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HUMAN FACULTY

THE
STEPPING
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TO
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Leading Articles.

INDIVIDUALITY
FORM
SIZE
COLOR
EVENTUALITY
TIME
TUNE
NUMBER
ORDER
WEIGHT
COMPARISON
SPIRITUALITY
HOPE
APPROBATIVENESS
SELF-ESTEEM
FIRMNESS
CONSCIENTIOUSNESS
CONTINUITY
INHABITIVENESS
FRIENDSHIP
CONJUGALITY

PARENTAL LOVE
CAUSALITY
IDEALITY
HUMAN NATURE
VITATIVENESS
COMBATIVENESS
DESTRUCTIVENESS
SECRETIVENESS
CAUTIOUSNESS
ALIMENTIVENESS
ACQUISITIVENESS
BENEVOLENCE
VENERATION
AMATIVENESS
SUBLIMITY
IMITATION
SUAVITY
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LOCALITY

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HOW TO DEAL WITH YOURSELF.

Everyone should know how to deal with himself. The old way of dealing with self has not been satisfactory nor successful. To deal with oneself definitely and certainly is to deal with the *elements* of self. If self were a single thing then there would not be any better way than some general way of dealing with it. To deal with the whole body as if it were a single organ is certainly not scientific. To deal with the body as though it were all bone or all muscle or all nerve or all heart or all stomach or all lungs would be to make a fearful mistake. Most any one would call such dealing ridiculous. To deal with oneself or mind as if it were all thought, or all feeling, or all will, or all anything, is just as ridiculous and unscientific. Outside of phrenological psychology all must deal with self principally in this way. Unless one knows the elements of which he is composed he cannot deal with himself in any other than in a vague, indefinite, unsatisfactory way. To deal with self specifically and fundamentally and hit the nail on the head every time, is to deal with the *fundamental elements* of self. These are 42 at least in number. They are distinct in nature and are definitely localized. There is no other way to deal with self that will be or can be reliable. All must deal with self haphazardly and empirically unless they understand these elements. Phrenological science defines these elements. It clearly defines them. To deal with human fear in the old way is as unscientific and impractical as to deal with the eye as if it were something in general and located nowhere. To deal with sensitiveness in the way that it has been dealt with is to deal with it blindly. To deal with Amativeness in a general way is just as blind. To deal with despondency in the old general way is unsuccessful and decidedly deplorable. It is not only deplorable but positively unnecessary. All can learn the elements of self. They can know these elements as well as they can know the elements of anything. They can learn these elements as well as they can learn their a, b, c's. Then they can deal with *self element by element*. In this way they can deal with self successfully and not haphazardly.

WHY NOT HIT THE NAIL ON THE HEAD?

Why not hit the nail on the head in self-culture? Why not hit the nail on the head in child training? In fact, why not hit the nail on the head in everything we do, so far as human education, development, training, culture and reformation are concerned? It is emphatically time that such was being done. It is not only deplorable that the human race acts very generally yet, so far as education is concerned, but it is almost criminal to not proceed more definitely and elementally. By means of a thorough knowledge of phrenology or the human faculties one may hit the nail on the head in all kinds of educational work. Too much haphazard effort by far is being done to-day. Suppose a mechanic did not hit the nail on the head more than once in ten strokes in doing fine mechanical work? What would be thought of him? What would be the consequences? The majority of parents and teachers and ministers and physicians do not hit the nail on the head one time out of ten in dealing with human beings. There ought to be as much skill used in dealing with human heads as with *nail heads*. They are infinitely more important. A great fact to be considered is that it is not necessary any longer for one to be without this knowledge. Human minds are made up of elements that can be learned just as certainly as one can learn the a, b, c's of an alphabet. They can be localized as well as the nose, and can be understood and measured. This makes everybody responsible who purposely or deliberately or through prejudice or anything else refuses to learn. All ought to be overwhelmingly held responsible for not managing children better. Teachers should be espe-

cially held responsible for the life, health and success of children. So should parents. So should ministers. There is no excuse for such.

If prejudice exists they should be held still more responsible. These elements are as natural as the organs of the body. Phrenological psychology is just as natural as physiology. Anatomy is a fact. No one denies the existence of certain parts of the body. The existence of these natural faculties is just as much a fact. There is not any reason of any kind whatever that should prevent people from understanding the elements of mind so that they can understand self and especially teach and train and reform children successfully.

FOR THE SAKE OF SPIRITUALITY.

From the testimonies of the dwellers in those higher, invisible realms of being, I feel justified in saying that spirit-life is an active life, a constructive life and a progressive life; Consciousness, Memory, Reason and Inspiration accompanying us thither.

The spirit-world is here. We are spirits incarnate now, crossing the bar as Tennyson called it, we shall be spirits decarnate; having stepped up one step higher in the stage of evolutionary life. In those spirit-spheres there are refined etheralized fields, forests, fountains, gardens, groves, meandering streams, schools, lyceums, conservatories of music, massive libraries, art galleries, educational universities, congresses of angels, parliaments of servants and seers, such as Confucius and Plato, Jesus and Epictetus, the Phrygian philosopher—everything to charm, to intellectually unfold, and spiritually enrich the once inhabitants of the earth. These and million other realities, refined, sublimated and adapted to those higher spiritual states, obtain in those up-realm spheres of a measureless eternity.—*Dr. J. M. Peebles in Free Thought Magazine.*

FOR THE SAKE OF MIRTHFULNESS.

"Miggs is a man of few words, isn't he?"

"Yes, he hasn't much of a vocabulary; but gracious! he can reiterate until the cows come home."—*Indianapolis Journal.*

Teacher—"Now, Adelbert, can you tell why King Richard was called of the lion heart?"

Adelbert—"I 'spose it was because he bellered when he was hungry."

Yabsley—Did I understand you to say that your uncle's attack of rheumatism was cured by Christian Science?

Mudge—No; I said his attack of Christian Science was cured by rheumatism.—*Star of the Magi.*

A little four-year-old went to Sunday-school for the first time and heard the children singing, "Once I was blind, but now I can see." That afternoon her sister heard her sing, "One side was blind, but now it can see."

FOR YOUR GOOD HEALTH MR. ALIMENT-IVENESS.

Thou shalt not eat hot biscuits.

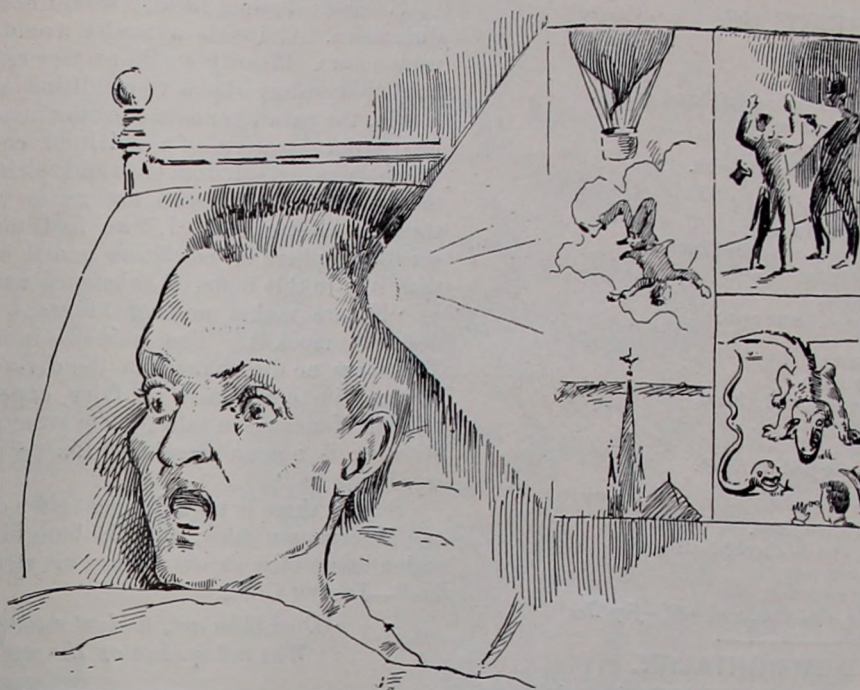
Thou shalt not eat thy meat fried.

Thou shalt not swallow thy food like a chicken, or highly spiced, or just before work or just after it.

Hunger is the best sauce, fasting is the way it is prepared, *i. e.:*

Eat not again till thou dost certain feel
Thy stomach freed of all its previous meal;
This mayst thou know by hunger's teasing call
The voice of nature, sweetest sign of all.

—*The Capital Good Health.*



The Dreams of Cautiousness Pictured.

THE SOURCES OF DREAMS.

Even dreams can be understood by means of phrenological science. Their sources may be definitely ascertained. While we dream with faculties, we do not always dream with the same faculties. Dreaming itself proves the multiple make-up of the human constitution. If the mind were a single faculty dreaming would be an impossibility. One would be wholly awake or wholly asleep. The intellectual faculties may be sufficiently asleep to permit many of the sentiments to take the reins in their own hands. This is often true. By a careful study of any dream one can get at its distinct source. The specific source of sensual or sexual dreams is in Amativeness. Ambitious dreams start in Approbativeness. Business and property dreams start in Acquisitiveness. Inventive dreams start in Constructiveness. Humanitarian dreams, if any have them, start in Benevolence. Ghostly dreams start in Spirituality. Artistic dreams start in Ideality and Sublimity. Comical dreams start in Mirthfulness. Matrimonial dreams start in Conjugality. While fearful dreams start in Cautiousness. Above is a striking illustration of a dream of this kind. All can locate this faculty. It gives great width to the corners of the head, just where the head turns off upward and backward straight up from the back part of the ear. When large, it will produce a great many dreams of danger. The least noise when one is asleep may be exaggerated into a dream of burglars into the house. Again, one will dream of falling, of standing on a precipice with a chasm hundreds of feet below. He may also dream of being held up and of meeting all kinds of wild animals. In fact, all dreams of danger in falling, destruction, burglary, failure and of being chased by wild animals start in the faculty of Cautiousness.

This should lead all to a careful study of their own dreams. If this faculty is large it should be taken in hand by the other faculties and controlled. It can be. It can be antidoted and largely regulated by Self-esteem and Firmness in conjunction with these. In fact, one can regulate his mental faculties so that he may have almost the dreams he desires. He should especially not let the blood concentrate, before going to sleep, in any faculties that he wishes to restrain, for if he does it will almost surely cause a dream along that line. Keep the blood out of Amativeness, Destructive-

ness, Cautiousness, Approbativeness and Alimentiveness if you do not want to have bad dreams. Before you go to sleep exercise the faculty of Hope, Mirthfulness, Benevolence, Conscientiousness, Self-esteem, Firmness, Ideality, Sublimity, Friendship, Parental Love and Conjugality, and your dreams will be of a pure, healthful, restful, elevating, refining, calm, purifying, ennobling kind, if you have any at all. These faculties do not produce many dreams. They are too calm and restful to even produce dreams.

People who dream much are simply under the control of the wrong faculties. Get under the faculties last named and we will guarantee that your dreams, if you have any, will be helpful instead of devitalizing, sensual, fearful, nervous and fitful in general. You can do this. All can do it who understand the fundamental elements of which they are composed.

FOR THE SAKE OF VITALITIVENESS.

Another characteristic of those who achieve longevity, less evident to the untrained observer, but equally important, is the habit of slow, deep, respiration. The oxygen is the only real food; for only the matter oxydized in the system becomes tissue. Deep, full breathing means an immensely increased amount of oxygen ingested, and an equally augmented quantity of poisonous matter eliminated by the lungs. Mental quietude is essential to proper breathing. The excited man—the emotional individual—who suffocates with joy, palpitates with enthusiasm, chokes with rage, gasps with astonishment, sighs from the intensity of his attachments—the emotional individual by every inequality in his respiration abbreviates his life.

Another physical characteristic of longevity, most important of all and seldom or never noticed, is ease and repose of movement. The old person—the hale, vigorous, healthy old man—moves easily, lightly, silently. He has always moved that way. That's the reason he is here now instead of with the others who, with their last gasps and sighs, their intense emotions and little complaints, are gone and forgotten. Ease of movement and grace depend upon muscular relaxation. Muscular relaxation is impossible except when the mind is tranquil.—*Health Culture.*

HEADS UP.

Don't kick and whine
Just get in line
With fellows who've grit and pluck;
Don't frown and scowl,
Look glum and growl,
Stop prating about ill luck.

Lift up your head,
Don't seem half dead,
Stop wearing a wrinkled face,
Give smiling hope
Sufficient scope,
And joys will come apace.

Out on the man
Whose little span
Is full of grief and gloom,
Always dreary,
Never cheery,
From trundle bed to tomb.

Give me the chap,
Who, whate'r mayhap,
Looks up, and is cheerful still,
Who meets a brunt
With a smiling front,
And nerve, and vim, and will.—*Jay Bee.*

"I" AND IMMORTALITY.

The constitution of "I," when taken in its wholeness, positively indicates immortality. At least, it indicates continued life. "I" is a spiritual organism. Its very nature is spiritual. The nature of it then more nearly fits, in its essence, a spiritual life. One might affirm in the most absolute sense that the mental constitution in the most elemental sense is spiritual. This in itself is proof positive that "I" is by its very nature immortal, or in other words, the nature of its substance, is fitted to continue life in what is named spiritual. That which is in its substantial nature, spiritual, is certainly fitted to live in a spiritual condition, sphere or world. If mind or "I" is anything it is spiritual. Therefore, it is adapted in advance to immortality, or at least a continued life. If by immortality one simply means continued life then it is positively adapted by its very nature for immortality. This is speaking of it as a substance.

When we consider it, however, as an organism made up of elemental faculties we find overwhelming additional proof of its constitutional endowment for immortality. As Joseph Cook says: "Nature makes no half hinges." What he means is that if there is in existence a single fundamental faculty or element of "I," then there is some objective place, condition or world for this faculty. The existence of a faculty in any way that it can be thought of is absolute evidence that it has an objective. One may be an evolutionist or any other kind of a thinker, so far as the origin of the faculties are concerned, and not escape the fact that the existence of a faculty necessitates an external environment either for its creation as the evolutionist would say or for its pleasure. The most positive materialist has to affirm that natural conditions have created certain faculties. These conditions are realities. Whether they have created the faculties or not is questionable. The fact that these conditions exist is proof positive that the faculties that they are related to exist. The very opposite of this is true also. The fact of the existence of a faculty is proof positive that its objective exists. One may commence with the subjective or objective, just as he pleases, and he cannot escape the conclusion that if the subjective exists its objective exists, and that if the objective exists, its subjective exists.

The existence of many of our faculties necessitates continuity of life. The existence of the faculty of Spirituality overwhelmingly demonstrates this. This faculty would have no objective if spiritual conditions, principles, life and reality were not a fact. Number would not exist if there were no more than one object in environment.

Size as a distinct faculty would not exist unless there was dimension. Color as a faculty would not exist unless there were colors. Ideality would neither exist subjectively nor be built up from any objective condition unless beauty was a fact. Hence, the natural existence of the faculty of Spirituality is at least proof positive of a spiritual condition or sphere in which there are spiritual laws and spiritual conditions. When the constitution of human nature or "I" is considered, and then the substance of "I," we find that it is related to the spiritual sphere or condition more by its *inherent nature* than it is to this material substance around us here.

"Nature makes no half hinges. God does not create a desire to mock it. The universe is not unskillfully made. There are no dissonances in the divine works. Our constitutional instincts raise no false expectations. Conscience tells no Munchausen tales. The structure of the human constitution is not an organized lie. "The Creator keeps his word with us."

But, if there is no existence after death, conscience does tell Munchausen tales; man is bunglingly made; his constitution raises false expectations; his structure is an organized lie."—JOSEPH COOK.

*"Dust thou art, to dust returneth,
Was not spoken of the soul."*

THE STRUCTURAL BIOLOGY OF "I."

BY L. H. WOMACK.

As a word, simply, I is a very small one, but when we endow it with the dignity and broad meaning of a human being then it becomes as great, as good, as bad, as high and low, as ignorant and wise, as intricate, complex and many-sided as all humanity.

And in this sense whenever we thoroughly understand "I," we shall thoroughly understand Anthropology.

But how shall we proceed to intelligently, fundamentally and scientifically study to comprehend, to interpret the mind of a human being? How can we determine absolutely and definitely the complete mental and physical character, powers and possibilities of any normal man? (using man in its general sense).

It seems to me that the first thing we must do is to determine how he is constituted; what he is made up of; how he is organized, and *what* organized him.

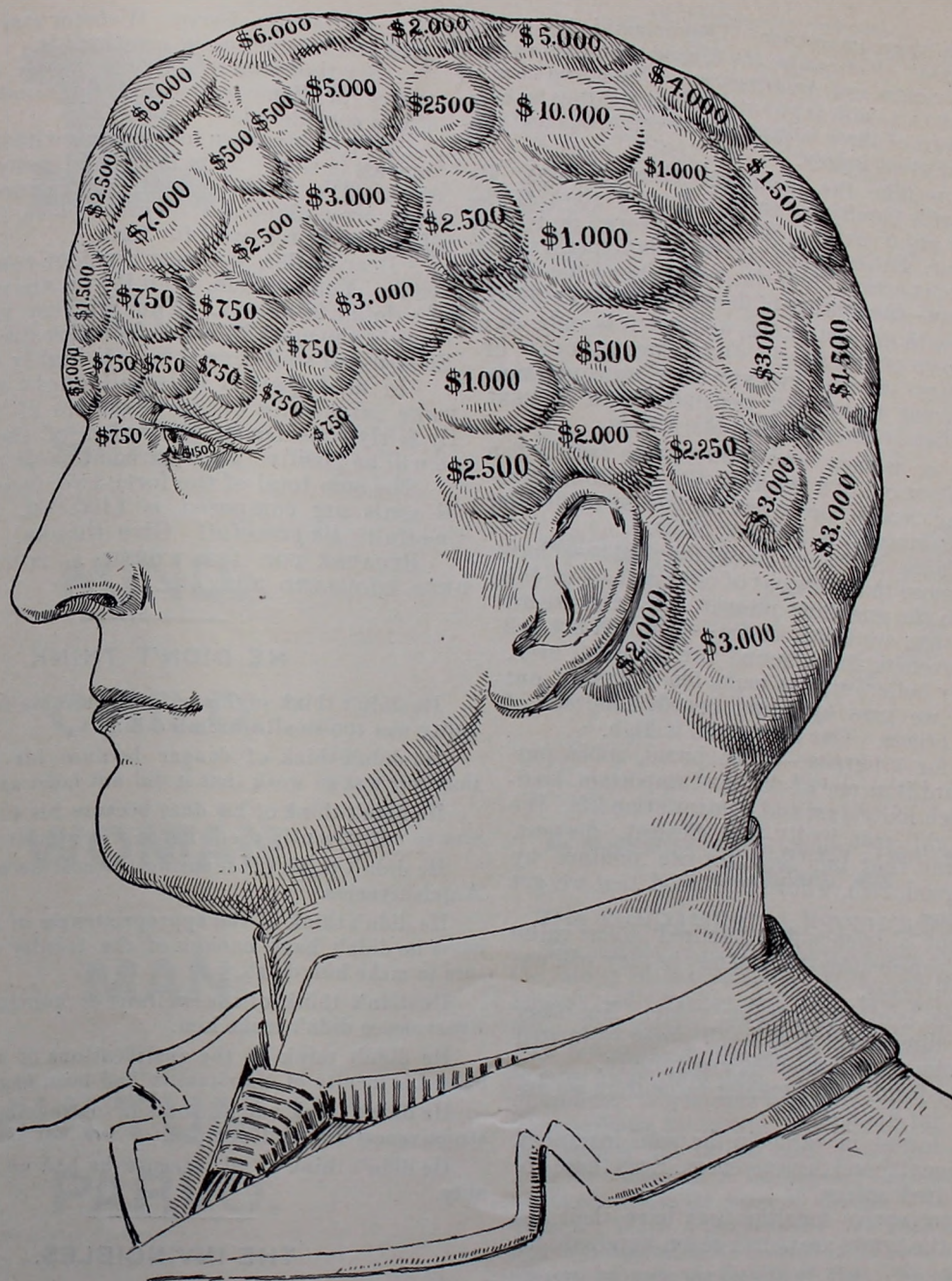
Why care about his organization you say? *Because* every visible expression of any function of any kind in nature is expressed or manifested by and through an *organ*—a tangible, physical organ of some kind.

The sun, as we know, is the great central orb or organ as it were by which all solar light and heat is produced and manifested. The primary source or organ of all growth of which we know anything is the earth. The individual character of all that grows from the earth is expressed by, in and through its structure—its organic quality, form, color and other qualities, whether or not we are able to decipher and read the character from these indications. Every vital structure or principle in the universe expresses its character through the physical organism it inherits and which it has built.

Joseph Cook says in substance, that the constitution of man is no organized lie, and he might have added that *all natural organizations are no organized lies.*

To be continued next month.

Dear reader, what do you think of this number? Get ready for twelve more better than this next year.



Worth a Hundred Thousand Without a Dollar.

Few realize how rich they are. They have never made an **ELEMENTAL INVENTORY** of their **MENTAL** goods. They should do so. They should do so for three reasons—**TO KNOW SELF**, **TO FIND OUT HOW RICH THEY ARE** AND **FOR ENCOURAGEMENT**. Millions would be more cheerful if they knew how rich they are. They would be veritable optimists. Such knowledge would drive away pessimism as the sun drives away darkness.

The very thought that one is **FORTY-ONE** times **MORE** than he thought he was will make him **FEEL FORTY-ONE TIMES BETTER**. He **SEES** that there is **MUCH MORE** of him than he had thought? This alone is a great benefit.

We can rightfully afford to put a high value upon ourselves. We need not do this **EGOTISTICALLY**—we should do so by means of **KNOWLEDGE—ELEMENTAL** knowledge of ourselves. Nearly, if not all, underestimate themselves—at least, they incorrectly estimate themselves. To put anything akin to a true estimate upon self is to understand **VERY FULLY** the **ELEMENTS** of self.

How many have any definite knowledge of the elements of which self is composed?

Some elements are by virtue of their nature of much more value than other elements. They are constituted this way. All are good, however; none should be crucified. Even the lowest in nature and localiza-

tion are very important. They should be BETTER understood. Few realize the almost unlimited value of Alimentiveness and Amativeness. Either TOO LOW or too SENSUAL a value is put upon these faculties by nearly all. Both of these valuations are erroneous and productive of great injury.

Let us take the faculty of Alimentiveness. By means of this faculty we SENSE a hungry state of the body and enjoy eating. Eating, however, is a great VITAL affair. Eating is the very foundation of MENTAL and PHYSICAL action. It is the beginning of the DIGESTIVE SYSTEM—the CENTER of the BLOOD MANUFACTORY.

It is worth at least \$2,500, and yet it is only ONE FORTY-SECOND of one's self. ONLY THE FACULTY OF APPETITE AND WORTH TWENTY-FIVE HUNDRED DOLLARS! A great many will certainly begin to FEEL RICH immediately after reading this article.

A man or woman who cannot make twenty-five hundred dollars out of a good faculty of Alimentiveness does not know how to eat nor how to utilize the blood made mainly from the food eaten.

We have no hesitancy in saying that we have made much more than this out of ours, and all of this in addition to the gustatory pleasure too. Oh! we are much richer than we think we are—we would not sell our Alimentiveness for a round five thousand even.

We verily believe we can make ten thousand out of it before we pass over and benefit hundreds of thousands of others. Our eating aim is high.

We eat for a purpose—a big, broad, noble purpose—we regard it as one of the most important businesses of a high individual and humanitarian life. We eat for thought principally—the clearest, deepest, noblest thought that our faculties can produce by means of the good, rich, wholesome blood that we get from good eating.

Let all put a twenty-five hundred dollar value upon Alimentiveness after this and maybe they will use it for nobler purposes.

Amativeness is of even greater value. No other faculty of the human soul is so much under-estimated as this. It is abused and misused accordingly.

Almost any faculty is of greater value than we are accustomed to put upon it.

The three lowest in value in the soul inventory are Imitation, Suavity and Secretiveness. Even these are worth five hundred apiece.

The little perceptive faculties that have their location back of the brows are worth seven hundred and fifty apiece.

Who would part with the faculty of Number for \$750?

While we do not put a very high value on Acquisitiveness, it has enabled many a man principally in the making and keeping of a hundred thousand.

Think what the funny and fun-making faculty of Mirthfulness is worth. It saves hundreds of dollars in doctors' bills alone. What do you suppose Sol Smith Russell would take for his faculty of Mirthfulness? Bill Nye made a small fortune with his and Mark Twain hundreds of thousands.

The value of the faculty of Constructiveness is almost unlimited. We do not believe Thomas A. Edison would take a round hundred thousand for his.

A low price for Self-esteem is \$4,000.

Human Nature is worth still more.

A very moderate price for Causality is seven thousand.

In Newton, Bacon, Webster and Spencer its value was and is practically inestimable.

Six thousand and five thousand are very low estimates for Benevolence and Spirituality when eternal life is considered.

Why, any man or woman with large Conscientiousness is rich. This faculty is easily worth ten thousand. We would not take a hundred thousand for ours—we understand its great place in the formation of character too well for that.

Dear reader, you may consider yourself rich henceforth. You are rich, even if you are not in possession of a dollar in money. You are very rich if you have many of the more valuable faculties strongly developed. Elements of soul cannot be too highly estimated.

In an impartial sense all ought to immediately make inventories of the elements of their own souls. By fairly considering the value of these, one by one, all will be positively surprised at their own worth.

The sum total of the forty-two faculties of which all souls are composed is \$100,000. Be glad! Be cheerful! Be grateful! Give thanks!

BECAUSE YOU ARE WORTH A ROUND ONE HUNDRED THOUSAND DOLLARS.

HE DIDN'T THINK.

He didn't think of his wife because his faculty of Conjugality was too small to remind him.

He didn't think of danger because his faculty of Cautiousness was so weak that it did not hoist any signal.

He didn't think of his duty because his Conscientiousness was so unfrequently used that it was almost powerless.

He didn't think of counting the cost because of deficient Acquisitiveness.

He didn't think of the appropriateness of his remarks because he didn't have enough of the faculty of Human Nature to make him do so.

He didn't think of the welfare of humanity because his Benevolence didn't make him.

He didn't think of the qualifications of a future life because his faculty of Spirituality had been neglected.

He didn't think out Edison's inventions because his Constructiveness was undeveloped.

He didn't think at all, because he had no thinker—Causality.

THE INVINCIBLES.

There once were two knights full of mettle and merit,
Who joined in a league and maintained it with spirit,
No task was so hard it could baffle their skill,
And one was I-can and the other I-will.

I-can was tall, lithe, all wit, wisdom and grace,
With a slightly superior smile on his face;
I-will was short, stout, red-haired, bull-necked and bold—
A terrible fellow where once he took hold.

I-will, by himself, had been boastful and heady,
But tireless I-can kept him prudent and steady,
While truly this latter, unyoked from his brother,
I fear had accomplished much less than the other!

But take them together, where'er they might go,
Doubts, dangers and obstacles vanished like snow;
From pygmy Too-lazy to strong-armed Despair
No foe could withstand the invincible pair,
And surely without them the world would stand still,
For masters of fate are I-can and I-will!

—Dora Read Goodale in *Youth's Companion*.

I

EGO.

SOUL.

MIND.

CHILD.

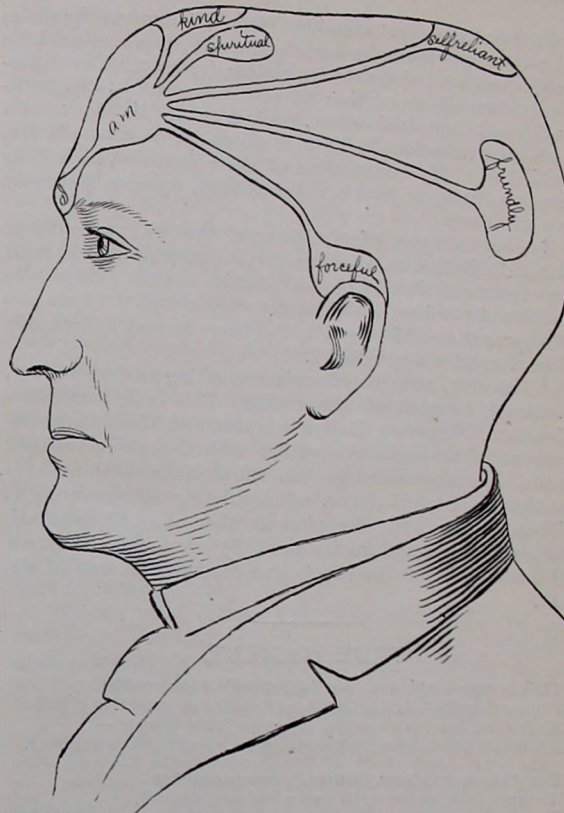
WOMAN.

MAN.

**MULTUM IN
PARVO.**

**E PLURIBUS
UNUM.**

**A CONSTITUTION
OF 42 ELE-
MENTS.**



An illustration of how we say "I am" and "I am self-reliant," etc.

THE FUNDAMENTAL PSYCHOLOGY OF "I."

The instinctive and rational perception of "I," begins in the faculty of Individuality. With this faculty we consciously individualize self, or I, especially our physical self. This physical self has form; therefore the second faculty necessary is the faculty of Form to enable one to sense his physical form. Then this physical organism has dimension. This is more important than Form in one sense. It necessitates the faculty of Size to sense dimension, and this enables one to also instinctively or rationally determine the dimension of the physical organism of I, and also of its relation in the sense of distance to other surrounding objects. When I perceives his own body as being so large and then determines its relation in distance to or from other objects, he uses the faculty of Size. He can, therefore, in the sense of distance tell approximately how far he is from his surrounding objects.

When he has done this his Locality can come in and instinctively localize his body.

Then if he wishes to number himself he can add the faculty of Number to Individuality.

If he feels that his physical self is endowed with what is called weight he can add the faculty of Weight to give him the perception of weight.

Then he can use his faculty of Color and perceive that he is of a certain complexion.

After he has done this he can take his faculty of Comparison and compare himself physically at least, with other I's.

If he wishes to consider himself as an individual in the sense of time, he will have to use his faculties of Number and Time to understand when he was born, and then by means of Comparison he can compare his time of advent into this life with the past and future.

In this way he can simply perceive his concrete qualities and relations. When he wishes, however, to understand his relation to all of these things rationally, he must use Causality. Then if he wishes to very consciously in an intuitional and rational sense, affirm that he is aware of his own conscious individual existence, he must add Human Nature. By means of all of these faculties, he is fully aware that he is at least a physical man, separate and apart from all others.

He could not yet affirm, however, that he is a mental or spiritual I. Before he can affirm that he is a spiritual I, he must have even more than all of the faculties named. Especially must he add to these the faculty of Spirituality. By means of the proper co-ordinate action of these he may consciously realize that he is a spiritual I.

If, however, he is to undertake something as a self-reliant, executive I, he must add more still. This will necessitate Self-esteem, Firmness, Destructiveness and Combativeness. By means of these in connection with the intellectual and spiritual faculties named he can affirm in the most positive sense that he is a self-acting, self-regulating, self-directing I.

Then he can add one after another of all of the sentiments or faculties and finally and fully comprehend a spiritual I made up of at least forty-two fundamental mental elements.

TRUE HYGIENE.

This is true hygiene. As the future's dark screen
From all knowledge is lifted, and each day comes in gifted
With food for our thought, by experience bought—
All that's good, pure and clean, wisely used, that's hygiene.

Yes, that is hygiene, and with temper serene
We may face every evil, every foeman uncivil,
That disturbs peace of mind, that e'er plagues humankind,
If, with courageous mien, we live out such hygiene.

Long live true hygiene! Until death supervene,
Whether eating or drinking, walking, resting, or thinking,
We eschew all that's base; and, with strength, health and
grace,

While on earth's fair demesne, we will practice hygiene.
—*Pacific Health Journal.*

PLAYING SAMPSON.

A great many are unwittingly playing "Sampson." They are pulling their own houses down upon themselves. They are doing this *with their own faculties, too*; which makes it a great deal more reprehensible. They are their own destroyers. How? Principally by means of the unregulated, uninstructed use of three faculties—Amativeness, Alimentiveness and Approbateness. Amativeness—the very dynamo of brain and body—is abused, misused, perverted, poisoned, arrested in development and drained of its virility. Never was so valuable a power so fearfully misused. One might almost as well tear out his very heart as to misuse this faculty. We emphatically affirm that the vitality *unnecessarily wasted* by the *misuse* of this faculty, if used in physical and mental development would make the *health* of the entire country *fifty per cent.* better, and add to its *productive capacity* at least thirty per cent. *All who misuse this faculty are their own Sampsons.*

Approbateness is the second Sampson of the mind. Those who have this faculty predominant, either *tear their nervous systems down* or *squeeze their vital organs to death.*

It is the greatest *nerve destroyer* and *organ squeezer* of all the human faculties. In fact, it beats both the boa constrictor and grizzly bear for *squeezing.*

The third Sampson is Alimentiveness—the very center of the *human vital manufactory*—by all odds the most important manufactory known to man *and run the most recklessly.* The management of this manufactory so far as concerns the giving to it of material and the time and method of giving is virtually idiotic when compared with the management of other manufactories. Incomparably more sense and system are used in the manufacture of *third class axle grease* than in the manufacture of good *human blood.*

Yes, hundreds of thousands are their own Sampsons—*undermining the physical houses* they live in, and preparing for the untimely collapse of houses that were intended to *stand a century.*

A fine mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.
—*William Herbert Carruth.*

"Not unrelated, unaffied,
But to each thought and thing allied,
Is perfect Nature's every part,
Rooted in the mighty Heart."

CAUSES.

- The causes of physiognomy—faculties.
- The causes of temperament—faculties.
- The causes of heads—faculties.
- The causes or bodies—faculties.

An exchange says, "True religion makes a man feel that it is just as cold for his wife to get up and light the fire as it is for himself."

"One of the strongest signs of an unhealthy state is perfect satisfaction with an existing state. Perfect satisfaction means easy satisfaction; easy satisfaction a low ideal; a low ideal, cessation of growth; and cessation of growth, retrogression and stagnation."—*Frank A. Hill.*

"All truth is one,
And in all lands beneath the sun
Whoso hath eyes to see, may see
The tokens of its unity."

A faculty is inherited.

A soul is a composition of faculties.

Deal with your faculties and you will deal *definitely* with yourself.

The world turns aside to let any man pass, who knows whither he is going.—*Pres. David Starr Jordan.*

MEMORY.

A LESSON GIVEN THE SCHOOL OF HUMAN NATURE BY THE EDITOR.

You may all get ready to use your memories to-night. I am going to use mine and I am going to tax yours. I want to illustrate and demonstrate it in the most emphatic manner possible. I will commence somewhere and end somewhere. It is safe, very safe to say that memory is a fact. We cannot deny this because it is self-evident, but the question arises, what is it, where is it and how can we understand it? Heretofore it has been regarded as a single power of the human mind or brain. A materialist would regard it as a brain power and a psychologist as a mental power. In a sense it is a mixture of both. But it is fundamentally psychological. I mean that memory is a power belonging to the mind, a power of the mind. But what is the mind? The mind certainly is not a single power. The human mind is a unit composed of many fundamental parts or powers, and we inherit these different elements or powers or parts or faculties in very different degrees of strength; and while one faculty or element will have more memory probably than another part because of its particular function, at the same time each faculty has practically its own memory. Then there is no one faculty of memory. Memory is not a faculty, it is a power, a general power of the mind that comes from the aggregate of individual powers acting in co-ordination. This is a general definition. A particular kind of memory comes from a particular faculty always. Hence we can get at not only what memory is in reality, but we can get at the particular kind of memory. We can get at the particular kind of memory that human beings possess, or are endowed with. There are many kinds of memory. There are just as many kinds of memory as there are human faculties. There is no question about this, whatever. I never look at the human head without thinking of all of the faculties that are localized in the head. I look for memory everywhere; that is, I take the whole brain as the seat of memory. I do not take that narrow view that has been taught by some phrenologists that Eventuality, in the center of the forehead, is memory. That is an extremely narrow and incorrect view to take. It is not at all reliable as a fact.

There is no one faculty of memory. Each faculty has to look after its own business, a part of which is to remember.

The secret of memory is attention. The secret of perfect memory is perfect attention. Perfect attention is both observational and understanding. If we give complete observation and understand completely we will just as completely remember.

This will give you a start. We have in one mind in connection with one brain, all degrees of memory from the weakest to the strongest, from the germ to genius. Because one has a good memory along one line is no certainty that he will have a good memory along another line. In other words these faculties are the receivers of what we get through the five senses. We receive from the objective world, and if a faculty is not strong it will not receive very much nor hold very much nor interpret very much. It cannot.

The human mind is very much like a reaper composed of forty-two knives. If some are broken it will not cut all of the grain. So memory will not cut all of the grain if some of the faculties are weak. And then, these weak faculties will tangle the others like a poor reaper and the grain will become tangled and get into a chaotic condition. That is the condition in which quite a number of human beings are. They are not in a systematic mental condition of self-control, not in a condition of self-regulation.

But let me go a little further. One cannot understand

this clearly until he understands each one of these natural faculties. I wish all understood the human faculties as they do the a-b-c's, then what I say would be as clear as simple numbers. If one understands exactly a human faculty, then he will understand how, when anything is received, through the ears, for instance, it is retained and interpreted, because it must reach faculties before it can be at all retained and interpreted. It may beat in upon the brain and make an auditory impression, but it will not be taken up and interpreted without faculties. Suppose that some one talks to you in a foreign language. Do you hear? Of course you hear the sounds, but do you interpret the words? Your faculties do not understand them. Your ears take them in but you do not interpret them. The five senses only lead up to the mind, they are not the mind, they are only the avenues of the mind. They lead right up to the mind but there they absolutely stop. Human faculties are the receivers, interpreters, comprehenders and co-ordinators of all that is received from the outside world. They give the degree of ability to receive knowledge through the five senses and interpret it. If you are weak in a single faculty you will be weak in that memory that that faculty in its very nature gives, or has, or possesses. In other words, the function of it will be such that it must perform a distinct kind of work and therefore a distinct kind of memory work.

We can make this very plain by taking the perceptive faculties. You look according to your ability. You do not look perfectly because some of your faculties are much weaker than others. You may have a splendid faculty of Form, and when you look you may see and retain the shape and remember the shape, but while you have been doing this, if your faculty of Color is very weak, you will give no conscious attention whatever to color, and if some one asked you the complexion of a person, you could not tell at all truthfully. You could not tell for the life of you the complexion, because your color sense was so weak that it did not consciously take note of what you were looking at.

Now we can make this very plain to you by simply saying that memory may be involuntary or it may be voluntary. You may choose to remember or you may have very strong faculties that remember of their own strength. Every one who has a strong faculty will have a good memory along that line according to the degree of his or her health. Health will defeat the action of memory to a large degree. Where a faculty is large you do not need to make an intentional, specific effort to remember. Let one have a large faculty of Locality. He travels and remembers places because he cannot help himself. The faculty of Locality is so large that it is on the qui vive all the time. It looks because it likes to look. It sees places and retains them because it has the power to look that closely. If you have any strong faculty remember that you have that kind of memory. Remember that you have to go to every faculty of the human mind to find the different kinds of memory.

There is one faculty that is a little more nearly to the seat of memory because it is that faculty that remembers events. It is located in the center of the human forehead in the frontal lobes of the brain. This faculty is called Eventuality. When it is large one naturally has a tendency and a desire to remember events because that is the function of the faculty. Not to remember colors, not to remember philosophy, not to remember anything but events. Now you know very well that life is made up of events and this faculty has to do with all of your history, and in that sense it is the most important faculty of memory taken as a whole. The faculty of Eventuality is to the other faculties very much like this wire is to 71 rings that might be upon it. If I strike the wire, the vibration goes along and the farthest ring will feel the effect of it. All are moved by moving the wire. If you want to fish up anything in your memory and

have a large faculty of Eventuality use it. It is related to that event. It may be a business event, it may be a friendly event, it may be an ambitious event, but it is strung on the string of Eventuality and when you pull up that string you will pull up the particular fact with it. So Eventuality is a little more important so far as general memory is concerned. But Eventuality has nothing to do directly with observation in the first place. We observe whether we want to remember events or not. All those who have a great deal of brain back of their brows will have *seeing* memory, concrete memory of the size of what they see, of the color of what they see, of the qualities of what they see. Why? Because these perceptive faculties give the ability to take hold of these things because their business is to meet the objective world and retain these things.

A mechanic retains mechanical facts, a lawyer retains legal facts.

Now in regard to the basis of this, I want to make it still more plain. I want to explain what you can see and why you are interested in seeing. The basis of memory is *attention*. If you have strong faculties you give *involuntary attention*. A great many have to try exceedingly hard to give attention, which is *voluntary attention*. If you want to understand memory distinctly, just bear this in mind. The center of individual observation is directly between the brows. That is the reason the Indian sees so clearly. Suppose this is large, then one will have the ability to see, not in the *mass* but *individually*. If you have this faculty large then you can unite it with any of the other faculties that are large and you will find the secret of your observation. What do you see, individual things? No, you see what you are *interested* in. A young man who has more brain in the posterior lobes; will he be interested in *books*? No, he will be interested in the *girls*. He will see them ten times more directly and completely than books, because he is interested by means of his strong faculties. One who has a good back head is interested in his friends, interested in the opposite sex, interested in children, interested in everything of a social, domestic and fraternal kind. Therefore one will remember meetings of that kind, remember associations of that kind and especially see all parties he is interested in. That is just as true as any fact that we know. So if we want to remember about our friends, about our kindred, about our relatives, we must go to those faculties back there. I can pick out young men and tell them what kind of memory they have. I can tell when they have a strong *sensual* memory. Let Individuality and Amativeness be strong, and what will hinder him from dwelling on that side and looking and remembering. It is as true as two and two are four. Suppose he is flat right at Acquisitiveness, he will not be interested in everything. He will not be interested where a great many nowadays are interested. Here is the center of money. Suppose, for instance, that you are walking along the street and have this faculty large, and somebody drops a nickel or a dime or a quarter, don't you hear it? Of course you do. *You give attention*. If you had that faculty large and the faculty of Cautiousness small, you would give attention to that which you heard but would not give attention to *danger*. Suppose the faculty of Cautiousness was strong and this one weak, then if somebody called out *fire*, you would feel it through and through, your hair would almost stand on end. When one *shrieks* in a building why does a panic ensue? Because Cautiousness is positively excited.

And so we can get at the distinct kind of memory that one will manifest.

Those who know the localization of these faculties, know the location of Approbativeness, the love of approval. When that is largely developed it will look for all kinds of *slights*, look for *recognition*, for all kinds of *smiles* and *frowns*; not because the perceptive faculties are large, but because Ap-

probativeness is large. So one will see what he looks for largely and not because he has strong perceptive faculties.

Suppose one is greatly expanded in the upper side temples. Then he will look for Beauty and see Beauty both in Nature and the productions of men. Hence he will not pass an art store without looking around. If he were more highly developed down in front of the tips of the ears, he would see groceries or fruit stands and pass by every art store in the city, because his perceptive would not see beauty. In this way you can get at why we see some things and don't see others.

Now a goodly number say they have a poor memory for names. They have in some directions. Not a single young man in existence has a poor memory for *all names*. Why? Because he must have some *social* faculties. If he has a good round backhead, I will guarantee that he has a memory for *some names*. Suppose he falls in love with a young lady and has never heard her name before, and he has a strong social development, what kind of a condition will he be in when he first hears her name? Will he be indifferent? He will grab that name quicker than lightning and hold onto it. He may forget other names, but he will remember that name. It is just what faculties you have *predominant* that causes the interest. You must go to the whole human mind to get at the secret of observation or attention.

Every young man and woman with large Approbativeness will remember their experiences of *success* or *defeat*. The young man who has made his *maiden* effort and either failed or succeeded, will never forget it. You take any young lady or young gentleman who is decidedly ambitious and ask them in regard to all the prominent events of their lives and you will get an *expression*. They may have a poor memory of other things but they will remember these things *because they were exceedingly interested in them*.

If you take the side-head you have a selfish memory. Selfish memory is down there around the ears. We can have every kind of memory distinctly localized or indicated if we will go to the exact location of the individual faculties. You take a broad-headed man and he has a good *business* memory; he may have a poor forehead and only a fair education so far as school is concerned. If he has a narrow head, he will have a very poor memory along that line. You can now see the difference, see the reason why.

Suppose one is highly developed in front of the top third of the ear, then he will have a strong appetite. I can pick out men who travel over this country as salesmen. If they have this highly developed, they will remember, not only every good hotel, but will remember meals they ate twenty and thirty years ago. They remember the bills of fare and can tell about it. In some other respects they may have no memory at all.

Now let us get at the secret of *vicious* memory. Why do some animals have a revengeful memory? Why does an Indian have a revengeful memory? Because he has Destructiveness strongly developed. To locate this faculty press the tip of the ears against the side-head. Trample upon some of the other faculties and this faculty will be aroused. You want to forget, but that faculty does not forget, and there are those of that kind. You may struggle for years to forget it, but it is there and sticks because the faculty of Destructiveness is strong. Why does a parrot have such a vindictive memory? He would not, and would not care to swear as he does if he did not have Destructiveness. It gives him this kind of memory. All people who are broad-headed are highly developed in Destructiveness and they remember their enemies.

Now don't look in the forehead for *all* kinds of memory. *Look everywhere that any one is developed.*

Here is the portrait of William Penn. Now you know that he was not a monster, he was not a vicious man. He was a peaceful man, one of the most peaceful that ever lived. He was for peace against war all of the time. Now take his memory and compare it with that of Phil Sheridan. Take his face and head and compare them. This man would like war and military life. He was a fighter born. He had Benevolence, but look at his head, look at that Destructiveness. He was the personification of dashing courage and force. Of course he had that kind of memory. And you can see what memory means when you take all these things under consideration.

You can have any kind of memory you please. I would simply say to every one here who has lost no portion of the brain, if you have not lost any portion of the brain so that it cannot be reformed, then there is no excuse for you, that is, you can have all the memory you want. If you cultivate the faculty, the memory will take care of itself. You cannot have a strong faculty without having a strong human along that line. I could cultivate memory in any human being without saying a word about it.

I want to say a word against artificial systems that are being advertised all over the world. Any one who follows artificial systems, *cheats himself*. You can depend on your faculties if you understand them. You have a certain faculty and if you will put it on the very *point* of your consciousness you will find that you will think of it. Now, if I wanted to think of beauty, could I not put Ideality right on the point of my consciousness and remember it? I can take any one of my faculties and put it right on the point of consciousness and therefore pay strict attention to it and it will be cultivated. I never have cultivated Locality. I learned the location of these faculties at the first. I remembered them because I had Locality. Remember this, that every faculty that is *positive* will come to the front in the sense of forming the outside of the brain positively. Now you cannot have a strong faculty without having a convex form of the skull over that particular part of the brain, and that is the reason that the brain is indicative of the size of a faculty. In all normal cases there is always a correspondence. Look at the interior of this skull, this is Destructiveness and it is convex. That is the chief reason that he was a murderer. That is the reason but not all the reason. His top-head was lacking.

If you have a defective faculty, it can be found and you can go right to work and cultivate that faculty without cultivating the whole mind. I can develop one finger and not develop the others to the same degree.

Let us go a little further: Now memory has some kind of a physiological basis. It has a brain basis. You make some kind of an impression upon the brain in normal action. All of your strong faculties will make a *strong impression* in the brain. There is some kind of a *vital change* in the very cells of the brain.

Is there any one here who has been embarrassed when young—got up to speak and had no memory—any one who had a piece committed and lost it when on the platform? You didn't have enough Self-esteem to counteract Approbativeness.

You will forget *names* largely because you are weak in Self-esteem. Let me show you how it works, how it comes out. Suppose that you are introduced to some person possibly a little superior to yourself in wealth or position, and your Self-esteem is weak. How do you meet the introduction? Are you self-reliant? If you are under the faculty of Approbativeness you are not cool, and the result is you give more attention to the *ceremony* than to the name and you are too bashful to have it repeated, and shake hands and bow and give all attention to the ceremony lest you make

some mistake, *and forget the name*. You will find that the want of Self-esteem will so embarrass you, or permit the cautious faculty and the approbative faculty to so worry you that you cannot remember names.

I want to say then that you must go to all parts of the human brain to get at the nature of memory, and *self-control* is one of the prime requisites of memory on all occasions. The first thing is to know what is wrong with your mental constitution. Let me tell you that as you *put down* your facts so they *have to come up*. As you wind a cord, so will you have to unwind it. As you sow so you will have to reap in memory. If you put down systematically you can hitch all the facts together, and can pull up any fact you like. You ought to depend upon *your own faculties* and depend *wholly* upon them. If you do depend upon your own faculties you *kill two birds with one stone*. Don't depend upon writing down, don't depend upon paper, don't depend upon any thing *outside* of your own faculties. Then you can have, not only better memories, but a great deal *stronger minds*. I have pursued this course, I depend upon myself, I depend on my own faculties. I have talked as many as 126 nights extemporaneously, and when I began I did not have enough language to form a very common vocabulary even. I knew if I depended upon my faculties they *would grow*. I think we ought to take an *eternal basis* for all things. We ought to do everything so that it will be *lasting*. I do everything so that it will be a *stepping stone* to higher development. We cheat ourselves by depending on all of these external aids. You can have fine memories if you will. Make up your minds to understand these faculties and take them in hand to get whatever kind of memory you want. If you want a good vocabulary, you can look for a memory of words all over the head. Language has more to do with this faculty, but it never originates words; it grabs for them and takes them up and holds them. With a large projecting eye you will have words, but need to be able to use those words. Have you not met those who had words? Ideas all come from the other faculties, so we can trace one's vocabulary to their faculties. I have many cautious words. I have said "this is absolutely true," and in the same breath said "perhaps so." Cautiousness did it. Suppose you have any strong faculty, you will have words along that line just as surely as you do. Some have a large list of swear words. Others have a large list of affectionate words. Others have a large list of high-sounding words, because they have Sublimity and Approbativeness. Others have a large number of sympathetic words. Do you suppose a person would collect a large vocabulary of pathetic words with a small faculty of Benevolence? What would they need them for?

A man's vocabulary will be determined by his *dominant faculties every time*. When you understand these faculties, you can get at anybody's vocabulary. If you want words, you have got to have strong faculties and they will either *originate* the words or *find* the words. If you have a large faculty of Ideality, you have the synonymous words of beauty, perfection, prettiness. You will have poor words along that line if you have a small faculty of Ideality.

I think I have given you a lesson on Memory in a way you will not forget it. I cannot see why you cannot now go about the cultivation of memory in a definite sense. All I ask is that you learn these faculties and then the lectures will be worth a great deal more to you; because if you do not understand the alphabet, you will not understand the words.

Find out the faculty you are deficient in, cultivate this faculty and you will have the memory that this faculty gives.



HUMAN FACULTY

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SOUL BUILDING.

A soul being made of elements, makes soul building not a mere theoretical term but an actual, definite possibility. In fact, souls can be builded as successfully as houses; that is, they can be when one understands the elements that constitute souls. All souls are made up of the same fundamental elements. The difference in individual souls, however, is caused by the unequal development of these individual elements that constitute souls. Hence to perfect a soul is to perfect or develop certain elements of soul.

Before one can determine what elements are most needed in one he must be able to make a very scientific phrenological examination. These elements being localized in the brain manifest themselves externally in head formation so distinctly and individually that they may be measured with sufficient exactness to make the measurement reliable. This is the beginning of soul building because one cannot even know what one needs in any other way. We mean that no

one can know definitely otherwise. He may generally guess at it. There is only one way to know definitely and fundamentally what any man, woman or child needs so far as soul is concerned and this is to understand the elements of soul, and how strongly developed these are in a given case. After one has measured these soul elements in a given man or woman or child then if he understands how these constitute in their combinations all kinds of powers he may proceed in soul building.

For instance, to build the will part of soul is not to proceed in some general way. Will is made up of elements of soul. Certain kinds of will are made out of certain elements. Will is not something in itself nor is it something that is simply used by the soul. There are many kinds of will in a given individual. At the same time each one of these kinds of will has a certain fundamental foundation which is composed of Firmness, Destructiveness and Combativeness. These are the three central elements of will. Now to build a moral will is not simply to cultivate these three elements or any intellectual elements. One cannot have a moral will without putting in Conscientiousness. Neither can one have a strong commercial will without putting in Acquisitiveness. To make it still more simple one could not have a strong, tenacious longevity will without putting in Vitativeness. On the same principle, one could not have a strong ambitious will without Approbativeness. Therefore, to build the will part of the soul is to know just exactly what all kinds of will are made up of. If a soul builder does not know this in advance he does not know how to proceed definitely. By understanding all of the elements of the human soul one may at least have a fundamental basis to start upon. Then if he proceeds farther and clearly learns what all general powers of the soul are composed of, like thought power, memory power, perceptive power, conceptive power, imaginative power, will power, moral power, vital power, executive power, and and so on, he will have a true grasp of soul building; otherwise not. He will be able then to proceed in building the soul of a child in the most mathematically exact sense. So we affirm positively and unconditionally that soul building may be reduced to mathematical exactness.

Enrichment of the personality means vastly more than an improvement in manner, dress, language, and bearing, though these exert a greater influence in the training of children than teachers have ever recognized. Enrichment, in the culture sense, means an increase of the soul's subtle power to see, feel, discriminate and enjoy; to get glimpses of life's deeper meanings; to feel the old petty ambitions less noble and the old worries trifling and insignificant. What are these inner stirrings of the divine within us but the beginnings of a new growth? And can they exist without some outward evidence? Will not the voice take on new tones, the manner an indescribable refinement, the language grow choicer, the eye beam kindlier, and selfish aims be less apparent in the impulse of a new benevolence?—*Primary Education.*

WHAT IS CHARACTER?

BY PROF. JAS. A. YOUNG.

Tonight we are to discuss "What is Character?" I once heard that you must never ask a question that you cannot answer, so I will answer my own question. Character is a perfectly educated will. It is therefore power. If we wish to take from the dictionary a definition, we can obtain the following: "Character is the estimate attached to the individual by the community. It infers the possession of admirable qualities or acknowledged reputation, strongly marked traits, moral force or influence. Character is the combination of qualities distinguishing any person or class of persons; any distinctive mark or trait or such marks or traits collectively belonging to any person class or race; the individuality which is the product of native habits and environment." We will not stop here for we wish to get at the fundamental principles. Let us see if our subject is worthy of discussion. Is character of any value? Do we care to know as much as possible about it? Yes indeed, good character is a fortune. It pays a better dividend than bank or railroad stocks. The young man who goes forth into the world with an unimpeachable character can never suffer permanent defeat. The blows which he receives from his antagonists will bound back from such a character, and all the injury they inflict will be upon him who gives them. In every emergency it is the man of character who is sought. Those lacking this beautiful jewel may for a time crowd themselves forward, and, so long as nothing of importance is at stake, be permitted to enjoy prominence in state and social affairs; but when the crisis comes, when government is threatened, when society is menaced, when it is a special honor to be prominent, character is scrutinized, and only he whose character is spotless, is selected to lead. At such times brilliant reputations fade as the meteor fades, and their possessors find that reputation is one thing and character quite another. They then regret that this important difference had not been thought of before. But the world seems to learn little from these lessons which individuals so often learn under severe circumstances. The world, as a rule, is careful of its reputation—the outside cover of the heart—the mist which hides the soul, but of its character—the heart itself—the object of God's scrutiny, it is deplorably careless. The question is not what I am, but what will the world think of me? With a knowledge of the advantages of character, both in this world and the next, let every young man strive to live in such a way that he can respect himself, and be utterly regardless, so long as he is right, of the opinion of the world.

Another most important thing to remember is that character once lost is gone forever. A shattered character may be retrieved in part, but can never be restored to its original strength and perfection. However upright a man may live after, who has been reckless of the purity of his character the world, while it may treat him kindly, will regard him with a certain air of suspicion and fear. Hundreds and thousands have found this to be true from a bitter experience, and oceans of scalding tears have been shed because it is true.

All this is in the hands and under the control of every young man whose character is to-day unblemished. None but ourselves can injure us in this respect. We can build up our own character or we can tear it down; and, with the pictures of sad failures in life before us, the thing most important for each of us to do is to see that no blot shall disgrace our individual character.

There are many temptations to low standards. We should never be satisfied with anything lower than the highest, any ideal below the perfect one. It has been stated that it were better for the sun and moon to drop from heaven, for the earth to fail and for all the many millions on it to die of

starvation, in extremest agony, so far as temporal affliction goes, than that one soul should commit one single venial sin—should tell one willful untruth or should steal one poor farthing without excuse.

If character then is so valuable how are we to attain it? St. Peter said: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." You will at least have some foundation for a good character.

But have we ever had a Philosophy of Character? No, never until Gall gave to the world some hundred years ago the science of Phrenology, the only way by means of which we can really find out what character is. Others have tried; many of the ancient philosophers gave us their theories of character but they were of little use to the world; they were not practical.

Let us see what light phrenology throws upon the subject! The elements of a man's character are mainly:

1st. The predominance of certain feelings, propensities and desires in his mind over others which although existing there are less marked.

2nd. His being able to perform certain intellectual operations better than other operations, such as remembering better than reasoning and conversely reasoning better than remembering.

3rd. The energy or feebleness of his volitions—his acts of willing. Under this head we see examples of strong intellect without power to use that intellect on account of the weakness of other faculties.

We do not have to look long to find anyone who is interested in character building. The student who is striving with self and desiring to be something in life; the teacher who is sowing the good seeds, the mother who is watering them with her tears, the father who is watching with prayerful interest the result; all, all are interested. Are we not told to-day as of old to know thyself. This subject is one in which each one present is most intensely interested. I speak of a theme the highest and noblest that can engage human thought about things in this life. I speak of that without which you cannot be men and women. Character! What is it? Have you seen young men leave home for college, sure, and return in a few years polluted from head to foot? Have you seen girls made worse by a year's absence from home? They come home thinking less of the old home and the old mother. Smarter girls, may be, yet "faster" girls—girls that knew more of the world and its ways than their mothers. Boys leave home afraid to use "curse words," and return adepts in the art of swearing. Young men go away with reverence for God and sacred things and return home with "free thought" ideas and full of infidelity that it takes years of contact with the world to rid them of. Is this building character? I think you will agree with me that there is a deficit somewhere. Character should be placed above knowledge, above riches, above honor, above any and all things earthly. Character is not an inheritance nor can it be given to anyone; it is not what we think of ourselves nor what others think of us. It is a structure built by our own hands. It is our own. We can claim it for our own work. If it is good, we can look to it with pride and satisfaction and say, "See what I have builded." If it is bad, the ruin is our own individual work, and God will hold us responsible.

We are the architects of our own fortunes. You have a mind; it is your own and each faculty of it is a workman in this business of character building and you are responsible for the result. In your mind is the faculty of amateness—love of the opposite sex, and this is a workman; in your mind is the faculty of conjugality, love of one and this is a workman; hope is trying to do her part; reverence is helping, sympathy is engaged. Will you direct these workmen so

that you will have a beautiful house? Judgment must control. Study yourself and learn to direct these workmen. But workmen must have material. Each thought, each emotion, each desire, each feeling, each word, each deed, is a stone in this building. If you want a strong, beautiful, useful, lasting house, look well to the material. Watch your thoughts. These are the foundations of your building. Make them pure, clean and right and you have made a good beginning. You can do this. You can make of yourself just what you want. Others may help or hinder, but with, or in spite of them you can build. You can be your own master. Words build character. Keep them right and you are on the highway of success in the building. But of most importance are the deeds. Look well to your own deeds. There is nothing that can prevent you from doing anything you wish except the weakness of your own thoughts. Therefore we should have pure thoughts. "As a man thinketh so he is." Think only of the best thoughts. They will bring you a grand harvest bye and bye.

To understand character yet more closely we must get at the elements that build human character. These elements are: Firmness, the faculty that persists, and which is the center of will; for, as I said in the beginning of this article:—Character is a perfectly educated will. Firmness needs to be aided by self-esteem and Combativeness to give Self-Reliance and courage and thus will-power. An educated will must be aided by Causality and Conscientiousness and these will give a logical, moral will. To have a perfectly educated will you will need to add a few more elemental faculties; the main ones being Destructiveness, Human Nature and Benevolence. You have now added energy, tact and sympathy and have a fundamental basis of a strong character. To have a high social character you will need to add the social faculties in a moderate degree of strength. A religious character is determined by the relative strength of Spirituality and Veneration, and cheerfulness implies Hope. The faculties of Approbativeness, Cautiousness, Secretiveness and Acquisitiveness have an influence upon our character as we should not be vain, over fearful, too secretive or too grasping. Suavity often aids in building a good reputation and is also an element of character. Do you all accept the old distinction between these two, that character is what we are, while reputation is what others think of us. There is very little difference between the two for we are judged quite accurately or at least we will be when phrenology is universally known. In this way we can get at character from a mental standpoint or basis, but let us consider for a moment the physical side.

"That young man is safe," said a minister to me one day.

"What has been his character?" I asked.

"Wild, very reckless, even vicious and yet he has great ability. We had almost despaired of reaching him, but, thank God, at last he is safe."

"I cannot believe." I replied, "that anyone under such circumstances is safe until he has built up a new physical basis for the changed life that he has promised to lead." There must be a new physical basis before one can *safely* trust his steps in the new way and this basis is established by persistent energetic effort for some length of time.

Now my paper is already too long so that I will leave this idea with you. Any good Psychology will explain what habit it, and how the physical and mental are intertwined.

In conclusion I might say that the world is always looking for men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men whose consciences are as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth, and look the

world right in the eye; men that neither brag nor run; men that neither flag nor flinch; men who have courage without shouting about it; men in whom the courage of everlasting life runs still, deep and strong; men who know their message and tell it; men who know their places and fill them; men who know their own business and attend to it; men who will not lie, shirk or dodge; men who are not too lazy to work, nor too proud to be poor; men who are willing to eat what they have *earned*, and wear what they have *paid for*; men who are not afraid to say "No" with emphasis, and who are not ashamed to say "I can't afford it." This is the power that will make itself felt. This is true character.

Luther says that the prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and *character*; here are to be found its true interest, its chief strength, its real power, God give us men. A time like this demands clear minds, pure hearts, true faith, and ready hands.

Men who possess opinions and a will,
Men whom desire for office does not kill.
Men whom the spoils of office cannot buy,
Men who have honor, men who will not lie,
Tall men, sun-crowned men, who live above the fog
In public duty and in private thinking.

THE TOWN OF NOGOOD.

My friend, have you heard of the town of Nogood,
On the banks of the River Slow,
Where blooms the Waitawhile flower, fair,
Where the Sometimeorother scents the air
And the soft Goeasies grow?

It lies in the valley of Whatstheuse,
In the province of Letterslide.
That Tiredfeeling is native there,
It's the home of the reckless Idontcare,
Where the Giveitups abide.

It stands at the bottom of Lazyhill,
And is easy to reach, I declare.
You've only to fold up your hands and glide
Down the slope of Weakwill's toboggan slide
To be landed quickly there.

The town is as old as the human race,
And it grows with the flight of years.
It is wrapped with the fog of idlers' dreams.
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

The College-bred fool and the rich man's heir
Are plentiful there, no doubt.
The rest of its crowd are a motley crew,
With every class except one in view—
The foolkiller is barred out.

The town of Nogood is all hedged about
By the mountains of Despair.
No sentinel stands on its gloomy walls,
No trumpet to battle and triumph calls,
For cowards alone are there.

My friend, from the dead-alive town Nogood
If you would keep far away,
Just follow your duty through good and ill,
Take this for your motto: "I can, I will,"
And live up to it each day.

—W. E. Penny in *New Haven Register*.

Be NOBLE! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.—Lowell.

THE AMERICAN VOICE.

KATHRYN LEAVITT BISSELL in *The Outlook*.

Poets and prose writers throughout all the ages have sounded the praises of the speaking voice, delighting in its power, beauty and sweetness. The artistic, susceptible nature of the ancient Greeks taught them to cultivate and cherish the spoken language and to estimate its power beyond that of the written language. The speaking voice was trained and guarded from earliest infancy.

Yet to-day, in the closing years of the nineteenth century, the most progressive nation on the earth's surface permits itself to be branded the country of disagreeable voices. The youth of America is never taught to love, reverence and guard our spoken language. The home, school, college, university, platform, and pulpit are permitted to fill the land with nerve-tiring voices and language bereft of its beauty and power.

Physiology teaches us the sensitiveness of the nervous system, and physicians the supersensitiveness of the average American's nervous system. Consider then, the unnecessary amount of wear and tear upon that system when each sound-wave set in motion by the voice causes an unpleasant sensation on the part of the hearer. Tone, properly emitted, is healthful and strengthening to the physical nature of the tone producer. Wasp waists, cramped chests, diseases of the lungs, bronchial tubes and throat, may disappear with the knowledge of healthful tone production, in which the muscles utilized are those fitted to perform their labor, and relief is thereby given to the strained, misused, weaker muscles.

Unused faculties, in time, lose their power of action. The American mind is losing the power to acquire knowledge through the ear. Eliminate all pleasure and delight from hearing speech, and the mind, as a receptive organ, is dulled, and turns to the more pleasurable means of acquiring knowledge, through the eye. Oral reading, the means of conveying to another thought and sensation, written or printed, may almost be termed a lost art, so completely has the pleasure to the hearer disappeared. Yet I assert boldly, it is within the reach of every normal person to read correctly and understandingly and give pleasure to the hearer. Conversation is pleasurable to the listener, not alone when the thoughts are clothed in delightful, expressive language, but when that language is delightfully and expressively voiced. Poetry, the most elevating and refining form of literature, never reaches its full expression, its richest beauties are never known, until interpreted by the human voice. Yet the average American is ignorant of the power to receive or give this pleasure, when it should be within the reach of all.

Science claims the hour. The century closes with a record of marvelous advancement in this direction. From infancy onward instruction is given in the natural sciences. Why is the science of the human voice omitted? Can anything in nature be grander than that organ of communication between man and man, or better worthy of being studied?

Valuable time is spent by our learned men and women in determining the power of attraction and repulsion in the natural world, yet comparatively few have labored to determine the causes of the same power in the human voice, though many have experienced the effects. The man or woman who has a clear, distinct, well-modulated, and expressive voice is rendered independent of beauty of form or face in the power to attract. Such a voice is within the reach of all. Young debutante in society, may not this

mean more to you as a study than the smattering of music you may acquire?

The voice of the American child of to-day contrasts unfavorably with that of other nationalities, and why? Aside from the influences of heredity, climate, and the tension of life in this country, the influence of imitation upon the child's voice cannot be overestimated. This influence begins with the first word the infant utters, which is an imitation of mother, nurse, or other companion, in form and tone. Yet how many of our cultured men and women are fitted thus by example to instruct the child during the formative period in the expression of the impressions received? Many children are being taught the sounds of our language by those who do not know the correct form or sound of the letters which are the component parts of that speech which is to be the oral means of communicating thought through the years to come. The muscles of the jaw, tongue, and lips, in many instances, are never taught their most important office in the formation of words, but are allowed to become stiff and useless. Defects in the enunciation of certain letters develop; through ignorance the home-keeper fails to teach the simple form and sound of the letter, which the child is ready to imitate when presented in its simplicity; therefore the defect continues, and appears in every sentence the child utters. Monotony of speech forms the basis of many nerve-tiring voices and much of our poor reading, and should be corrected when it first appears in the child. Here again, through ignorance, the exemplar is unable to correct the faults as they appear. Disagreeably harsh, disagreeably shrill tones, and undue loudness of voice are tolerated; but if corrected by simply telling the child to speak lower, without carefully guarding and teaching the principles before mentioned, the result will be injurious to correct speech.

With vocal expression thus clogged by ignorance in the home, the child goes forth to the school. The conditions there are, many times, even worse. The teacher, placed before the child to imitate, irritates the already tingling nerves, by a harsh, rasping, monotonous voice, or by screaming the words which through imperfect enunciation were unintelligible to him. The example is again imitated. The child's uncorrected faults in speech are aggravated when reading is attempted, and he endeavors to convey the thoughts of others through the already misused medium. The ear dulled to the correct sound of voice and speech fails to perform its function. Through lack of training and poor example the faults developed in the home become habits of speech.

Our language is called harsh, unmusical, and inexpressive; this is owing to our ignorance in presenting its beauties of tone and modulation. Why can we not arouse a love for preserving the purity, beauty, and strength of the language whose words contain the history of our nation and people, as we arouse patriotism for our country and enthusiasm for our flag?

KEEP A-GOIN'.

If you strike a thorn or rose
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Tain't no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep on tryin',
Keep a-goin'!

—*Atlanta Constitution*.

Could I in stature reach the pole,
Or grasp creation in my span,
I'd still be measured by my soul.
The mind's the stature of the man.

—*Lutheran Observer*.

A LITTLE STUDY IN ANATOMY.

Learn:

How many bones in the human face?
 Fourteen, when they are all in place.
 How many bones in the human head?
 Eight, my child, as I've often said.
 How many bones in the human ear?
 Four in each, and they help to hear.
 How many bones in the human spine?
 Twenty-four, like a climbing vine.
 How many bones in the human chest?
 Twenty-four ribs, and two of the rest.
 How many bones the shoulders bind?
 Two in each — one before, one behind.
 How many bones in the human arm?
 In each arm one; two in each forearm.
 How many bones in the human wrist?
 Eight in each, if none are missed.
 How many bones in the palm of the hand?
 Five in each, with many a band.
 How many bones in the fingers ten?
 Twenty-eight, and by joints they bend.
 How many bones in the human hip?
 One in each, like a dish they dip.
 How many bones in the human thigh?
 One in each, and deep they lie.
 How many bones in the human knees?
 One in each, the kneecap, please.
 How many bones in the leg from the knee?
 Two in each we can plainly see.
 How many bones in the ankle strong?
 Seven in each, but none are long.
 How many bones in the ball of the foot?
 Five in each, as the palms are put.
 How many bones in the toes, half a score?
 Twenty eight, and there are no more.
 And now altogether these bones may wait
 And they count, in a body, two hundred and eight.
 And then we have in the human mouth,
 Of upper and under, thirty-two teeth.
 And now and then have a bone, I should think,
 That forms on a joint, or fill up a chink, --
 A Sesamoid bone or a Wormian, we call,
 And now we may rest, for we have told them all.

—*The Moderator.*

LETTING REFORM BEGIN AT HOME.

BY ELLA WHEELER WILCOX.

Some of us are trying with might and main to reach the standard we believe to be the right one. We stumble and fall, but we rise and try again. Others are only talking standards, and making no effort to attain them.

They will tell you it is not their fault, but the fault of modern conditions. Just as sensible is it to say that the fault of the temperance lecturer who walks the streets in a state of inebriety is not in himself but in the law which allows drink to be manufactured and sold.

My dear reformers, I know you would far rather preach to others than to begin practice at home, but your words are doing nothing for humanity if you are nagging or neglecting your wives, making a wretched home for your children and misusing your servants, your animals or your employers.

I believe in a universal brotherhood, in the principles of modern socialism, and in co-operative methods in business. But I maintain that no man can accomplish anything of value on these lines for his fellows who does not begin his illustrations at home.

Make thy life better than thy work. Too oft
 Our artists spend their skill in rounding soft
 Fair curves upon their statues, while the rough
 And ragged edges of the unhewn stuff
 In their own natures startle and offend
 The eyes of critic and the heart of friend.

If in thy too brief day thou must neglect
 Thy labor or thy life, let men detect
 Flaws in thy work, while their most searching gaze
 Can fall on nothing which they may not praise
 In thy well chiseled character. The man
 Should not be shadowed by the artisan.

—*Chicago American.*

“Luck is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.”

Whoever would eat the kernel must crack the nut.

—*Danish Proverb.*

EACH CHILD A DISTINCT PROBLEM.

Each child is a distinct problem. Don't cast it aside as some do and say, “We must conquer the world, we have no time for such.” Are we not conquering the world? Though we are not famous now, we have our places to fill and we should fill them with pride and with all possible power. This calls to mind the little verse that reads thus:

“If I were a cobbler it would be my pride,
 The best of all cobblers to be;
 If I were a tinker, no tinker beside
 Should mend an old kettle like me.”

To the teacher who magnifies his calling, life is a story-volume, each day an opening page from which he gathers lessons of faith and duty, courage, hope and love. Life is a serious thing at best and we should do our best to lighten it. I wish we could all take a broader and higher view of what life is and what it means. If so patriotism would not be dying for one's country, but living for it and striving to uplift it and make its people ideal citizens.—*Missouri School Journal.*

*A child was lost, years ago, in a little town among the New Hampshire hills. Distracted, the parents ran here and there. Friends offered consolation and advice, and joined in the search. Church bells were rung to arouse the neighborhood and up and down the streets marched the town crier with bell in hand, announcing the sad news. Hours thus passed and with all the noise and confusion it seemed that nothing would be accomplished, when far off, through one of the fields some one descried the town fool approaching with the child safe and asleep in his arms. In the general rejoicing some one thought to ask: “How did you know where to find him?” and the answer was simply this: “I went away from the crowd, sat down on a stone and asked myself, ‘If I were a little boy and ran away from home, what would I want to do and where would I go first?’ and then I went there and found him.” Wise fool! In trying to understand the child, he first, as far as possible put himself in the child's place.—*Midland Schools.**

ONLY.

Only a grain of wheat.
 So small that folk don't mind it;
 Only a grain of wheat,
 With the power of God behind it;
 Only a buried grain;
 Only the falling rain;
 Only the sun's bright glory
 Bursting through heaven's top story;
 Only a grain, only a grain,
 Buried and dying, and living again.—*Ex.*

THE INDIVIDUALITY, NATURE AND POWER OF A FACULTY.

What is a faculty?

A faculty is a genetic, fundamental, *mental* element.

How do we know this?

Because it manifests itself through *individual* brain organs and *always manifests the same character*.

How do we know that it manifests itself through individual brain organs?

By means of very careful comparative examinations of the formation of human heads in the first place. For instance, it has been found that all of those who have sufficient fear to be aware of it distinctly, have a development of brain in a certain location. Externally it manifests itself in the formation of the skull at the upper corners of the head on a line upward from the back part of the ear and just where the head begins to round off toward the top; in other words, where all who have strongly developed faculties of this kind find that their hats pinch their heads. When millions of human beings are examined and all who have this development show some kind of fear, and all who have it deficient, however strongly they may be developed otherwise, show the contrary, the conclusion is reached that this is the location of fear in the brain. In addition to this, a given subject who has this faculty largely developed in the head formation can be watched and found to manifest just what this faculty gives in character. Many other proofs of an overwhelming nature confirm the first. In this way we know that a faculty is individualized and also *individually located* in the brain.

How can this be proven in a *positive* way?

By means of *special cultivation*. This is the strongest proof of the *individual* nature and *location* in the brain of a faculty. By means of a special cultivation of a distinct faculty the special convolutions of the brain of the faculty may be *specialized* so that the *outside* of the skull will show *special individual localized growth* of the interior part of the brain. This has been accomplished in many cases. The writer of this has specially developed certain faculties until the outside of his skull at the exact individual localization of the brain organs of the faculties have been changed in formation, *being made convex in form*. This could not take place if faculties were not fundamentally individual in nature and just as definitely localized in the brain. This is the most positive proof of the existence and localization of faculties known. *It amounts to an absolute demonstration*.

What effect has a faculty in the formation of the brain?

This depends upon its strength. A positive faculty will build positive brain organs, which become positively convex in shape and determine the shape of the whole head in part by rounding out the particular parts of the skull



The Location of Approbativeness with Facial Center.

covering them. If very negative just the reverse is true.

What influence has a faculty in determining brain quality?

This will depend upon the faculty. A faculty like Firmness will, in its action and influence, tend to make the brain firm. A faculty like Ideality will make the brain fine. A faculty like Benevolence will make the brain tender. The nature of the faculty determines the influence it has upon the brain quality.

What effect will a faculty have upon temperament? The effect is positive. In fact, the *cause* of temperament is in faculty. Faculties simply determine the temperament in the lead. Without one or more of the three vital faculties being stronger than the other faculties of the mental constitution of an individual. He could not have a vital temperament.

What effect has a faculty upon the physiognomy?

Faculties determine one's physiognomy. The effect of a faculty like Approbativeness upon the face is seen in the lifting of the upper lip and in the formation of the muscles to such an extent that one will show his upper teeth nearly all of the time even when quiet.

What effect will a faculty have upon one's walk?

This depends upon the nature of the faculty. Approbativeness will make the walk affected, while Destructive-

ness will make it forceful. Cautiousness will make the walk prudent; while Secretiveness will make it sly.

What effect will a faculty have upon the voice?

Faculties *make* voice. For instance, to have a strong bass voice one must have strong faculties of Destructiveness and Amativeness. To have a tender, sympathetic voice one must have strong Benevolence. To have an affectionate voice one must have strong faculties of Friendship, Parental Love and usually Conjugality.

What effect will a faculty have upon health?

Faculties make or mar one's health. Certain faculties depress and others tone up. Mirthfulness, Hope and Self-esteem tone up and energize the whole body in a healthy vital sense. On the contrary, Cautiousness, Approbateness and Veneration tone one down and greatly depress.

What effect will a faculty have upon one's success?

Success is principally a question of dominant faculties, as for instance, ambitious success depends upon Firmness, Self-esteem, Approbateness, Combativeness, Destructiveness, Human Nature and Causality.

What effect will a faculty have upon environment?

Faculty is stronger than environment. Faculties *make* environment. All environments are products of *dominant* faculties in *somebody*. If the faculty of Amativeness dominates in any neighborhood there will be a sensual environment. If the faculties of Alimentiveness and Amativeness dominate there will be an *intemperate*, sensual environment. If the commercial faculties dominate in any people there will be a commercial environment. If the intellectual faculties dominate there will be an intellectual environment. When the moral and spiritual faculties *dominate* there will necessarily follow a moral and spiritual environment. Hence faculty is *first*. Faculty contains inherent power. Faculty is *formative*. Faculty is *dynamic*. Faculty has determined all human questions. It has made all human history. It has established all human institutions. It has done all of the evil and all of the good done by the race.

The supreme desideratum is to *learn* and *get under* those faculties that lift up, purify, refine, intellectualize, moralize, and spiritualize. Some of these are Conscientiousness, Benevolence, Self-esteem, Causality, Ideality, Human Nature and Spirituality.

PHRENOLOGY.

During the past three months we have had nearly fifty letters congratulating us upon the addition of the department of Psychology, and recently two letters have questioned the wisdom of the step, taking the the position that it was foreign to the general purpose of the *Hahnemannian Advocate* to present anything but pure Homœopathy and that it was poor policy to introduce any other therapeutic agent.

We received the letters in the spirit of the writers and

wish to define our position upon this and kindred topics in this brief editorial.

No two individuals are alike, the differences depending entirely upon the relative degree of development of the mental faculties which enables some to overcome the seeming difficulties that prevent others from accepting the principles of Homœopathy as laid down by Hahnemann. It would be the height of folly to even try to make all investigators think alike or see the same *facts* from the same *standpoint*. We have *one* cause to promote and that is the *healing of the sick* in the *shortest, safest and surest* manner. We believe the *law of similars* is the *best* guide to follow, but there is much to be done before the law will be effective, and one of the most important factors is a correct knowledge of the *significance of the symptoms* presented. In order that you may properly gauge the sayings of an individual you must know the individual. This can only be obtained through a study of the brain—psychology—because not only the form of the body, but the size and quality of tissue is dependent upon energy expended upon various parts at the direction of the mind. The record of every impulse is impressed upon the brain, and we read that record in the degree of development of the different convolutions as shown upon the outer surface of the skull and find this confirmed in the facial expression, posture, texture, etc., etc.

For thirty years we lived without a knowledge of Homœopathy and did not know what we had lost. For forty-five years phrenology was an unknown science to us and we made sport of the pretensions of its devotees, but when the opportunity presented for knowing the *truth* of both Homœopathy and phrenology, we accepted the same and commenced our investigations. We have found valuable truths in both departments and feel that they should become intimately blended together, because the one is a perfect complement of the other.

It is true that there are magazines devoted to the exposition of phrenology, but how many of them have you ever read? It is our purpose to select such fragments of this great work as are especially adapted to the work of the physician and through them try to induce those, who have the inclination, to make a thorough study of this fascinating field of human knowledge.—*Hahnemannian Advocate*.

Chicago.

EXTRACT FROM THE "LIFE GUIDE" OF W. K. G.

The human mind is many-sided. It is made up of faculties or elements that stand in certain relations to each other. In one sense it is like a machine that is complex in make-up. In another sense it is very much like the body. One may have a good framework of bones but unless these are supported by muscles and ligaments this framework will not stand. Hence faculties are auxiliary in their very nature.

Some faculties demand other faculties to enable the first faculties to practically execute their natures. For instance, a lion might be ravenously hungry, and yet his faculty of Alimentiveness would not enable him to go out and get a meal. Alimentiveness in itself has no force. It must unite with some other faculties before he can go out and catch and kill and eat. This is an illustration of the dependence in a certain sense of certain faculties on other faculties. Your mind is specially in just such a state. As a whole mind it is good. In other words, the amount of mind is considerable. Your possibility is excellent.

At the same time, you are defective; in other words, certain faculties are defective. You are very much like a good machine with two or three parts broken or taken out, which in themselves do not amount to much, but in association with other parts amount to a great deal. This is often true with people. Self-knowledge, then, is the most

important knowledge in the world so far as running one's mental machinery is concerned.

In fact, it is positively necessary to enable the majority to get the best out of themselves. Mental engineering ought to be made a positive study.

In your case, we find excellent ability, as I have stated. At the same time we find defective ability to handle it with. You are somewhat in the condition of a good instrument without a handle in it. You are not effective. In a sense you are not deficient. The power to handle your talent is not good. This comes about because certain faculties are weak and others relatively too strong. There is one thing absolutely certain and that is that you are fitted for a profession. Again, that you are fitted for a speaking profession. When all of the speaking professions are considered law is the one that you are best fitted for. This much is unquestionable. At the same time, you are not wholly fitted for law. In other words, you are fitted best for law, but will have to cultivate certain faculties and regulate certain others before you make a success in law. Law, however, is your place. Some of the best speakers in the world have not at first been fitted for speech in all ways. It is said that Demosthenes had defective utterance. Henry Ward Beecher had the same. Yet they became great orators.

The first thing to find out is what one is best fitted for and then make the individual positively responsible for developing everything that hinders him from making a success in that which he is best fitted for. Your case is a specific one. You are as naturally fitted for law and speech as a mechanic is fitted for mechanism. This means that you should follow it. It also means that you should fully prepare for it. To prepare for success in the legal profession is not simply to prepare educationally. It is to prepare to execute. It is to prepare in a positive way. It is to prepare, therefore, oneself not only educationally but for the executive parts. Now, there is not very much the matter with you. In itself it does not seem to be very much and strictly speaking it is not very much and yet in its results it amounts to a great deal. It is a great deal taken in the sense of hindrance. It simply handicaps you. In other words, it handicaps or antidotes to a great degree your positive faculties.

In the first place, you have defective Eventuality, which is the central faculty of human memory. This is a natural defect and yet it can be positively cured. It can in your case especially. The reason it can be so certainly cured is that you have an abundance of vitality. You do not have vitality to waste or burn but you do have sufficient vitality to enable you to build up any deficient faculties. When one has good vitality and is under sixty years of age he can largely if not wholly correct his mental defects. You can have a good memory if you want it; that is, if you want it you can get it. If you want it badly enough the best way to do is to positively cultivate any defective faculty that hinders you so far as memory is concerned and this will give you a memory of that kind. I would advise you to make a particular study of the faculty of Eventuality. Do this because it is the centre of memory and is the central faculty in your case that hinders you from having a good memory. Then begin immediately to give conscious, calm, undivided attention to what you want to remember. This will necessitate self-control. Self-control is the foundation of the regulation of one's faculties. What you want to remember you must first give special attention to, as I have advised. To do this you must not get into any kind of excitable state. You must have possession of all your faculties. Therefore make up your mind to keep cool and control yourself in the most complete manner so that you can proceed immediately to give undivided, unmolested, un-

excited attention to whatever you want to remember. Make a specialty of giving all of your attention to that which you do wish to remember. Make a specialty of concentrating your mind wholly. For instance, if you wanted to remember the color red you should simply make up your mind to concentrate your faculties upon red and hold them there until they fix that indelibly in the very brain. This is only an illustration, but it is one that you can carry out. Remember that you have the vitality to do this. You can take your blood and concentrate it in any part of the brain you please and largely build your brain over. You can develop the organs of a mental faculty as certainly as you can develop the muscles of the arm. The only way is to specially exercise the faculty that you want to develop to give you the kind of memory that you need. Eventuality is that faculty that remembers all kinds of events because it is the perceptive faculty that looks out and watches events as they take place. One may drop a pin and give no attention to it if Eventuality is small, but yet it is an event that large Eventuality would take notice of. Specially concentrate your undivided attention upon events as they take place. If you will do so and watch yourself continuously you will find that this kind of memory will be rapidly developed.

Bear in mind that you should not have more than one iron in the fire at the same time. Do not divide up your abilities by attending to two things; attend to only one thing and give it all your attention. Make a conscious effort to put it down just as you want to remember it. Turn it over in your mind after you have put it down. Review it just as carefully as you can. Repetition is largely the basis of retention. If you will repeat positively that which you wish to remember you will fix it more securely in the brain. You should hold yourself accountable from this time on for a good memory. There have been those with much more defective memories than yours who have become walking encyclopedias of information. In this way you can correct one of your special defects that hinders you in succeeding in your chosen profession. This is not nearly so serious a fault, however, as some others.

For instance, you have what might be called an excessive fault. This is in an over-large development of Cautiousness. This faculty is one that depresses. It is a faculty that has to do largely with making one blue. It is a negative faculty. In fact, everything considered, it is the most negative faculty that we have. In other words, it is the center of fear. It may be so large as to produce continual fear in one's mental make-up. It will negative all the others. It so destroys positive courage and force that it prevents one from efficient execution. This is one of your obstacles. Instead of being a defect it is simply an obstacle in your way. You must overcome it. You can overcome it by using your Human Nature and Causality to understand it and also to understand that it is only one forty-second of your mental constitution. Bear in mind that it is only a fraction of your whole mind. Now you have a strong faculty of Causality. This faculty is naturally inclined to believe in the reasonable and logical. It likes to look at a thing philosophically. You, therefore, can take this faculty and reason from cause to effect; hence you would not believe in the philosophy of "tail wagging the dog;" you would consider such a thing as unphilosophical; you would call it absurd. At the same time, if you let your Cautiousness govern the other forty-one faculties you have a similar case. It might be called "Cautiousness wagging the mind." It would be very similar to the case of the tail wagging the dog. You can distinctly see how absurd such a thing is. Henceforth you will treat it accordingly. Cautiousness, remember, is only one forty-second of the whole mind. If you permit it to govern the rest you are neither philosophic nor courageous. You do not want to be called a coward. Cautiousness is the principal centre of cowardice so far as

fear is concerned. By means of Human Nature and Causality you can begin to counteract this. Again, you can pit against it your faculty of Combativeness, which is the positive, natural antidote of it. Remember that the human mind is so versatile or many-sided that it always has at hand a remedy in itself. It is a remedial agent in itself. In other words, it can correct all of the defects that it is heir to. It can perfect itself, regulate itself, engineer itself, cultivate itself, and balance itself up in general. I mean it can do this if it understands itself. Self-knowledge, remember, is the first thing, but this you are getting. This you can get by studying all of the forty-two elements of which self is composed.

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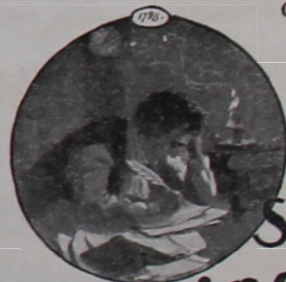
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