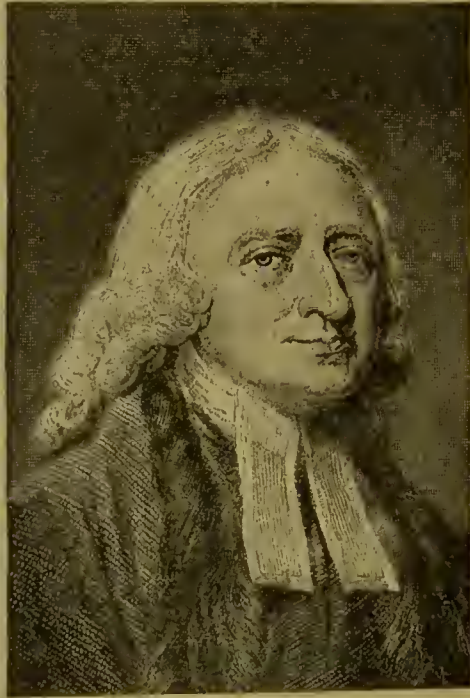


Fig. 66, John Wesley.

In social-religious and church work, the contrast between the executive and the spiritual heads is very conspicuous, for there, as elsewhere, we seldom find both qualities in great development in one person as with the two last-named characters. A good example of persons of strong sides supplying each other's deficiencies, and proving counterpart-workers, is seen in

John Wesley, Fig. 66, and George Whitefield, Fig. 67, the founders of Methodism. While together each gave added efficiency to the other's work, but their difference was too great for permanent union. Where opposite characters are in the same field of work the difference is more discernable, as no allowance is required to be



Fig. 67. George Whitefield.

made for diverse influences. You will see that Wesley's head narrows as it rises from the ears, and that of Whitefield widens, and is broadest half way to the top. Whitefield was ideal, poetic, in outline prophetic, but more involved in the mists of early theologic reasoning; Wesley was earthwardly clearer-sighted, and his ideals took on much of its shapes and hues, but caught freely its sunshine. Wesley's two bases were each in good development while all the spiritual summit was much smaller. His temperament was warm and ardent, as was Whitefield's, but that could not enough compensate for moderate summit-faculties to make him a self-inspired seer of the spiritual, or the principle in method. In his work of organizing Methodism he needed an ideal

co-worker for wise commencement, and, for a time, he found one in the dominantly spiritual Whitefield; and they made a strong team till doctrinal differences separated them. Neither could have started the movement as effectually without the other.

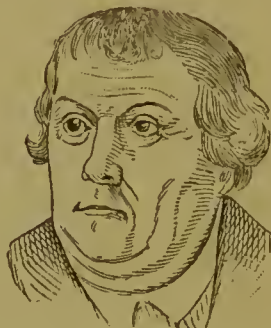


Fig. 68. Martin Luther.

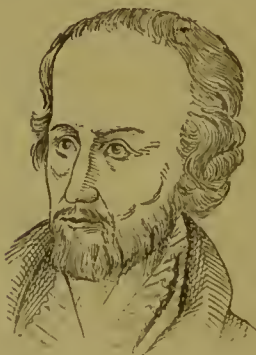


Fig. 69. Philip Melanchthon.

A more conspicuous instance, still more extreme in personal differences, may be seen in the heads of Luther, Fig. 68, and Melanchthon, Fig. 69, also co-workers in religious reform and reorganization. Luther had far larger physical base than Wesley, and the physical temperament-combination was more dominant; he was more in all respects what has been called the animal type of organization. Melanchthon was more extreme in spiritual preponderance, both in brain-development

and in temperament than was Whitefield. His head was very high, prominent in front, wide at the top, and narrow at the ears. The spiritual was vast, and its base large but less, while the physical base was as much less as Luther's was more than the average. Melanchthon



Fig. 70. Luther's Head on Melanchthon's Body and Face.

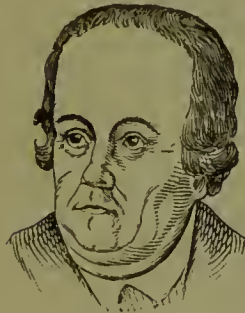


Fig. 71. Melanchthon's Head on Luther's Body and Face.

also, in contrast with Luther, had a very fine and delicate organization. This picture of him is the best representation of dominant nerve temperament that I have seen.

Put Luther's head on Melanchthon's delicate physical organism and feeble face, and he would be a very ordinary man, incapable of any great work. He was small in physical power, great only in spiritual grandeur, and, with Luther's head, his greatness would have been as lacking as is its appearance in the picture, Fig. 70.

Luther was great only in the soul's earthward foundation and the self-pushing powers. Put Melancthon's head, a little widened between the ears, on such a body and face as Luther's, and, as it appears, Fig. 71, we would have such a combined physical and mental giant of humanity as the world has not yet seen. But he would have been too great for appreciation. Those who are anywhere near that stature must await the recognition of distant future ages. Luther was better for the work of breaking Romish despotism than if he had possessed such greatness.



Fig. 72. Vitellius, a Roman Emperor.

While it was well for Luther's cause that he was so dominant in the lower energies, it was fortunate that he had Melancthon to spiritualize his semi-savage manliness; and it was well for Melancthon that he had Luther to inspire his spirit with a measure of combative energy. Neither would have done well without the

other. Luther would have been too gross for wisdom, and Melanchthon too refined for reformatory vigor. Together they were a wondrous working power. Luther's gross energy attacked the greater grossness of Rome, and Melanchthon's fine spiritual power steadied the onslaught. If we held the lower nature demoniac, and the higher powers alone angelic, as has so long been done, we might say Luther was the devil of fighting force, and Melanchthon was the angel that put the devil in harness and held the reins. And that is all we ever



Fig. 73. Thomas Wilson, a Philanthropist.

need to do for reform,—harness the devil of selfishness and give spiritualized wisdom the bridle, and he works powerfully for good. But dont mistake the *more* selfish spiritual-pride-autocracy for spiritualized wisdom.

The world seems not yet to have reached the stage in which it can bring together the greatest bodies and

the greatest heads. We have some fair approaches toward it,—some that afford prophetic indications of what will be the coming success,—but the great law of life-unfolding is wiser than our impatient wishes, and does not bring on its high organisms before it has prepared conditions in which they can be useful.

We may put together in pictured view these two sides of human greatness, and see the prophecy Nature makes.



Fig. 74. Vitellius with Wilson's Head.

She opens to us the revelation as fast as we can understand it. It was seen long ago how changing heads altered the character-expression, but its full significance could not be seen till the two bases and brain-summit were recognized. This changing of heads was presented by Mr. Sizer in the "Phrenological Journal," forty or more years ago, and tho' then well showing face-

expression was largely, if not chiefly, caused by head-proportion; that in judging character by the physiognomy, the observer is two-thirds Phrenologist; that in "the expression of the eyes," so often spoken of, it is the curtains with their settings, cornice-crownings, and varying adjustments, that give expression to these soul-windows. All this I then perceived, and ever since have prepared and used many changing heads to illustrate this in lectures, but recognizing the brain's two



Fig. 75. Thomas Wilson with Vitellius' Head,

bases and centering summit showed the wherefore, and opened in the whole subject a tenfold meaning.

The "Journal's" pictures were Vitellius, one of the most brutal Roman Emperors, Fig. 72, and Thomas Wilson, Fig. 73, a philanthropic clergyman, of England; then Vitellius with Wilson's head, Fig. 74, and Wilson with the head of Vitellius, Fig. 75. The two last named are printed from the same blocks as the two former, the

two heads taken off just above the eyes and each put on the other's face. It is here seen that Vitellius' face looks brutal because such a great physical organism and lower brain without a spiritual brain corresponding, would *be* brutal. The character would be as much so as is his appearance in the picture. It is seen that, with Wilson's head, the fierce, ugly look of his mouth and eyes is changed to one of lofty benignant strength and pleasantness. And such would be the change in character. Vitellius' face, in itself, is good, and only bad from lack of its true counterpart.

The spiritual in man is what elevates him to full manliness and gives him manly beauty, both of character and appearance. A large spiritual dome on the head, with a well-rounded summit, makes even a weak and rather inferior face beautiful, as you will see by comparing Wilson's face with his own and with the other's. His face of itself is not beautiful, but has the homeliness of weakness, as is seen with a low head on it, or, considerably, by covering the head, and looking at the face alone. With Vitellius head on his own face and body, or with any low head, his character would be weak in all respects, as this makes him appear. Vitellius with Wilson's head is beautiful; more so than Wilson himself. He now has the beauty of all-sided strength—his body and head are great and beautifully proportioned to each other, and, thus balanced, he would have been a grandly good worker for humanity, but too great to be appreciated. Any expansive spiritual head, as that of Poe and others, makes his face appear one of beautiful benignant strength, while any low head, tho' physically intellectual, leaves it ugly looking, just as it would leave the character.

It must be noticed, however, that the broad and massive body and face of Vitellius requires not only height of central head, but also great upper breadth to make

him beautiful. There must be not only a great spiritual base, but a great summit as well. Even the head of Daniel Webster, with his large spiritual base and massive intellect, but narrowing summit, tho' considerably improving the face of Vitellius, does not sufficiently balance his great physical face to entirely take away his brutal look. Nor would it so transform the character as to make it largely human. Webster's head, and many others, among my life-size collection for lecturing, I have tried on his, with invariably this result, and applied such tests to many other heads, and found it the same.

CHARACTER, PLACE, AND WORK.

It must be remembered that there is a great distinction between the natural greatness, of which I speak, and efficiency in most popular social positions, and that the exalted spiritual heads are not, in present or past conditions, effectual managers of institutions, nor pushers of revolutions or reforms. They are the inspirers, and, with fair bases, the wisest advisers in plans for great works, but the most successful detail workers amid our social conditions are those who, with the bases generally dominant and the summit fair, have some portion of the spiritual base and its lifters, and some faculties of the intellect, so paramount as to push and lead to some special field of effort. Such a head was Greeley's, Fig. 20, and such is Gladstone's, Figs. 62 and 63.

For successfully establishing or conducting a government, different characters are required for different social and civil conditions. In the greed-corrupted and declining civilizations of great nations, such unbalanced creatures as Nero may obtain despotic power, but they generally excite counter-brutality to their ultimate overthrow. In the darker ages of ecclesiastic rule, the low smartness with extremely coarse, unfraternal, domineering ambition, like Pope Gregory VII., or the coarser brutal Alexander VI., may get to the height of its

power, but, in this, as in secular government, they meet similar adversaries, and can seldom sustain their positions to the end. Pictures of these three, with description of each, will be found in the next chapter.

For a semi-barbarous nation rising in civilization, such a ruler as Catherine II., Fig. 76, tho' strongly physical in temperament and mentality, with the spiritual part moderate, but with a strong intellect, even if she had all



Fig. 76. Catharine II., of Russia.

social failings attributed to her, in the main was a great power for good, especially after the pioneering work of such a many-sided executive as Peter the Great.

In a more advanced civilization, more of the fraternal ideal, or its appearance in patriotism profession, must disguise inordinate selfish ambition and lust of autocratic authority, and cunning craft must take the place of haughty force. Thus our Louis Napoleon, Fig. 77, and Bismarck, Fig. 78, in early political action, are the

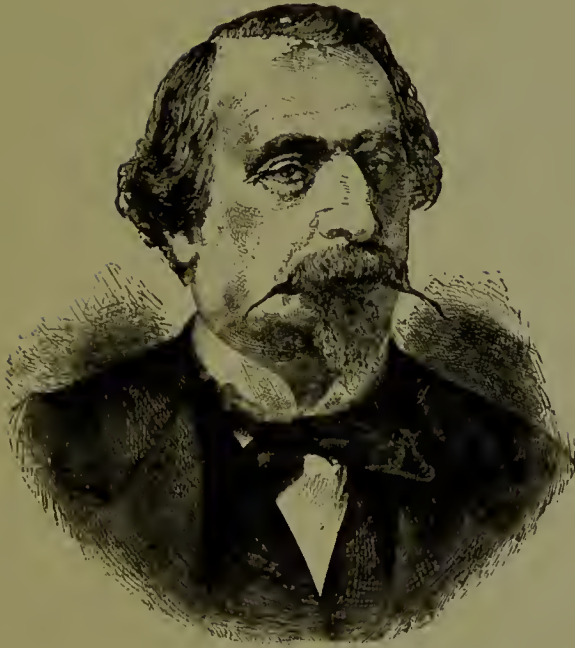


Fig. 77. Louis Napoleon.



Fig. 78. Bismarck.

models, and they are foremost till long success so inflates their self-conceit and dulls their common sense that they fancy themselves all-conquering "men of iron," ruling by weight of arbitrary selfish will, and, forgetting their cunning, fall. Such ones have little reverence for the governments and "laws" with which they gratify their

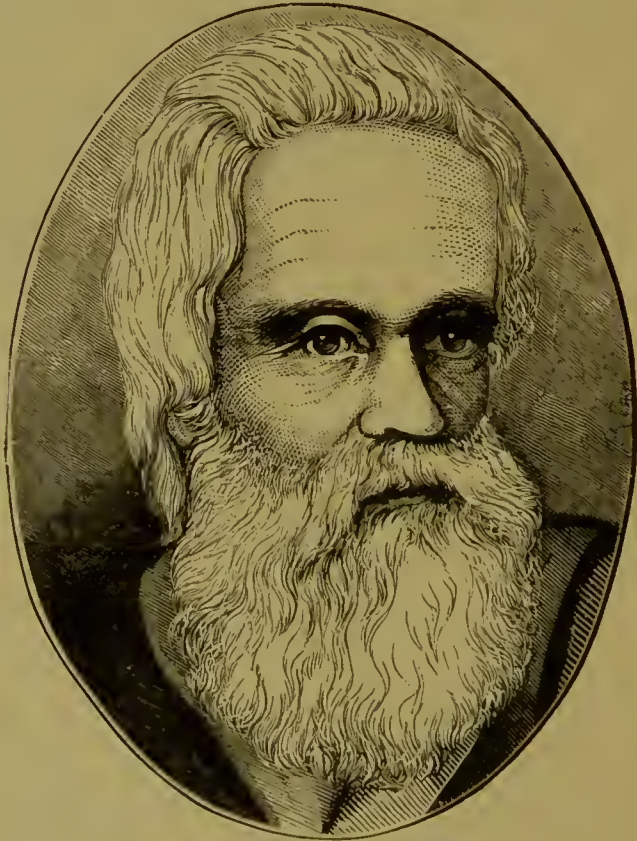


Fig. 79 Socrates.

lust of power and gain. The great summits with small self-protecting physical bases are the ones whose ideals can be educated to regard false and wicked "laws" as more sacred than self-interests. Only men like Socrates, Fig. 79, can so revere the false laws which on lying charges condemn them to death, that they will not

escape when they can, because "it would tend to destroy the laws." So Plato represents him, and, if this picture is like him, I can relieve Plato of suspected misrepresentation, for such a towering summit on such a small physical base may, notwithstanding great general wisdom and logical acumen, be made idiotic in all its thinking about its own earthward-foundation duty, and its conscience a slave to the wickedness of tyrants.



Fig. 80. Brigham Young, the Mormon Organizer.

A curious blending of the forceful and the cunning with selfish ambition seasoned with spiritual aspiration, in our day, is needful for continued success in governing. The man whose likeness shows these qualities most largely developed and perfectly blended, with the summit and the fraternal regions large for the class, but not dominant, is Brigham Young, Fig. 80. Joseph Smith,

the founder of Mormonism, Fig. 81, was only a religious enthusiast. He could make converts, but he could not govern; Young could. Within his own lifetime he built in the wilderness, from a shattered and scattered religious sect, an ecclesiasticism as cohesively strong as the Romish hierarchy, and a civilism of subjects as obedient as those of old monarchies; held them till the end



Fig. 81. Joseph Smith, the Mormon Prophet.

of his days, and left them devoted to his memory, and, as far as possible, supporters of his principles and continuers of his work.

He was a polygamist, of course; all governing characters are in disposition and in practice when possible and the larger ones generally succeed, tho', where strong public opinion forbids it, they hide the fact as far as pos-

sible, and leave outcast their mates. He, the largest modern of his class, dared to own and defend them. As peoples civilize, and gradually limit their government's functions to administrative public business and the defense of the individual's natural rights, they grow monogamic. With completed civilization all,—doubtless including highest public functionaries—will be so.

Brigham Young was an able government engineer for such governments as now prevail. Napoleon was



Fig. 82. Alexander the Great.

too great—had too much of the higher ideals—to keep down to the spirit of his times, and Alexander the Great had too little to keep up to it. Both could conquer, but neither could establish an enduring government. See the towering height and front outreach of Napoleon's head, Fig. 47, and the low top and small front of Alexander's, Fig. 82. Alexander was only great in physical base, powerful blood circulation, and personal magnetism, and, while with his soldiers, he enthused them

with his own abounding vigor. Napoleon much inspired the higher natures of his, and left memories which still endear his name to his nation.

Another great governing character is Thomas B. Reed, late Speaker of our National House of Representatives. He has great intellectual power and executive ability,



Fig. 83. Thomas B. Reed.

and his organism shows great power of body and mind, but in his, otherwise finely formed head, he had not quite enough of the summit and fraternal organs to do his governing in the cunning modern suavitive manner, and his self-sufficient autocratic bearing soon so impaired his influence that, in the slang of our day, it was voted that he was "a back number," fit for a Czar of Russia,

but unfit to preside over America's Representatives. If he would study this science, in its full light, till he knows himself, perhaps his bright talents could learn to so far govern his haughtiness that he might again succeed to a considerable extent.

In the infancy, and in trying times of Republics, such men as Washington and Lincoln get elected to the highest offices; and in hereditary monarchies their sovereigns sometimes prove such, but they are advising, steady, and gently restraining, rather than governing characters.

Very often the nominal heads of governments are not governing characters, but then they are controlled by those who are, unless they are the strong steadyers, like the two above named. And in wealthy and prosperous elective governments, the ruling clique see that such ones are not presented for election, except upheavals of public sentiment create new parties, or enforce their demands on the old ones.

Many connected with government machinery—in fact the great majority—are not governing characters. They are there for employment and from favor of the controllers; a few, in subordinate positions, from local popularity. High, broad spiritual heads seek occupation, and sometimes find it there, but they are inspirers to new movements, or new methods in emergencies, and not governors. Even if such in title, like De Witt Clinton, they are workers of new designs for the public welfare, rather than striving to subject the people and augment their own authority.

In whatever field of life such ones work, they show their spiritual character by large projects, improved methods, and towering ideas of expected achievements. Even when such ones become criminals, as they sometimes do, they are colossal and intellectual ones. They use original methods, and for a long time cover their

tracks well. If, with a high and broad upper head, there is a strong proportion of the physical temperament, and of the "Self-esteem" region, they generally work by the "legalities." William M. Tweed, Fig. 84, is a remarkable specimen of this type of character. His influence over the politics of New York was for a long time unbounded. Had he been less self-assured and maintained

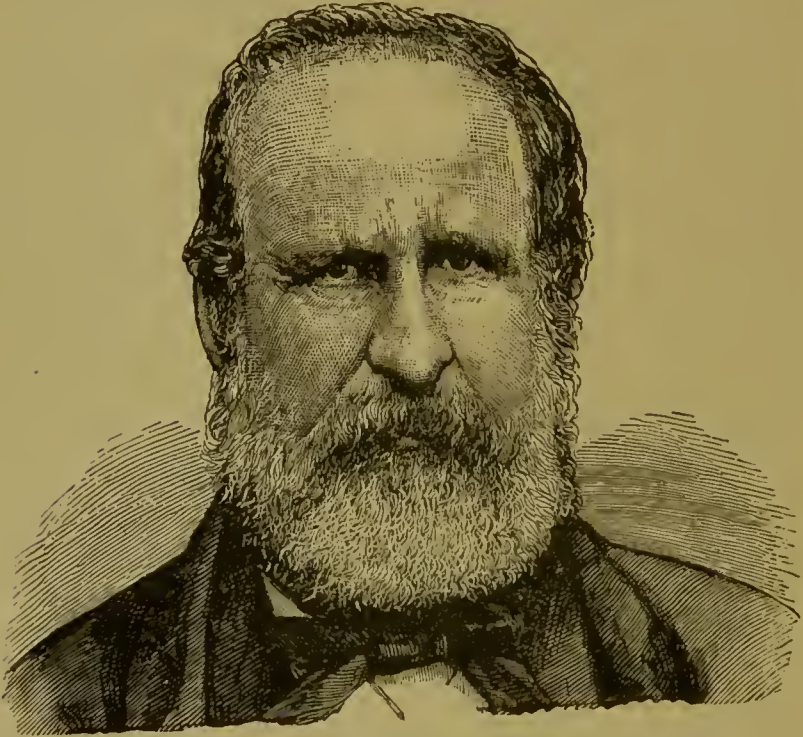


Fig. 84. William M. Tweed.

his original caution, and stretched his powers a little less, or, straining them as he did, fawned on the public to the end, and especially on his fellow-official thieves of larger prudence, he might, like others of his class, have spent his days in luxury, and left an honored name and many millions to his posterity.

William E. Brockway, the great forger-genius, Fig. 85, had a high spiritual head with large summit, and the

nerve-system dominant. I picked him out from among the pictures in the New York "Rogues Gallery," and described him to the officers in charge, before I knew who or what he was, as an intellectual and ideal genius. I said he was mentally large always; that he was too weak physically for a burglar, and too strong in lofty ideals for a thief unless he could be a large one, but that he might make a very skillful forger. I pointed

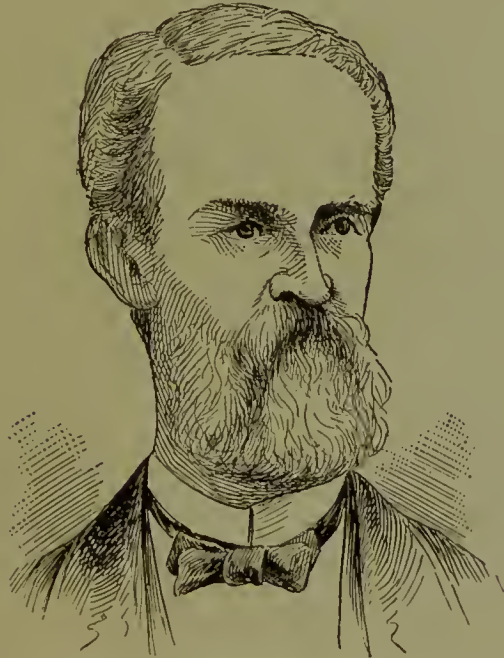


Fig. 85. William E. Brockway.

out a high head, broad at the top and at the ears, and with a large and strong body, whom I said might be a burglar, but, if so, would have a high sense of honor toward his fellows of the craft. The officer in attendance told me he was a burglar, and then in prison; said that before his trial he (the officer) offered to get him off lightly if he would tell who were his confederates, and that the prisoner refused, and contemptuously cursed him for making such a proposition,

The governing class and the larger criminals are one and the same class in natural characteristics, but unfavorable conditions and educational influences have made the latter the foes of our social order instead of its supporters. Doubtless with office they would become its upholders; while if reared in their circumstances, and left to their influences, most of our governing characters



Fig. 86. Madame de Staël.

would have become criminals. I told the officers at the "Rogues' Gallery" that some of the "rogues" would make splendid police captains if fitted for the places by education and training as well as by nature. Then, at their request, I described the two attending officials, and tho' each squirmed a little at his own delineation, he pronounced it quite true of the other.

The contrasts in women's characters are as apparent

in head-forms as it is in men, but there are fewer to select from who are well known to the world. As a good example, compare Madame de Stael, of France, Fig. 86, and our own Lucretia Mott, Fig. 87. The first was of European reputation as an author and worker amid the great revolutionary scenes of the closing eighteenth century. She had great influence amid these conditions, and such executive ability that Napoleon, as she opposed him, feared to let her live in Paris; but she had not spiritual exaltation to so win the heart of humanity as

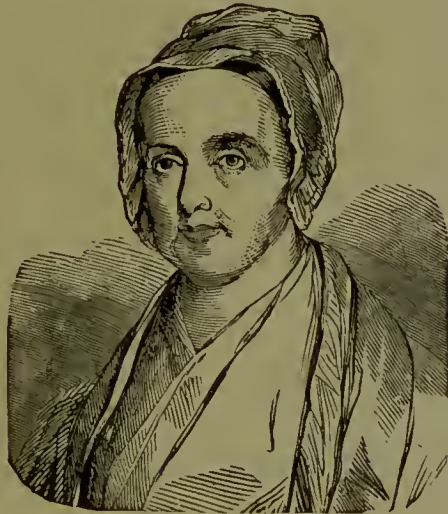


Fig. 87. Lucretia Mott.

to hold much of its attention beyond the time and circle of the passing political interests. Her work is history but not soul-memories. Mrs. Mott had the dominant spiritual and fraternal development that elevated her sex, and with it, of course, all humanity. About the first in modern days to commence the work, she taught women to speak publicly for the right, in disregard of the custom and prejudices that forbid; and before the last of her cotemporaries passed away women by the thousands had practically asserted this right, exalted the

lecture platform, mellowed the bigotries of sectarianism, broadened the pulpit, somewhat refined the grossness of politics, tho' placed beyond woman's direct influence; and chattel slavery, the chief object of their leader's warfare, had passed from our land.

Compare the two heads; see the two large bases and small spiritual summit of de Stael, and contrast the broad and largely rounded spiritual and fraternal region in Mrs. Mott. The first is seen wide at the ears and high at the top-head center, but much nar-



Fig. 88. Jay Gould.

rowing as it rises; the second, with good bases, keeps its width and forms a broadly-rounded summit-curve.

In rare instances those with the high summits take chiefly to business, and then they strike out new enterprises, or adopt new methods, above or beyond the comprehension of the average mind. Such an one was Jay Gould, Fig. 88. When such ones can bring all their faculties and energies to financial speculating they soon attain to a far-seeing sagacity that overreaches and con-

quers most of their competitors. If they also have a good proportion of the bases and the personal push of large "Self-esteem" inspirations, they become famous soon after reaching and exploring the field of effort, and their genius in creating for themselves opportunities is the marvel of all competitors. They are dark and mys-

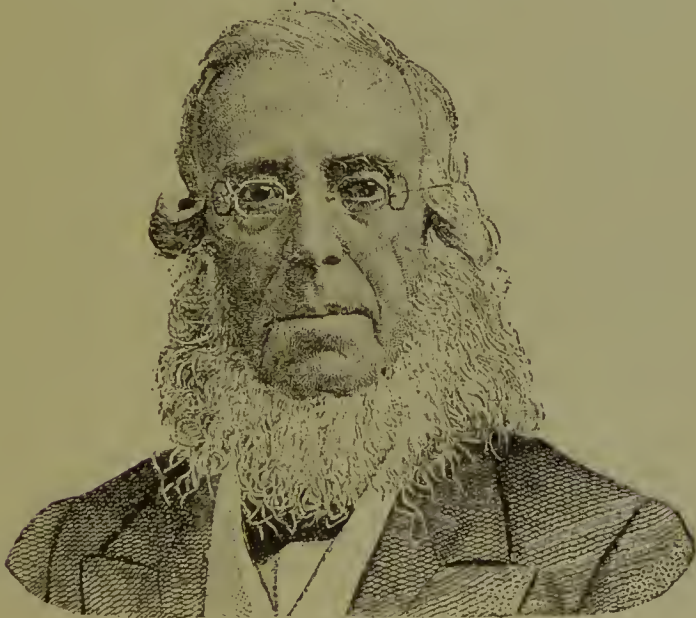


Fig. 89. Peter Cooper.

terious to those who lack their powers, or who, having them well-developed, employ their summit faculties mostly on the higher matters to which they chiefly relate. Such ones grow unsocial except to a small circle, for the natures that would readily affiliate with them are repelled except where mutual interest unites them. A king among such ones was Jay Gould.

In Peter Cooper, Fig. 89, we see another high summit head on one who was mainly a business man. Like all such persons, he was highly original, and he made a great success. But he sought not by mysterious methods to gain controlling interests in established industries,

and gather immense wealth by absorbing small stockholdings from the unfortunate, but left all these to their work after adding much to their efficiency by making several mechanical inventions, including the first locomotive in America; and developed a new industry, and made a fortune from old bones that had been deemed worthless, by extracting glue from them, and making them into various useful articles. He gave a large portion of his life-efforts to works of philanthropy, frequently stood as the leading representative of movements aiming at political, social and industrial reform; and, before he had accumulated a million, expended much more than half his fortune building and furnishing the Cooper Institute in New York, where, besides a great library, reading-room, art gallery, and weekly lectures, all free, thousands every year receive instruction in the arts and practical sciences. And he has since added to the building and to its furnishings and teachings.

The contrast between these two men is not in their powers, but in the use of great summit faculties, and the results. Cooper, giving all his ideal and fraternal emotions their free, natural play, in social concert with other high natures thus employed, so sweetened and vivified all his life-currents that, honored and beloved amid his public benefactions, he prolonged his healthful days well into the nineties, while Gould, with a system quite as vigorous originally, in shriveling his higher powers by a life unnatural to them, destroyed the healthful balance, and died of consumption at fifty-six. All such high summit-natures should take the lesson.

I think enough is said on this part of my subject, and that all who carefully study it will see larger significance in Phrenology when read in this manner.

CHAPTER V.

UNBALANCED REGION DEVELOPMENTS.

The different regions of the head are often found in unbalanced development,—portions of them large and other portions small,—and sometimes, tho' less frequently, single organs of a region, or a few of them, are largely developed and others deficient. Then the prominent ones of the different classes chiefly combine in action. In these cases we find unbalanced characters and, with separate organ-combinations, very contradictory ones.

The unbalanced region developments are most apparent in the profile, or partially profile views, while the proportions of the bases and the crowning summit appear most clearly from that of the front face. The separate organs may be best seen from either, according to their location in the head.

Before presenting the unbalanced region heads, I need to show one of good proportions, that the deviations in the others may be readily recognized, and, for this purpose, I know of none superior to Nelson Sizer, Fig. 88, the veteran Phrenological examiner, the greatest living, if not the greatest that has lived, who for nearly half a century has given his life to the work. The picture does not flatter, but very well represents the man. In him we see a powerful and well-proportioned body, which looks as if he might become a centenarian, and a massive brain with no apparent deficiencies. With a

large intellect and good spiritual region, the physical perceptive and executive powers are slightly dominant, while all the impelling, pushing, pulling, lifting and leading faculties are well represented in the mental organism, and a good temperamental admixture well sustaining them all.

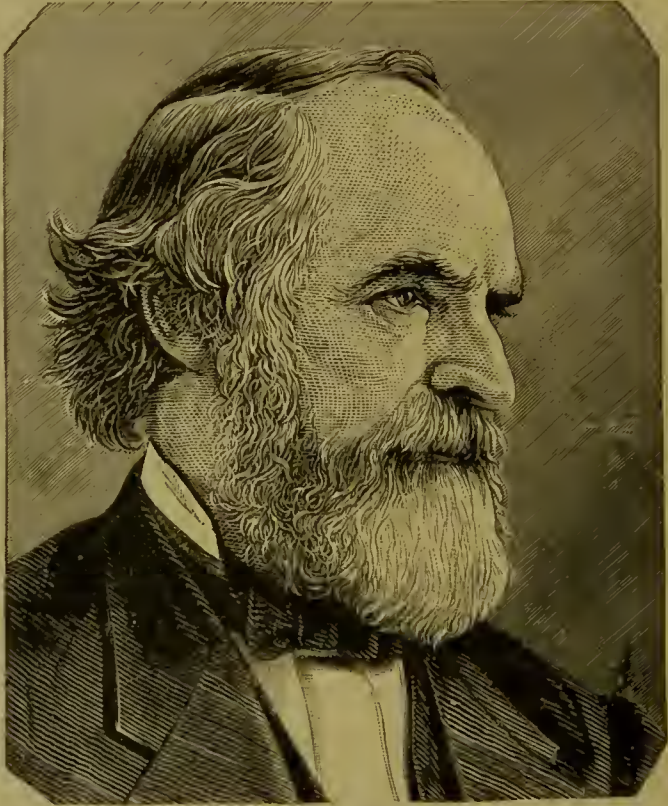


Fig. 90. Nelson Sizer.

Anything less than this would not have made a great practical Phrenologist. For this all the human powers must be so large that their possessor can understand all types of character; and he requires that large acquaintance with his times and surrounding conditions that can only be gathered by such a head. And then he must

have such a knowledge of how character develops in the various life-conditions as only a very industrious study of all around it could give even to such ability.

Mr. Sizer has enough of the spiritual or ideal to understand air-castles, perhaps to build them at times, but if he does, he will always give them a good foundation



Fig. 91. Gen. Philip H. Sheridan.

in terra firma, and not make them top-heavy. Study this head, and study its productions. Mr. Sizer gives great light on the details of how the organs act and manifest themselves in the various life-conditions and varying combinations. His great experience has enabled him to do this so much better than I, that I need only call

attention to such facts as relate to the new method of reading the head's different regions, and then leave them to study the subject with him if they have not already done so.

The fact that each of the two brains has its two bases, has been half-seen by him (and perhaps by others) in his descriptions of the character and functions of



Fig. 92. Prof. George Bush.

the different organs; and so has their one summit, in recognizing "Ideality" and "Sublimity" as more lofty and soul-full than any of the other faculties. Tho' not explicitly declaring them so, nor seeing that they were spiritual, he has perceived that width of what he calls the Moral region, more than its central-height, makes it

dominant in the character. He also, with others, calls "Ideality" and its region "Semi-Intellectual faculties." They are semi-intellectual as well as semi-emotional; always lifting; and their pull and push are always inspiring and exalting.

For a head with good proportioned regions but with the physical rather dominant in the head and the temperament, see Gen. Sheridan, Fig. 89; and for one of good proportion with the mental temperament and the



Fig. 93. John Haggerty.

spiritual region of the brain dominant, Prof. George Bush is a good example, and his eminence as an expounder of Swedenborg's spiritually religious philosophy is well known.

An extreme contrast with Prof. Bush is John Haggerty, a murderer, who was hanged at Lancaster, Pa., some forty or more years ago, Fig. 91. The entire spiritual region is very deficient, while the fraternal, the ideal, and the higher intellect are extremely so. This

with the physical in temperament as dominant as is the mental in the other, makes him appear brutal, as was his character. All he needs to make him a noble man, and noble looking, is a large spiritual head to balance his body and lower brain-base, and the gross-appearing flesh-fiber takes on fineness with strength, as does the face, while the enlarged soul there expresses itself. The changed appearance is nearly as great in a profile as in



Fig. 94. Haggerty's Face with Prof. Bush's Head.

a front-face view, as is seen by putting the head of Prof. Bush on Haggerty, see Fig. 94; and it will be as plainly seen that soul-organs' deficiency leaves a fine face with Mental temperament shrivelled into an odious abnormal littleness and incongruity by putting Haggerty's head on Prof. Bush, Fig. 95.

A great head with the ideal and forward-leading aspirations immense and the ego-pushing "Self-esteem" re-

gion rather small, is that of Michael Angelo, Fig. 96 ; and that such was the man may be seen in his being the greatest painter, sculptor, and architect of his age, if not of all the ages, and a great poet, and yet he could for years accept employment from the popes in excavating roads for the carrying of marble, and serve them in

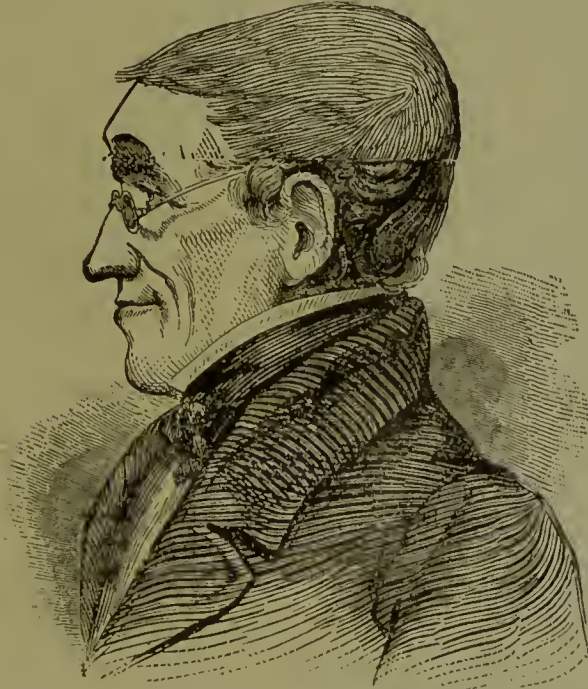


Fig. 95. Prof. Bush's Face with Haggerty's Head.

other tasks deemed ignoble. The genius that could raise the dome of St. Peter's had not self-push-and-lift enough to hold him from employment so much beneath his powers. Higher labor-fields invited him, but his ideals and reverence, not sufficiently supported by selfhood inspiration, could most regard the wishes of church dignitaries and their projects.

We may contrast with him another exalted character, Ralph Waldo Emerson, Fig. 97. After making full allowance for their different life-conditions and degrees of

mental freedom, there remains an individual contrast, and their head-forms perfectly represent it. Emerson has but a moderate development of the forward pulling, lifting, broadening, and constructive faculties that are so massive in Angelo, while "Self-esteem" and all the personal-push region is dominant. This with an acute intellect, a temperament of keenest susceptibility, a



Fig. 96. Michael Angelo (Buonarotti).

mind free from dogmatic authority-hamperings interested in physical and spiritual philosophy, and on a level with, instead of above, the present capacity of our average progressive and aspiring thinkers, he has greatly stirred the thought of our day. He has moved it to larger and more self-reliant efforts, excited more transcendental aspirations, but has left his thoughts unsys-

tematized. He lacked constructive ability and that of seeing the manifold relationship of different truths, just as his top-front head lacks fullness of these organs. Whether he had a knowledge of Phrenology I know not, but he had what the most intuitive genius seldom



Fig. 97. Ralph Waldo Emerson.

acquires without it, a knowledge of his own deficiency in this respect, and of that in which his strength lay. He said to Mr. Stephen Pearl Andrews, speaking of the relation of his own writings to systematized philosophy: "I am a Jew peddler of gems, but it is n't my work to string

them." Those of this upper front-head deficiency who have still larger "Self-esteem," much larger physical base, and a temperament less favorable to spiritual perception, if taking to philosophic effort, are full of the conceit that *they* are great stringers, but they commonly reject the gems, and string in crude shapings such high-colored shells as please their untutored or miss-tutored fancies.

When the self-push region and the physical base is very

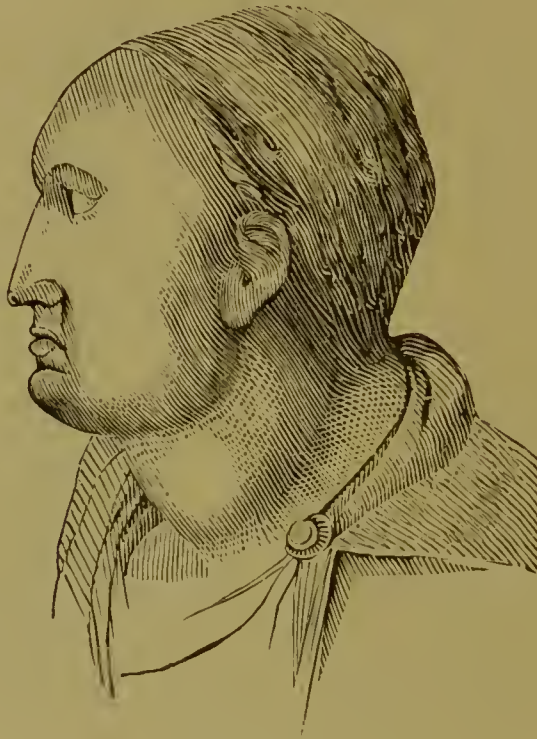


Fig. 98. Nero.

large and the ideal and fraternal (all the upper front-head) very small, with a coarse organization, we have a Nero, Fig. 98, whose name stands as a synonym for all that is odious in human character. Such a one with absolute power cannot fail to give grounds for such a reputation.

A character even more gross, tho' less tyrannical in the use of despotic power, was Pope Alexander VI., Fig. 99,

and the difference is conspicuous in their pictures. Alexander's upper front-head was about as deficient as Nero's, but his ambition was much less. His Self-esteem region is moderate, tho' larger than the fraternal, and his temperament was more sluggish. His composition had more of the hog and less of the tiger than Nero's. He cared chiefly for ease and sensual pleasures; his ambition and his office were but aids in these aims, and he could glory in a reputation for debauchery, hint against

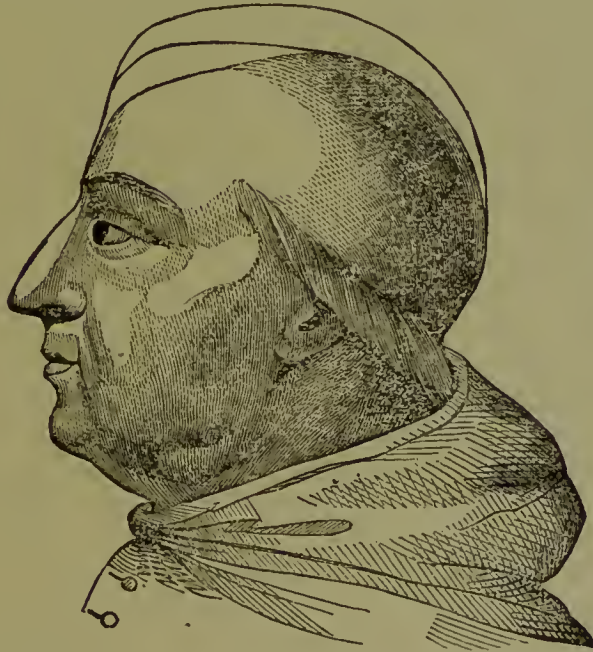


Fig. 99. Pope Alexander VI.

himself the prevailing scandal of incest, smile at friends who were shocked at his immorals and impiety, and, while Pope, indifferently hear himself told that his conduct was the scandal of Christendom. In his picture the first line above the front-head shows what that part lacked of being equal to the back-upper, and the upper line marks what would be required to make his whole top-head proportioned to the immense physical base.

Pope Gregory VII., Fig.100, had also a very unspiritual head. His temperament was less grossly physical than Alexander's; it had more of the mental, and the lower intellectual faculties are larger, but the physical part of the brain is nearly as dominant, and his upper nearly as deficient, except "Self-esteem" and "Firmness," which are much larger, and all the forward-pulling and high lifting fraternal and ideal, perfective upper front-head



Fig. 100 Pope Gregory VII.

is sadly deficient. The first line above the head shows how much these lack of being proportionate to "Self-esteem," and the upper line shows what was needed to make the whole upper head proportionate to the lower base. It is seen that the "Self-esteem" region which, lacking its balancing forward lift and pull, impelled to such domineering ambition, was only too large for these, but with a proportionate upper-head should have been larger. With this organization he was ambitious for despotic power, and, gaining it, used it unsparingly till it

broke down in his hands. All students of history remember how he concentrated it in the church and in himself as its head, like all churchly despots covering his selfishness with pretense of pious zeal, and how inhumanly he treated his former friend, Henry IV., Emperor of Germany, who had resisted his authority, after turning his subjects from their allegiance and forcing a pilgrimage of submission, he imposed the penance till then unknown, of making him stand clad in a coarse hair shirt and bare-



Fig. 101 Mrs. Mary Runkle, a Murderer.

footed, in the snow, three days and till the fourth morning at his castle gate before admitting him to his presence. He was not known for the social vices, like Alexander; his was the vice of vices—the all-absorbing, soul-shrivelling vice—ambition for arbitrary authority. And yet there are respected writers to-day who try to gloss his character. They should study Phrenology.

A head of extremely unbalanced regions is seen in Mrs. Mary Runkle, Fig. 101, hung at Utica, N. Y., in 1841,

for murdering her husband. She seized him by the throat with her hands and choked him to death. Two of her children were found drowned in a wash-tub. We see that she had the locomotive temperament in extreme development, while all the domestic and the fraternal and ideal are very small. The line above and back of the head shows how much those regions lack of being proportionate to the self-push powers in the top-back-head. Her great "Self-esteem" and "Firmness," unbalanced, sustained her lower, passionate energies in their awful work.

For a harmonious character the whole spiritual base, from the lower forehead to the cerebellum, over the entire top center-head, must be well developed and proportionate to each other as well as to the other powers. If the selfhood pushers, of the upper back-head, are disproportionate to the fraternal pullers, of the upper front-head, the character and the head appear mal-proportioned, and is as ugly as it looks in the pictures. If the self-pushers are extremely deficient while all the ideal and fraternal region is very large, we have the gentle, intelligent, ideally-sentimental soul, who, lacking "Self-esteem" inspiration, bows in diffident submission to haughty unintelligent pride, even when insulted by its insolence, if the slightest sense of indebtedness or obligation is upon him. On the other hand, if the self-pushers are very large and the ideal and fraternal lifting leaders very small, accompanied, as such head-form oftenest is, by a coarse physical organism, we have "the man of authority," the most disgusting distortion of humanity, who struts in unintelligent pride over his fellows who have ten times his sense and manhood-worth if they are poor and under the least obligation, especially if he has wealth, social position, or government power in his hands. He mistakes coarse haughtiness for dignity, and is so filled with his consciousness of it that his slight

fraternal sympathy is obliterated and his feeble reason is overslaughed, for the physical impulses with "Self-esteem" and "Firmness" as spiritual impellers, under such pride incitements becomes artificial brutality, worse than that of the brutes. Fig. 102 is a picture from the chapter in "Heads and Faces" on the natural language of the faculties describing that of characters



Fig. 102. Submission—Authority.

like the two last named. That subject is so fully and so well treated there that I need only refer to this instance in so far as it illustrates the characters under consideration. This is there said to represent an English landlord and his tenant; the latter, from crop-failure or sickness, having to ask for extension of time on rent. The haugh-

ty, irrational arrogance of the one, and the passive submissiveness of the other, is not more apparent than is the difference in their head-forms. The tenant, with a lofty, intellectual, fraternal and ideal lift and forward-pull region, lacks the selfhood lift and push part,—the upper back-head group,—and, with poverty-depression added to his unsupported front-head, he stands in abject submission before the haughty insolence of the coarse creature who, with high back-head and small front-head,



Fig. 103. George III., of England.

has no dignity, no perceptible manly quality, nothing to push except legal power, wrongly placed in such hands. With half the self-push dominance the tenant would have met such a haughty bearing with haughtiness, and if "Destructiveness" was large, quite likely with murder. The look and the reflection that this picture represents common scenes of life under the legal systems of nearly all great nations, not excepting our own, should carry its lesson fully to every thinker's mind.

These large back top-head and deficient front top-head

characters sometimes get to the summit of power in hereditary monarchies, and then they prove a curse to their country, if not to others as well, especially if with a robust and physically-positive temperament, as such ones generally are. Tho' there, as in private life, they excite disgust and hate in the more intelligent minds, they are not numerous enough to prevent the monarch's power for evil. Such a one was George III., of England, Fig. 103, and by his coarse self-will push and lack of fraternal lift-lead and ideal intuition of principles—prac-



Fig. 104. James Buchanan.

tical wisdom—he persisted in a tyrannical treatment of his American colonies till he forced them to declare independence, and then pushed relentless war against them till he filled his own land with wails of the bereaved, plunged his nation into hopeless debt, and got ignominious defeat, and lost his colonies after all.

The massive upper-front heads without proportional upper back-head are often bad for a nation if at its head, but for a different reason. Having great fraternal faith, with self-diffidence, they are apt to let favorites, as advis-

ers, rule them, to their own and their country's injury. Their lack of self-reliance also makes them timid and hesitating, when a great crisis calls for decision, and they are most apt to surround themselves with, or listen to those like themselves, who would be timid counselors. There is no accessible picture of a well-known king that well represents this character, but our President Buchanan, Fig. 104, was very much that kind of a man.

In private life I have known many such persons, and they were all comparatively inefficient in social work, from lack of self-confident push. Their large "Ideality,"



Fig. 105. Diffident Young Man.

and great appreciation of others makes them so diffident that they cannot well assert themselves. When such a one has a great intellect well stored with knowledge, he can only partially assert it, and in so modest a manner that the effect of what is asserted is half lost, while the low front-heads with large "Self-esteem" region push forward the selfhood with a forceful dignity that gains repute for talent, with but a tithe of the other's high mental capacity. The loftiest intelligence with the self-pushers moderate (tho' *not* extremely small) often half spoils the effect of public speech by a diffidence that

makes the personal bearing lack impressiveness even for the greatest and most interesting thoughts. Let such a one know himself to be only in the presence of inferiors in natural ability, general education, and knowledge of the subject under consideration, and even this as a scientific certainty will not wholly sustain him while he lacks the self-lifters-and-pushers' inspiration.

A case of great upper-front head with this "Self-esteem" region moderate, was Michael Angelo, Fig. 96, and one with front large and back-upper very deficient



Fig. 106. Mr. Horner, a great advocate of Common Property.

is the young man, Fig. 105. Such a young man, even with the most kindly-earnest aid from competent teachers, showing him by this science that his intelligence-capacity was large and self-confidence his only marked deficiency, could never so far master his diffidence as to manifest fully his large intellectual faculties, while if lacking such aid and left to self-development, he would be crowded out of recognition by those of less than half his capacity, and would remain through life semi-

enslaved to his intellectual inferiors. Only with struggling effort, under great provocation, would he be able to slightly assert himself against those he knew to be such when they attempted to obstruct his mental work.

An example of the intellectual and all the front spiritual and fraternal organs large, and all the self-inspirers and sustainers except "Firmness" very deficient, is seen in Mr. Horner, Fig. 106. Of his history I am not much informed, further than that it is said he was a great advocate of common property communism, and held fast to his principle and fraternal faith after being greatly the



Fig. 107. Edward W. Ruloff, hung for murder.

loser by his brethren's financial management. Such a person attempting in our present stage of civilization to actualize that idea, if he had property, would be almost sure to lose in its failure, for selfish greed would find a way to work among the co-operators, and tho' others might protect themselves, such ones would fail to do so. In a co-operative society, like the Shakers, firmly established in some all-absorbing religious bond of union, he might be safe, but in efforts like most of those yet attempted, he would be robbed; but several such experiences could not teach him self-prudence.

An opposite character may be seen in Ruloff, hung for murder, at Binghamton, N. Y., in 1871, Fig. 107. His upper back-head was large, and so was the whole physical base, and his temperament was robust with the physical dominant, while the fraternal and all the front spiritual region was small, as seen in his picture. The lower intellect was strong; he claimed to have discovered the basis and principle of a universal language, on which he was writing a book, and he wanted time to finish it before his execution, but it was not allowed him.

It seems sad to the fraternally sympathetic observer to see nobler intellects so generally defeated by the arrogant self-push of cold unfraternal natures, so much inferior in all that is highly ideal. It has given rise to the saying: "Not *brains*, but *check*, is the secret of man's success in life." But this is not an unmixed evil; it helps to teach, and it pushes man on to learn. When Phrenology, fully read, shall have thoroughly revealed these human differences to all, then this selfish energy will be assigned to its true field of work, supervised by others' intelligence when its own is not sufficient to choose aright and properly direct its energies. Then such ones will be put in counterparting relations with the fraternal and ideal natures lacking the "Self-esteem" region—each as aids to the others.

Even now there is more to encourage than to discourage when the scenes are viewed in the light in which mature "Mirthfulness" and "Ideality" look around on life. "Mirthfulness" sees in the incongruity a sure declaration that the wrong is transient, and enlivens the whole being by its truthful prophetic joy in the semi-conscious certainty of better things to come.

"Mirthfulness" finds much less incongruity in the over-development of the fraternal and front spiritual while the back is insufficient, for these faculties are not aggressive toward the others, but passive to the personal

claims, leading only what asks their lead, and lifting all. This condition, therefore, excites no laughter, but rather helpful sympathy from those who have the same region well developed and well supported by the selfhood-push powers. On the other hand, when the back-top-head organs are very large without their counterparting forward powers, the active push-efforts with little or nothing to push is absurdly incongruous, and excites laughter whenever the attention is not absorbed in self-defense against their aggressiveness, or in sympathy with some victim of their wrongs.

Through the ages in which the self-push powers were supreme, and still where they are so backed by crude ideals and false laws as to force large front-head faculties to serve from sense of duty, or fear, fraternal feeling was and is too much pained for "Mirthfulness" to show largely its reformatory action, but to-day in the most civilized lands we plainly see its work in many ways, conspicuously in the countless humorisms in which errors are exposed. Many thinkers begin to discern its mission, and, while the forces of the wrong wilt before the laughter their folly excites, the army of reason and right may joy in the triumphs this spiritual weapon gains in bloodless battles.

In our day and land, in the social and thought field, we see these self-pushing powers chiefly work as zeal for favorite dogmatisms. Whether in religious tenets, social relations, morals, or sciento-philosophy, their character-manifestations are the same—the same semi-humanity and blindly aspiring impulse-push in them all. In proportion as intellectually fraternal spirituality prevails, and truth is clearly seen, dogmatism is passive, quietly resting the selfhood on the idea intuitively received, and not trying to enforce it upon others; while in proportion as these powers are small and the self-pushers large, persons are blind to high truth, and yet filled with the

conceit that their dogmatisms are not only perfectly true, but also the limit of truth.

When "Mirthfulness," "Ideality," and "Sublimity" are dominant, with their basic-spiritual faculties, "Comparison," "Human Nature," "Benevolence," "Veneration," "Firmness," and all the spiritual lifters, from "Causality" to "Hope" and "Conscientiousness," are in good proportion, they exalt the whole being, so that, *with* a large "Self-esteem" region, the person is not a dogmatic pusher of his opinions, however firmly he may hold them; even tho' he deems them "the sacred truths of Divine Inspiration." Whether his faith is logically derived, or only intuitively felt as a personal dogmatism, his confidence in it is such that he never doubts its making its way into minds capacious and cultured enough to receive it; and he has no desire to crowd it upon others, nor any contempt for those who lack his light. He would lift and lead them as far as possible, but not selfishly push and goad them. He can be a friend to those who differ most widely with him, and if he has foes, will see in them some merit. He can throw out his measure of truth and let it wait its time.

All this, of course, depends largely on his educational influences having been in accord with his natural mental tendency. Such persons may be *educated* into a false sense of duty till they passively acquiesce in persecutions, but will never *lead* in them. With these faculties large and the self-pushers nearly equal, they may actively assist if made to believe that fraternal love and fellows' salvation requires it at their hands; but the "Self-esteem" region and brain bases, both physical and spiritual, must dominate to make efficient leaders in persecutions. Especially must "Veneration" be large for the greatest zeal in this. Not all who have this organ large are persecutors, but all the bigoted leaders of persecutions had it large. This spiritual appetite, depraved, readily takes

on bigotry, intensifies all the spiritual selfishness, and much aids to make the self-pushers fountains of arrogance and all uncharitable censoriousness toward those who in the least disturb *its* tastes.

In every department of life those of dominant upper back-head are the men of push. They push in the direction their strongest faculties work. With the social feeling and ideal aspirations next strongest, they incline to social fields of effort—to the religious or political, in conservative, or in reformatory labor—in the department of thought, or of executive action; or to science and philosophy, according to the temperamental admixture. With “Acquisitiveness” the strongest co-working power, they generally take to business, or to speculating in land, finance, stocks, or other valued commodities; and with large domestic feelings, the greed is intensified for self and self-relations, till they are the more unscrupulous in overreaching and overriding by business-craft artifice all who stand in their way. And tho’ for the largest success large upper front-head is also requisite, yet a moderate development of this region leaves the person more efficient in the small details of ordinary business, average thought, or in searching and applying precedents and *managing* governmental machinery, tho’ he lacks the best advisory wisdom in modifying them, or in conducting revolutions and constructing new ones.

Such ones are popularly regarded as our ablest men because they take to those walks of life that the many understand. Success in these is supposed to show greatness, while success in the highest work is known to but few. We often hear it urged against what the objectors suppose to be Phrenology, that “persons with retreating foreheads are sometimes our smartest men.” Even an author of a large book on Physiognomy, Joseph Simms, M. D., argues this, and mentions Frederick the Great and La Fayette as examples. He does not seem to under-

stand that the highest intellectual faculties in the upper forehead are not as showy in manifestation as those in its lower portion, and that therefore *high* mentality is not generally reckoned as great as the surface talent that serves the lower needs of its immediate time ; and that the men he names were great workers, and not great thinkers, except in details of passing interests and government and military affairs. Frederick wrote books of interest to his time, yet he showed no tendency toward the rising literature of aspiration, gave little heed to the works of such great intellects as Goethe and Kant. The "Encyclopedia Britannica" says : "Before he died a tide of intellectual life was rising all about him, yet he failed to recognize it." Dr. Simms must be conceded to show as much knowledge of Phrenology as the average objector, and so he must be excused if he does not see that the spiritual intellect moderate and the lower perceives large is a mentality favorable for efficiency in many conditions of public as well as of private life ; that the world is generally indebted for the work that is immediately and specially useful quite as much to the deficiencies which leave the undivided attention there as to the greatneses that accomplish the result ; that while the kind of intellect these men had does good work for institutions, it never unfolds a great new principle in philosophy ; that while such ones may perceive important facts, only the large upper front-heads, like Bacon's and Newton's see their meanings, or discover laws, and devise improved original methods ; that while the low front top-head of Darwin, Fig. 54, could see one side of Nature's great fact,—evolution,—yet, with all his self-push, and a temperament favorable to thought, he could see its workings in but partial and distorted outline-view, and must build a dogmatic fence against those who would venture beyond the reach of his vision, or must furnish his disciples with material for doing so ;

and that it requires the high wide front-heads, like Spencer's, Fig. 108, to *begin*, as scientists, to see indications of spiritual law as working in and through evolving matter,—the law of life, *described* as spiritual, if not so designated,—“the promise and potency of life,” as Tyndall expresses it. Here, and with Spencer, was a glimpse of the counterpart law—involution,—the ever-presence of life-reality and life-action in all matter. These different kinds of mental ability are conspicuous in head-forms, and are only clearly read in Phrenology.

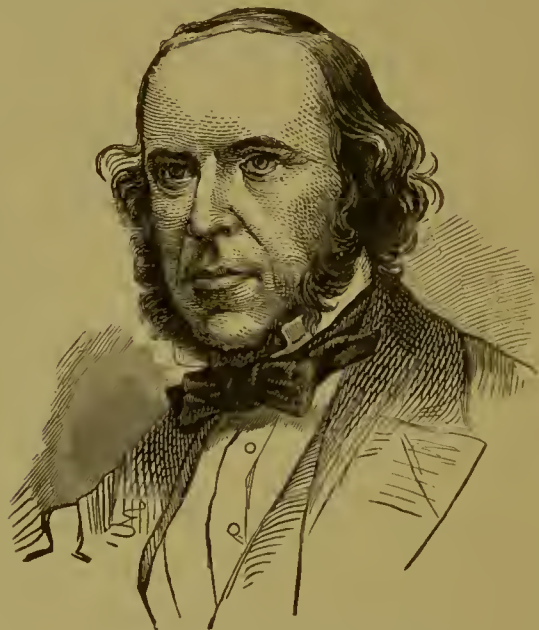


Fig. 108. Herbert Spencer.

Where there is great deficiency of either brain-region, the person, for wise varied action, needs a counterparting friend, that their joint action may be as one, as with Luther and Melancthon. And rarely can such opposite characters be joined in concerted action by anything less than a common religious opinion, or political aim, and danger from persecutors or despotic foes. With the power attained, a divergence in creed would make the

self-push man a persecutor of his fellow-laborer, especially if, with strong convictions, large "Veneration" mingled its appetite-cravings with the self-push energy. Only Phrenology can show us that the reason of these great divergences in feelings and thought is mainly constitutional where they exist. It alone can clearly show us our nature's defects, our need of the balancing influence of opposite mentalities, and how to find and appreciate such counterparting natures as friends, and secure their aid, even when not able to fully agree with them in thought, or respond sympathetically to their general states of feeling.

As yet we oftenest see these needed counterpart natures diverging and opposing each other's work, and those of the dominant self-push and "Veneration" educated into a mixed bigotry and barbarous religio-political, or politico-religious aspiration for domineering power that tries to persecute earnest thinkers who differ with them. In our day and land, of course, persecuting work must be done in moral-pretense, instead of faith-defense, in order to so excite personal bigotry and social prejudice as to impel legal action. The charge of "treason" will not work here against those who are obnoxious to tyrants; our people, even in our imperfect attempt at a Republic, feel such confidence in its foundations that, unlike old monarchies, even our officials do not fear every little personal peccadillo as a dangerous warfare on the government. When the persecuting impulse is in the field of sciento-philosophy, it must work in exciting contempt toward the obnoxious person, as an ignoramus, and excluding him from intellectual recognition. This treatment is always from those of the lesser toward those of the larger knowledge. Like the other persecutors, they are vexed at superiors, and because they are such.

And here I would add a few thoughts to those before given on crimes and criminals — what they are. To-day

the chief conflicts are in the field of business, in sharp competition of diverse interests, and the problem there is how to keep hampered or obstructed human energies within the rules adopted to regulate it and measurably guard individual safety ; but, till they can read character in this light, the leaders will not know their own proper limits, nor how to choose assistants who can best stand before the temptations surrounding them. Persons of moderate intellect, if the lower brain-base and the self-pushers are dominant, and their education and circumstances are favorable, often make considerable successes in useful business, or in the smaller speculations, provided they are not led into great temptation ; but under the opposite conditions they become our ordinary criminals, instead of respected citizens. And large intellect, with towering ideal ambition thus artificially stimulated and distorted, added to the other causes of this tendency, will but make a larger criminal, as with Tweed, before pictured and described. We see, then, that criminals are not exclusively of one class, tho' the commoner and rougher ones, who can least resist temptation, are those who lack a due proportion and balance of top-head, but that very few are strong enough for a life-struggle with want amid the conditions of our civilization, especially when bad education warps their nature, and the social influence, working against them, leads them where a strong temptation invites to illegal attempts at gain. Phrenology, fully seen, makes it clear that with the well-organized is the highest responsibility ; that if favorably situated the responsibility is greater ; and that to proceed against offenders further than required to protect individuals' natural rights, and a social organism that serves for this, is a cowardly crime of the strong against the weak, whom it is their duty to defend.

In turning again to the field of intellectual strife, for a further view of its character-manifestations, we witness

some amusing, as well as instructive illustrations of the facts I have presented. It is well worth an extended survey. We have reached a point where the scientific *method* is adopted so far as to first gather facts, then find or infer their physical results and their relation to *similar* facts, but sciento-philosophy is in its infantile stage, and, tho' it is a vigorous child, its nurses greatly hamper it and hinder its growth with the dogmatic bandages which the old education-habit causes them to construct. Scientists are yet dogmatic in character. Thus, when they get hold of an important fact in nature, they infer a meaning, and assert their inference as unquestionable all-explaining truth, with as much assurance as do the old dogmatists with theirs. But, to give them due credit, it should be noted that they nevertheless, very properly, reconstruct their philosophy each time that an important fact secures their attention. Then they again do their best, or worst, to fence out the next revolutionary fact, hedge with conservitive "authorities," and leave the "charlatans" to find and force it upon them. Then, as soon as they catch it, they revise again; but, before incorporating the fact into their sciento-philosophy, they re-baptize under another name, to hide its "quackish" origin, as with mesmerism, accepted and re-christened "hypnotism," after declaring it unreal for a century, and denouncing its professors as imposters.

All this is amusing to the Phrenologist, for he sees the character-incongruity from which it springs, and for a ready scientific receptivity to new truth can await the time when scientists, in the full light of Phrenology, will perceive their own points of weakness and their real strength. Then those with the summit organs so deficient that they are color-blind to spiritual facts and principles, will not, because they have other talent, think themselves competent to be spiritual teachers, nor yet to decide that there is nothing spiritual to teach.

At present most of our scientists are in the acute stage of skepticism toward the old dogmatisms, and the term spiritual stirs them disagreeably. They see in it only the old dogmatic meaning, and, deeming the idea an obstacle to progress, it intensifies their new dogmatism when it tries to be philosophic. And those who are so lacking in the front spiritual as to devote themselves entirely to physical facts are commonly accepted as chief leaders in sciento-philosophy; and they affirm their negatives with the most positive dogmatic assurance, and most decidedly about matters on which their recognized science sheds no perceptible light.

Those who have large self-pushers and are extremely deficient in the spiritual perceptions, criticise with the greatest assurance of wisdom their better balanced fellow-thinkers, who begin to see a probability of truth existing beyond the new fence of dogmatic negations. Whenever we see a head that narrows and slants from the middle-forehead to the crown, towering and widening only in the region of "Firmness" and "Self-esteem," we see a person who, if inclined to philosophizing, "*knows*" those that differ with him are mentally incompetent. If he is a believer in the popular religious creed, he is sure that Agnostics are miserably stupid, and if he is an Agnostic, he is doubly sure that all who strongly believe in a future life are fools. I could give samples from life of such ones, but look around! You cannot fail to find them. The greater the deficiency of spiritual perception the more sure is the dim-eyed one that the clearer vision of another is all imagination. And he deems imagination a nothingness, rather than an imaging forth in new combinations or relationships of the facts and forms of nature. In public debates it is comical to see with what self-assurance such ones assert their own inability to see anything in an idea contrary to their own, as the climax of proof that there is no argument to see, never once

suspecting their own incompetency, as they charge wiser ones with ignorance, or lack of clearness. The force of their self-pushers against the mere basic intellect that lacks the lifting inspiration of "Ideality" and its co-working organs, often produces a zeal that forgets good manners; but it is not irritating to those it assails, for it is always directed against the higher, wiser, and better informed natures. Their fellows of smaller narrowness do not excite them that way. *They* are clear, and their heresies unimportant. The larger mentality catches all the ego-dynamite explosions of this basic sciento-zeal, and its incongruity points spiritual perception toward the truth directly opposite, while the ludicrous display greatly amuses "Mirthfulness."

What most is needed is a full and general knowledge of Phrenology. It will show all what are their points of large ability, and in which they are feeble and need leading. In its light they will learn that there is often special blindness of other organs as well as of "Color;" that such partial idiocy of some faculties is the lot of nearly all; that the fact is no more a reproach than is deficient lungs, liver, or any organ of the physical physical system. When this is generally known there will be no more shame in discovering lack of proportion in the mental than in the physical machinery, and the ego-pride will be no more wounded by pointing out or alluding to the fact. We need to read *ourselves* objectively, as well as our fellows, and to read the inner man through the organism, or the organism's capacity to to express the inner. Then we will fully understand that if we are geniuses in some of our faculties, we may be weaklings with respect to some others; that we may have all the other powers large and lack a balancing proportion of the domestic feelings, the executive energies, the self-centering push, the fraternal and ideal lift and lead; and that, with a fair development of the general

region, some one or more of the organs of the group may be deficient, and that such imperfect development affects the entire compound of character and capacity. We shall know that intellectually we may have large physical percepts, which see outer substances, and small spiritual and ideal, which see laws and nature's springs of action. We shall understand that all our views and thoughts are tinted with the heavenly beams of hope, or left dark and cheerless; that they are warmed by the fraternal loves, or left frigid; that a strong link of soul to fellow souls strengthens, or its lack enfeebles even the self-serving powers. And then we shall look to fellows to supply our mental deficiencies, while we each, in turn, lend a joyous hand to serve *their* needs.

Then we shall rapidly develop the composite mind, and it will far surpass in perfection and beauty any composite face that the photographic art has produced. Then all-sided philanthropy will be fully unfolded. Dogmatisms will still exist, and be encouraged by all, but they will not call the combative impulses to fight fellow-dogmatisms and oppose clearer revealments of truth. They, unalloyed with selfish ambition, will be left to work freely at first hand, in the mind where they originate; left to work in their own sphere and way, in their own proper character as intuitive glimpses of truths not quite as yet within the reach of the logic powers, but whose influence will at last open them for full reception and rational straightening. They will no longer be the servants of arbitrary authority, masquerading as perfect final statements, closing mind, heart and soul against larger truths and further unfolding mentality. All dogmatisms will be only individual sentimental-opinions, serving the selfhood, not crowded upon others, but freely offered as aids to such as, nearing the same standpoint, crave their help to quicken more fully their own.

Will any one say this is poetry, rather than science?

Real science must be poetic,—must point the road to ideals, and true poetry must be scientific,—must base idealisms on the facts of nature.

Here is opened to us a vast field of thought on all the adjustments of human relations, but I cannot go far into it in this chapter, in fact can only partially show a few points of interest in the space allowed to this work ; but I may briefly note that even now, amid the prevailing social discords of our half-educated race, this scientific knowledge of the mental organisms, and their unbalanced points of genius, enables those who have the light to bring the helpful parts of their own and fellow-natures into concerted action, and avoid the mutual rakings of each other's angularities. Great disappointments as to our fellows are here mostly avoided. We know as we look on the organic form what natural character is there, and learning the educational bias, and thus to what key the emotions readily tune, we see about what we may in given circumstances expect. From deficient domestic organs we do not look for strong sympathy with our domestic feelings ; from small "Adhesiveness" never for high spiritual friendship—Platonic love—any more than for a great all-sided intellect from a low and narrow forehead. We do not look for great powers of brain or body, however well-formed, if the temperament is very glandular and sluggish ; nor if the whole organism is of coarse fiber do we expect a fine artistic and poetic sense, even tho' the intellectual region and general brain is massive. We do not expect our intellectual friends always to be social friends any more than we look for interest in all our intellectual pursuits from all our social and sympathetic friends. We do not deceive ourselves by fancying either type of friends to possess qualities that exist only in our own ideals, and then, finding them otherwise, suffer the pangs of a supposed treachery, thinking them to have been

pretenders, with sinister motives. We have no jealousies, for we can see how far each friend or lover can counterpart our natures, and how far other feelings are likely to dominate their minds; so we never expect much more than nature furnishes. If other interests absorb the friendly sympathies of moderate fraternalism, once flowing to us, we look elsewhere, or wait till it again warms to action and we can regain it. We can respect individuality in points that fail to harmonize with our feelings. We can work in any field of labor—of hands, head, heart or soul—with those not socially congenial, and give due credit for co-operative labor. We can even join with personal foes in sustaining a great principle while withdrawing from friends who oppose it, and through all maintain human sympathy for both. We can see virtues in our foes and faults in our friends, and not despise the one nor glorify the other. In short, we can respect nature as it is in man, as well as in the outer world, and can adapt ourselves to it, instead of denouncing it as evil because it does not conform to our ideas of right. What might we not expect if *all* could be thus educated to know themselves and all their fellows.

At present the common mind finds its foes entirely bad. And it sees its friends perfectly good till some difference divides them, and then "they had been always false, mean and hypocritical." Thus social misunderstandings foster bitter strifes till hatreds stifle the fraternal loves, and all from lack of ability to read correctly the natures of fellow-beings and of the selfhood. Also in the field of intellectual and practical work are bad blunders made from lack of this light. Those little known are supposed to have little talent, and great powers, seeking opportunity, are left in idleness amid scenes that suffer from want of their labors. Most people suppose that human greatness is very rare, whereas

it is plentiful on every hand, but mostly goes to waste. Every occasion that loudly calls for it and furnishes it opportunity, finds it; and yet few see the lesson this fact teaches. With most persons educated into the full light of Phrenology, all the world's needed workers would be put in their true places, and the great natural directors would lead the common weal, instead of so generally living and dying in obscurity, or, with irrepressible powers hampered by false laws and blundering officials, bursting into "crime" for self-preservation.

In our present prevailing ignorance of human nature, those who awake the world's attention by any great talent-display are supposed to be capable in all respects, and are constantly called on to teach or give their views on all subjects; and if "Self-esteem" is large, as is general with those who successfully assert themselves, they are apt to mistake their own smartness for universal knowledge, and talk confidently, as oracles, on subjects about which they know nothing. Thus the conceits of popular ignorance are increased, and real knowledge obstructed. The very few who have great and greatly diversified ability are not only least understood, but usually having aspiring ideals larger than self-pushers, they are too modest to claim their places, hence they are passed by, and those of some special smartness put in whatever positions require an occupant, necessarily proving failures in most cases. Then another attempt is made in like manner with like results.

Those of nearly balanced and diversified talents are naturally the wise advisers and general directors of complicated works of industry and thought. Tho' not the best operators in the separate departments, they are the best selectors of those among the highly skilled who can well serve the general purposes. No such work has been greatly and permanently successful through changing circumstances without such a

director, while thousands have failed from want of it. Even when concurring favorable circumstances, long continued, seem to have produced a colossal success, how often do we see varying conditions prove too much for the special smartness, and a sudden gigantic failure wreck it all and convulse business circles. Where the great varied intellects which are well balanced by the other powers have full control they seldom fail. They do not generally achieve as rapid success by their strictly honorable methods, but they gain a sure and more substantial one. In the business enterprises controlled by partners with more of the money and less sagacity and principle, wiser ones are often overborne to a failure.

Especially in governmental business management is this displacing of the best wisdom by near-sighted smartness most common. In hereditary monarchies the head of affairs is seldom so wise and firm as to choose and keep the true advisers; and in republics their executive heads seldom represent more than the average wisdom of the people, and often less. If the higher minds sometimes get the places, it is only in the governments' times of trial and danger that the people's affection will hold fast to them, and not let selfish schemers crowd them from their places, nor force them to act according to the notions contended for by the fanatical zeal of unbalanced demagogues. And yet, withal, by partially harnessing greed and bringing it into the field of public service, governments protect the people against an extreme monopoly in the life-works they control, as the Post Office, water-supply for cities, public schools, construction of streets, common roads, national ships, and keeping free our navigable rivers.

The great want of the people—of all peoples—is a political machinery that shall well perform their needed administrative public business, and secure their natural rights without invading them at any point. And to

construct such a machine we must have the wise social builders, and then the skillful engineers to construct it; but for this the people must be made wise enough to choose such ones, and to sustain them. And the people must know this science in order to select properly; and the best intuitive sense of character will also find it necessary as officials, in order to adjust the different kinds of talent to their proper fields. Placed there all would be useful, and none injurious to their fellows or to the community. Even the governing characters (so far the curse of all the higher civilizations) could only serve for good, and not oppress any individual. That powerful self-push without fraternal lift-and-pull, whose selfish energy so often gets control and tyrannizes, would have to work under the direction of the wise advisers, and would be efficient for welfare. At present, from want of this knowledge of character, such ones, tho' but a small proportion of government officials, so generally control that the very name government is made a thing of hatred to many of the unwise strugglers against the wrongs inflicted on them.

With this science generally understood and the wise advisers in control of the political machinery, government would not be restraint on any true human activity. There would be no limit to freedom except that it should not infringe the equal freedom of others. Our officers would be only the workers in public business administration and the protectors of each and all from assaults on natural rights, if any were still insane enough to attack them. All this advantage we lack to-day simply because we cannot correctly read the differences in human character and abilities. And yet the lesson is before us, and is easily learned.

In a few fields of life, not political nor dogmatically authoritative, we *now* occasionally see a great genius left to do his own proper work, instead of being put

into those where only his weaker powers can be used, and then we see the wonderful results that persistence in its own course produces.

Most of our eminent ability, however, is in a few faculties, and, others being small, the strong ones are undiverted from their objects. Our great inventors are usually persons of great special organs and decided deficiencies. A remarkable example is seen in Thomas A.



Fig. 109. Thomas A. Edison.

Edison, the great sciento-inventor, Fig. 109. To the ordinary observer there is nothing remarkable about his head. It is a head of large special organs and decided deficiencies. Neither his general intellect nor spiritual region is great as a whole, but some of the organs are greatly developed. The physical perceptives are large, as are "Causality" and "Constructiveness." The middle forehead is rather deficient, so that passing events

and circumstances do not much attract his attention. The organ of "Comparison" is moderate, so that he has little power or tendency to trace analogies between the physical facts and spiritual correspondences. "Imitation," as near as can be judged from the picture, after estimating an allowance for the hair, is quite small, and both brain bases are moderate, especially the spiritual, so he is left to concentrate all his energies in his dominant perceptive and constructive reasoning attributes. This brain-conformation with a temperament highly favorable to mental action, and his attention intensely directed to physical substances and their moving forces, has made him the world's marvel of inventive genius. He is also said to be very hard of hearing, and that fact has doubtless contributed to isolate him from much that would otherwise have divided his attention, and so his misfortune may have been the world's good fortune, and in part served his own great work and wonderful fame.

I think I have pursued the subject of unbalanced region development and deficiencies far enough to show the import and leading of the lesson, and that I may leave those who would further study it to the many illustrative facts in the other Phrenological works, and especially to the great original book of nature and life.

A friend interested in this work, looking over the proofs, suggested that "at this point the author ought to put



Fig. 110. Caleb S. Weeks.



Fig. 111. Caleb S. Weeks.

in his own pictures, both front and side view, letting himself be judged by the rule he gives," and I accept the challenge.

CHAPTER VI.

ORGAN COMBINATIONS IN ACTIVITY.

The organ combinations in activity is an exhaustless theme for consideration, and much of great value has been written on it. All who would thoroughly study human nature should carefully read as much of it as possible, not omitting the remarks in "Heads and Faces." I need not go very fully into this subject, it has been so well presented, but will add a few thoughts to show how still more distinctly it is seen in the light of this new method of reading Phrenology, and to point the direction in which it leads our mind-explorations. There is no essential part of Mr. Sizer and Drayton's view in which I differ with them; mine will further confirm theirs, and their descriptions will make this view more intelligible to all who carefully study both.

None of our powers, of body or mind, act singly, but always in concert with others. That this co-activity may be made wise and harmonious is the true purpose of all human endeavor. This would be perfect health, physical and spiritual.

Man is distinguished beyond all living things for high mentality, the power and many-sidedness of his mind, and the complication of his nerve-organism. And the mental faculties have much ability to partially withdraw from their general acting union, and form combinations to serve changing conditions and new emergencies. This power is stronger in proportion

as the mental organism is well formed and the temperament nearly balanced, but is considerable in all except the comparatively few whose unbalance amounts almost to deformity.

Circumstances call different classes of faculties into combinations in activity, and sometimes hold together for a long period those that are far from being the strongest. These changes are sometimes sudden, and are then called reformations, or "conversions," when favorable, or corruptions of character, when the changes are in wrong directions. Usually, however, the strongest faculties join in action most of the time with the unbalanced, which is a majority of our race. Such ones very seldom hold through life to a course of action not in accord with their strongest tendencies. Those that are brought from a bad to a good state of life which holds fast against all subsequent temptations, are simply withdrawn from conditions that had made leadingly active their weaker powers, into such as bring their strongest into natural dominance. The others always "backslide," and generally very soon.

There is much amusement for mirth in viewing the various manifestations of different organ combinations, but I cannot give much attention to this; my main purpose is to trace somewhat the *instructive lessons* of human nature seen in its active workings.

As each mental power acts in concert with others, its manifestations are much modified by its associations in work. I have noticed this slightly as to the brain-regions, and some of the organs, and I now will trace it more fully between those that most conspicuously manifest themselves in common life. But first a word more about the different classes of organs. When the physical executives join action with the spiritual and the spiritual lead, the energies of the first become somewhat spiritualized and refined in character; but when, in

such union, the physical organs are dominant and lead, then even the spiritual powers become coarse and show a semi-animal kind of manifestation. In the first case the selfish energies serve the higher self-aspirations—fraternity, beauty, and truth; in the second case the sense of these is obscured, and more shrewd methods of serving self at the expense of others are pursued. If the spiritual summit is less than its base, while the self-push part dominates, and the physical base is larger than either, then spiritual selfishness serves the physical selfishness to make it more efficient in selfish energy. If both bases are larger than the summit, and the spiritual largest, then spiritual selfishness leads the physical in service, and the person will sacrifice others to his spiritual, or aspiration purposes, while at the same time he may be unselfish in property or money. If “Ideality” and “Sublimity” are large in such combination, and the organism fine, the ideals are poetic, and if “Hope” is also large the spiritual projects are lofty, perhaps of air-castle character, while still self-serving; but if those organs are least among the spiritual powers, the person will be prosy in his thoughts and methods.

With this combination, as with all others, the largest region and largest organs generally control. If, among the feelings, the domestic organs dominate, their interests are first in regard. If “Self-esteem” and its group prevail, ambition is the great consideration. But ambition may seek its gratification in political power, in wealth and social influence, in renown for intellect, inventive genius, or for public beneficence, according to which of the other organs joins the self-pushers. If the intellect is next strongest, its methods will be used by the impelling desire. If the other spiritual powers are next to the self-pushers in prominence, and the temperament is fine, the work will be conducted with gentleness; but if the basic intellect only is large, and the

organism coarse, the strong passions will act in a coarse manner, and a somewhat brutal push will be the manifestation, even when it is intellectual.

Where a temperament dominantly nutro-vital has a brain with large physical base and rather large spiritual with self-pushers dominant, small front summit, strong lower and middle intellect-organs, and the person takes to law, philosophy, or any kind of thought-contest, we often see him exhibit a brow-beating manner in arguing, intending it for intellectual. And this is most shown toward his superiors in mentality or information. This is very comical to the spiritual "Mirthfulness." Those deficient in that faculty are often offended by it. But this Rhinoceros type of mentality cannot help it. It is *its* style of push to forward its measure of truth, and, of course, it thinks its notions all truths, if not all of truth. If such ones had spiritual intellect enough to see the ludicrousness of their course they would be too refined and sensible to employ such methods; would find higher ones more effectual. As it is they do solid foundation work, tho' they hew the timbers roughly, and hagggle the smoother-hewn ones, in vain attempts to knock them out, yet they help more than they hinder. Give them the fraternal worker's hand of fellowship, but as far as possible keep them in their proper places.

In considering the organs' activity-combinations the lessons are far more multifarious and complicated than those of the regions. "Amativeness," first in the Phrenological order of numbering, is first in each new being's origin,—sex-love,—the attraction of the positive and negative in organic life. It is strong everywhere in all mature and healthy organisms, and its principle, in the positive and negative action of forces, is the moving principle in all worlds and all within them; and yet

most of the spiritually aspiring, superstitiously taught, associate its thought with the idea of grossness because it is less ethereal than their idealisms, and seems to hinder their mystic flights. Mankind has fallen into no more fatal error than this, for in the attempts to subject it to unnatural rules and needs, its irrepressible vitality has burst forth in such explosions as have deluged the earth with vice and disease. From this cause mostly, or from the hereditary effects of past abuses, we find to-day organizations of gross physical fiber unbalanced by spiritually refining substance, and such a coarse manifestation of this impulse as must be repugnant to a well-cultivated nature. But could we so far surmount our feelings as to look with philosophic vision, and see the smaller degrees of refinement working in all beneath us, we should see that even *such* natures are somewhat elevated by this love whenever it is awakened. Tho' they are still coarse, they are less so toward their loved one, and less in their love than in any other department of their being.

When not unnaturally hampered by caste and custom till insane explosions result, this feeling tames to a great extent all the wild energies of man's nature. It calls the other powers to aid *its object* rather than itself. "Combativeness" is summoned to defend, and all the executive energies to assist in this. "Acquisitiveness" gathers, and "Constructiveness" builds for the beloved. It calls the highest aspirations to co-operate, and forms not only physical habitations, but towering ideal palaces as well. "Veneration" sees an object that is worshipful. "Mirthfulness" pours on it its brightest spiritual sunshine. "Ideality," even if small, awakes and decorates its habitation the best it knows, calling "Color" to give its finest tints, and "Tune" to afford an atmosphere of melody. "Self-esteem," expanding, rises from its self-base to its lifter—"Approbativeness"—and doubly hon-

ors this exalting power, while "Cautiousness" stands as the great generalissimo, combining and directing all the powers to guard and defend. All this to some degree with the grossest lovers, tho' under existing conditions they may prove fickle weaklings in love, turning away in cowardly deference to the reigning social prejudices.

In the higher natures this exaltation by love is greatly increased. The summit of the spiritual powers elevates all. "Amativeness" centers in "Conjuality." Friends are those who are friends of the beloved. The union cannot be easily severed; is generally for life; and public opinion must show itself to be reason, and not prejudice, before it is respected.

Parental love is located next above "Amativeness." See, for Organ locations, the Phrenological Chart of the Organs, Fig. 22, page 51. It combines in action with the various faculties, and all the others serve its call. The ambition group leaves self-serving to exalt the offspring. It calls into chief action with it the strongest powers. If "Acquisitiveness" is the leading impulse it gathers for the child, with intellect devising the means, and the parent's main ambition is to make it rich. If the social feelings are also strong, ambition seeks social distinction for his darling. If a strong intellect leads acquisitive ambition, it strives to have the child excel in learning. If it is the basic intellect only, then the lower, or mere business arts hold regard; if the summit dominates, it is the arts of refining beauty, and he seeks for his child the renown of high achievements and lofty character. Such a brain with a fine temperament glories most in his child's unfolding a large manliness that can serve the race, while if a coarse organism with deficient summit intellect is the parent's, he would have it feel and assert a governing superiority over others.

Such unbalanced persons will generally have unbalanced children, and make them still more so in the

rearing. If his Parental love is large, and the combative group also, he will at times unreasonably fondle and indulge, and then, in turn, be savagely severe, and thus throw upon the world a human being worse spoiled than himself—his unbalance worse distorted by a corrupting education.

“Inhabitiveness”—love of home—joins in activity with any faculties strongly excited, and generally with those dominant in the mental organism. Primarily it relates to the local home, but, with its lifter well developed and “Constructiveness” and “Ideality” large, it creates ideal homes,—grand air-castles,—and, with “Hope” large, expects to land them securely amid beautiful fields of fragrant verdure. It calls the artistic powers to the work of adorning both the actual and the ideal home, and of uniting the two. When it engages the domestic and all the friendship sympathies and memories to join its concert with “Ideality,” “Time,” and “Tune,” it gives us such songs as “Home, Sweet Home.” When these faculties combine with a large general spiritual region and poetic temperament, “Inhabitiveness” finds a spiritual home in creations of ideal beauty, and hears angelic music in the rhythmic play of its own action. In combination with large intellect it dwells in creations of genius. With “Self-esteem” dominant, no home is like *its* home. With “Approbativeness” large, the person may admire others’ homes, but is especially desirous that his own should be admired. “Self-esteem” and “Approbativeness,” the spiritual pride inspiration leader of “Inhabitiveness,” doubly nerves “Acquisitiveness” to gain its supplies, “Alimentiveness” to spread them in appetizing splendor before the home circle, “Combativeness” and “Destructiveness” to protect, and “Secretiveness” to lift their efforts in strategetic prudence to the great self-centering summit organ, “Cautiousness.” This, pushed by the domestic spiritual summit—“Adhesiveness”—and

pulled forward by its ideal and fraternal leaders, unites all the mental organs as a grand army of defenders, pionéers, and bread-winners for the physical and spiritual, to make complete the domestic and the social home.

When "Inhabitiveness" is small, the person finds it is home wherever the strongest facultes or interest calls. If ambition or riches is the controlling purpose, home is where opportunity offers. If any special work centers the mental efforts, it is in that field of life; if friendship is the strongest feeling, it is wherever friends are found, and if the domestic feelings are moderate, friends are those who co-operate in the dearest purpose. But the domestic group is seldom small when "Inhabitiveness" is large; and when they are all large, whatever attractions call elsewhere home must have a definite location and kindred souls. Other interests may hold much of the attention; travel and other scenes may awhile delight, but "there's no place like home."

Parental love in its lift and linking with the fraternal and ideal powers produces the feeling of universal parenthood. The analogy of other faculties' combinations with the summit spiritual thus explains this tendency, and since I began to see it in the new lesson of brain-reading I have observed much, and find those who show great love of children in general, and of animal pets, have the organ of Parental love much wider in proportion to its other dimensions, and more prominent in its outer part than those who are indifferent to them, strongly indicating that there are two organs instead of one.

This general parent feeling is not an exclusively human characteristic; with the higher order of animals a tenderness toward other young than their own is very apparent. Most dogs show it plainly, and some in a marked degree. If the lower animals do not make it perceptible to us, they doubtless have it in some measure. It is a mistake of our egotism to suppose that *we*

only have the spiritual faculties. Our animal relatives have them, and some of the higher orders manifest them nearly as much as some men. Perhaps I might say more than *some* men.

“Conjugalitv” combines in action with the other loves, and their strength makes it the more steadfast, but where all are strong, and naturally harmonious in both parties, marriage often proves a failure from misunderstandings, and generally from false educational notions, with ignorance as to what each may rightfully expect from the other. This subject could be but slightly outlined in a long separate chapter.

“Adhesiveness” combines chiefly with the other summit powers, and when with others they must be such as harmonize with the great Mental Center. We become friends to those long associated with us in common interests; to those who have done us a favor; to those who join our intellectual or other pursuits; but to these we are not soul-friends unless they also respond counterpartingly to this and its co-working spiritual emotions, while those who thus touch the soul-springs, tho’ lacking the other attractions, often find their mutual friendship stronger than death. And that friendship is strongest toward those above us in these spiritual loves.

The dog’s friendship for man is greater than for any other dog because his spirituality finds in man a greater ideal, and his higher nature is inspired by association with his more spiritual friend. Of course he only partially understands man’s higher nature, yet his “Adhesiveness” joins action with his other high powers and aspires toward it, and the master that can somewhat counterpart the dog-faculties by hunting with him, playing with him, or training him, more fully joins with *his* spiritual activities, and most strongly draws his love.

“Vivativeness”—Love of Life—is strengthened by each energetic faculty with which it combines in action. It

not only loves life for its own sake, and, when large, holds to it tenaciously amid all misfortunes, believing life always worth the living, but it also energizes the other faculties, and is itself energized the more by every power that adds to life's interest. If joined with large domestic feelings it would live the more for dependent ones; with strong fraternal love, for human welfare; with large intellect, to gain knowledge; or, with any aspiration, for the object sought. For its best effect it requires union with strong spiritual as well as physical powers. When it is greatly deficient, discouragements often so overcome that suicide is the result.

"Combativeness"—the great executive push against life's obstacles, the rear-guard and lift of "Vivativeness," the impelling aid of "Destructiveness" and "Secretiveness," the leading champion of "Amativeness," "Conjuga-
lity" and "Adhesiveness," and the great valor-base to "Cautiousness"—adjoins all these, and naturally combines first with them in action, and most with the largest, for they make the strongest demands on it. Most of its margin adjoins the domestic-spiritual and "Cautiousness," while the rest borders on "Vivativeness," "Destructiveness," and "Secretiveness," and where the domestic organs are well developed, their needs most strongly arouse it, and its forward co-executives lead on. With the "Self-esteem" region dominant it combats for selfhood rights and dignity, tho' less vigorously than for dominant domestic powers. With the fraternal and ideal lifting powers and spiritual intellect leading the mentality, it fights for humanity and truth. It combines with any dominant faculty or faculties of either region, with analytic intellect, strong convictions and feelings, for debate; or, with physical base and physical temperament in great ascendancy, for barbarous fighting.

"Destructiveness"—the basic pioneer of "Combativeness" and protector of "Vivativeness"—co-works with

and invigorates all the powers. It does the clearing work of what "Combativeness" is the pushing energy. When hurling obstacles from its path, if resisted, it brings all the executive powers to its aid, and dashes the obstruction aside with a crushing force that suggests its name. Its large development is not at all incompatible with the greatest kindness and tenderest humanities if the higher powers are in due proportion. In fact it is an element of greater efficiency in the workings of fraternal love.

"Secretiveness"—the lift of executive energy toward the great spiritual self-centering "Cautiousness"—joins most with that spiritual center, substituting for gross physical force methods more of a spiritual character to serve executive purposes. It would conceal an advance, and hide or disguise a retreat, rather than fight the way. Its normal action is reliable toward friends, and only deceitful in defensive strategy toward foes. In a harmoniously balanced person it is an element of honor in all friendly associations. When social relations are so equitably adjusted that there are no selfish foes, it will not wish to deceive any one, but only to withhold from crude intelligence such thoughts and acts as must be misunderstood, and from the wise such as are not yet made complete and skillful enough to be beneficial to the beholder. These are about its only manifestations in the best minds to-day, except where circumstances compel, or seem to compel, deceit as a defensive strategy. Its work in the thief is only for his self-defense. He, by social neglect, with no education, or with miseducation, and poverty or the fear of it, is made to feel that nearly all are in the main his plunderers against whom he must protect himself by his only known means, and to whom honor is not due to the extent of forbearance in this. Its course in whatever circumstances is modified by the different powers with which it joins in action, as with the other faculties, but shows its own character through

all. In all forms of its low and unbalanced action, its common work is cheating and stealing, and sometimes, for defense, in higher natures it must use this method. In national rivalries it cheats diplomatically and steals advantages. In governments, or under their control, for self-ascendency, the morally weak and selfishly shrewd steal wealth, social position, and personal power. They steal by "law" if they can get control of its machinery, and against the recognized law if it obstructs their effort instead of lending its powerful aid. In struggles for social position this faculty works in fashionable society by pretentious display. In military war it fights a stronger foe by faints and ambuscades; in legislative art it "steals a march" on opponents for liberty or for despotism, according as it combines in action with the fraternal loves of a social reformer who gets employment there, or with the selfish ambition of a governing character. And yet, in all, it shows a rising from the grosser work of mere physical force.

"Alimentiveness"—physical appetite—need not be described at much length. Its name describes it. It works with and upon other organs, and the combination modifies its own and the general character. It is the presiding transmuter of substances into power for body and mind. Its size and a due proportion and healthy condition of the co-acting organs, of brain and body, are the first conditions of its power, but of course its *supplies* must go far toward determining the result of its workings, and not only the quantity but the quality of the energy. Gross food develops grossness of being and character, and excess of food produces unbalance of temperament and bad health. Extremes of spices and condiments injure not only the physical sensibility, but the mental as well. Especially are alcoholic drinks poisons to the brain as well as to the nutritive system. They increase the existing disproportion of the organs,

inflaming the stronger till they absorb the weaker, destroying the harmony which is mental efficiency, and it produces the same effect on the temperaments. Balance of mind and body, and of their co-working organs, is health, while unbalance is disease, and its extreme is disorganization. No particle of alcohol, undigested, can form any part of any living organism, and no organism can digest it and use its constituent elements. It is itself death's digester, not life's. It digests the carbon of crushed organisms downward toward decomposition, never upwards toward recomposition. It does not finish the work of decay (there are two succeeding stages under other agencies) but begins it. Nothing but fire can digest it into its elements, so that *they* may serve the work of constructing living organisms.

Some Phrenologists think there are two alimentive organs, the second, in front of the other, called "Bibativeness," the desire for drink. The authors of "Heads and Faces" rather incline to that view. I am not able, from head-examinations, to reject the idea nor to indorse it, but have noticed the fact of which they speak, namely, that some hearty eaters are not much inclined to liquid food and drinks, while some quite given to both are not hearty eaters of solid food. But real drink is water, of which more than two-thirds of the body is composed. When we are thirsty nothing satisfies like water, and when not thirsty we should not drink, for, even tho' it is water, if we take in more than the system can appropriate its energies are overtaxed to expel the surplus.

"Acquisitiveness" not only seeks supplies for the body, but it serves the mind as well. Acting with the higher powers it aids the spiritual appetite to seek its mental supplies; it reaches forward and joins with "Constructiveness" and the basic intellect, then up to "Benevolence" and its lifting "Imitation," when all, combining, call the higher reasoning powers to aid them

in serving the gatherer. And then all the summit region gives its sanction and aid. Of course, like all the powers, its general combination is with the dominant ones. If the intellectual faculties are strongest "Acquisitiveness" joins with them and gathers treasures of knowledge; if the forward summit powers, it seeks stores of ideal truth and beauty; if the fraternal feelings, it gathers to benefit humanity; or if the self-lift group, or the domestic, it serves the prompting lead.

"Self-esteem"—the spiritual base of the self-pushers—is the spiritual counterpart to "Vivativeness." It loves self as the other loves life. Remember, it is not the *opinion* of self, but the *feeling* of self-importance—an inspirational impulse that works when the intellect is otherwise occupied. When properly co-acting with the other powers it gives dignity of bearing which makes more effective the intellectual efforts. When it is large and acting without due aid from the intellectual, ideal, and fraternal powers, the person stands up so straight that he leans backward in a strutting attitude which is rather ludicrous. Without it the spoken utterances of a large intellect and teeming wisdom lack effectiveness of manner. It is a highly important power, but it needs its lifting and leading organs as well as its physical foundation faculties.

"Approbateness" links selfhood-love with fellow-selves. It is the inspirational sense of the importance of others, and of their social unity with self, and hence the love of their approbation. Where it is much larger than "Self-esteem" it joins with large "Ideality" and the fraternal-lead powers, and increases diffidence, especially in a fine sensitive temperament, for then fellows are still more ideally exalted and selfhood abased. And this combination will still maintain the embarrassed *feeling* to a considerable extent even when the person is only in the presence of such as he scientifically knows

are his intellectual inferiors. Only strong intellectual powers with well enlightened sense of truth and duty, and supported by large "Combativeness," can impel and sustain him in a contest with them.

"Approbativeness" excessive, with small intellect, produces vanity. This is a personal weakness, tho' it makes the character more kind and amiable. "Self-esteem" excessive, with deficient lift and fraternal lead, is pride; if greatly so, with all the self-powers proportionate, and a coarse organization, the mental product is arrogance, but joined with a balancing proportion of the other powers, it makes grandly efficient all the energies.

"Cautiousness," the great centering of the personality, is the steadying power of all the faculties, the helm of life's voyaging bark. When large and well supported it holds safely the course. Even if small it still compels a measure of co-operation from all the faculties, but too little for safety in heavy tempests. Nothing can be done without it. It is the greatest organ in functional power, as well as largest in the brain space it occupies.

"Firmness," when acting with well proportioned lifters, holds the personality to principle just as its temporary excitation holds the body in an upright position. Only when over-proportioned to its lifter and centering summit, while the self-serving faculties are large and unbalanced, is it unreasonably stubborn. If deficient the person lacks decision of character; but when large, its manifestation with small faculties may be scarcely perceptible, while with the leading loves it may be conspicuous, and hold unshaken through life and death.

"Hope," in whatever combination it acts, makes all the faculties more buoyant and energetic in proportion to its influence. It looks chiefly for what the strongest loves desire. It tells us, truly, that for all needs nature furnishes supplies. Personal happiness, domestic felicity, fame, wealth, knowledge and wisdom for self, and a

like welfare for fellows, and all that pertains to each and all of these are its objects, according to the faculties which call most loudly upon it. It contributes greatly to courage, but to make it fully effectual it must be well aided by its push and lead powers, and supported by both its bases. When combined with these it is, as it has been called, an "anchor of the soul, both sure and steadfast;" it anchors it chiefly earthward while the soul's most immediate need is the physical, and it anchors heavenward—toward spiritual principles—even when most it anchors to earth.

Of "Veneration" I have previously spoken as *not* the highest faculty of a "*moral region*," but the forward central organ of the spiritual base,—the appetizer of that side of our nature,—acting by itself, like "Alimentiveness," an entirely self-serving faculty. It reverences those on whom it is dependent, and just in proportion as it reverences those deemed higher does it demand reverence from those regarded as lower. With both the bases and all the self-pushers much larger than the fraternal and front summit powers, it tends to tyrannize over inferiors who are weak and dependent. Nearly all reformers have had it smaller than their other front top-head faculties, especially philanthropic reformers. Large "Veneration" as yet seldom breaks from "authorities" it was trained to revere, even if intellect and all the self-asserting powers are large; and when these are only moderately developed we may safely say it never does; yet, nevertheless, this faculty, emancipated from false authority, combining in action with large fraternal, ideal, and general summit faculties, all well enlightened, is a great factor in executive ability, a powerful centering for a grand manly character. One would be the more efficient in any department of his work for having "Veneration" large if it was thus freed and balanced by its proper co-working powers.

I have known one reformer who had "Veneration" larger than any other top-head organ, in fact about the largest in his brain; and yet, strange as it may seem to those not in the full Phrenological light, he was chiefly a reformer of thought. Stephen Pearl Andrews, the philosopher of "Universology," Fig. 112, of whom I have before spoken, is the only instance I ever knew of a person with this organ greatly dominant who became a leader in new thought. But he showed to all



Fig. 112. Stephen Pearl Andrews.

who knew him and could read the manifestation, the powerful influence and full character of that spiritual appetite power. In union with his ideal faculties its worship-work was displayed in all-absorbing reverence of scientific truth. He spent his life in labor-devotion to it as his divine superior. So reverent was he of *this* that he would not roughly break, nor yet wholly reject, the images of old authorities once piled upon him, lest he should deface or lose the germs of truth they con-

tained. He found no systems, however generally erroneous, that did not contain a worshipful measure of those germs, and he sought to cull, clean and plant them all in their places among "Universologic" principles. He sacrificed all physical and pecuniary interests that would hinder the fullest exercise of his ideal devotions. But the executive or spiritually selfish side was equally apparent,—he exacted reverential deportment toward his science from all fellow-students, and toward himself as its teacher, from all who were less advanced than himself. Those who would not be disciples of his science were with him of comparatively little account personally, tho' he struck strongly against slavery in its day, and demanded equal opportunities for all. He did great work for sciento-philosophy, but most of his writings were too profound, as well as too much clothed in new technicalities, to gain much immediate attention. His large "Veneration," in its spiritually selfish social manifestation, nearly as much as in its powerful appetite for spiritual or high mental supplies, served his work, and thus served the world. It kept him from wasting time and power in labor and emotional sympathy on those who would have been to him but parasites, consuming his life-force, and keeping him from his more useful work. His "Veneration" in its spiritual appetite power was as all-devouring for scientific knowledge as in the greatest devotee of tradition it ever was for dogmas; and yet his mental digestion was so strong that he did not get mental dyspepsia, but was always optimistic, tho, feasting on all the sciences, nearly all written languages, and forming a new language, named "Alwato," discovered in science, claimed as the universal natural speech.

"Benevolence"—the base of fraternal love—when large and combining with equal "Imitation," lifting it into a powerfully centering "Ideality," is large-hearted philanthropy. These are the faculties the joint action

of which are called the heart's loves. They make the character lovable, but they need a good measure of the spiritual self-serving aid of the "Veneration" appetite to protect them from being devoured by surrounding selfishness. Philanthropic reformers so generally lack a due proportion of "Veneration" that they are less efficient workers, and also victims of the world's greed.

"Ideality"—the great forward summit-center of the lifting faculties—is not only the leading inspiration in poetry, but it joins action with all the loves, and always spiritually tints its object with ideal beauty. It preaches to the soul the great gospel that all beauty is divine. It cures sensoriousness,—the failings of the beloved are always of a trivial nature,—and their excellences are large and beautiful.

"Sublimity" is to the grand and sublime what "Ideality" is to the beautiful; and its action-combinations and influences are similar.

"Imitation"—the lifter of "Benevolence" toward universal fraternity—if large, joins with and strengthens all the sympathetic emotions. "Human Nature" leads the fraternal base in discriminating character and personal affinities, and "Suavitiveness" leads the "Imitation" lifter of "Benevolence" in broadening its base to find excellencies in the uncongenial, and show kindly courtesy to all. Then the two link "Benevolence" and "Imitation" to "Comparison" and "Causality," and lift the whole circle to union with "Ideality" and the great spiritual and intellectual leader.

I partially described the character and action of the organs in a former chapter, but in this I wanted to show more specifically a few of the ways in which they combine as organs, as well as in regions. For this purpose I needed to somewhat repeat descriptions before partially given. I have now so far shown their manner of combining, and the kind of modifications

they make on each other, that I may conclude this part of my subject with a slight reference to the work of the divine mental sweetener, "Mirthfulness." This—the spiritual intellect's great central summit faculty and clearest perception—connects the critical with the ideal powers, and joins all their activities with it in distinguishing the truthful and congruous from the incongruous and false. It shows us that the latter is not hopeless evil, but only fantastic mal-adjustment. In joining with the feelings it smooths all their irritations, and with the faculties it exalts and enlivens their action. It brings "Hope" through its summit and forward leader into the fruition of its own hilarious joy. It brings to the aspiring faith of "Marvellousness" clear open sight. It brings "Benevolence" through "Imitation" and "Ideality" to faith in a finally perfected manhood; and it brings the intuitive sense of "Human Nature," through its lifting "Suavitiveness," to confirm that faith. It quickens the spiritual intellect's greatest basic organ—"Comparison"—to see more distinctly nature's analogies of physical fact and spiritual principles, and its lifting "Causality" to realize more fully the certainty of causation's joyous triumph. It has "Time" to lead it forward in union with the spiritual "Eventuality" and "Locality" on the one side, and on the other "Constructiveness" and "Tune," and all, uniting their harmonies, march with the captain of intellectual advance, "Color" gilding the procession's banner, while "Size" and "Weight" serve the chiming footsteps, and "Calculation" or "Number" unites with "Order" in measuring the golden pathway's tread. And now "Language" catches and shapes the harmonies of all into symbol-sounds to sing the triumphant advance of the joyous intellectual spiritual army and its great genial clear-sighted leader, "Mirthfulness." Such are the organs' combinations in activity.

CHAPTER VII.

PHRENOLOGICAL LIGHT ON LIFE PROBLEMS.

In sketching this part of my subject, if all that I say cannot be seen as evident by the commencing students, they should remember, as I have previously stated, that from every advancing step in the study of human nature we may look in review of the earlier lessons and see in them far more than we could when we had first learned them. This in fact is true of all science. When one has mastered arithmetic he can see much in the multiplication table that he never dreamed was there when he had first committed it to memory. Science is one—a universal all-relating system of truth with manifold departments—in which each department has its field, and all the fields are so related to a great unitary principle that each must be somewhat known before either can be fully explored. A few of the details may be seen in a near and special view, but their relationships can only be discerned from a higher standpoint after some acquaintance with their separate characters, and the full meanings of their facts cannot be perceived till both methods of study are well pursued. Nor can the philosophy of what is seen be much comprehended till many fields are studied both in themselves and in their relationships.

Phrenology, when reached in regular ascent from primary physics through physiology, including its temperamental knowledge, even in the best light it affords,

is not the last lesson of human nature, but it is the highest to be read through the organic machinery and its activities. Doubtless more of this remains to be discovered, but the facts already before us throw great light on many questions long involved in profoundest mystery. And of many unanswered it points the direction for inquiry, and partially indicates what the answer will be.

After we have learned the human framework and moving machinery we can see more of the grandeur in external nature's mechanical principles, and when we have read the organic chemistry of nutrition we can see profounder lessons in the chemistry of the world around us. When the nerve and brain system is partly known the nerve action has far greater import. When Phrenology is understood the nerve and brain show a meaning beyond all previous imaginings, and when this new reading of the brain is reached a fuller light is thrown on Phrenology, and, from its unfolding, on a thousand questions of human interest. Some of these I have thus far indicated, but many more claim attention, yet only a few can receive it, and only enough to show glimpses and suggest what may be looked for in others that arise.

As anatomy shows that the human motive apparatus has all the mechanical principles of nature, and physiology reveals all the chemical activities here operating on a higher plane of finer manifestation, unfolding into the complicated work of nutrition, so Phrenology shows all principles repeated in the mental instrument, and solves some problems over which for ages savants lacking its light vainly struggled. Especially is the effort at which great minds so long wasted their powers—searching for a ground of absolute certitude—discontinued by all who see this light, for it shows the mental faculties limited, and that certitude cannot be more absolute than the mind that holds it.

This light shows all attempts to build a psychical philosophy without a physical foundation must ever be futile; that as man physically is a high reproduction of the world below him, so, like it, the substance and powers of the brain—man's highest life-organ—must be studied in connection with the body before mind can be known and its capacities determined. This crowning portion so completes physiology as to make it a full section in the science-chapter that treats of human nature. It shows us that health is harmonious proportion of head to body, and of the organs of each to each other and to the whole, and that commencing disease, physical or mental, is but mal-proportion or wrong relation of the organic parts to their correlatives and to other substances. It shows that a free harmonious play of all the powers amid environments that favor their action is happiness or fullest pleasure, while pain comes from the struggle of their obstructed efforts for this. Thus from this highest standpoint of physical view, before we ascend to the psychical, we see that the human organism is a new universe, embodying all substances, representing all forms, and expressing all forces, ever correlating with all, receiving from all, and imparting to all around it.

Here is revealed the *basis* of real metaphysics, a metaphysics that is not a jumble of distorted and discordant fancies without foundation in the facts of nature, but a true psychical science, well founded in physics, which shows the spiritual nature and qualities of being, and the correspondences of visible and invisible realities.

Phrenological science answers the questions, What is love? and what is hate? showing that the first is the vital yearning for, and outflow to, its counterpart of any lifespring faculty, and that the second is its inverted and painful action. It shows that, therefore, every vigorous lover must be a hater, or capable of

becoming such, and that the hate must be in proportion to the violence done to the love, or the danger that threatens it. It here affords a great lesson of moral reform, and corrects the old-time ideas and methods, which in most efforts but made the matter worse. It shows that every attempt to *destroy* hate, by denouncing it as wicked, increases its intensity in vigorous natures.

That it can only be cured by removing the condition exciting it, or removing the person from its influence. That, meantime, to control and keep it from violent expression, other loves must be awakened to lead, or the rational powers must be brought to see that the uncongenial to self are rightly related to other personalities, and are useful in their counterparting relations to them. Antipathies must be treated with respect and made to respect themselves before they will respect the steadying faculties' admonitions.

Virtue is here shown to be thus harmonizing our activities, not enfeebling any life-spring passion, but balancing it well with its counterpart faculties and wisely directing it. We see that it is simply true manliness or womanliness. We perceive that it requires useful industry,—work for self and all our fellows' welfare,—that honesty and honor is seeking for all equal opportunities and equitable distribution of mutual industry's proceeds; that it is bearing our burdens bravely when possible, and gladly lending a helping hand to the unfortunate. In this light we see that parasitism is the meanest of all the vices,—in any way preying upon others,—whether it be from needless indolence, or from ambition for wealth, with its luxury and power, and whether it is done by ordinary cheating in business, stealing or robbing against “law,” or by the aid of its statute privileges.

Morality we here see is the honest adjustment of our relations with fellows in social life, not passive obedience to arbitrary rules of false sentiment that violate

natural law. We see that any hampering of nature by voluntary submission to unnatural arbitrary authority is immoral. That deception as a shield against such tyranny, if *it only* can be made effectual, is not only moral, but a moral duty. That it is loyalty to nature's first and greatest constitutional law,—an honorable warfare for self-defence,—and that we do not well defend ourselves unless we also defend our fellows. We see that truth should be too much honored to be given to a selfishness that seeks to use it against its own spirit and character, to distress fellows and make the user less human; that no one has a right to claim the truth till ready to use it fully in the spirit of its benignant unity, and to be used by it for human welfare; that every divine impulse of the soul bids us to protect truth from such a profanation as disjointing it and using its fragments to make successful any injustice.

Piety is here revealed to us as the soul's devotion to its highest ideal of divinity, and the duties it enjoins. Thus it shows that there must be a harmonious development of all the organs, with strong, free, wisely taught intellect and front spiritual region before the ideal can be such as to make piety elevate the character. It shows that the barbarous persecuting work wrought in the name of religion was from the great power of piety working in devotion to inhuman ideals. Thus it quiets resentments toward old foes of human progress, and toward their institution when disenthroned. It shows their motive was but a mistaken effort for human welfare, which only the wiser education of science can prevent a future pious zeal from repeating. We here learn that religion at the center is the front spiritual faculties' lift and lead in aspiration for a sense of unity with the fount of being and all its streams, but that only the wisdom that comes from large knowledge of both external and human science can *see* a central Divinity,

the worship of whom will expand and humanize man's nature. Only a full development of this under a true education can bring the human soul into the full sense of unity with fellow souls and the Soul of All. We learn that where *such* a Divinity is recognized, under whatever name, it never fails to receive devout worship. A conscious unity with such a fount of life *must* make all life-effort worshipful devotion.

This light shows why religious sentiment has in the past done so much evil to social life, and that it must ever be so while it is organized as government authority. That only false ideals with dominant spiritual selfishness ever seeks to so organize it. We see that large manly piety only flourishes in the soul-liberty that a free religion and natural morality give.

We learn that temptations to wrong have their chief source in unbalanced powers, which are too easily shaken by circumstances. We learn on the one hand to tame passion by reason, and on the other are taught that should we ever fail to waste no mental force in qualms of vain regret, but to take the lesson and profit by it in the future. We learn to respect ourselves in our blunders, and not to dishonor our fellows in theirs. Our hatreds, if they arise, are directed against false powers and offices rather than persons; or if still somewhat toward persons, only toward those who push the wrong into persecutions. And we learn to abate all resentments when their power for evil is overthrown.

We have here seen how to discern the haughty pride of a coarse organization with great "Self-esteem" and little fraternal and ideal; how to hold it aloof without needlessly irritating it, or being much irritated by it, and yet to withstand it if it attempts to trample on ourselves or our fellows. We see in this light that we should control our aversion to such a nature with considerations of charity for its unbalance and gross organism.

The Phrenological light reveals to us in their real character the great men of the past whose likenesses are left to us, and shows they were *not* greater than those around us. It enables us to recognize present greatness, whether balanced largeness of nature, or especial faculties, and to give it due honor instead of stoning or sneering it to death, while building monuments to former prophets. It gives us conscious association with living geniuses instead of crude and distorted pictures of former ones, painted from unscientific memories. This overlooking living genius is not only a great discouragement to its subjects, but also a great loss to the world, by keeping back their light. Without the Phrenological light only the few who have intuitive perception can even partially recognize the greatness they meet, and they cannot verify their impressions. And the dawnings of intuitional light the "learned" generally reject, for they are darkened by "conservative" education till they grope in crude superficial philosophies, with their own soul-light obscured and disowned. While this continues great loss to the world must be the inevitable constant sad result. If all intellectual minds had the full Phrenologic light on their mental pathway we should no longer have occasion, with Charles Mackay, to sing in fraternally sympathetic sadness:

"Who shall tell what schemes majestic
 Perish in the active brain?
 What humanity is robbed of,
 Ne'er to be restored again?
 What we lose because we honor
 Over much the mighty dead,
 And dispirit
 Living merit,
 Escaping scorn upon its head?
 Or, perchance, when kinder grown,
 Leaving it to die alone?"

If all had this light they would recognize the great souls

around them that starve for want of appreciation, while the slightsers starve still more for what they reject.

All spiritually aspiring persons wish to be good, and one of life's greatest enigmas with many is why there is so little goodness among them. If most people had a correct idea of what that word properly means we would see goodness more rapidly made triumphant. A great proportion of the efforts for this makes people worse instead of better. It increases the over-wrought sides of their natures, and shrivels the weaker into still greater deficiency. If they take to pious endeavor, it renders the meek and passive natures so much more negative that commanding tyrannical bigots can more thoroughly use them; and it makes the self-assertive people still more inflated with selfish spiritual pride. All history and observation around us show that the strong active selfish natures are more bigotedly domineering, and the meekly passive are more their obedient tools, in proportion to blind aspiration for "goodness." Paul, in his day, practically testified to such conditions among his Israelitish brethren, when he said: "I bear them record that they have a zeal of God, but not according to knowledge." We need to bring this zeal under the direction of wisdom instead of selfish spiritual pride, and Phrenology alone can clearly show us the subjects of both influences, and who are harmoniously balanced and capable of general goodness.

It is a great problem with many why some who through half a lifetime seemed to be "the salt of the earth" "so suddenly become rascals," "or, if always such, how they had disguised their rascality so long." In this the questioners have fallen into a double blunder from lack of this science. These persons were not morally very good, and did not become very bad. They were simply unbalanced, with warm emotions and honorable aspirations, but, lacking steadying and self-controlling ability,

the strong temptations in which they were placed proved too much for them. They regret their failing, and still mean well, and they should not have been put under such a strain of temptation, and would not have been had the employer understood this science. He and the public should learn it, and honestly take upon their past ignorance two-thirds of the blame for his fall, and at once help him up and to a position where such temptations do not exist, rather than imprison him and degrade his manhood.

In the full light of this science all would know that religious, fraternal, and honor-aspiration feeling may be sincere, and make the character good in the sense of lovable, while it does not enable the man to resist the combined pressure with which some over-wrought unbalanced passion and great temptation impel him into wrong. From not thus knowing how to rightly assort mankind, society drives many well-meaning, useful and lovable natures into hopeless disgrace and outcast life, making criminals of those whom a wise hand of fraternal sympathy would make ornaments of our race. All this, while those of hard selfish ambition, with little fraternal love or manly aspiration, notwithstanding the chill their presence gives to every humane feeling, are held as paragons of honesty, because the faculties their circumstances would tempt are small, or perhaps while committing more serious offences which they have the cunning to hide.

Of course we shall, for a time, find some natures so morbid that our safety will not permit to be exposed to the social conditions of general life, but in caring for them, when in the light we act, we will see no need of making them feel degraded, or doing more than safety requires. We will then recognize such persons before they have harmed others, and kindly surround them with safeguards, preventing the need of severer action.

Insanity may awhile continue from hereditary causes, but in this light it will rapidly disappear, and meantime we shall be able to distinguish its subjects before its acute stage makes them dangerous, and none will be falsely confined as insane by means of bribes. The insanity of unbalance will be understood, and whether it is of a dangerous type, like Guiteau's, or of cunning crafty criminality. Such disjointings of a personality will be seen as insane conditions, tho' they show no changes of brain-structure.

With this light people will know which of their powers can be trained to great successes, and which to train to approach a healthy balance; and will know that with the utmost training weak faculties can only attain mediocrity.

In this light is explained why commencing civilization always establishes some form of caste. It is from the feeble spiritual vision's dim and distorted view of quality in character. This is a truth of nature, but all the caste ideas of the world have been blunders, putting "Self-esteem" in the lead as a selfish pride, to strut before fraternal love and dictate its field of operation. The real high cast of nature never feels its superiority over the lower, but is the most democratically fraternal of all. All false caste, whether called caste, or by any other name, withers in the full Phrenological light. Even in the scintillations which its dawning has thrown on a public that has never consciously studied it, the supporters of caste must keep it disguised. When it promines in its pharisaic character the disguise must be doubled, but Phrenology sees through it all. All the Summit faculties repel its loathsome presence, while their great "Mirthfulness" intuitively sees the spiritual pride's incongruous position, and laughs it out of countenance, so that to act at all it must masquerade as virtue and meekness. In any of false caste's disguises,

Phrenology recognizes it, and sees that but a few of the basic spiritual powers are at work, and out of their own field; that none of the summit faculties that manifest fraternal love, ideal aspiration, moral excellence, high piety, or wisdom, are active in that morbid spiritual self-conceit, and that manly pride scorns to own relationship to such a repulsive monstrosity.

The Phrenological light largely reveals to us the foundation-principles on which all social life must rest before it will be secure. It shows that its activities must commence in the proper rearing and educating of children. That to make this work fully effectual they must have favorable pre-natal and hereditary influences, especially from a marriage of properly related temperaments, or from consecutive generations of such marriages. Much has been well written on this by leading Phrenological authors, but what I wish to say in addition requires another volume. This I hope in the future to write unless I may be fortunate enough to be saved the labor by some one else presenting the same thoughts. I may here, however, hint the most fundamentally important fact concerning the matter, a fact too much overlooked, that between marriageably related temperaments there will always be the mutual attraction of mating magnetism, and not merely platonic love.

But in training such children as we now have, the Phrenological light is of great service, and a few hints of it here will be in place. It not only shows how to select the natural teachers, but it also shows teachers the diverse characteristics of differing pupils, and how to vary the management according to the natures with which they deal. It sweeps away the crude notion that the mind is a blank on which to write a character, and that education can wholly work the educator's pleasure. This fancy of unscientific speculation, called philosophy, has long disputed for a place in theories of teaching,

tho' all life-experience proved the contrary, but Phrenology shows just what are the original differences, why persons brought up under the same influences may be expected to diverge, and how to train the faculties that are sure to control through life.

As a remarkable illustration of these great personal differences we may contrast William B. Astor, Fig. 113, and Gerrit Smith, Fig. 114. Their fathers were partners



Fig. 113. William B. Astor.

in business, made their fortunes together, and left them to their sons. They were thus reared under the same surrounding influences, but how different the characters and lives of the two men. Astor put his fortune into city houses and lands, and continued to gather money by rents till he had by several-fold increased his millions, investing in no great enterprise that required high

talent and gave people employment, doing no great beneficent work through life, and at his death left but a small fraction of his great gains as an addition to the public library that his father had established. Smith, left a similar fortune by his father, spent all the income from it and half the principal in great works of philanthropy. He gave munificently to benevolent institutions, and, having invested largely in wild land, he gave to poor persons, black and white, in fifty-acre farms to each, over 200, 000 acres. In addition to this, I am told,

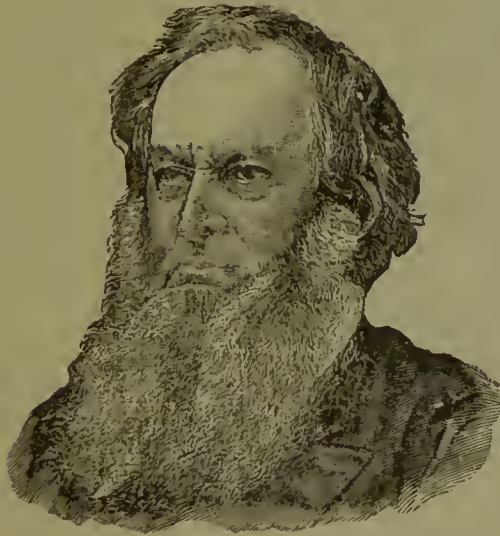


Fig. 114. Gerrit Smith.

he gave fifty dollars each in money to fifty poor widows, and the same each to fifty invalid poor men with families. During the "border ruffian" invasions of Kansas, before its admission as a State, he gave a thousand dollars per month for its defense; and it was said no needy person who sought his aid ever went empty-handed from his door. See the contrast between these two men's pictures, so exactly corresponding with their different characters. In Astor we see a large physical brain base

with the spiritual base only moderate and the summit small—all the ideal and fraternal lift-and-lead faculties deficient. He had large physical perceptive, but the spiritual powers were not enough developed to balance his mentality so far as to make him a good manager of any business enterprise that required large combinations and must encounter complicated difficulties, tho' he could buy houses and land and collect rents. His lack of the spiritual, and the unbalanced activity of the lower selfhood has given his face a hard, cold and sordid



Fig. 115. Edgar.



Fig. 116 John.

tone, repellent to all finer loves. In Smith we see the broad, high and well-formed brow, the beautifully proportioned head, and a face that beams with all the soul loves that it expresses. A good look at it will cure the fraternal chill given by the other.

Again, as opposite characters for educational art, see the two boys, Edgar and John, Figs. 115, and 116. Only Phrenology could in advance point out the nature of the difference, and the different treatment they require.

In Edgar we see an excessively proportioned spiritual region, especially the summit, with a fine nerve temperament and a delicate body. In John we see both physical and spiritual base large, and the summit—all the ideal, the refining and the reasoning faculties—small, with a strong body and and coarse temperament. Coarse severity of discipline would ruin either of them. It would crush Edgar into imbecility, and inflame John into a fiend. Both require a cautious but firm and gentle restraint. But a very different kind of restraint must be used in the two cases. And it must be so skilfully used that they do not know it as restraint, or they will react against it, Edgar withering into still further passivity, and John swelling into still more unbalanced selfishness. They should be restrained by calling them into circumstances and associations which would exercise the feebler powers and leave the over-wrought ones to rest. This in time would bring toward a balance the body and brain, and all the impulses and faculties. Without skilful educational management, the restraint of which should so gently lull the excessive passions that they could feel no restraint, nor see any intended, and should make the weaker powers' action pleasant, the strong sides of their natures would rebel, Edgar by the restlessness of pained ideal powers, absorbing the body's vitality, and John by a contrary assertion of his selfish energies, making the character still more unbalanced. Edgar is what would generally be called a good boy, and John a bad boy by most parents and teachers. Such of them as are somewhat like John would try to govern by force and drive him by inflicting barbarous punishments for disobedience, and thus still further brutalize his nature. If such unspiritual persons had a child like Edgar to manage, they would regard his high mental and low physical as whimsical crankiness and indolence, and crush all his energy and hope,

if not destroy his life, by what they would deem an effort to reform him. John, unless very carefully trained, would be domineering to fellow-boys, and cruel to lower creatures—would torture toads and other helpless forms of life—for sport. He would not take to books, would not be fond of flowers and the beautiful in nature and art, nor understand it in ideas, but he would be strong for work, and by making work pleasing and gainful to him, such common branches as he could learn might be made educational and somewhat elevating to his nature. Thus he might become a useful man instead of a scourge to society, tho' he never would be a lofty ideal character, except perhaps to soldier-ideals, as a fighter, and only in a desperate charge, where retreat was impossible, for, remember, a large measure of the summit spiritual is essential to persistent voluntary valor.

Edgar should be kept from books as much as possible by encouraging him to play, and giving him such light unfatiguing work as would be to him an amusement rather than labor. His high spiritual summit and fine temperament is very susceptible to religious emotion, but its over-exercise would make still more extreme these dominant parts, and more absorb the feeble vitality, and weaken his delicate body. The parents or teachers unable to read him Phrenologically, if themselves aspiring natures, would glory in his precocious talent, stimulate it by praise, and thus help to kill him before maturity. If they were religiously emotional, and of the excitable sects, they would piously exult to see him so forward in responding to their prayers, thus exciting "Approbativeness" to stimulate still more his vitality-absorbing activities and shortening his days. He should by all means be kept from religious excitements. Put John into them and let him take all of them he can; they will lift him toward a balance by somewhat quickening his weak ideal faculties and

soften his hard selfish feelings. This will help his health, and thus tend to save his *body* if not his soul. A well proportioned and all-employed mentality is essential to health. Far more persons die prematurely from too little than from too much mental action. An educated and well-employed intelligence is even more a factor in vital power than is the nutritive system, and its deficiency shows the tinge of commencing decay.

But mental action must be in proportion to the physical



Fig. 117. John Summerfield.

sustaining power. Where the latter is feeble the former must be correspondingly moderate. John Summerfield, Fig. 117, was an instance of an extremely high and active mentality with the physical organism too fine and delicate to sustain his mental labors, especially the great religious emotionality that impelled them. A very eloquent Methodist preacher in early Methodism, crowds hung in raptures on his words, and, by exciting him to

greater effort, unwittingly spurred him on to exhaustion and to his grave at the age of twenty-seven. With this light he would have been spared for mature life-work. This would have pointed out the natural teachers, shown how to qualify them for their work, and shown the teachers how to train to judicious usefulness such as John, Edgar, and the lofty-souled Summerfield.

The Phrenological light makes clear the bed-rock foundation on which all social institutions must be based before they can be harmonious and enduring. Of this I can give but a few hints here. Many prophets of a brighter day have had flashes of intuitive inspiration that partly revealed it, for partially known Phrenology had so tinged their pathway that they rationally sketched a half-outline of the true superstructure, but not till its full light reaches the architects will the design be completed and the corner-stone laid. It will then be seen that equity is the only social law. That it includes all the details of social order. That man's paramount right is to live amid his fellows, and to have favoring institutions. That none are to be maintained except while they prove such. That all human rights are individuals' rights. That the community's rights are simply the rights of its individuals to co-operate for defense of the natural rights of each and all, and to divide the labor of this for greater efficiency, as they would any other labor. That whatever goes beyond this is a crime against human nature, or a blunder of politics. That the community cannot rightfully receive a surrender of any rights, nor the individual yield them. That Blackstone failed to comprehend *real law* when he wrote that "the individual surrenders some rights for the sake of protection in others." That a true political co-operative union protects mutually without this, and that any surrender is the wrongful enthronement of classes in special tyrannic privileges. That human rights are

simply to supply the natural needs. That political law is properly but the definition of methods to defend these. That wittingly going beyond this is treason against the principles of social order instead of true government, and is the more wickedly lawless for blasphemously usurping the sacred name of law. That true legalities should support every human feeling in freedom to act naturally under *its own* law, to make its own blunders and learn by them, checking it only at the point where its insane action would invade another's equal freedom. That rightful authority is only the weight of public assent to the methods adopted for this. That there should be no penalties inflicted as such—only what is required for safety being done. That kindly confining and caring for the dangerous, thus depriving them of the liberty which they could not possess without using it to injure others, would be nature's penalty, and this necessity of safety would be all-sufficient.

In this light we see that property is only accumulated labor-product; that only he that produces should possess, except from duty to the helpless and from fraternal or parental love. We see that any service that adds to the general welfare is productive labor, but that monopolizing privileges conferred by governments are violations of nature's property-law, are the worst robberies of humanity. I need not enlarge upon this. Much has been written on it, and some of it wisely in the main. Some of it, not knowingly Phrenological, is based on views of human nature largely correct, for the Phrenological truths have considerably reached the studious mind, even of those not consciously accepting them. All who judge of character by the physiognomy, judge to a great extent Phrenologically, as the changed heads of Thomas Wilson and Vitellius, Luther and Melancthon, Bush and Haggerty, plainly show. A full knowledge of it would so clearly reveal the basis that the

foundation of social and political science could be made perfect, and the superstructure be rapidly reared free from any serious defects.

Thus have I outlined the basis of human nature as it exists in the physical organism, giving a partial unfolding of the character of the brain regions and organs, and how to read them. As I said at the commencement, this is not intended to be a full and complete system of Phrenology, but a supplementary setting forth of a newly discovered fact in the classification of the organs, important to a philosophical view of the subject, a view enlarging the import of the facts found by practical examiners, but not reversing their central conclusions. Remember, a few of the former works must be read by those who would get the fullest significance of the facts and ideas of this. As before said, I have not wished to rewrite details already well written, any further than their necessary connection requires to make my presentation understood. I believe I have given enough of my subject so that, if taken with the earlier writings, it will make the whole matter more clear, and enough to point the direction of a fully humanized social development.

Phrenology, fully known, is the highest lesson of human nature to be read in an ocular examination of the organism. There are higher ones as lights on psychologic study to be found in the facts of Mesmerism, or Hypnotism, as our physico-scientists now generally call it. And when these are also mastered we shall see clearly how to build and properly finish the higher stories and dome of the social science temple of which Phrenology is the foundation principles.



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