

"Superficial Humanity"



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HUMAN FACULTY

THE
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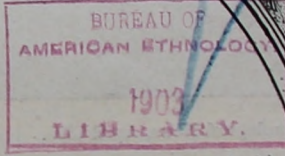
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"Character Reading, Ancient and Modern"

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Cut from Phrenological News, April 1895.

(Clipping from *The Phrenological News*, April, 1895. Published by the Chicago Institute of Phrenology.)

MASTER FRANCIS M'MILLAN.

A MUSICAL PRODIGY.

(From a *Personal Examination* by Prof. Vaught.)

In the analysis of mind there are about thirty things to be considered. Among the most important of these are quality, temperament and size. In analyzing a musical organization, quality and temperament must be recognized as well as the phrenological development of the centers of tune and time. There must be a rather high degree of organic quality or there cannot be that condition of sensibility that is necessary to intensity of feeling, taste and touch. Then there should not be too much of the bony system of the body. If the bones are relatively very large there cannot be the muscular quickness and flexibility that is necessary in instrumental skill.

Francis Rea McMillan is endowed with a high degree of the mental temperament. This gives mental precocity. He is old for his age. Mind predominates. The brain is exceedingly active. Memory, reason, imagination are very strongly indicated. Notice the development of brain in the lower section of the forehead. This is caused by a large degree of the perceptive faculties. These faculties are closely related to the eyes and hands. One cannot observe quickly, read rapidly, nor use the hands in rapid and complex movements without a large degree of these faculties. This little fellow is endowed with these faculties sufficiently large to give him a very ready memory of forms, objects and words, and also excellent control of his hands. It is an impossi-



Cut from Chicago Tribune, August 3, 1901.

bility for anyone to become very skillful in the use of the hands without these faculties. This boy has the elements of genius. If not too prematurely developed, his future is assured. With such children, physical culture should come first, and then mental.

(Clipping from the *Chicago Tribune*, Aug. 3, 1901.)
AMERICAN BOY HONORED IN PARIS.

In the recent prize contest of the Royal Conservatory of Music at Brussels, Belgium, the young American violinist, Francis Rea McMillan, who is an Ohio boy, but who received the major portion of his foundation for the violin in Chicago, won the second prize of distinction for violin playing.

After a rigid examination, twenty-five pupils were selected for the contest. Of these, Master McMillan, who is fifteen years old, was the youngest by six years. In the contest he received a grade of 48 points, two less than the highest prize winner. His playing was said by the judge to have excelled all the other contestants, and the honor awarded him was in the way of a compromise. He was not eligible to the first prize on account of its being his initial year in the conservatory, he having previously studied in Berlin since going abroad five years ago.

The place he has secured carries with it a year's tuition in the conservatory, exempts him from examinations, and places him as the first violinist in the Royal Conservatory orchestra. And, by common consent, gives him a claim for next year on the "prix de pre grande distinction," which includes in addition to the high honor quite a sum of money provided by an endowment fund.

Master McMillan is the son of S. M. McMillan, a formerly well known Ohio editor.

SUPERFICIAL HUMANITY.

BY W. N. HOLMES.

While it is true that not all of us can be philosophers, and dig up the deep thoughts of life, it is to be deplored that so many of our teachers, reformers and ministers are lacking in philosophy, which is defined by Webster as being "Knowledge of phenomena, as explained by, and resolved into, causes and reasons, powers and laws," and are therefore superficial in their thoughts, and necessarily in their teachings. Most of us are so superficial that we are unnatural and abnormal, both mentally and physically, and are so biased that we cannot see the true and normal, even when clearly presented. This is caused simply by our not digging deeper than through the upper layer of observed facts, by our not delving into the causes, reasons, elemental powers and laws which govern all natural phenomena.

To be superficial or shallow means to be mainly in error; it means that only the upper layer of knowledge has been reached. A sincere joy of life and a true appreciation of all the blessings we enjoy (or should, if we do not) can be derived only from material for thought found below the surface. We know that in physical nature the finest gems and minerals are found below the surface, there to remain until labor draws them into the sunlight, and further deep thought in the form of the crucible brings forth the pure metal, or laborious cutting takes the rough cover off the stone that throws such brilliant rays when perfectly finished.

We must go below the surface in a mental sense also in order to become aware of, and gather the most beautiful and beneficent minerals and gems of the universe of thought. It is a sorrowful sight to see so many go blindly past the many opportunities for gathering knowledge that will make them stronger, healthier, more cheerful, more self-reliant, more hopeful, more reverent, more courageous, more successful in every way, more faithful, more honest, more social, more safe, stable and happy,—of becoming men and women such as they were intended to be. I am positive that the right kind of knowledge, when really and truly made their own, would change the unsuccessful, discontented, miserable, sickly, dependent, gloomy specimen of humanity that we meet, into vigorous, determined, healthy, independent, successful men and women. In order to do this, however, they must first learn to think, to study, to trace effects back to their causes, to gather, analyze and synthesize facts by close observation and thought; to examine before casting aside any new thought presented to them. I know that this means "work," but I also know that nothing valuable can ever be got without labor, and if you want anything worth possessing, you must inevitably work for it.

In order to make clear the superficial condition of average human life, let me portray it by a few examples.

First in regard to education. Every intelligent person knows that it is the logical thinker that makes improvements in all lines of human activity, that every invention is the result of deep thought, and that anyone who does not think logically is of value only as a machine, doing the work which the thinker prepares for him; yet we find that our schools and colleges graduate more copyers than originators, more that work mechanically than thoughtfully, more that can name authorities for their assertions than stand on their own feet and give their own reasons for their ideas. While the fact must be appreciated that children must first imitate, that they must learn the facts discovered, and deductions made therefrom previous to their existence, I think that, with every fact learned, their attention should also be called to its relationship to other things, teaching them the

principles involved, and thereby strengthening their thought power, and forming the habit of noticing more than the outer manifestation. If this method were followed the child would have a knowledge of well-arranged facts and reasons when graduated, instead of a dim recollection of thousands of disarranged, confused, disassociated facts, which it is unable to call to mind when needed. There are too many people on earth that are parrots and can talk very learnedly on certain subjects; but when their talk is analyzed one finds that it is simply memory talk, and one-sided, and that there is no clear logical connection shown in their assertions; as soon as another phase is mentioned, they are at a loss as to the relationship. There are very few that can or will reason about the causes of every one of their actions, whether physical or mental, and through their reasoning be able to distinguish the abnormal from the normal, and change their actions accordingly. How very few people will investigate a subject before denying its truth. Are not most people ready with pronouncing any new idea theoretical and impossible without having given it the slightest thought or examination? Is not this superficial?

Next will be presented the superficial views usually taken in regard to religion. It seems strange that most people are so parrot-like in regard to this subject, especially when we consider that they judge it a matter of the greatest importance. The children go to the church their parents are members of, or to some Sunday school conveniently situated; they imbibe the teachings there presented, and, never hearing anything else, consider theirs the only true and saving religion and faith. Possibly this is best for most individuals, for if doubt were raised in their minds, they would wander from church to church, and at last give up the search for the only true religion as a hopeless task, because they are not able to discriminate between the essential and non-essential. This matter should be looked at from a benevolent, tolerant point of view; if the church you go to presents you with a mental and spiritual feast that is comforting to you, that gives you greater faith in the benevolence, justness and love of your Creator, that gives you more strength and courage to fight down your bad habits, that helps you to lead a better life, aiding you to improve yourself steadily, giving you a higher ideal of life from day to day, and year to year,—then that is the church YOU should attend. But that does not give you the right to think and say that others must also attend the same denomination in order to be saved here and hereafter; people are not alike, and therefore never did, and never will, have one religion. You must also consider that if you have learned only one religion, you have a very poor basis for judging whether it is true or not; a comparison of your religion with others might help you to get a clearer conception of what is essential, and what is not. So do not decry any kind of religious worship, but rather lead a life in strict accord with your form of belief, and if your religion is better than others', your example will have more effect than all the criticism or abuse heaped on others ever could have. Character is the only test we have of religion on earth.

Let us view humanity next in regard to the marriage question. Again we find superficial views and corresponding actions. How many consider marriage seriously? How many prepare themselves for marriage? How many know what true love is, how to get it, and how to keep it? How many can distinguish between love and passion? How many are able to clearly judge the partner they wish to take for life? Is it not true that many marry only to satisfy their passion in what they consider a legitimate way? How many parents know anything about heredity? How many parents use the least forethought in regard to their health and mental condition prior to and after the conception of their child? In

fact, are there not very, very many who do not even know that the character of the child is formed according to certain immutable laws of nature, which intelligent parents can act in accordance with in order to produce children superior to themselves? Intelligent people do not enter into business contracts without having first studied all the conditions, possibilities and results; and yet thousands of men and women enter wedlock without having given any serious thought as to their fitness to become husbands, wives and parents, and the best means to produce children that will prove of the greatest possible use to humanity, including themselves.

In regard to child-training, we also notice superficial ideas and actions. How many parents give as much careful thought in regard to their child's mental nature, carefully weighing the words spoken, so that no false thought may enter the child's mind, as they do to criticizing a neighbor's words and training? How many parents stop to consider their child's welfare before resorting to any method of correction for any wrong done, instead of getting angry and acting generally according to their moods? And on the other hand, how many parents will stop to think of the possible results of their irrational kindness to their children, when they allow them to eat, drink or do as they please; they feel so sorry when a child cries because it should not or cannot have what it wants, instead of teaching it that it is not best for one to have all one wants, and that to control one's desires is better than having them fulfilled in every instance? How many parents dress their children according to the laws of health, instead of to the whims of fashion? Many early deaths and later invalidism result from parents forcing their children to sit still in a chair or walk quietly along the street, so that their clothes may not become dirty or get torn. Ignorance on the part of the parents has murdered millions of children. How many parents consider their own duty towards their children, instead of treating them as though all the duty was on the children's side? How many parents train their children to be kindly independent, instead of stubbornly, selfishly conceited? There certainly is great need of solid, deep thought necessary on the part of every parent and those who expect to become parents.

Another sphere of life in which we find superficial thought and action is in regard to health. It sometimes seems wonderful to me that so many people live to a fair, old age when I notice all the efforts made to disobey the plain, obvious, yet unbendable laws of Nature. But Nature's method is to improve whenever it is given even the smallest opportunity, and it is so benevolent that it gives a fair warning to every individual who strays from the straight path of health, by Pain, its messenger. Does not this make it easy for us to learn how to stay healthy? When a pain warns us, we must study what we have eaten and what we have done or neglected, and if we think we know the cause, evade it after that. Of course it is first necessary to have studied the functions of our body, so that we can reason from a sound basis. No person is healthy if he takes medicines regularly in order to force the body to attend to its functions. Let us stop to consider for a few moments, and get down to first principles in plain words:

Action is an essential of life; inaction or over-action always results in dissolution. Normal action is a necessity for every living being. Now, what is normal action? We have a bony and muscular, a vital, and a nervous system, each of which systems must have normal action. Normal action means action which comfortably tires, so that the tissues can be fully rebuilt in a night's sleep in a full grown person. Too much exercise for any muscle or set of muscles is therefore harmful; too much exercise for the stomach and alimentary organs by stuffing them with food is also harmful; overstimulation of the nerves by excessive mental work is

also detrimental to health. From these elemental facts we can easily form some rules of life which are conducive to get and hold your health, namely:

Exercise sufficiently every day to give all the muscles of your body a flow of blood sufficient to add some new cells and draw out the waste materials; completely filling your lungs with pure air. Do not fatigue yourself. Eat enough to satisfy your hunger, without adding to your bill of fare any stimulating spices which increase your appetite to abnormal conditions; if you eat any animal food, take such food from healthy animals. Pork is not fit to eat because the hogs are abnormally fattened and therefore unhealthy when killed. Do not drink or eat any kind of stimulants. Food, well digested, is stimulating enough.

I have endeavored to draw attention to the superficial condition of humanity in relation to education, religion, marriage, child-training and health, and know quite well that many who read this article will agree with it, but I wish to ask you this: Will you make these thoughts your own; will you act upon these suggestions; will you try to analyze yourself, and change your life accordingly? I do not want anyone to blindly follow the suggestions here made, but I wish them to study these matters, to study themselves, to study ways and means to overcome their own superficial thoughts and actions. To have read a good thought does not make it your own; you must ponder over it; observe new facts in regard to it; think, and think, and think, and keep on tracing effects back to their causes until these thoughts are your very own, until you see the principles involved so plainly that you cannot but change for the better. To give advice on these subjects is of no benefit to you if it is all gathered from reading and hearsay; unless you know from your own experience, unless you have improved yourself, neither you nor anybody else will receive any benefit from it, because there is no true conviction back of your thoughts.

The next question is: What is the best method to overcome this superficial condition in ourselves? As in answer to every question regarding human life, I must answer: By studying yourself and human nature elementally, in other words, by studying phrenology. I do not wish to qualify this assertion one iota, but will say that a narrow-minded person may study phrenology, and not get any further than to consider it an experimental science of the functions of the brain. Those who have not thoroughly studied phrenology in connection with other sciences, and have only a vague idea as to its being something like fortune-telling, physiognomy, astrology, palmistry, etc., will be astonished at my mentioning phrenology as a means of overcoming the superficial conditions of mankind above portrayed. I wish to say in explanation to them, that you who look upon phrenology as guess-work, or something vague, have never taken the trouble to study the science, you KNOW absolutely NOTHING about it, you know as little about phrenology as you would about botany if you had learned in a casual way the names of a few native plants and are able to distinguish them by the shape and size of their leaves and flowers. You who laugh at phrenology are yourself so superficial in observation and thought that it would take many years to cultivate your brain to the standard required to grasp its teachings. If you doubt it, prove the contrary by studying the science thoroughly for several years. It will repay you a thousand-fold in every department of life.

In conclusion, I will try to explain the fundamental basis of phrenology. The brain is the organ of the mind, which is an established fact. It is also known that certain parts of the brain are used for certain specific physical and mental actions. We also know that when any part of the

(Continued on page 305)

MY EXPERIENCES IN THE SERVICE OF THE
PSYCHOLOGICAL TELEGRAPH COMPANY.*(Continued.)*

Commenced in this Journal, October, 1901.

"A lady courted by Mr. Approbateness, the President of this station, and which lady is my rival in love, just told me that my hat is rather old-fashioned, that my dress is not up to the mark, that my parents are not considered of any importance in social circles, that my pronunciation is quite faulty, that I am not as well-bred as a prominent lady should be, that my appearance is not commanding, that my hair is too light and not sufficiently abundant to attract the attention of my beaux ideal whose company Miss Conjugality and I have kept a long time; and she told me that she had told our lover that I am not as nicely dressed below my outer garment as I am on the outside, that I am ignorant, silly, vain and stupid, and that he, moreover, believed what she told him, and will hence probably discontinue to pay any attention to me and Miss Conjugality. And moreover, she told me this in the presence of several very prominent people. We have lost our standing in this community through this lady, whose name is Self-esteem; therefore, we had better pack up and leave for some other country. Signed and sent by Miss Sensitive."

As he read this telegram he fairly raved with a temper of the most furious kind and swore that he is going to revenge himself on the lady Self-esteem as soon as possible. As this angry passion increased, I noticed that a red fluid, called blood, began to rush up and into the two stations, namely, the Dynamic and the Fame stations, causing the temperature to rise until the heat was entirely unbearable, by reason of which I left this station for the time being. Before leaving, however, I took another picture of the telegraphic operator at the Dynamic station, which will show the reader what an effect this revengeful and high-tempered passion had on his brows. See cut.

Wishing to inspect the Fame station, I went up a little



*The Telegraph Operator at the Dynamic Station
Knitting His Brows.*

higher in the Capital and found Miss Sensitive at work sending and receiving messages at full speed, the lady being now so very busy that she had no time to sleep, although the clock in the Capital struck one and the whole neighborhood was soundly asleep. I soon learned that this lady, in connection with that terrible gentleman at the Dynamic station, had the power to keep all the inhabitants of the Company awake at night, which condition is called insomnia or sleeplessness, and which may lead to neuralgia, headache, nervous prostration, nervousness, etc. The people, therefore, occupying this station looked nervous and worn. They were very neatly attired, especially on the outside, and were at all times talking about the latest fashion, the most modern dresses, etc. The messages transmitted referred chiefly to reputation, titles, rank, glory, honor, popularity, fame, station, style, show, display, custom, splendor, etc. They were all the time talking about popularity and distinction, approbation, admiration, glory and fame. They desired to be admired, complimented, applauded, extolled and lauded. They liked popular respect, public estimation, public recognition, popular fame and desired to surpass, excel, outrival, transcend and outstrip each other in a popular way. They were slaves to the public opinion, subservient, conforming, assenting, approving, complimenting, competing, etc., in everything that they said and did. They were public-spirited, emulative, rivalrous, acquiescent and showy in whatever way we might take them. They had a great regard for that which is common and current; wishing to be before the PUBLIC in some capacity; and in being spoken to, they would sanction, consent, approve and applaud everything said to them, and all for the purpose of gaining public esteem and recognition. They would take a great interest in exhibition, demonstration, emulation and glorification. This popular delirium and desire for public distinction would lead to vanity, affectedness, restless frivolity, ceremoniousness, outside display, false pride, pompousness, vain stupidity, foppery, racing for popularity, self-praise, painful shame, undue worship of public opinion, lying for fear of blame, flattery for the purpose of gaining favors, a disregard of inferiors, nervousness, sensitiveness, sleepless nights, fashion worship, eagerness to boast, fishing for praise, vain ambition, a painful dislike for censure, criticism or public disfavor, sacrifice of truth, worth and genuine merit for the sake of being like others in thought and action, misery because not as wealthy, stylish and learned as other people, a painful dislike for not being seen, observed and continually praised; affectedness in action, word and conduct, false professions of love, respect and friendship and a boasting of merits, achievements and performances not deserved, only for the purpose of appearing GREAT in the estimation of the public at large. The people here gloried in style, in trailing dresses, in fancy attire, in all sorts of shams, ostentation, show and splendor; and were, in reality, a set of fashion-mongers, jack-dandies and dudes. The President of this telegraphic station was a very stylish little dandy, but extremely nervous and sensitive. He was dressed up in the very latest attire, and was, in every way, a Parisian dude of



The President at the Fame Station.

the most priggish, affected, vain and foppish kind. Having a picture of this little dude, at the Fame station, I insert the same of this dudish gentleman for the benefit of the reader; thus giving the reader an opportunity to judge for himself regarding his appearance. The picture will speak for itself.

In seating myself close to the transmitting instruments, I began to listen to the messages transmitted and received, as well as to inspect the messages and to interpret their meaning and nature. I noticed that the telegraphic operator in receiving messages containing blame, censure, criticism, reproaches, etc., would blush very deeply; and would transmit messages of justification in the greatest haste, even if lying were necessary for the purpose of appearing blameless. Commendation, flattery and praise were received, in the way of messages, with the greatest joy, while ridicule would excite feelings of mental pain. The President of the station actually hated to be laughed at or to be the butt for wit and ridicule. He hated his nearest neighbor, or the people residing at the Regnal station; and the friendly connections between the judge-like neighbor, living at the Moral station, had been disturbed at different times. In fact, the messages received from these two stations (the Regnal and the Moral) were not heeded, interpreted nor understood, and sometimes these messages received from these stations could not even be heard, because the telegraphic apparatus, at these stations, were not in a very good condition. The operator at the Regnal station, whose name was Self-esteem, was generally asleep, and if he did try to transmit any messages, they were so feeble that they could not be heard; and I learned that this was the principal reason why the people at the Fame station were doing such a thriving business, very nearly night and day. This was, also, the cause of the great sensitiveness of all the people living at the Fame station; and this because powerful telegraphing from the Regnal station was said to have a tendency to inspire the whole Capital with coolness, calmness, dignity and self-poise, in all the telegraphing done at the Capital. The heaviest business in the whole Capital was done at the Fame, at the Dynamic, at the Commercial, at the Artistic, at the Creative, at the Prudential and at the Phrenoscopic stations. These were the busiest headquarters in the whole Capital. And of these, the Fame, the Artistic and the Dynamic stations were mostly active with telegraphing. Any telegraphing done at any other stations could hardly be heard nor understood if heard. This condition, continued from year to year, told on the people at the Fame station, and on the whole Capital, as far as that is concerned, for at these points all the fuel of the Company was used up to such an extent that the Company began to suffer from want of this much-needed fuel, which was used in all kinds of telegraphing. This fuel was called vitality, and principally manufactured at the Nutritional station and through its many helpers. The Fame station was, on account of all this work and worry night and day actually overworked and so tender and sensitive in its internal structure that the station, in connection with the whole Capital, was about to be sent to a lunatic asylum for repair. The most tender and sensitive station of the Company was, of



The Most Tender Spot in the Capital.

course, the Fame station, which was so sore, tender and sensitive that it actually resembled a vespiary. See engraving.

This station had the most complete transmitting instruments and the wiring of the same was very complete in its telegraphic distribution; therefore, this station was capable to transmit messages to the most distant stations and to make itself understood over the whole Capital.

The telegram which Mr. Destructiveness, for that was the name of the operator at the Dynamic station, had read to me occasioned considerable anxiety, confusion, worry and agitation over the whole telegraphic plant and messages were sent and received from all points, which messages were all collected and named, and afterward placed on file in the various offices of the Capital. Some of these messages were called envy, hatred, revenge, jealousy, etc., others were called an injured name, dishonor, etc.

As I was sitting there watching the messages, a message was received from the Dynamic station which read: "I have called on Mr. Causality and got him to consent to help me to plan destruction on the lady Self-esteem, who injured your reputation and who is trying to alienate the affections in the object of Miss Conjugality. I for my part would be inclined to use my club in the most brutish manner, but since Causality thinks that injury to her can be effected in a more intellectual way, and since you think that outright bodily punishment to her would depopularize you, I shall have to desist in using my club in the most direct way; but revenge we *must* have at any rate, before we leave this state.

"Yours for revenge, Destructiveness."

Before this message had been fully considered another report was sent in from the Logical station, regarding the plan of revenge, which read as follows:

(To be Continued.)

MAN, KNOW THYSELF.

JNO. O. VIKING.

Paper read before the Vaught Human Nature Club of Ishpeming, Mich., Saturday Evening, Nov. 23, 1901.

To know *thyself*—in others self discern;
Wouldst thou know others? Read *thyself*—and learn!
—Schiller.

Ladies and Gentlemen: Comparatively few have any definite knowledge of self. Ask the first best person you meet what a soul is and you will be convinced of the truth of the above statement. If said individual wouldn't deny its existence outright, he would perhaps laugh at you, or, at the very best, say that a soul is a soul, or, the soul is spirit and that it is a mystery too deep to be fathomed by the human mind. Should you, in the latter case, venture to tell him that a soul may be analyzed, although invisible, and the elements thereof understood by any intelligent person as well as one may learn one's a b c's, he would, very likely, give you a look of scorn and derision that could plainly be interpreted as meaning: "You must be a little 'off.!' " *And this in the enlightened days of the twentieth century!*

Now, this understanding of Self, I, Ego, Soul, Mind, should be of vital interest to every human being; it should, so to speak, be the paramount issue of the day. One should, in the first place, learn to thoroughly understand the nature and office of each and every element or faculty of which one is composed. There are at least 42 of these which you have inherited, and very probably in different degrees of strength. Some of these are latent, that is, they are not strong enough to act of their own accord, but must, strictly speaking, be forced into action. In order to thoroughly understand these elements it will take days, weeks, months and probably years of the closest and most diligent self-study. This may seem tedious at first, but I assure you that the reward will be a golden harvest that cannot be measured with the low standard of dollars and cents.

Looking back in history, it makes one feel somewhat apprehensive in regard to the true progress of humanity, despite the bright scientific lights which now-a-days tend to illumine our way, when we take in consideration that almost every conceivable study is taken up, with the exception of Study of Self—*God's Masterwork!* The human race should hang its head in shame. Why, the heathen philosophers of ancient Greece had more of an idea of the necessity of knowing self than has the average Christian of to-day! I surmise you have all read of the Oracle Temple of Delphi. Over its portal were inscribed these high words:

(Quoti Seavton) know *thyself*, which will serve to show that they, the Greeks, regarded self-knowledge as something essential—something that all should strive to gain in order to achieve complete happiness.

In conclusion, from out of the silent vista of ages past, I will call to you in the same oracular words: MAN, KNOW THYSELF.

Whatever work a boy undertakes he should do it heartily for the work's sake. The boy who rises to the top is the boy who does more than he is obliged to do, who is all-around in his intelligence, and who thinks of something besides the end of the day and his weekly wage.—*October Ladies' Home Journal.*

The price of retaining what we know is always to seek to know more. We preserve our learning and mental power only by increasing them.—*Henry Darling.*

CHARACTER READING, ANCIENT AND MODERN.

PROF. J. ALLEN YOUNG.

The maxim, "KNOW THYSELF," does not suffice;
Know others!—know them well—that's my advice.

—*Meander.*

Ages ago, Solon, the Athenian lawgiver, was placed foremost in the list of the Seven Sages of Ancient Greece because he gave to the world the maxim, "Know Thyself," inscribed upon the Temple of Apollo.

There are many who think that the Art and Science of character reading is comparatively new to the world; this is not true, for the ancients understood humanity very well; probably read human nature closer in those days than we do at present.

There are many expressions of character handed down through various writers of history, and were we to ask the Chinese if they knew anything about Phrenology, we would be told that for ages, as long as can be remembered, men have examined heads and read the characteristics of individuals. There is nothing new in this old world of ours; history often repeats itself, and we advance slowly.

Adamantius said that the character is expressed by the forehead and the eyes, even when the mouth is silent. By this we know that the ancients payed some attention to Physiognomy. Even the philosopher Cleanthes was wont to say, after Zeno, that dispositions might be recognized from the face.

The Pythagoreans had a rule, according to Iamblichus, when disciples came to them demanding to be instructed, to accept none, unless they had ascertained by clear indications, drawn from their countenances and their whole external appearance, that they would succeed in learning. They said, that nature constitutes the body after the soul, and gives to this the instruments which are necessary for it; that she shows us in the body the image of the soul, or rather that one is the pattern of the other. What a lesson we might take from this famous ancient school, and apply to existing conditions to-day! There is no school, no college, where any attempt is made to put into practice the science of character reading. And yet we now have one of the most accurate of sciences (Phrenology) that the world has known. If the ancients were so wise as to use even their little knowledge of Physiognomy, have we deteriorated in not using the complete knowledge of man?

The physiognomy of Alcibiades indicated, said Plutarch, that he was destined to raise himself to the highest rank in the republic.

Plato, and after him Aristotle, said that nature proportions the body to the activity of the soul. Aristotle wrote a book on the physiognomy, and Plato, although he was not an evolutionist, compared the physiognomy of man to that of animals. We read in Plato that Socrates admitted none to philosophy unless assured by examining his face that he was suited to it. One day, while Socrates was teaching his class a stranger asked for admittance, explaining that he wished an opportunity to read the characteristics of the different members, from head and face. Some of the pupils pointed to their teacher as one whose character was pronounced, and the stranger began to enumerate the qualities of Socrates. The students, interested at once with the description given by the stranger of the strong personality of their teacher, soon became angry as the stranger told of the faults and of the lower nature of their master. They were about to throw the character reader out of doors, thinking him an impostor, when Socrates stopped them, saying "the

man has read me exactly. It is true that I have had the faults, the passions that he has told you of, but you have not seen them; they have been hidden from the world under the exterior of an intellectual life, and so you do not know me so thoroughly as he does." Afterwards, in Greece, a student of Socrates' taught pupils according to their heads.

The famous Sculptors of old were adepts in the art of reading men; how else could they have portrayed so accurately every portion of the human body, every feature, and the exact expression they wished to give the statue? The student of character to-day is wise to study the examples of the work of these masters.

Our modern word Phrenology has come to us from the Greek, Phren, meaning mind. Pythagoras divided the soul into three parts: Nous, Phren and Thumos, giving Nous and Thumos to animals while man has the three. Nous was the observing and knowing faculty. Thumos gave warmth, feeling and fervor to the mind; while Phren was the thinking, reasoning faculty, the highest of all.

Homer mentions character from appearance, while Herodotus locates Love in the back part of the head.

Aristotle concluded that the head should be divided into three parts. That common sense should be in the frontal portion, that imagination, reflection and judgment were in the middle portion, while memory was in the back part of the head. And for many years men reasoned upon this basis in a material sense.

Many other instances could be cited among the ancients but we will conclude with Alfred the Great, who issued treatises upon character reading. All of these men were experts, more or less, in Physiognomy, which treats of the correspondence between the faculties of the mind and the various organs of the body; and it locates their position in the face. It is practically a mirror of mind and body, and reflects in the face the mental, physical and spiritual nature of man.

Now-a-days we study Physiognomy very much as the ancients did, only more accurately and scientifically. We read the characteristics of the face, the nose, the eyes, the mouth and lips, the chin and jaw, the ears, how Phrenology and Physiognomy can be combined, the voice, the handwriting, the laugh, the handshake, the shape of the hand, the height and stature, the high or low shoulders, the broad or narrow hips, the feet; in fact, the entire individual.

In Tiefenbrun, Baden, Germany, on the 9th of March, 1758, was born Francis Joseph Gall, who was destined to give to the world a new and accurate system of reading character. While a boy at school he observed that some students were quicker in learning lessons and in reciting than others. He noticed also that they differed in the shape of their forehead, and in after years he learned to tell, by the conformation of the head, in which direction their ability would be most pronounced.

Dr. Spurzheim aided Dr. Gall in his researches, and together, after many years of patient toil and observation, they established a system of Phrenology.

George Combe, of Edinburgh, was another worker in the early days of Phrenology, and to show how the science was tested in those early times we might give one instance: In April, 1821, a medical gentleman in Edinburgh, aided by a landscape painter, fashioned a turnip into the nearest resemblance to a human skull which their combined skill and ingenuity could produce. They had a cast made from it, and sent it to Mr. Combe, requesting his observations on the same; the mental talents and dispositions which it indicated; adding, that it was a cast from the skull of a person of an uncommon character. Mr. Combe instantly detected the

trick, and returned the cast, with the following parody of "The Man of Thessaly" pasted on the coronal surface.

"THE MAN OF THESSALY."

There was a man in Edinburgh,
And he was wond'rous wise;
He went into a turnip field
And cast about his eyes.

And when he cast his eyes about
He saw the turnips fine;
"How many heads are there," says he,
"That likeness bear to mine?"

"So VERY LIKE they are, indeed,
No sage, I'm sure, could know
This turnip-head that I have on
From those that there do grow."

He pull'd a turnip from the ground;
A cast from it was thrown:
He sent it to a Spurzheimite,
And pass'd it for his own.

And so, indeed, it truly was
His own in every sense;
For cast and joke alike were made
All at his own expense.

The medical gentleman called on Mr. Combe next day and assured him that he meant no offense, and intended only a joke.

In fact, the imitation was execrably bad, and the cast smelled so strongly of turnip that a cow could have discovered its origin.

In another article the modern way of reading characters will be dealt with, and the latest methods fully explained.

The man who succeeds in this century, since he must always have helpers, must know men; he must be able to weigh them, to comprehend their breadth; he must be able to estimate them, to understand their weaknesses, as well as to appreciate their strong points. The art of seeing possibilities and getting the best work out of employees is a very great one. Many a man has those in his employ, or at his command, who could further his designs, solve many of his problems, and increase his business; but he overlooks them in his search farther afield for efficient helpers. It is a great mistake for employers to stand so far apart from those they employ as to be unable to gauge and study them. A person who allows those around him, for want of understanding or appreciation, to remain fallow, so to speak, while he spends time, money and patience in a search for great minds who can form great plans, is like a child who, entirely overlooking the food which is on his plate, clamors for more of the same kind, which he sees on the table. He who fails to read, gauge and sound human nature and capabilities, is wasting or overlooking the seed which would mean to him a valuable harvest.—*Success for December.*

TEN NEW EDITORS FOR ONE MAGAZINE.

It was announced several months ago that the editor of "The Ladies' Home Journal" contemplated making some sweeping changes in his editorial staff. Up to the present time ten new editors have been added to Mr. Bok's corps, and fifteen new departments planned for The Journal, a majority of which make their initial appearance in the October number.

THE DOCTOR.

A lesson given at the Chicago Institute of Phrenology, in October, 1901:

The doctoring art is a very old one. It was practiced at a time when man was but a homeless, shelterless wanderer. In Walli's history of the world, 1st Vol., Page 63, we can read how the Egyptians practiced medicine many thousand years ago, and how a hieroglyphic writing is kept in Paris giving account of how an Oriental king, having a sick daughter, sent to Pharaoh of the twentieth dynasty, requesting him to send one of his doctors to cure the royal princess of this Oriental king, which request Pharaoh granted by Sending Dr. Chonsu, who was called the doctor or God of the hygienic art, and who had devoted himself to hygienic studies, to the cure by medicine, and to the cure of female diseases. The historical paragraph reads that this hieroglyphic papyrus, kept in the Parisian city, France, is to a great extent corresponding to the medicinal and hygienic rules written by Hippocrates and corresponding to other medical works translated from old Arabic literature. Hippocrates, who lived about the fifth century before Christ, was, in his time, considered the God of medicine, and is often mentioned by writers as being the founder of, or the "father of medicine." Old writings are mentioned in history, which are over five thousand years old, giving account of the methods used in handling and curing the sick. These methods were, true enough, not as advanced and practical as those used at the present day; still, although, as in other lines, the science or the art has changed; yet, the art was, nevertheless, practiced, and is, probably, as old as man is old.

At the present day we have a great many therapeutic arts, which all, more or less, have their value, and if all were united into one collective whole, we should have a science of medicine or of doctoring worthy the public recognition in its broadest sense.

The doctor is, in himself, a human benefactor, wishing, as a rule, to relieve suffering from medical, etc., standpoints. His science may not be perfect—a fact which may be said about all the human fields of knowledge—but the doctor knows more about diseased conditions of the human system than one does who has not devoted himself in this direction, and, furthermore, the sciences of doctoring are going forward from time to time, and therefore, it will not be long before medical men shall be able to battle more successfully with disease than they can now.

The most common doctors, at the present time, endeavoring to cure disease, prevent disease, etc., in people and in animals, are the homcopathist, the allopathist, the eclectic doctor, the nerve specialist, the osteopathist, the hydropathist, the orthopedist, the dental surgeon, the oculist, the aurist, the surgeon, the specialist on sexual diseases, the obstetrician, the medical electrician, the magneto-vital-therapist, the bacteriologist, the hygienist, the physiologist, the pharmacist, the balneologist, the sanitary inspector, the professional nurse, the veterinary surgeon, the medical chemist, the masseur, the mental healer, etc. All these are not called doctors, in a medical sense, yet are concerned more or less in the art of doctoring, or in improving health conditions. They are more or less governed by the same motive, that of lessening the suffering of humanity and of increasing health. Each one employs different methods of accomplishing his end, according to his experience, education, convictions and faculty development, yet on the main is governed by the same motive.

The principal schools of doctoring are first, the medical school, teaching chemistry, anatomy, histology, embryology, physiology, pharmacology, etiology, hygiene, bacteriology,

pathology, diagnosis, surgery, medicine, obstetrics, dermatology, syphilology, laryngology, rhinology, orthopedic surgery, gynecology, neurology, mental diseases, medical jurisprudence and pediatrics. The time required to learn to become proficient in this profession runs from two to five years, and the cost, according to one catalogue, is one hundred and thirty-five dollars per year for tuition. The time, the tuition fees and the studies vary, however, in different schools and in different countries. Secondly, the homeopathic school, which teaches, according to their catalogues, anatomy, physiology, histology, chemistry, medicine, bacteriology, hygiene, sanitary science, surgery, neurology, laboratory work, pathology, obstetrics, dietetics, mental diseases, pediatrics, eye and ear diseases, nose and throat diseases, electro-therapeutics, clinical work, jurisprudence, gynecology. The fee charged in this school is two hundred and sixty dollars and the time required to learn this profession is about four years. And thirdly, the osteopathic school teaching the following scientific branches: Anatomy, histology, microscopic technique, chemistry, hygiene, dietetics, urinalysis, toxicology, physiology, gynecology, obstetrics, pathology, osteopathic theory and practice, suggestive therapeutics, clinical work, dissection, hydrotherapy and surgery. The fees for tuition in this school are two hundred dollars, and the time required is about two years.

This gives us somewhat of an idea regarding the studies pursued by doctors in general, and after we understand the function of each mental faculty, as well as their mutual co-operation and synergic results, we can readily perceive what faculties are essential in a first-class doctor. It should be remembered that a tendency and a talent are two different conditions. A person may have a talent for some special pursuit and yet not an inclination for that kind of work. Again, a person may have an inclination for that which he is not at all adapted for. A tendency may or may not come from a talent; it generally comes from some of the affective faculties, while talent, as a rule, comes from the intellectual faculties. Thus, a person may, through the faculty of acquisitiveness, be inclined to trade, sell, buy and handle property, but this trading tendency would not necessarily give that same person a talent; since a talent for commercial life originates in the intellective faculties. All that could be said about this person, having only the trading tendency, is that he has only a trading tendency or a commercial inclination; unless, indeed, he be endowed with those faculties constituting a commercial talent. Again, a man may, through a developed faculty of veneration, be inclined for ministerial or theological studies, yet this would not give him a talent for ministry. It would only give him a tendency in that special direction, while the talent would come from the Intellectual faculties. When a person has both the talent and the tendency, then he can be certain that he will succeed, unless, indeed, he be balancing between two, three or more different occupations. It happens very often that some young, talented and ambitious lady or gentleman has two, three or more different inclinations, and is thus unable to decide what or what not to do. The intellectual faculties furnish the talent, and can be used in any given direction, in conformity to the development of the same, and in conformity to the impulse, tendency, motive, ambition, etc., furnished by the Affective class of faculties.

Very often a phrenologist is blamed for advising a person to take up an occupation for which that same person has no inclination; the person arguing that "I can not possibly be adapted for that kind of work, since I have no inclination in that direction." People generally follow their own inclina-

tions and thus they drift from one occupation to another and at the approximate close of their life, they come to the conclusion that their life has been a failure. It is sad, very sad, to see an old, feeble and gray-haired man step into a phrenological office for advice, and listen to him relating his past life, his spasmodic efforts in different vocational lines, his fruitless experiences, and his fitful and drifting sailing on the stormy ocean of life. His life has been a failure simply because he followed his own tendencies without consulting his talents. People generally follow their inclinations, but the tendencies are not always reliable guides.

In advising people, we should always consider the amount of talent possessed, and in what special line this talent runs, remembering the fact that the Affective faculties, as a rule, furnish the inclination, the motive, the ambition, the energy, the motor impulse, etc., and giving *direction* to the talent possessed. It is true that there are exceptions to this rule, and this exception occurs when the Intellectual faculties predominate over the Affective; in which case the Intellectual faculties seek gratification in those fields peculiar to the nature and function of the individual or collective units of those powers. Thus, when the Cognitive (knowing) set of faculties leads the mind, the mind takes the direction of intellectual philosophy, metaphysics, construction, invention, phrenology, analysis, logics, etc. When the Retentive mind powers are in the lead, they take the mind in the direction of history, expression, chronology, phonation, lexicography, etc. And when the Perceptive factors of the soul give direction to the mind, they direct it toward the studies of matter, and hence, the mind becomes inclined for sciences being of a concrete nature. Let, however, one of the Affective faculties, say Acquisitiveness, govern the mind and a person will, in connection with the Intellectual faculties, take the direction of business, financiering, economy, etc.; the talent coming from the Intellectual faculties, while the tendency, or the commercial tendency comes from Acquisitiveness, which tendency gives a desire for trading, buying, acquiring and for the handling of property in general. So, also, with a medical talent and with a doctoring tendency. The talent comes from the Intellectual faculties, while the inclination comes from some of the Affective units of the mind. Thus, a person may have an inclination for doctoring and yet not have the necessary talent, or he may have the talent for the medical profession, still not the inclination. A person contemplating to become a doctor should have both, and in addition should have a constitutional build favoring medical practice. A person having coarse, heavy, large and stiff fingers, resembling claws or sticks, is not adapted to handle sickly people whatever the talent or the tendency of the person may be. We remember a medical man having large, bony and clumsy hands, his fingers looking like sticks of wood, and whose physiological appearance showed, in every way, that he was more adapted for the handling of threshing machines, of locomotives, or of machinery; yet this very man was a practitioner of midwifery. He had inclination for that kind of work and had also talent for absorbing all the knowledge necessary in medical lines. Many women, in the city where he practiced his art, died through his clumsy methods, and many more suffered untold agonies through the manipulation of his medical claws. The physiological build of a student contemplating medical practice should be taken into consideration.

What the Doctor Should Be in a General Way.

He should have excellent health, vitality, pliability of all the members of the body and a keen, sensitive make-up of body and of brain. He should have that studiousness of mind

(Continued in January.)

HOW NOT TO DO IT.

BY C. P. HOLT.

The Board of Education, of the Educational department of Stanford University, seem to be hungering and thirsting after knowledge of child nature, which is also human nature.

Presumably, never having had their attention called to phrenology as a key to character reading, the gentlemen comprising the said board of education have devised a scheme to decide the character and capabilities of the school children of San Francisco, which for downright stupidity and sublime impudence would put to blush a waterfront hoodlum.

The method adopted and acted upon, was to send circulars to teachers and parents, asking questions regarding the children and home. The circular issued to teachers asks them to tell of the home surroundings of each child under their tuition, as to moral, intellectual, artistic and financial standing; then to state which child in a family the teacher thinks is the brightest and best, affixing the name of each family to each and every report.

The circular to parents asks a long string of impudent, personal questions about the family's private affairs, and the family tree, winding up by requesting the parent to state which of his children he thinks the most virtuous and the most capable.

It does not require much knowledge of human nature to predict that if the school teacher is not very careful about answering the questions put to her in the circular, she will puncture a domestic hornet's nest and receive the punishment which an irate parent can bestow.

The circular to parents ignores the maxim that "every crow in the woods hatches white babies." "Comparisons are odious," and never more so than in family life. The parent who would put on record that John is stupid, while James is bright; that Mary is virtuous, while Sarah is evil-minded, would deserve to be kicked out of the community by a drove of donkeys. The best way to discourage a child is to call him stupid, and a good method of sending a boy to the bad is to suggest that he is already evil disposed; besides this, the reflection upon his parentage is something a sensible parent would hesitate to record. Altogether, a better way *not* to do it could scarcely be devised than the gentlemen of this board of education have concocted to learn the lesson of child nature. They are looking everywhere, but in the right place, for the hidden jewel.

They are interested in discovering the character and capabilities of different children as compared with each other and the adaptability of each child to certain studies, and the best method by which he should be trained. This is something which every parent and every teacher of children should know. There is one, and *only one* way, by and through which, this knowledge can be obtained, and that is by studying the child phrenologically, and *not* by studying the father's pocket book, or the mother's wash tub.

Every child acts in accordance with its organization, just as a duck swims, because it has web feet. The child, and the man, carries his colors at mast head. His character and his capabilities can be read by aid of the phrenological key, just as the planets can be read by aid of the astronomical key, or the earth's strata, age and formation can be read by aid of the geological key.

It would be well for Stanford University Board of Education, and all others interested in child culture, to take a peep into Dr. Josef Gall's system of phrenology. "It would fra many a blunder free them, and foolish notion."—*Human Nature.*



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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CONTRIBUTORS FOR 1902.

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WALTER JAMES SHERWOOD,
L. H. WOMACK,
F. W. UPTON,
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JAS. A. YOUNG,
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After the science of phrenology shall have been universally known, studied and patronized, there will be great changes in the social, political and religious systems of the world. These changes, however, will be gradual, as have been all the evolutionary changes of the world. Nature is ever toiling in evolutionary directions; and man, as he stands to-day, is very different from the prehistoric man. By reading the results of scientific investigation, we can form some idea of the appearance of the prehistoric man; and comparing him with the man of to-day, we find that the changes brought about by nature have been extraordinary. The prehistoric man was nothing but a homeless, shelterless wanderer. He was brawny and sinewy, with unkempt locks and scraggy eyebrows, from beneath which gleamed black and sunken eyes, which were the personification of cruelty, murder, cunning, and treacherous devastation. His jaws were prominent and furnished with carnivorous teeth, and his lips were thick, coarse and sensual. A club from some broken tree was his weapon of defense, and over his shoulder was thrown a skin of some wild beast. He was, indeed, a dark picture of savagery. His hands were against the hands of everybody else, as were those of other people against his. He was a hermit, a cave-dweller, a carnivorous hunter, and a homeless wanderer over the wilds of the primeval world.

Geology assures us that he lived previous to the glacial period; that he was a contemporary of the mastodon; and that he lived at a time when Europe had a tropic climate. His tools of flint were so rude as to pass for natural fractures washed from older formations. His bones, skull and tools show the low estate of ancestral man. He would prow through the forest as a beast of prey; and if he ran across a female his courtship consisted in knocking her down with a club, and after his demonstration of masculine gallantry, drag her to his rude and stony cave. He had no law, no social system, no machinery, no religion, no educational schools, no home and no comfort of any kind; he was simply a rude, cunning, skin-clad hermit and savage, at the mouth of whose cavern the tiger snarled and around whose habitation the hyena laughed hoarsely in the darkness. But under his wrinkled brow was a quickening brain, containing the prophesies of future intelligence and genius. He had a growing intellect, capable to expand and evolve, capable to take observations and to treasure up knowledge, and qualified to study the resources of nature for the purpose of utilizing them in mechanical, technical, inventive and scientific directions; and by these means evolve from the primeval cave to the ornamental mansionry of the present time, from savagery to Teutonic civilization, from the flint arrow to the most modern rifles, from pagan idolatry to governmental organization, law, religion and spiritual philosophy, and

from the club of savagery to the soothing, healing and loving hand of the progressive humanitarian doctor. These changes of man have been very slow, but they have been very thorough. They may seem unbelievable, but the foot-prints on the shore of time are there to prove the genuineness of their existence. From the prognathous skull of the drift to that of the Teutonic philosopher of 1901 is a long step; yet who could consistently say that the world is not even now advancing? It is advancing; and a trinity of helpers are at work in the very heart and soul of the governmental organism; and one of these reconstructers is phrenology.

THE SOUL.

The noble oak with its lofty and powerful branches, swayed by the mighty winds and fanned by the refreshing zephyrs, nevertheless, is sustained by the material soil, into which it sends its winding roots through the rugged ways in the labyrinthic recesses of the rocky soil. From this lower stratum it draws its revivifying life. "There must be roots before there can be an oak," and these roots must grow in the earthy soil. So, also, with the spirit, it dips into the stratum of materiality and sucks up life and nourishment. It grows and lives and expands in its material soil, the body, which is its mother, its nurse and its cradle. The soul may have its roots in the body, and its faculties may live in the brain; yet at the time of separation (death) the soul loses not its faculties.

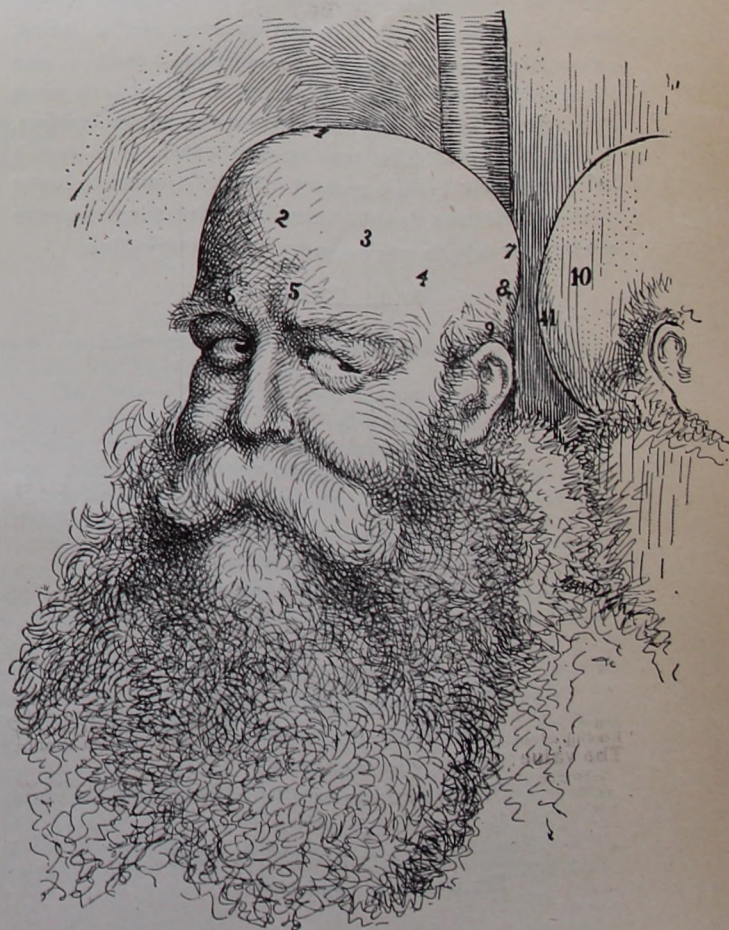
CHRISTMAS.

We wish all our readers a Merry Christmas!

The 25th of December, that great anniversary of all Christendom, that birthday of Christ, that birthday of Pagan saviors, that birthday of King Sol (the Sun), after having reached his lowest declension and thus giving birth to a new and increasing day, and that great day of celebration, with its Santa Claus, gladdening the "hearts" of so many children, this day, we said, comes only once a year; and we should do everything that we can to gladden our souls this day, at least, and not only our souls, but those of our mates, our children, our friends, our associates and those of all people.

Santa Claus being, in reality, only a nursery character of folk-lore, is, nevertheless, a representation of those faculties which would incline a person to give presents to people and to make them happy. He would require just those faculties which the reader will find enumerated on the head of our imaginary phrenological Santa Claus. Any father, mother, sister, brother, friend or associate with those faculties strongly developed would, by reason of the same, make a liberal giver, a lover of social pets, a friendly humanitarian, a merry manager of the domestic circle, a good-natured associate, and a kind, benevolent and helping man. By trying to locate these excellent faculties, our readers

can learn who would and who would not make a liberal giver or Santa Claus. There are, indeed, times when a good, kind and liberal person cannot, on account of pecuniary circumstances, give in the way of gifts; yet, one can always be sociable and make people happy by a sunny, kind and pleasant behavior. But, in order to do this, one must have those faculties which make one good-natured, kind, sociable, friendly, benevolent, amiable, mirthful, humane and good. The principal faculties giving rise to these mental attributes are Benevolence (1), Mirthfulness (3), Friendship (10), and Parental Love (11). (See Engraving). Benevolence is really the giver, but unless the Social faculties be strongly developed, the person will not give nor be sociable and good-natured in any way. Although the faculty of Benevolence be strong in development, yet if Conjugality be weak, the person will not give his conjugal mate Christmas presents. If Benevolence be strongly marked, yet if Parental Love be weak, one will care but little for his own children, and hence, will not make them happy by giving them presents at this anniversary. And if Benevolence be strong a person will not with a weak develop-



ment of Friendship be inclined to extend any gifts to people at large; and it may be added that if all the Social faculties be weakly developed, although the person be strongly developed in the faculty of Benevolence, he might actually HATE humanity; and, therefore, would not be a very liberal Santa Claus. Take the Fraternal faculty out of the mind (we mean Friendship) and the person would no longer love humanity; nor would he be inclined to do anything for the people in a humanitarian sense, however large his faculty of Benevolence may be. The Social faculties cause man to LOVE his conjugal mate, his children, the opposite sex, his friends, his associates, and with Benevolence, Sublimity, Causality, Human Nature, Spirituality and Conscientiousness strongly marked, his mind becomes broader, and thus they cause him to extend his love, his sympathy, his fatherly solicitude and his affectionate devotion to the whole human race. When these faculties are the predominating factors in a person's mind, he becomes broad-minded, altruistic, humane and far-reaching in his social sentiments. Such a man would not only think of himself, his mate, his children, his relations, his friends, his business partner, his associates and his nearest neighbors, but, also, of his animals and of the whole animal and human creation. There are many such men to be found, who may be poor as far as worldly goods are concerned, but who are rich in sentiments of sympathy, of human love, of human goodness and of loving, self-sacrificing and humanitarian solicitude. Such a man is not only a Santa Claus of the social circle, but he becomes a real Santa Claus of the whole human and animal creation. A wish of a merry Christmas to such a man, or to such a lady, would sound like a mockery, since they cannot be happy at their Christmas fireside before happiness reigns supreme at every fire-side, in every country and in every clime.

TWO SIDES OF IT.

There was a girl who always said
Her fate was very hard;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky;
Nothing was ever quite just right,
She used to say and sigh.

And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself
In every day that came.
Of course, things tangled up sometimes,
For just a little while,
But nothing ever stayed all wrong,
She used to say and smile.

So one girl sighed and one girl smiled
Through all their lives together.
It didn't come from luck or fate;
From clear or cloudy weather.
The reason lay within their hearts,
And colored all outside;
One chose to hope, and one to mope,
And so they smiled and sighed.

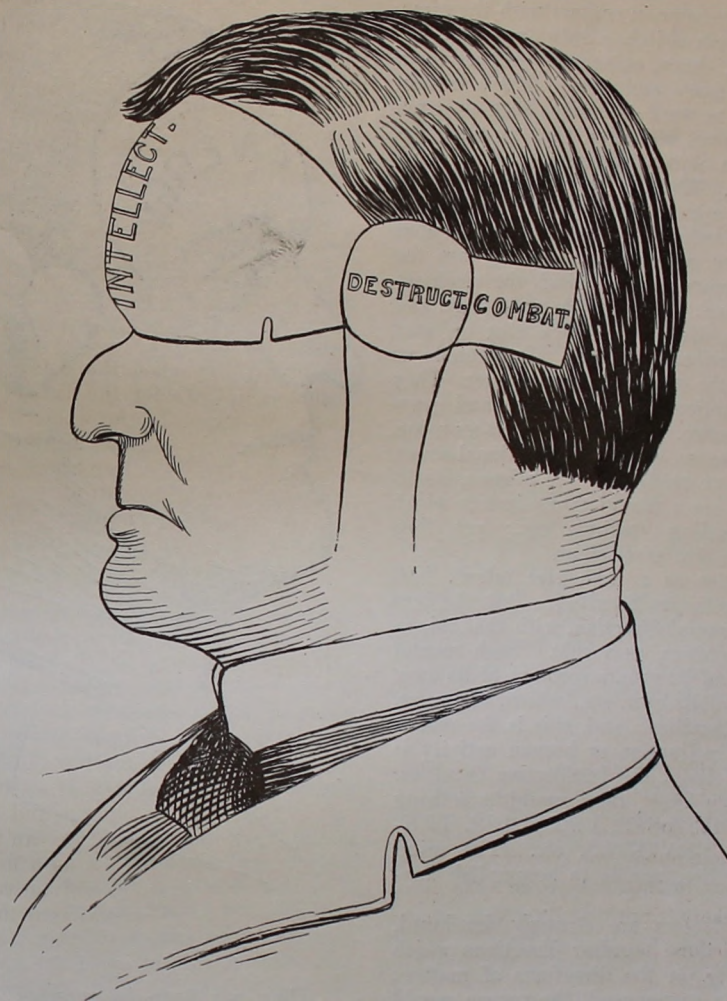
—Priscilla Leonardi.

MENTAL FACULTIES (Continued).

Commenced in August, 1901.

Having concluded the Affective class, with its groups, we shall now consider the Intellective class, with its three groups. Speaking of the whole mind as a unit, we call the brain-action of the same mentation (Latin, mens, mind), or cerebration (Latin, cerebrum, brain; brain-action), or it is called by some mentalization; speaking of the Affective faculties and their mental action, we call the same sensation (Latin, sentire, to feel), or conation, meaning a simulative tendency or impulse; and speaking of the Intellective faculties as a unit, we call their mental action intellection (Latin, inter, between; and lego, to choose, to choose between). When desiring to speak of the mental action of the Intellective faculties in regard to their respective groups, we can speak of the Perceptive group, as a unit, as leading to perception (Latin, per, by; and capio, take, take by or take notice); of the Retentive group as leading to retention (Latin, re, back; and teneo, to hold, to hold back or to keep); and of the Cognitive faculties as leading to cognition (Latin, co(cum), together; and nosco, to know, together know or knowing). Thus we can speak of the action of the mind as a unit, of a class as a unit, of the action of some special group as a unit, and we can, as will be seen in the future, speak of a faculty as a unit, and express with one single word the principal nature, action and function of the same. The Intellective faculties are the principal factors in all kinds of intellectual work. They have a tendency to intellectualize every feeling, passion, emotion, desire, appetite, longing, fear, etc. They originate human talent and genius and make man intellectual, scientific, philosophical and literary-minded. They are located in the frontal part of the brain, and when strongly developed cause great expansion to the brain in front of the Sylvian fissure, or in front of Acquisitiveness (the commercial faculty). These mental units give intellectual impetus to the mind, when largely developed, especially when the Military and the Dynamic faculties be there to energize the mind. The mind will then be bold, resistive, dauntless, daring, courageous, contending, strong, potent, energetic, prompt, dashing, eager, urgent, acute, penetrating, keen, sharp and pungent, resembling, comparatively speaking, a hatchet in an intellectual sense, as the engraving, which we insert, symbolizes.

When man has these mental units (Comb. and Dest.), in connection with strongly developed literary faculties, he will have literary claws which he will be much inclined to use in ripping, tearing and in criticizing other people's literary productions; especially will this be the case if he has Friendship weak in development. His intellectual hatchet will ever be ready to cut, slash and carve in intellectual directions. Such a man may be good, well-meaning and educated, but he will not do much good in the world, outside of making enemies and creating disturbances in the world of learning.



I once told a man, having that very make-up, to pull in his intellectual claws, and that if he did, he would make less enemies in the world and do much more good. We should heal and not cut and tear; we should construct and not destroy; we should make friends and not enemies. If we have learning, we should shine as a sun in the temperate zones without darkening the horizon with threatening clouds, and without shattering the intellectual productions of others with the dynamic thunderbolts of the fulminant battery of the soul (Dest.). If, however, a man has the Intellectual units strongly developed, in connection with the Motor faculties and the mental factors Friendship and Benevolence, he will be a friendly, kind, humanitarian and constructive builder, and will be able and disposed to do a great deal of good in the world. He will, then, be possessed with a strong desire to improve the conditions of humanity, while people understanding the intentions of his great, friendly and giant soul will help him on in his intellectual labor. Such a man will have a great deal of intellectual energy, which he understands how to use for the betterment of the whole human race.

The Intellectual class can be divided into three groups,

as we have already seen, namely, the Perceptive, the Retentive and the Cognitive groups.

The Perceptive group leads to perception, when the faculties are mentally active. When these mental units are strongly marked, there will be expansion to the brain in the lower part of the frontal lobe, immediately above the eyes, or transversely across the superciliary ridges and subcranially from them.

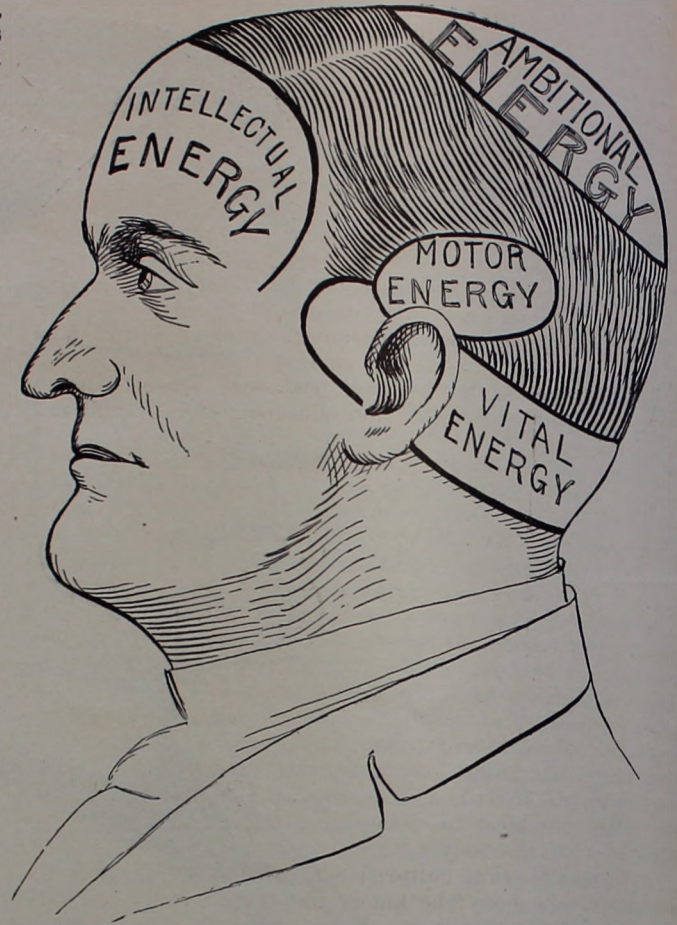
These Perceptive units produce an intelligent look to the eyes and to the whole countenance. They incline man to study the world of matter by giving him an idea of the properties of matter. They enable him to see the external world as it is, to perceive physical objects, and to take cognizance of the strength of material, the durability, the cohesion, the extensibility, the pliability, the gravity, the weight, the magnitude, the thickness, the length, the breadth, the expansion, the position, the coloring properties, the arrangement, the form, the motion, the speed, the distances apart, the objective conditions, the plurality, etc., of objects, of existences, of gases, of fluids, of things, of matter, etc., in the external world; and, to gather data regarding them. Through these units, the mind can come in contact with

tangible matter, and not only come in contact with the same, but to know *positively* that an object, a substance, etc., has been seen, that it has size, shape, color and proportion, a place which it occupies in space and that it has a certain relation to other objects. The word object has been so much misunderstood, as has the word objective, that we shall explain that in speaking of an object, we mean an object or a thing having tangible form. Thus, a stone is an object, as is a chair, a knife, a horse, a building, etc.; and it is principally these objects, in the external or internal world, that the Perceptive faculties take cognizance of. They are the scientific, and partly the literary, the technical, the mechanical, etc., attributes of the mind. They enable us to learn and to understand shapes, sizes, distances, colors, etc., or, that which pertains to the properties of matter. They enable us to study the universe from the standpoints of matter. They give thing-sense, form-perception, idea of motion and gravity, speed and balancing sense, pressure-sense, mass-sense, order, color and numerical sense, space and positional sense, etc. They enable the mind to study concrete science, statistics, navigation, etc. They are a few of those factors which give talent for writing, reading, spelling, etc.; yet, they are not all of those faculties that give talent.

The Intellective faculties as a class give talent. All talent comes from the Intellective faculties. But the tendencies to operate in some special direction, with that talent, come from the Affective faculties, as a rule. Each mental unit has a field of operation of its own, a memory of its own, a desire of its own, a sense of its own, etc., which, of course, is the case with all of the faculties; and, this is the reason why human talent, human inclination or human activity is so many-sided in itself. Without the Intellective faculties, there could be no talent of any kind; there would be nothing else left than DESIRES, IMPULSES, LONGINGS, TENDENCIES, APPETITES, CRAVINGS, etc. The mind would be a battery of impulses, unable to accomplish anything.

When the Perceptive factors are strongly developed, they make man talented in those peculiar directions which we have enumerated, namely, in the directions of matter; and when they be unusually pronounced, the person would have unusual talent, in which case he may be recognized as a genius, in some of the concrete sciences. Darwin was one of those perceptive men. He could *see* and study the material world. He was a fact gatherer, which every man will be who has a large development of these faculties. People with these mental units weak, "have eyes and SEE not, ears and hear not" and do not have any ideas of the properties of matter.

The next group of faculties which we shall consider is, also, of a Perceptive nature, a fact that would, to a certain extent, hold good regarding all of the mental faculties, for each faculty perceives objects peculiar to its nature and function, and inheres an affinity between the object of the faculty and the faculty itself. Thus, the object of Alimentiveness is food; the object of Vitativeness is life; the object of Amativeness is the opposite sex or sex at large, etc., each being interested in its own object, and stimulating the mind to study the conditions of that object. But, the Perceptive units of the mind are concerned in concrete perception, of matter at large, and are, therefore, strictly speaking, the Perceptive faculties; while these mental units, belonging to the Retentive group, and which we shall now consider, are more concerned in memorization and retention than, in concrete perception; therefore, we shall consider them as Retentive faculties, and treat of them as such.



They are four in number, namely, the Phonic, the Chronometric, the Speech and the Action faculties. See nomenclature in the August journal, 1901. This group of faculties takes cognizance of sound, of phonation, of time, of rhythmic measures, of chronological durations, sequences and successions, of chronometric division, apportionment and arrangement, of expressional means, phrases and words, of actions, incidents, events and occurrences, of phonetic vibration, of modulation in speech, of names and words of expressions and locutions, etc.; and enabling us to memorize happenings and to learn human speech. They are greatly concerned in book-knowledge, in rhetorical education, in musical training, in pronunciation and expression, in chronology and chronometry, in artificial articulation, in linguistic retention, in lexicography, in standards of time, in elocution and vocalism, in phonology and acoustics, in oratory, in history, in writing, horography, horology, rhymer, prosody, versification and in speech, etc. They have a tendency to make a memory student of the one who has them strongly developed.

The last but not the least group of the Intellective class which we shall consider is the Cognitive group, being located in the upper portion of the forehead. When strongly developed, they communicate intellectual power to the mind, thus having a tendency to cause man to take a broad and comprehensive view of the world. The Intellective units as

a class, in connection with the Motor faculties, are at the foundation of all sorts of intellectual energy; and in proportion to the development of the same, will man be endowed with intellectual energy. See cut.

These Cognitive (knowing) units of the mind have a very uplifting, broadening and intellectualizing effect on the mind; and no individual or nation will be really great without them. It may, nevertheless, happen that a person may have them strongly developed and still be only mediocre in intellectual directions, simply because the faculties were not energized by strongly developed Motor faculties, or else because the brain was not duly vitalized by the Vital energies. A person may have talent amounting to genius, still if he does not have motor and vital energy, he would not accomplish very much with the talent possessed. Talent must be energized and fed, directed and educated before it will rise above mediocrity.

(Continued in January).

SUPERFICIAL HUMANITY.

(Continued from Page 292)

body is used with special systematic vigor, that part becomes convex in form and has greater power,—witness a muscle. The brain, being part of the body, is also subject to this physiological law, and when a certain part of the brain is vigorously used, it grows and shows convexity of form, in time becoming noticeable in the shape of the skull at that particular place. It is a fact, although not well known, that the skull is subject to change in structure as well as any other part of the body.

A good physical culturist can distinguish the different muscles of the body; he knows the exact function of each one, and is able to tell exactly whether a certain muscle is strong, medium or weak; he also knows exactly what muscles are needed to perform certain specific or general movements, and can, therefore, by having complete control of each muscle, do feats of strength with ease that to other people are impossible.

On exactly the same principle, the scientific phrenologist can distinguish the different brain organs; he knows the exact function of each, and is able to tell whether it is strong, neutral or weak; he also knows exactly which organ of the brain is used in certain mental actions. Of course, it is impossible to use one organ of the brain by itself, just as it is to use one muscle by itself, but by knowing the elements of which the mind is composed one can tell the proportion of each element used in each mental action. By having this knowledge you can, with practice, perform mental feats that are impossible to the ignorant. This also is the only means by which you can get perfect self control. As soon as you know just what faculty of the mind is acting, and whether it is to your best interest to have it act in such a way, then and not until then, will you be able to make decided, specific efforts to overcome it, if it should be controlled. Again, I wish to impress on your mind: Study yourself phrenologically, and all other sciences and philosophies will be easier for you to grasp, and you will get a view of life that will be practical, rational, full of kindness, faith and contentment.

Being asked one day what one should do in order to become an efficient piano player Liszt replied laconically: "One must eat well and walk much." — *October Ladies' Home Journal*.

THINK RIGHTEOUSLY.

What thou thinkest,
That it is, which makes thee what thou art;
That which thou eatest,
Thou, with thy thought, canst sanctify.
But what thou thinkest,
That can make thee great and strong
As is the lofty oak
That catches first the light and warmth and radiance of the
glorious sun,
Or bend thee down to earth
To cringe and crawl
As doth the loathsome reptile
In the marshes damp and dark with gloom.

Think not thou canst reform the world with condemnation.
'Tis love will do the magic work.
See thou condemn not:
Nor person, creed, nor book.
'Twill do but harm to thee,
Thy soul contract;
For every morbid thought that shall condemn another
Shall shrink thy soul,
As each desire for sensual pleasure
Did shrink the "Magic Skin"
Which Raphael kept
Thereby to gain the more what pleased his fancy
But, gaining which, despoiled his soul.

Emily Larmour,
Battle Creek, Michigan.

The tall mountain, which proudly rears its granite peak among the clouds, bidding defiance to the sleet and storm, on whose atlas shoulders the sky lovingly rests, on whose brawny back vast forests slumber, from whose sides great rivers well; the earth-engirdling ocean with its countless isles and bordering continents; the moon and planets which light up the evening sky—all are undergoing the refining process, and in future ages will be resolved into spiritual elements.

—*Hudson Tuttle.*

The highest life is the intellectual and spiritual. As the power of the intellect and the spirit grows, the heart is weaned from displays and set on the things which are invisible.—*Helen G. Écob.*

Brocton, Mass., Nov. 15, 1901.

I have read all the other phrenological magazines in existence, but Human Faculty beats them all.—*W. H. Cary.*

Centerville, Butte, Montana, Nov. 16, 1901.

I take very many mental science papers, but Human Faculty or Phrenology I consider the key to them all.—*M. H. Price.*

Colorado Springs, Colo.

Human Faculty is my refuge.—*W. M. Landis.*

"Human Faculty."—Chicago.—A very original journal, on purely phrenological lines.—*December Phrenological Journal.*

Cedar Rapids, Iowa, Dec. 5, 1901.

Human Faculty is the best help for a practical phrenologist I ever saw.—*W. H. Meyers.*

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CLERK 18.

QUESTION DEPARTMENT.

Only such questions will be answered which relate to brain and mind or those relating to the science of phrenology. Each question will be answered in its turn.

Question.—Is a large frontal lobe a signification of intellectual ability? A. C., New York.

No, and yes. A large frontal lobe gives talent; but, it is not altogether a question of talent, but rather a question of how a person is inclined to use that talent. In order to use one's talent efficiently one must have energy, courage, self-confidence, stability, concentration and moral desire, and these do not come from the intellectual faculties.

Question.—C. J. S., California. At what stage of life is the brain fully developed?

Answer.—Ordinarily speaking, the brain is developed at the ages of twenty-five to forty. The brain, however, like any other portion of the body, is subject to the physiological laws—the laws of activity, growth, change, constructive metamorphosis, decrease, etc.—at any time during life, either in one direction or in another; and cases are on record proving that the brain had undergone developmental changes, in the form of growth, at a very advanced age of different men. A muscle can be developed at any stage of life by conforming to the laws of growth, or by exercising the muscle, and by which exercise blood and building material may be drawn to the same. This is an undeniable fact, a fact proven by men engaged in physical culture exercises and by physiologists and doctors, as well as by phrenological scientists. The brain can be developed at any stage of life.

Question.—T. M. L., Illinois. What class of people patronizes phrenology?

Answer.—Any one staying in a phrenological office for any length of time would become convinced of the fact that the people patronizing the science of phrenology are, as a rule, highly cultured, educated, prominent and progressive. The laborer, in general, never does much thinking along the lines of science and learning. He hardly ever gets acquainted with the benefits received from the sciences and from the more progressive arts; and in many cases, he does not even know that they exist. He must toil from morning to night and have, in consequence, but little time to devote to studies; and being exhausted from his day's labor, he has no inclination to investigate the progressive movements of the day. This, however, is not speaking against him, for the social and the political systems are such that they actually enslave him—that is, he is a commercial slave, ruled by conditions that he cannot change.

Question.—S. F., Seattle, Wash. Do anatomists and physiologists, etc., understand the functions of the brain?

Answer.—No. They themselves declare that "the functions of the brain are an enigma;" that "Our knowledge consists of names without meaning;" that "the brain is a mystery;" that "nothing is yet known about the brain;" that "the brain is yet an unexplored field;" that "our knowledge of the brain is as yet very incomplete," etc. This is simply because they study the brain with the scalpel, with the scale, with the microscope, etc. The functions of the brain must be studied in their living, acting expression. When scientists study the brain,

the functions have fled; they are no longer there. A corpse has no functions; hence, an anatomist studying a corpse is not studying functions. He is simply studying a corpse. Dead tissues reveal nothing but dead histological structures.

Question.—By S. L., Indianapolis. Why does the brain contain only forty faculties, why not one hundred and forty?

Answer.—The mental faculties, so far discovered, number forty-three, instead of forty. To answer this question, we shall ask another one. Why do you have only two eyes—why not one hundred and two? Nature gave you only two eyes; and if she has given man only forty-three faculties, instead of one hundred and forty, you must ask her.

Question.—R. K., Wyoming. Do fibres, generally speaking, radiate from the medulla oblongata?

Answer.—No; the medulla oblongata is not a focus of radiation. Anatomy informs us that the internal and external capsules are, really, the centers of radiation. We quote from Whitaker's "Anatomy of the Brain and Spinal Cord," page 163: "This capsule (the internal capsule) contains all the fibres of the crista of the crus cerebri of the same side, except those that go to the nucleus lenticularis. Emerging from between the nucleus lenticularis and the tail of the caudate nucleus, and reinforced by fibres from the optic thalamus and the region below it, the fibres of the crista form a radiating, hollow, fan-shaped mass of nerve fibres—the corona radiata—which spread out into the cerebral cortex. The capsules, especially the internal, are, therefore, the radiating foci of the fibres. This capsule has four sets of fibres; namely (1) motor in function; (2) the cortico-pontine tracts forming the knee (genu), being fibres; (3) the sensory strands, and (4) the cortico-thalamic fibres. The medulla oblongata is not a radiating center.

Question.—"Student," Wisconsin. Reading a journal, I run across the word catabolery which I did not understand. Kindly explain this word in your excellent journal.

Answer.—Catabolery is the energy expended in catabolism. The word catabolism means the destruction of function, or disassimilation, or physiological disintegration. The word catabolery is taken from the Greek roots kata, meaning down; ballein, to throw; and ergon, meaning work.

REVIEW OF BOOKS

"Evolution of the Individual" is the name of a new book written by Frank Newland Doud, M. D. This book is a neat little volume in which the author endeavors to explain the laws of mental and bodily growth. On page 18 he evolves a deep principle regarding energy received by the earth from the sun. On page 21 he explains that individualized matter preceded the evolution of the individual. He bases his theory of the evolution of mind on sun-vibrations, and says that "Things came from the unseen and return to the unseen," and that "This journey is life to man and eternity to matter." He says that integration is the cessation of vibratory force, and that disintegration leads to the unseen. On page 68 he seeks to explain how to gain creative power or in-

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Chicago Institute of Phrenology

dividuality of person. On page 69 to 71 he says and explains that hereditary influences can be counteracted; and on page 77 he treats on food and says that flesh, fermented food, alcoholic beverages, vinegar, baking-powder, soda, etc., are as bad to introduce into the stomach as it is to introduce fumes of decay into the lungs. It is a novel little book and communicates many new, thoughtful and edifying ideas. It is published by the Reynolds Publishing Co., 53 State street, Chicago.

"In the World Celestial" is the name of a book published by the Plymouth Publishing Co., 161 S. Hoyne avenue, Chicago, and written by T. A. Bland, M. D., Secretary of the American Medical Union. This book is an interesting romance detailing a wonderful experience in the realms of the blessed. Whether the story be a fiction or a real fact, it cannot help to interest readers of occult phenomena. On pages 70 to 74 is given Benjamin Franklin's idea of an ideal government, which idea or explanation is excellent; and those pages alone contain principles of the utmost political value. The book is written in choice language and the conversations held between the author and the ethereal inhabitants are interesting and edifying.

The Food Value of Meat. Flesh Food Not Essential to Mental and Physical Vigor. Illustrated. By W. R. C. Latson, M. D., editor of Health-Culture. 72 pages. Price 50 cents, paper 25 cents. New York. The Health-Culture Co., No. 481 Fifth Ave.

The matter of meat eating is becoming an important subject for consideration. The greatly increased cost, attributed to the "Meat Trust," and the question of the quality of meat products as now produced, brings the subject to the attention of the people in a very practical way. If physical and mental vigor can be maintained without the use of flesh food, then many people would greatly prefer to lessen the amount used, if not abstain from it altogether. In this manual Dr. Latson considers the matter fairly and shows quite clearly that all the food elements found in meat can be obtained by the use of other products, as cereals, nuts, vegetables, fruits, etc., avoiding the use of foods that in and of themselves are likely to be unhealthful. The author calls attention to the fact that in the animal body there is a constant breaking down of tissue, which becomes waste matter. The flesh of the animal is laden with this poisonous waste, and this, taken into the human body, is a frequent cause of weakness and disease.

The subject is presented in a simple and practical way, and many other interesting and valuable facts are presented by the writer. The booklet can certainly be commended to the thoughtful reader who is interested.

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"The Phrenological Journal" is published by the Fowler and Wells Co., 27 E. 21st street, New York. It is devoted to character reading, to character studies of prominent people, to the science of phrenology, to child culture, to hygiene, to short and useful stories, etc., and is a good journal in its line, well illustrated and practical.

"Suggestion" is published by Suggestion Publishing Company, 4020 Drexel Boulevard, Chicago, Ill. It treats of suggestive therapeutics, occult phenomena, the laws of suggestion, the laws of mind, of healing, of hygiene, etc., and is a progressive journal along these lines of investigation.

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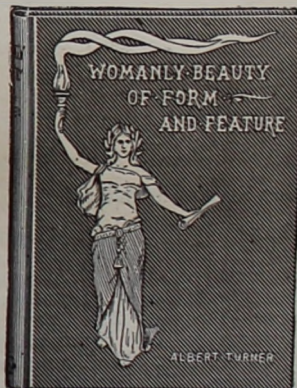
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HUMAN FACULTY



Location and Valuation of the Human Faculties.

1. Language. 2. Number. 3. Order. 4. Color. 5. Weight. 6. Size. 7. Form. 8. Individuality. 9. Eventuality. 10. Locality. 11. Time. 12. Tune. 13. Alimentiveness. 14. Acquisitiveness. 15. Constructiveness. 16. Mirthfulness. 17. Causality. 18. Comparison. 19. Human Nature. 20. Suavity. 21. Imitation. 22. Ideality. 23. Sublimity. 24. Spirituality. 25. Benevolence. 26. Hope. 27. Veneration. 28. Firmness. 29. Conscientiousness. 30. Cautiousness. 31. Secretiveness. 32. Destructiveness. 33. Combativeness. 34. Vitativeness. 35. Amativeness. 36. Parental Love. 37. Conjugality. 38. Inhabitiveness. 39. Friendship. 40. Continuity. 41. Approbativeness. 42. Self-esteem.

HOW TO FIND THE ORGANS.

Some Instructions In Regard to the External Location of the Eighty-Four Organs of the Forty-Two Faculties.

The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the orifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugality (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are over the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately one inch, is the location of Acquisitiveness (14).

Directly backward from this and above Destructiveness, is the location of Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbativeness (41).

About one inch from the center of Approbativeness toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the tophead and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.

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