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Choice of Professions and Matrimony

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**Printer errors:** A number of printer errors have been corrected. These are marked by light underlining and a title attribute which can be accessed by hovering with the mouse. For example, text. In addition, some punctuation errors have been corrected, but inconsistent hyphenation has been left as in the original.

**Table of Contents:** The original had a Table of Contents only for Part II ([page 127](#)), and it omits one of the sections. For the reader's convenience, a full [Table of Contents](#) has been provided after the Preface.

**Accessibility:** Expansions of abbreviations have been provided using the <abbr> tag, and changes in language are marked. The following accesskeys are provided:

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HOW TO BECOME RICH  
A TREATISE ON  
PHRENOLOGY  
CHOICE OF PROFESSIONS  
AND  
MATRIMONY.

BY  
PROF. WILLIAM WINDSOR, LL. B., PH. D.  
PHRENOLOGIST AND ANTHROPOLOGIST,  
AUTHOR OF "SCIENCE OF CREATION," "LOMA, A CITIZEN OF VENUS,"  
ETC., ETC.

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*Brain is Money; Character is Capital; Knowledge of your  
Resources is the Secret of Success.*

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THIRD EDITION REVISED.

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CHICAGO NEW YORK

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BY  
PROF. WM. WINDSOR, LL. B.

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## PREFACE.

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The unremitting demand made by an indulgent and appreciative public for a printed edition of the lectures delivered by me in my professional capacity, has furnished the motive for the publication of the present edition, comprising the three most popular lectures of my usual course, to mixed audiences. The work has been prepared for the press hurriedly, while under the strain of enormous professional and personal responsibilities, and during the busiest season of a professional practice, which already imposes the burden of fifteen hours per day of incessant labor, which may account for any inaccuracies, typographical or otherwise, which may appear. My lectures on Sexual and Creative Science, delivered to the sexes separately, are now in course of preparation, and will be given to the public in similar form as soon as practicable.

With the hope that this publication may serve to crystallize the doctrines I have so earnestly advocated in years past, and that they may, in this form, reach thousands who have not been able to come under my personal influence, in public lectures,

I am, fraternally,  
WILLIAM WINDSOR.

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WILLIAM WINDSOR, LL. B., PH. D.

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# Phrenology.

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*LADIES AND GENTLEMEN:—*

**I**N PRESENTING the Science of Phrenology to you to-night, I make one request, and hope you will grant it as a personal favor to me, that is, that you will dismiss from your minds everything that you ever heard about Phrenology and listen to my argument with your minds freed from the prejudices, favorable or unfavorable, that may have been created by other lecturers upon the subject, for this reason: There are, I regret to say, in our country, a class of men lecturing upon Phrenology, who have never mastered even the rudiments of the science; who have merely learned the location and nomenclature of the organs of the brain, and who, by flattery and cheap wit, degrade this noble science to the level of mere "bumpology," until the average good citizen who has never investigated the subject has come to look upon the term Phrenologist as signifying one who goes about over the country feeling the bumps on the heads of those who consult him, looking for hills and hollows, depressions and ridges of the cranium, and predicating thereon a delineation of character.

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It is my happy privilege to-night to disabuse your minds of this conception, and to present Phrenology in its true light, and I bespeak from you the thoughtful consideration which an honest man may demand from honest thinking men and women in the investigation of a practical science.

I am always able to recognize in my audience, three classes of persons. I can tell them by their phrenological appearances whenever they are before me. The first class is composed of those who have already tested phrenology and found it valuable, who have studied the subject and appropriated its truths, and before whom I need not argue its utility. I shall be able to please the members of my audience who belong to this class, and to lead them further in the paths they have already found pleasant and profitable. I shall unfold some new truths and add to their store of valuable knowledge.

The second class is composed of that large number of intelligent persons, in every community, who have not investigated this subject, who are willing to approach it in a spirit of candor and honest inquiry, anxious to accept anything which is reasonable and good, and equally intent upon rejecting that which is fraudulent and evil, and I invite the careful criticism of this class; and if, in my exposition of this subject, I announce a single proposition which will not bear the closest scrutiny; if I say aught which conflicts with common sense or reason, nay, if you can find one single natural fact to militate against the principles which I announce as fundamental to this science, I will be obliged to the gentleman or lady who will raise the question with me, and I will either prove my position to the satisfaction of this audience or retire from the field forever.

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The third class, unfortunately, are always with us, but I do not expect to convince them. They never were known to be convinced of anything. You can easily learn to



Idiot.

distinguish an individual of this class by the shape of his head. Here is one I carry for illustration. He argues that the world is flat and does not revolve on its axis once in 24 hours, because, if it did, the water would all be spilled out of the Mississippi river. Life is too short to argue with this class, and I can only promise them that before I leave this platform they will be in the same category that a fellow was once who went to a prayer-meeting slightly intoxicated and fell asleep. Toward the close of the meeting everybody began to get happy, and the preacher called on everybody who wanted to go to Heaven to stand up. Everybody stood up but our intoxicated friend, who was awakened by the

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uprising. Then the preacher called on everybody who wanted to go to hell to stand up. Our friend by this time comprehended that something was before the house and staggered to his feet. He took one look at the preacher standing at the other end of the church and said: "Parson, (hic) I don't know what the question, is (hic) before the house, but you and I (hic) are in the smallest minority that ever I saw."

So it is with you, my friends. If you don't believe in Phrenology when I dismiss you to-night, remember that you are in the minority in this audience, and a very small minority at that, composed of unprogressive mossbacks and persons of small mental capacity, and if you will call at my rooms to-morrow, I'll tell you to which of these classes you belong.

In the study of scientific topics it is well in the outset to establish definitions. I will, therefore, commence by looking our subject squarely in the face, and establishing a concise definition of Phrenology.

PHRENOLOGY is the science of intelligence. It is derived from two Greek words—*Phren* intelligence *Logos* "discourse" or science. But before we can properly understand this definition we must have a definition of the term "Science," which is about as often misused as any word I know.

*Science* is classified knowledge. The word itself in its etymology signifies what we *know* about a particular subject. And whenever we learn two facts about any subject, and we differentiate and classify those two facts, we have a science of that subject. Thus we have the science of Astronomy, containing the classified facts that intelligent observers have learned concerning the stars. The science of Mathematics, a classification of knowledge concerning numbers, and the science of Phrenology, which simply means the facts that intelligent observers have collected concerning intelligence, classified and reduced to rules to serve a practical purpose.

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Before I leave this term "Science," I wish to draw a distinction between a science and an art. The science is the classified knowledge; the art is the process of turning that knowledge to practical account. The science of Astronomy never discovered a star, the science of Arithmetic never computed the value of a fraction. The sciences are merely icebergs of cold, hard facts piled up in crystallized principles and rules. Art is the warm, living application of these principles and rules to serve the needs of mankind. The art of Astronomy, with the assistance of its handmaiden, the art of Mathematics, astounds the world with its achievements, and holds in one hand the balances with which it weighs the sun, and in the other the chain with which it surveys the distance to the Pleiades.

So with the Science and Art of Phrenology. The science is as absolute as Mathematics. In its principles there are no fallacies. To its rules there are absolutely no exceptions. The Art of Phrenology, on the other hand, is estimative, and the results of its application will depend on the graces, the gifts and the abilities of him who seeks to apply it. As we have brilliant astronomers and poor astronomers, as we have correct mathematicians and incorrect ones, so we may have phrenologists whose discoveries and whose workmanship may command the admiration of the world, those whose talents are of the order of mediocrity, and those who blunder on all occasions.

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You have had Phrenology defined to you as the Science of Intelligence, and you naturally ask for a definition of intelligence itself.

Intelligence is the result of the radiation of magnetism from every object in the universe. Magnetism is radiated by different bodies in different degrees of intensity. Man is provided with seven distinct organs of sense, which receive and interpret these radiations. The lowest rate of vibration is received and interpreted by the sense of gender and the next stage by the sense of touch. Above that we have the senses of taste, hearing, sight, smell and clairvoyance. So that the human body is in reality a magnetic musical instrument of seven octaves, each octave constituting a separate sense and each sense subdivided into seven degrees. The radiation of magnetism from exterior objects strikes the human body in these different degrees of vibration and it is the ability of the body to receive these vibrations and of the brain to analyze them, which constitutes the intelligence of the individual. The absence of any organ of sense or the absence of any part of the brain needed in its analysis is accompanied by the corresponding absence or diminution of intelligence. Reasoning therefor from these premises it follows that by inspection of the organization of an individual and by careful examination of his organs of sense and brain capacity we are able to determine how much intelligence he possesses and in what direction it will be projected.

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When we study its development and its deterioration, its faculties and their manifestation, we amass a glittering pile of brilliant facts; we classify those facts, reduce them to rules to serve the needs of the human race, and we have the science of Phrenology; and when we apply those rules in the practical delineation of character, we have the Art.

In regard to Phrenology being an exact science, I have shown you that the distinction must be drawn between the principles of the science and the results of their estimative application. The principles of the science are absolute. In his application of them the examiner is hampered by the frailties and fallibilities of the human intellect, just to the same extent that the skilled surgeon or the bright astronomer is subject to the same drawbacks. Would any sensible man decline the services of a skilled surgeon in the hour of need, because surgeons differ in judgment, or, in some cases, make mistakes. Astronomy is regarded as a wonderfully exact science because an eclipse can be computed one hundred years in advance to the fraction of a second, yet astronomers differ in regard to the distance of the sun from the earth to the trifling extent of six million miles. Shall we therefore reject astronomy?

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Phrenology is not a fully-developed science. I am glad it is not. I would regret it if a bar should be set to the acquisition of knowledge upon this subject. As long as human intelligence advances, as long as the race improves, as long as men have eyes to see and intellects to comprehend scientific facts, Phrenology will advance. But when you ask me whether Phrenology is sufficiently developed to be of practical value to mankind in its application; when you ask me to compare its development with that of any other science, I answer unhesitatingly that Phrenology is the queen regnant of all sciences, of greater value to the human race than all other sciences combined, because it is the science of humanity itself. Greater than Astronomy because humanity is worth more than all the stars that scintillate in the heavens. Greater than Mathematics, because humanity is better than numbers. Greater than Geology and Zoology, as humanity is above the rocks and animals. Greater than Theology, because it teaches man to know himself, instead of presumptively speculating upon gods and dogmas. Greater than all combined because Phrenology bears upon her resplendent crown the jewels of knowledge, virtue, morality, culture, temperance, wealth and progress, and is pregnant with possibilities of good, beyond the present comprehension of the human imagination.

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And when you ask me if Phrenology is developed in the number of practical facts at her command, I answer, that for every principle and rule of Mathematics that are serviceable, I will give you two in Phrenology. For every discovery in Geology, I will give you four in the domain of the mind. For every fact in Zoology, Entomology or Botany that has been of value, I will give you six in the science of humanity. Then you may begin to comprehend the appeal which Phrenology makes to-night to your selfish interests.

I wish now to draw a distinction between *Phrenology* and *Physiognomy*, because I don't believe I ever went into any community to lecture in my life, that I did not hear some old fossil say that he believed in the science of Physiognomy, but he didn't take much stock in Phrenology. Now I beseech you, as friends of mine (and after I have lectured to an audience for twenty minutes I always feel that I have so many friends in it that I am personally interested in the welfare of each one) that if you have ever made that remark, you will not expose your ignorance of scientific terms in that way again. I'll excuse you for what you have done heretofore, but if you make that remark after hearing my lectures, I shall feel ashamed of you, just as I always feel humiliated when any friend of mine makes a fool of himself.

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PHYSIOGNOMY is the science of external appearances. The etymology of the word signifies the knowledge of nature derived from examination or observation. We may speak of the physiognomy of a landscape, of a country, a state, a continent, or an individual, and by that we mean the external appearance, that which conveys a knowledge of the character of the object to the eye. We judge the character of the thing by its appearances; and in the relation which Physiognomy bears to character-reading, we judge the character of the man by the external appearances. We study the size and form of the body, its color, its texture, its temperament, the expression of the face and the contour of the head, all of which are physiognomical. We draw certain conclusions from this inspection of the physiognomical signs, and these conclusions are phrenological, for every variation of color, form or size indicates a corresponding variation in a particular kind or intelligence possessed by the individual. Physiognomy, therefore, is the grand channel through which we draw our phrenological conclusions, and in this relation physiognomy forms a part of the grand science of Phrenology, inseparable from it, and bearing about the same relation to it that addition does to arithmetic.

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There are those who advertise themselves as delineators of character, under the term Physiognomists. I believe that such persons do so because they lack the ability and learning to comprehend Phrenology, and are unable to combat the prejudices of the ignorant. I have never seen a so-called "Physiognomist" who was not an empirical mountebank of the purest stamp, and who did not trim his sails to pander to the silly sentiment which I have just exposed. The delineations of such persons are worse than valueless, because they are pure guess-work. They pursue a shadow while they reject the substance.

Having thus established our definitions, we may proceed to state the principles of Phrenology. And I believe that I can best do so by taking you through the successive steps of a phrenological examination, and by thus practicing the art, illustrate the science.

In forming an estimate of the character of any person, the practical phrenologist proceeds upon the following physiological postulates, which I shall not stop to demonstrate, because they may be regarded as established facts upon which all physiological authorities are agreed, viz:

1. The brain is the keyboard of the body and the central seat of intelligence.
2. The power of the brain depends upon the anatomical and physiological condition of the body which supports it.
3. The character of any object depends upon its physical attributes, viz: Size, weight, color,

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form, texture, density, etc.

In applying these postulates to a delineation of character before we pass to an examination of the brain itself, we must notice three great modifying conditions. Without taking these modifying conditions into account, a correct estimate of brain-power is impossible. And it is because these modifying conditions have been ignored by many professed teachers of Phrenology, and but poorly expressed by others who did recognize them, that many eminent physiologists have condemned phrenology hastily, as having no sound basis in physiology. The exponents of Phrenology are themselves to blame for this. They have been too content to rest under the imputation of feeling heads for bumps. They have not been sufficiently versed, in many instances, in physiological science to dare to debate the ground with high authorities. I challenge the world to bring one single natural fact to militate against the principles here announced. I will debate the question with any skilled medical, legal or clerical authority, and I claim, without fear of contradiction, that the world does not hold a head whose character will differ from that which Phrenology ascribes to it, when the developments of the brain are measured in the light of these modifying conditions.

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When I was lecturing in Indiana in 1885, Gov. Will Cumbback of that state, propounded this question:

"Professor, what would you do if you found a man whose head, in the light of Phrenological principles, showed a certain character, and you found on intimate acquaintance and positive proof that he, in fact, possessed a character radically different."

"My dear Governor," I replied, "I would wait until the sun rose in the west, and then watch to see what you would do and follow suit. Such men do not exist, they never have existed, and they never will exist until the order of nature is reversed."

These three great modifying conditions which must be taken into consideration before we estimate the brain itself, are as follows:

- 1st. The State of the Health.
- 2nd. The Quality of the Organization.
- 3rd. The Temperament of the Constitution.

And we will consider them in the order named, therefore first,

## **THE STATE OF THE HEALTH.**

It is a great fact in the constitution of man, that whatever affects the body, affects the manifestations of intelligence, and conversely, whatever affects intelligence affects the body. The body is the harp of a thousand strings, manifesting its intelligence by different degrees of vibration. If either the musician or his instrument is out of order, the music will be discordant. It is not necessary for me to argue that a man must be in perfect health to exhibit perfect mentality. But as perfect health is the exception and not the rule, we rarely find mentality even approximating perfection. We are obliged, in our estimate of the character of men, to allow for various bodily infirmities, in a word, for the eccentricities of disease. These diseases may be inherited or acquired since birth; they may be acute or chronic in their stages; they may be mild or malignant in type; they may produce long, continued illness, terminating in death, or they may be only what we call a temporary indisposition, like that of the country boy, who went to Boston for the first time to see the sights. As he wandered around he became hungry, and, entering a restaurant began to experiment with strange dishes. He ate first a porterhouse steak, then some fried oysters, then a lobster salad, a lot of pickles, ice cream, cake and bologna sausage, drank a bottle of champagne and retired to his lodgings, and dreamed that he was lying on Boston Common, and that the devil was sitting on his stomach, holding Bunker Hill monument in his lap.

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If you eat an indigestible meal, you are unable to perform good brain-work after it. If you feed the body on material that will not nourish it, the brain refuses to work. If you are in the clutches of disease, we cannot expect of you a high measure of brain-power; in other words, the manifestations of the mind are weakened by the disorder of its instrument, the body.

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The phrenologist, therefore, who essays to read your character, must be able to trace the signs of disease in your appearance. He must needs be an expert Physiologist and Anatomist. He must understand Pathology. He must have the diagnosing skill to detect disease and allow for it in his estimate of your mentality, or his delineation is worth less than nothing; nay, more, he may do you a positive damage, by advising you to adopt a course of life which would be disastrous to your constitution. He must be able to do all this and do it rapidly and with precision. Never trust yourself under the hands of a professed phrenologist unless you are confident of his skill in estimating and diagnosing your physical condition.

## **QUALITY.**

The second step in a phrenological examination is the determination of the quality of the organization. Perhaps there is no branch of the science of phrenology which has received such crude treatment at the hands of phrenological writers as this subject of organic quality. Many use the term interchangeably with temperament, some confound it with temperament and hereditary disposition, others recognize it as a distinct modifying condition; but I know of no writer, except myself, who has yet attempted a classification of the subject, or who has dared to recognize its importance as a modifying condition of character.

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Quality is the texture of organization, and in this respect must be regarded entirely independently of temperament. The latter is conceded to depend upon the preponderance or relative energy of some part of the system, anatomically or pathologically; but each of the conditions denominated as temperaments may exist, with widely different manifestations of the peculiar conditions we describe as quality, with a corresponding modification of the character of the subject in each case. Hence the necessity of a rational classification, based upon the independent observation of these modifications of quality as a distinct subject, in order to apply it as a distinct step in a phrenological examination.

The trees of the forest present distinct variations of quality, depending on the texture of the wood. The hickory is hard, the ash is brittle, the pine is soft, etc. An examination of the texture of the human organization will disclose variations, different, it is true, but some times strikingly analogous, and no less important in determining the fitness of the individual for particular purposes.

We determine quality by a critical inspection of the general contour of the body, its relative size, the adaptation of its parts to each other, the color and grain of the skin, the relative harmony of the features, the relative brightness of the eyes, the color and texture of the hair, the movements of the body, the tone of the voice, and the rapidity of mental process. To determine quality accurately may sometimes require a series of experiments on the individual, and the success of the examiner will of course depend on his own acuteness of perception and judgment.

Quality is, (1) Strong; (2) Delicate; (3) Responsive. And conversely, (1) Weak; (2) Coarse; (3) Sluggish, and in proportion as these elements unite to form an efficient and powerful organization, we may speak of the quality as "high," or as we find them wanting, we may call the quality "low."

*Strong Quality* is exhibited by an organization harmoniously constructed, full size, compact and firm. The limbs, trunk and head are generally well formed, the muscles firm, the walk steady, the carriage erect, and the movements generally graceful, but all indicating power. The features of the face are strongly marked and prominent, the lines well marked and the entire structure is definite and established. A hair from the head of such an individual will be harder to break than another from an organization of different quality. It will also be harder to pull from the scalp. The grasp of the hand is steady and firm, indicating muscular power. The eyesight is good and the eye steady and clear, well formed and powerful in range of vision. If the percepts are large it will be penetrating. The skin is firm to the touch, though the grain may be either fine or coarse. The entire organization is built upon the principle of strength, but the direction in which this strength will be applied will depend upon the temperamental conditions. With the mental temperament well developed, a strong mind will be manifested; with the vital and motive temperaments, strong physical and muscular functions. The relative absence of this quality will be marked by corresponding weakness, and although we may have a pronounced mental temperament, the individual will exhibit but little mental strength, and with a pronounced motive temperament he will be incapable of strong muscular action.



Jack Langrishe.—Quality Strong.

*Delicate Quality* is denoted by delicacy and refinement of structure. It may or may not be co-existent with strength.

The strands of silk thread are fine and delicate, but also very strong. Other substances are refined and delicate, but possess little of the element of strength.

Delicate quality in the human organization is accompanied by corresponding manifestations. The texture of the skin is close grained, delicate and soft. The hair is fine; the eye is clear and bright, the features smooth and very harmonious. The mental processes are brilliant, facile, rapid; their depth and power, however, depending upon the combination of the element of strength with delicacy. Persons possessing delicate quality are very acute.

Such persons are able to appreciate nice shades of thought and to cultivate the graces in an eminent degree. They are adapted to pursuits requiring delicacy of the senses and acute perception, such as music, painting, manufacturing of delicate articles, etc. In literature they display refined taste, and the head is symmetrical and generally well developed. Those who are low in delicacy lack refinement and grace and should carefully cultivate these qualities.

The relative absence of this element entirely or proportionately unfits the individual for these mental processes requiring delicacy and acuteness. He may possess a well-balanced organization as to temperament and cerebral development, but without the element of delicate quality he will be utterly incapable of those mental processes requiring delicate shades of thought.

The individual who unites the elements of strong and delicate quality will exhibit both power and fineness. He will be able to display more versatility of talent than the individual possessing the element of strength or delicacy alone. Those persons who have displayed great intelligence coupled with brilliancy, have uniformly united both of these elements.

The element of *Responsiveness* depends upon a certain sensitiveness of texture, resembling the resonance of a well tuned musical instrument, and a certain harmonious adjustment of parts which renders the individual capable of receiving a mental



Sol Smith Russell—Quality Responsive.

impression promptly and responding to its action. Persons possessing this quality have such delicate sympathy of the entire organization that the mental processes are exceedingly rapid, and the physical manifestations are equally prompt. The movements of the body are quick, the brain is active, the eye bright, intelligent and keen sighted, the expression of the face vivacious, the voice musical, the speech rapid, and the individual often anticipates the thought of those with whom he converses; if you hesitate on a word he will instantly supply it. Such persons are keenly sensitive to surrounding circumstances, easily impressed, and the entire organization seems to vibrate in unison with the impressions made upon it. It is not uncommon to find this condition mistaken by observers for the nervous temperament of the pathological classification. The true distinction lies in the fact that the latter is a diseased condition, resulting in a super-sensitiveness of the nervous system, while responsive quality exists in perfect health, and is a perfectly normal condition of a character frequently resulting in great advantage to the individual, and absolutely essential in many vocations. It is indispensable to the musician, the artist, the poet, etc., and I depend upon it in estimating the capacity of my subjects for

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various professions and trades, especially those involving the fine arts, literature, and many of the departments of merchandising.

The absence of this responsive element is marked by a general sluggishness of all the mental and physical processes. The movements of the body are slow, and the brain, while it may be capable of strong thought, is correspondingly slow in action. The individual does not yield readily to the strongest impressions, and his conversation will be slow, frequently tedious. Such individuals are incapable of doing anything in a hurry, and when urged by others frequently become confused. Left to their own methods, with plenty of time, they are frequently capable of displaying great strength and delicacy of quality, both in physical and mental manifestations.

The intelligent reader will readily comprehend that the best organization is that in which the elements of strength, delicacy and responsiveness are harmoniously blended.

The relative predominance of each element will in all cases decide the particular class of purposes, vocations, professions or other pursuits to which the subject is best adapted, other things being equal. Quality results from a variety of causes. Like all other personal peculiarities, it is, to a certain extent, hereditary. Children are, to a greater or less extent, certain to inherit the quality of their parents and immediate ancestors. But the inherited quality of offspring is subject to great modifications. It is definitely established that the temporary condition of mind and body of the parents at the moment of conception, materially affects the permanent quality of the offspring. Thus it is possible for parents to transmit to children a much better or much worse permanent condition of quality than they themselves possess. Observation also justifies the belief that children born of loving and affectionate parents surpass in quality those born of incompatible natures. The occupation and surroundings of the parents at the time of conception, and particularly the influences brought to bear upon the mother while the offspring is *in utero*, produce a lasting effect upon the quality of the latter. Science has long since demonstrated the fact that every part of the human organization is susceptible to educational development. Quality, like every other modifying condition, is susceptible to development in either direction, and the success attending an effort to develop either strength, delicacy or responsiveness of quality in any given individual, will in all cases be commensurate with the intelligence and vigor of the efforts expended to that end.

The study of quality being thus understood, I introduce you now to the most beautiful study in the curriculum of human science, the third step in the phrenological estimate of character, viz.:

## TEMPERAMENT.

By the term Temperament, is meant the preponderance in development of some element or system of organs in the body, to such an extent as to give to the character a distinctive recognizable type, a temper or disposition resulting from the predominance of some one element in the character which modifies and gives tone to all the rest, resulting from its superior development. As a matter of fact, there are as many different temperaments as there are individuals, no two individuals having the same constitution; but science classifies them under

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Mme. Janauschek.  
Quality Strong and Responsive.

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distinctive heads, as their developments are approximately the same, or as their developments are in the same general direction, regardless of exact degrees.

### **ELECTRO-MAGNETIC TEMPERAMENTS.**

THE ELECTRIC TEMPERAMENT exists when electricity dominates over magnetism in the organization. Its characteristics are Gravity, Receptivity, Darkness, and Coldness. This temperament was formerly called the Bilious or Brunette Temperament. It is distinguished by dark, hard, dry skin, dark, strong hair, dark eyes, olive complexion, and usually by a long, athletic form of body. It is remarkable for concentrativeness of design and affections, strong gravity, drawing power and cohesiveness, strong will, resolution, dignity, serious disposition and expression; moderate circulation and coolness of temperature. It is produced by a dry, hot climate, common in southern latitudes and almost universal in tropical natives. Persons of this temperament are better adapted to hot climates because electricity dominates over magnetism, and they do not antagonize the climate by the radiation of magnetism, but rather thrive on the magnetism which they absorb. This temperament is closely analogous to the condition of tropical animals and birds.

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THE MAGNETIC TEMPERAMENT exists when magnetism dominates over electricity in the organization. Its characteristics are Vibration, Radiation, Heat, and Light. This temperament was formerly called the Sanguine or Blonde Temperament. It is distinguished by a light colored, warm, moist skin, light colored or red hair, fresh ruddy or florid complexion, light colored or blue eyes, rounded form of body, often plump or corpulent, large chest, square shoulders, indicating a very active heart and vital organs. It is remarkable for versatility of character, jovial disposition, fond of good living and great variety, changeableness, activity, and vivaciousness. The temperature of the body is warm and the circulation very strong. This temperament vibrates between great extremes of disposition, develops great force of radiation and driving power, and is universally characterized by warmth, enthusiasm, and high color. It is produced by the climates of northern and temperate latitudes, and is almost universal in the natives of extreme northern countries. Persons of this temperament are better adapted to cold climates, because magnetism dominates over electricity, consequently they produce more animal heat, and are better able to endure the rigors of a cold climate. The same general conditions are found to exist in birds and animals inhabiting northern latitudes.

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### **ANATOMICAL TEMPERAMENTS.**

The Temperaments are also classed anatomically as:

MOTIVE, where the bones are large and strong and the muscular development is stronger than the nutritive or mental system. Persons of this temperament are active, energetic, and best adapted to out-door pursuits and vigorous employment.

VITAL, in which the nutritive or vital system is most active, large lungs, stomach and blood vessels, and corpulent and plump figure. Persons possessing temperament are inclined to sedentary occupations, and if the brain is large and of good quality, are able to do an immense amount of mental labor without breaking down. They should take systematic exercise and avoid fats and stimulating foods and drinks to obtain the best results.

MENTAL, in which the brain and nerves are most active. The body is not adapted to hard muscular labor, and there is not enough vitality of nutritive power to nourish the brain in the heavy demands made upon it. Such persons incline to mental effort and literary work, and for a time display great brilliancy, but sooner or later collapse, unless this condition is corrected, by regular hours, plenty of sleep, the absence of stimulants and the cultivation of muscular and vital force. This temperament is distinguished by a relatively large head and small body, pyriform face, high, wide forehead, and usually sharp features.

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### **CHEMICAL TEMPERAMENTS.**

There are three principal fluids which circulate through the body, viz., arterial blood, venous blood, and lymph. As the blood passes out from the heart through the arteries it is strongly charged with magnetism and is very strongly acid in quality. As it returns to the heart through the veins it has expended its magnetism and its acidity has been very much neutralized. The lymph is an alkali fluid, and it circulates through the lymphatic vessels as a reserve force of vital food. The predominance of either of these fluids in the constitution greatly modifies the character and gives rise to the classification of the chemical temperaments. As every cell in the body comes in contact with an acid and an alkali fluid, we may, by estimating the relative quantities of each fluid, arrive at a very accurate judgment of the chemical condition of the body, and these elements are also valuable in estimating the amount of magnetism that will be produced by the organization through chemical action, as every cell by its contact with these fluids is constituted a magnetic battery.

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THE ACID TEMPERAMENT exists where arterial blood predominates. It is distinguished by convexity of features and sharpness of angles. The face is usually round in general outline and convex in profile, the forehead prominent at the eyebrows and retreating as it rises, the nose Roman, the mouth prominent, the teeth convex in form and arrangement and sharp, the chin

round and sometimes retreating. The body is angular and generally convex in outline, with sharpness at all angles. This temperament is usually accompanied with great activity of mind and vivaciousness of disposition, and sometimes develops great energy and asperity. It is very likely to exhaust itself prematurely.

THE ALKALI TEMPERAMENT exists where lymph is in excess over arterial blood. It is distinguished by concavity of features and obliquity of angles, or rather the absence of angles. The face is usually broad in general outline, and concave in profile, the forehead prominent and wide at the upper part, and medium in development at the eyebrows, the nose concave, the mouth retreating, the teeth flat in form and arrangement, the chin concave and prominent at the point. The body is round and inclined to corpulency, without angles. This temperament is usually well stocked with vitality, but unless actively employed is likely to become dull and overloaded with adipose tissue and lymph.

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From the foregoing observations it is evident that the temperaments combine in each individual according to whichever temperament is found to predominate in these three divisions. Thus one man will have an electric-motive-acid temperament, another a magnetic-mental-acid temperament, another a magnetic-vital-alkali, and so on through all the combinations which can be made from the seven elementary temperaments. This blending when finally estimated constitutes the temperament of the individual. The ideal condition would, of course, be a perfect equilibrium of the elements of each division, in which case the individual would be said to have a perfectly balanced temperament.

ELECTRICITY is the genitive passion of Space. It is manifested by the states of gravity, receptivity, coldness, and darkness.

MAGNETISM is the genitive passion of Matter. It is manifested by the states of vibration, radiation, heat, and light.

The eternal affinities which exist between these conditions produce all the phenomena of *Growth*.

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GROWTH is the change which takes place in a structure in obedience to the law of conformity to the changes which take place in its environment.

Man is the most complex organism known to this planet. He stands at the end of a long line of development, extending from the simplest form of mineral, through the vegetable and animal kingdoms, to his own position in the cosmos, and embracing and including in his own structure a representation of every form below him. But when this exceedingly complex structure is analyzed it is found to consist wholly of combinations of the simpler forms which existed before him.

In the light of a rational philosophy, therefore, we are forced to consider man as a creature of growth and subject to exactly the same natural laws as the objects which surround him. Any attempt to regard him as an exception results in the calamities which must always attend presumption and ignorance.

The well balanced temperament, the *temperamentum temperatum*, of the ancients is an ideal condition in which there is in fact no temperament, all the organs of the body being perfectly in harmony, and exhibiting no preponderance of one over the other. Many persons approximate this condition, but it is difficult to find one in which it is so nearly attained as to make the proper classification of his temperament under the above heads a difficult matter. However desirable such a condition may be from a purely physiological standpoint, the fact remains that all great and powerful natures, the men who have been the leaders in the battles of literature, art, science and war itself, have had well defined and pronounced temperamental conditions of organization.

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We have now fully demonstrated that in his scientific delineation of character the professional phrenologist depends upon something more than mere configuration of skull. The great modifying conditions of health, quality and temperament in every case give us the foundation of the character. It will be seen, some medical authorities to the contrary, notwithstanding, that the science of Phrenology has a firm basis on the established principles and known facts of Physiology and Anatomy. Bearing these facts in mind we will now proceed to the discussion of the scientific principles governing the phrenological examination of

SIZE AND CONFIGURATION OF BRAIN, or the theory of the localization in different organs of the brain of the corresponding faculties of the mind.

THE BRAIN is the key-board of the body. It is an error to claim that it is the exclusive organ of intelligence. The brain performs substantially the same function for the body which the key-board does for the piano, or which the central office of the telephone system performs for its various subscribers.

Magnetism received from the exterior of the body is transmitted to the brain where it produces a result. This result in turn is transmitted to various portions of the body. Properly, therefore, intelligence is distributed over the entire body and the amount of intelligence which any individual possesses will be found to be in exact proportion to the size and quality of his body and the perfect adaptation, coöperation and adjustment of its parts.

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The brain is an oval mass of soft tissue which completely fills the internal cavity of the skull. It is composed of two substances, a white fibrous substance which forms the internal portion and a gray, cortical tissue which forms the external layer. This gray substance lies in folds or convolutions, the furrows or sulci, dipping deeply into the interior of the brain.

It is found by dissection that the brain of an intellectual man exhibits a larger number of convolutions than one of small intellectual calibre, and that the convolutions are deeper and the layer of gray substance thicker, and in consequence of the increase in number and depth of convolutions there is a wider expanse of surface as well, for the distribution of

Brain with Skull  
Removed.

gray matter. Hence the relative proportion of gray matter in different brains has come to be regarded by physiologists as a test of mental power. Many idiots have large and well formed brains but the convolutions are shallow and few and the gray matter small in quantity and extent of surface. Physicians often ask me how I can estimate the relative quantity of gray matter in a living head without cutting into it. I refer them to the study of quality and temperament which I have clearly expounded in this lecture. Do you ever find hickory leaves growing on a pine tree? Show me the bark of a tree and I'll tell you the quality of the wood within; show me the skin, the hair, the eyes of a

man and I'll tell you the quality of every organ in his body as well as the quality of the brain. I recently astonished the superintendent of an insane asylum by pointing out to him that the quality of the hair, the eyes and the skin of idiots was essentially different from the quality of those of more highly endowed persons, and could be told in the dark by a person of educated sensibilities. The quality and texture of the brain being determined, the next step is the consideration of its size.

Other things being equal in all natural objects, size is the measure of power. By the term "other things" in relation to the brain, we mean temperament, quality and health. This simple principle explains why a great many people who carry large heads are endowed with but little intellectual power. Their heads are filled with "sawdust," in other words, a brain of poor quality, supported by a feeble body, or vitiated by excessive temperamental conditions.

Men who carry small and misshapen heads are often brilliant in certain directions, and this limited brilliancy in special lines causes them to be spoken of by superficial observers as men of great ability and apparent exceptions to the phrenological rule. The fact remains, however, that in no case is comprehensive greatness ever exhibited in a head of small dimensions.

Large size of brain, accompanied with robust health, high quality and good temperamental conditions, gives the highest phase of powerful mentality and comprehensive greatness. Small size of brain, with poor health, low quality and erratic temperamental conditions gives the lowest form of mentality and constitutional inferiority. Between these two extremes we may find every conceivable modification and form of human character according to the various combinations of normal and abnormal conditions.

Size of brain then is a measure of power when judged by an enlightened understanding of physiological, anatomical and pathological conditions. The phrenologist goes one step farther and asserts that size of brain in any particular region, judged by the same standards of comparison, is an indication of local power.

Small Head.  
Brilliant in  
Observation,  
Deficient in  
Reflection.

Every portion of the body is created for a specific function. You never see with your ears, you do not taste with your eyes, you do not walk with your teeth. There is no waste in nature. Every part has its special duty to perform. The part of the brain which lies in front of the ears has a different function from that which lies behind them. The parietal lobes of the brain are not placed in the skull for the same purposes which the frontal and occipital lobes represent. Every fibre has its function, every convolution its purpose. All that remains for us to do is to compare known forms of heads and note the coincidence of character exhibited by similar developments and the divergences of character accompanying diverse developments. In the past century these observations



Criminal.

have been sufficiently successful to locate the general functions of the external portions of the brain which are situated so that observation and comparison are possible. Forty-two general organs are now located with definite certainty, and these have been subdivided with sufficient accuracy so that there are over one hundred localized centres of cerebral development which can be accurately measured and their mental power determined to the advantage of the individual and the benefit of society at large.

The brain is double. It is divided into two hemispheres by the *falx cerebri*, a partition which follows the middle line of the skull. Each hemisphere contains one organ pertaining to each faculty of the mind. The size of each organ is estimated, not by feeling for bumps or depressions, but by measuring the length of the fibres of the brain from their common center in the *medulla oblongata*, at the head of the spinal column, and at a point equi-distant from the ears in the interior of the head. From this common centre the fibres of the brain range horizontally and upward in all directions like the branches of a tree. Development of brain fibre laterally gives a wide head, longitudinally, from the *medulla oblongata* to the forehead and to the occiput, a long head.

Development upward raises the crown; and I have in my collection skulls which show by actual measurement a relative difference of over three inches in development of brain fibre to certain localities of brain surface. Viewed in the light of these facts and principles as here expounded, the phrenological position is established, and the childish objections of those who sneer at this beautiful science, fall crumbling to the dust. The last great fact to be considered is this: Exercise of any portion of the body develops it, enlarges it and adds to its strength. Disuse weakens, paralyzes and ultimately destroys. This rule applies to all parts of the body, and to the brain more particularly because the nervous tissue of which the brain is composed is more rapidly used up and renewed than any other portion of the body and hence more susceptible to change.



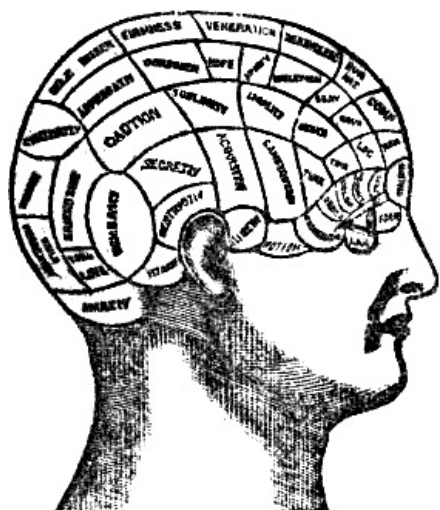
Philosopher.

Phrenology solves all problems of education and enables every individual to develop a symmetrical and well formed brain, and with it a harmonious character, by pointing out those portions that are deficient and those that are strong, and thus enabling him to secure a really well trained mind.

By memorizing the different organs and their functions, particularly those in which you are marked as excessive or deficient, and by practicing the observation of your daily conduct and learning to analyze it phrenologically, *i. e.*, to note those occasions when deficient faculties have failed to act, and when predominating faculties have caused you to act hastily or contrary to good judgment, you will soon become painfully aware of your true faults, and by a conscientious action of reason and exercise of self-control will be able to correct them. In the same manner predominating talents may be tested and proved and you will rejoice in the birth of new aspirations, hopes and impulses, in a word you may be, by means of this science, placed in full command of your mental powers and learn to control and direct them as the skillful engineer controls and directs his locomotive.

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Concede the fact that these differences in form, quality, temperament and health mean anything, and all that we claim for Phrenology follows logically and as a matter of course. In the light of this demonstration of known facts, it follows that character can be read, and if read, then it can be assigned to the position of its best usefulness in the profession, trade or avocation suitable to the employment of the talents demonstrated to exist. If Phrenology gives the index to your character, as we have proved it does, then it also forms the key to the solution of the problem of matrimony by describing the character which will harmonize with yours in congenial companionship, financial success and the improvement of offspring. It likewise is a trusty guide in the formation of business relations as partners, employers or employees, and directs us in the choice of associates, teachers or companions in social life. It gives to the anxious parent the knowledge of inherited and acquired talents in cherished darlings of the household, and in every relation of life; at every moment of existence it is an advantage, a comfort, an assistance, a thing of beauty and a joy forever.



The Phrenological Location of Faculties and Organs of the Brain.

In this lecture, ladies and gentlemen, I have demonstrated the theory of Phrenology. To-morrow night and on each of the succeeding nights of this course, I shall give you practical applications. To-morrow night I shall lecture on the "Choice of Professions and Trades," illustrating to you the qualities that insure success in Law, Medicine, the Ministry, Journalism and Teaching, in Manufacturing and the various Mechanical Trades, as well as the qualifications for Commercial Life in its various departments, wholesale and retail. I shall follow with my celebrated lecture on Matrimony, in which I shall expound the principles upon which a correct marriage may be consummated, securing amiable association, perfect offspring and financial success, after which I shall separate the sexes and continue the subject of matrimony in its physiological relations, under the head of "Sexual and Creative Science."

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## Choice of Professions and Trades

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— OR —

### HOW TO BECOME RICH.

LADIES AND GENTLEMEN:

Every young man and woman of reasonable intelligence is, or ought to be, possessed of a laudable ambition to be self-sustaining. To win a competency, to secure the necessities, to have even the luxuries of life, is perfectly praiseworthy, provided they are obtained in a legitimate manner. Every rational man seeks the occupation, trade or profession which ensures the profitable employment of his best talents, and the science which discloses to the youth at the beginning of his education what those talents are and how they may be developed to perfection in early manhood, and in what profession, trade or occupation he will display the greatest ability, confers upon him the greatest favor within the gift of knowledge, from a financial standpoint. That Phrenology does this, and more, it is the purpose of this lecture to show.

The world is apt to measure a man's success by the amount of money he accumulates. That is properly one element of success, but it is not all. The real criteria of a man's success in business are, 1st, the volume and quality of his work; 2d, the compensation he receives for it; and 3d, the pleasure he derives from it.

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Pugilist.  
Illegitimate.

Business is legitimate or illegitimate. A legitimate business contributes to the welfare of society, as well as to the support of the individual who follows it. The cobbler who mends shoes and the genius who builds a steamship are equally legitimate, though one contributes only to the comfort of a country neighborhood and the other promotes the welfare of a continent. Both may be successful within the limits of widely different capacities. An illegitimate business promotes temporarily the financial interests of the individual at the expense of the health, morals and wealth of the public. In my public and private examinations I have directed thousands of young men and women into channels of legitimate business. The fact is, there is such a tremendous demand for skilled labor in all departments of legitimate employment that it is

difficult to find material to fill it. We hear much of the warfare between capital and labor, and strikes frequently paralyze the channels of legitimate trade, but the cause of the difficulty lies not in any real or imaginary conflict between capital and labor. The solution lies in the fact that every branch of legitimate labor is burdened with incompetent workmen, men who are in wrong occupations, who were never intended by nature for such work as the branches of trade they infest, and the skilled workmen are obliged to carry the load; while capital is often in the hands of those unfit to be trusted with its use, who manipulate it merely as the instrument of oppression and wrong, until the social discord is produced. If men were all graded to their proper vocations, if capital were entrusted only to those of financial skill, and labor, in its various departments, assigned to those of proper qualifications, every man would be employed at a fair remuneration, and the burden of pauperism would fall from the backs of our skilled workmen. There are too many men in the learned professions who would do better at the forge and on the farm. There are preachers who ought to be blacksmiths, and lawyers who would look better and feel better hoeing potatoes. There are those at the anvil and the plow who can succeed better in literature and art.

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Young man, it is infinitely more to your credit to be a successful blacksmith, if that is in accordance with your endowment, respected by everybody within a radius of twenty miles because you can shoe a horse better than anybody else, than it is to be starving in an attic as a briefless lawyer, or lounging about the country as a minister of the gospel, eating yellow-legged chicken at the expense of the sisters, when you have no ability to preach.



Lawyer.

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Whether a man will be able to do good work, to receive lucrative compensation and to derive pleasure from any occupation, will depend on the amount and kind of sense that he possesses. Phrenology measures the amount of sense displayed by each man's brain, determines the kind and quality of his intelligence, and thus estimates his ability in any given trade or profession.



Minister.

If the brain were a single organ, every man would have the same kind of sense, and men would differ only in the quality and amount of intelligence. But Phrenology proves that the brain consists of a number of organs, each one representing a different variety of intelligence, a different sense, so that we find men varying in volume of brain and amount of intelligence, in the quality of brain and consequent quality of intelligence; and also in the relative development of the different organs of the brain, showing diversity of character in the kind of intelligence or sense, displayed by different individuals. Thus two men may have the same relative volume of brain, similar in quality, and supported by good constitutions, but widely different in development of the organs of the brain. One may be a gifted orator and astute lawyer, but utterly unable to comprehend colors or use the pencil and brush. The other is a talented artist but so deficient in language that he cannot describe his own pictures. Both are successful in their proper vocations, reverse their positions and ignominious failure is the result in both cases.

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To constitute a success in any business a man must have *capacity*, that is, he must have enough of intelligence to meet the demands of the business, and he must have physical strength to support it. A man may have apparently the kind of sense required by a branch of business, and for a time display ability in it, but as the business increases, and its demands become more in volume and intensity, he fails because he has not enough of comprehensive intellect to take it all in. There are also those who have comprehensive greatness of intellect, who are fully capable of understanding all the requirements of a business, but who fail because the body beneath the brain is not sufficient in endurance and nourishment. Dismal failures result, and many useful lives are shortened, because men make the mistake of entering vocations for which they have insufficient mental or physical capacity. A phrenological examination determines beforehand the capacity of the individual and establishes a proper limit, within which he finds success, health, happiness, and the gratification of proper ambition. On the other hand there are many who do not realize how much their capacity is, and consequently remain inert to the great deterioration of body and mind. Nature demands that every man should use his full capacity, and the phrenological examination which reveals to an individual the extent of his usefulness is a magnificent acquisition to him who acts upon it. Action is the natural condition of every part of man. Action develops character, strength and health. Inaction results in paralysis and disease. It is vitally



Capable.

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essential that every man should find out his capacity and use it all—no more, no less. This, Phrenology enables him to do.



Incapable.

The question of capacity being thus understood, the next is the quality of organization.

Quality is the inherent grain or texture of the substance. Men differ in quality as much as do the trees of the forest. You do not use the hickory or the oak for the same purposes that you do the pine or the poplar. There are differences also in the grain of metals, in the texture of fabrics. Gold differs essentially from iron as silk does from flax. Men display an infinite variety of quality, from the strong lumberman of the pine forests, with his corded muscles and angular frame, to the delicate young man who presides gracefully over the ribbon counter in the dry

goods store.

To illustrate this topic of quality: Riding on the cars one day I noticed a gentleman sitting near me and asked him the rather impertinent question, whether he had not been engaged for many years in handling *delicate* machinery.

"Ah," said he, smiling, "you are a Phrenologist."

"Yes, sir," I replied, "we have evidently sized each other up."

"Now, before I answer your question," said the gentleman, "tell me why you asked about *delicate* machinery. Several men of your profession have approached me with similar questions about machinery. There is evidently something in my head which betrays that; but tell me why you drew the distinction in favor of delicate machinery?"

"Why, my dear sir," I replied, "you are a delicate piece of machinery yourself. You would not harmonize with anything else. Your bones are small, your eyesight microscopic, your fingers tapering, your touch as delicate as a woman's, your *quality* is delicate. You are not the man to handle heavy bars of iron, to repair locomotives, or to build threshing machines. I should say, sir, that watches would be about right for you, certainly nothing heavier than sewing machines and type-writers."

"You are quite right, sir," said he, "I have been a watchmaker for twenty years."

The quality of the man determines the quality of the work he should do. The strong, coarse, sluggish organization is adapted to occupations requiring power and momentum. The refined, delicate, responsive character will succeed best in positions calling for agility, dexterity and sensitiveness. The blacksmith may ruin a watch if he attempts to mend it, while the jeweler would not be a safe man to shoe a valuable horse. There is an eternal fitness of things.

The occupation of an individual should be in harmony with his temperament. The brilliant versatility of the magnetic permits a greater variety of selection to the individual than the positive and concentrative energies of the electric temperament. The latter is dignified, sombre and severe, with a ready inclination to forego comfort and convenience to carry out a cherished object. It works, not better than the magnetic but more willingly. Men of the magnetic temperament succeed best in the cultivation of the social graces, the fine arts, and in those departments of literature that call for brilliancy of imagination, versatility of talent and variety of accomplishment. The leaders of great and successful armies, the powerful statesmen and the literary men of the world, distinguished by fervid genius and concentrative application, have been on the other hand strongly endowed with the electric temperament.

When the motive temperament is in the ascendancy, the character is marked by an almost uncontrollable desire for physical exercise. This temperament demands activity of body as well as brain, and the occupation should be such as will combine both. The vital temperament on the other hand is more inclined to sedentary habits, and is capable of doing an immense amount of mental work without breaking down. It seems to thrive best when loaded with responsibilities of a mental character. The mental temperament on the other hand will display great brilliancy of intellect and versatility of talent, but is in constant danger of a physical collapse unless constantly subjected to conditions favorable to recuperation.

To subject a person of the delicately organized and sensitive mental temperament, for a long period of time, to the hardships and privations of an occupation requiring exposure and severe muscular exertion is the height of cruelty and folly. A person of the extreme vital temperament, under the same conditions, would find life a weary burden, though a limited experience in muscular exercise, under conditions favorable to health, would be beneficial to both. On the other hand, the motive temperament, confined in an office or room to books and study, with insufficient exercise, is in much the same condition of misery as a caged bird.

Temperament, quality, and capacity having been duly considered, the ability of an individual in any given direction, depends upon the special development of the organs of the brain. The special sense of each individual is determined by an examination of the special organs of the brain. And it is upon this special development, in the case of every man, that his prerequisites for success depend, namely, the ability to do much good work, the remuneration for his services, and the pleasure derived from the occupation.

I desire to call your attention to some examples of special ability, which are familiar enough to the experience of most of you to be accepted without argument.

There are those who are gifted in the sense of touch above their fellows, who can judge of the quality of goods in the dark. There are others blest with penetrating eyesight. Others with a sense of hearing most acute. Also those with nice discriminating sense of taste and smell. These distinctions for a long time were regarded as the five senses of man, and he was believed to have only those five avenues of perception. Phrenology, however, subdivides these and adds others,

vastly increasing the number of the sources of knowledge and the springs of human action.

A great many cases of defective eyesight, so called, are in reality defective brain. The mechanism of the eye may be perfect, the retina and the optic nerve may faithfully perform their duties, but if the brain behind the eye be defective, the comprehension of the object or some of its properties is lost to the intelligence of the individual. Some people are "color blind." Their eyes are good enough, but they don't see colors; they comprehend no difference in the shades of different colored objects exhibited to the view. At the same time they fully comprehend the size, form, distance, etc., of the object. An examination discloses the fact that they are deficient in a portion of the brain just behind the middle of the eyebrow. Give such a man every material and brush of the painter and request him to paint a landscape and the result will be a daub. He has no sense of colors, he has no fitness for that kind of work. At the same time he may be entirely capable of a very creditable performance in drawing a picture with a pencil in white and black because that does not involve his weakness. This particular element of sense may, like all others, be only partially defective, but an examination by a competent phrenologist will disclose its exact state, whatever it may be. I once examined a man and remarked to him that he was thoroughly endowed with the qualities essential to a good locomotive engineer, except that the organ of color was slightly deficient. I remarked, "You will never experience the slightest inconvenience in distinguishing switch-lights and signals when you are in good health and sober, but a slight indigestion, or a glass of liquor, decreasing the power of your brain, would render your vision of colors unreliable and might cause a wreck, hence I advise you to keep out of the business." The man was a railroad engineer, and admitted that he could generally distinguish colors without difficulty, but that his color sense was lost, under the conditions I described.

Those who are large in the organ of color, are artists in its appreciation, for the simple reason that they have more sense in this particular direction. On the other hand, color may be large, but appreciation of form, size, etc., may be deficient. The individual may try to paint a picture and get the colors all right, but if form is deficient his figures will be grotesque in their absurdity; or he may have good sense as to form and color, and get the sizes of his objects all wrong. Mechanical skill depends in a great measure upon these "Perceptive Faculties," as they are called: that is, those portions of the brain that comprehend and give the ideas pertaining to the properties of material objects, such as individuality, form, size, weight, color, etc. The trained eye and hand of the blacksmith are alike directed by these faculties of the mind acting through these organs of the brain, as he moulds a piece of iron to the proper size and form to fit the horse's foot. What folly then to expect good work, in a blacksmith shop, of a man deficient in these special senses requisite in that department of work; and as we study all trades and professions we shall find that aptitude in any line depends on the possession of superior development of the organs of the brain representing the faculties of intelligence most used and depended upon in that business.

There are those who are wonderfully gifted in the organ of calculation, the seat of the special sense of the number of things. One who has this organ large will be able to count rapidly and correctly, to add, subtract or multiply, and he understands the relation of numbers to each other, their properties, and because of his superior sense in this direction he becomes a "lightning calculator" and is regarded as a mathematical prodigy. There are others who have this sense deficient, but they may be superior in development to the mathematical prodigy in a dozen other faculties.

One may be developed in those organs which contribute to talent for music. He may have a sensitive organization, highly responsive in quality, a fair intellect, such an exquisite sense of time and tune, aided by good Constructiveness, Imitation and executive ability that he is able to produce music which charms the listening ear of thousands. If this talent is discovered in time, and he has adequate instruction and advantages, he becomes a magnificent success. Place him in the counting room, the work-shop, or on the farm and he is not in harmony with his surroundings, he is awkward and inefficient, he does poor work and but little of it, and he is regarded by his associates as an inferior person.

Some men are wonderful in their ability to comprehend machinery, and in dexterity in the use of tools, the special sense represented by the organ of Constructiveness. They seem to be perfectly at home with a piece of new and complicated machinery in five minutes, while others will work on the same thing for hours, growing more and more bewildered, and exhibiting little or no mechanical genius whatever, literally making a botch of everything they undertake. When I was lecturing in Austin, Texas, in 1887, several gentlemen came to see me and asked if I would be willing to submit to a test. They said, "We have a man in this city who is unquestionably a genius in a certain direction, and we would like to call him out for a public examination and see if you can locate him." I urged them to do so, at the same time remarking that that was the kind of a man I liked to get hold of. That night when I called for nominations, Mr. Geo. P. Assman was immediately elected. He came forward, and as I measured his head I said, "This man is a genius as a machinist. He has only ordinary ability in other directions, but as a machinist he is a marvel. He has thoughts on machinery far beyond the comprehension of other men, and especially in the practical handling of complicated work." Somebody in the audience sung out at this point "You've got him," and the audience broke into applause. They then informed me that he was a most celebrated locksmith and machinist whose specialty was opening combination locks on valuable safes when the combination was lost by the owners, or when the works were injured by the blasts of burglars. On one occasion he had opened a safe in New Orleans in a few minutes when the



Musician.

trained locksmiths of the safe factory had worked for hours and failed. He was in the right business, was regarded as a genius, and was respected and admired by a whole section of the United States simply because he employed his best element of sense.

Some men have wonderful intellectual development and are specially gifted with the ability to acquire knowledge, but they may be most wonderfully deficient in that kind of executive force which makes use of it. They are largely developed in the frontal lobe of the brain where the intellectual organs reside, but are deficient in the regions of moral and physical energy; while others are largely endowed with ambition, physical and moral energy,—the parietal lobes are large and the head rises high in the crown, and they are able to use all the knowledge they acquire. Their intellectual capacity may be limited, but they are able to put their knowledge to account, and what gems of information they possess are made to glitter by constant use. Men of the first class are always rated at less than their true value of intellectual ability; those of the second class at a greatly over-estimated premium. The first may be compared to capacious barns where knowledge is stored like hay to become musty because it is never used. I have seen hundreds of boys of this character, graduate with great honor in college (where the only criterion applied was the capacity to absorb knowledge as a sponge does water), only to be eclipsed in after years by the boys who graduated at the foot of the class, who were practically in disgrace on Commencement day. In our popular public school and collegiate system, there is too much stuffing of knowledge, and too little attention given to developing the practical sense of the student.

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There are special senses which give physical and moral energy, ambition and industry. One man is splendidly equipped with knowledge and is thoroughly posted in regard to how a business should be conducted in all of its practical and theoretical details, but he is afflicted with inertia, he does not move. The unscientific observer says he is lazy, and that is true, but Phrenology analyzes even laziness and finds that it is caused by a lack of sense. Develop the organs of physical and moral energy, which can be easily done, and the character of the man becomes transformed, and he becomes a cyclone of business push and executive ability. Another man may be gifted with energy, but deficient in knowledge and business tact, and he wastes his force in tremendous efforts at the accomplishment of small matters. He puts as much mental force into opening a can of oysters as would suffice to destroy a building. Figuratively speaking he loads a cannon to kill a mosquito, the result is a great waste of energy and vitality. By proper cultivation of knowledge, and adaptation to pursuits employing his splendid energies with large enterprise, a character of this description is brought into harmony with the eternal fitness of things.

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Physical Energy.

There are men endowed with the sense which gives appreciation of values and the knowledge of property to such an extent that they are artists in the manipulation of finances. They accumulate fortunes, and the world admires their accomplishments; and one who has less of this world's goods is accustomed to wish that he had as much sense as Vanderbilt or Gould. The fact may be, that he has more sense in the aggregate than either, but it is not the same kind of sense. Other things being equal, the man with large Acquisitiveness will exhibit more sense in acquiring property, and the man with large Caution and Secretiveness more sense in economizing, than those having these organs small. It is curious to observe the different phases of financial sense in different individuals. One man will be a miser, eager to get and anxious to hold property; another will be close and cautious in taking care of the property he inherits, but will exhibit no special ability in increasing his riches; another displays great ability in making money, but spends it lavishly; while still another may show indifference to the acquisition of property or the care of it. All of these various combinations I have delineated correctly with utter strangers, in thousands of instances. They all depend on the development of the various organs of special sense, and a man may be educated at any period of life, so as to

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correct his financial sense and make him more successful in accumulating and holding property.

Some men are good collectors, while others fail to exact their just dues. One man will dun his debtors with a persistence and regularity, and with a force and dignity which compels payment even from those who wish to avoid it; while another will be diffident, and often suffer the most humiliating emotions in presenting his demands—in fact, often failing to exact payment from those who are perfectly able and willing to meet the account. Others are careless about paying their debts, and lose financial standing in the community by neglecting their dues, without any desire whatever to avoid payment, while others are punctilious in financial matters to the greatest degree. All of which variety of financial dispositions are the result of development of special combinations of brain organs, and susceptible to material modification by proper influences.

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It is as absolutely essential to the success of the man of commerce that he should be well developed in the organs which give the financial instincts, as it is that the artist should be developed in those which give a sense of artistic effect. Hundreds of men go into bankruptcy every year because of deficient development in this respect, being crowded to the wall by the superior strength of men of greater business sagacity. It cannot be too strongly impressed upon



the young business men of this country that the true road to fortune is in a correct knowledge of adaptation in business and in constantly educating the financial senses.

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In my written delineations of character I furnish every applicant with a careful analysis of his business adaptation, showing the exact condition of his financial instincts, as well as all others. I have also composed directions whereby deficient organs may be strengthened by special mental exercises, and I claim that the financial sense can be developed and strengthened as well as any other part of man's nature; and in no part of my professional work have I met with more satisfactory results.

I once examined an utter stranger, and as I proceeded, I said, "You should never enter mercantile life, sir, with your present development. You would be bankrupt within a year, because you would trust everybody, and you cannot collect your small accounts." The gentleman, in great surprise, asked me if I knew anything of his past history personally. "No, sir, I never saw you nor heard of you until you entered my room a moment ago." He then informed me that he had failed in business three times, because he could not collect his small accounts, and that he had over \$1500 due him in the city—small items against respectable customers that he had not succeeded in collecting. "Now, sir," he continued excitedly, "I want to know why that is and how you can tell it." I explained to him his deficient organs, and gave him my special rules for the cultivation of financial ability; and after instructing him, I told him to try some of his most collectable accounts according to my rules. I remained in his town a few days longer, and before I left he called on me with a list of over six hundred dollars' worth of claims he had collected, and he was jubilant. "There!" said he, "that is what your examination and chart has been worth to me." And by persistently following my instructions he developed into a very good collector.

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A man may be entirely idiotic in the sense which gives the desire for property and the impulse to acquire it (Acquisitiveness), while he exhibits excellent sense in other directions. I once examined a gentleman of high intellectual development who was entirely destitute of this sense, and I remarked to him that he was financially worthless, that he had no sense of value, was indifferent to the acquisition of property and utterly unable to make a living, as he would not be able to ask for money that was due him from a friend who was perfectly willing to pay him. He replied, "All you say is true, sir; my wife supports the family by sewing and washing, and I am unable to command any financial resources whatever."

Subsequently I employed this man, as a matter of charity, to do some work for me, and returning to the city from a brief absence, I found that I owed him five dollars. I met him on the street that night and he informed me that his family were suffering for the necessities of life. Said he, "It was a scramble at our house this morning to get anything for breakfast, and I don't know where the next meal is coming from." My first impulse was, of course, to pay him the money I owed him, but I restrained it and waited to see if he would ask for it. He poured his tale of woe into my sympathizing ear for twenty minutes, and finally turned away and left me without his dues. As he walked away, I called him back and said, "Look here, my friend, do you know you are a fool?"

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"Oh, yes, Professor, I found that out long ago. But on what particular point do you find me a fool to-night?"

"Don't you know that I owe you five dollars?"

"Yes, sir."

"Why didn't you ask for it?"

"I don't know," he said in a dazed sort of way, "I simply couldn't; I came to you for it; I told you my circumstances hoping you would pay me, but I couldn't ask you for it."

And he could not. His case was an extreme one; but there are many in the same position. The simple fact is, he did not have financial sense enough to ask for it. I gave him his money and told him if he needed more to come to me and I would help him further, and I did; but the best thing I did for him was to instruct him in the development of financial sense, and I got him far enough along, to enable him to ask for money when due him; but it would be a hopeless task to undertake to make a financier out of such a man. I also examined his oldest boy, and finding that he had inherited his father's weakness, I gave him and his mother special instruction for the development of financial ability. Two years later, when I visited the same city, I found him supporting his mother and the younger children from his own wages; and his mother brought her entire family to me for written examinations, and I found them well dressed and well fed; and the mother, with an expression of gratitude I shall never forget, informed me that the splendid financial energies of her son, were entirely due to the faithful performance of my instructions. And as she paid me a handsome fee for my services, and I looked upon her happy family, I felt that the gratuitous examination I had given the boy two years before had borne good fruit.

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I could multiply instances to prove the existence and working of each of the various special senses of the individual, represented by the phrenological organs, but I assume that the foregoing are sufficient for the purposes of the present lecture.

It is a common mistake of parents to suppose that if a child has a special endowment of sense in any particular direction, it will manifest such strong inclinations in that direction, that these natural inclinations may be taken for a guide. Sometimes this is true, but oftener it is not the case, so that the natural inclinations of children are by no means safe guides in the choice of a profession, occupation or trade.

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When the circus is in town, the natural inclination of every healthy boy is to be a clown or bareback rider, but it does not follow, that if his inclinations are gratified, it is the best course he can pursue. Some of the most magnificent talents, on the other hand, lie dormant until they are

carefully called out and trained by the teacher. There are also periods in the life of every boy and girl when new faculties seem to be awakened, and for a time engage the entire attention; and the watchful parent is apt to mistake one of these periodical outbreaks for the manifestation of a talent deciding the destiny of a child. At one period of a boy's existence he may manifest great fondness for tools and working in machinery; at another, for music; at another, for trading and merchandizing; while comparatively dormant may lie a masterly ability to grapple with the problems of philosophy and science, which in later years marks him as a genius in literature and scientific investigation.

Sometimes a talent manifests itself at an early age, but the parent does not realize its scope and value, or the full character of the child, and he is placed in an occupation far inferior to his actual merit, or the measure of his capacity.

A father brought his son to me exclaiming with pride, "This boy is a genius, and I am going to make a first-class carpenter of him, unless you can suggest something better, and prove that he has talent for it. He can take a pen-knife and a board, and carve out anything he may desire to make. He certainly has a genius for mechanical work."

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"Yes," I said, "this boy will make a first-class carpenter; he will succeed well in carving boards and in doing delicate joining, and as a foreman, or as the owner of a planing mill, he will make a good living; his wages may run up to five or ten dollars per day; but such an occupation is beneath his capacity. This boy has, in addition to his mechanical genius, a wonderful endowment of intellectual ability and scientific proclivities; and if you will send him to a first-class medical college and make a surgeon of him, his mechanical skill will have a higher field to display itself and he will *carve men* at fifty dollars per day."

The old gentleman hadn't thought of that, but he wisely acted on my suggestion, and his boy is to-day one of the brightest young surgeons in the state in which he lives, and he carves men, instead of boards, at higher prices.

The ability to command a high grade of compensation for labor of any kind depends largely upon a man's own confidence in his skill, and his ability to perform work rapidly, as well as skillfully. A factory which can turn out double the quantity of work of its competitor, will secure the best contracts and give the greatest satisfaction. In the same way, a man who can do double the quantity of work done by a fellow-workman will, if his labor be equally skillful, be regarded as worth three or four times as much as his slower competitor. The pride and dignity attached to superior accomplishments doubles the value of the service. The best man in any department of work commands his own price, and people are willing to give him the full margin of profits. The *best* surgeon is always demanded when human life is at stake; the best lawyer when property of great value is involved in litigation. And when a man knows that he is the best in his department of work, whatever it may be, he has that confidence in himself which will enable him to exact good wages. As long as a man realizes that he is inferior, his work is at a discount and he himself deficient in dignity and self-confidence.

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An old darkey, who was famed for his skill as a butcher, was employed by a stranger to slaughter a hog. The service being well performed, Pompey demanded five dollars in payment.

"Five dollars!" gasped the astonished owner of the pork, "for slaughtering one hog! outrageous!"

"No, sah," said Pompey with dignity, "I'se only charged you one dollar for de work, sah. De balance am for de *know how*."

It is absolutely essential, in order that one may rise to eminence in a profession, trade or occupation, that he should select one where he can use his best faculties; because he will be rated as a successful man, a man of mediocre talents, or a complete failure, according to the amount of sense displayed by the faculties he uses in his business. If a young man has an excellent talent for music, an ordinary degree of ability in mathematics, and none in regard to art, he will be a success in the orchestra; he may make a precarious living as a book-keeper; but if he starts a photograph gallery, he will disgust his customers and prove a dismal failure. In the first, he will be respected and admired; in the second, tolerated; in the third, despised.

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In my professional experience I have met thousands of men who were admired and respected as master-minds, because they were using strong faculties, the best they had, and the world gave them more than their dues, because they were ranked in mentality at the grade of their strongest faculties, and their weaknesses were overlooked, hidden in fact by the brightness of the few talents they did possess and use to advantage.

I have examined thousands of men of equal ability who were regarded as very ordinary, because they were in walks of life which called forth only the inferior elements of their characters. I have examined thousands of others of equal ability, and many of magnificent endowment, who were limping, staggering and blindly groping down the dismal path of despair, because they were depending on their weakest elements, and the world despised and judged them unjustly, because they were ranked in mentality at the grade of their weakest faculties—their virtues and talents hidden by the fact that they were never used. It has been my happy privilege to place them, for the first time, in possession of the true estimate of their elements of strength and weakness, and to direct them with the absolute certainty of success into paths of usefulness, prosperity and enjoyment.

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I might confer a favor upon you, by giving you a letter of introduction to some rich and powerful friend of mine who could aid you in your business, but I confer a greater favor upon you when I give you my written delineation of character. It is an introduction to yourself. For the first time you are made acquainted with your own character. There it stands in bold relief; your

talents and how to make the most of them; your faults and how to correct them; your adaptation in business, analyzed in such a manner that every business qualification is described and the reasons given why you will succeed. You are not left in the dark concerning the matter. The business is stated and the reasons given, and the reasons you can test *seriatim* before you go to any expense in making a change, or in qualifying yourself for the business.

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The enjoyment that a man gets from his business is a legitimate part of the profits. It is also one proper criterion of success. A man may accumulate a bank account, but if it is done at the expense of the enjoyment of life, if every task is a burden, and every day's work a monotonous round of dreary duties, he is no better than a slave.

When he uses the strongest faculties of his nature the result is constant gratification. The use of weaker elements is always at the expense of extra effort and pain. The muscular woodsman enjoys the exercise of chopping, and swings his glittering axe with dexterity and pride. Put a college professor at the same task, and he would be clumsy and suffer fatigue and mortification as well, if he escaped without injury to his shins. But in his school-room the professor would display dignity, enjoyment and skill in expounding some intricate problem to admiring pupils. The skillful musician becomes identified with his instrument, and thrills with the melody evoked by his own fingers. The trained accountant becomes wonderfully gifted in mathematical computation, and enjoys his work in like manner. The accountant might find the work of the musician an impossibility, and what little he did accomplish, a vexation; while the confinement of the counting-room, with its prosaic duties, would be the worst form of slavery for the musician, his work inferior, his capacity limited, his situation intolerable but for the meagre salary it might afford.

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A bank president called on me with his son, requesting an examination for the latter. As he came in, I saw that he was in a bad humor. Said he, "This boy is a fool. If you can find any talent in him you will succeed better than I have. My desire is, that he should occupy a position in my bank and ultimately become cashier. Our present cashier is a first-class business man and can add up four columns of figures at once, and I have sent this boy to several business colleges with the request that he be taught the same accomplishment. I have spent seven hundred and fifty dollars on this boy's mathematics, and he can't add up one column of figures with any certainty of being correct. If there is any sense in him, I would like to have you find it."

I examined the boy carefully, and I did not find an idiot. I said, "Sir, you are doing this boy an injustice. He has but little mathematical sense, it is true, and he will never be able to add more than one column of figures with speed and correctness. Nature intended him for something different from a bank cashier. Give this boy a good violin, place him under competent instructors, spend seventy-five dollars on his musical education and he will display such magnificent talent that you will be willing to continue."

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The old gentleman arose in wrath, and stamped out of the room, and said he didn't want any fiddlers in his family. The next day, however, he came back and apologized. Said he, "I suppose it is better for the boy to be a good violinist than a poor accountant; at all events, I've failed so far, and I'll try your advice to the extent of seventy-five dollars; if he displays talents as a musician, he shall have the best instruction money can obtain."

He kept his word, and placed the boy in a musical conservatory under first-class instructors, and before the seventy-five dollars was expended, the boy was the pride of the institution. He led his classes; graduated with first honors; is to-day the leader of a first-class orchestra and a professor in a leading conservatory; commands better compensation than any accountant in the city, and has an *entree* into the best society at all times by reason of his accomplishments. He stands to-day a king among his fellows because he is using his strongest faculties. But the best of it lies in the fact that he enjoys his profession; his position is one of dignity and pleasure. Whether he stands before audiences at the head of his orchestra, in the drawing rooms of *elite* society, or in the solitude of his study, his brain vibrates with the harmony of his own grand usefulness.

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I have a friend who holds the position of first book-keeper in a leading bank, and he is master of the situation because he is able to add four columns of figures at once with absolute accuracy. He commands a first-class salary for first-class work, and it is pleasurable to watch the pride, the dignity, and the evident enjoyment with which he performs the duties of his station. On one occasion I went into the bank to settle an account of long standing, and at the request of the cashier, my friend, the book-keeper, made out the account and added it up in his usual quick way. The cashier, being desirous of preventing any possible mistake, said, "Mr. B—, will you please add that up again and see that your figures are correct." The book-keeper was insulted. The idea that he might make a mistake was not to be tolerated. With an expression of lofty dignity that I shall never forget, he handed back the account without looking at it, saying, "The account is correct, sir." And as the cashier laboriously added it one column at a time he found that it was. The book-keeper was master of the situation, and he was able to humiliate anybody who dared to question his work. And as I saw his satisfaction in the discomfiture of the cashier, I said to myself, Verily the enjoyment of a man's business is a legitimate part of the profits.

The enjoyment of my own business is a large share of the profits. I enjoy lecturing, and I enjoy examinations, because I know when I examine a head that I know more about it than the man who wears it, and that what I am about to say will do him more good than anything he ever heard in his life if he will heed it. And when some young man comes up to me in Texas, and shakes hands and thanks me for something he heard me say in a lecture in California, and another shows me his prosperity in Colorado, and draws out a chart I made for him in Missouri,

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telling him to enter that business, I enjoy it. And when I examine some diffident young lady and encourage her to learn accomplishments and show her the occupation she should follow, and years later I find her succeeding in all of them and developed into a grand self-sustaining woman, a mighty power for good in her neighborhood, I enjoy that. And when I give my professional sanction to the marriage of some brave young man and beautiful young woman, and later I find them surrounded by superb offspring, a good home and every indication of prosperity, and I see that the beauty of the wife has not faded, and that the husband is stronger and braver and more tender than he was, I enjoy that.

Commercial reports show that only a fraction over two per cent. of business enterprises are successful. The rest are failures because they are managed by men who do not possess the kind of sense required.

The question presents itself to every young man and woman at this moment: Will you be a success, or will you join the long, dismal procession of failures? If you really desire to succeed, you should first find out the true measure of your abilities. My delineation of your character is the surest guide, because it is the estimate placed upon your capacity, your quality, your temperament, your special development of sense, by an impartial friend, a skillful critic, guided by the light of science and a conscientious regard for your welfare.

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In coming to me for examinations, come prepared to know the truth. I am not here to flatter you, nor am I here to ridicule or abuse your weaknesses. I have for many years enjoyed a magnificent practice, gained by strict candor and honesty with my patrons, who have long since learned that I spare no pains to know the facts, and knowing them I fear no consequences in relating them as they are.

I will tell you every element of your character as nature and circumstances have combined to develop them. I will not flatter you, but I promise you that I will find more good in you than you have ever found in your own organization, and I will tell you how to turn that good to the best practical account. I will describe your business qualities, and analyze them, showing you how to improve and correct them; and if you are in the proper business already, this knowledge will enable you to develop more perfect usefulness and strengthen your confidence for the future. If you are not in the right profession, trade or occupation, the sooner you find it the better, and make use of your opportunities. I will tell you the very best you can do, and prove it to you by reasons *seriatim*, and convince you that it will be as natural for you to succeed in that business as it is for a cork to swim, and for the same reason, because the law of nature commands that it should be so. Brain is money, character is capital, knowledge of your resources is the secret of success.

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I wish to say a word to the ladies at this point. In this lecture I have used the term "man" in its generic sense, as the old preacher did when he announced that his congregation numbered two hundred and fifty brethren, and then qualified it by remarking that the brethren "embraced" the sisters. Phrenology discloses the fact that women have as many varieties of temperament, quality, capacity and size and special development of brain organs, as men. Every woman as well as every man is endowed with a certain line of talents, and when she enters her proper vocation she succeeds at it, no matter what it may be. Women have succeeded wherever men have, as rulers, as leaders of armies, as physicians, lawyers, in the world of commerce, in the shop, the factory, and on the farm. There is a great deal of bosh written and spoken about "woman's sphere." The proper sphere of every individual man or woman is in that line of work for which nature intended them, and for which they are endowed with the proper development of brain and brawn. And, ladies, when you come to me for examinations I shall be just and honest enough to tell you where you belong; and if I can find you something which will take you out of competition with the Negroes and Chinamen I shall certainly do so.

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To parents, also, I wish to say that this is the opportunity you must not neglect. You have no right to bring children into the world unless you are willing to promote their welfare and give them the best opportunities to enjoy whatever nature has endowed them with, in the nature of talent. Do not allow the trifling cost of an examination to stand in the way of obtaining this priceless knowledge, which will enable you to direct their growing minds into the channels which promise so much of usefulness, so much of health, happiness and financial prosperity.

Some parents have an idea that children are too young to be examined, and they make this excuse at every age, from one month to twenty years. They seem to doubt our ability to impart valuable information about a child until the character is "developed." They lose sight of the true object of an examination, which is to determine *in what direction the child shall be developed*. The parent is often the architect of the child's fortunes, but what would we think of an architect who waited until the building was completed before he planned it? When the character is "developed," according to the idea of these people, the greatest advantage of an examination has been lost. We can tell the youth of twenty-one, or the business man of forty, what his talents are, and how they may best be employed, and how they may also be improved to the extent of that limited development which can be made after maturity by persistent effort; but in the case of the young and growing child the information given in time, is a thousand fold more valuable, because it is in that formative, plastic condition where it is like the clay of the potter in the hands of the skillful parent or teacher. And when parents ask me how young a child may receive the benefits of an examination, I answer as soon as you are able to bring them to me, the younger the better; and when you reflect upon the fact that more than half the children die in infancy, the value of competent phrenological advice may be appreciated. In thousands of cases I have warned parents of predispositions to disease in their little darlings, and enabled them to avoid the

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conditions which, in the absence of my advice, would have certainly destroyed the health and life of the little ones. Moreover, at an early age a defect may be easily overcome, which at a later period would ripen into a permanent deformity, such as defects of vision, color blindness, defects of speech, stammering, stuttering, lisping, defects of walk, and every other defect caused by a deficient development of brain organs.

To know with scientific accuracy the special talents of an individual in early youth, is to make his fortune. Without this knowledge much valuable time is lost by parent, teacher and pupil in useless experiments. With the knowledge which Phrenology imparts, intelligently acted upon, the development of a strong mind, sound body, brilliant accomplishments, splendid talents and successful business, is an assured fact, and the youth enters upon his early manhood fully equipped with everything which will enable him to accomplish a vast volume of good work, achieve financial success, and enjoy that happiness which can only come to the successful man.

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Our rooms are open from 10 o'clock A. M. until 6 P. M. The reception room opens at 9, for the accommodation of those who wish to come early and be first served. Take your seat in the reception room, and I will reach you as rapidly as I can. I never hurry my work at the expense of thoroughness, and when I have a subject under my hands I tell him everything which will do him good, no matter how many others may be waiting. When it comes your turn you may expect the same courtesy. But I never waste time, and if you desire to ask any questions please have them written down, and I will answer them promptly and correctly. While you are in the reception room you will be elegantly entertained, and when I reach your case you may expect the best results which scientific knowledge, careful examination, lucid explanation, and a fraternal interest in your welfare can give.

To-morrow night I lecture on the soul-absorbing topic of Matrimony, at the conclusion of which lecture I shall examine several young ladies and select husbands for them from the audience.

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## Matrimony.

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LADIES AND GENTLEMEN:—



I STAND committed, before the public, as the originator of a system of Matrimonial Selection and Creative Science, you have a right to demand of me that I shall present to you to-night a statement of something practical that will stand the test of your criticism. And I desire to say, in the outset, that in this lecture I shall endeavor to lift my subject above the plane in which it is ordinarily treated. I don't believe I ever announced a lecture on Matrimony, that I did not detect the ripple of a smile on the face of my audience, as if they regarded the whole subject as a huge practical joke, something wonderfully funny, on no account to be considered seriously.

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Marriage is in fact a serious and a scientific problem, the solution of which may well engage the attention of the most profound intellects, and may well engage yours, because in its proper solution is embodied the advancement of society, the happiness of its members—nay, more, the salvation of the race itself; and yet it is, of all questions, most neglected. Young ladies and gentlemen reach maturity and marry without the first rudiments of knowledge in regard to the importance of the relation; in most cases in absolute ignorance of all the great physiological facts pertaining to conjugal selection and improvement of offspring, with little or no knowledge of the characters of either themselves or their consorts. The result is, what might be expected, a fruitful harvest of misery, crime, pauperism, disease, and death. Occasionally circumstances produce a happy combination, and the result is a reasonably correct union in spite of ignorance; but such cases are so rare that they are like oases in the desert, and the subject of universal admiration and comment when they occur. The most casual observer notes, that unhappiness is the rule in the married state, and conjugal felicity the exception. A recent discussion of the question, "Is Marriage a Failure?" has brought out so many exhibitions of domestic misery that society is startled into a serious consideration of the question at last.

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It is my purpose to show, in this lecture, that there is a sensible solution of this great problem. That whenever we bring to bear upon this question the same amount of scientific thought and reasoning common sense, that we display in all things pertaining to financial values, the results would be fully as satisfactory. I plead for Investigation; I ask for Knowledge; I beg for Candid Thought and Scientific Experimentation.

When I was lecturing in Kansas, some years ago, I had occasion to visit an old friend, a wealthy farmer, who had an interesting family of seven very marriageable daughters. And in conversation with me, the old gentleman expressed himself as greatly concerned about their matrimonial prospects. Knowing that I was investigating the scientific bearings of matrimony, he said to me, that if there was any light which I could throw upon the subject, which would aid him or his daughters in the selection of suitable husbands for them, he would consider himself under obligations to me for life. "But," said the old man, sadly, "it's no use, marriage is a lottery anyhow. If you draw a prize, well and good; if you draw a blank, you must make the best of it. You may lecture from now until doomsday and it won't do any good. When they fall in love, they're going to marry, and they won't listen to reason."

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"Well, my friend," I replied, "I should regret to have to entertain or express the opinion of your daughters that you have just uttered. If I did so, I should consider you entirely justifiable in ejecting me from your premises. It is an insult to the intelligence of your daughters to assert that they would not display sense and reason in the selection of a husband, as in anything else, *if they had any knowledge upon which to act*. Let me ask you a few questions which will prove my position. I want to buy a valuable horse, could your daughters aid me in the selection of the animal?"

"Oh, yes," exclaimed my old friend, with evident pride, "my daughters know all about horses, sir. They have broken the most unruly colts that were ever raised on this farm. They can tell whether a horse is most suitable for draft, speed or breeding purposes, as soon as they look at him. They can tell how much it will take to feed him, and how far he can travel in a day without injury. My daughters are accomplished horsewomen, sir."

"Good," I answered, "valuable knowledge, sir, for young ladies to possess, especially if they expect to become farmer's wives. I also want to buy a valuable farm, could your daughters aid me in the selection of the property?"

"Certainly, sir," said the old gentleman, warming up with the subject, "my daughters have been instructed in all that pertains to scientific agriculture. They can not only select a good farm, from practical experience, but they have had scientific, theoretical training as well, under competent teachers. They can analyze the soil and tell you its chemical constituents, and they know what kind of soil is suitable for every crop you can name."

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"Capital, sir; I rejoice to know that your daughters are so well informed, and have had such excellent instruction and advantages. I now wish to select a good man, can your daughters aid me now?"

"Ah!" said my old friend, sadly, "I see, sir, that you have us all at a disadvantage on that question. My daughters have been neglected in that branch of education, and with my sixty years of experience, I must also admit that I am incompetent to aid either you or my daughters in the selection of a *man*."

Here is the solution of the whole question. While the human race is interested in everything pertaining to literature, the arts, manufacture, commerce, religion, and science, the welfare of the race itself has been sadly overlooked. And the admission of my old farmer friend can well be made by all of you. And what I said to him in concluding our conversation, I now say to you. You have spent many hours in instructing your children in all that was desirable in literature, art, science, commerce, and religion. You have surrounded them with educational advantages; but you have neglected to instruct them on this vital topic of matrimony. You have treated it lightly or with indifference. You have left them in ignorance of the great social and physiological facts which surround it; and then you wonder when they marry upon blind impulse, and you call it lottery. Of course, they can't display judgment when they have no facts to exercise judgment upon. And you feel offended when your child marries contrary to your advice, when you have been exposing your ignorance to that child ever since it was able to comprehend anything. You set yourself up as an authority on this question, when your youngest baby is fully alive to the fact that you are a total ignoramus in regard to it.

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For my part, I admire the spirit of the young man or woman who, realizing the discouraging failure of the old folks, starts out on a new line in obedience to one of nature's impulses, independent alike of paternal wrath or criticism. If such a one will consult the dictates of science in shaping and directing the impulse, the marriage will be much more likely to be happy, than those formed in deference to parental wishes, which, in a majority of cases, we regret to say, are dictated by merely prudential if not sordid reasons.

Before we discuss the main issue of our subject to-night, it may be interesting and instructive to ask: Why do people marry, anyhow? Did you ever think about that? There are a number of reasons, and we will discuss some of them.

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A great many people marry because it is fashionable. They never stop to reason about it; they simply observe that nearly everybody else marries, and consequently they jump to the conclusion that it is the proper thing to do. Like most devotees of fashion in other things, they find it a very unprofitable investment.

A great many men marry, because they want a servant. That's unprofitable also. Young man, you can hire your washing and ironing done by a Chinaman, and live in a first-class boarding

house with much less expense. It don't pay.

Some women marry because they want a home, and they find—a penitentiary. I visited a state prison a few days ago, and I found inside the walls a lot of convicts that were having a much better time than some married people of my acquaintance.

A large number of men and women marry for money. That don't pay either in the long run. Young man, don't marry a hundred thousand dollars with a girl attached, because some of these days you'll find that the money has taken wings and flown away, and you'll have a girl on your hands, and you won't know what to do with her. Right here, I want to say to my friends who are disposed to look upon money as the most valuable of all things, that if you marry according to my instructions you will marry the conditions which produce money. To marry for money, or to marry a person who possesses a fortune for no other reason, is a monstrous wrong, sure to be punished.

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Some refined people marry for beauty. The motive is correct as far as it goes, but in practice we find few people competent to judge of beauty, or to use it correctly. The result is, that most people make the mistake of marrying a fragment of beauty only, or they marry beauty which is not of the kind or quality available in their cases. A man falls in love with a pretty hand, a shapely figure, a handsome mouth, or a pair of beautiful eyes, and he finds upon the more intimate acquaintance of marriage that the *tout ensemble* is far from being what he desired in a wife.

A young lady becomes enamoured of a magnificent specimen of physical manhood, but she finds to her sorrow that, notwithstanding his beauty, his whole character, in fact, is totally inharmonious with her own.

Some young ladies marry in a hurry, because they imagine that good husbands are going to be scarce in the future, and they live to wonder what a supply the market affords in later years. Young ladies, take my advice and be deliberate. There are going to be hundreds of good men after you are all grandmothers.

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The real reason why people marry, is because it is natural to do so. It is in accordance with a law of nature. To understand this fully we must study natural history for a few moments. As we observe the various orders of plants and animals, we find that in the lower forms of life, in vegetable or animal, the male and female principles are embodied in one individual; and that individual, being entirely capable of reproducing the species to which he belongs, stands as a perfect representative of that kind or species. We observe, however, that in the higher orders of plants and animals, the male and female principles are separated—are embodied in two separate individuals, and it requires the union of two of these individuals of different sex to reproduce the species, and it takes the two individuals, the male and female, to furnish us with a complete representation of that species.

Man is created in two parts, male and female, man and woman, and it requires the union of these two to reproduce the race, and to furnish us with the perfect specimen of the unit of humanity. The man or woman, considered separately, do not furnish us this complete ideal of humanity, but on the contrary each is incomplete without the other.

The conclusion which I wish you to draw from this argument is: that the old bachelor is only half of a man, which is a correct way of expressing his status in society. Why, my dear sir, you might as well expect to pull across the Atlantic Ocean in a water-logged skiff, with only one oar, and make a successful voyage of it, as to pull across the ocean of life without the help of a good woman. And I have my suspicions of the morals, as well as my contempt for the taste of a man, who can wander through this country and see as many bright eyes, ruby lips, rosy cheeks, and shapely figures, as one may encounter any day in the week, and who does not marry.

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Marriage then may be regarded as the natural condition of every mature man and woman. And, because it is natural to marry, there is all the more reason why it should be carefully studied, and why the human race should learn to form marriages in accordance with Natural Law.

When we study Matrimony in the light of Science, we find that it is surrounded and governed by Natural Laws, as inevitable in their consequences as the law of gravitation, and that the marriage relation is happy or unhappy as these laws have been obeyed or broken.

To constitute a perfect marriage, three great objects must be attained. The absence of any one of these from the marriage will cause its ignominious failure. There must be

*First.*—Such physiological conditions as will insure the improvement of offspring and the perpetuation of the race, for the accomplishment of which object, marriage is primarily established.

*Second.*—Amiable Companionship and Congenial Association. The married pair must live together, and their mutual interests, as well as the interests of society, demand that the association be pleasant.

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*Third.*—Mutual helpfulness in financial affairs and the maintainance of the establishment.

It is absolutely necessary that all three of these elements should combine to form the perfect marriage. Many good people imagine that if they can only live together in an amiable way, and have no serious quarrels, that they have reached the beau ideal of happiness. There are others who look only to the financial welfare of the union, and if the conditions seem favorable to the production of wealth, they approve of the marriage; but the fact remains that both of these conditions may be present and the marriage still be most unhappy.

When I was lecturing in the State of Indiana, some years ago, I had occasion to discuss this subject with the Mayor of a certain city, who informed me, with great glee, that he had "sold out" a Phrenologist, as he expressed it, on the occasion of his marriage. Said he, "My wife and I were examined the day before we married, by an eminent Phrenologist, who pronounced us totally

unfitted for each other, and strongly urged us not to marry. Now, sir, I have lived with that good woman for forty years, and we've never had a quarrel, and we've made a good living into the bargain."

I did not want to hurt the old man's feelings, and I felt that if he could get any comfort out of that marriage, I would be the last one to take it from him, so I kept silent; but when I looked over his family, and I counted five children that were partially idiotic, I thought that the Phrenologist had decidedly the best of the argument.

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And suppose you do live with a good woman for forty years and never have a quarrel, is that anything to your credit? Certainly not. The man who couldn't live with a good woman for forty years, and not insult her, ought to be ridden out of town on a rail. And the woman who can't live with a good man, the same length of time, without getting her name on the police court records for smashing a frying-pan over his head, is not fit to move in good society.

It is desirable that the association of man and woman in marriage should be amiable, but that is not all that is to be desired. Neither is the physiological improvement of offspring the sole thing to be considered. The married pair may surround themselves with beautiful children, but if the conditions of the marriage have made them poor, if the parents are unable to educate their children, or to give them the necessities and advantages which are prompted by a laudable ambition, life will be shorn of most of its charms. And, on the other hand, if life is spent in one long scramble for riches, and there is in the union nothing but the elements of sordid wealth, the actual standard of that marriage, as to the true richness of life, will be poor indeed.

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These three grand consummations of Amiable Association, Financial Success, and Physiological Improvement are most devoutly to be wished, but how shall they be attained?

Before I proceed to give you my own theory, I want to tear down one or two others. I am nothing if not combative, and believe that the best way to establish truth is to begin by tearing down error. I wish to attack, in the first place, a theory much taught and too generally practiced, that one should seek, in matrimony, a companion as near like himself as possible. It is astonishing to see what a hold this theory has upon the public mind, considering the fact that it never has had any good results to support it. A distinguished Physiologist, in a recent work which has been extensively circulated, uses these words in speaking of a proper selection in matrimony:—

"What should be sought for is a congenial companion. A congenial companion is one who, under any given set of circumstances, will think, feel and act exactly as we would, not for the sake of agreeing with us, but of his own free will, etc."

We consent that a congenial companion should be sought for, but we differ very much from the learned gentleman, just quoted, as to what constitutes a congenial companion. To comply with the conditions he expresses, presupposes that the persons, who are to be congenial companions, must be alike in character, temperament, disposition; for if they differ in any of these, Phrenology proves that they will, under the same combination of circumstances, think, feel and act differently also. We will examine this theory in the light of results and see how it will work.

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We will suppose the case of a man of the Bilious Temperament, dark complexion, hair and eyes; Moderate Caution; small Vitativeness, Hope and Self-esteem; large Destructiveness and Acquisitiveness. Such a combination gives a strong tendency to suicide in cases of financial loss. We marry him to a wife exactly like himself, and one day he comes home and informs her that an unlucky speculation has carried away their fortune, and he has resolved upon suicide. His wife, being a person "who, under any combination of circumstances, thinks, feels and acts" exactly as he does, raises no objection. "All right, my love. You take arsenic, and I'll take strychnine," and they go to perdition together. There is not enough vitality in such a marriage to last them over one disaster.

Study this theory to its legitimate conclusion in all cases, and you will find that its results are disastrous. Moreover, it is contrary to nature. It is not because a man is like a woman that she admires him. If this were true, the little emasculated dudes, who cannot raise moustaches, would be more in demand. It is not because a woman is like a man that he loves her. If this were true, the bearded lady in the Dime Museum would be at a premium on the matrimonial market. It is because each is unlike the other, and because each recognizes in the other something, without which nature is incomplete, that love exists, and each is attracted to the other by a force as irresistible as gravitation itself.

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But another fellow comes along and proposes to remedy the whole matter with another theory. And he tells you to marry somebody who is your opposite in everything; somebody who, under every combination of circumstances, will think, feel and act differently from your own impulses. And he hopes, by the fact that you will pull one way and your companion another, to establish some sort of an equilibrium that will keep you on your feet. If we follow this theory, like the other, to its legitimate conclusion, we will find the old problem repeating itself, "When an immovable body meets an irresistible body, what is the result?" According to this theory, I should step into this audience and select the most delicate, refined and accomplished lady among you and marry her to a South African cannibal, and I would produce correct results.

The Mormon and the Mohammedan advocate polygamy. The Koran says a man must have four wives in order to always be able to find one in a good humor. There is one answer to polygamy which forever settles the question. The highest orders of animals and men are gifted by nature with an instinct prompting the union, in pairs, for life of the male and female. This instinct is located in the occipital region of the brain, and is called, in Phrenological language, Conjuality. It is large in the lion and the eagle, and in all mating birds and animals. Those

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animals which associate promiscuously are devoid of this sense. There is no grander example of conjugal fidelity than the eagle, the monarch of birds, building, with his consort, their rugged home on the breast of some beetling crag, and there rearing their offspring and remaining true to each other for a lifetime, and at last, when disabled by age, nourished and fed by the young birds, no doubt impelled to the filial task by respect for their magnificent virtues.

If the sense of conjugality is omitted from the organization of a man or woman, they cannot be held responsible if they fail to conform to its impulses. But let every man or woman, in the possession of a complete brain, conform to the instincts of nature and emulate the virtue of the eagle. Those who practice polygamy, or who associate promiscuously, or are guilty of conjugal infidelity, are, in plain scientific language, *deficient in sense*—the sense of conjugality.

It being, therefore, the law of nature that man and woman should unite in matrimony, what rule of selection may we establish which, in all cases, shall be productive of agreeable association, financial success and such physiological conditions as will result in the improvement of offspring?

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It has been stated that Order is Heaven's first law. With equal force it might be added that Harmony is the first law of nature. The law of Harmony pervades all nature, and men and women have long since learned to recognize it in many departments of study, inferior in dignity and importance to the topic of this lecture. As you have long studied harmony in its application to music, and colors, I introduce the study of harmony to you to-night, but it is harmony in its relation to Humanity in the law of matrimonial selection. There is harmony and discord in music; there is harmony and discord in the science of colors; and in the grand symphony of Humanity, the law is just as applicable; its obedience results in the beauty and accord of domestic felicity, its disobedience furnishes the deformity and discord of society.

All ladies recognize the law of harmony in colors; and in the selection of a dress or bonnet, they try to secure colors that will harmonize with their complexions. They do not all understand the law sufficiently to always conform to it, as I frequently see ladies in my audience who have blundered in this respect, and who wear articles hideously unbecoming. But they all try, and you cannot inflict a greater punishment upon a woman than to compel her to appear in church, or at a lecture, in a costume in which she knows she has violated this law. But, ladies, just think for a moment, if it is a misfortune to have to wear for a season a dress or bonnet which is not becoming to you, what a calamity it is to be compelled to wear a husband who does not harmonize with you, and that for life. And the worst of it is, they never wear out.

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Every musician in my audience understands that, in music, if I strike two notes, of the same pitch and quality, I have produced no harmony, I have only intensified the volume of the tone. If I strike a first and third, or a first and fifth, I produce harmony, because the vibrations of those notes, in combination, are such as produce an agreeable sound. If I strike certain other notes, I produce a discord, and the sound is unpleasant. We cannot have harmony without a difference in pitch and quality, but we can have difference in pitch and quality without harmony. To produce perfect music, we must have soprano, alto, tenor and bass to carry all the parts. The tenor and soprano would furnish us a very poor concert, and the alto and bass alone would produce rather monotonous music. But we have studied harmony in music until we have evoked divine results, and our achievements in harmony of colors has beautified the world with transcendent art.

In the Science of Humanity there are certain combinations of constitution which, in matrimonial association, are harmonious. There are certain other combinations which are discordant. The union of harmonious natures results in agreeable association, financial success and perfection of offspring. The attempted union of discordant natures results in domestic misery, divorces by wholesale, pauperism, disease and crime, and worst of all, the perpetuation of all these evils in a deformed, diseased and vicious posterity.

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In stating the law of harmonious selection, the general rule is, that the parties should bear a *complementary* relation to each other. That is to say, there should be such a combination of temperaments, dispositions and appearances, that any departure from the correct ideal of perfect humanity in the one should be supplied by the development of the other, in order that the two organizations, when added together, should constitute a perfect type of Humanity.

The reasonableness of this rule is apparent the moment that its effects upon offspring are comprehended. The child inherits the joint organization of the parents. It can never be better than the sum total of the parental organizations. It may be better or worse than either of these, according to circumstances. It can never be better than both, except as education may develop possibilities as inherited from both. If, therefore, the father is capable of transmitting to the child certain vigorous elements of constitution, which were weak in the mother, and on the other hand the mother endows the child with certain graces of intellect which were deficient in the father, the result is perfection of offspring through complementary association.

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The same rule holds good in the matter of amiable association. When each contributes to the other, elements of character necessary to convenience and happiness, the mutual esteem and respect generated by the knowledge of the indispensableness of each to the other's interest, is the surest guard to amiability.

Likewise as to financial affairs. It is easy to understand that the individual will be most successful in the affairs of life, who unites in himself all the elements of a perfect organization. Therefore, in the consummation of all partnerships, matrimonial or purely commercial, the application of this rule unites in the organization every element essential to success.

In the application of this rule, it is necessary to consider, First, the character of the individual under examination; Second, the type of humanity we desire to form; Third, the ideal character

necessary to the accomplishment of the end in view.

The error committed by most physiologists, who have experimented with this question, lies in the fact that they have had in mind only one ideal as a perfect type of humanity, and they have tried to grade all their subjects up to this solitary ideal. Humanity, however, presents as many phases as the various climates, occupations, stages of culture, and conditions of life might be expected to produce, in various combination, and we may have a perfect type of humanity, adapted to every climate, to every occupation, to every grade of society, but differing in each. Every individual, under every condition of life, may find his proper complementary associate, adapted to the same conditions of life, but possessing a different character, harmonious with his own.

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Nature has not left us in the dark with reference to this question. She surrounds us with every incentive to obey her laws, rewards her obedient children with every pleasure the senses can afford, and punishes the disobedient with pains and penalties too numerous and severe to catalogue. Observation is all that is necessary to teach us the law of harmony. We know that the bright red of the rose is heightened in effect by the dark green of the leaf behind it. We observe that chords in music are agreeable to the ear. And we have only to use the same observation, in respect to matrimony, to distinguish certain combinations that produce all that is rich and grand and beautiful in domestic life, and to know others in which the effect is altogether wrong.

Society has long since learned the distinction between the Brunette and Blonde the Electric and the Magnetic Temperaments. And the fact is also known that it is natural for those of light complexion to admire those of dark, and *vice versa*. The novelist and the actor recognize this principle, and if the story is well told, and the drama well made up, the hero and the heroine are made to conform to these complexions. The society belle who gives a party, if she be a blonde, invites some dark-eyed lady friend as a foil to her beauty; and the dark-complexioned friend responds cheerfully to the invitation, conscious that her own beauty will be heightened by the contrast. The blonde and brunette are complementary to each other, as far as the temperament is concerned. The Magnetic Temperament is distinguished for its rich arterial circulation and versatility of character, which is deficient in the Electric. The Electric on the other hand, is noted for its strength of bone and muscle and concentrativeness of character, traits deficient in the Magnetic. United, the combination possesses the warmth and versatility of the Blonde with the endurance and power of the Brunette. In the union of the Blonde and Brunette, the law of color is also conformed to, and both appear better than either would apart, or than either would, combined with a person of the same temperament.

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To illustrate this principle more completely, I will give a few examples.

I will take first the case of any man who is a complete type of the extreme brunette or Electric Temperament, and marry him to a lady of the same type. At once we see that the law of harmony has been violated. They are too much alike. They look like brother and sister. They are, in fact, physiologically related. They were created under the same general conditions of birth, and have inherited the same peculiarities of constitution. They do not look as well together as either would separately. They possess the same virtues, it is true, but there is an excess of their peculiar good traits, so that they are in danger of becoming vices. Two bodies cannot occupy the same space at the same time; they jostle each other and promote discord. Notice that, in this couple, each possesses the immense base of brain, the narrow pyramidal form of forehead, the serious expression and the indications of dynamic energy peculiar to the Electric Temperament. In this combination there is an absence of versatility, of blandness, agreeableness, sympathy and warmth. All is cold, hard, forcible, unyielding and serious on both sides. The brunette is essentially, a fighting character, the man to fight the battles of his country, of his clients, of his political faction or party. United to such a character as shown in this combination, he would have a wife possessing the same aggressive qualities, and he would return from the battles of the day to find a new conflict awaiting him at his own fireside; and in couples mis-mated in this way, the conflict usually lasts all night, to the great disturbance of the neighborhood.

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But if we conform to the law of nature, and unite the brunette to a superbly vitalized blonde, a different effect is produced. Combined with such a character as the brunette her versatility, refinement, warmth and enthusiasm are exactly what he needs to round out the rugged phases of his character, and supply the elements deficient in his constitution. While she in turn needs his executiveness, his dignity, his seriousness and positive elements to balance her tendency to frivolity, and make her accomplishments and versatility valuable. Recognizing, each in the other, characteristics indispensable to happiness, amiable association and financial success is assured, while the offspring is sure to inherit an excellently well balanced organization if other conditions are at all favorable.

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Let us now consider the Magnetic Temperament, of which any blonde man furnishes us an excellent example. If we marry him temporarily to a blonde lady, we have produced discord again. They do not look as well together as either would apart. They are too much like brother and sister. There is too much warmth, enthusiasm, versatility and inflammability about this combination. There is not enough of seriousness, dignity, steadfastness and endurance. Their dispositions clash, because every fault in one is aggravated by the same fault in the other. The versatility and genius of the blonde is not assisted by contact with a lady possessing the same characteristics, because he has enough to supply his needs. When we observe marriages of this class, we find results far from satisfactory, and offspring with a decided tendency to insanity, after a succession of such marriages.

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What this blonde character demands is just what the brunette possesses, and when we unite

the blonde to a lady of the brunette type, we find results that are far more satisfactory. Here again we have followed the law of nature, and harmony is the result—each is the complement of the other. The genius and versatility of the blond are here fortified with executiveness and endurance, while her concentrative and intense nature is vitalized and warmed with the enthusiasm, the geniality and adaptiveness of the Magnetic Temperament.

These four types of character represent the application of the law in persons of relatively the same grade of social position, and surrounded by the same general conditions of life. Between these extreme types of temperamental development, we may find every grade and blending of temperament, but the law remains the same. It requires the trained skill of the professional examiner to determine for each individual the exact type necessary for the complementary character, but this being done, and the description being given correctly, the application of the law becomes an easy task. In my written delineations of character, which many of you have already, and which all should possess, this complementary character is marked out for you with great precision; by following the instruction there given, you have the scientific key to matrimonial happiness.

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Persons possessing a predominance of the Mental Temperament should seek consorts having more of the Vital and Motive. Those having an excess of Vitality, a consort more largely endowed with the Mental and Motive. While those endowed with the large bones and strong muscles, peculiar to the Motive Temperament, need the electrifying influence of the Mental, combined with the nourishment of the Vital.

It does not follow that perfect blending of temperamental conditions will produce a happy marriage. This is the physiological foundation always of a correct relation, but there are other considerations quite as likely to produce important modifications. It does not follow from this law, that a blonde heiress should marry her father's coachman, though he may be a perfect type of the brunette. We should not advise a graduate of one of our cosmopolitan universities to marry an uncultivated country maiden, even though their temperaments were perfectly balanced. We expect our subjects to exercise common sense in the application of our advice, and marry with due regard to the purposes of the union socially, financially and physiologically.

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A young gentleman or lady may take my written description of the proper complementary character, and in any village of two thousand inhabitants there will presumably be a half dozen eligible persons sufficiently corresponding to the temperamental description. Our candidate will consider the claims of the six with probably the following result: He will reject No. 1, because she is too old; No. 2, because she is too young; No. 3, because she is diseased; No. 4, because she has insufficient culture. He may profitably hesitate a year between Nos. 5 and 6, but ultimately prefer No. 6 for reasons which he has discovered in that time, and marry happily, and with the proud satisfaction of having married intelligently.

"But," says some objector, "you would have marriage reduced to a matter of cold calculation. You leave out all sentiment and *love*."

Now, hold on, my friend, and we will see whether that is true or not. What is this sentiment, this love, which most people seem to think desirable in matrimony, and which others, we may add, hold in profound contempt. Love is the impulse of desire toward that which gratifies it. A young man loves a young woman because he sees something in her character, her personal beauty, her mental attributes, which gratifies him. For precisely the same reason the young lady reciprocates the sentiment. Now the question simply reduces itself to this: Shall this sentiment, this love, be founded on a complete and accurate knowledge of what is necessary to the complete gratification of the whole nature, or shall it be founded upon mere caprice or whim, the gratification of a mere fragmentary instinct which has never been educated to the comprehension of its true needs? Ponder on these questions for a few moments and you will realize that, instead of eliminating the sentiment of love from the question of matrimonial selection, I have really introduced you to a grander, broader, better ideal of true love than you have ever comprehended before.

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This perfect comprehension of the needs of a natural existence culminates in a wonderful attractive force between the sexes. A force as evident to the senses as the force of gravitation when properly studied, but unfortunately too little understood. This force, however, exists—is governed by natural laws and exerts its influence for good or evil between every man and woman in the universe; and the man who marries in ignorance of this force, or who violates its laws, is as foolish as he who tempts the law of gravitation by jumping from the brow of a precipice without calculating the distance to the ground beneath. This force is an emanation from the body according to temperament, it is identical with gravitation in its phenomena, and I introduce it to-night to your consideration under the name of Sexual Magnetism.

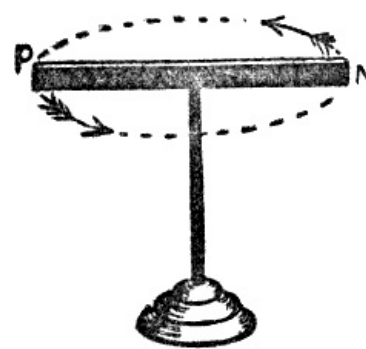
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I hold in my hand a bar of iron; if I let go, it falls to the ground, impelled by an unseen but very tangible force which you call gravitation. The scientist will tell you that gravitation exists because the earth is a great magnet, attracting to itself all negative bodies which come within the reach of its positive influence. But the principle of magnetic attraction implies, also, the principle of magnetic repulsion. Every child is familiar with the practical results of magnetic attraction, because he feels the force of it every time he falls down, or drops a plaything. But you are not so familiar with magnetic repulsion, yet if, by any combination of circumstances, you could be made positive to the earth instead of negative, you would be repelled from it with exactly as much force as you are now attracted to it, and shot into space to wander among the asteroids.

To illustrate this principle of magnetic attraction and repulsion, I have prepared these two bar magnets, which are simple bars of steel which have been

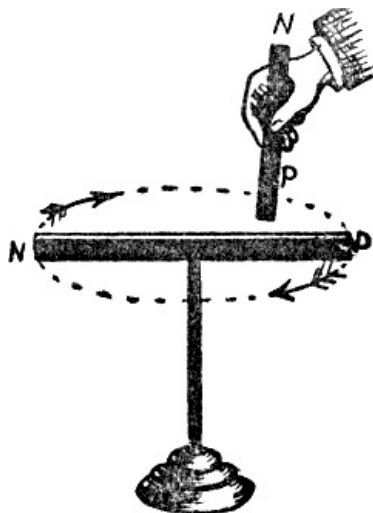
charged with magnetic properties. I mount one of them on a pivot so that it will revolve when subjected to any force. One end of the magnet is called the positive pole, the other the negative pole, because they have been found to exert two different forces. If I present the positive pole of the magnet I hold in my hand to the negative pole of the mounted magnet, they will *attract* each other, and the mounted magnet will revolve *toward* the one in my hand. But if I reverse the conditions, and I present the positive pole of this magnet to the positive pole of the mounted magnet, they will *repel* each other, and the mounted magnet will revolve in the opposite direction with equal force. This beautiful experiment illustrates the repelling force of magnetism as well as its attractive power.

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P. Positive Pole. N. Negative Pole. The curved arrows show the direction of revolution.



Magnetic Repulsion.

The human body is magnetic in its action. Its every phenomenon is governed by the laws of electricity and magnetism. The human body is a divine instrument upon which the mind plays, is a wonderful magnet, exhibiting all the phenomena of attraction and repulsion. Between certain constitutions there are positive and negative conditions, resulting in a natural attraction, conducive to the highest matrimonial felicity. Between other constitutions there is a natural antagonism, as relentless as the force of gravitation itself, and when companionship is attempted, in violation of this law, nature drives them apart by the most fearful visitation of her penalties in domestic misery, depraved and deformed offspring, pauperism, insanity and crime.

If any of you doubt the existence of this force, I will cite you to an experiment, which most of you have tried. Put your arm around your sister, and you will not be able to notice any very remarkable sensations. But just get your arm around some other fellow's sister, and you will feel like you were struck by lightning in half a minute. That is Sexual Magnetism.

This force exists in different degrees of intensity, according to the constitutions of the parties affected. It may be highly attractive, it may be weakly so; it may be neutralized, it may be weakly antagonistic; it may be violently repulsive in its effects.

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The great difficulty with most people is that they are insensible to the effects of this force. The senses may be educated to a keen perception of it, or they may be deadened by disease and sexual depravity.

I am frequently asked if the natural instincts of men and women will not guide aright in the selection of a consort, and my answer is yes, if the instincts of men and women *were natural*. But when we reflect that the sexual instincts of the present generation are blunted, warped and paralyzed by the sexual sins of a long line of ignorant and depraved ancestors, they cannot be trusted. But they can be educated, and every man of refined sensibilities can, by learning to recognize his true affinity, so educate his sexual instincts that they will be as true as the needle to the pole, and he will learn to so distinguish the conditions of magnetic attraction and repulsion that he will be attracted by that which is favorable to his own constitution, and repelled by that which is unfavorable, as sensitively as these magnets. And every woman of refined sensibilities may reach the same exalted plane of true sexual intelligence.

And when this degree of sexual intelligence is attained, vice is an impossibility. The education of this refined, sensitive sexual instinct renders adultery abhorrent. The true sexual consort once found, the chief joy of existence consists in the perpetuation of mutual attraction. The consort satisfies; the union is complete; harmony is established, and existence itself becomes a grand, sweet symphony of mutual love, respect and adoration.

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I respectfully submit the principles here, for the first time expounded, as the foundation of a proper marriage relation, and a solution of the social problem.

I now discuss the important question of age. There are great possibilities of good and evil involved in this branch of the subject, and nature's laws are violated in this as in every other department.

The proper age for the consummation of marriage is maturity. This varies much in different constitutions and in different climates, but is not hard to determine. A general average for the temperate zone would place the proper age at from 22 to 27 in the male, and from 18 to 23 in the female.

There are a thousand arguments against premature marriages, which I shall not stop to discuss in this lecture. You will hear this subject fully discussed in my lectures on Sexual Science, and you will also find it elucidated at length in my "Science of Creation." Those who have neglected to marry until past the ages above given, if in sound health and good character, may consider that they have my consent as soon as they can find a proper complementary consort, according to my full written delineation.

The female should be about three years younger than the male. This rule applies at all stages

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of life. Under no circumstances should a man marry a woman older than himself. Neither should he marry one more than five years his junior; and three above stated is better, because the female matures three years younger than the male, as a rule, and this allows for both to marry at the same stage of maturity. There are most weighty physiological reasons for the support of this rule, the full discussion of which I reserve until my lectures on Sexual Science. But I will answer one common objection to this rule right here:

It is quite a common belief that, unless a man marries a woman ten years his junior, in a few years his wife will look too old for him. This belief is based upon the fact that most married women break down and look old in a very short time. This is lamentably true, but there is no good reason why it should be so. It is contrary to nature, and whenever a result is contrary to nature, the cause which produces it is a violation of nature's laws; and the violation of nature's laws, which results in the premature decay of American women, is found mainly in improper marriages, wrong sexual conditions, unhygienic habits, and the woful ignorance of both husband and wife in all that pertains to a proper marriage relation. And, ladies, if you will see that your husbands attend my lectures on Sexual Science, I will promise to educate them to that point where they will be able to preserve your beauty. And in my lectures to ladies on the same subject, I shall impart knowledge which will aid you in preserving your charms and also increasing the manliness of your husbands.

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There is no part of my professional work that I approach with as great a feeling of responsibility as this sacred question of Matrimony. And when I am consulted by a young man or woman and requested to give my professional sanction to a proposed union, I study the characters of the parties with my most conscientious skill, and in the light of science I approve it or condemn it, regardless of everything but the great laws of nature, which, knowing, I dare not disobey.

It frequently happens that I am obliged to condemn the aspirations of youthful minds, who up to that time have fondly imagined that they are perfectly suited to each other. But I have fearlessly passed an adverse judgment upon thousands of such cases, and in no case have I had cause to regret my decision. But in many cases, when parties have married in defiance of nature's laws, as explained by me, have they had cause to regret it. And many, very many, whom I have advised against improper marriages, have returned to thank me for my counsel.

Some years ago I examined a young Methodist preacher, and when I described his adaptation in matrimony he seemed dejected, and remarked that it did not correspond at all with his sweetheart. I told him he was lucky to find out the truth before it was too late. He then brought the young lady to me for a personal examination, and both requested me to be candid and to give them the benefit of my highest professional skill. I did so. I said to the young man, "You are a preacher, a man of strong magnetic power, upon which you depend for success; your social organs are very large, and you depend on them to attract and hold those with whom you come in friendly contact. You need a wife who will fortify these elements in your character with strong magnetic and social qualities of her own. This lady, on the contrary, will neutralize in a great degree what you already possess. She is cold and exclusive, and, married to her, you would not be as successful as you would be single. Moreover, you are a man of warm, affectionate nature, demanding a great deal of caressing and amative demonstration from your wife. This lady would freeze you out in one week.

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"You have, also, some inharmonious similarities. You are argumentative, dogmatic and commanding in disposition, unyielding, inflexible and positive. This lady is like you in these respects, and if you get into an argument, neither would yield a point, and the result would be sure to be domestic discord. The attachment you both feel for each other is merely fraternal. There is not the first element of sexual magnetism in your constitutions."

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They were convinced, and broke the engagement then and there. Two years later I found them both happily married to other parties, according to my instructions, and both took occasion to thank me for saving them from a sad mistake.

I once examined a young artist, of great ability in his professional attainments, but greatly deficient in financial qualifications, and as I described to him his proper adaptation in matrimony, his countenance fell, and he informed me that, in most respects, I had described a type of character quite opposite from what his affianced was. He brought the young lady to me, subsequently, with the request that I should be as candid as possible. I found the young lady also gifted in artistic skill, but utterly wanting in physical stamina and business qualifications. I then said, "You are too much alike. You are, in a physiological sense, brother and sister. The offspring of such a marriage would be weak physically and mentally, if you had any, which is doubtful. You are both the embodiment of delicacy and refinement, artistic taste and sensitiveness, without one element of robust physique or business ability. You never made a dollar in your life."

"No," said the young man, "my father supports me."

"Now," I continued, "you have the one element of a pleasant companionship, derived from the same accomplishment, but it is such a companionship as we might look for in a brother and sister. There is nothing in your union which will contribute the wherewith to fight the battle for existence. What you both need, is an organization of executive ability and strength of business qualifications, robust physique and aggressive force for offensive and defensive action, to make your artistic talent effective. You might marry and never quarrel, and as long as your parents contribute to your support, you might exist, but your marriage is wrong in every physiological and scientific sense."

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They were also convinced, and broke their engagement, and I have had the pleasure of

congratulating both of them upon their marriage, according to correct principles, resulting in complete happiness, financial success and beautiful offspring.

In subsequent lectures, ladies and gentlemen, to the sexes separately, I will elucidate my theory to the full extent of its physiological laws. For the present I have only presented its general principles, but I submit it to your criticism as the only true relation of the sexes, conducive to the improvement of the race, and of its individual members. I submit it as the solution of the great social problem of the age, as the foundation of correct morals, as the guide to health, happiness and that substantial prosperity which rests upon obedience to the laws of nature.

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Mankind has long realized that the acme of human enjoyment is reached in the perfect companionship of harmonious association of the sexes.

“Two souls with but a single thought;  
Two hearts that beat as one.”

And in the grand possibilities of existence, I can conceive of no greater joy, I crave no higher destiny than vibrating in harmonious association in one sweet chord of love, with a companion whose nature is in all respects complimentary to my own.



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## PREFACE TO PART II.

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The following interviews, published in various papers during my past professional experience, relate to interesting subjects pertaining to human character, and have been the object of so much favorable criticism from my friends, that I have decided to give them wider circulation in this form. The papers from which these interviews are quoted, are among the leading journals of the United States, and in each case due credit has been given. I also take this opportunity as a *quondam* journalist to return to my brethren of the press, my sincere thanks for their uniform courtesy, both in reporting my lectures, and in the wide circulation they have given my doctrines in these interviews.

Fraternally,  
WILLIAM WINDSOR.

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## PART II. PROFESSIONAL INTERVIEWS.

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## PART II.

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### PHYSIOGNOMY OF MATRIMONY.

#### How Mental Characteristics are Displayed in Personal Appearance.

[From the Dallas (Texas) *Times*.]

“Now,” said Prof. Windsor to a representative of the *Times* last evening at the Opera-house as they took seats commanding a view of the audience, “if you’ll pay attention I’ll give you some

points on matrimony from a phrenological standpoint, illustrated with practical examples from this audience:

"Notice that couple just behind the usher in the middle aisle. The gentleman, as you see, is a brunette, tall, angular, with a prominent Roman nose, and a firm step. He is one of our promising young attorneys, as the papers say. An aggressive executive disposition is written in every line of his face. He is not so noted for legal knowledge as for his ability in handling the facts in the case. Notice his chin, which is rather narrow, round, and projects well forward."

"What does that signify?"

"An intense desire to love. His affections, like the rest of his character, are aggressive and must find expression. His conjugality is large and he will center all his affections on one beloved object.

"Now, notice the lady. She has taken the seat beside him, and the average observer would not detect anything wrong, but I can see from here that she does not enjoy his company. There is no compatibility between them, and if they marry they can expect nothing but misery."

"Upon what evidence do you base these conclusions?"

"Well, her temperament is similar to his, as you will see if you notice her features and complexion; but that isn't all. Notice her position. The lines of her figure are all inclined away from him. She smiles at his conversation, out of politeness, and is not conscious of the fact that she is betraying her dislike by any act; but she is, nevertheless.

"Now notice that couple over there on the left, three seats back of the one we have just observed. You see the lady is a blonde with a wide forehead and a nose which has a regular curve from the root to the tip. That is what we call the celestial nose, because it is always pointing skyward and serves as a perpetual interrogation point. She can ask more questions between the acts than her companion can answer in a fortnight. Her chin is narrow and pointed, which signifies congenial love and a wealth of affection which she is anxious to bestow on somebody. Her companion, you see, is a semi-brunette with a rather wide head. He is one of our prominent retail merchants and the lady is his *fiancée*."

"What are the prospects for their future happiness?"

"Good. Notice that indentation in the middle of his chin, signifying an intense desire to be loved, a passive form of the passion, but admirably adapted to her equally strong desire to manifest the active form by caresses and endearments. Notice how closely they sit together, the lines of both figures inclining to each other. Why, you couldn't put a piece of tissue paper between their shoulders. His nose is slightly modeled after the Roman type, and as hers curves the other way the circle of adaptability is complete."

"Is the nose reliable as an indication of character?"

"Always. Do you see that gentleman on the front seat with the pug nose? Well, his character is equally undeveloped, as his friends will tell you. The shortness of the organ from root to tip signifies a distressing lack of executive ability.

"The lady beside him is much the better man of the two. She has executive force enough for a whole family, and the fact is betrayed by the strong features, large nose, wide head and firmly set jaws and lips."

"Does the mouth indicate as much character as the nose?"

"Yes, the character is written on every feature. You see that lady on the second row of seats, back of our pug-nosed specimen? When she smiles, her upper lip curls up on one side, and when her countenance is at rest, her upper teeth are slightly exposed. That is the sign of approbateness, love of applause, compliments, desire to attract attention, etc. You can see the same element of character in the fact that she inclines her head to one side nearly all the time. Her costume is almost loud. Her voice certainly is, for we have heard it at this distance several times."

"Approbateness is not a very desirable element of character, then."

"That depends upon perversion. In the present instance it is turned to bad account. The young lady is admirably adapted to the stage, and if she would adopt that profession the very faculty of approbateness would be her most powerful stimulus in ambition to excel.

"Approbateness is often mistaken for self-esteem. Do you see that gentleman coming down the middle aisle? From his walk you would suppose he owned most of Dallas. He displays a good deal of jewelry and is evidently 'stuck on himself,' as the boys say. He is a well-known lawyer of very moderate talent, and the fact is that self-esteem is very low in his organization, as he is very deficient in dignity. That aggressive display is an effort on his part to supply a deficiency of which he is painfully conscious.

"His wife, who accompanies him, is very modest and apparently unassuming in demeanor, but she has plenty of self-esteem and firmness, and the result is that she is the controlling member of the firm. If it were not for her large benevolence and suavity, which makes her a very agreeable woman, he would be badly henpecked. As it is, she uses more tact than force, but he obeys implicitly, nevertheless."

"What benefits do you claim, Professor, to result from the practice of phrenology as applied to matrimony?"

"Simply the results of knowledge and observation in any direction. If parties will walk into matrimony blindly, without observing or attempting to discover the signs of character, the result is likely to prove disastrous. It is the old story of 'buying a pig in a poke,' to use an ancient Irish expression. In matrimony, as in everything else, the best plan is to make your transaction with your eyes open, and if your eyes are not sufficiently educated to discern the signs of human

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character, then to avail yourself of professional skill, as you would do in every other department of life.”

## SOME PEOPLE YOU MEET.

[From the Atlanta (Ga.) *Constitution*.]

“Is that my picture, or that of the Three-Dollar Shoe Man, you’re studying so carefully?”

The speaker was a large, fine-looking specimen of American manhood, who walked into *The Constitution* office yesterday.

A splendid head, placed firmly upon a Grover Cleveland neck, silken, sandy mustache, and side whiskers cut on the William H. Vanderbilt pattern, and piercing blue eyes, which seemed to look straight through you—these were the striking features of a rather striking face.

Then he introduced himself. It was Professor William Windsor, LL.B., “phrenologist and anthropologist.”

“I have been an active practitioner in my line,” said the Professor, in answer to a question, “for many years now. For some time before that I studied phrenology and practiced law, but in later years I have devoted all my time to the active practice of that which I have now made my profession. This is the first time I have been to Atlanta, though I am very much of a Southerner. I was born in Kentucky, and my father was a Virginian. He made a fortune on the Mississippi during the war, and after that was over he left the river and moved to Wisconsin, where I was educated. I graduated in law at the University of Wisconsin; but as I lived several years in Texas, I consider that I am very much of a Southerner.”

“And as to phrenology?”

“I love it. There is so much to it—so much more than many people imagine. Of course, I am working for money, but above and beyond that is the desire to do good to my fellow-men. How? Why, nobody has a better opportunity of doing good than a conscientious phrenologist, for he can look into a man’s character, into the inmost recesses of his heart, as it were.”

“Is there anything in palmistry?”

“Oh, yes. There is no reason why character should not be read in any feature. It can be read, I have no doubt, in the feet as well as in the head and the hands, but the trouble would be in getting comparisons. You couldn’t very well ask every man you meet to pull off his shoes, that you might study his feet, but every man studies the character of his neighbor as he reads it in his face. He may say he doesn’t believe in phrenology, but, unconsciously, perhaps, he practices it.”

“You spoke of doing good. Can you give me an instance?”

“Hundreds of them, I am happy to say. By pointing out to people their faults and how to correct them, I know I have done good. This year I was out in Pueblo, Colo., where I had been three years ago. While there, a young man called on me, and brought with him his wife. Upon my last visit I had examined him, and had pointed out several things to him. One was that he was too cautious. He is a young business man, and is one of those fellows who are always afraid to take risks. I told him of this, and then, at his request, told him of the sort of young lady he should marry. Well, he found the girl and married her, and he told me he could point out where he had made seven thousand dollars by following my advice as to risks. That is only one instance; but I believe I have done much good.”

“And anthropology?”

“That means the study of human nature. In its application it includes man in all his physical, mental and social conditions. Phrenology is the science of the mind—mental philosophy; anthropology is the science of man—human philosophy. I contend that to the proper understanding of these great subjects we must look for the solution of all social problems.”

## STUDY IN ANCIENT SKULLS.

### What a Specialist in Cranial Architecture Can Read—The Skulls of the Cliff Dwellers<sup>[\*]</sup> Viewed by the Light of Science and Tapers.

[Denver (Col.) *Republican*.]

At one of his lectures last week at Warren’s Academy, Professor William Windsor, LL. B., delineated the character of a skull submitted to him by one of the audience. The Professor recognized it instantly as that of one of the Cliff Dwellers, and proceeded to give a description of the individual to whom the skull belonged. A *Republican* representative who was present, called on Professor Windsor at the Brunswick yesterday.

“The Cliff Dwellers,” said Professor Windsor, “present a most interesting study to the anthropologist. I have examined the collection of relics on Larimer street, and I have here the skull I examined Tuesday evening, as well as two others kindly loaned to me by the proprietors of that collection.”

“Can you tell anything of the mental characteristics of the wearers of these skulls, Professor?”

“Oh, yes,” said the phrenologist, smiling. “The skull is an absolute index of the character, and, as long as it holds together, is a better monument than ‘storied urn or animated bust’ to

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those who have the skill to read it. The skulls of these Cliff Dwellers furnish us with much more accurate information than the other relics, concerning their habits and character.

"For example, one of their striking peculiarities is a decided talent for music. Nearly every skull in the collection shows it. After I had remarked this fact to the proprietor of the exhibit, Mr. McLoyd, showed me a very well-preserved fragment of a flute which is in the collection. The skulls of these people, however, bear a more eloquent testimonial to their musical genius than this fragment of their musical instrument.

"The peculiar form of the Cliff Dweller's skull is produced by some custom of the tribe in binding the infant upon a board or other substance. This is proved by the fact that the flatness of the back head is uniformly at the same angle, and that the upper tables of the skull give evidence of abnormal pressure. There is also in this collection one skull which is an exception, and shows exactly the development we would expect to find in a normal form when such pressure was not applied. The skull is that of a young female, and in outline it is strikingly like that of the ordinary Caucasian skull. In fact, I would pronounce it a Caucasian skull were it not for the structure of the superior maxillary bone, which shows a radical departure from the type of either of the five present races. The Cliff Dwellers are more like the Caucasian than the Indian, and more like the Hindoo than either. That they possessed a higher order of intellect than any Indian tribe of which we have knowledge does not admit of doubt.

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"The most striking peculiarity of these skulls is their delicate and yet strong quality. The grain or texture of the bone is much more delicate and fine than the average of Caucasian skulls that belong to the uneducated classes. The illumination of the skull discloses some interesting facts. It is well known to phrenologists that the skull is thinner in those regions that are most constantly used in the mental habits of the individual. The illumination of the skulls of these two youths (here Professor Windsor inserted a lighted taper in each) discloses a nearly uniform thinness of the entire skull, showing that they exercised all the faculties of the mind. The skull of this old warrior, however, presents a different appearance under the same test. You will notice that the illumination is confined to that portion of the skull lying around the base of the brain, and running highest in the forehead. The conclusion to be drawn from this is that the individual who once wore this skull was a man of very practical intellect. The perceptive organs, the knowing and reasoning faculties, executive ability and the social organs of amateness and friendship, particularly the latter, are all bright and particularly well developed.

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"The abnormal width of the Cliff Dweller's skull through the middle section, and the massive, dome-like forehead, is due in a measure to the crowding forward of the brain from the pressure which produced the flattening of the occiput. Any normal head with such a development would show a thinness of the bone in that region, whereas the opacity of the warrior's skull is remarkable in that region. If we may take the skull of this female, which has not been subjected to this pressure, as a type of the race, we are justified in considering the Cliff Dwellers as a people remarkably agreeable in traits of character. All the domestic propensities which form the basis of the family relation, the love of offspring, of friends and neighbors, are remarkably well developed. There is a magnificent moral influence shown in the development of conscientiousness, approbateness and caution. The latter organ is so large as to suggest cowardice, but these people undoubtedly lived in an age when circumspection and eternal vigilance was the price of existence as well as of liberty.

"I notice that the writer of the article on the Cliff Dwellers in last *Sunday's Republican* makes the statement that they apparently had neither literature nor religion. He bases his assertions on the fact that he does not find altars or writings among their possessions. But appearances are against him. They apparently had both, from the structure of their skulls. The Cliff Dweller is largely endowed with the artistic and constructive organs of the brain with an unlimited capacity for invention and designing. Savage races far below him in these qualities have literature, and it is unreasonable to suppose that having these qualities both large and active, he did not use them. As to his religion, the single exception to the uniform opacity of the warrior's skull above mentioned in the crown of the head is in the organ of veneration. He did not have enough of spirituality and faith to supply a Methodist camp meeting, but he undoubtedly revered the Great Spirit and invoked the patronage of the god which he could comprehend. The other two skulls show as good a development of the religious organs as you will find in a general average of any Sunday-school in Denver. The Cliff Dwellers were undoubtedly religious.

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"In physical structure the Cliff Dweller presents a greater variety than is found in any race except the Caucasian. Their warriors were undoubtedly men of great endurance and strong physique with a good size of body. There were also among them types of character delicate in the extreme and possessing but little endurance. As a race they depended on prudence rather than strength for safety. They were shrewd, circumspect and diplomatic. In complexion they were darker than the Caucasian and much lighter than the American Indian. In diet they were almost if not quite exclusively graminivorous, living on grain and eating that raw."

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"How do you tell that? Professor," asked the scribe. "Isn't that getting things down very fine for so long a lapse of time?"

"Oh, no; just look at the teeth of all these skulls and you will see that they are worn—even these young skulls which have not developed the wisdom teeth have the molars half worn away. The canine teeth are almost rudimentary in these skulls—in the carnivorous races of men they are very large. The condition of these teeth could only be produced by such a diet. If the Cliff Dweller had subsisted to any extent on meat or had eaten his grain cooked, he would not have worn the teeth one-quarter as much at the age of these younger skulls. Moreover, he did not use

tobacco, which also leaves its mark on the skull, in the deterioration of certain organs of the brain, which, to the credit of the Cliff Dwellers, are well developed.

“If it is true that—

‘The evil that men do lives after them,  
The good is oft interred with their bones—’

it is equally true, that by resurrecting the bones we may read the history of both the evil and the good.”

\*NOTE.—The “Cliff Dwellers” is a name given to an ancient aboriginal race who once inhabited the mountain fastnesses of the Rocky Mountains in Colorado. They had their homes in caverns of almost inaccessible cliffs, and undoubtedly possessed an advanced state of civilization, as evidenced from the pottery, implements, musical instruments, etc., found in the ruins of their homes, as well as what is indicated by the skulls described in this interview. Their dwellings exhibit remarkable constructiveness in the inmates, and in many instances a high power of decorative art.

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## A PHRENOLOGICAL STUDY.

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### **Henry W. Grady’s Character Analyzed by an Expert. What a Study of the Mask and of Photograph Shows—His Wonderful Brain and its Wonderful Capacity.**

*Atlanta Constitution.*

“Yes, I have given the character of Henry W. Grady considerable study, as I do in the case of all men who attract public attention by their graces, gifts and accomplishments, or by the lack of those attributes.”

The speaker was Professor William Windsor, LL. B., phrenologist and anthropologist, whose lectures last week at the Guard’s armory interested the people of Atlanta in the study of human character.

“Mr. Grady has interested me ever since I first heard of him, and I had looked forward to meeting him personally here in Atlanta this winter, ever since my route was mapped out for the season. I feel a sense of personal bereavement in his death, for his characteristics were as vividly impressed upon my mind by the study I had made of the man as others experience from personal contact.”

“Perhaps you can tell us something of the character of Mr. Grady as viewed from the standpoint of your science that will be interesting, Professor,” suggested a representative of THE CONSTITUTION, and the party of interested gentlemen drew more closely around the philosopher.

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“Yes, indeed,” answered Professor Windsor, “but to me the contemplation of the character of Mr. Grady, at this time, is too much like viewing the wreck of a grand ship which was freighted with a precious cargo, and trying to estimate the loss. There isn’t much comfort in it, except in the fact that a correct estimate of the virtues and accomplishments of such a man, at a time when the community is still shocked at the calamity of his demise, is a powerful incentive to emulation on the part of other and younger men.

“From the phrenological standpoint Mr. Grady’s characteristics present an interesting study, while his known accomplishments are a wonderful confirmation of the correctness of the theory upon which we estimate mental power, namely, that size of brain is the measure of power, when temperament, quality and health of body are sufficient to support the brain. Comprehensive greatness is never manifested by a small brain. I have been placed in possession of very accurate measurements of Mr. Grady’s head through the courtesy of Mr. Frazee, the Atlanta sculptor who has a cast of the face and forehead made from the body of Mr. Grady, and hence strictly correct in dimensions. I have also had the benefit of numerous photographs, in which the phrenological features are distinctly preserved.

“Mr. Grady possessed a strong endowment of the magnetic temperament which gives a strong circulation of blood and a great activity of mentality. His height and weight show him to have had sufficient vitality to sustain his brain, and there was just enough of the electric temperament in him to darken his eyes and hair and give him intensity of feeling and action. His quality was exceedingly responsive and delicate, and these attributes are necessary to the class of orators to which he belonged.

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“The size of his brain compares favorably with what is known of other intellectual giants, as the following measurements will demonstrate. The actual circumference of the head around the base of the brain was twenty-four inches. The measurement from ear to ear over the top of the head fifteen and a half inches, while the forehead measures from ear to ear over the perceptives twelve and a half inches, and from the same points over the region of sympathy fourteen inches. The massing of the intellect, it will be seen, was in the upper portion of the forehead; and that region shows a remarkable development of benevolence, suavity, causality, comparison and imitation.

“The most remarkable development, however, is in the organ of constructiveness, which gives a lateral expansion to the forehead which is almost enormous. This faculty is necessary to the correlation of thoughts and ideas, the construction of sentences and the formation of schemes

and plans. As an inventor, Mr. Grady was superb, and his large sympathy would naturally lead him to the invention of social plans and philanthropic enterprises rather than machinery.

"His large language is indicated by the fullness under the eye. The phrenological organ of language lies above and behind the eye, and when large presses the eyeball forward and downward causing a fullness or sack under the eye which is very prominent in Mr. Grady's portraits. In the power and scope of this feature he had more development than either Webster or Ingersoll.

"His large suavity enabled him to use his language in a way that pleased even his antagonists. Mr. Grady was emphatically combative, as shown by full development behind and between the ears, where the cast measures six inches in diameter, but it was the combativeness which showed itself in force and energy rather than contention. His combativeness was harnessed to his suavity, and he could be forcible and at the same time persuasive.

"These qualities were re-inforced by remarkable firmness, as shown by the measurement over the top of the head, where the development is a half-inch in excess of that of Daniel Webster, and a quarter inch above that of Napoleon Bonaparte. This characteristic is also shown in the projection forward of the lower lip, caused by habitual compression in the exercise of this faculty.

"In this connection, it is interesting to note a comparison of Mr. Grady's head with the measurement of other noted personages. Here is a table which I have compiled, and which you will find entertaining," continued the phrenologist, as he unfolded a paper with the figures herewith reproduced:

NAME.	Size around the head at base of brain.	Size from ear to ear over top of head at organ of firmness.
Henry W. Grady	24 in.	15½ in.
Henry Clay	23¼ "	14¾ "
Daniel Webster	25 "	15 "
John Quincy Adams	22½ "	15 "
Thomas H. Benton	23 "	15 "
Napoleon Bonaparte	23½ "	15¼ "
Average	23½ in.	15 in.
Average of human race	21 in.	14 in.

"From these figures," continued Professor Windsor, "we may draw a melancholy conclusion of the power Mr. Grady might have exhibited had he lived to ripen into perfect development. It will be seen at once that only one of these distinguished characters had the advantage of him in size of brain at the base, and that is Daniel Webster, whose character was more remarkable for ponderous greatness than brilliancy, and Mr. Grady's head rises a half inch higher than his in the moral region. Between the two measurements there is a comparative difference of one and a half inches, in the heads of Webster and Grady. That inch and a half marks the difference between the debauched sensuality of the 'Lion of the North' and the moral graces of the 'Apostle of the New South.'

"The extra inch in the basilar circumference of the head of Daniel Webster was due to an enormous development of social propensities which in his case carried him beyond a correct balance and resulted in notorious licentiousness, because there was not enough of the moral sentiments in the crown of the head to control them. Mr. Grady's head, on the other hand, was not remarkable in the development of these propensities. He had enough of amativeness to give him a proper appreciation of women and the delights of sociability, but his love manifested itself more through the intellect than the passions, and his social nature was of that diffusive character which manifests itself in the formation of popular attachment rather than exclusive friendships. There are many men undoubtedly to-day who pride themselves on being among the intimate friends of the deceased who would be surprised to know how many others have reason to entertain the same feeling. When the social propensities are larger than Mr. Grady's, the possessor is likely to form such exclusive attachments that the energies are expended in promoting the interests of individuals rather than those of the masses."

"From your view of the nature of the man, Professor, what would you consider Mr. Grady's chief fault?"

"The lack of self-esteem. That organ is one of the smallest in the whole line of development, and was, unquestionably, his weakness, as it is unfortunately of too many of our best men. He did not comprehend his own importance, nor realize the value of his own personality. This defect is directly chargeable with his illness and death. Had he possessed a larger development of this organ, he would have been more cautious concerning his health and personal exposure. There is a kind of unselfish extravagance in this direction which leads to deplorable results. A more selfish nature will husband its strength and escape calamity. Had he realized his own value sufficiently, he would not have gone to Boston on that fatal trip, and overtaxed his vitality. He did not comprehend the dignity of his character on any occasion. His friends say that he was as genial

and approachable as a school boy, and that is what I should expect to find in a head like his. We might have contented ourselves, however, with a more distant manner and a more haughty nature, for the sake of his self-preservation.

"There is profit in the study of human nature. We may contemplate the characters of the great to arouse emulation, of the moderately endowed to suggest improvement, and of the weak to guard against their failures. Phrenology enables us to form correct estimates in each case, to praise without flattery and to criticise without injustice. There is value in the perpetuation of the physical forms of the illustrious dead upon 'storied urn and animated bust,' as well as in polished granite and enduring marble. For while these monuments cannot

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'Back to its mansion call the fleeting breath,'

still the inspired features and lines of development bear eloquent testimony to the practicability of human improvement, just as

'Lives of great men all remind us,  
We can make our lives sublime;  
And, departing, leave behind us,  
Footprints in the sands of time.'"

## WAS HAWES INSANE?

### **A Scientist's Theory of a Most Atrocious Crime—What Professor Windsor Says of Hawes' Mental Peculiarities—Insanity Which the Courts Will Soon Recognize.**

[From the Birmingham (Ala.) *Age-Herald*.]

Prof. William Windsor, LL. B., the noted specialist in phrenology and medical jurisprudence, was seen by an *Age-Herald* reporter at the Caldwell hotel last night, and in answer to interrogatories, made a number of interesting statements concerning the Hawes tragedy.

Professor Windsor has had many years of experience as an expert in the study of insanity in its various phases, and particularly in reference to crimes and their origin. He enjoys a national reputation in his special lines of study, and his conclusions have the weight of scientific authority.

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In regard to the subject of discussion, he said: "I have been greatly interested in the case of Dick Hawes ever since the publication of the tragedy, and have made an exhaustive study, both of the man and the circumstances of the case. Of course, in the mass of conflicting statements contained in the evidence, it is impossible to know with definite certainty just how the crime was committed; but the confessions of Hawes and the testimony all agree that the man deliberately planned and executed the murder of his family. Whether he had the bloody work done or accomplished it with his own hands does not concern us so much as the fact that motives and impulses existed in the mind of a husband and father for the destruction of the lives of those he was bound to protect, and that those impulses were sufficiently strong to accomplish the execution of the crime.

"The study of the origin of these motives and impulses are highly interesting, in view of the fact that they point to conditions of society that are potent for the breeding of similar crimes.

"To my mind the key-note to the whole case is found in one of the remarks made by Hawes while standing on the gallows, to-wit: 'I want all you boys to let liquor and vile women alone; see what it has done for me.'

"A careful phrenological estimate of Dick Hawes discloses the fact that he was above an average in appearance, physique and mentality. His brain is massive and of good quality, though uncultivated. It is not lacking in the organs of benevolence, sympathy and agreeableness; in reason, perception or reflection. He had sufficient caution and conscientiousness to understand right and wrong, and the consequences of both. There was enough of the affections and social qualities to make him very attractive to women and children, as his history fully shows, all of which is fully shown by the fact that he discharged the duties of a responsible position for years, and commanded a reasonable degree of respect. Such men do not commit crime while in a normal condition. It is as physically impossible as it is for water to run up hill.

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"When the domestic relations of such men are blasted by association with prostitutes or by the unchastity of their own wives, a species of insanity results, which completely reverses the ego or personality of the man. I have observed hundreds of such cases, and have never seen an exception to the rule. In scientific parlance his condition is known as 'reversed amativeness,' or a revolution of character, brought about by an inflamed or abnormal condition of amativeness, the organ of sexual love. As in a normal state this organ electrifies and strengthens every natural affection, making every faculty more exquisitely perfect, so in its inflamed or reversed state it leads to the entire obliteration of every rational sentiment.

"The particular direction in which this obliteration may manifest itself depends largely on the temperament of the individual and the circumstances of the case. In some men it results in paralysis of the energies, changing the character into shiftlessness. In other cases it results in destroying the moral sense, but does not amount to positive viciousness, while on the other hand it may result as it unquestionably did in this case, in absolutely perverting the affections so as to render the man incapable of the natural feelings of a husband and father, and supplying motives which seem to be of the most inhuman character. They are inhuman and unnatural, but in such

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cases it is not correct to hold the man as responsible for the deplorable results unless it is clearly proved that the mental unbalance was brought about by his own acts, performed in a state of conscious free will. The law clearly recognizes that the drunken man is insane, and holds him responsible for his acts committed while drunk, if he became drunk through his own volition. If the liquor is proved to have been forced down his throat or he has been drugged by some one else and his mental balance dethroned thereby, he is not responsible.

"It is a very nice question to decide in this Hawes case whether the depraved condition alluded to was the result of his own acts or of his domestic troubles. There is no doubt in my mind but that the species of insanity referred to, existed in the mind of Hawes at the time of the tragedy.

"It is a principle in medical jurisprudence that the more atrocious the crime the stronger is the presumption of insanity in the perpetrator. It is a fact wholly creditable to human nature that horrible crimes are rarely, if ever, committed by persons in a normal state of existence. The popular mind is not prepared to receive evidence of insanity in such cases because of the revengeful feeling which naturally animates the minds of men under such circumstances. And there is another difficulty in the way of justice in the fact that this form of insanity is rarely accompanied by such evidences of mania as the uninstructed would demand as necessary to constitute insanity. The perverted state of the affections and the judgment are not necessarily accompanied by the wild ravings and glassy eyes of the lunatic. Emotional insanity of this type is only temporary. It may, also, only affect a few faculties of the mind necessary to the perpetration of the deed, while the mental balance of nine-tenths of the man may remain undisturbed.

"The great fact remains, in any case, that by harlotry, licentiousness and prostitution the grandest intellects are overturned and the most harrowing discords produced in society. As long as society tolerates conditions of ignorance in regard to sexuality, and fosters or permits establishments having for their avowed purpose the excitement of the passions and the obliteration of the virtues, we will continue to have repetitions of tragedies similar to the case of Hawes."

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## **HOW LIVING HEADS AND DEAD SKULLS ARE MEASURED.**

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### **An Interview With Prof. William Windsor, LL. B., the Distinguished Phrenologist, Lecturer and Traveler.**

[From the Memphis (Tenn.) *Appeal*.]

For several years the citizens of Memphis have not had an opportunity to hear a discussion of the principles of the science of phrenology, or character reading. The announcement in yesterday's *Appeal* of the series of entertainments to be given in the Young Men's Hebrew Association Hall, by Prof. Wm. Windsor, LL. B., beginning to-night, prompted a reporter to call at the Gayoso hotel last night, and send his card to the Professor. He was cordially received by the Professor's wife, Mme. Lilla D. Windsor, a lady of elegant presence and charming affability of manner, in their private parlors on the first floor, and agreeably entertained until the Professor dismissed several who had called for professional services.

"The science of phrenology," said Professor Windsor, smiling, after the usual greetings and upon learning the object of the visit, "is very much misunderstood. It is a popular error to suppose that we depend upon an examination of depressions and ridges in the cranium, commonly termed 'bumps,' when, in fact, a phrenological examination is based upon a critical inspection of the entire physiological structure and condition, including comparative development of size and configuration of brain, as I shall demonstrate in the lectures.

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"Come this way," said the Professor, leading to another apartment where a uniformed employé was engaged in unpacking several enormous trunks. "Look at these skulls. Here is the skull of a man executed at forty years of age who murdered a family of six persons in Mississippi in 1842. Contrast it with this skull of a harmless old negress who died at the comfortable age of 108, and you will see how much difference there is in heads," and the phrenologist demonstrated by actual measurement that there was over four inches difference in comparative development. He also exhibited to the reporter a number of other crania showing equal diversity of growth.

"I shall exhibit these crania at the free lectures and demonstrate the scientific principle upon which phrenology rests," continued the Professor, as he conducted the reporter through an inspection of the outfit. "Here are the three smallest mummies in the world, besides many other specimens which I use in my physiological lectures to the sexes separately. I also use a number of portraits and diagrams in my lectures on matrimony and physiognomy; but the real demonstration, of the utility of the work is made in public examinations of leading citizens selected by the audience. It is a fact that character can be read, and read correctly, and if this be true, all that I claim for the science in adapting young men, women and children to proper studies, professions, trades, etc., follows logically and as a matter of course. It also follows that if one character can be measured scientifically, a proper choice for associates in matrimony, business partnerships, etc., can be indicated. It is the purpose of the lectures to demonstrate these facts to the satisfaction of the public.

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"The first lecture will be devoted to an exposition of scientific principles, the second to the application of these principles in choice of professions and trades, the third to the consideration of matrimony."

"What shade of meaning do you attach to the word 'anthropologist' as used by you, Professor?"

"The word signifies, in its broadest sense, a student of human nature. In its application it includes man in all his physical, mental and social conditions. Phrenology is the science of the mind—mental philosophy. Anthropology is the science of man—human philosophy. To the proper understanding of these great subjects we must look for the solution of all social problems, concerning the mental, moral and physical advancement of the race, or races, as the case may be."

A pleasant half hour was devoted to conversation, when the reporter withdrew. Professor Windsor is a gentleman of genial social qualities, and scholarly in language and appearance. He possesses a magnificent physique, which he claims to have gained by a strict conformity to his rules of diet and habits of living. He weighs 200 pounds, uses no stimulants—tea, coffee or tobacco—and prides himself on being able to sustain fifteen hours per day of professional labor, made necessary by his large practice and business management. He has just closed a successful course of twenty-seven consecutive lectures in Kansas City, and does not seem in the least fatigued. The Kansas City *Star*, in referring to his closing lecture, speaks of it as one of the finest ever delivered in that metropolis.

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## CRIME AND ITS CAUSES.

### What a Noted Specialist Has to Say of It—Cranial Malformation the Genesis of Much Crime Traced to Other Sources—An Interesting Talk.

[From the Birmingham (Ala.) *Age-Herald*.]

Prof. William Windsor, of New York, is in the city. He has a reputation that is almost international in his specialty; for, as a phrenologist, his discussion of the physical conditions which lead to crimes, have had a wide notoriety.

Chatting with an *Age-Herald* reporter last night, he gave a most interesting and instructive talk on the noted crimes that have occurred during the past ten years. Professor Windsor has studied most of the criminals that have become prominent, and in a purely scientific way he has gone back of the outward evidences of criminal depravity to understand the physical and possibly hereditary conditions that brought about the overt acts. His fund of information on this subject is almost an inexhaustible one.

In discussing the Maxwell murder, he said: "I was in Texas at the time of the St. Louis tragedy. A friend of mine sent me a picture of the alleged murderer, with a request that I give my theory of the crime. Like many newspaper cuts, it was decidedly unsatisfactory; but the man who made it had caught enough of the likeness to enable me to know the chief characteristics of Maxwell."

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"Explaining the disadvantages under which I labored, I at once wrote to him, and gave my theory of the crime; and when, at last, the matter came out, I found that I was right."

"Do you study every criminal case that comes under your observation?"

"Of course I do. A man who is alive to science can not help doing it. Whenever I hear of a crime and learn the circumstances of its commission, I at once begin to devote my own mind to the combination of mental qualities which could have rendered it possible. Of course it is impossible to understand how some of the terrible acts could have been committed; but you would be surprised to know how much is revealed by seeing either the man or a good portion of him."

"The mental characteristics of criminals have much to do with not only the crimes they commit, but the manner in which they perpetrate their deeds, and in a consideration of what has been accomplished, heredity plays a strong part. Some men are born with an adeptness for crime of a certain character. Let the opportunity arise, and they yield to the stress of circumstance and become guilty men. I have seen a number of noted criminals who would not have been such, except for the unfortunate circumstances that made them do an act which left them notorious."

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"How about these bank cashiers who keep skipping off to Canada?" was asked.

"Well, there is one singular fact about them. The men who leave seldom have acquisitiveness well developed. They have not a sense of values, and when they are put in positions of trust, they fail to appreciate how much is entrusted to them."

"Then they go to squandering?"

"Yes, in one way that is true. They fail to appreciate their responsibilities and take chances. Their carelessness soon tells, and before they know it they are involved. This is the story of more than half the defalcations that have been made public during the past decade. It is not that the men were dishonest to begin with, but they did not appreciate the value of the securities that were entrusted to them, and by their laxity allowed themselves to become involved, and then yielded to temptation through a sense of shame. There are not nearly as many men who are criminals *per se* as the world believes."

"Many of the criminals so called are not responsible for their acts. Their apparent moral obliquity is, in reality, a mental deficiency, for which they are not any more to blame than you or I. I have seen men who had been guilty—yes, even convicted of most heinous crimes, who from the very conformation of their heads revealed certain things that, to say the least, should have been considered in mitigation of their supposed guilt."

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"I have made a study of criminals for years, and I think that it is safe to say that in most cases that have come under my observation there were either congenital or hereditary deformities to which the special obliquity could be traced. Such has been the history of crimes in all eras, and one only has to turn to the medical history of the world to see that scientific men have even given greater cognizance to these causes than can ever be brought before juries composed of men whose training has not been such as to enable them to appreciate how much these physical conditions have to do with the commission of crime.

"I see men every day who would be criminals if the stress of circumstances forced them to it, and they would not be entirely responsible for their action. Crime has more origin in the head than the heart, and it is in the study of phrenology that we have the fact revealed."

## **A MURDERER'S MENTALITY.**

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Fritz Anschlag, a German Farmer in Los Angeles county, California, in 1888 murdered Charles Hitchcock and wife, a highly respected couple living at Garden Grove in that county, to obtain possession of their farm, for which a deed had been executed to him, but not delivered, awaiting payment. He was tried, convicted, and sentenced to hang, but defeated the law by committing suicide. An interesting feature of his case was the receipt of a letter from his sister in Germany, before his trial, informing him of the fact that she, his parents and all his relatives had utterly disowned him and regarded him with no sympathy whatever. As this was done before he was proven guilty, and upon mere knowledge of the accusation, it is significant in showing that the whole family were as deficient in the social propensities as was Anschlag himself.

### **DOOMED ANSCHLAG.**

#### **A Phrenologist Examines the Murderer's Head.—The Brute Becomes Angry at His Visitors, But Says Nothing—A Report of the Examination.**

[From the Los Angeles (Cal.) *Express*.]

This morning, through the kindness of Jailor Henry Russell, an *Express* reporter was allowed to enter the cell of Fritz Anschlag, the condemned murderer of Charles Hitchcock and wife, of Garden Grove, to witness an examination of Anschlag's head by Prof. William Windsor, assisted by his wife. Jailor Russell swung open the iron door of the death-watch cell and allowed the reporter and the Professor, accompanied by his wife, to enter, and then followed himself.

As the little party entered the place of confinement, Anschlag looked nervously around, and seeing the visitors, frowned and mumbled some incoherent words in German. The reporter was asked to speak to the murderer in German and make known to him the object of the morning's visit. Anschlag at first was not willing to have his head examined, but when assured it might be for his benefit, he readily consented.

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Professor Windsor smoothed back Anschlag's long straight hair from his forehead and running his fingers through the murderer's hair, began to make an examination.

As the professor was going through the preliminary movements, the brute trembled and turned color several times. During the examination Professor Windsor would explain as he went along, and when finished, kindly gave the reporter the following written report:

Anschlag's head measures twenty-two inches around the base of the brain and fourteen inches across the crown. His nature is peculiar in the fact that the organs of the brain which deal with property values, and the ability to make a living by ordinary transactions, are almost entirely idiotic. He shows a fair development of memory and perception, but his ability to reason upon moral questions of right and wrong, property and the rights of others, and the consequences of his own acts, is almost absolutely wanting. He is, in all respects, a moral idiot, and it is a noteworthy fact that the most atrocious crimes are committed by this class of criminal idiots. The great difficulty in his case is in getting the public or a jury to believe that a man may be capable of reasoning on one point and displaying absolutely no power to think correctly on the moral side of the question. The physical fact remains, however, that to give Anschlag correct judgment on any question involving property, ethics or the consequences of his own acts to himself or others, his head would have to be enlarged at least an inch in the occipital region and the posterior part of the crown.

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### **ANSCHLAG'S MENTALITY.**

#### **A Scientific Estimate of the Murderer's Brain—What Prof. William Windsor, LL. B., the Eminent Phrenologist, Says of his Mental Caliber—He Calls Him an Idiot—No More Moral Sense Than a Dog—The Fault His Ancestors'.**

[From the Los Angeles (Cal.) *Tribune*.]

Prof. William Windsor, LL. B., the phrenologist whose lectures, in Los Angeles, last January, excited such general interest, returned to the city yesterday, *en route* for San Diego. He visited the jail yesterday and made an examination of Fritz Anschlag, the noted murderer of the Mr. and Mrs. Hitchcock. A representative of the *Tribune* called on Professor Windsor at the St. Elmo and

requested him to give the readers of this journal the results of his examination of the man whose atrocious crime has absorbed the attention of the public ever since its committal.

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"Anschlag is a moral idiot," said Professor Windsor, in answer to the first interrogatory of the scribe. "He belongs to a class of beings who, from the circumstances of birth and education, are destitute of the requisite amount of sense necessary to form a correct judgment on moral questions as well as many others.

"It is a popular error to suppose that phrenology depends upon 'bumps,' so called, or protuberances or hollows in the conformation of the skull. The conclusions of the phrenologist are based upon estimates of brain fiber, their quality and length from a point in the base of the brain directly between the ears, to the surface. This measurement in different heads will show a comparative difference of three or four inches in many cases, though the heads may be smooth in contour and destitute of 'bumps.' Just look at these two skulls, for instance," placing two ghastly objects on the table, which, by actual measurement, differed more than three inches.

"Does Anschlag's head resemble either of these?"

"Not in all particulars. This," holding up the broader of the two, "is the skull of Andrew J. McCannon, executed in Mississippi, more than forty years ago, for the murder of the Adock family, two adults and three children. It is a case of moral idiocy more pronounced than Anschlag's."

"What distinction do you make, Professor, in the case of Anschlag or this murderer, and a case of total idiocy such as we all recognize?"

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"The difference is partly in degree, and partly in the fact that a man may be idiotic in one faculty and have all or a majority of the other faculties in the mind in good working order. Cases of color-blindness furnish a familiar example. Color-blindness is not a defect of the eye, but a defect of the brain. In other words, the party is destitute of the sense of color, and it may be readily detected by a deficiency of brain just above the eye.

"This head of McCannon shows a good development of the base of the brain, giving fine energies and observation, but the entire upper story is taken away. Anschlag, on the other hand, shows a good development in front of the ears, sufficient memory, sympathy and observation to display more than average intelligence on some points. The organs in the back part of the crown and the occipital region generally, are almost destitute of power, and render him incapable of comprehending social relations, his duties towards others, or the consequences of his acts. He can not form a correct judgment in regard to the rights of property, and if he wanted anything he would steal it, without giving a thought to the question of right or wrong. If he were questioned whether it were right or wrong to steal or murder, he would answer 'wrong,' because he has heard others say it was wrong, and he answers from memory alone. If the question could be left entirely to his own judgment, he would be as absolutely incapable of solving it as a man who is color-blind would be incapable of distinguishing shades of color."

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"If Anschlag's head was as deficient in all points as he is in the region behind the ears, what would be the result?" inquired the reporter.

"It would be much the same as this," replied the phrenologist, producing a cast of the head of an adult idiot "destitute of all resemblance to the head of a human being, and showing a short development of brain fiber at all points. It is a noteworthy fact that the most revolting crimes are generally committed by the insane and the morally idiotic because their condition renders them incapable of understanding the moral side of the question. A single life or a dozen lives which stand in the way of their accomplishing a purpose, are regarded by them as simply so many obstacles to be overcome, and if, as in Anschlag's case, the organs giving conscientiousness and fear of consequences are weak, they will not hesitate to destroy life to carry out a design."

"Do you consider Anschlag insane within the meaning of the law as to responsibility for crime?"

"He is idiotic in the particulars mentioned, and is incapable of exercising moral responsibility in any case. He is likely to commit homicide upon any occasion which may seem to him to be expedient. I would not hold him responsible more than I would hold a horse, dog, or any other animal incapable of correct reason."

"Where, then, would you fix the responsibility for the murder of the victims?"

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"Upon Anschlag's parents and ancestors generally, and upon the condition of society which permits marriages and sexual conditions in parents which can not bring about other than deplorable results. Anschlag's condition is the result of ignorant violation of natural law on the part of his ancestors, dating back for generations. Much could have been done for him by a proper education. That it was not done is merely another unfortunate link in a melancholy chain of calamities."

## PHRENOLOGY IN POLITICS.

### Some Important Facts in Physiology Which Politicians Do not Take into Account —The Lessons of the Recent Election Considered From a Phrenological Standpoint— Characteristics of Some Leading Men.

[From the Dallas (Texas) News, Nov. 10, 1888.]

"There are some facts which play an important part in politics," said Prof. Wm. Windsor, the phrenologist, to a News representative last night after the professor had dismissed his audience



in Hill's business college hall after an interesting lecture on physiognomy, "which politicians, as a rule, do not consider. Of course any man of intelligence who plays long at the game of politics comes to possess a certain kind of shrewdness in judging human nature; but very few of them are able to recognize and define the subtle constitutional influences which predetermine the success or failure of the aspirant for political honors. Such influences, however, exist, and other things being equal, or approximately so, it is entirely possible to select, out of a number of candidates, the ones who will succeed by sheer force of physical attributes. There are men who are by nature qualified to lead in great enterprises, and they owe their success in attracting the support of their followers not so much to the development of intellect and shrewdness as to the strong attachment arising from a large development of the brain back of the ears in those regions which give courage and social fraternity. After many years' careful study of the subject, I am positive in the opinion that a strong preponderance of the electric temperament is of the greatest importance in the constitutional qualifications of a man who assumes the task of a political race in anything of higher moment than a county election. The magnetic temperament seems to be particularly unfortunate in political contests."

[Page 169]

"What are the distinguishing characteristics of these temperaments?"

"The electric is the brunette, the magnetic is the blonde. Of the former, General Harrison is a fine example; so were his ancestors, who have played a conspicuous part in history. The electric temperament is dark and swarthy in complexion, angular in configuration, tenacious and strong in texture, and possesses a well-rounded back head, giving large organs of social fraternity, courage, caution and self-reliance. In General Harrison, these traits are somewhat softened by a superabundant vitality, but the traits are all there. John A. Logan was a magnificent type of this temperament. Abraham Lincoln personified it in all its angularity and simplicity. Governor Ross, of this State, is strongly marked with it; while, to come nearer home, your own Barney Gibbs is as good an example of the vital phase of it as Lincoln was of the motive. Nearly all the Presidents of the United States were strongly endowed with this temperament, except Rutherford B. Hayes, who, on the contrary, was a fine example of the magnetic. You will remember that he was a sort of accidental President, anyhow, and that he was the result of a compromise in his own party, in a convention in which several electric temperament candidates had produced a deadlock. You will also remember that his administration was characterized by no act of National importance and that at its close he was relegated to an obscurity such as has never befallen any other ex-President."

[Page 170]

"How about the National legislature?"

"Three-fourths of the members of Congress and a greater proportion of the Senate are brunettes. The same rule holds good in State legislatures as far as I have observed. The temperament which stands second best in political preferment is the magnetic mental. Sam J. Tilden, Levi P. Morton and Thomas A. Hendricks represent this type. It owes its success to the depth and intensity of its intellectual development, which frequently creates a demand for its services in great emergencies. It is characterized by brilliancy, integrity and the ability to accumulate a barrel of money, which is also useful in political emergencies."

[Page 171]

"If the blonde is a failure in politics, wherein does he find his proper sphere of usefulness?"

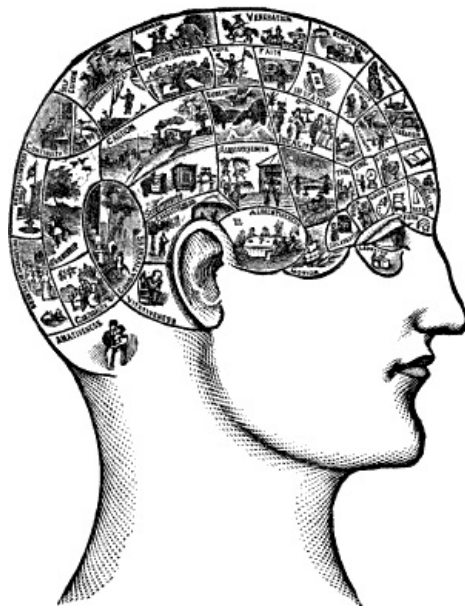
"The blonde is an organization of wonderful versatility and commands influence and wins applause in vocations calling for spirit and vigor displayed at short and frequent intervals, rather than for continued tension on the nerves and muscles. He is warm, enthusiastic, generous, impulsive, and deficient in the selfish propensities and in ambition. He loves display and would like to have power, but is inadequate to the continued effort and the endurance necessary to obtain it. He wields a more potent influence in the pulpit, on the rostrum or in journalism. George W. Peck, T. DeWitt Talmage and R. B. Hayes represent three different types of this temperament all possessing these attributes."

"What about Cleveland and Blaine?"

"Cleveland and Blaine are both examples of modified forms of the **Magnetic** temperament, more marked in Blaine's case than in Cleveland's. The student of politics will do well to observe that the defeat of Blaine in 1884 and of Cleveland in 1888 were both due to defections from their own ranks toward opponents of greater power in the particulars mentioned. Reasoning from purely physiological grounds, I believe Cleveland would have defeated Blaine had he been renominated in 1888. The study of human nature from any standpoint is interesting; doubly so when viewed in the light of great events which 'try men's souls,' in fact, whether they be Presidential elections, the clash of armies or the great discoveries of scientific students. "

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[Larger image.](#)

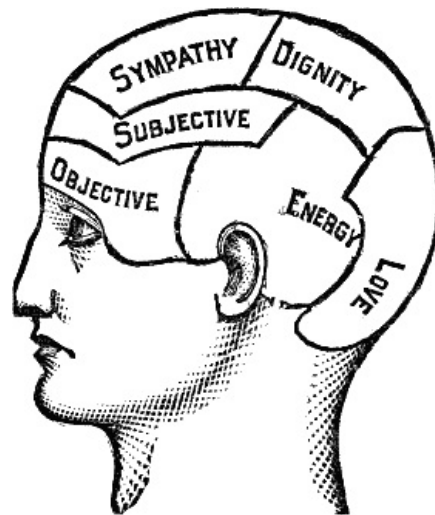
PHRENOLOGY SYMBOLIZED.

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PROF. WM. WINDSOR, LL. B., Ph. D.

The Symbolical Phrenological Head,  
Showing the Location of the organs of the  
Brain.

[←Contents](#)



GROUPS OF ORGANS.

## DEFINITIONS OF THE FACULTIES OF INTELLIGENCE.

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### PHYSICAL LOVE.

*Amativeness*—

Reproductive love; love of the opposite sex, and desire to unite in sexual relations and enjoy its company.

*Sexuality*—

Sexual friendship and fidelity.

*Philoprogenitiveness*—

Parental love; love of offspring and pets.

[Page 175]

*Friendship*—

Adhesiveness; gregariousness; love of family; desire for companionship; attachment to friends.

*Inhabitiveness*—

Love of home, place of abode; love of country and offensive and defensive patriotism.

*Continuity*—

The faculty of connection. The ability to comprehend continuousness or

interruption; to give undivided and continued attention to one subject, or to interrupt intelligently; application, connectedness.

#### ENERGY.

*Vitativeness*—

The love of life; desire to exist.

*Combativeness*—

Defense; courage; defiance; force of character, energy and indignation.

*Executiveness*—

Executive ability; extermination; thoroughness and severity.

*Alternativeness*—

Desire for food and drink; faculty of discriminating taste.

*Acquisitiveness*—

Desire for property; industry; economy in acquiring property; realization of value.

*Secretiveness*—

Reserve; concealment; policy; conservatism.

*Caution*—

Prudence; solicitude; timidity; fear; apprehension of danger.

#### DIGNITY.

[Page 176]

*Approbativeness*—

Love of display; the desire to please; ambition to gain admiration and popularity.

*Self-esteem*—

Dignity; governing power; independence; self-love.

*Firmness*—

Stability; perseverance; decision; inflexibility of purpose.

*Justice*—

Righteousness; integrity; circumspection; scrupulousness in matters of duty.

#### SYMPATHY.

*Hope*—

Belief in future joy; tendency to high expectations.

*Faith*—

Trust and belief. Confidence.

*Veneration*—

Reverence and worship; deference for superiors, and submission to superior power.

*Benevolence*—

The desire to do good; sympathy; philanthropy.

*Imitation*—

The copying faculty. The ability to conform to existing customs, conditions and facts by imitating them.

*Sympathy*—

The power to discern motives, character and qualities in other persons by sympathetic action.

*Suavity*—

Agreeableness; tendency to speak and act in a pleasant manner.

#### OBJECTIVE INTELLECT.

[Page 177]

*Individuality*—

Observation and desire to see things, to identify and separate objects.

*Form*—

Observation of the shape of things. Sensitiveness to correctness or the lack of it in shapes.

*Size*—

Power to measure distances, quantities and sizes.

*Weight*—

Perception of the effect of gravity, and sense of the perpendicular.

*Color*—

The discrimination of hues and colors.

*Order*—

Faculty of arrangement; method; system; neatness.

*Number*—

The power to count, enumerate, reckon, etc.; faculty of calculation.

*Motion*—

Ability to comprehend movement. Love of motion, sailing, navigation, riding, dancing, etc.

*Experience*—

The historic faculty; faculty of experience and occurrence.

*Locality*—

Discernment of position, perception of place.

*Time*—

Consciousness of duration; faculty of time, promptness.

*Tune*—

Appreciation of sound; ability to distinguish musical tones.

*Constructiveness*—

Dexterity and ingenuity; ability in construction; faculty of adjustment.

*Language*—

Power of expression and ability to talk; verbal expression; vocabulary.

#### SUBJECTIVE INTELLECT.

[Page 178]

*Causality*—

The ability to comprehend principles, and to think abstractly; to understand the relation between cause and effect.

*Comparison*—

The analyzing, illustrating and comparing faculty.

*Ideality*—

Love of the beautiful; desire for perfection, refinement.

*Sublimity*—

Love of grandeur and the stupendous; appreciation of the terrific.

*Mirthfulness*—

Wit; humor; love of fun.

[←Contents](#)

## THE PHRENOLOGICAL EXAMINATION.

The Phrenological Examination is designed to show in an accurate and scientific manner the size and development of *Brain* of the person measured, and to furnish a basis upon which an accurate and reliable knowledge of the character may be determined. The measurements can only be correctly made by an expert familiar with the principles of *Phrenology*. When these measurements are determined according to the system, the Phrenologist is enabled to make a Complete Delineation of the character, describing the amount and kind of sense possessed by the individual, his adaptation to a particular *Business, Trade or Profession*, where that kind and amount of Intelligence is required, the adaptation in *Matrimony or Business Partnership*, together with special directions as to faults and how to correct them, health and longevity and how to secure both. The expert must be able to judge the Physiological Condition, Temperament and Organic Quality of the individual with scientific accuracy, and these are important elements in a scientific delineation of character.

[Page 179]

Phrenological Examinations are said to be given *orally* when no record is made of the conclusions of the examiner. A Phrenological Chart is a blank prepared for concise written statements; and the chart filled out is said to constitute a Delineation of Character.

Phrenometrical Measurements are given by means of the *Phrenometer*, an instrument used for measuring the head, by which the exact form and size of sections of the head can be reproduced upon diagrams prepared for the purpose. This is the most valuable and reliable way of making an examination.

A phrenograph is a written description of the character of an individual, giving all the minute points and shadings of character in the language of the examiner, and its value depends upon the perspicuity and literary expression of the writer not less than upon his skill as a phrenologist.



PROF. WINDSOR'S ASSISTANTS MAKING A PHRENOMETRICAL SURVEY.

It must be evident from the foregoing that the value of the service rendered by the phrenologist varies, as in all other professions, according to his education and training, the instruments with which he works, the elaborateness of the product and the adaptation of the phrenologist to his own business.

[Page 181]

The public should be warned against patronizing men who practice Phrenology in a way that would bring any business into ridicule. Men who are uneducated, who do not use the latest and best equipments, who have never had any professional training, who do not comprehend professional ethics or dignity, and who do not possess the elements of success in their own characters, are hardly the ones to whom an intelligent man would submit the most important questions concerning his own welfare with the hope of receiving competent advice. But Phrenology has been cursed with this class of quacks, perhaps even more than the profession of medicine. And it is largely due to the stupendous blunders of such pretenders that Phrenology is not recognized more generally by intelligent scientists. Considered in its beauty and simplicity, it certainly offers a more rational and practical system of mental philosophy than has ever been otherwise formulated.

### EXAMPLES OF PHRENOMETRICAL MEASUREMENTS.

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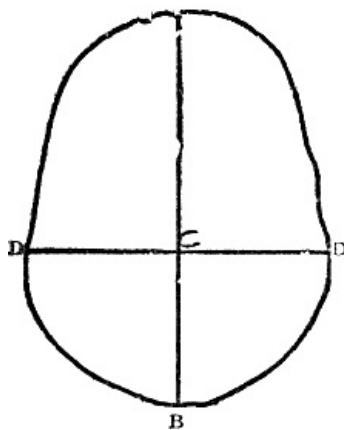


FIG. 1. COMBATIVE.

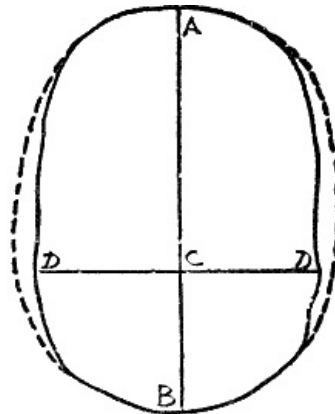


FIG. 2. NON-COMBATIVE.

Sections of base of brain, showing development of physical energy. The dotted lines in Fig. 2 show the deficiency in alimentiveness, executiveness and combativeness.

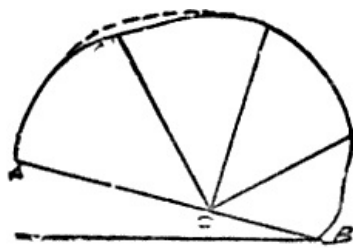


FIG. 3. NON-SYMPATHETIC.

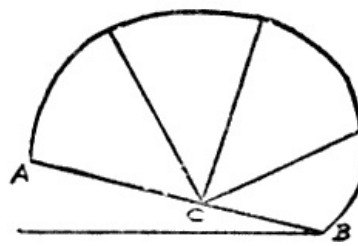


FIG. 4. SYMPATHETIC.

Profile sections showing development of sympathy and dignity. The dotted line in Fig. 3 shows deficiency in Human Nature and Benevolence.

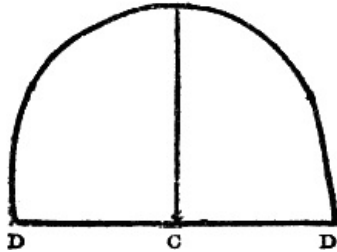


FIG. 5. MODERATE CAPACITY.

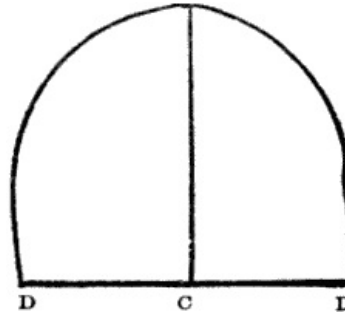


FIG. 6. GREAT CAPACITY.

Two sections of the region of subjective intellect, showing different capacities of two individuals.

### EXAMINATIONS FROM PHOTOGRAPHS.

[Page 183]

Phrenological examinations can be made from photographs with accuracy, provided the photograph is a correct likeness, and some additional information can be supplied. Owing to obvious difficulties, absolute correctness cannot be guaranteed, but the results are sufficiently valuable to justify the expedient wherever it is impossible to submit the living head.

To obtain satisfactory results the photograph should be cabinet size, and should show the form of the head and face as plainly as possible. Very little can be told from a photograph when a hat is worn, or when the personality is covered with millinery, wigs, bangs, uniforms, etc., etc.

A plain photograph, showing a three-quarter view of the face, is best. Front views and profiles are valuable for some points and worthless for others. When it is possible, a three-quarter view, front and profile may all be submitted with good results.

The forms of examinations and charts from photographs and prices charged for the service are the same as for the living subject, except that the Phrenometer measurements cannot be given from a photograph, and an oral examination cannot be given by mail.

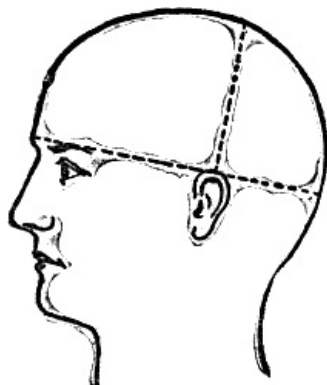
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Business Chart and Adaptation in Matrimony	10 00
Adaptation in Matrimony only	5 00
Elaborate Phrenograph on all subjects	25 00

#### Information Required.

[Page 184]



Take the following measurements of the head: Pass a tape measure around the circumference of the base of the brain, passing just above the eyebrows and just above the ears. This is called the *basilar circumference*. Also measure the distance from the bottom of the orifice of one ear to the corresponding point of the other, over the top of the head at the highest point. This is called the *trans-coronal measurement*. Then copy and fill out the following blank, and submit with the photograph:



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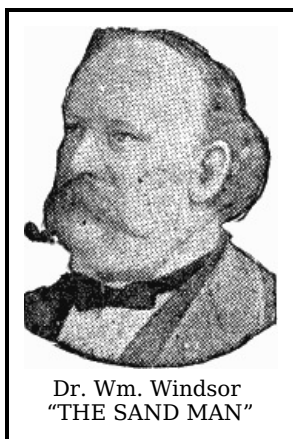
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## EAT SOME SAND!

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"Let good digestion wait on appetite, and  
Health on both."

*Shakespeare.*



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### LEARN TO READ CHARACTER.

[Page 188]

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The two **Financial Lessons** at the close of the series contain information which has directly caused the financial success of many prosperous men and women who gratefully attest the value of Dr. Windsor's advice and counsel.

These Lessons must not be confounded with **The Delineation of Character** which is furnished by Dr. Windsor in his private interviews with individuals, or by mail from photographs, which is an entirely distinct service. You need the Delineation of your Character to show you your personal weak and strong points, your faults and how to correct them, talents and how to use them; your adaptation in Business, Marriage, Climate and Place of Residence, etc., all of which is based on your personal conditions. Then you should take the Vitosophy Club Lessons to learn the principles of the Science and how to apply them to yourself and others in reading character, healing diseases, and making yourself socially and financially successful.

You can take the Delineation of Character without the Lessons, or the Vitosophy Club Lessons without the Delineation, but you need both and both are essential to your health, your education, your financial success and your personal happiness.

[Page 189]

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[Page 190]

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[Page 191]

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(SEE NEXT PAGE)

### **TABLE OF CONTENTS**

#### **PREFACE**

- Chapter I.—ELEMENTARY PRINCIPLES OF VITOSOPHY, Definitions, Genetics, Phrenology, Ethics.  
The Temperaments, Explanation of Electric, Magnetic, Alkali, Acid, Vital, Mental, Motive, Organic Quality.
- Chapter II.—Definitions of the FACULTIES OF INTELLIGENCE.
- Chapter III.—The Seven Conditions of Life. The EARTH and its Uses.
- Chapter IV.—WATER, Rules for Drinking and Bathing.
- Chapter V.—FOOD, The Vitosophical Law of Diet. Seven Rules for the Selection and Eating of Food.
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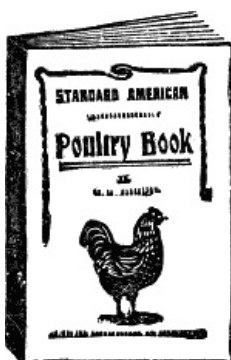
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[Page 194]

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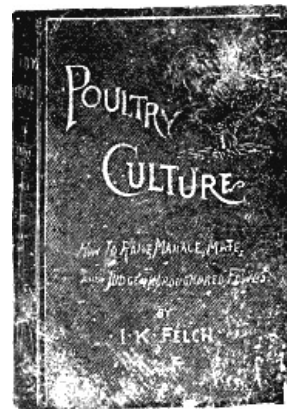
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