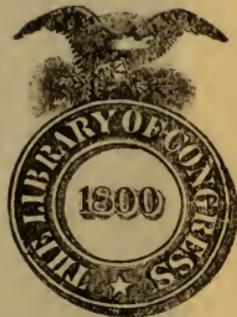


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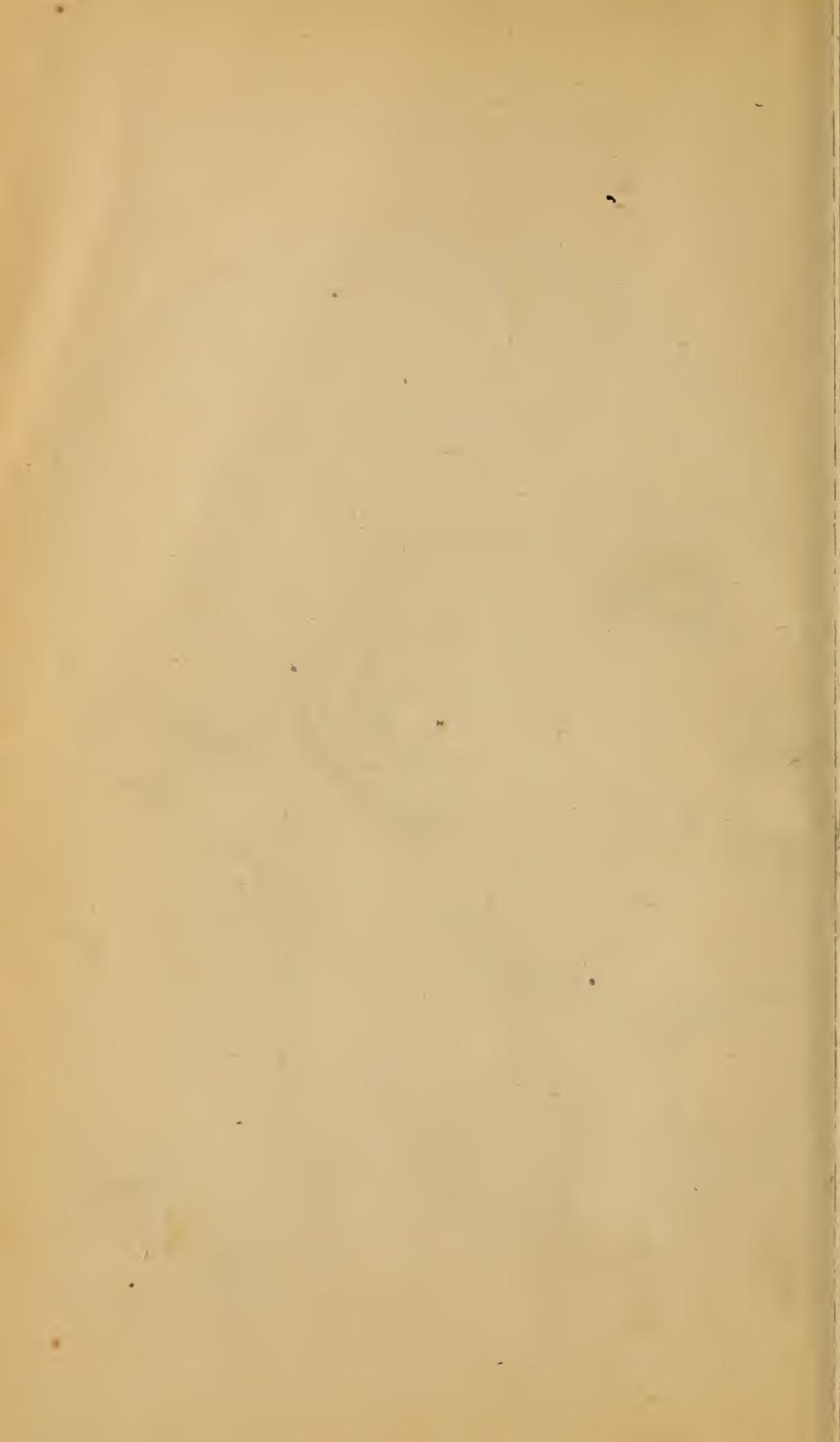




THE AUTHOR.



CUT, SHOWING THE LOCATION OF THE VARIOUS ORGANS ACCORDING TO PHRENOLOGICAL SCIENCE.



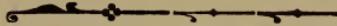
# POSSIBILITIES.



DESIGNED, WRITTEN AND USED EXCLUSIVELY BY THE AUTHOR IN PROFESSIONAL DELINEATION OF

## CHARACTER.

BASED UPON THE SCIENCE OF HUMAN NATURE, AS READ BY Phrenology, Physiognomy, Physiology, Psychology & Psychometry.



BY JEDUTHUN McLAUGHLIN *an*

AUTHOR OF *Rockford &*

"PERSONS WE MEET," "THE ENQUIRER," "BASEMENT TENANTS," "UPPER STORIES," "THE HOUSE WE LIVE IN," ETC.

*"Know then thyself, presume not God to scan.  
The proper study of mankind is man.  
See him from nature rising slow to art,  
To copy instinct then was reason's part."*

*Pope.*



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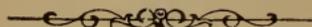
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# PREFACE.



So very few facts authentic and absolute, enter into the impenetrable mystery between our birth, and death, *CALLED LIFE*--that much of the happiness of the present is sacrificed in vain remembrances of the past, and equally hopeless imaginations of the future. We are here without any will or dictation on our part for our appearance, and with no knowledge as to the time of our departure.

Metaphysicians and philosophers who have devoted their entire lifetime to scientific investigation, from the Archaean, down to the Quaternary ages, have demonstrated that earth-building has been one continuation of an ascending series. That this solid *terra firma*, is but the remains of what has been animate; the grave-yard of all past creation. Palæontological researches, and fossiliferous deposits, present characters of gnomes, pixies, afrites, fairies, genii; and upon these hypotheses, they affirm, that our descent has been a gradation from the lowest polyp.

Happily, however, few persons are abnormally developed in the faculty of tracing genealogy. It is well to pay due deference to the masters; but to the great mass of us who represent the utilitarian, work-a-day world, this knowledge affords little alleviation and is of secondary importance to the materialist's requirements of three meals for to-day.

Theology, represented by the brainiest men the world has ever known, has submitted voluminous matter pertaining to the life to come. Without "that light which lighteth every man that cometh into the world," and intuitive knowledge, nothing has been adduced more comforting and satisfactory to the craving soul than doctrines analogous to the homly faith which inspired the aborigines in the belief of the existence of the "Great Spirit" and "Happy Hunting Grounds."

## PREFACE.

These pages are dedicated to those persons who realize that we are but passengers from time, to eternity—that all of the bodily functions and mental faculties are for our normal gratification, *here*, and *now*, and that by bringing into subjection the subordinate ones, the superior qualities will become a prolific source of enjoyment during our journey. And to those who appreciate the paramount importance of securing positions best adapted to their various tastes and talents, the execution of which will develop harmonious relations in life, enabling them thereby to adjudicate the intricate details connected with our existence, in the light of reason and intelligent application, this effort is submitted. Especially to those who realize a consciousness of having adopted an avocation in life for which they have no natural aptitude. To the young, who have not as yet decided upon a specific course in the fulfillment of nature's laws and human character. To parents, who feel the responsibility of placing their children in fields of usefulness. To the candid, honest heart contemplating the most momentous question entering into human experience—marriage. To every sincere soul earnestly endeavoring not to fall short of the glory for which they were created; and to every person who feels a solicitude for the welfare of the race, who would welcome the reign of "peace on earth and good will to men," we commend an honest, impartial, critical examination, based on Science of Human Nature, the only means extant to qualify the children of men, for the possibilities attainable by strict compliance with one's particular endowments, and perchance to awaken some unconscious latent powers, that have been lying dormant and without such professional delineation, might forever remain in total oblivion.

This is an age of specialties. The coming man will prefer to be a professional master in one art, to being a wayfarer among the fellow-crafts of a dozen trades.

## PREFACE.

Conditions and environments with which we are surrounded are continually molding influences as far reaching as the infinite shores of eternity.

Jars and discords in domestic life, crime and causality, and embarrassment and failures in business, exist largely by reason of assumed responsibilities for which there is no natural adaptability.

Nature provides space, filling all immensity, from which phenomena her children are enabled to draw material out of which is created a fact—a truth. From the same source, and in exactly the same manner will inspiration be vouchsafed to natural endowments applied in life. The line of demarkation between the capitalist and borrower is the same. Personal effort *wrongly* applied is subject to royalty by paying tribute to some superior by *following*. Personal effort *rightly* applied is competency equivalent to compound interest of sub-ordinate followers.

And now, that our relations as delineator, and delineated, will be the means of applying the science of Human Nature in the discharge of our life duties, thereby augmenting our own happiness as well as to lighten the burden of others; that, as the shadows lengthen toward the closing day we may enjoy the satisfaction consequent upon a life spent in the discharge of duties for which we were best adapted, and at last, we may with a full cargo of loving deeds, glide into harbor on a calm sea, with sails unfurled and all hands on board shouting victory, is the sincere desire of

THE AUTHOR.



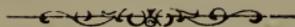
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## CHAPTER I. MAN.



What is man? Who can tell? Whence he cometh? Whither he goeth? "Who is able for these things?" Who will give a diagnosis of this "fearfully and wonderfully made animal? Who will render a prognosis of the dissoluble material, and spirit? What is the inspiration that enters into our organic elements that gives us an intuitive knowledge of Immortality? Who possess *credentials* or *have a theses* signifying the phenomena of Humanity? How far from the truth is this assertion: *we know more about every thing else than we know about ourselves?*

The crowning act of the Architect of the Universe was creating man. Genesis, tells us that "God created man in his *own* image." We are then, a *part* of God, Immortal. "Because He *lives* we shall *live* also." Is this Incentive, Intuition, Consciousness, the *soul*; the medium through which the brain receives and transmits its functions of reason above the brute creation? Who will explain?

This same natural element has been manifest in every tribe and province since the morning of the first sunrise.

The old Norseman, Mahomet, Odin, Luther, Sweedenborg, Seers in all ages, have left this Godhood, inexplicable Human Existence—in silent eloquence.

Must we all pass along this highway, without awakening our sensibilities to the laws of the Universe? Its immensity? Will we ever be able to comprehend the Infinite in our structure? To realize the fearful fact of our existence? Of our reality? In every brave soul we

can read the unwritten law of his being—sincerity, honesty of purpose, earnestness, faith; this mysterious, indescribable intuition that brings the creature in communion with the Creator. No language is adequate to express this sacred relationship. We live by believing, by heroic action. The road is crowded with insincere, palsied, atrophied souls who squander the time in arguing and contending for *material proofs*. Any one could do that.

Occasionally, some one, inspired by the eloquence of silence, steps out of the beaten path; blazes a road through the primeval forest and comes out by a near cut, years and cycles ahead of the crowd he left upon the dusty highway. At the time, he is called "fanatic;" in these "latter days" we use the term "crank," but centuries afterwards, the world recognizes their worth and lavishly erects monuments to their memories, and truly attributes to them "Genius," "Hero" and "Patriot."

Every age produces its requirements. The beneficent provisions of an all wise Creator are beautifully exemplified in the arrangement by which discoveries, inventions and sciences, have been bestowed upon the race at propitious periods.

Practices and customs prevail at one period successfully, and are superseded by radical, and often adverse methods, yet in their day they met the approbation of those in need. Simply a "gradation"—another of nature's organic laws, compelling us to learn—To continually investigate. Action! We never "graduate;" the school of experience continues with no vacation.

The classic Greeks bestowed upon Æsculapius and Hygiea divine honors, "God, and Goddess" of Medicine. Their remedial agencies were prepared and satisfactory to the requirements of the human system, centuries before the circulation of the blood, oxygen and hydrogyn were discovered, yet contemplating what the revelations

of science may adduce in the years to come, we would not at our stage of the drama, dare assert that their theories were empirical.

Many active practitioners to day, well remember the advent of anatomical text books advocating fibrous structure and significant convolutions of the brain; prior to this time the brain had been termed "a membranous substance of little consequence." This same class can vividly recall the clinical practice of admitting no drink in fevers except *hot teas*. Prior to this epoch but one step, "bleeding," was the panacea for all ills that flesh inherited, or acquired. How absurd the following practice, as copied from a standard history on the fatal illness of Gen. Washington, would be to day. "On Friday, the 12 of December, 1799, Gen. Washington rode over his farms on a tour of inspection through a driving sleet storm. He became wet and chilled. As a consequence he took a severe cold, but no alarming symptoms developed till Sunday morning the 14th, when he was so choked up that he could hardly speak, and experienced great difficulty in breathing. His family became alarmed and sent for his medical advisers. During the interval, a pint of blood was taken from him by an attendant. About three hours afterward, Dr. Craik arrived, and continued the bleeding and also applied a Spanish blister to his throat. Two hours afterward Dr. Craik took another pint of blood without affording the patient any relief.

At this crisis Dr. Dick, and soon after Dr. Brown, both of whom had previously been sent for, arrived. A consultation was held, and resulted in bleeding the patient again. This time the blood ran slowly, and did not produce any symptoms of improvement, and despite the physicians' heroic efforts, Gen. Washington passed peacefully away."

Equally menacing to our sense of humanitarian in-

stincts has been legislative, statutory enactments. The shadow of the pillory and gibbet have scarcely faded from the memory of persons now living. Incredulous as it sounds to our ears to-day, persons have been executed for witchcraft in the new world, that points with pride to the Immortal document which declares: "That all men have the inalienable right of life, liberty and the pursuit of happiness."

So it has been in the past. So it is at present. So it will be in time to come. The insatiate desire of this *living soul* is investigation. The trophies won in former conquests will not assuage the gnawing hunger for coining one *new fact*. For discovering one *new truth*. The archives of science may contain prototypes of all requirements necessary for generations that are gone; but the pulsations of life, inspiration, intuition, are the ever present, inherent vibrations for the unrealized.

This mysterious analogy between this God--man, and the laws by which nature maintains her affinities, vouchsafes to us the miraculous experience of living. Intrinsically one being: God, man, nature. Tradition, history, experience, eternity—all the same. Truth, earnestness, sincerity, will never die; weaving them into our life fabric we assimilate all that they imply—and transcend Earth's limitations for the Divine Significance of Eternity.

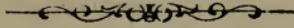
What is man? Let the author explain the inspiration which frames his words into sentences that grow brighter as the years go by: the orator; the depths of eloquence which arouses all our emotions and dormant faculties, and we realize the unseen beauties of one common brotherhood. Who can comprehend the musician's sacred melodies, as the enchanted vespers reach our be-reaved hearts in tender sympathy?

Ah, man! Finite mind has no exegesis for these great souls who live in the Infinite realm of communion with this, the everlasting silence.

Where will we go but back to that Source from which cometh all our Light: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet."

## CHAPTER II. AMBITION.



**T**he rudimental elements of our being depend upon action. Each victory acquired implies additional conquest; the whole structure of human existence is one of continued strife. From the embryo struggle for respiratory life, to the acme of intelligence, nature's organic laws have made no provisions for our maintenance without effort on our part.

Ambition, is the chief corner stone in the foundation upon which the whole superstructure of our ultimate success and happiness must be built. The incentive to such ambition has much to do with results, whether we shall build on the "rock" and remain as impenetrable as *time*, or on the "sands of the sea," and be washed away.

Climatic influences, have, perhaps, more to do with this development than any other one factor in our organization. The Bushman, in South American jungles, would hardly be supposed to exhibit moral and intellectual attainments—he has no need of them; clothing, dwellings and provisions are spontaneously provided to meet his requirements, peculiarities characteristic of the nation to which he belongs. Hence we find people indigenous to those climates unrestrained, effeminate and sensual; little above the brute creation in instinct, and

wholly given up to the proclivities of rapine and murder. Ambition under such circumstances and conditions would only be a synonym of lust and animal propensities both natural and inherent.

The human structure is so susceptible to such abnormal development, natural and acquired, perverted customs and inherited mental peculiarities, that we can only proceed upon an hypothesis of a well balanced temperament, an active brain, normal in all its faculties, and an inheritance of "blood" through many generations.

Ambition is the direct constituent of Acquisitiveness, with modified relations to a few other organs, and depends on the "ruling group" in the cerebral conformation whether it will be a "savor of life unto life, or of death unto death." With Conscientiousness large, Approbativeness and Secretiveness medium, or small, and the moral faculties well in the ascendancy—coupled with a Vital—Mental temperament; the "danger signals" may all be taken in, with the assurance of the "right of way" and of the safe arrival in the "Union Depot" on schedule time.

Ambition with abnormal development of Secretiveness, Acquisitiveness, Amativeness and Approbativeness, in connection with medium, or deficient moral faculties produces the morbid, vicious, perpetrators of crime.

So we see that ambition, the most potent emotion combined in the organization of human mind is susceptible of Sublimest inspiration, or, perverted, prolific of all that is low and groveling; consequently we are admonished of the necessity of proper motives, and correct understanding in applying diligence in the propagation of our life work.

Ambition to succeed is an inherent quality of our organization. It is never a fortuity. It has no combination with luck. It is never found. It is the last link in a long chain; each preceding link has been

welded by the brawn and muscle of the apprentice at long hours, and full days of hard, persistent work.

A born genius is not an equivalent of greatness. The eminently successful pre-requisite possessed by those who fill history, has been work. Our business here is to be developed. The "Doors of Fate" have always been swinging on the same hinges. Those who have secured admittance, have learned the same trade. They have used the same tools. They have paid the same price for their seats. There is plenty of room for those who can put down the equivalent.

Along this great thoroughfare of life, are "tramps" who have perverted this law of usefulness—trying to "dead-head" their way through. They think it looks "shrewd" to get something for nothing. They raise issues with corporations, (compeditors) and fight monopolies (positions.) Making themselves useful to their constituents never entered their minds. Being useless to themselves, they are consequently useless to everybody else. In this Telegraphic, Telephonic, Lightning-Express age, they are, with the motley crowd left behind. Because they have rendered no service they are entitled to no pay. To no position.

Ambition is the legitimate title to true nobility. Manhood is the birthright of every soul. Manhood, means character. It is an effect. It comes of itself. When the conditions are fulfilled, fruition is the result, in trustful obedience to the law of service. It comes by waiting. It is the vibration of the soul itself. A struggle from the beginning. The frail drop out. Only the strong remain. On the higher plains it becomes a hand to hand contest of veterans; of heroes; scarred survivors of many battles; a conflict of giants, wearing the trophies of a thousand victories.

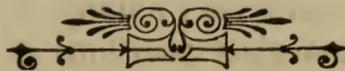
No greater delusion exists among the ambitious and aspiring youths, than that positions of honor and trust

are the direct result of "wire-pulling" and intercession of friends, bringing to bear influences in their behalf; and that when secured, are enviable, easy places to fill. To those whose knowledge takes them into the reality of the volumn of responsibilities, connected with any signal advancement or promotion on the line of duty, it not only signifies an additional execution of, the newly acquired obligations, but an advanced responsibility is implied in all the sub-ordinate lines, down to the very beginning.

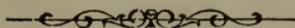
The most commendable however, of all kinds of ambition, considered in its many sided forms, is, perhaps that in which the principal has never manifested any consciousness of any existing ambition outside of a conscientious discharge of the duties and obligations of life. Where the efforts have been the result of the spontaneous outgrowth of the soul—being lost to self and any motive other than the sublime rendition of service. From such exalted minds, we often see exhibited the most humble and sympathetic natures. Their benignity proverbial, their humanity is of the broad and liberal type, and their charity magnanimous.

Should there then exist other ambition than the faithful performance of daily duties? That which is a result: the reward of faithful stewardship. The insignia of nature's noblemen. The acme of human attainments.

The question overlying all others is correct application, natural adjustment of conditions and environments and cranial endowments to the complicated machinery with which we, in our probationary state, may be called upon to adjudicate.



### CHAPTER III. EDUCATION.



The term *education*, might be readily defined by a "High School" pupil, and a "Freshman" in answering would not manifest much hesitancy; but, like the whooping-cough and measles, this phase chiefly belongs to youth and infantile age. In generic terms of course we mean knowledge; much of which, however, we are frequently unable to reduce to practical service, and under such circumstances, it signifies not only a loss of time and money, but an incumbrance upon the system both enervating and useless.

Not deprecating scholastic accomplishments, but rather estimating our institutions of learning in the light or requirements of the advanced age in which we live, which, *naturally* conducted, are worthy of our emulation.

But the general trend of our schools—from the primary management up, is one which engenders a weak, vacillating, physical structure—mental dyspepsia and nerve prostration; wholly incapacitating the human structure for the stern realities necessary in discharging the duties of life. Blood, bone, muscle and temperament are of more intrinsic value to us individually, or as a nation, than all the classics, and when sacrificed for the sake of keeping in the mad race for custom, the result can be nothing else than an inferior race of people.

This "Higher Education" hobby may be effectual for the greatest good in cases where the elementary characteristics manifest capability of distinction, indicating

specific endowments; then, combined with an evenly balanced physical organization of the requirements necessary one can complete the course, with perhaps an assurance of a place; but even then, the surplus among "professions" is so great, competition so close, and the *practical necessity* for such service so uncertain, that the chances are old age would overtake him before a competency could be secured.

There are however, three qualifications which if well developed will greatly augment the probabilities of successful education. The peculiar conformation of brain development, will with unerring certainty indicate the natural ability for life's duties, and in what direction to look for cultivation. Strange as this may sound, environments and associations may so influence, that the *natural* endowments are never realized—adverse circumstances will be the consequent result. The first rudiment *natural talent* having been neglected, that there can be no individual education, is evident.

Having inherited the first principle some cardinal point must be in view, the one most promising.

Merely going to New-York—without an end in view, (*simply to go there,*) is analogous to a collegiate education without a determination upon a specific avocation. It is a species of "boarding-house" knowledge, but it is no *home*.

A large number of writers seem to infer an analogy between "splitting rails," "the tailor bench" and the "tow path," to the Presidency—and avoiding the real attribute in the case: the compliance with the great law of practical service and a *faithful* performance of the duties that lie nearest the hand *to reach them*.

Abraham Lincoln's early education, allied to the removal of the primeval forest and the subjugation of the wild unbroken wastes into fruitful fields for the habitations of man instilled into his very being the embodiment

of greatness—faithfulness in that which is “least.” Maturing under the same vicissitudes which unfold the petals of the tiniest flower, and reverberates the echos of Time’s requiem among the majestic branches of the towering oak; educated in sympathy, experienced in humble circumstances, and an equivalent rendered by his own hands; graduated in Nature’s laboratory. The correlation could embrace nothing more magnanimous than a name perpetuated by honor and distinctions unsurpassed by any man, living or dead.

Specific cases could be adduced from all ages. The past has produced no dignataries who have evaded the relation of use, and the faculty of imparting this indispensable qualification of education to their fellow men, which lies in the experience of possessing more than metaphysical theory.

The great mass of our young people at our institutions of learning by virtue of inherited means, or aspiration of wealthy parentage, realize after life’s battles have begun—that ambition for athletic distinctions, rowing and football are incomparable to muscle acquired by another class whose applied means of industry necessary to maintain their educational career was earned by personal effort in earnest toil. Sawing wood is better education than college gymnastics.

Teaching, mechanics, manual labor—work of any kind and the necessity of earning their own way at intervals, after a common school education, is a condition most promising of ultimate success; in fact the great exception is to find one above the common crowd, who has not relied upon his own hands for present attainments, and holds his diploma as an emblem of work rather than a vesture of distinction.

Possessing a college diploma and selling Sewing Machines, or some such nominal employment signifies an appalling mistake. A thousand times better be a dili-

gent laborer or ordinary mechanic, than an educated man without understanding. Much of this superfluous encroachment upon life's most propitious period could be wholly avoided, if, in the outset, we were fully aware of our own *natural endowments*; even only *one natural* gift cultivated, would assure the discharge of assumed duties, pleasant, natural, and a continual source of inspiration. Such a condition engenders contentment with the conditions of life. Such a person might be lacking even in the elementary principles of scholastic knowledge, yet he would have an education far superior to the classics in all the affinities which nature has allotted for his particular use--utilizing every item as an individual acquirement, and entering into all of the intricate details of life as a part of himself; entirely dispensing with the clashing vexations which present unsurmountable difficulties to undertakings without a native pre-disposition toward a given pursuit.

This may be considered as a far-fetched idea—or an antiquated foible, yet we have to admit that Nature keeps a one-priced counter. There are no special bargains at reduced prices. Her bar admits of no change of *venue*. No *appeals*. No *demur*. Her decrees are never reversed. Her executions are never stayed. *Habeas Corpus* proceedings are never recognized; and whoever substitutes an artificial education for *natural* requirements, will pay the penalty to the "uttermost farthing."

Precocious children, inspired by undue measurers of our modern school system to rush through mental work at a rate so much greater than the maturing of bone, muscle, and the physical functions can attain nothing more than intellectual mediocrity—producing a generation of vapid affectation, and one which will never advance beyond the limit of school graduation. A generation which will be supplanted by the vigorous

country products that have never been considered "smart" children, but who have the hardihood to endure continued and complex studies, and practice them until advanced age.

The anomaly between the two is discernable by practical methods: the fictitious prides himself in displaying credentials, adopting an innovation in his family name by styling himself "J. Franklin Jones," covetous of, and often resorting to questionable measures to secure "degrees" and "titles," and with these equipments he sallies forth *hunting for business*. This interpreted by his own demonstration signifies: "I have graduated; my diploma entitles me to practice, school has been dismissed, there is no necessity of continued exertion for accomplishments, I shall take my ease:" He is satisfied. These, are tenants, not landlords. The clerks, not proprietors. *Followers, not leaders.*

The "stock in trade" of the *educated* is altogether another article. The face portrays education, culture, ability as infallible as the plate mirror reflects what is before it. The educated man's presence is an inspiration to a crowd of perfect strangers, and is recognized as such without an introduction. His passport can be neither assumed nor affected. His educational "commencements" are a glimmer of light among the shadows; the paths of sacrifice and suffering are all familiar to his step, crossing the "Rubicon" has been his supremest lesson. The midnight hour has found him in solitude alone with his thoughts: thoughts, sublime, giant-like, God-like, to be subdued and breathed into our human passions for successive generations, speaking enchanting words of Immortality; arousing our slumbering capabilities into thought—unconscious of any endowments, with a humble, childlike innocence inquiring into the unfathomable depths between the shores of here, and hereafter.

There is much difficulty in the short space allotted for this subject to make it plain and to be fully understood, and lest the import of this chapter be construed as being antagonistic to the higher education and college curriculum, it will be well to recapitulate the theory advanced is: The brain is a structure; its functions act in the same degree of completeness as an organization, on exactly the same principles as do the physical organs consummating a perfect entirety.

To become the "perfect man" as deduced by Anthropology it is just as necessary to conform to a specific regimen for the mental structure, as it is to observe hygiene in the practical uses of life.

The crudest novice would revolt against a practice of not allowing organic functions time to assimilate, digest and eliminate nourishment provided by nature for the maintenance of the bodily structure; yet this is precisely the situation, deplorable as it really is, as generally practiced in modern pedagogy; resulting in broken down brain cells, by not allowing blood, respiration and muscle time to recuperate this wonderful combination of individualized organs and faculties.

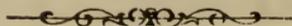
The result is emphatic and conclusive—demonstrated by investigating the early history of *all* persons occupying stations above the average: their early life has been among the hills and health of farm life, or, they have been compelled by their own exertion to labor and develop, and furnish physical *material* out of which this mental *architect* has constructed the wonderful complement, and marvel of all ages—man.

Not long since, a newspaper article credited to the pen of one of the most estimable millionaires of our day, Henry Clews, relative to this subject was filed away, and in closing this chapter it will be reproduced.

“In order to become rich, the young man just starting in life should choose that occupation or avocation for which he has the most decided preference. Many a man has his nose to the grindstone, so to speak, throughout life simply because he has chosen, or his relatives and friends have chosen for him, some business or profession for which he is not adapted, and which he finds is not congenial to him, while in a career for which *nature* and education had fitted him he might not only be happy and successful, but make his mark as a star of the first magnitude. The Good Book tells us that whatever our hands find to do we should do it with our might, but a young man is not inclined to do in that way things that he does not like. But whatever young men do voluntarily from choice they, as a rule, do well. It is therefore very important for a young man just starting in life to be sure that the calling in which he engages is thoroughly congenial to him, and one in which he can put forth his best efforts with the greatest enthusiasm and delight. The utility of a collegiate education for success in business is now being largely debated. As the college curriculum and training stand at present, the ordinary course is not in general calculated to make a good business man. It is erroneously estimated by some people as a kind of substitute for business training in the earlier years of the young man's life.

There can be no greater mistake in the beginning of a business career. It is in many instances not only a hindrance, but absolutely fatal to success.”



CHAPTER IV.  
OCCUPATION.

Since nature has ordained that we shall work, it becomes a question of much import to us, what is best adapted to our capabilities.

The methods upon which we determine a life calling are so rarely based on scientific principles that error and disappointment are looked upon as the common destiny of mankind. No greater delusion exists than to imagine that by the same culture, we may step up and occupy the places of the "seers."

No amount of training *can create* within us other than *inherent qualities*.

The sooner we realize that this big world is peopled with just *common* persons, and, for a moment only we have a being in this strange human existence, and then are a part of the mystic beyond the sooner we will appreciate the necessity of applying diligence in the direction best suited to our natural conditions.

The relation of the mental faculties to the organic functions is so intimate, that employment not in harmony with the intellectual endowments result in a derangement of the entire structure, and life becomes a languid, spiritless existence.

The most casual observer would know better than to select a Clydesdale horse for the race track: a pointer to hunt bear: a jersey cow for beef: a Lion for a household pet: Bass-wood for an ax handle: Sycamore for shingles: Gum-wood for rails, or Pine for car

wheels. The relation to use is beautifully exemplified in our soils; heavy clay for grass, black loam for corn, alluvial soil for wheat, gravelly land for fruit and all kinds for timber, which may be considered as a synonym of man.

The selection of business or occupation, adverse to our mental faculties would cause a discrepancy as incongruous as any referred to. In comparison, the temperament determines the character of the wood, and the kind of soil, in the selection to use, it can be made an affinity, or the source of the bitterest antipathy.

Men who have amassed colossal fortunes by their own effort, or, those eminently successful in any avocation, will invariably be found to have an abnormal cranial development in the locality of the ruling group of mental organs. It is generally conceded that this abnormal faculty, be it in any group predominant, will modify and control all of the restraining emotions and propensities, rendering them imperious to its influence—the sequence being a development distinguished for only one specific outline of execution. Under these conditions it would be an involuntary act to comply with *natural* inclinations, because the immoderate activity of this one leading faculty, so influences all others that they become subservient to the promptings of this General in tactics, and manifest no disposition to investigate or propagate other measures. Persons so constituted rarely make a mistake in their life calling—simply because there is *one* faculty abnormally developed, all others coincide not daring to enter a protest, or even claim a possession by birth-right. A brain so organized and constructed, could hardly realize an existence outside of this particular element, and would defy all attempts of education or application to foreign subjects.

These prodigies too, are not only always weak, but often entirely deficient in other faculties—so-much so that frequently they are unable to carry on an intelligent conversation upon general topics.

But the human family as a class, are more harmoniously developed; and while there are *very few* brain structures that practical Mental Science would not change, to produce a perfect adjustment of all the faculties, those capable of the best culture are so often influenced by antagonistic tendencies of emotive elements, that life is often spent in a vain endeavor to ascertain a true and harmonious relation to its use. Under such a mental development, it is an utter impossibility to choose by simple instinct, what would be the best occupation for life's service.

How much more so, then, would be the experiment in various channels, fritting away time in hopeless misunderstandings and intolerable conditions for something never attainable, and, never applicable even if secured. Deplorable as this state may appear, it is nevertheless true: that the majority, the large majority of mankind experiment with this awful reality, existence—and realize when the time of probation is far spent, that they have missed the "heights and depths, the lengths and breadths" in the pyramid of character, accomplishment and usefulness.

Nature's works are all *specialties*. No soil or climate produces all of the cereals. Adaptation is the law of the Universe. The rich river bottoms in Ohio and Illinois have produced bountiful crops of corn for forty or fifty years in succession, the sediment left by the annual overflow creates a perpetual fertilizer, and there is no diminution in the yield. Whole counties in Georgia are devoted to watermelon culture. The products of vast sections in Mississippi and Alabama is only cotton. Rice fields of Louisiana afford but one

specific crop. The valleys and the glades of California are phenomenal for prolific crops of fruit. No one would be so presumptuous as to attempt to reverse this order of *natural adaptability*, and plant corn in the swamps of Louisiana, cotton in Michigan, or potatoes in Florida sand. *Apropos* to this incongruity is the occupation of man—mechanics who ought to be merchants, merchants who ought to practice medicine, doctors who ought to be preachers, preachers who ought to be rail-road men, farmers who ought to study Theology—and occasionally one wearing gospel habiliments who should be in the Penitentiary. Mere animal instinct is blind to reason and not capable of learning by experience; neither is it susceptible of improvement by practice; hence these very common failures arise by not having a correct understanding of the relation of the reasoning faculties and intellectual endowments to the spinal cord and nerve rootlets, which pervade the entire body, acting automatically with the development of the bodily functions.

The brain, which presides over these nerve centers and simultaneously blends the bodily structure into perfect unison, has a cerebral conformation indicative of peculiar traits of character, which, when analyzed should enable even a novice to select the *right* man for the *right* place. Especially should every person know his own status by a critical delineation of his brain structure based upon Mental Science; knowing this, and conforming to its teachings constitute the elements which assure the normal, legitimate gratification of all the members of our being. Knowing ourselves, we are then prepared to meet our fellow-man on a higher plane—to adjust his irregularities with the same degree of confidence as would be used in the selection of soils and climate for specific crops,

and with equal certainty be apprised of his ability to unfold the supreme issues of life.

No occupation or profession is held in higher esteem, or worthy of more commendation than the christian ministry. Parochial duties bring out the brightest, broadest, sublimest pathos of a human soul: inspiring, ennobling, culturing. Inexperienced aspiration influenced by personal contact with such a spirit, would incline toward the same dignified and exalted position. Without a natural endowment, the preparation might be made, and the required qualification secured; but the heights would never be scaled, the inspiration of the voiceless valley of silence would never be felt, the hallowed lingering fragrance of Infinite Love, where common experience and ordinary sympathy fail would never reach the trysting-place of a bereaved soul; there would be no "communion of saints." The inevitable result would be the oft' repeated sentence, "he is a very good man, but no *preacher*." This means much—not only to the individual, but for the generations that are, and those that are to come. The pulsations of this influence will live for ages. How necessary then, that this nature should combine *all of the faculties* required in this high and holy calling.

With little less favor is the legal profession considered. With what assiduous diligence does the young man apply himself to fathom the rules and regulations of the code of statutory enactments. The *natural faculties* soon demonstrate, that lack of the *essential group* of cerebral organs admits features in practical use, entirely foreign to the case and which are taken advantage of by opposing council. The time has elapsed before motion is made for appeal. Demur is overruled because of error. Motion for appeal is too late for Docket entry. *Habeas Corpus* proceedings are

filed where there is no jurisdiction. The bill of exceptions go by default. Issues are always taken to the courts ruling, and so on until the practical system of jurisprudence has been to him a dismal failure. The salient features that his profession required were lacking in his cerebral organization. Emotional aspiration, without a knowledge of inherent qualities, led him into an experiment much too expensive for life's brief span and one easily avoided had he have *known himself*.

We often hear the assertion: "the country could not have got along without such and such a man, say: Clay, Webster or Lincoln; and yet, perhaps in the same town where such leaders lived, there may have been half a dozen men, who only needed an equal opportunity to develop, on the same line, to equal ability."

No situation could be more deplorable, or cause more chagrin and humiliation than advancement to a position where inability renders one paralyzed and impotent. Favorable circumstances and proxy, may occasionally place tools in the hands of over-zealous aspirants, but history writes them down as ignominious failures in the use of them.

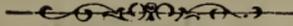
Great opportunities are Nature's automatic doors—and, as a rule, merit adjudicates the entrance.

The acme of human aggrandizement is to be an expert in our chosen occupation. The sequence of the battle of life depends upon the loyalty of the privates. Millions of us are required in the ranks: very few, at the head of the column as officers; advancement will be, by an outward recognition of some inherent quality.

To know in the start, our *natural endowments* is of paramount importance. This knowledge is incomparable to all other attainments.

Character will differ from character in the eternal years, according to the foundation upon which we build. No character can develop into harmonious attainments, unless there be *perfect unison* between the *brain structure* and *bodily functions* and there can be no such unity unless we comply with Nature's law by employing her gifts in their invincible channels. To miss this *natural aptitude*, and go through life, encountering difficulties, burdens and evil forbodings, is a thralldom worse than abject slavery. Hence it behooves every person in the very outset, to satisfy himself beyond a *reasonable doubt* as to the *natural traits* of character. Even though much of life has been spent, to be conscious of a perfect entirety with the combined characteristics of our being, is worth all the effort that will be required to adjust our methods to the rhythm of Nature's music, and is the only absolute guarantee to that enviable experience: "And ye shall know the truth, and the truth shall make you free."



CHAPTER V.  
POSSESSIONS.

**A**s generally inferred, possession relates to financial values of property, inherited from ancestral heirship, or acquired by the laws of commerce.

The term as applied here will be used only signifying those inherent qualities bestowed by natural inheritance—natural traits of character and physiological possessions, without a consideration of any money value whatever.

This living body, elemental force, vitalizing power and coalition of mind and material, is a problem over which metaphysicians and philosophers have stumbled in all ages and left unexplained.

That the intellectual faculties are, by some impenetrable process inseparably blended with the corporeal being is an undisputed fact, but the Infinite mystery of their spontaneous consciousness, belongs to the realms of Divine Volition.

Temperament means physiological quality. A man may be of full stature, and possess a brain of natural, or even abnormal size, and yet be lacking in the respiratory organs, nerve tissues, blood corpuscles, or low in inherited organic constitution. A thousand and one things can preclude his advance in the race where the rule: "a sound mind in a sound body" results in phenomenal success.

The variations in character result from cerebral organs, manifesting their inclinations and involuntarily controlling the whole bodily structure.

The sublime melodies which incite us to joy, or sooth us in sorrow are all produced from but eight notes and their variations.

We have in our language over eighty thousand words; these, employed in the multiplicity of uses, represent our literature in History, Science. Classics and commerce; resulting in a voluminous magnitude almost inconceivable to the mind of man. These books of wide diffusion of subject matter; classic sentences, theology, ethics, scientific explorations and comedies and tragedies of human experience are all adduced from words constructed by the use of the twenty-six letters of our alphabet. In like manner the distribution of the variously diversified conditions of mankind are the direct attribute of forty three distinct and classified organs of the brain. This is a natural heritage, the birth-right of every human being. The only equal possession vouchsafed to all classes. These organs are as susceptible of reduction to practical uses, as the scale in music, or the alphabet to words and sentences.

The first rudiment of education belongs to the knowledge of our relation to our Creator, whose image we bear. Character should be read as we read books; and applied on business principles. The traits of character crop out in every thing we do—walking, shaking hands, wearing the hat, crossing the street, buying goods, paying our debts, attitude, every peculiar move and gesture is a tell-tale of the hidden workings of the brain force, and can be distinguished as readily as discord in the harmony of music, and with certainty as absolute as the mathematician computes three times six. Then there is an infallible method of judging character by the work we do; weak and vacillating, strong and courageous, honor or cowardice, are all stamped with the seal of

our execution.

Millions of books are on the shelves which create a wonder how the publisher ever paid the printer? Full of words of course, but meaningless. Others may be bright and entertaining with the pronoun "I," the star of the arena. Some with titles long enough to comprise the selection of an entire library. Then there is the abstract volumn: what difference would it make if all of its suppositions were verified? Mere conjecture. Presently we pick up a volumn of modest title that deals directly with the every-day conditions of men—read it through, captivated; re-read it, and lay it down with regret that it closed so soon. Possession of books, not only demonstrate the brain possessions of the author, but in our selection we bring out our own intellectual character, assimilation and affinities.

"Uncle Tom's Cabin," the most popular book published within the memory of any man living, reaches all classes, by virtue of truthful application of faculties fully developed in sympathy, human-nature, veneration, conscientiousness, constructiveness, and harmonious, domestic traits in the writer—forming with the reader, an indissoluble compact with like organs, and irresistibly captivating the most sublime conceptions of the emotions.

The author of Hamlet, like the bubbling mountain spring gushes forth in crystal sprays and in our eagerness to quench our thirst we take great prolonged draughts, without a thought of its source, completely hidden.

Charles Dickens plays upon the fancy, and produces an aroma likening unto savory from palatable viands; but in four pages of Thomas Carlyle's "Hero Worship," is contained more real *soul food* than in all of his writings.

Darwin's, "Descent of Man," "Origin of the Species," etc, are models in scientific research, but would have second choice, by ordinary intellects, placed in a library side by side with "Ben Hur."

Canon Farrar's "Early days of Christianity," and "Life of Christ," require greater incentives to study than do John Wesley's writings on kindred subjects.

Goethe revolutionized Germany; his "Faust" was an unquestioned model of literary genius, yet it for years remained dormant, outside of his own province.

Luther's writings established active, progressive light of the world, without any pretense toward literary attainments.

Few men there are, who have set down and read the chapters in "Josephus," consecutively until finished, and yet Josephus should be found in every library.

So it will ever be; the same intellectual endowments that create the inspiration to write millions of books, lesser developed, will create a following in reading. This, like all other organic faculties is only valuable as it is related to use; this criterion however, is safe to follow: leading traits manifested in writing, or those subjects perused with animation and delight, are the leading qualities pertaining to the mind—brain possessions. Out of this brain structure flow the inclinations or aversions to the innumerable avenues of human ability. Not less marked are the impressions of mind, by personal contact; the "silent monitor," intuitive knowledge, resulting in instantaneous impressions on first meeting strangers, is also one of the properties of brain power. The involuntary judgment formed, or impressions thus made will invariably be right. Subsequent modifications of the first impression, will, in the light of continued acquaintance prove erroneous without an exception.

This inexplicable faculty of mind power may be greatly diversified. A person having little ability to appreciate the sublime may pass through life hardly realizing any intuitive presentments. This deficiency however, will not preclude a successful delineation of human nature upon practical measures; indeed it should be more of a stimulus to acquire what science has placed at our disposal, thus substituting as far as possible, acquired knowledge in the place of more fully developed *natural endowments*.

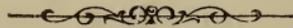
Very few exceptions will be found among average intellects that are not aware of the presence and prerogatives of this unfathomable mystery, enumerated among the brains possessions. The only attempt at solution would be an attribute of the Infinite in man: "But the manifestation of the Spirit is given to every man to profit withal."

The inestimable value of being able to classify people as we meet them—in an absolute degree of certainty, as regards their true character and *natural proclivities* can not be computed; and the possession of this one faculty, well developed, is a competency of itself, capable of practical application every day of our lives, with every person we meet, carrying us further into the vast and boundless mysteries of humanity, and forming a closer relationship with the great Architect of the Universe.

The fundamental principle involved is, however, that we each one have full and complete knowledge of our own *natural* traits and propensities, and be thus provided with a shield to protect the weak, augment the useful, and completely control the whole organization of mental possessions. This knowledge reduced to practice, would obviate the large part of listless, lifeless effort now so prominent in all the trades and professions. Out of the forty three, which

of the group are the ones to cultivate? Which of the ones, properly cultivated will unfold, and fulfill the reality of my being? Which are the ones capable of bearing "much fruit"—the ones that will make life complete? To know the ones to restrain, to prevent a fungus growth? These, and many other questions enter into this momentous problem, and should receive our careful deliberations. No more beautiful admonition could be written in this connection than, that old analogy upon the members of one body: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

## CHAPTER VI. HOME.



**H**ome, and its influences not only mould the character of individuals, but the power and prosperity of nations depend upon the sanctity of home.

It is a common instinct—shared alike by all animate creation, and also an attribute of the highest intellectual organization. A necessity for the perpetuation of the species, and the source of greatest happiness, or cause of darkest despair.

No where else will man develop into true manhood. Under no other conditions will woman unfold the beauties of womanhood, wifehood, motherhood.

As pure and holy as sacred incense will be the love and virtue instilled into the child heart under the gracious endearments engendered by the *true* home life. Temptations and evil associations may allure unsophisticated innocence into indulgencies deleterious

to both mental qualities and moral attitude, but the "still small voice" in moments of silent meditations will admonish conscientiousness of impending danger; and the remembrance of a pure home life, will carry the heart back to the simple child teachings of perfect obedience.

The Divine Decree "It is not good for man to be alone," places the home, and monogamous marriage among the provisions for our happiness here, and forms associations which bind us inseparably to the spiritual hereafter.

Sad and deplorable as the fact appears in all its bearings, this institution, with all its holy inspiration, bears across its threshold the shadows of disappointment and despair. Perverted instinct and modern culture, can rob it of all its prestige, beauty and loveliness. The barren plains and desert waste of perverted, blighted, domestic relations has no comparison among the things of Earth—nor Hell.

The modern *idea of some*, childless homes, is as destitute of the true spirit of our being, as pernicious, and as vicious as lawless habits are to our moral integrity.

The infelicities of domestic relations has become a menace to our civilization, and imported ideas of foreign libertines has developed a surprising support among our fashionable circles.

This structure can, to a certain degree, withstand any thing except deception. Truth and honor gain-sayed, and confidence betrayed, leaves the heart dead and pulseless, and the situation nauseating and utterly damnable; beyond a hope of recovery. The tribunal leading up to Pilate's judgment seat, is the only analogy we have, to the excruciating pain of a confiding soul when the light first dawns upon it, that it has been deceived by duplicity in the holy rites of matrimony.

Different and adverse traits of character, manifest by temperament, may be borne, but should be avoided. The greatest good and supremest happiness that will grow "brighter and brighter unto the perfect day," is vouchsafed only to those who comply with the natural laws of our organic being.

The cerebral formations differ as much as the physiognomy of the face. A *perfect union* can be consummated only upon such a basis as a complement, one, with the other. The abnormal, or excessively developed organs of character should be balanced by a union with an opposite brain conformation. The weak ones would thus be strengthened, and the propensities belonging to the animal instinct be restrained. Strict conformity to this rule for three generations would result in a new, and improved race of people.

To abandon the law of reason, and be led by mere emotive impulse, into this sacred relationship, whose influence is to rule the generations that are to be is not always a volitive act, without mis-givings.

The limited relations of a large majority of our young people are so circumscribed, that a more liberal privilege of choice is an impossibility; hence, they, as the only alternative, make the best of surrounding circumstances with a consciousness in the very onset, that the companionship of the love unwritten in the heart, has no companionable affinity in the life partner, who should understand the language of expression before a word was uttered.

Such unions form a great part of the inhabitants of our homes; and where the moral faculties predominate over animal propensities, may result in experiences closely allied to human happiness, but such affiliations can never bring out *the best* there is in a being.

Matrimonial "Journals" as conducted, are questionable schemes for adventurers—as they *might* be conducted, would be prolific benefactors.

The only methodical practice applicable to the question at issue is knowledge upon a scientific basis, easily attained, and a guarantee of personal safety and future happiness. In connection with this phase of the subject we might quote a verse from Frere's works:

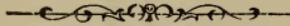
*"With kine and horses, Kurns! we proceed  
By reasonable rules, and choose a breed  
For profit and increase, at any price;  
Of a sound stock, without defect or vice.  
But, in the daily matches that we make,  
The price is every thing: for money's sake,  
Men marry: women are in marriage given  
The churl or ruffian, that in wealth has thriven,  
May match his offspring with the proudest race:  
Thus every thing is mix'd, noble and base!  
If then in outward manner, form, and mind,  
You find us a degraded, motley kind,  
Wonder no more, my friend! the cause is plain,  
And to lament the consequence is vain."*

A ship may be perfect in all its construction except a rudder, which would render it useless; so, marriage, the home relation, is so correlated to all the other organic requirements that its consummation should employ our earnest solicitude. The first question which enters into this momentous transaction is *our own* endowments; knowing then, the traits of character that need strengthening, and the propensities to restrain, we are enabled to select the character, which, combined, will form the nearest ally to an entirety. This, being generally understood, would result in a mutual recognition of this immutable law by both sexes, the sequence of which would be happy homes,

bright children, and an equable adjustment of the discrepancies of human nature.

Home! The rippling laughter of innocent childhood, sympathy in sorrow, consolation in bereavement, the tremulous blessing from the Grand Sire's lips, the prayer at the Mother's knee, all bring up memories of sacred reverence, that will never be supplanted until Heaven's welkin shall ring out with sublime melodies, transporting the redeemed soul to the home where the "many mansions be."

## CHAPTER VII. POSSIBILITIES.



**E**ndowed with normal mental faculties, by persistent effort it is *possible*, to become proficient in any theoretical science; but without a specific brain structure, adapted to its required adjustment to practical uses, it would be an utter impossibility to become eminently successful.

The world is full of half-won races: half-ploughed fields: half-fought battles: half-directed effort: half-applied talent.

Writers frequently attempt an explanation of the invisible power that holds an audience spell-bound in the hearing of a Webster, Clay, Beecher, Talmadge or Moody and attribute this inspiration to supernatural magnetism. These men, like all others who fill the pages of history, controlling the popular hosts by leadership, or enrolling themselves as public benefactors, have demonstrated nothing but *an awful earnestness* in their work.

Not one person in ten millions, *does his very best under all circumstances*, and, as a sequence he fails to bring out the hidden recesses of thought or executive ability. The crystal spring at the mountain side, by continual dipping out, becomes clearer, purer and more invigorating in exhaustless quantities; so, these broken down brain cells of thought should be eliminated from the system as excrementitious matter by replacement of new, and advanced effort. Informal and common place affairs of life, afford no excuse for yielding to passive means. The spring could be filled up and become useless, but the source would remain the same and supply other outlets; so the mental structure may, by disuse become atrophied, and nature's provision for sublime reason be perverted into mere animal propensity.

Since the days of Hippocrates mankind has been the recipient of remedial agencies for the alleviation of pain and disease, until the modern *Materia Medica* employ in its practice Alteratives, Alkalies, Acids, Anodynes, Anthelmintics, Antiperiodics, Antispasmodics, Astringents, Carminatives, Cathartics, Caustics, Counter-Irritants, Diaphoretics, Diuretics, Emetics, Expecto-rants, Nervines, Sedatives, Tonics and a thousand other classified specifics. Now it is possible for the inclination and will power to master the theory of all this science; to understand the administration of remedies in clinical practice, and withal, make a signal failure in applying a diagnosis or prognosis, of the *practical issues* necessary in a physician's daily life. It is not an infrequent occurrence to see more nervousness and excitability exhibited by the surgeon, than is shown by the subject under the operator's knife. The incentives of life under such conditions, will not be worthy of the *best effort*.

Nature requires a whole man, perfect in all parts,

one in which every move, decision and execution is a part of himself; the *natural surgeon* will step up and saw a man's leg off, with no more visible agitation than he would manifest in feeling the pulse, not by reason of a deficiency of sympathetic organs, but because the executive, reasoning faculties would impress him with the imperative duty of immediate action as a means of permanent relief.

The brain of the highly developed Mental Temperament would be very susceptible to the scholastic requisites of the medical profession; perhaps distinguishing himself with class honors; but the every day contact with the vagaries of the morbid, querulous delusions of patients in actual practice, would become exasperating to the last degree, and instead of being a source of animation and cheerfulness to the sick room, his presence would cast a shadow of gloom both depressing and viciating to the sensitive patient, precluding even a hope of recovery; and in common surgery his sufferings would be more acute than those endured by the subject.

As efficacious as these various remedies may be in alleviating pain or curing disease, not even a novice would be so presumptuous as not to recognize a vast diffusion in their application, and be controlled by the law of cause and effect. Administering a sedative where a stimulant is required would be *apropos* to working at the carpenter trade with a set of blacksmith tools, or stone cutting on a silversmith's bench.

Equally as marked are the divergencies of brain application, and just as impossible to overcome if coerced out of, or retarded in their natural channel. There must be a *perfect symmetry* of all forces combined. Nothing is more unreasonable than to expect to surmount the obstacles incident to a busy life,

and acquit ourselves with any degree of credit, with the consciousness of being handicapped or circumscribed by the galling fetters of conditions antagonistic to our finer sensibilities; or realize that there are hidden, latent powers, lying dormant in the archives of our possibilities, capable of realizing the revelations combined in the greatest temple in the Universe, Human Intelligence, and not be able to apply this nature in communion and fellowship with the invisible, immeasurable, nature of all things which surround us. Human *possibilities* are unlimited, if the source is from the living spring of *natural adaptation*. The natural course in the start, may like a mountain brook, wind around among the meadows, dancing over pebbly bottom, or in quiet pools or shady nooks, where the "kine may come to drink;" then its powers are controlled, and applied, resulting in the motive element of a hundred mills, operated by a thousand hands, manufacturing commodities for whole nations; utilized to the fullest capacity, but not diminished in any conceivable manner. On it flows, broader and wider until great ships are floating on its bosom, bearing the commerce of the world; then the solemn depths at even tide chant among the murmuring waves a quiet requiem and it is buried in the Ocean's immensity. Where the river ceases and ocean begins, no man can tell.

What a wonderful analogy to man. Obstructions may materially change his course; but the same force will follow all of his meandering ways; trees may overhang the banks, but he will pass these shady places during the sunny part of the day; dams may be built across to impede his way; resulting in greater depth and a proclamation of unconquerable power voiced in the cataract below—effort may be applied taxing the ability to the fullest extent; clear-

er, purer and more forceful will be the realm of thought in its recuperatory ministrations.

The extension of sympathy, benignity, usefulness to our fellow-man returns with augmented powers equaled only by the amount imparted. Life under such circumstances and conditions could develop into nothing but a sublime blending of the inexplicable influences which speak out of the eternal silence, great lessons of commendation to the passive soul.

Filled with this inspiration, the spirit would float on in majestic grandeur; the coffin, charnel house and mausoleum (like the dam, with the water at the mill) would change its course—from human to Divine; but the reality of life, reaching away out on the billows of the great deep of Immortality, would never be conscious of the change from time to a vast and boundless Eternity.

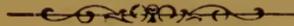


DELINEATION OF THE NATURAL TRAITS  
OF CHARACTER OF

---

Examined and given by  
JEDUTHUN McLAUGHLIN,

On the..... day of..... 189.....



EXPLANATION.

Phrenological charts are usually graded in numbers from 1 to 7, in a ratio as compared with the strength of the organ under consideration. We have abandoned numbers in our practice altogether, as they invariably lead to confusion and misunderstandings.

In this treatise the strength of character under examination will be designated by a pencil line in the margin at the left of each page, beginning the line at the top, at a point in the description compared to its greatest strength, and ending the pencil mark at the bottom of the page at the lowest point estimated in the cerebral formation. Every person is competent to judge then, the expediency of cultivating or restraining any faculty.



## PHYSIOLOGICAL ORGANIZATION.

## [MOTIVE.]

You have a rugged enduring constitution, capable of hard work and endurance, enjoy action; a large surplus of vital energies are always held in reserve, if emergencies required, could accomplish twice the ordinary amount of work.

Will power is the predominant faculty in your organization. The volitive faculties impart their tenacious qualities to every fibre of the body. Disease, and even death are often overcome by indomitable will. Loss of sleep or missing a meal will not materially affect this structure. Your mental faculties are capable of maintaining normal conditions under almost any circumstances; your organization is one indicative of volitive innervation and great personal strength of character pertaining to doing. Scholastic attainments would not afford activity for the breadth or copiousness necessary for the development of your practical executive ability. Hurry and excitement are not a part of your being; but you exercise a laudable aspiration to be near the front ranks.

## (VITAL.)

Your constitutional indications point toward a state of healthy blood circulation. Heart, Lungs, Liver and Stomach afford ample power to keep digestion, respiration and circulation up to their fullest capacity. The muscles, tissues and fibres are of that quality best adapted to fulfill an even uneventful life; can enjoy to the fullest extent the easy places. Not capable of endurance, fatigue and exposure. Well contented with time and place, and have no particular ambition to exchange this world for any other. The mental organs are

always subordinate to the physical functions. Bodily ease, comfort and enjoyment are the prevailing traits of character. The greatest delight of your life is the fact of living. So strong are these qualities, unless guarded by a vigilant moral group of faculties, the nature could easily be perverted into one of the most beastly and sensual, but by proper culture this quality of organization develops into one of the most useful, enjoyable and distinguished powers among men.

(MENTAL.)

The very finest elements of nature enter into your organic constitution. The aspirations, tastes and talents are far superior to those found in the ordinary walks of life. The intuitive and emotive faculties are the leading traits of character; a disposition of intense sensitiveness, subject to the keenest suffering by uncongenial associations, susceptible of exquisite joy in silent meditation; soars away out into the realms of sublime imagination and esthetic conception, apt to be misunderstood by the common elements constituting a work-a-day world. The natural tendency is to over exertion. Heavy muscular work should never be attempted. Keep the feet warm and dry, sleep eight hours out of the twenty-four, abstain from all stimulants and narcotics. Never assume great responsibilities; hold a tight rein on the mental faculties, give the physical functions unlimited sway, reconcile yourself to things as they are, adjudicating them to what they should be, leave to some one else.

[NEUTRAL.]

You are very unfortunate in your inherited structure. Neither mental or physical endowments are capable of the best results, life

with you will be a warfare with the elements, your will power is not sufficient to protect you from evil; your vitality is subject to sudden collapse, you should never under any circumstances assume martial relations, you should be well satisfied if your journey is made through the world without becoming a charge, and avoid bestowing upon earth a posterity that would be a menace to society and a curse to themselves. You should place yourself in a position subject to dictation of a moral upright person, and then be obedient to the very letter. Association with religious influences will do much toward restraining your natural proclivities. Evil companions should be shunned as a pestilence and poison; low company, drinking or dissipation would, in a very short time place you in a felon's cell.

### TEMPERAMENTS.

**MOTIVE**, or muscular temperament would be the one in which to properly classify your organization. It is marked by a tall angular body, heavy bone, large joints, large hands and feet, prominent cheek bones, large jaw, long square face, deep set eyes, heavy brows, coarse features, stern earnest expression, and as a rule, a dark complexion. You are well adapted to any position requiring energy, or active heavy muscular work, are capable of great endurance and not easily discouraged, your mental qualities would sustain great burdens without impairment; your will power is the ruling sentiment of your being, and set in any direction would be firm and steadfast, always reliable. You will be more liable to contagious diseases and blood disorders than to other complaints, and can get very sick within a short period. Warm stimulating blood

producing remedies should be used to the exclusion of all others. Dissolution comes more suddenly to this temperament than to any other. Never delay in meeting dangerous symptoms.

### TEMPERAMENT.

**VITAL:** This temperament denotes good digestive organs, capable of vigorous secretion, and ability to convert large quantities of food into blood, bone and muscle, and manifests a disposition to appropriate the good things of life to use. The blood is rich and full, circulation and respiration active; strong impulses, intense sensibility, great imagination and quick temper. Short stature, round head, plump body, broad shoulders, full chest and abdomen, and, as a rule, light hair and eyes. The mental qualities consist of versatility, good nature and a genial, lively, fun-loving disposition, fond of artificial display, and content with surface accomplishments. This temperament will be subject to acute disease as inflammation, fevers, rheumatism, congestion, and pulmonary affections and heart trouble.

### TEMPERAMENT.

**MENTAL:** You have a very delicate brain structure, liable to over study and should be guarded with a jealous eye; vivid imagination, discrimination, and have a proneness to wander off into the sublime mysteries of Spiritual monitions. The peculiar characteristics of this temperament are: delicate bodily structure, prominence of a full broad forehead, pyraform face, high coronoid development, fine cut features, clear expressive eyes, fair complexion and a well poised bearing. The ex-

cessive brain endowment has devitalized the blood, absorbing the nerve tissues at the expense of bodily functions. You should assiduously apply your energies to physical exercise. You have a predisposition to cutaneous diseases; exhaustion, prostration, scrofulous disorders of the blood and consumption. Your regimen should consist of muscular exercise, inflation of the lungs by long deep breathing, and great moderation in all intellectual employments.

#### TEMPERAMENT.

**MOTIVE VITAL:** You have a motive vital temperament, signifying that the motive is in the ascendancy, with the vital developed in a less degree, and compared as these two temperaments have been described, only in a modified, improved, and more harmonious condition.

#### TEMPERAMENT.

**VITAL MOTIVE:** You have a vital motive temperament, signifying that the vital is in the ascendancy, with the motive developed in a less degree, and compared as these two temperaments have been described, only in a modified, improved and more harmonious condition.

#### TEMPERAMENT.

**MOTIVE MENTAL:** You have a motive mental temperament, signifying that the motive is in the ascendancy, with the mental developed in a less degree, and compared as these temperaments have been described, only in a modified, improved and more harmonious condition.

TEMPERAMENT.

MENTAL MOTIVE: You have a mental motive temperament, signifying that the mental is in the ascendancy, with the motive developed in a less degree, and compared as these temperaments have been described, only in a modified, improved and more harmonious condition.

TEMPERAMENT.

VITAL MENTAL: You have a vital mental temperament, signifying that the vital is in the ascendancy, with the mental developed in a less degree, and compared as these two temperaments have been described, only in a modified, improved and more harmonious condition.

TEMPERAMENT.

MENTAL VITAL: You have the mental vital temperament, signifying that the mental is in the ascendancy, with the vital developed in a less degree, and compared as these two temperaments have been described, only in a modified, improved and more harmonious condition.

TEMPERAMENTAL SELECTIONS.

Your selection in marriage should be with a person of the:

|                                 |       |
|---------------------------------|-------|
| <i>MOTIVE TEMPERAMENT</i>       | ..... |
| <i>VITAL TEMPERAMENT</i>        | ..... |
| <i>MENTAL TEMPERAMENT</i>       | ..... |
| <i>MOTIVE VITAL TEMPERAMENT</i> | ..... |

VITAL MÔTIVE TEMPERAMENT .....

MOTIVE MENTAL TEMPERAMENT .....

MENTAL MOTIVE TEMPERAMENT .....

VITAL MENTAL TEMPERAMENT .....

MENTAL VITAL TEMPERAMENT .....

Bodily structure should be .....

Complexion should be .....

Hair should be .....

Eyes should be .....

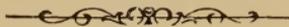
Weight should be .....

You would succeed the best as a .....

Your next choice should be .....

You would be fairly successful as a .....

### AMATIVENESS.



The organ of Amativeness is the very foundation of our being. Depending on this alone is the perpetuation of the species; without this element all animate life would cease. The command of the Divine Law-giver himself is: "To be fruitful and multiply."

The normal legitimate development of this element

of our being is the natural harmonizer of society. The fulfillment of our very being depends upon our relation to generation, reproduction and maintenance of our race. Obedience to its mandates insures the greatest blessings, and creates ties that bind in an inseparable compact the most hallowed relation. It creates an amiable, benignant disposition, outflowing into one spontaneous influence which pervades the entire fabric of humanity. The lewd and sensual may traduce this organ into a synonym of lust, and perverted, will produce more derangement, both mental and physical, than all other organs in the human body.

AMATIVENESS.

LARGE: You have a nature, warm, ardent and passionately fond of the opposite sex. Your affections are capable of supreme happiness, and if thwarted, cause intense suffering. You appreciate a demonstration of devotion, and intuitively return the same caresses; are habitually found in the company of the adored, fond of beauty, and charmed by personal excellence. You have implicit confidence in the emotions and are apt to be deceived by designing persons. The best moral and religious people should be your associates.

AMATIVENESS.

FULL: You exact other consideration than emotive inclinations. A life of celibacy would fall far short of being a happy life for you. Social enjoyment is the element upon which your success or failure depends. Under ordinary circumstances you would keep this passion under control. Temptation avoided, is however, the only absolute safeguard.

## POSSIBILITIES.

## AMATIVENESS.

MODERATE: Life with you' could be made happy in the marriage relation, and also without it. It would make little difference in your surroundings, you would be governed by duty rather than by emotion. Indifference to the social world is a marked characteristic of your being. In your case if you ever marry it will be apt to be through the instrumentality of friends, or by reason of circumstances, rather than by your own effort.

## AMATIVENESS.

SMALL: You have a natural born antipathy against the opposite sex, and the most miserable existence to you would be a married life. You would look upon the marriage rite as a galling fetter, servitude, little better than abject slavery. Your social qualities are confined to those of your own sex. It would be impossible for you to win the love of any one—*scarcely your own*. You may have a faint conception of respect, but love is entirely foreign to your organization; to you a dead language.

## CONJUGALITY.

LARGE: Your attachment is largely for one only. Being absent or out of sight is a matter of earnest solicitude. The very presence of your mate is a source of agreeable satisfaction, and to be compelled to go through life without a genial companion would be poverty and starvation of all the domestic faculties, resulting in failure in any avenue in which the conditions of life might place you; equally as poignant would be the loss, to realize that your love and devotion were not reciprocated. Upon your perfect adaptation

to your chosen consort will depend your success and welfare. It would be impossible to replace your affinity; once broken, the heart would pine away in despair, and like Rachel: "refuse to be comforted."

CONJUGALITY.

FULL: Your affections are placed on one only, devotion to that one would be as sacred as Holy Incense. Infidelity and deception would be the only earthly cause of separation, then it would cause more acute suffering than death itself. You might, after a length of time, reconcile yourself to a second choice, but never with the same degree of affection, if the first choice was made upon a basis of temperamental adaptation. The second choice would be more from a philosophical standpoint than a matter of love. Circumstances and situations would be more apt to induce a second marriage as a duty for the sake of others.

CONJUGALITY.

MODERATE: You are satisfied with the love of one as long as that one is present, can readily change your affections from one to an other, would not grieve unconsolably if bereft of your companion. One marriage would have no precedent over another, you would enjoy the same pleasure in the second, third, or fourth choice, as the first. Under favorable circumstances for it, you would be a "flirt" and "coquet." It would be possible for you to be led astray and be unfaithful to the marriage relation.

CONJUGALITY.

SMALL: You have little desire for the marriage relation, and no conception of

the exquisite enjoyment of consort companionship. It would be impossible for you to wield any magnetic influence over the opposite sex. You consider any demonstration relative to this faculty as: "natural weakness," "childish" and "foolishness." A disposition like yours would be to a devoted heart, a frigid zone, chilling to death the tender emotions of a warm domestic nature.

#### PARENTAL LOVE.

**LARGE:** You are passionately fond of children, and they are by some inexplicable power, as sure as the magnet to the pole, drawn to you. If you were in a crowded car or thronged street and heard a child cry, it would cause you intense suffering; you would abandon your business instantly to relieve the child. You could hardly endure to have your own child out of your sight, your heart would go out to it in earnest solicitude, and you would suffer "homesickness" until it returned. Your sympathy will often allow indulgences not the best for the child. The grief at the death of your child could never be assuaged, you would keep intact some little toy, garment or picture, and find relief in fondling and caressing "baby's things." Reference as to dates would be computed from the time "when baby died."

#### PARENTAL LOVE.

**FULL:** You have a good development of child love, and are capable of restraining them into moral discipline. You take great pleasure in teaching them, and it gives you rapturous delight to see them unfold into mature life. The young are fond of your company and seek your council. They consider you more in the light of a companion than a senior. Your own children would share little more consideration in

deportment than your neighbors. The law of your government would be justice.

PARENTAL LOVE.

MODERATE: Your own children will receive much more consideration at your hands than your neighbors. Teaching children would not be pleasant to you, or profitable to them. The young always talk and act in reserve in your presence. The boys would never elect you marshal of the day for a picnic outing. If they wanted some advice regarding matters above their years, you would be unanimously chosen. Children, as children, you are fond of; but they, as well as yourself, intuitively realize that there is a vast difference between the two planes.

PARENTAL LOVE.

SMALL: The parental instinct is very lightly developed in your make-up.

You generally refer to children as "kids," "brats" or nuisances." They instinctively shun your presence, and you are happy to rid yourself of their company. The laugh of a child would awaken no more sensation in your breast than the whistle of a steam saw-mill; and a baby's cry, would, alike be "just noise." You are stoical to both their joys or sorrows, neither exerting yourself to create the one, or to prevent the other.

FRIENDSHIP.

LARGE: The social qualities are largely manifested in your daily life. Devotion to friends is one of your leading traits. You are not satisfied with a few, but want every body to be your friend. This genial open-heartedness is often taken advantage of by your unscrupulous neighbors, to your detriment. You would

make almost any sacrifice and discommode yourself to accomodate others; you like to keep open house and entertain your friends. Nothing is too good to dispense in your hospitable provision for social enjoyment, consequently you have a great following of popular friends.

#### FRIENDSHIP.

**FULL:** Your intercourse with your fellow-man will be open, frank and cordial. Your attachments will be limited to those of like natures, and will be permanent and lasting. If betrayed or deceived, the resentment will also be perpetual. You will be cautious in expression and rarely make enemies; will be likely to suffer by misplaced confidence, and overestimate the qualities of your associates. It would be an easy matter to persuade you into enterprises supported by your friends, that your own better judgment would repudiate in its quiet moments.

#### FRIENDSHIP.

**MODERATE:** Your friendship is based largely upon policy. You, however, have a very few intimate, bosom friends; but to people in general you will be considered cool, deliberate and calculating. You can conceal emotion and in trade or traffic it would be impossible to detect by your deportment any manifestation of success or loss. Very few persons would be apprised of your condition. If failure should attend your effort you would not appeal to your friends for sympathy, neither would they be called in to share your joy in prosperity.

#### FRIENDSHIP.

**SMALL:** You have no appreciation of friendship. All courtesies and friendships are looked upon as schemes for merce-

nary motives. You could live a mountain hermit a thousand miles from civilization, and experience no inconvenience socially. Your theory would be: "never borrow nor lend," not even the affections. If a perfect stranger should meet and talk with you on the public highway, even in the most common place manner, you would surmise his object. Your manner of life will create no friends, and you want none.

INHABITIVENESS.

LARGE. Your attachment for home is very great. The place of your nativity is an evergreen spot in your being.

Time and conditions may place you far away and in superior circumstances, but the heart in its devotional moods will wander back to the familiar scenes of childhood. The fields, the hills, the trees, will all have a peculiar fascination which age will not efface. To you the sun shines brighter, the fields look greener, the birds sing sweeter, and the associations dearer, at the "old home," than any place on earth. The "old oaken bucket" is a synonym of enchanted memories.

INHABITIVENESS.

FULL: You like to live in one place and when compelled to move do so with reluctance. Are very slow to consider changes, and it must be of absolute necessity if you do so. You delight in improving your home, and will expend money more freely for home comforts than for any thing else. Should change be necessary you will at once set about to duplicate the old home improvements; and will refer to them as: "the way things were at the old home." Above every other aspiration in life is that to own a home of your own.

INHABITIVENESS.

**MODERATE:** Your attachment for home is dependent upon business principles.

Moving from one place to another would cause no regret as you could adopt the new situation with no feeling of "homesickness." You would manifest no special aversion to living in a rented property. Home means to you just what it costs in money value. You realize no difference in locality, and pay little attention to environments. You could be contented in the frigid zone if duty called you there, and find equal enjoyment in the tropics.

#### INHABITIVENESS.

**SMALL:** You could content yourself in a boarding house all your life. A home to you is merely a place to eat and to sleep. This sentimental talk about home is to you a dead language. You have very faint recollection of any attractions in former places of residence, so little indeed that it would confuse you to pick out houses you have occupied. Houses, trees and landscapes all look alike to you.

#### CONTINUITY.

**LARGE:** You have wonderful ability for application to one specific measure. The details in every particular are canvassed and no other interest is allowed to interfere in the solution of the one under consideration, until it is completed. So completely are you absorbed in your undertakings that you are absent-minded and oblivious to all surroundings. To slight or evade any particular would be a sting to your conscience. You are prone to occupy too much time in preliminaries. Too particular about details; too monotonous.

#### CONTINUITY.

**FULL:** You concentrate your forces to but one thing at a time and devote all of your energies toward its completion until it is finished. You never change from one thing to another without a complete derangement of your entire working forces. As a writer you would use too many words in the preface. As a speaker, take up too much time in preliminaries. As a physician you would weary your patients. By assiduous diligence you can habituate yourself to a practical system of ethics. You can, and should, reconcile yourself to innovation and change.

#### CONTINUITY.

**MODERATE:** You have a very happy combination of this faculty. You are interested enough to apply your energies to whatever may come to hand, and discharge any obligation with credit to yourself. You can abandon one field of effort and enter another in radical relation to the first, and after completing it, again pursue the first to completion with no visible inconvenience. You could, with half a dozen measures to be disposed of, take them all under advisement, and arrive at practical conclusions almost simultaneously. In talking or writing you would use no superfluous words.

#### CONTINUITY.

**SMALL:** You are enthusiastic in the adoption of a new theory; ever ready to abandon the old and investigate the new. You rarely complete any task, but rapidly change from one method to another. This practice can be applied to your thoughts as well as to acts. Your combined volitive faculties should be brought to bear upon this fickle propensity. Adopt some specific task and determine to complete it before laying it down.

By a rigid discipline you can, to a certain extent overcome, or at least improve in this habit.

#### VITATIVENESS.

**LARGE:** You have an abject fear of death, and look upon it as a total annihilation. The real enjoyments of life are marred by your continual dread of final dissolution. Disease will attach itself to you in its most malignant forms, and you will ward off ailments and recover, where most persons would succumb. You are not often sick but the intensity of suffering is much greater than in cases where death is not looked upon with such terrific emotion. If it were possible you would live here always, satisfied with animal life.

#### VITATIVENESS.

**FULL:** You have a very strong hold on life, and are not subject to "spells" of sickness. You can get very sick, and then rapidly recover. In case of a wreck, disaster or accident, you would overcome what would kill outright ninety nine persons out of a hundred. You are continually looking out for self preservation. You will make no provisions for your business relations to continue after your death, by making a will. You fully realize that at some time you will have to yield to the inevitable, but the repulsion of the subject is so great that you avoid making preparation by business transactions relative to the ordeal.

#### VITATIVENESS.

**MODERATE:** Your enjoyments of life are based on natural laws. You fully realize the uncertainties of life, and utilize the time in pleasant contemplation of the life hereafter. Duties and obligation to your fellow-man

are your greatest incentives for living. While in health and prosperity you have a strong hold upon life; but disease and tribulation would so influence your mind that your preference would be death. You recover from sickness slowly and your general health is inclined to be "brashy." After the meridian of life is passed you would be a passive subject, reconciled to either, here, or hereafter.

VITATIVENESS.

SMALL: Disease would find an apt subject. You see but little pleasure in life and enjoy very little comfort in living. It would be impossible for you to enter into a spirited contest employing energy and vivacity. You consider all transitory objects as worldly uncertainties. If you were on a boat when the fire alarm sounded, you would instantly jump overboard and drown yourself to avoid the accident. In case of a great epidemic you would be the first to die—from fright.

COMBATIVENESS.

LARGE: You have very great determination and are bold, brave and courageous. Inclined to take issue with any subject. Assertions are all made in the form of a challenge. You court contention, argument and opposition. You have many adjustments to make, as a consequence of your rash deportment. People consider you as quarrelsome. You say what you think in abrupt terms, regardless of place or conditions. You will lack friends and never be able to hold positions.

COMBATIVENESS.

FULL: You resist any advances made toward assuming your prerogatives. Are easily offended, and when opposed show

violent passion. You are not as a rule, the aggressor, but will not silently endure imposition or insult. Your method of settling difficulties would be a hand to hand fight. You "make up" and are sorry that you quarreled with your friends. You would want to talk to your enemy "right to his face." You use no duplicity in your dealings. Should a reconciliation be sought, you would freely forgive, but hold to the firm belief that you were "right"—belligerent to the end.

### COMBATIVENESS.

**MODERATE:** You have courage, force and energy, but prefer to show it in works, rather than in word conflicts.

Your ideas are based on reason, and the opposition and beliefs of others would not incite you to anger or to personal contact. In adjusting differences you would always appeal to law and equity. What you thought was right you would defend at the cost of your life if necessary; without any ostentation or demonstration. You would "live at peace with all men, as much as lieth in you."

### COMBATIVENESS.

**SMALL:** Resentment is something you know nothing about. You would run before you would defend yourself. You would deny assertions made, if they were likely to lead to dissension. You would wait until others had expressed an opinion, then you would think "so too." You rarely express an opinion, and can not enter into an argument upon any subject. You lack force enough to become angry. You will be helpless in the hands of persons of stronger wills, and be submissive to their dictations.

DESTRUCTIVENESS.

**LARGE:** Your executive faculties are very largely developed. You are determined and unconquerable. Impediments in your way will only act as stimulus to renewed effort. You have a great store of reserved force, you have to be doing. Remuneration is not as much to you as to realize something accomplished. You delight in the heaviest kind of heavy work, and then sigh for something heavier. You undertake, and accomplish, where, what would seem to most people unsurmountable obstacles existed. You would endure intense suffering without a whimper. Provocation would make you revengeful, furious and dangerous. Your greatest ambition would be to do something never before accomplished.

DESTRUCTIVENESS.

**FULL:** You have energy, force, and ability to put into execution your plans. You will not be intimidated or influenced by impending conditions. You will wear out in active service. You never "scheme" to get an easy place. You will always be able to say to your employees, "Let me show you how to do that." In writing you would select the great questions. In preaching, be emphatic. In medicine, use powerful remedies. In surgery, you would want to use the knife and let some one else administer the anaesthetics. You speak in a loud voice; in short, you want to be "boss," and anything objectionable you want to annihilate at once.

DESTRUCTIVENESS.

**MODERATE:** You can work, and you can also rest. You are industrious and energetic. You arrange and execute work

with dispatch, and feel real enjoyment in accomplishing your desires. You have some difficulty in managing those under you, your commands are not always considered imperative. Sometimes you resort to threats but rarely execute them. You can endure a great amount of suffering, or disappointment, but with it, you would do some complaining. Your subordinates would treat you as a companion instead of a superior.

#### DESTRUCTIVENESS.

**SMALL:** You are not constituted for any executive position. Your will power is better calculated to follow than to lead. Trivial difficulties discourage and conquer you before you begin work. You ask every one for advice, and follow none of it. You would go without a meal rather than to kill a chicken to roast for dinner. The sight of blood, or being present at an accident, would cause you to faint. You would walk around a snake in the road, rather than to inflict pain by killing it. In case of fire or catastrophe, you would be completely prostrated.

#### ALIMENTIVENESS.

**LARGE:** Your palate and stomach are your masters. To eat, is the *ultimatum* of your existence. You want good victuals and lots of them. You have a wonderful faculty of digestion, and can convert great amounts of food into blood, bone and muscle. To one lightly endowed in this organ, you would appear gluttonous, but you generate no more steam than the boiler can utilize. You prefer rared meats, soft light bread and juicy pie. You eat more meat than bread, as a rule. Besides wanting lots to eat, you want lots of time to eat it; it is the last place that you could endure to be hurried—at the dinner table.

## ALIMENTIVENESS.

**FULL:** One of the greatest things about you is your appetite. You eat with a relish any thing palatable. You frequently overdo the matter and the digestive organs rebel against such procedure. You are not particular regarding style or system of table etiquette, but conduct ceremonies about as men do in a "free for all" race. You impose upon the stomach and digestive apparatus, duties belonging to the teeth, jaws and salivary glands. Old age will probably find you suffering with gout or kindred diseases. A less amount of food, better masticated would do you more good.

## ALIMENTIVENESS.

**MODERATE:** You have an active taste for epicurean luxuries. You are not exacting about the great amount, but you want it in fine order. Dinner without a cloth on the table would be nauseating and repulsive. Silver knives and forks would add relish to every dish. A bouquet of rich flowers would be as much as food. You want the viands a delicate brown, and all dishes "well done," highly seasoned and well served. You would require much time in taking a repast; you would not be hurried. You appreciate a social atmosphere at the dinner table and attend to the ceremonies with much deliberation, and, if accustomed to it, would relish after dinner speeches.

## ALIMENTIVENESS.

**SMALL:** You have a delicate appetite, and are seldom, if ever, hungry. Dainty dishes are often left untasted. Your system becomes impoverished because of your esthetic appetite. Delicious preparations afford no temptation to partake of a hearty meal. You frequently avoid

eating for many hours without experiencing any inconvenience. You eat only as a compulsion to sustain life. Your lack of a normal appetite wholly incapacitates you for useful occupation of any kind, destroying the entire recuperative powers.

#### BIBATIVENESS.

**LARGE:** You were born thirsty, and drink great quantities of water, and you could very easily acquire a habit of intemperance in intoxicating beverages. You drink a great deal while taking your meals, and prefer condiments and soups to solid foods. You would very easily detect peculiar taste, or mineral properties in your drink. You would experience no "homesickness" or fear in ocean voyages. In bathing you would want a great deal of water, and it is just as natural for you to swim, as to walk on land. In prospecting for a home, the water privileges would be the first consideration.

#### BIBATIVENESS.

**FULL:** You have strong proclivities toward aquatic combinations. Not only the taste and habit of drinking copious draughts of water, but the murmuring waves, the boundless ocean's blue, the meadow brook, all, have a peculiar fascination which holds you spell bound. You would never want a farm without a river running through it. In a picture, you would want water, boats and fishermen. The old mill, dam, and pond, would be chosen in preference to royal palaces and ancient castles. Your inclination is greater for water externally, than internally.

#### BIBATIVENESS.

**MODERATE:** You utilize water liberally for sanitary purposes, but drink rath-

er sparingly. You never realize any special delight in looking at water scenes. Should business require it you could make a voyage, but prefer to travel on land. Digging canals, and building water-ways would be repulsive work to you. You might content yourself at bridge building, or erecting dams; something to control the element and contribute to subordination, but never to augment its properties or volumn of force.

BIBATIVENESS.

SMALL: You have a general aversion to water and its uses. Drink little and wash less. You are timid about the water, and to travel by boat, would result in abject terror. You never go near a river, and the lakes and water-falls have no visions of beauty, seen through your eyes. It would be impossible for you to become proficient in marine requirements and obligations.

ACQUISITIVENESS.

LARGE: Your natural propensities lead in the avaricious and miserly channels. You would rather hoard up money, than to invest it in legitimate business for fear of loss. Your penurious parsimony would result in hard, close bargains. You would figure and exact the last farthing in a deal. Your own pleasure, comfort, and even health would be sacrificed, if by so doing your accumulations could be increased. Silver and gold, you consider the only money, and you would not think of hiding away paper money or bonds. You would put up with a scant larder to increase your wealth. You take great comfort in counting over your treasures.

ACQUISITIVENESS.

FULL: You have an instinctive faculty for turning every thing you touch into

money. You always try to buy below the regular price, and in selling, use extortion. You would exact the last penny in an agreement, and would charge one of your own children for board, after attaining its majority. In like manner you would insist upon returning cash equivalents for favors received. Every thing, even your religion, is based upon a basis of exact economy. You covet the distinction of being rich. In marriage, you would be greatly influenced by money considerations. Your children's selections in marriage would be agreeable, or objectionable, owing to the financial qualifications.

#### ACQUISITIVENESS.

**MODERATE:** Your idea of acquiring property, or for that matter any thing else, is with an eye to its practical uses. You get one hundred cents out of every dollar you spend, if not in money value, in real enjoyment. If pressed by debts or other incumbrance, you would economize until you could adjust the claim. You would pay all of your debts, and then spend your last dollar with the freedom of a millionaire. You will be inclined to live up to about your income. To a nature like yours, debts and obligations are as a rudder to the ship, the only means of absolute safety.

#### ACQUISITIVENESS.

**SMALL:** You are always "hard up" and would be "straped" at the end of each month, no matter what your wages would be. You contract obligations far in advance of your ability to meet them. If you should inherit a legacy you would spend the entire amount without a thought of discharging your debts already contracted. You always pay big price for what you buy. Your

manner of work is extravagant, wasteful and reckless. You could not "buy and sell, and get gain."

SECRETIVENESS.

LARGE: You are reserved, discreet, cunning and shrewd. Can conceal your feelings and deceive your best friend. No one can tell your bearings. You practice strategy and delight in mysterious transactions. Your closest friend is never aware of your intentions. You can be on the eve of bankruptcy, and by your deportment the world would suppose you were doing a lucrative business. Your tactics would be to employ agencies through confederates, and they would never surmise that you were using them as tools to accomplish your ends. If you were ever so desirous of purchasing property you would so arrange that the other party would be the aggressor.

SECRETIVENESS.

FULL: You have the endowments necessary for a good politician. You could carry both issues without abrupt rupture. When pressed, you could be hypocritical; and in emergencies, betray your friends. As a rule you love truth, but do not always practice it. Your method is largely after policy. Your friends are never certain just where you will "turn up." In a trade you would never say that your horse had a ring-bone. You never divulge your plans and intentions. You would, however, be more likely to evade the truth in actions, rather than words. You would make people infer by your actions, more than by declarations by mouth, and yet the impression which you seek to make is not the exact truth.

SECRETIVENESS.

MODERATE: You are open, frank and outspoken. People know what you mean

when you say no. You would never make a popular politician. What you think you say at any time and in any place. You could keep a secret in perfect confidence and no earthly power could induce you to betray your friend. You never try to assume affectation or palliate your faults. Your neighbors would trust you with implicit confidence. No one would ever accuse you of being tricky, or taking advantage by misrepresentation. You can not conceal your feelings.

#### SECRETIVENESS.

**SMALL:** You often suffer by being indiscrete, and disclosing your own business.

You fail to maintain confidence among your associates, by telling all you know, and your neighbors have a faculty also, of finding out, prying into, and overhearing matters pertaining to your business, because you make it a general topic of conversation, among all people and at any place or time.

#### CAUTIOUSNESS.

**LARGE:** Your apprehensions are active. Fear, caution and anxiety continually attend your ways. You are always on the

lookout for something to happen; expecting some great calamity. Traveling, you would fear accident. In business, you would expect disaster. In sickness, be afraid of death. You are suspicious of every thing that comes along. You would hesitate to adopt new measures and doubt practical demonstrations before your very eyes. This continual, unnatural fear, circumscribes your usefulness in life, and precludes a possibility of eminent success.

#### CAUTIOUSNESS.

**FULL:** You are very strongly endowed in this organ. The pleasures of life are

in mist and cloud, because of this evil forboding. You would see the thorn instead of the rose. You would suffer more by a knowledge of the necessity of an amputation of a limb, than you would by the operation itself. Money would be a source of actual torment for fear of being robbed. You are adverse to meeting strangers, and shrink from forming new acquaintances. You will lose precious opportunities by hesitating. This faculty is the greatest obstacle you have to contend with.

### CAUTIOUSNESS.

**MODERATE:** You venture upon untried fields after due deliberation, and march right up to appearing dangers, which, as a rule, vanish before you. Impulse may occasionally overcome your better judgment, but due considerations, are apt to be the "rule and guide of your faith and practice through life." You are never in a great rush and hurry to begin an enterprise; neither will you defer action after a course has been determined upon. Prudence and carefulness, but not timidity, is your nature.

### CAUTIOUSNESS.

**SMALL.** Great risks are rashly assumed and you rarely stop to count the cost, trusting to your "luck" to take you through. You venture into schemes and undertakings that would be appalling to most persons. You are liable to get hurt, be in frequent accidents, and as it is termed, be "unlucky." You will be subject to loss of property, if you should inherit any, by making reckless investments. You could be induced to attempt what the world calls "fool hardy" feats. You could not be intimidated by threats of violence, or benefited by admonitions of danger.

## APPROBATIVENESS.

LARGE. You are affable, suasive, and fond of flattery. The great ambition of your life is to meet public favor and recognition; to be popular, stylish and well thought of, fond of a great display, ostentatious and proud. The question you would ask first, is not: Is it right? but: What will people say? You will spend money to gain applause sooner than for the necessities of life. Censure would be very humiliating and derision, unbearable. You are a votary of, and bow at the shrine of "Mrs. Grundy."

## APPROBATIVENESS.

FULL: You are more interested in gaining the good will of your neighbors than to maintain a character free from immoral practices. In business transactions you would be polite, courteous, and often violate the equities of life to please your fastidious customers, and save yourself from blame or censure. In teaching, your mode would be, to inspire by public opinion, to gain obedience, through fear of shame and disgrace. As a parent, you would admonish with: "what others will think and say." You will exhibit a government controlled by bribery.

## APPROBATIVENESS.

MODERATE: Your first question in any matter would be from a moral standpoint of justice. You would not be adverse to praise, but it must be accompanied by a consciousness of duty discharged, and entirely void of flattery. You would be considered by many, as brusque in manners, but will bear acquaintance. You are rather plain and common place in appearances, but desire to be presentable. A garment a lit-

tle out of "style," could be worn by you, with grace and dignity.

#### APPROBATIVENESS.

**SMALL:** No amount of praise would influence you; or blame cause you any sensitiveness. What people say or think about you, is a matter of no consideration on your part. You are careless and slovenly about your dress, abrupt in your manners, and a general repulsive demeanor is manifest in all business transactions. You have no conception of style or fashion, and are insensible to the finer feelings of the human heart.

#### SELF ESTEEM.

**LARGE:** You have an exalted opinion of yourself; your ability to do, and an aspiration to lead. You regard yourself as master of ceremonies and will not be dictated to by subordinates; neither will you ask or accept advice. You are naturally tyrannical, and egotistical, in relating circumstances you would say: "I would have done so, and so." You have too much dignity and pride to stoop to a low, mean, unworthy act. People will consider you proud, haughty and unapproachable. You will occupy a front seat, ride in the best car, demand, and secure recognition among all classes.

#### SELF ESTEEM.

**FULL:** You have the natural qualities of a leader. Your friends will realize in your presence a superior. You will not stop at the ground floor or lower story; and will exhibit a self-reliant ability to give command, even to those who march at the head of the procession. You assume responsibilities intuitively, and it gives you great satisfaction to realize the dependence of others

upon your ability to lead, undismayed, under any conditions, on to victory.

#### SELF ESTEEM.

**MODERATE:** You accept responsible positions if pressed to do so, but never seek them; and you discharge the duties imposed upon you with credit to yourself. You feel a diffidence in placing a real value upon your abilities, but have a correct estimate of their worth. You would be able to correct and instruct many persons who would succeed in procuring places where sinister motives and personal pride, by selfish, politic schemes were obtained. You never seek self aggrandizement. Very few of your associates, and hardly yourself, are aware of your real worth and ability.

#### SELF ESTEEM.

**SMALL:** It is impossible for you to appear dignified, commanding and self-reliant. You depend upon the advice of others, and are inclined to mingle with those below you in the scale of intellectual ability. You are not willing to assume responsibilities. You are not capable of leading, but very susceptible of being dictated to. Your whole bearing is one of deference, submission and humility. Your life will be apt to be one of servitude and humble degree.

#### FIRMNESS.

**LARGE:** You can not be influenced or persuaded. You have a mind of your own and persue a course after your own way. You would not acknowledge being mistaken, and if defeated, you would not attribute the cause to yourself. You accomplish your measures by tenacious perseverance and unyielding effort. The more opposition you meet the stronger will be your pur-

pose. You never change your opinions. You often fail to accomplish your ends by being too obstinate and arbitrary.

FIRMNESS.

FULL: You are capable of ruling every thing that comes in your way except your own will. You would suffer martyrdom at the stake before you would yield against your opinion. You will be radical on every point, and be looked upon as a fanatic. You will resort to extreme measures. People will look upon you as egotistical and contrary, stubborn, and uncontrollable. People never repeat a request if your first answer is no. You never humiliate yourself by asking forgiveness, or making an apology.

FIRMNESS.

MODERATE: You are persistent, diligent and firm in purpose, but reason upon all measures, and when convinced of wrong, will cheerfully acknowledge it, and change your opinion. You never can be coerced, or driven, but reasonable persuasion will find careful and considerate lodgment in your heart, and be conscientiously acted upon. When a measure is adopted, and you are sincere in its belief, it will require positive proof of error before you will renounce the old, and adopt the new. You are considerate, firm, reliable and approachable.

FIRMNESS.

SMALL: You are a tenant in will power; that is, you have none of your own, and what you may act under will simply be in subordination to some one's else will. As the popular pulse beats, so you decide. You are passive upon all measures, and willing to float with the

current. You will be considered fickle, impulsive and "unstable in all your ways." You are a creature of conditions and circumstances, generally unfavorable at that, because you are not considered reliable and trustworthy.

#### CONSCIENTIOUSNESS.

**LARGE:** Your ideal of justice and equity is of very high order; and the most painful sensitiveness is experienced when you deviate from the ridged discipline of exact principle, based upon a theory of scrupulous honesty. You never tolerate any equivocation from the path of rectitude, and your judgment would be severe and swiftly retributive for violation. You could palliate any other weakness in a companion, better than a disposition to be dishonest and deceitful. You exhibit very little charity or sympathy for those who yield to temptation.

#### CONSCIENTIOUSNESS.

**FULL:** "Honesty is the best policy," is your motto. Is it right? must be answered, and approved, before you adopt any method of procedure. To do violence to your conscience would cause you remorse, chagrin, and might cause you irretrievable calamity. You would surrender all ties of friendship, endure any privation, or loss, "for conscience' sake." You have an inherent element which enters into and controls the lives of benefactors, missionaries and philanthropists, and sacrifices all else for duty. Every thing must conform to the dictates of conscience.

#### CONSCIENTIOUSNESS.

**MODERATE:** The path of rectitude is the one you are naturally inclined to follow, but allurements and seductive ap-

pearances may influence you out of the "straight and narrow way;" but repentance and reform would speedily follow and you would not attempt to justify yourself in the least, but open-heartedly and frankly confess your sin and seek forgiveness in tears. You would have much charity for those convicted of wrong, and sympathetic with them in their shortcomings. Your neighbors will have implicit confidence in your honesty and veracity.

### CONSCIENTIOUSNESS.

SMALL: Expediency, policy and profit, is the foundation on which your conscience (if you have any) rests. Should you be clearly convicted, you would palliate your sin by comparing it with greater ones committed by some other person. "Sorrow for sin," is something unknown in your vocabulary. Your enjoyment is harassed by the realization that your associates are cognizant of your wrong doing, and also the greater sin, your stubborn refusal to acknowledge your error, by penitent reconciliation with those you have wronged.

### HOPE.

LARGE: The very air, in your presence is filled with fragrance from flowers that *are to bloom in the future*. You have unshaken confidence in the immortality of the soul, and of future happiness. Earth's sorrows and disappointments are mitigated by the expectation of everlasting joy. Amid all of the vicissitudes of life, your faith sustains and buoys you up. Disappointments may be great, and you may come far short of your expectations, yet your "Light will not grow less, or disappear." "You will see a rainbow through your tears."

## HOPE.

FULL: If you should meet with disaster you would rise again. You never consider the past, but live in vivid anticipation of the future. In business, you will make rash ventures, and follow delusive ideas. You will make extravagant investments, and speculate in undertakings that are not feasible. Doubts, fears, and possible failures, never enter your mind. You are sanguine, hopeful, expectant, cheerful and happy. You never despair. You never give up.

## HOPE.

MODERATE: You generally realize your expectations, and base all of your hopes upon a basis of reasonable results. You are not morose or despondent, but sober, considerate and satisfied with matter and material as they are. You believe in utilizing the present opportunity, and enjoying the present blessings. You, at times become discouraged, but expect, and make provision for some clouds, and believe that "Into each life some rain must fall." You neither worry about, or have an insatiate desire to realize what the future has in store for you.

## HOPE.

SMALL: You look upon life as a "vale of tears," and look for the dark side of every object. The "Lion's down the road" you keep in vivid imagination. You look upon war, epidemics, pestilence and every conceivable agency of destruction, as inevitable visitations belonging to the near future. Your religious manifestations would attempt to gain solace out of abstract statements, as "Man that is born of woman is of few days and full of trouble."

## SPIRITUALITY.

**LARGE:** Your religious faculties are clear, forceful and positive. You have wonderful intuitive perceptions of the unseen. Invisible influences continually pervade your mind, and you are governed by spiritual monitions. You have bright conceptions of immortality, and a positive knowledge of the existence and attributes of a Divine Being. You are habitually found in silent meditation on the glorious revelations experienced in secret communion with your Maker. Blending of spirits so enraptures your being, that even your associates experience a halo of peaceful, restful, ecstatic happiness in your presence. This experience is beyond all power of reason to explain, yet it is so, and you know it is so.

## SPIRITUALITY.

**FULL:** Your mind is actively employed in contemplating the supernatural.

Monitions, monitors, impressions, are very forcible agencies in your experience. In undertaking any new departure you will be controlled by the sensation of intuitive influence. You could very easily become infatuated with spiritualism, clairvoyance, fortune-telling, mind-reading, dream-interpretation and hypnotic influences. You could become a medium, and would be an expert in hypnotism.

Your conceptions are not always clear, and as it is impossible to explain this impressive phenomena, you might become very superstitious.

## SPIRITUALITY.

**MODERATE:** You would follow from your own involuntary will, a correct mode of ethics. Frequently you experience impressions, but you can not connect them in

your mind with any thing beyond animal instinct. You would laugh to scorn any avowed belief in ghosts or witchcraft. Matters which seem unfathomable you consider as inventions of deception. Your life in relation to duty, will be discharged upon the basis of reason, rather than by impressions. You will follow after matters that can be demonstrated. Sometimes you honestly try to believe in spiritual guidance, but are prone to doubt.

#### SPIRITUALITY.

SMALL: You believe in nothing that you can not see; you must have the material substance, to weigh, measure, or estimate. You doubt even the only thing of value about yourself, your mind. The greatest joys of life are sacrificed by your inability to rise above mere brute instinct. You have no conception of a future beyond the grave yard. You exhibit contempt and ridicule for faith in an immortal life, or existence of a Supreme Being. The Bible and generation of the human family, are by you considered as myths, and legends, only applicable to children and those of weak minds.

#### VENERATION.

LARGE: You always refer to God and spiritual things with reverence, are a devout worshiper, and manifest a life of devotion, piety and christian endeavor. You also exhibit great deference to the aged, distinguished, and those whom you consider your superiors. You have respect amounting to almost reverence for old customs and established usages. Any innovations in conducting ceremonies, or administering the rites of church fellowship, would cause you anguish untold; you would feel that it was sacrilege and mockery.

## VENERATION.

**FULL:** The church and its interests, are to you an ever present theme of conversation. You are devoted, sincere and earnest; exhibit great fervency in the discharge of religious duties. It grieves you beyond expression to hear profane language, and sacred institutions lightly spoken of. Your deportment is that of humility, submission and love. You reverence old and established customs, relics of antiquity and family heirlooms are held in sacred memory of the old associations connected with their history. You can almost cause past experiences to materialize by your adhesive devotion to the friends of "The long ago."

## VENERATION.

**MODERATE:** You are inclined to be a business christian. Your veneration is from a sense and obligation of duty, rather than an inborn spirit of devotion and reverence. Your emotions will be governed largely by surrounding conditions. You often experience "Fightings without and fears within." Adoration is a subservient quality of your organization. You are considerate and deferential to the rites and usages of sacred ceremonies, but pay little regard for those of men. Influence of training and early education will do much toward establishing your creed.

## VENERATION.

**SMALL:** You manifest little regard for religion, creed, or belief, and never enter into worship in any manner. You doubt the existence of a Supreme Being and are irreverent, profane, and a scoffer. You delight to ridicule, and if it were possible, to distress those who support the church and religious institutions. You consider

all devotion as fanaticism, and never experience awe and reverence in the presence of any one, or under any circumstances. You would make derision of the aged and decrept, and torment an innocent, helpless, crippled child.

#### BENEVOLENCE.

**LARGE:** Every body knows you as a genial, benignant, generous, sympathetic, tender-hearted soul. You are melted to tears by harsh words or beholding ill treatment of helpless childhood, or suffering of any description. You can endure rough treatment yourself much better than to see others abused. You would give away your last dollar to alleviate the wants of a perfect stranger. You are easily imposed upon, for no beggar, tramp or vagabond would appeal to you and go away empty-handed. The needy and destitute in your own neighborhood are conscious of your magnanimous charity. You give lavishly, and with no motive except the inexpressible delight of giving. Children are intuitively drawn toward you and are free to confide their troubles in your ear.

#### BENEVOLENCE.

**FULL:** You delight to give, and your charity is never limited to policy. You would not only bestow your goods and possessions, but in any measure necessary, would give yourself unreservedly to philanthropic and benevolent enterprises. Yours would be a broad charity, for all, general in its purposes. You would be capable of extensive operations, and generally keep clear of designing persons. Your benefactions are from a spontaneous emotion, and you never experience any misgivings by reason of bequests to unworthy subjects. You never "let thy left hand know what thy right hand doeth."

## BENEVOLENCE.

MEDIUM: You give to the poor and needy when satisfied that they are worthy, and are really destitute. You would probably provide a way for them to pay for your beneficence by work, and if satisfied that they were willing to pay by honest effort, would make a donation cheerfully and discharge the requirements of service. It would be difficult to impose upon you in this direction. You choose the best places and retain the best things for your own use. Charity is always considered upon business principles. In case of accident or disaster, you would look after your own interests first; then help your neighbor, then the stranger; but each in his turn.

## BENEVOLENCE.

SMALL: If you ever gave to a benevolent cause it was in hope of recovering two to one in subsequent transactions.

Pity, and sympathy for poor unfortunates never entered your heart. You consider contributions for charity "money thrown away;" words of sympathy, "lost effort," and gifts to the poor, "encouraging laziness." You would build very plain alms houses, and provide scanty means of support for the improvident, and want to bury paupers all in one grave. Your heirs will never hear eulogies about any subject with which you were ever connected, unless it be, that you died.

## CONSTRUCTIVENESS.

LARGE: You have a natural taste for tools and are a genius in ingenuity.

You can make any thing you ever saw, and are much inclined toward invention. It makes little difference what branch of mechanics you adopt,

you would become proficient in it, and also at the same time incorporate into it branches belonging to other trades. If you were not satisfied with the tools you have to work with, you would make others adapted to your requirements; you would make a little improvement over the original copy in every thing you manufacture. You would forget appointments and even the dinner hour, so intense would become your interest in mechanical employment. Perpetual motion would be very likely to receive attention and might derange this faculty into a useless inheritance.

#### CONSTRUCTIVENESS.

**FULL:** Your whole being is enthused with constructing, inventing and applying mechanical arts and improvements. You are always on the alert to detect defects, and invent and successfully apply remedies. In scholastic attainments you would manifest fine discernment of thought, polished rhetoric, and depend upon original productions. You would be loyal to established ethics, but would intuitively adopt innovations. In business, you would adopt new methods, try original schemes of advertising, and probably become enviable prosperous by reason of radical departure from the beaten paths, which departure will bring you reputation and affluence.

#### CONSTRUCTIVENESS.

**MODERATE:** You could learn to use tools by diligent service under a master, but never would be able to apply any means only those belonging to the original method of servitude. You would show very little aptitude in any other branch of mechanics than the one in which you engage. You would be obliged to have a copy, and produce by duplicate whatever you undertook to manufacture. You never contemplate on improvement

by producing something better than the original. You have no real dexterity in working with tools of any kind, or manipulating machinery, and would get more satisfaction out of life in other channels than as a mechanic or manufacturer.

CONSTRUCTIVENESS.

SMALL: You lack mechanism of all kinds. Sawing a board in two, and driving a nail would tax your ability to the fullest capacity. You never attempt to repair or mend. You are awkward, clumsy and make wretched work in attempting to operate even the simplest machine or contrivance. The complications of a saw-buck are about all you should attempt to keep in order in the line of tool using or manufacturing, building, or construction of any kind.

IDEALITY.

LARGE: You are strongly inclined toward æsthetics, poesy, and exquisite refinement.

You reach out into the ideal world, and transcend all of Earth's realities for the halo and delight in imagery, dwell in the highest degree of vivid imagination of the delicate, beautiful, and lovely. You are graceful, polished and fastidious, and see the reflection of symetry and beauty in all of your surroundings. You live in a réalm of flowers, fancy and poetic exuberance. You love the delicate hues of sun-set gold, the tint of autumn leaves, and the moon's resplendant glory. You live fathoms above the ordinary affairs of earth.

IDEALITY.

FULL: You have a high ideal of life, are refined in taste, and have an accomplished manner of expression; love poetry, art and finery. Your imagination often carries

you away into fields of sentimental, fanciful aspirations, and you sit enchanted with the elegance and splendor of the "Fields arrayed in living green." You exhibit culture, taste and refinement in your language, deportment, dress and expression. Nothing would mortify you more than rude, uncouth display of words, or dress. You are fond of adornment, display and ornaments, but require them to be first class. You would not endure cheap, shoddy, twaddy, or tarnished dress, furniture, or architecture.

#### IDEALITY.

**MODERATE:** You have a good sense of propriety, and can appreciate the finest arts, either in poetry, sculpture, or the discernable beautiful, but never wander off into imaginary worlds of "Exquisite delight" in the fanciful. Your value of the beautiful is, to a great extent, based upon the utility and practical adaptation to present use and enjoyment. You would connect substantial excellency with your fairest pictures, and the highest award you would give to that which combines beauty and pleasure to the corporeal being. You would not select the fanciful skies for an abiding place.

#### IDEALITY.

**SMALL:** You appreciate only here, and now, and are incapable of emotion under any circumstances. You are unimagina- tive, prosaic, and painfully plain. You can see no beauty in pictures, experience no sensation by reading the most pathetic poem, and wander around here on earth, guided, influenced, and controlled by mere animal instinct. Dress, ornaments and culture, you deem as "Wicked pride," and demonstrate your antipathy against them by a slovenly dress, abrupt

manners and vulgar associations. Barbarous tribes of people and atrocious criminals have also, little of this faculty manifest in the conformation of brain structure.

SUBLIMITY.

LARGE: You are often found admiring in silent wonder, the unfathomable, illimitable works of God, the stary heavens, His handiwork and handwriting in these majestic lights of glory which look down upon us from well nigh infinite depths of space. You would stand for hours enchanted, viewing the boundless blue of the ocean's crest. The primeval forest, in the dark, silent presence of the great kings of the wood. The mountain peaks and invisible depths of yawning canyons, the tempestuous rush of surging waters, are alike to you, objects of sublime experience. You are prone to wander in your imagination out into space--and enjoy the inspiration of Eternity, Infinity, and thoughts of the grand, the beautiful, and the great

SUBLIMITY.

FULL: You have a keen appreciation of the unusual, great and magnificent; a storm at sea, a prairie fire, a roaring cataract, the movements of the constellations, the lightning flash, the thunder clap, the cyclone's fury, would be the objects of most intense enjoyment. You love to meditate upon the vastness and unfathomable works of Nature. In furnishings you would select those articles representing sublime thought. Your literature would be concerned in astronomy, war, art, history and geology, rather than comedies. Your pictures would consist of rough mountain scenery, cataracts, fires, floods, and any thing representing stupendous grandeur. You are inclined to use

bombast and high sounding expressions.

### SUBLIMITY.

**MODERATE:** You enjoy seeing any thing great, grand, and beautiful, and have a fair conception of surrounding phenomena. You think of them as beyond your understanding, and are not apt to devote much time to the pleasure of beholding their charms, or contemplating the laws which govern, or the hand that creates and controls them. You never realize any greater sense of delight in beholding the impenetrable, mysterious greatness, than you do in viewing some ordinary common—place affair. You never have a home-sickness to get away beyond the every day duties of life, and revel in the forest's depths, or climb to the mountain's summit: Beauty, is to you, something fair and pleasing to the eye, regardless of what import is manifest.

### SUBLIMITY.

**SMALL:** The trees to you, are trees; and you are totally oblivious to any sensation of awe, wonder, or contemplation. The grandeur of the "Everlasting hills," is, to you speechless. You draw no sweet inference from the rainbow's tints, or the sun set's gold. The mountain gorges, and dark ravines, are hideous malformations of Nature's extravagance, as you compute them. Eternity, and immortality, are the source of no delightful thought, are not food upon which you can concentrate the mind in reverie, and comprehend a spiritual power as the source of their existence.

### IMITATION.

**LARGE:** You have well developed organs of imitation and mimicry. You can assume and impersonify any character

you choose, and so well that your intimate friends would not detect the original. The voice, tone and gestures, and to a great extent, facial expression, would be a complete duplicate of the real to the very letter. Manners, language and customs are objects of intuitive adoption. You would adapt yourself to all classes of society and make a presentable appearance in a foreign port, within a very short period, merely by observing the maneuvers of those around you. So prominent and natural is this trait, that it would require years of association to establish a standard of personal character that your friends would designate as your own.

#### IMITATION.

**FULL:** You are rather inclined to fun-making and mimicry. You follow what you see and hear. You would acquit yourself with a good degree of credit in a company of persons much your superiors in intellectual attainments, by a conformity to their customs, and the imitation of their manners and speech. If mechanically inclined, you would be able to manufacture any thing you ever saw that interested you, and would follow new designs, patterns and customs. You would adopt at once the customs and usages of of any new community into which you would take up your abode. You would be a failure as a leader, where it required an original, independent mode of operation. You must have some one to follow, to copy from, and then you could never surpass the pattern, though you might frequently come up to it.

#### IMITATION.

**MODERATE:** You can copy in every thing except personalities. The customs and rules of others you consider from a standpoint of reason, and if convinced of their prac-

tibility you would easily conform to them. In service or manufacturing, you would not only come up to your pattern, but add to it improvement and usefulness. You never reason, "because others do so" but manage the affairs of life from your own standpoint. If brought up in New England, and learned to say "keow," you would pronounce it the same way should you settle in Texas; but the amity of life depending upon a cordial exchange of neighborhood hospitalities would be respected with conciliation and regard to the prevailing usages with which you were surrounded.

#### IMITATION.

SMALL: You have an aversion to imitate any thing or any body; have a way of your own and follow it with tenacious persistency. You would carry to your grave habits and customs formed in childhood; even should your residence be for many years among those who are governed by altogether different modes and habits and usages, and you would never realize the ludicrous predicaments such conformity to obsolete customs would place you, in the estimation of your associates. Your voice, manner, and gestures, would never be mistaken for another. It would be impossible for you to avoid detection. Every thing about you proclaims: here I am!

#### MIRTHFULNESS.

LARGE: You have a very keen appreciation of the ludicrous, comical, incongruous conditions of life. Good humor and a laughing, jolly disposition are your personal characteristics. You can get an original joke and a great amount of fun out of the ordinary routine of daily life. You are quick and apt at repartee, and are able to turn your wit into ridicule and the most

scathing sarcasm. You are the life of a company, and your facetious sallies of wit keep them convulsed with hearty, and uncontrollable laughter. You never laugh at your own efforts, but are highly elated over, and appreciate the efforts of others. Your mirthfulness is of a high order, the very best; any thing, coarse, low or vulgar, would not be tolerated for a moment.

### MIRTHFULNESS.

**FULL:** You are merry, light-hearted and live on the sunny side. You get your fun out of what you have heard, and never forget a funny story, or good joke, but have them all stored up as money on deposit in the bank, ready upon call. You are also fond of playing tricks for fun, and succeed in them to such an extent that your associates are cautious about accepting your statements, or asking you leading questions. You do not manifest much sport when caught in your own trap, but never show contempt or anger. You would not be one to cause pain or suffering in any manner, but as long as it was harmless, there would be no limit to your joking proclivities.

### MIRTHFULNESS.

**MODERATE:** You like to laugh, and enjoy humorous company, but are not capable of making fun yourself, or perpetrating a joke. You are too matter-of-fact to think of any thing ludicrous, unless surrounded with a jovial company, then, for the time being, you manifest the highest enjoyment. In relating a funny occurrence you would be so convulsed with laughter that it would be impossible to get a correct understanding of the subject. You would not show the most amiable appreciation of being caught by the joke yourself. By yourself, and unless led by others, no one

would suppose that you could be influenced to join with a party of merriment and witticism. You are too slow for satirical repartee, but would "lay it up" for a subsequent occasion.

#### MIRTHFULNESS.

**SMALL:** You have no conception of fun, ludicrous happenings, or comical expressions, and consider laughing ribaldry as belonging strictly to child's play. Joking, and humorous witticisms are looked upon as trifling, and a reckless squandering of time. You are slow to see and realize the real meaning conveyed in the good natured tact in dressing the realities of life up into facetious figures, in order to lighten the cares and burdens of life, by jollity and mirth. Your motto is sobriety, reverence and continual steadfastness.

#### INDIVIDUALITY.

**LARGE:** Your faculties of observation are largely developed. You see every thing that is going on, and notice many things to which ordinary persons never pay any attention. You are very inquisitive, and may at times be considered obtrusive in your eagerness to satisfy your curiosity. You always take minute observation of any thing new, or strange, and could give a detailed description of any thing that came under your notice. Neighborhood transactions, trades, propositions, sales, investments, marriages, births and deaths, all seem to spring up spontaneously in your knowledge. You know what is going on in the community, and are conversant with the business relations and social atmosphere in the entire circle of your acquaintance. In case of a new neighbor, you would know more about his antecedents in three days, than most persons would in as many years.

## INDIVIDUALITY.

FULL: In traveling, you would see all the trees, fields, rivers, mountains, houses, barns, grass, crops, and men at work in the fields. You would notice what they were doing and how they were doing it. You would be able to tell at what station such a lady came into the car, and at what place she got off, the color of her hair, eyes, and the kind of hat she wore, color of her dress, how it was made, color of trimings, describe her jewelry, umbrella and traveling bag. At the hotel, you would notice the furniture, carpets, curtains, electric buttons, and want to know how to operate them.

## INDIVIDUALITY.

MODERATE: You are conservative in your interrogations, but if not able to satisfy your curiosity without, will ask questions. You want to understand what things are for, how they are made, and how to put them to practical use. If by close observation you can determine these questions, you will rarely exhibit any interest to an outside spectator, but if not able to comprehend them in the manner of use, you would go to any inconvenience to find out. You could give a very fair description of things you see, in general, but would fail in a minute, specific of each particular case. Many things not of special interest to you, would be passed without any interest as objects of attention demanding scrutiny or observation. Whatever are the controlling organs in your cranial development, would likely lead in the style and class of your general notice, and would be more particularly observed.

## INDIVIDUALITY.

SMALL: You are not able to individualize objects coming under your obser-

vation, or to give a description of what you have seen. You have a vague, dreamy consciousness of having passed numerous things, but to classify them into the diversified conditions to which they belong, would be a task utterly impossible. In traveling, you would perhaps remember having seen fields of growing vegetation, but could not say whether it was grass, corn, oats, potatoes or barley growing in them. You might remember passing through forests, but could not tell whether the trees were evergreen, or deciduous. You fail to appreciate the use and value of your eyes individually.

#### FORM.

**LARGE:** You have wonderful ability to remember faces and forms. Seeing a person once, you would instantly recognize him, years afterward. You could become very proficient in writing, drawing, and portrait painting; could learn to read and write foreign languages very easily, and also be an expert in architecture. You notice all of the corners, reliefs and shapes of buildings, and you could reproduce a duplicate of exact symmetry; years afterwards, you could build something just like the one you had seen. You could describe to an exact particular, any thing you have ever observed. You may not always be able to locate the place, or time, that certain objects came under your notice, but you could take a pencil and paper and draw a profile of the locality, or a pattern of the building in question.

#### FORM.

**FULL:** You rarely forget a face or countenance, and the way things look. In describing a horse, you would probably say: large head, lop-eared, wide between the eyes, a ring-bone on the off-fore foot, crooked legs and an

awkward traveler, and entirely omit the color. You would designate medicine by the square, or round bottle; strangers, by their size and build, the style of hat, the way the garments were made, style of shoes, rather than by the color, kind or quality of the suits they wore. In the country, you would notice the fields, as being long or square. In the city, compare the buildings, as high or low, manner of architecture and any peculiar shape of any thing connected with them.

### FORM.

**MODERATE:** You have a faculty of selecting equal, and symmetrical configurations. You could pick out animals from a flock that were well formed, perfect in build, and those that were nearest perfect in structure; but would not be able to construct patterns for any mechanical work, or be likely to call up in remembrance any peculiar style or order you have at some prior period taken a fancy. You often feel mortified by persons calling you by name, and by friendly greetings, and at the same time being unable to call them by name. It would be impossible for you to sit down and draw a diagram of a boat, baloon, or circus tent, until you were thouroughly familiar with such things. It requires attention and diligence for you to apply this faculty mechanically, and practical knowledge, before you can give a correct explanation of it by demonstration.

### FORM.

**SMALL.** It is a very difficult matter for you to remember how things looked. The acquaintance formed at the breakfast table, you would not recognize at dinner time. In a menagerie or zoological park, some one would have to tell you when you had completed the circle.

A man could engage you in an hour's conversation on the street, and two hours afterward, in court, you would hesitate to swear to his identity, or that you ever saw him before. It is hard work for you to remember the form of letters, words, or to adopt the use of new ones. You could detect no difference in the form of heads or faces of your acquaintances, and in writing, you have to often stop and consider the formation of letters, before writing them. Your communications would probably be very original in construction, as you would not be able to discriminate between the style of customary correspondence, and the form of your own production.

#### SIZE.

**LARGE:** You can approximate distances, heights, lengths and breadths, to almost an exact certainty by your eye, and are considered a "good guesser" on magnitudes of any description. You are continually judging on topics of this kind, and have a well balanced eye for proportions in any way imaginable. You could tell the size of a barn, its height, how far it is from you, and how much larger it is than the one across the road; how many acres there is in a field, how high the corn stood; how many feet to the first limb of a tree, how much it would measure in circumference, and how many cords of wood it would make, cut down and prepared for market. In traveling, you would be very near exactness in your estimate of distance, from given points.

#### SIZE.

**FULL:** In mechanical work you make a wonderfully accurate estimate of the amount of material it would take for a specific job. You could saw boards the same length without measuring; cut off just so much meat, or

so many yards of calico, make two, four, or a hundred horse-shoes exactly alike; tell how many yards of carpet it would take for a certain room, how many rolls of paper for the walls, how many shingles for the roof of a house, and such like calculations, without any measurement except the eye, and without any hesitation of mind in computing the amounts. You would detect in an instant, any deviation from the proper dimensions or correctness, and manifest impatience and annoyance by such inappropriate proportions.

### SIZE.

**MODERATE:** There would be great risk in accepting your eye estimates upon the size of objects, except by comparison; for instance: you would more than likely fail in matching two horses, unless they were compared together. You could make a close estimate on the distance to an object, by walking over the ground, but fail on an estimate without it. All of your ability in this line lies in the actual practice of considering measurements and estimates upon the basis of practical experience, and what you decide upon, is after thought and consideration. If you wanted a parlor mirror as large as your neighbor's, you would first notice by your own height, and compare that with the mirror, then decide on the difference in measurement, and be thus guided in selecting the size wanted. You are obliged to have some tangible method on which to base a foundation for conclusive decision.

### SIZE.

**SMALL:** There is but one way you could be sure of any thing relating to size, that is: by careful, precise measurement. You never estimate or guess at any thing of this nature. You are very slow and reserved in making

estimates, even after you have careful measurements. You could distinguish no difference in the size of your dining room and library by looking at them, and after being familiar with them for years, when there might be a difference of one third. You could not tell whether you went one block, or five squares to market, unless you would take time to count. You would fail to make a success as a dressmaker, milliner, artist, carpenter or machinist, on account of your deficiency in this organ of size.

#### WEIGHT.

LARGE: You are an expert in judging weight, would become proficient in mechanics of any kind; in masonry, you could lay a wall perfectly straight and true, without level, line or plummet, and would instantly notice any thing not true, or at right angles with the compass. You would require every thing to be East and West, or North and South. You could work at dangerous heights without experiencing any thing like sea-sickness, or dizziness. You could become a "Star" in the line of acrobats, bare-back riding, hurdle races, magician, or such performances. Your ability in this faculty would enable you to assume attitudes natural and graceful, in any feats that require nerve, skill, and balancing perception to execute them.

#### WEIGHT.

FULL: You have a graceful carriage, walk with ease, and without any sensation of danger over narrow ledges, near precipices, or cataracts, where most people would avoid to go, and shudder to think about them; never stumble, maintain your equilibrium under circumstances, and have perfect control in adjusting your attitude to the laws of gravity. You could be an expert equestrian, marksman, base-ball pitcher, surveyor, or en-

gineer. You would excell in dancing, climbing, rowing, skating, rope-walking or in any gymnastic performance. You could make a kite that would fly; and would delight in balloon ascensions. In connection with a favorable group of organs, this one of weight would be of invaluable service in the practise of medicine, and pharmaceutical dispensation. You could prepare in exact proportion, the most particular prescription of various ingredients, and do it with your eye, to perfection.

#### WEIGHT.

**MEDIUM:** You are a good judge of weight by comparison with other objects, and bringing in its use other perceptive organs. You are able to form accurate estimates, and conform to ordinary adjustments. You would want to do your work by demonstrating through established laws as a rule, and avoid all risky chances; you would need a good hand-hold in climbing, and would be adverse to running unnecessary risks. In estimating the weight of stock, you would want to weigh one, and then, by bringing into use the organs of size, form and comparison. You are liable to get "light-headed" if up high, riding backwards, in a boat, or looking out a car window while traveling.

#### WEIGHT.

**SMALL:** You appear to be ill at ease, even in attempting to stand still, and in walking, exhibit a clumsy, shambling gait, as if afraid the earth were liable to make a jar, and you fall off. You could not ride a sturdy plow horse, or work on a scaffold ten feet from the ground, nor adjust or keep in repair the simplest kind of machinery. You would be deficient as a cook, or in baking, your inability to judge of estimates would ruin every dish connected with culinary affairs, by

the inappropriate seasonings; there would invariably be a little too much, or not quite enough. You would push a door hard enough to slam it, or else not quite hard enough to close it. Your work will be accomplished with much irritating complication, and will be very ineffectual. There would be no uniformity of action, or symmetry of purpose in your management.

### COLOR.

**LARGE:** You have a very delicate perception of hues, tints and the blending of colors. As a milliner, your trimmings would be very tastily arranged, without any studied effort on your part, and would become very popular for this special branch of the work. You would also be an adept in landscape-gardening; the foliage, trees, flowers, and various shaddings, would be one of symmetry and beauty. You would instantly notice any divergency in exact adaptation, and it would be a source of annoyance and chagrin, for you to see artistic taste demoralized by admixture of adverse colors, or in an inappropriate order. You would select fine comparisons of colors in paintings of any description, and be able to define the various shades in blending, to an exact line. You would succeed as a producer of original patterns or designs for prints, carpets, or wall-paper.

### COLOR.

**FULL:** In pictures, you would notice the colors more than you would the objects. In giving a description of a horse you would do so by giving its color; the color of trimmings, color of window-blinds, carpets, tapestry, and pictures belonging to a home: of a person; color of the eyes, hair, hat and suit. You would succeed admirably in any thing which belongs to the realm

of decoration in art, dress, or construction. Floral decorations or the growing of blooming plants and flowers would also afford you exquisite enjoyment. You would delight to arrange the pots and beds in distinct lines of variation, and the result of your effort would be charming in the extreme.

### COLOR.

**MODERATE:** You are rather matter-of-fact in regard to color; you notice any thing particularly if represented by brilliant colors, but ten minutes afterwards, you could not tell what the colors were, if out of sight. You would make poor selections for painting a house by picking out colors at the market, but would do fairly well if in comparison with some other building. In trimming a hat you would be as likely to use scarlet or vermilion for the light blond girl, as you would to select proper tints, unless guided by a pattern of some similarity; and the finer blending would always puzzle you to determine the shades, to produce pleasing effects. So little interest is manifest in your disposition to care for this faculty, that a selection of life work should be made that would not require large responsibility in this particular line of thought.

### COLOR.

**SMALL:** Your ideas of beautiful colors are like the aboriginies, very marked, and consist of flaming hues, and are of distinct, pronounced variations, if any at all are indulged in, but are more likely to not notice them in any form of ordinary presentment. It would be very difficult for you to tell one from another, and remember nothing about the pictures, landscapes, foliage, flowers, or appreciate the meaning or expression of beauty. The tints of sun-set, or early dawn, are sources of no more inspiration. or conception of har-

monious blendings, or any difference in hues and colors, than the midnight darkness. Persons of your ability in this organ, are considered and designated as being color-blind.

#### ORDER.

**LARGE:** System, method and order are your characteristics. All of your business is done upon a basis of military precision. Every thing has a time of attention; a place, and every thing in its place. Your dress, deportment, bearing, all indicate the embodiment of exact execution. Your obligations are always met or provided for at the appointed time; no one ever has to wait for you to come, after the time designated. You would not tolerate confusion, and disorder in employes. You notice any thing out of place, or unsystematic effort, and it causes uneasiness, and dissatisfaction. You are without variation in your manner of doing things; always hang your hat on the same hook, your coat in the same place, and never hunt for your shoes and stockings in the morning. You always arrange for first duties, and allow the next to follow in subsequent order; never become confused as to which should be done first. By this means, you are capable of administering, in a large degree with despatch and certainty, any undertaking.

#### ORDER.

**FULL:** You never become confused and bewildered regarding manners of accomplishing your ends. Generally speaking, you are considered, particular, or fastidious. Every one of your plans move off like clock work. Things would always be in their place, and you could detect any molestation in your absence, though it may have been with care, and with a view of fooling you.

Your habits are precise, the hour for retiring, for rising, breakfast, dinner and supper would not vary two minutes in the whole year, on account of your management. Your table, dresser, chairs and bric-a-brac, would never exchange places. Your entire house and furnishings would be one of symmetry and perfect order. You could get up at any time of the night and go to your library and get a specific volumn, in the dark; you would know where its place was, and put your hand on it at the first effort.

#### ORDER.

**MODERATE:** Order with you would be regulated as related to practical, profitable use. You have an eye for neatness and taste, but for temporary purposes you would shift along almost any way, and not worry over the ship-shod appearances. You value other duties higher, and estimate time spent on them, more essential, than to be forever dusting, polishing, and putting in place this ever lasting disorder. You are not able to command in the capacity of master of ceremonies in bodies of much magnitude, where it would be necessary to rely on tactics, to return formal and precise system. Your theory of order and symmetry are much in advance of your practical demonstration. You would be careful about your own appearance and not mortify your friends by a course considered shiftless, or slovenly. You appreciate in others, order, system, and careful arrangements, more than you are willing to take upon yourself.

#### ORDER.

**SMALL:** You are inclined to be careless and untidy; not only in manners and dress, but your surroundings clearly demonstrate the lack of order or system in your arrangements. You loose much of your time hunting

for articles that have no place for storage. You never know where to find any thing you want. You forget to meet business engagements, consequently, you have much annoyance in adjusting transactions. You manifest confusion in your address and a lack of ability to keep up with the times; you are considered slow pay, unlucky, unfortunate, a child of fate, and exhibit a gnarled, disjointed, shambling manner of existence. You fail to recognize your destitution in this faculty, and it would be impossible for you to amend until you could realize the conditions and apply a rigid discipline toward reform.

#### CALCULATION.

**LARGE:** You take great delight in computing mental problems, and have a wonderful ability for remembering statistical matters, dates and numbers. In connection with other favorable perceptive organs, you would become very proficient in arithmetical calculations and book-keeping. You are able to compute correctly by mental process, the most complicated sums in compound figures. You can tell how many doors there are in your house, how many windows, how many steps in the stairs; and all such matters are held in your memory. Every thing you do is by mathematical calculation; you would apply rules and measurements to the most ordinary, common-place affairs of life. You often find yourself counting objects, and you can give no reason why.

#### CALCULATION.

**FULL:** You have a very prominent faculty for counting and computing numbers in your mind, and have great ability to see through, and understand the most complex relations of numbers to each other. In traveling, you would count the herds and flocks, and how

many there were in each; count the passengers as they entered the car, and know the number that left at each station, and remember how many were in the car when you left. You would remember the number of your companions at dinner; in a party, the number present; the number of carriages in a procession; number in the choir, and number of wedding guests present. And any transaction where the art of accountant is applicable, you would take cognizance of it, and be able to recall the exact number in each transaction.

#### CALCULATION.

**MODERATE:** You are generally sure in your arithmetical calculations, but never depend on your mental computation.

You are rather slow and deliberate in all of your reckonings, and have very vague remembrances of past transactions, or amounts involved in them. You have no particular liking for figures or statistics in any way, and would find it hard work, accompanied by many failures to accomplish satisfactory results in book-keepers' or auditors' work. It would be impossible for you to gain prominence in higher mathematics, or algebra; and geometrical problems would be to you, a conglomeration of unrecognizable hieroglyphics, without any appreciation of their relation to use.

#### CALCULATION.

**SMALL:** You have very little if any appreciation of numbers in any way. It would be difficult for you to understand the difference between addition, subtraction or multiplication. It would puzzle you to remember the multiplication table. Going to market, you would not remember the teams you passed, or whether they had one or two horses. You would forget the number of the street to which you were directed, unless you wrote

it down. Matters pertaining to statistical reports and numerals of any kind, could not be presented in a manner to interest you, or be pleasing to your fancy. To abandon all effort, toward mastering this science, is the thing to do. Some of our most profound thinkers, and learned men have been destitute of the faculty of calculation.

#### LOCALITY.

**LARGE:** You are well developed in the region of locality. You take great delight in travel, and histories of various localities. Geography, would be a pleasing study, you would feel at home in any place, and never experience the sensation of being "turned around". The points of the compass would be always right and you would readily find your way, either in a strange, crowded city, or, in the unbroken forest. Out on the boundless ocean, or, treeless prairie, without an object in sight, you would intuitively turn the right direction and get home without asking a question about the course to pursue. You have a vivid remembrance of places and localities, could designate on a "bee line" from where you stand the exact direction of a specific spot, or locality. You could be placed in a strange place, at the hour of midnight, and without a star to guide you, you could pick out the exact place the sun would make its first appearance in the morning.

#### LOCALITY.

**FULL:** You like to travel and investigate new localities and conditions; are likely to allow this propensity to prevent you from ever becoming permanently attached to any one place, and unless guarded against, might result disasterously with your financial ability to comply with its promptings. You never forget a place once visited, and can describe the surround-

ings in minute particulars. You can explain the natural conditions, lay of the land, the timber, mountains, streams, rocks, lakes and general phenomena. Had you participated in the strife at Lookout, Gettysburg, Bull Run or any other of the historic fields, you would have an insatiate desire to visit them, and years afterward, you would be able to put your foot down on the identical spot, where your comrade at your side fell, mortally wounded. You would delight to form colonies, and emigrate to new countries; form new affiliations for the sake of new experiences in original surroundings and new localities.

#### LOCALITY.

**MODERATE:** You have no particular desire for traveling merely for the sake of going, but when necessary, enjoy new scenes and strange latitudes. You rely upon the sun in day, and sky phenomena at night, to determine the points of the compass; even then, you very often feel confused by the sun appearing to rise in the North; or by being "turned around". You would not realize any familiarity with a country by driving along a road, after a short interval since your former visit, unless connected with some special object by which you were unusually interested. In the forest, you would be compelled to record some mark or demonstration of your own origin, to convince you that you had ever been there before. You would depend more upon the numbers to lead you in the city, than by the appearance of the buildings, even after being acquainted in the place.

#### LOCALITY.

**SMALL:** You have no taste or inclination to explore or investigate strange lands. You realize a sense of your inability to find your way in strange places. You have

no taste for geography, or literature pertaining to discoveries, explorations and travels. You would not leave home unless absolute necessity demanded it, and then would scarcely notice roads, boats, cars, or directions. You would not notice whether you were going East, West, North or South; and could form no idea of the direction to your home. You never are confused by cardinal points, because your conception of places and localities is so vague, that it is impossible for you to retain an established center upon which to base imaginary lines. You simply manifest a sense of destitution in this faculty, which leaves you at the mercy of others for direction and upon whose knowledge you must depend in all matters relating to the functions of this organ. You have no migratory inclination, and will likely live, and die, in the land of your nativity.

#### EVENTUALITY,

**LARGE:** You are naturally inclined toward scholastic attainments, and seem to assimilate knowledge as you do the air you breath; study it in every thing which comes under your notice. You get it from every tree, flower, and plant. You have a hungering for facts contained in books, remember what you read, and can relate it, give the date, author, and quotation. You admire history, especially that which partakes of war, exploration, or discovery, and you could call up any event, give the participants, time, and results, almost equal to the statement in the history itself. You could give a vivid description of battles, epidemics and accidents, in all of the minute details. You could call up any date referred to in historical biography, including time, place and circumstances. You will be well posted on the events of the day, and take much interest in news paper and current literature.

## EVENTUALITY.

**FULL:** You have a good memory of dates, events and of things pertaining to the past, but in your own personal experience, every transaction is indelibly imprinted on your mind, and is ready as reference upon all occasions. Your particular taste would, in history, lead you into fields of action, rather than science or art. Any thing relating to war, the Reformation, discoveries or invention, would enlist your intense earnestness; and upon such subjects you will be well informed. A person making mistakes in quotation, either in name, time, or place of occurrence, you would instantly notice. You will keep well up with the news of the day, and be considered authority on all disputed questions. You can go into details of any transaction with which you have been a party, and unfold the whole panorama into life-like experience without any hesitation, or deviation from the exact facts in the case.

## EVENTUALITY.

**MODERATE:** You are, on all general subjects, well posted, but in reciting the past, or in referring to matters of history, you fail to remember the exact date, or the particular details relating to the facts in question. You are not disposed to remember incidents that have happened in the past, outside of the part in which you have personally figured; and have no special taste for history of any kind. You would not value a library of historical or biographical works, beyond the actual cash price they would bring under the hammer at forced sale. Current and popular literature, you would appreciate to the extent of time you felt that you could devote to it; and also, as relating to the bearing it would have upon practical

uses. You would not likely be enthusiastic over studies outside of the particular branch, bearing upon your special avocation or calling.

#### EVENTUALITY.

SMALL: You have a very treacherous memory, and with great difficulty recall the happenings of a few days ago. The past is enshrouded in a dreamy mist, and you can not connect the details into an intelligent rehearsal. Circumstances, and happenings drop down and out of your memory as the sun sets at night, and the mind is oblivious to all the past. The events of the present, engross the mind and cause a pleasing interest, but memory has no power to weave them into realistic similitudes, and store them up as deposits from which to draw in seasons of dirth and want, consequently, you have no taste for history or metaphysical studies, and fail to attach any value to their pursuit.

#### TIME.

LARGE: You have an excessive development of time, and are a wonder, if not quite a prodigy in this respect. You never miss a train, boat, or appointment, are always there, and ready. You have excellent ability for a professional nurse in this respect, you could become habituated to waking up within ten minutes of medicine time during the entire night, and during the balance of the night enjoy sound slumber. You are able to "guess" the time of day, to almost exact precision, and are always prompt and ready at the time set for any deliberation. You have a faculty of creating rhythm in all of your movements. You involuntarily keep time in your movements with conditions with which you are surrounded, the ticking of the clock, the splashing of the waves, the

tremor of machinery in motion, or rustling of the leaves.

### TIME.

**FULL:** You are very accurate in computing time of occurrences, and having correct recollection of dates, the time of marriages, deaths, births, ages, and matters of that kind. You are precise in walking, observe uniform steps, regular gait and perfect symmetry of motion. You would walk for squares and never break step with your companion; have uniform relation with time in all of your arrangements. In music, your time would be the most perfect part. In speaking, you observe systematic time in forming your words, and pronouncing your sentences. You would invariably begin ceremonies at the precise time, and be ready to close promptly. People would at once notice your deportment in this matter and govern themselves accordingly.

### TIME.

**MODERATE:** You are not an adept in time, or in keeping appointments; in fact you are often inclined to forget important engagements, and are not noted for your precision in business channels, when the time question is being considered. In music, you would make a duplicate to "The New Church Organ"; "They too fast or I too slow, to mansions in the skies." You would forget the date of your marriage, or birth, death, and marriage of a child, without referring to the family record. You have no conception of the passing of time, or the time of day, without some sun mark, or time regulator. You have no taste or faculty for any thing to maintain even a normal function of this faculty, the cognizance of the duration of time, or dates.

## TIME.

SMALL: You can not recall the time of occurrences in which you have played a prominent part; and are forgetful of the duties requiring punctual attention in your daily life. In music, you could not distinguish the most inharmonious cords or variations. In walking, it would be difficult to keep step with you on account of your shambling, irregular motions. You never do your work in a systematic, orderly, method. You would wait until the dinner hour before making preparations for the meal. You invariably get to the depot, or ferry, just in time—to see the train pull out; and to the bank, just after closing hours. You are proverbial for getting “left.” You are never ready at an appointed time, and in every thing pertaining to your business transactions, you would require an extension of time; in short, plain language, you are always behind.

## TUNE.

LARGE: Music fills your soul with ecstatic delight; melody, harmony, symphony, are the sources of an inspiration which transports you far beyond all of the discords belonging to earthly conditions. You could become very proficient in music, and able to sing or play a selection correctly by ear, after hearing it. You would exhibit wonderful skill with musical instruments of any kind, and would produce melody that would give pathos and reach the emotive impulses with enchanted delight. You would detect the least discord, or mistake in rendition of musical performance. Your taste is for the sublime, elevating, inspiring, and your appreciation of this harmony which thrills every nerve and fibre, expresses this rapture

which beams in a countenance of perfect happiness and exquisite delight.

### TUNE.

**FULL:** You have a very fine taste for music; and can detect any discordant rhythm in instrumental or vocal music; so keen is your perception in this respect, that you recognize your acquaintances by hearing their steps; your horses, by the sound of their travel; your carriage, by its rumble; your sewing machine, your canary, your cat, your dog, and your clock, by the noises they make. In operating machinery, you would hear the very first indication of a dry bearing, or any out-of-order condition, no matter how small, and you could locate the peculiar variations in the regular clanking of the machinery and would adjust it without delay. You can control your voice to harmonious modulations. Harshness, under any condition, is very repulsive to you. In public speaking, you would probably devote more attention to your tone, culture and melody of voice harmony, than you would to the subject matter. The most scholarly, profound thought, would have little responsive appreciation with you unless delivered in equally as cultivated, graceful harmony of voice and gesture.

### TUNE.

**MODERATE:** You would never become enthusiastic over musical accomplishments, neither would you become frantic by hearing discord, or inharmonious productions. You could, by patience and diligence become proficient in song, or instrumental music, but it would require hard work, and continual practice. What you do in this direction, will be purely mechanical, it would produce no soul inspiration within you; and reach

no responsive cord or soothing influence in the heart of your hearers. Music is far from being the great ambition of your life, and you could not under any circumstances, even the most favorable, acquit yourself in any place as a musician, with satisfaction to your hearers, or pleasure and ease to yourself.

#### TUNE.

**SMALL:** Your faculty of tune is wholly deficient, and you can distinguish no more melody in classic music, than in a clashing gong; it is all noise to you—just noise. You can distinguish no difference in tunes or airs; Yankee Doodle, and Auld Lang Syne, are, to you, alike. The deepest pathos in song, would not touch a responsive recognition in your heart. You are careless about language, and can discern no difference in the tone of speech or emphasis of expression. No one ever heard you whistle, and it would cause a sensation for you to attempt to sing. A musical instrument would be the last piece of furniture you would buy, then it would be under protest.

#### LANGUAGE.

**LARGE:** You manifest no hesitancy in expressing your thoughts, and are never at a loss to know what to say; have excellent memory of words, and their relations; are very choice in word expression, and use good language. You can pronounce words of foreign tongues by hearing them spoken, and would become a fluent linguist. You can remember and recite correctly any kind of literary or historical production, with but very little study. You have a natural vocabulary at your tongue's end, and use it easily, freely, and often indulge in verbosity of expression. As a rule, you are inclined to extravagance in speaking, and redundancies in correspondence; also manifest a disposition

to be tedious and copious in the use of words in relating the most common place occurrences. Your conversation, or words and sentences constructed for oratorical purposes, would consist largely in quotations and fancy word-paintings, rather than solid sentiment, producing food for thought.

#### LANGUAGE.

**FULL:** You enjoy great freedom of speech, and have the faculty of expressing yourself, clearly, forcibly and to the point. You are always understood, and can remember what you have ever learned, or heard spoken, and can repeat verbatim. You can explain any thing you know, make it clear, and are a better student in hearing things, than you are in laborious study. You could make a success in any profession where extemporaneous speaking would be required, but might be considered prolix and tedious. You are fond of talking and will indulge in the practice by improving every opportunity of conversation, even with a child, your horse, dog, cat or canary, in the absence of other company.

#### LANGUAGE.

**MODERATE:** You use correct language as a rule, in speaking, but frequently have to think for the word you wish to use, and sometimes it may drop entirely out of your memory and you are compelled to substitute some other, or hesitate until you can recall it. This difficulty would mitigate against you becoming a success as a public speaker, but in your correspondence you would realize very little inconvenience in this respect, as the process would give you ample time for meditation at such points, without the embarrassment of an expectant audience before you. You also exhibit some deficiency in remembering quota-

tions, and invariably make the mistake of a wrong repetition which looses the effect and borders on the ridiculous.

### LANGUAGE.

SMALL: You should be glad, that history records one of the world's greatest men as having been "Slow of speech and stammering tongue," that you can point with pride toward your illustrious example of the same endowment. You are taciturn, and it is with great difficulty that you express yourself understandingly, on account of this disability. You hesitate for words, and in conversation use as few as possible. You would make a signal failure as a speaker, and probably not do much better in writing. Language is one of the permanent barriers which will forever preclude the possibility of your taking an active part in any of the important deliberations which come up for adjustment through the channels of debate and argument.

### CAUSALITY.

LARGE: You are disposed to inquire into the reason of things, and take comprehensive, logical views of every thing, pertaining to cause and effect. You are great in original theory, and take the lead by common consent, among your companions. You are recognized as a person of superior judgment, and philosophical turn of mind. You never take anything for granted, or accept any theory or creed, until you have investigated the beliefs and doctrines, and established the reasonableness of their claims. You believe nothing that you can not give a reason for your grounds for causation. You devote much of your time, and do much hard thinking on entirely new, and original theories,

those that you plan out, and investigate beyond any principle accepted upon a hypothesis. You want to know the why and wherefore, and are not satisfied with conjecture, but want to know for certain. There is great danger of your theoretical ideas carrying you beyond reasonable, practical bounds.

#### CAUSALITY.

**FULL:** Your mind is active in reasoning ability. You investigate first cause, and follow it up until you find yourself out in the infinite realms of space, adducing principles to explain the phenomena of existence, creation, and metaphysics. Your mind is one peculiarly adapted to the study of a naturalist. You have a consciousness of inherent relation with nature's laws, and possess rare qualifications to apply this knowledge to every day use. You will be a leader in thought, and manifest clear and definite conceptions of reasoning power relative to conditions, causes, effects and logical theories. You will be in advance of the common crowd, in your doctrine and belief; but so well balanced are your other reflective faculties, that time will award you the verdict of advocating only relations established upon philosophical foundations.

#### CAUSALITY.

**MODERATE:** You reason every thing down to absolute certainties, to just what you can see and understand, and if you reach a point beyond this, where you have to draw on inferences, you abandon the whole thing, and set it down among the impossibilities. The various strata in the earth's formation, found by geological surveys, and formed by ages of natural deposit, are beyond your comprehension, to conceive the cause. You never reason out new plans or methods, and adopt

those measures requiring the least mental exertion to secure results. You would signally fail in any position dependent upon original plans to adjust the intricate details of life. You may be able to follow devised work on plans by a superior intellect, but your thinking ability is of the surface, superficial quality. You are conscious of the changes of the seasons, but would feel greatly embarrassed if called upon to explain, why it is colder in winter than it is in summer. You are of the same belief as the author you are reading. You adhere to the same theory advocated by your speaker, and adopt the same reasons advanced in conversation by your neighbors.

#### CAUSALITY.

SMALL: You see men walking, and the trees growing, but you never ask yourself why the trees leaf out in the spring, why the bark is on the outside of the tree, why some are deciduous and some evergreen, why there is more moss on the north side of the roots than there is on the south side, why they always lean over the water when growing on the bank of a stream, why the heart of the tree is nearer the surface on the side from which it leans, or a thousand other questions relating to the phenomena which surround our daily lives. You have no definite reason for your theories or beliefs, only because you think so, with no argument either for, or against. Planning, contriving, meditating, reflecting, thinking, reasoning, philosophizing, are all beyond your capability of comprehension.

#### COMPARISON.

LARGE: You are well endowed with the faculty to compare, analyze, and to notice the analogy of conditions, one with the other. In argument or discourse, you would draw out comparisons, illustrate by similies, and draw

your inferences from other parallel lines. You would take comfort in any misfortune which might befall you, by remembering some greater calamity through which others have passed. You notice the differences existing among men; their various freaks of eccentricities, and always consider such metaphors by comparing other resemblances to other cases within your knowledge. You would, as a writer, be profuse in the use of parables, and entertaining as a speaker by the use of inductive reasoning. You would hold an audience in attentive attitude by your faculty of treating subjects in broad and manifold comparisons, and illustrations. Your argument would be based upon the "Eternal fitness of things," and you would be exacting in the extreme, in opposing incongruous and unreasonable affiliations, or agencies not in harmony with the time and place.

#### COMPARISON.

FULL: You reason largely by comparison, and draw largely on inferences.

It is natural for you to remember very many transactions and circumstances which have entered into your past experience, and you invariably refer to them in deducing the present adjustment of conditions. You appreciate instantaneous action, and prompt decision. No hesitancy or doubts ever enter into your action in conclusions. You would become an expert in pharmaceutical science, or in any avocation where results depend upon quick, practical judgment. In law, you would have an exhaustless supply of cases, similarities and court rulings, from which to produce overwhelming argument by applying these various phases to particular bearings in your case under consideration. In gospel, your strong point would be, "The parables." You would be popular, and have large following by reason of your

ability to harmonize those sublime truths, and reduce them to practical demonstration, and enable your parishners to realize "the reasonableness, and justness," of conforming to right principles.

#### COMPARISON.

**MODERATE:** You are not capable of demonstrating points by comparison, and have little faculty to illustrate by anecdote, or draw inferences from past history or experience. Having two articles in close proximity, you might discern differences, or admire similarities, but you could not apply any thing of the kind in way of reasoning to carry a point in logical argument. You would not be apt to understand and explain complex questions and enigmatical conditions. You are not apt to criticize, or even notice errors in statements or assertions made in your presence. You do not always exhibit the best taste in selection of circumstances and conditions, for instance: you would not realize the incongruousness of singing "Dixie," or giving three cheers for the "Fallen heroes" on decoration day. The great number of analogies and comparisons in Bible history, are not incidents which interest, or contribute to your reasoning faculties a source of comfort and delight in practical application.

#### COMPARISON.

**SMALL:** You have very little conception or appreciation of examples taught by parables or comparison; indeed such discriminations are entirely beyond your ability of thought or reason. You would make a dismal failure in any life occupation depending upon analytical consideration. You would realize no similarities or resemblances of transaction, or appearance; you look upon things just as they are, without thinking from whence they

came, or considering their formation, or relation of dependence upon something else. You lack in reasoning ability, adapting means to ends, and are not capable of contriving, thinking and providing for the necessary comforts of life, by reason of the deficiency of the faculty to discern what *is*, and what *is not* applicable in classifying the duties which devolve upon you for equalization and proportionment.

#### HUMAN NATURE.

LARGE: You have wonderful ability to read character, and are an excellent judge of human nature. You can give a correct synopsis of the general traits of character when you first meet a stranger; this is done instantly, before you have time to reason or form opinions by any analogy, simply by intuitive knowledge. You know that you are able to do this, but are not able to explain how you do it; and you are always right in your first impression or delineation. By reason of circumstances, conditions, or influences, should you change, and modify your first decision, the light of subsequent demonstration will prove the latter to be wrong. You are not liable to be deceived, or misled. You seem to read the thoughts, and discern the motives of designing persons, and to be inspired with supernatural ability to understand the spiritual disposition and aspiration of an enquiring soul—a single glance at a person will be more convincing of moral rectitude and practical worth, than voluminous letters of introduction from popular dignitaries.

#### HUMAN NATURE.

FULL; You are happily constituted in this faculty, for successful management of any enterprise having to deal with many persons. You could, intuitively adjust your at-

titude to agreeable relation with perfect strangers. You would know just how to "take" each one, and in dealing with a thousand perfect strangers in a single day, you would not make a mistake in approaching them. You could adapt yourself to any peculiar requirements relating to eccentric, biased, or designing motives, and never be suspected of having knowledge of their existence. You would, in this respect, be preeminently fitted for a prosecuting attorney, police judge or detective. This faculty is, also, one of the very strongest, in all eminently successful ministers, lawyers, teachers and public benefactors,—readers of men.

#### HUMAN NATURE.

MODERATE: You are frequently mistaken in your estimate in character, and rarely form an opinion only upon long and tried acquaintance. Your credulity is often taken advantage of by unscrupulous persons. Your nature would be a prolific field for the "gold brick," "soap and jewelry," "lightning rod" or "three card monte" schemes so often perpetrated by professional swindlers. Pitiful stories by tramps and indigent persons arouse your sympathy and you would be unable to discriminate between the deserving ones, and those who were the most consummate frauds. You also doubt your own ability in this matter, and realize your weakness and likelihood to be deceived and hoodwinked, and generally console yourself with the acknowledgment, that it was "just what you expected anyway." You are apt to be biased, and prejudiced by surrounding conditions, in forming opinions of personal character, if you would abandon all antecedents and trust entirely to your own opinion, without wavering from the very first instinctive impression, you would gradually gain strength in this faculty, but

never be able to adduce correct estimates of personal character or moral worth.

### HUMAN NATURE.

**SMALL:** You never realize any sensation on meeting strangers, and never feel any inclination to judge of the character, ability, or natural proclivities. You hardly feel the presence of any intuition or faculty to take cognizance of character, tone, voice, or general deportment. You estimate the whole creation by your own mental caliber, and are powerless to go beyond your own experience in considering, or in delineating of any one's capacity or mental endowments. You would exhibit no sagacity, skill, or tact, in approaching persons in various stations, or plains of life; and, outside of plain English words, you would not recognize whether it would be acceptable and appreciated, or indignantly rejected. Demeanor, expression by actions, would be to you totally oblivious. So light are your endowments in this organ that you will be continually harassed by a misunderstanding of the relations existing between the "just and unjust," fools and philosophers, saints and hypocrites.

### AGREEABLENESS

**LARGE:** You are remarkably endowed with the faculty of making yourself agreeable, and suiting yourself to conditions and environments. You always say the right thing at the right time, and by your conciliatory disposition, you are able to win the good will and affections of all your associates. You will be the center of every circle, and without flattery or bombast, win the applause and support of a very large constituency. Your manner of speech and deportment is so foreign to any selfish or mercenary motives,

that even those of adverse opinion, would be constrained to yield to your persuasive, fascinating manner. You will ingratiate yourself into the graces of every one, and even in open opposition, your words would be so smooth and bland, that the most fastidious could not help rendering you gracious consideration.

#### AGREEABLENESS.

**FULL:** You are pleasing, agreeable and a favorite in social circles, because of your amiable disposition and polite manners; are not easily affronted, and bear with provoking experiences without manifesting any resentment or ill will. Your manner is to adjust all of the intricate bearings of life without friction or harsh, grating bearings. You would be able to smooth out all of the ruffles of excited passion, and by your suavity would win the pleasant, agreeable cooperation of those around you, in the promotion of delightful courtesies and personal considerations extended in the daily duties of life. As a teacher, your discipline would be so applied that each pupil would esteem it a privilege to obey, and there would probably exist a spirit of rivalry in rendering you service. Your spirit would create a sun-shiny, happy atmosphere which would be assimilated by your associates, and a spirit of kindness, deference and charming politeness would permeate the very being of every participant.

#### AGREEABLENESS.

**MODERATE:** You can by effort, be pleasant and agreeable, but it is not the spontaneous outgrowth of a natural gift. Following after inherent qualities, you would be

gruff, crude and harsh, in your intercourse with your fellow man. Your friends offer frequent apologies for your brusque manners, by the declaration that it is just your "way." You would not be a popular leader in society, church, or politics, and yet, you are perfectly honest in all of your expressions.

You consider any affable condescension as flattery, and only applicable to weak, vacillating minds. You look upon the pleasant, pliable suavity of persons as assumed acquirements for the sole purpose of policy's sake. You are inclined to be awkward and clannish in movement and address, and realize your inability to exhibit grace, culture, or a pleasant bearing.

#### AGREEABLENESS.

**SMALL:** You have no conception of the harmonious relations of address in the associations which continually present themselves in our daily lives; and are very apt to say and do just what ought not to be said and done, at that particular time. You have no taste or ability to paliate or pass by unnoticed, even small particulars that should not occupy a moment's thought. You are continually in "hot water," and are repulsed and shunned by all who know your disposition to apply sharp, blunt expressions to even the best, and most liberal enterprise. Wherever a pessimist would live, and grow, and be happy, would be your realm. There is no place among the habitations of men, where you would be received as a welcome guest. Humanity would however, accord you one popular reception,—in the cemetery, and select the only applicable epitaph, "Blessed are the dead," for a monumental thank offering, that Nature had decreed to you relief, from the sharp corners which inadvertently sprang up along your path, during your earthly pilgrimage.

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*NOTE.*—A trite saying among all Phrenologist's is, that "size, other things being equal, is the measure of power." However, in the cranial development and cerebral conformation we find frequent, and as great discrepancy, as there is in any other natural phenomena. As a rule, also, the organs constituting a

group, are of uniform relation to each other. Hence, when the group of moral sentiments are large, we expect to find the organs of Conscientiousness, Hope, Spirituality, Veneration, and Human Nature well developed. As a *rule* they are, but there are heads abnormally developed in Veneration, and almost totally destitute of Conscientiousness; such persons would be devout worshippers, and strong adherents of church polity, and, at the same time, be *false* to, and *betray* their best friend. Then the high narrow head, signifying a narrowness of conception, and failure to comprehend only *one* method of thought—*their own*; extremists in some particular theory, unable to adjust themselves to harmonious relations with their surroundings, or to enjoy the beneficent provisions Nature has intended for her children. The group of the reasoning faculties, indicated by the narrow compressed forehead, precludes the possibility of a happy, genial, well rounded and symmetrical life. Another type, the wide flat head, bound to earth by animal propensities, and to life only by the appetite. Add to this formation excessive Acquisitiveness and Secretiveness, and we have the component parts of the worst criminal. History, in all ages, hands us down results of these malformations in brain structure. The language used in the primitive days of Judas Iscariot, proclaimed it to be, "possessed of the Devil." The vocabulary of the Nineteenth Century has modified, and classified the same results to eccentric, fanatic, and monomaniac, with the street application of "crankiness," for general distribution. While these persons are a menace to our civilization, the most deplorable feature is, that they are incapable of realizing their situation; and unless a person sincerely wants to reform, and feels conscious of having committed grievous wrong, there is no hope for repentance, or of bringing the will-power into subjection, in stimulating the cooperation of other organs, to assist in counteracting and influencing the intellectual forces in overcoming natural proclivities. Mental Science, or Phrenology, can offer no solution as to any process by which these deluded souls may be made to realize their perverted condition, or to allure them into the reality of the enjoyments of a well balanced life; but it can so classify them that the blame, censure and exasperating experiences with them, may be mitigated and harmonized in the great drama of human existence.

## CONCLUSION.



*“If men but knew the mazes of the brain  
And all its crowded pictures, they would need  
No Louvre or Vatican: behind our brows  
Intricate galleries are built, whose walls  
Are rich with all the splendors of a life.”*  
Sill.

*To the one examined:*

In marking out this examination you may be incredulous as to some of the organic faculties designated as large, or full, while others, perhaps termed moderate, or small, may seem to be erroneous, according to your own computation.

This discrepancy may exist, by reason of education or environments. Circumstances may have circumscribed your limitations to some specific line of action. Education may have placed you in a position not in correlation with natural endowments. Whatever your cranial development, it is yours by inheritance; not by choice. As the finger board at the cross-roads points the way to market, so, Phrenology, will guide you along the “way.” You are here to reason. Theology may assume, and revelation will prove,—hereafter. This is Nature’s world. Obedience to her mandates is of paramount importance. Placing yourself in harmony with her laws, is securing the highest degree of usefulness here and is the only guarantee of happiness hereafter. It is not sound philosophy to condemn the elements. The next world should not detract our attention from

the enjoyable features to be recognized in this. A harmonious combination of *all* our faculties is the supreme object of living. The Creator endowed us with no superfluous powers. That was His prerogative. It is our business to develop, apply, and control them. He had a purpose in creating us, and that motive could not be, that our natures should be inherently corrupt. The theory, that physical creation is disordered, and that we sin when acting in conformity with our natural feelings, is fallacious in the extreme. In treating on this same subject, we quote from that admirable work, Comb's Constitution of Man: "No faculty is bad; but, on the contrary, each has a legitimate sphere of action, and, when properly gratified, is a fountain of pleasure; in short, man possesses no feeling, of the right exercise of which an enlightened and ingenuous mind need be ashamed."

To possess a brain of symmetrical proportions is a competency in itself. To overcome natural proclivities, and eliminate animal, sensual, groveling traits of character, by increasing and strengthening the moral and intellectual organs, is a distinction worthy of emulation.

If your moral, reasoning, and perceptive faculties are large, there is no especial credit due you by reason of unquestionable deportment. It is a natural result. If, on the other hand, your social, and selfish propensities greatly predominate, and you have, by an almost superhuman effort, been *true* to humanity, you stand on a higher plain, than he who has conquered a province by the munitions of war. Improvement, or advancement, in this matter, implies two conditions: consciousness of present weakness, and an indefatigable purpose to overcome, and be master of ceremonies *yourself*, instead of being ruled by passion and propensity.

The first proposition, you can determine by a care-

ful perusal of the foregoing pages, and by so doing fully understand where your *NATURAL ENDOWMENTS* place you. The second, is at your own discretion; the effort you put forth toward the final victory, in enjoying a life at *perfect peace* with *yourself* and all *mankind*, to so order your "walk and conversation" for Nature

*"To write no secret in the face  
For men to read it there."*

This brings us to the last ordeal,—final dissolution. Every plant, fruit, vegetable, grain, fish, fowl and animal, has given up its life before being prepared in palatable condition for the sustenance of man.

In like manner, younger, stronger, and more vigorous ones, must, by natural descention, supplant the aged and decrepit. There is nothing deplorable in *death*. It is an *awful thing to live*.

Tragedies are enacted in daily life, and borne silently and uncomplainingly, which require greater strength and courage to *live* and *endure*, than it would to suffer martyrdom for principle. Under these conditions, who would doubt, that *death* would be as welcome as the pillow to the sleepy babe. But under the most auspicious circumstances, and perfectly natural conditions, if your life has been orderd by true principles of manhood, in your intercourse with your fellow-man, the shadows, as they lengthen toward the closing day, will be filled with memories as beautiful in blending as the autumn leaves in the sun-set tints of gold.

There is nothing in any religion, doctrine, dogma or belief, that reaches further into Immortality, than a life of *truth* and *honor* with our fellow-man. If your friends can truthfully say, as your open grave receives its dust, that you never *deceived*, or were *false* to those you knew, there is no more valuable, or

enduring legacy left to the living, or honor in the memory of the lives of those who have died.

*“Rest is not quitting the busy career, ’*

*Rest is the fitting of self to its sphere.*

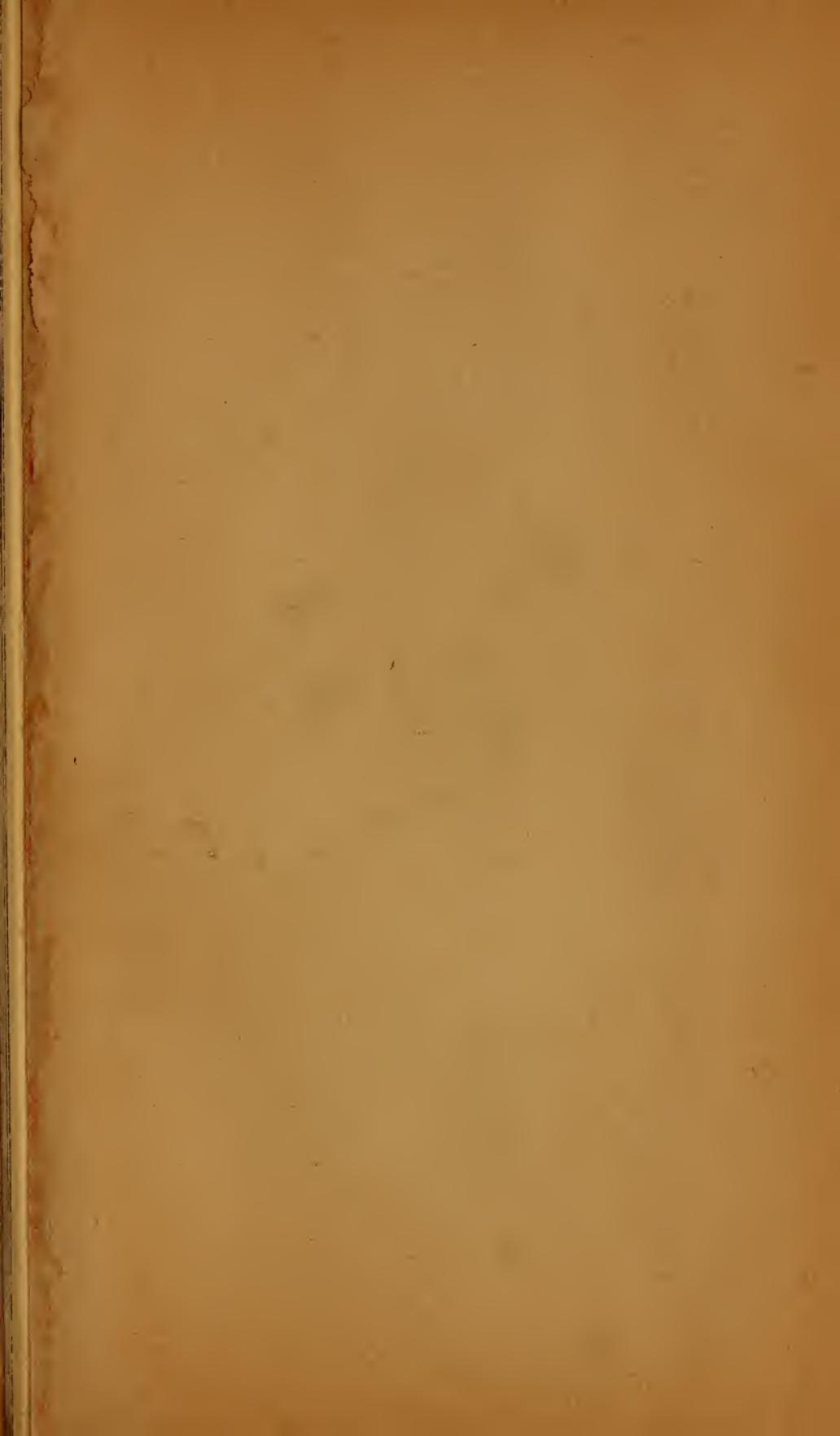
*‘Tis loving and serving the highest and best,*

*‘Tis onward unswerving, and that is true rest.”*

“Mark the perfect *man*, and behold the upright:  
for the end of *that man is peace.*”

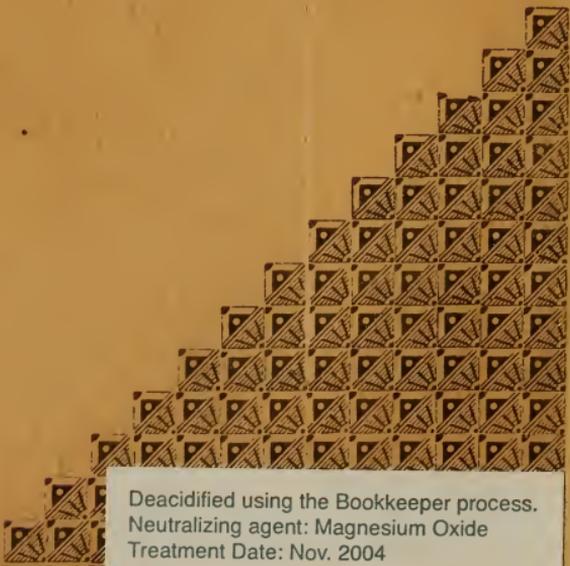
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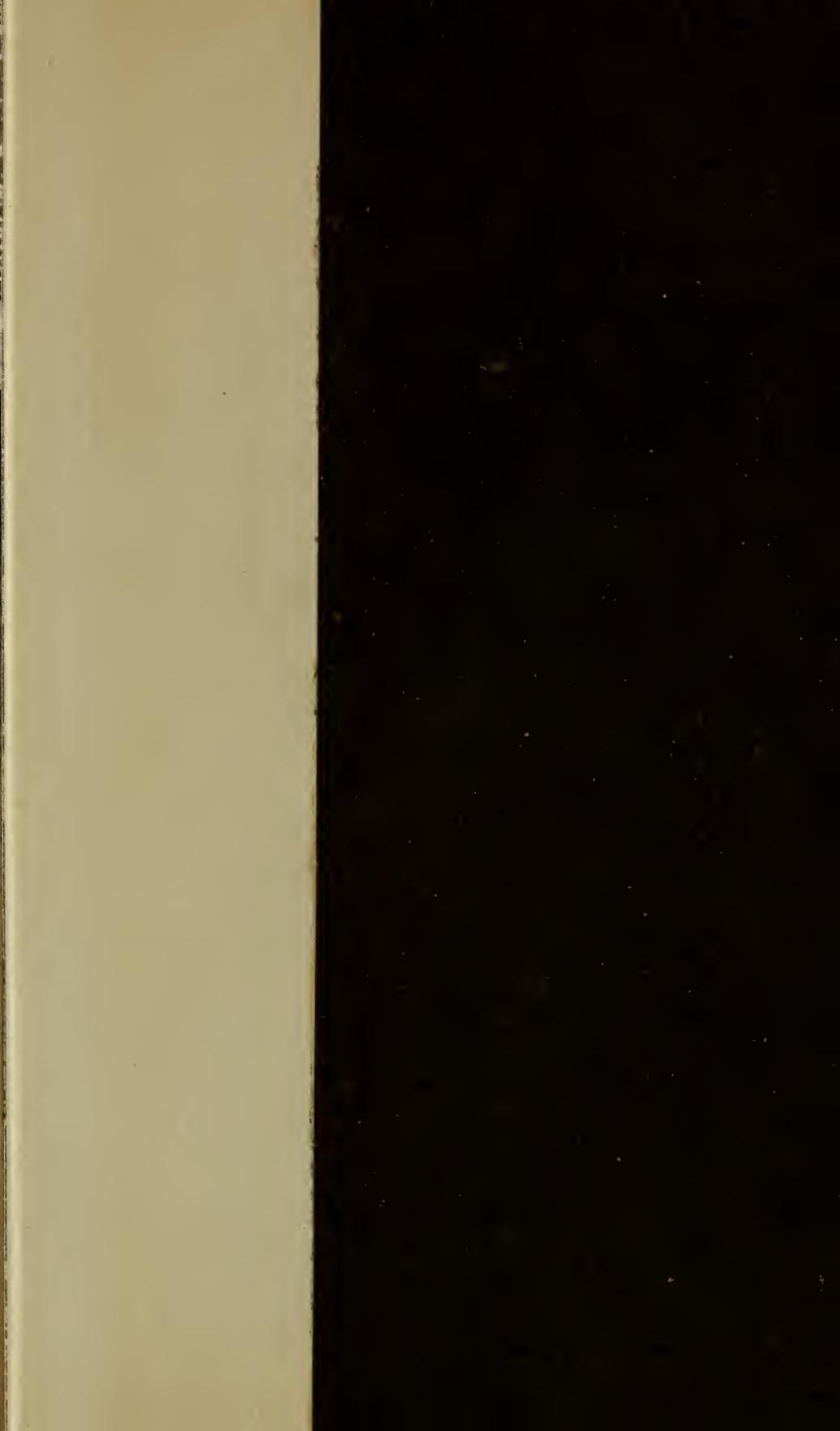
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