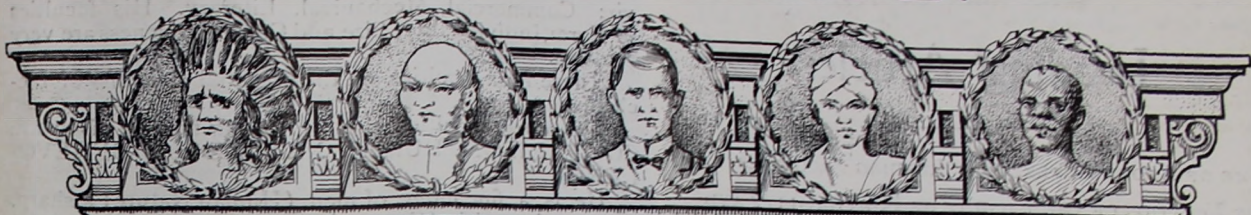


"WHAT IS LIFE?"



OUR MOTTO
E PLURIBUS UNUM

HUMAN FACULTY

THE STEPPING STONES TO SUCCESS

Vol. 3

CHICAGO, ILL., APRIL 5, 1901

No. 4

"CRIMINOLOGY"

"Twentieth Century Courtship"

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



- PARENTAL LOVE
- CAUSALITY
- IDEALITY
- HUMAN NATURE
- IMITATIVENESS
- COMBATIVENESS
- DESTRUCTIVENESS
- SECRETIVENESS
- CAUTIOUSNESS
- ALIMENTIVENESS
- ACQUISITIVENESS
- BENEVOLENCE
- VENERATION
- AMATIVENESS
- SUBLIMITY
- IMITATION
- SUAVITY
- MIRTHFULNESS
- CONSTRUCTIVENESS
- LANGUAGE
- LOCALITY

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\$1.00 A YEAR

L.A. VAUGHT EDITOR & PUBLISHER
318 INTER OCEAN BLDG. CHICAGO

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SOME OF ANDREW CARNEGIE'S LEADING FACULTIES.

1-1 Language. 2 Individuality. 3-3 Size. 4 Form. 5-5 Constructiveness. 6 Comparison. 7 Human Nature. 8 Benevolence.

Sooner or later one's *inherently* strong faculties will tell. Thousands of children are misunderstood by their parents. All parents do not know *yet* that the mind of a child is *plural*—that it is made up of at least forty-two totally different faculties and that these do not *mature* at the *same time*. In consequence many a child is *misdirected* and *miseducated*.

Mr. Carnegie is only carrying out an *inherent* desire that has been held in abeyance—the love of a literary life.

Why did he not select some other field than libraries for his philanthropy?

Because certain of his strong faculties made the choice. The center of literary desire is the faculty of Language. This is positive as may be seen from the prominent position of his eyes. His last words before leaving for his home in Scotland were: "My ambition has always been to be a newspaper man."

He can be easily called great in *three natural* talents,

viz: Commercial, Mechanical, Literary. His faculties of Form, Individuality, Size and Constructiveness are very positive.

These four faculties are the essential elements of mechanical talent.

The *three* faculties that he is using now so wisely are COMPARISON, HUMAN NATURE and BENEVOLENCE.

He is a fine judge of men, (Human Nature) a sharp, comparative critic (Comparison) and practically helpful in his religion (Benevolence).

In these three faculties may be found the *secret* of his discriminative judgment in disposing of wealth. Not for fame merely but from an inherent love to *practically help* his fellowman, is he using his vast wealth. His judgment is sound in the matter because it is made up of the RIGHT FACULTIES.

THE LOCATION OF THE FACULTY OF INDIVIDUALITY, AND HOW TO TELL WHEN STRONG OR WEAK.

(CONTINUED.)

In this issue we present the photographs of Mrs. Julia Ward Howe and Professor A. Graham Bell. Our object is to again strikingly illustrate the localization of the faculty of Individuality.

Here is a very strong contrast. Certainly a veritable tyro can see a great difference in the formation of this part of the two heads.



JULIA WARD HOWE.

Author of the "Battle Hymn of the Republic," etc., etc.

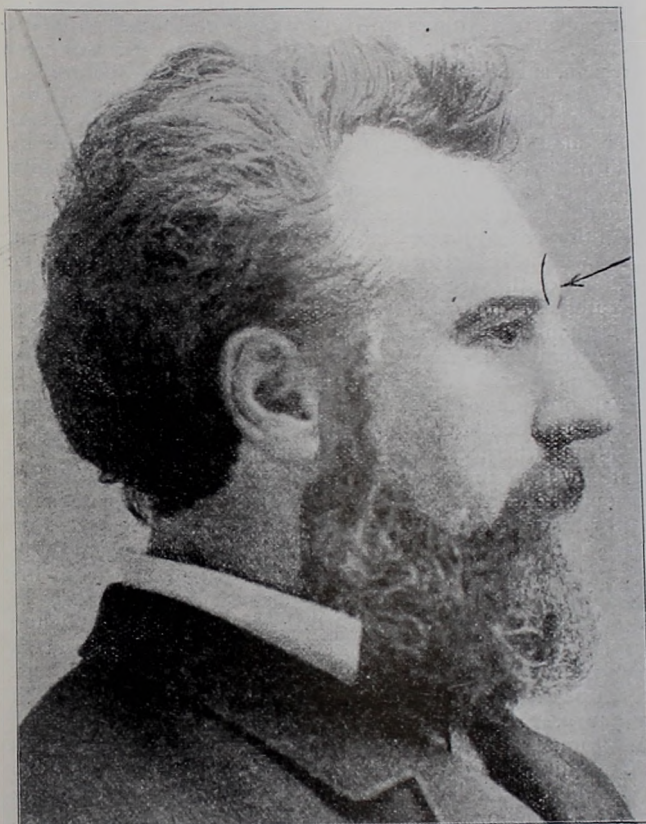
There is just as much difference in the facial expression, especially the eyes, the instruments the faculty of Individuality uses chiefly when in action.

Mrs. Howe's look is a fine example of the *abstract*. It could hardly be better. Her look is almost purely *subjective*. It expresses the abstract very plainly; it is an absent-minded, imaginative, reflective look.

She is not thinking of the *concrete* and *individual*.

She is not in an *observational* state.

Why?



PROF. A. GRAHAM BELL.

Chiefly because her faculty of Individuality is weak. She never has been a close, concrete, individual observer. She is not a matter of fact, material scientist. She has evidently given little study to physics. She would make a comparative failure of microscopical bacteriology. Typesetting, typewriting, stenography, proofreading and marksmanship she would have only very moderate success in. In all lines of labor or study that require "speed" she would have comparatively failed. It would have been sheer nonsense and wrong to have educated her for stenography, even as a young girl. She is naturally fitted for *thought work* or *composition*.

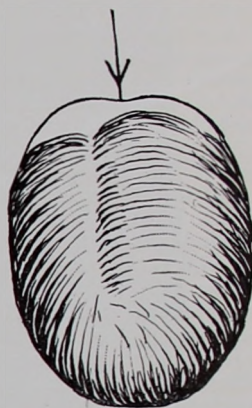
We ask all our readers to use their faculties of Individuality and closely examine the external location of it. Then continue to use it until they are very familiar with it in its positive and negative developments.

Specially notice the remarkable development in Professor Bell. His power to see and recognize *individual objects* amounts to genius.

This faculty is the very center of talent for physical science. Notice how positively developed his other perceptive faculties are. He can deal lovingly and patiently with *minutia*.

His is a great matter or fact intellect.

He would learn with remarkable rapidity in the laboratory. He can *see* into things. His intellect is the very antithesis of Mrs. Howe's.

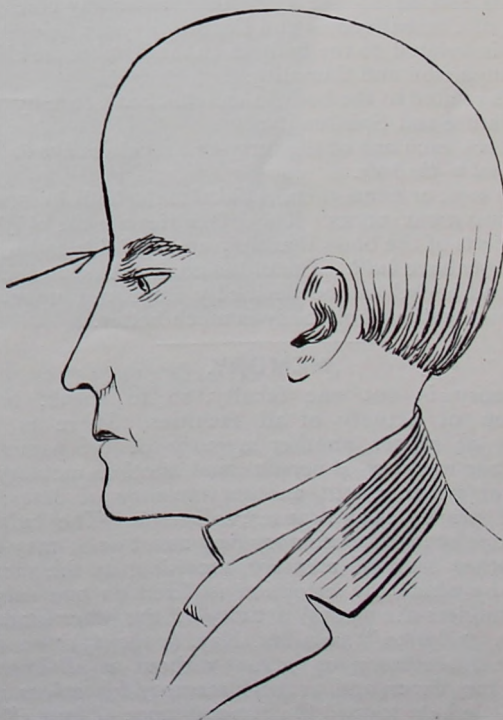


A top view of the location of the Faculty of Individuality, showing a very weak development.

Notice the difference in the expression of the eyes. He could not become an absent-minded dreamer. Suppose this lady and gentleman had entered the same school as children and been put in the same classes. Should the same *method* have been used in the instruction of both?

Teachers, right here is a *practical* lesson in psychology for you.

(To be continued.)



A Side View of the Faculty of Individuality, Showing a Weak Development.

MENTAL INTEGRITY.

Mental completeness! Mental wholeness! Mental integrity is very indistinctly comprehended by the world's teachers. Very few know clearly what they mean when they speak of mental integrity. They fail to clearly comprehend, because they do not understand the elements of which the mind is composed.

All minds are *made up*. This is one of the first facts that the world should understand and must understand before it can proceed clearly in education, training, culture, development and reformation.

Mental wholeness is something *very definite*. It means a high development of all the genetic elements of which the mind is made up. A very significant fact that the world should understand is that these genetic elements are *inherited in very different degrees of strength, and from different sides of the house*.

The fact that they are inheritable at all is a very important one; the fact that they are inherited in different degrees of strength just as important; while the fact that they come from different parents and grandparents is very important as a scientific fact.

There are, at least, forty-two of these genetic elements. The aggregate of these elements is the mind. They CONSTITUTE a mental ORGANISM. The *mental* human being is an organism. The integrity of this organism is the *paramount issue*. It is *the* question of *individual* life. All other questions are secondary. UPON MENTAL INTEGRITY DEPENDS PHYSICAL INTEGRITY. Upon a particular kind of mental integrity depends a particular kind of physical integrity.

The relation between mind and body is one of a *plural* kind. The mind is not related to the body in some general way.

It is related to the body *vitally* by means of three faculties, Alimentiveness, Amativeness and Vitativeness.

It is related to the body in a *motor* way chiefly by means of Combativeness and Destructiveness.

It is related to the body in an *intellectual* sense chiefly by Comparison and Causality.

It is related to the body in an *intuitional* sense by Human Nature and Spirituality.

In fact, each one of the forty-two faculties *has its own attachment to the body*.

The soul, or mind, then, is *linked* to the body by FORTY-TWO INDIVIDUAL LINKS. These faculties are the *chief* life of the *parts* of the body that they are *related to* and which they *chiefly* have *built*. The old maxim, "A sound mind in a sound body," can be decidedly improved upon. A *whole* mind *with* a whole body is much better.

MEMORY.

Memory is not one faculty, so to speak, but a condition of activity of all faculties. There is one memory of places, another memory of the names of places; one memory of persons, and another memory of names of persons; still another memory of dates; another of principles and causes; and so on. The cultivation of one species of memory may assist or it may hinder another kind of memory, according as the mental activity by which the attention is fixed on one subject aids or hinders the mental activity of the other kinds of memory. "Hence," says Mr. Kay, (page 13) "we may cultivate the memory for persons without at all improving that for places, and a good memory for colors may afford little help toward the remembrance of forms." On the other hand, the memory of names assists the memory of persons, and that of places assists that of forms.

The cases are rare in which a person has a weak memory in all directions.

In considering the question of improving the memory, therefore, the individual must ask in what respect he is defective; is it dates, or names, or something else that he fails to remember? Moreover, it is necessary to ask whether it is important to remember those items that he forgets so easily—whether, in short, it is worth while to acquire a habit of remembering them. For instance, as children we remember village gossip, personal remarks, actions, or things and events, that are so trivial that we do not permit ourselves now to interest ourselves in them or recall them. Do we not find, in fact, our memories of those insipid things and events of childhood still too vivid? We are apt to speak of children, for this very reason, as having strong memories. But would we willingly have again our childish memories? Would it content us to notice trivial circumstances and overlook essential matters? If so, it is easy to gratify our desire by cultivating the childish form of memory. We may give our attention to the accidental features of an event, to the details of trivial gossip, and neglect the main issues and the causal processes. It will naturally result, then, that we shall remember as children remember, with the difference that we shall find ourselves able to do a far greater amount of superficial observation and recollection than children can do.

Attention is regarded as the condition of memory (see chapter VII). Attention implies a selection of a small province of the field before us, and a neglect of the rest. Hence the training of attention implies also a cultivation of neglect. As we grow mature in our intellectual power we increase in our ability to seize the objects of our choice and to pass without notice all other objects. The person without a well-developed power of attention is in a state of passivity toward invading external influences. He is a prey to impressions that come from his environment. Most of these "early impressions," of which we hear so much, were received at a time when trivial things could seize upon us and absorb our powers of observation to the neglect of more essential things. Such passive impressibility, the condition of the childish memory, it is the object of education to eradicate. The pupil must learn to exclude and ignore the many things before him, and to concentrate all his powers of mind on the one chosen subject. Mr. Kay truly remarks (page 259), "It is as one is able to shut out every other object, every other idea, even self, from the mind that he attains the highest degree of mental power."—WILLIAM T. HARRIS, in "Memory, What it Is and How to Improve It." by David Kay, F. R. G. S.

ONE'S OWN RESOURCES.

Few know how many-sided they are. *All* are decidedly versatile. All have forty-two hands, forty-two eyes and forty-two ears.

We are wonderfully gifted.

We are *fitted up* to *entertain* ourselves, *support* ourselves, *develop* ourselves, *cure* ourselves and *direct* ourselves.

We are *harps* of forty-two strings. We do not have to play on one string all the time. We can play on whichever strings we choose to. It is largely a matter of choice. The plurality of the human soul knocks *fatalism* "higher than a kite."

Predestination is not in accord with the constitution of the human soul.

Reincarnation is *wholly unnecessary*. The stronger one becomes the less liability to *even look back*.

You have great *vital* resources and great mental resources. When anything is wrong with you call on some other part of self to help you out.



TWENTIETH CENTURY COURTSHIP.

Katie: Is it all right, George?

George: Not quite, Katie. Your Parental Love is large, but your Conjugality—well, it might be a little bit larger.

Katie: Please tell me just what you mean by these terms, George. This is such a new way, to—

George: I mean you will make a good mother, Katie, because you have large Parental Love, but—you see Conjugality is the main faculty of—of marriage.

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The 20th century courtship will be conducted very differently from methods in vogue in the past centuries. It will be based upon a knowledge of the ELEMENTS of human nature. All will become *practical* Phrenologists. In this way they will be able to *combine* science and sentiment. They will understand and use enough science of the mind to be able to guard against all pretension and deception. It will not destroy romance. It will simply enable both parties to tell *in advance* how true the intentions of each are. It will lead to a study of adaptation. This will necessitate a thorough knowledge of all the *elements* of human nature and how to read them as developed in the brain and shown externally upon the head, in the face and temperament.

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All hail "the twentieth century method of courtship!"

THE QUESTION OF FACULTY.

BY A. P. DAVIS, M. D., D. O.

That a difference in temperament, traits of character, habits, etc., exists in different individuals, societies, communities, states and nations, is an incontrovertible fact. This difference is seen, to some degree, in every home throughout the length and breadth of the habitable earth. Certain characteristics predominate in a community or in a nation.

Why is this?

It is altogether a matter of strength of FACULTY—definite, individual faculty.

While there may be, seemingly, a degree of toleration manifest, due to the WILL, and this WILL is governed by personal interest, the one at all versed in the knowledge of faculty can readily perceive that the difference is essentially and positively due to strength in certain faculties. While each and all individuals are born into the world with an equal number of faculties, the difference in development causes the difference in manifestation of character. The seed is there. Seed may be sown and if not properly environed manifest no sign of activity, perhaps during its lifetime, and show no signs of growth. So it is with the individual faculties of every individual who now lives or ever has lived. Our whole interest is centered in FACULTY. To expect favorable, satisfying results, there must be the corresponding favorable development of producing faculty or faculties. In the direction of the strongest faculties the mentality will be manifest in results.

To know our children we must know the strength of their faculties. To mold their characters we must know what particular faculties to cultivate to produce the product desired. Otherwise we are "beating the air"—going along haphazardly, aimlessly—or if not that, ignorant of the power we have to deal with; hence indefinite results are obtained, we are disappointed, the otherwise would be satisfying results are extremely doubtful, to say the least of them.

Just so long as the masses are educated on general principles, as is the case now, we may expect the same kind of results to follow.

Does the reader believe me when I state that it is the easiest thing in the world to demonstrate that there is a natural inherent difference between a natural thief, murderer, business man, merchant or minister? Faculty is responsible for the difference, and our utter indifference, ignorance and careless training, from the incipency of life, culminates in the results we see around and in us daily. We are constantly appealing to the law-making powers to make laws to regulate the actions of men. The remedy lies in individual, personal, intelligent training, by the intelligent teacher, one who knows the faculties—their locality, strength, including the resulting temperament of the child. This is the place to begin to forever establish universal TEMPERANCE on this earth. I repeat it with all the emphasis that underscores mean—**THAT THE TEMPERANCE REFORM MUST BEGIN IN THE NURSERY TO BE EFFECTUAL.** Legislative enactments fall at the feet of the masses as dead weights—utterly inadequate to accomplish the purpose intended. The fruitless, toilsome midnight watchings and prayers for the reformation of the inebriate return to us as silent mockeries of a fruitless and vain effort at accomplishment. The child grows up, stimulated perhaps, to do the very thing the effort is made to prevent, simply because the faculty is not understood that becomes a factor in the product of intemperance. We reap what we sow, regardless of whether we know what we sow or not. The seed sown produces the result—the same kind of seed in return. The moral seed is a composite—made up

of influences—and these influences are first made on FACULTY or FACULTIES. They grow while the subject sleeps. Their influences are indelibly fixed—the result is as certain as an eclipse.

If the interest and the happiness of a world is dependent upon this very thing, what is the reason that the educators do not arouse, arise, start at once to diffuse this knowledge broadcast? Simply because their minds have not been directed to its importance. This lies at the very threshold of all of our peace, prosperity, harmony, morals and spirituality.

If I could write these sentiments with a pen of fire, and emblazon every high place on the globe with such translucent light that all might see and read it, I certainly would do so.

Through ignorance of these fundamental faculties and the compound powers resulting from their co-ordinate action we have created and educated a race of people whose lives have been antagonistic to every interest of humanity. Our safety has been secured only by standing armies, our cities are secure from the red-handed assassin and the midnight highwayman only because there is on every street corner an armed police force with drawn club to keep back the tide of wickedness. Churches are permitted to voice their various creeds through dread of law made for mutual interest; men hold each other at arms length because of social and selfish interest. These conditions have grown in us on account of our ignorance of the universal law that moulds our destinies—the law of proper co-ordination of the various faculties.

The NATURAL tendency is for universal happiness, health and prosperity. Deviation from the high moral standard that was given to the race when it was created, has brought all of our woe. The various faculties have been warped, turned out of the way. To reinstate ourselves we must RIGHT the faculties; get back to first principles—live within the natural laws of environment.

The selfish faculties have been largely the ruling faculties of the race for hundreds of years—yes, thousands—and the result is selfishness, war, carnage, poverty, crime of all sorts, national strife and opposition of every conceivable grade and character. The perverted spiritual faculties have produced FANATICS, religious enthusiasts, insanity, strife and dissension, in all lands. Our education has made us clannish, selfish, jealous, simply on account of our having given too much attention to certain faculties and not enough to "that part that lacked." It would be a glorious thing for us to be able to mold character as it should be molded, wouldn't it? Well, when we understand the individual faculties, and know the law that governs them, that co-ordinates them, there will be no difficulty in moulding the mind of the child as it SHOULD be molded—but so long as there is non-recognition of the TRUE STANDARD of character, the same confusion will predominate. Ministers will preach to indifferent audiences, the results will be as now, and the same repetition of the same sermons will remain as ineffectual in changing the lives and motives of the people.

Men will not go in the direction opposite to their interests, and each man's interest is in the direction of his strong faculties. Gathering men into congregations is no evidence of their reformation or change of character, but largely in the ratio of their pecuniary and personal and social interests. The Moral faculties are trained, actually according to a particular creed, that of itself intensifies selfishness, hence tends to paralyze the very object intended by the Divine Master-builder.

These faculties are so many nerve-centers, and mind builds up the whole body through these various faculties, just as the predominance in force of these faculties is

brought to bear upon the various parts thereof; hence "as a man thinketh in his heart so is he."

The thought directed to certain ideas, or in certain words, causes a mental impression to spring up in the mind of the individual addressed, or impressed. Blood at once is started to that particular portion of the brain that conveys the thought, and the functions are aroused—execution at once ensues—the faculty is increased, the co-relation of that and other faculties is at once established, and thus increase of power and function are developed in proportion to the use made of the particular faculty involved.

If a person thinks steadily in one direction, on a particular line of thought the faculty necessary to execute that particular idea is enlarged—instance finances—this faculty of ACQUISITIVENESS is developed in proportion as he thinks, studies and practices the art of getting together a certain commodity, whether that be money or property. If on Veneration, the faculty representing that particular trait, will be developed accordingly, and so on with every department of the great house that mind built and is building all the time.

Certain faculties in our organism are intended to be directed and overruled by certain others, and the will power constitutes a large factor in the proper direction of any particular faculty, and hence the will being dominated by suggestion, it is of immense importance in the proper direction of the mind, to DIRECT IT as it SHOULD go. The HUMAN STANDARDS are so liable to fluctuation, and governed by selfishness and per consequence unreliable, that the higher moral suggestions are the only correct standard of government—THE LAW OF GOD.
Dallas, Texas.

WISHING.

I wish—that Sympathy and Love,
And every human passion
That has its origin above,
Would come and keep in fashion;
That Scorn and Jealously and Hate,
And every base emotion,
Were buried fifty fathoms deep
Beneath the waves of Ocean!

I wish—that friends were always true,
And motives always pure;
I wish the good were not so few,
I wish the bad were fewer;
I wish that parsons ne'er forgot
To heed their pious teaching;
I wish that practicing was not
So different from preaching!

I wish—that modest worth might be
Appraised with truth and candor;
I wish that innocence were free
From treachery and slander,
I wish that men their vows would mind:
That women ne'er were rovers;
I wish that wives were always kind,
And husbands always lovers!
I wish—in fine—that Joy and Mirth,
And every good Ideal,
May come erewhile throughout the earth
To be the glorious Real;
Till God shall every creature bless
With His Supremest blessing,
And Hope be lost in Happiness,
And Wishing in Possessing!

—John G. Sars

THE
ELEMENTS
OF
Human
Nature

- Language.
- Number.
- Order.
- Color.
- Weight.
- Size.
- Form.
- Individuality.
- Eventuality.
- Locality.
- Time.
- Tune.
- Alimentiveness.
- Acquisitiveness.
- Constructiveness.
- Mirthfulness.
- Causality.
- Comparison.
- Human Nature.
- Suavity.
- Imitation.
- Ideality.
- Sublimity.
- Spirituality.
- Benevolence.
- Hope.
- Veneration.
- Firmness.
- Conscientiousness.
- Cautiousness.
- Secretiveness.
- Destructiveness.
- Combativeness.
- Vitiveness.
- Amativeness.
- Parental Love.
- Conjugalitv.
- Inhabitiveness.
- Friendship.
- Continuity.
- Approbateness.
- Self-esteem.

Concentrate yourself.
Direct yourself.
Build yourself.
Study yourself.
Know yourself.

LESSON A.

Lesson A in psychology should be the "Constitution of the Mind."

Get in tune.
Keep in tune.
Do your own tuning.
It is your duty.
Would you pray for another to eat for you?
Would you pray for another to love for you? Hadn't we better attend to our own duties.
When anyone gets through with his own duties he will need no help from others.

Don't be a parasite. Better be a fountain of supply for other parasites.
The best watchword of the age—Self-development.
Don't cheat yourself by depending on anything else than self and self-development.

THE EVOLUTION OF A MENTAL MOOD

BY A. THOMAS.

[Lecture delivered Before Human Nature Club.]

(Continued from last month.)

On the third day he received a note from his firm as follows:

"Dear Sir:—Your services are no more wanted.

"Yours, etc."

A smile full of sadness receives those words of his superiors, and he exclaims:

"Well, everything is broken! No more hope! After all, what is the value of life? What is to be or not to be? What can we be?"

"If I could be satisfied with what I experienced the other night at that gathering of friends.

"But there is nothing behind it but an intense fever of the senses—a madness of the feelings."

His face grows paler, and he continues:

"This world is an artificial world. I came too old in it, or out of proportion with it. If there is another life let us go and find out what it is. I have enough of this one."

Then his third mood is taking place, with Spirituality in the lead.

This resolution is fortified by calling frequently to the ephemeral strength of liquors.

How to execute his project is the next situation to think about, and Causality and Constructiveness will be his fourth mental mood.

A curious paradox, though the occurrence is frequent: Causality and Constructiveness co-operating with Destructiveness in order to throw down Vitaliveness.

Finally he engages to check all baggage and merchandise loading a ship which is to sail in two or three days for Europe.

His last night comes, and he will see no more of these surroundings that recall to him all that he has lost and suffered.

At 4 o'clock next morning is the departure of the ship.

He will be there in time, but before, however, as if every atom of his body and emotion of his soul had asked him, he wants to visit all these dear places where he had founded so many hopes.

He passes in front of his father's house, a light in a certain room reminds him of a dear mother, who, probably, at this hour is praying for her son.

But he is firm. He cools down his filial sentiments, that are ready to arouse within. He continues his way.

Later on we see him, petrified like a statue, looking, protected by the shade of a tree, at a top window on the other side of the street.

There is that one that breaks him down; that crushes him to death; that puts under her feet all that ardent love, that life of tenderness he wanted to give her.

And with a supreme effort he leaves this place, witness of all his torments and miseries.

Midnight is heard at the city clock, and Andrew is still dragging his body and soul through those streets where he finds at different places a fragment of his existence.

Instinctively he is attracted into a side street, where a red light reminds him of a certain club, where young men join often and play the risks of life.

He wants to give them a last farewell.

The interest is so great inside nobody pays attention to him.

He looks at these groups, seemingly happy, and, for a moment, he wishes he was built like them.

But—"Oh, no! I prefer all my sensibilities with all their tortures than to be without sensations," says he.

Two hours yet.

He goes and sits down on the back porch, where the scenery is pleasant and refreshing, because of a bright moonlight night.

In a corner he recognizes one of his class mates.

—"Oh, dear Andrew, you come just in time," says that one. "I thought I would die of despair, and break my skull on that stone step below."

"Why," says Andrew, "what is the matter with you? You ought to be the happiest man on earth. I have heard that you were to marry in two weeks a most charming young girl."

"Yes, Andrew. But imagine, my old passion brought me here. I had a hundred dollars saved, and I wanted a little more in order to complete my first advances on my house furniture, and by the greatest misfortune I lost the whole thing tonight. . . . How will I be able to get out of my situation? . . . Please, Andrew, you, the man of ways and means help me! Save me! Or else. . . . I don't know. . . . I—"

Here, as a digression, we find another young man with a special mood of Spirituality and Acquisitiveness combined.

Poor Andrew! What a task for him! Him on the verge of leaving this world on account of fatality. Now he is obliged to console, to encourage, to devise ways and means to help a friend.

Yes! His Benevolence and Friendship and Conscientiousness are still alive, and the rest of the vitality that he has in his body rushed to those faculties, and Andrew then enters in a fifth mental mood.

At once he finds out that he must save his friend, and together, arm in arm, come home, full of promises for the future.

Andrew tells his friend all his anxieties, torments and deceptions; he tells him why he engaged on board of that ship, to the surprise of his companion; that his intention was to commit suicide, and this only when he attained a certain distance at sea, and there, one night, step overboard, and "the deep, deep immensity," he says, with a certain emotion in his voice, "the deep sea would have taken care of that infinite love she refused. My broken heart needed a grand coffin to contain it."

And James turned around and embraced his friend, saying: "And if friendship can relieve you, Andrew, you can depend on mine."

Friendship, Benevolence, and Conscientiousness saved two souls that night that had let depressing mental moods take hold of them.

Here we find at its place the advantage of knowledge of self, and with this the God-like power of self control.

All our depressing, worrying moods can be easily worked away when we apply intelligently the science of all sciences—Phrenology, the general and universal panacea to all evil moods, depressed conditions of the mind, and sickness of the body.

And I think no one ought to postpone any longer to profit by the benefits to be derived in practical success, in health and in happiness from the study of the forty-two faculties of the human soul.

Great deeds cannot die;

They with the sun and moon renew their light
Forever blessing those that look upon them.

—Tennyson.

What must of necessity be done, you can always find out how to do.—*Ruskin.*

WHAT IS LIFE?

BY PROF. V. G. LUNDQUIST.

"In the midst of life we are in death."—NOTKER.
 "Who can solve the phenomena of life!"—RAMA I' TEJA.

Life is, indeed, a very broad subject, one which philosophers in all ages have puzzled their brains in solving. Many, very many, interpretations of this problem have been given as explanations, which, nevertheless, have been puerile efforts leaving the student of life in a labyrinth of confusion, and left to himself to solve this perplexing proposition. We may study life and its phenomena, we may observe and record the cosmic activities; we may write essays and books on the eventful expressions, operations, and play of the exhibitions of life; but we can never, never explain what underlies it all—what operates or causes it all! What that is which produces those phenomena, is hidden from our ken, therefore, we can only deal with the expressions of life and draw analogical conclusions from them.

We shall advance a few explanations so-called, given by various men, at different times, and of dissimilar beliefs in regard to this subject.

Spencer explained life to be "a combination of heterogeneous changes, both simultaneous and successive in correspondence with co-existences and sequences," or "the continuous adjustment of internal relations to external relations."

Fowler wrote, "it is a vast variety of functions so embodied as to act together."

Dodds claimed "it is that substance which has 'innate' or 'living' motion."

Buchanan assures us "it is the aggregate phenomena resulting from the activities of an organized body."

Sunden called it "the power of evolvement of an organized body."

Gould explains it to be "the sum of properties that enables an organism to adapt itself to surrounding conditions."

Siddharta Buddha interprets it to be "Truth," while another Buddha called it "Brahman" (world-soul).

Dr. Peebles gives us a rather spiritual interpretation of life in calling it "the aro-mal garment of the spirit," and "its most immediate vehicle of expression."

Some materialists call it "a breath," or "a machine with vital steam power."

Scientists at different ages of the world have called it "a collection of forces," "millions of little energies that can never die," "a burning of oxygen," "an impulse not material," "a state capable to perform functions of animate existence," "an aggregation of forces capable of motion," "a collection of cells," etc.

Riddel writes that it is a complex organization composed of an invisible but none the less tangible substance, sustained and kept in motion by the dynamic power of the currents of the atoms constantly drawn into its currents.

Lockwood gives us a good scientific interpretation in calling it "a focalized formative energy and entity."

Jehovah, in the "Holy Writ" said "The blood thereof is the life thereof."

A very good explanation of what life is, we find in Hudson Tuttle's "Origin and Antiquity of Man," page 6; he writes "It is the turmoil of elemental forces, the rush of storms, the crash of ocean, the sparkle of sunlight, the whirl of suns and worlds; for what we call inorganic matter is really organic; and the suns and worlds are globules floating in the great arteries of the universal system. The principles we see manifested in the harmony of ar-

range-ment, the beautiful adaptation of means to ends, are the thought of that universal whole. The subtle forces of light, heat, magnetism, electricity, are the messengers and executors of those thoughts. We call these manifestations life, for they correspond to the life of a living being. It is the gigantic exhibition of identical forces concentrated and individualized, but dwarfed in ourselves * * * * * For our being is cosmopolitan. There is nothing but what we have been elementally; and, elementally and organically, all things are represented in us. Living beings are the centralizations of these forces, so terrible and gigantic in the world of elements, their individualization."

It would be difficult to give a better elucidation of our subject, life, than the above. It is, however, only an interpretation of the method of organization and a pointing out the source, rather than an explanation of what these forces of nature are, which, in their centralization and demiurgic formation constitute that which we call Life. To deal with causes is very difficult. It would, at present at least, be almost impossible to interpret what those forces are, which constitute the life, the active principle, in a living, thinking, human being. We may explain the act of focalization of those energies; we may interpret the methods of organization; we may study the formative, the unfolding, the developmental processes of life, its expressions, phenomena, laws and operative instrumentalities; we may harness those forces and apply them to our benefit, they may obey us, pull our loads over hill and dale, carry our messages from continent to continent, and soon, from planet to planet, we may through them be able to talk and sing, think and feel; we may be part of those forces ourselves, but, what they are, where they come from, when and where they may end, why they thus act, the causes of their co-operation and the results of their cosmic play, we shall probably never, never know. We know that all life begins in a cell; we know that the wonderful bioplasts are the formative instruments of tissue building; we know that the brain is formed through the process of cytogenesis, (cyto, cell and genesis, production); we know that this brain is the laboratory of thought; know that it contains cerebral centers, which are the abodes of the faculties; we know the functions of them, their co-ordinate action, their approximate possibilities, their nature, cultivation, essential suppression, need of education, etc., but what this mysterious power in or behind the cell is, why the bioplasts thus weave and coil and spin; why the cytogenetic processes are performed with such accuracy; why the consumption in brain cells is productive of thought and sensation, and different kinds of thought and sensation; why the faculties, invariably reside in certain portions of the brain; why they are subjected to immutable laws; why life thus acts, where it began, and where it may end; this we do not know, this is a mystery to us, an enigma, an unsolved problem.

Cell-life is very interesting to study, since it is the beginning of all life. All life, whether phytogenetic, phytozoon, animal or human, whether it has existed or exists in the metamorphic or the silurian, the paleozoic, or the mesozoic period, or now has had and has its beginning, its cradle in the cell, it evolves through cell-development and continues its processes of life, solely by the consumption and cytogenetic regeneration of cells. The cell is a wonderful little entity, consisting of protoplasmic matter, a nucleus (from nux, a nut), and within the latter a minute body called nucleolus. The nucleus is made up of a very small membrane, nuclear fibrils named chromatin (from Gr. chroma, color), and a nuclear matrix termed achromatin (not having color). The nucleolus is

a central spherical spot in the nucleus, being very bright and refractive; its real function is not known to cell students or biologists. The viscid material of the cell is called protoplasm (from Gr. *protos*, first, and *plassein*, to mold), it being the soil of the cell upon which all the vital functions depend. This protoplasmic substance appears, under a strong microscope, as a network (spongio-plasm), containing in its meshes a liquid fluid called hyaloplasm (glass-plasm). Chemically, the protoplasm is said to represent oxygen, nitrogen, hydrogen and carbon. The blood is represented by this plasma, by white and red corpuscles and by the blood plaques (blood-patches). This constitutes the fluid-bases of life. It is the vital reservoir. The white corpuscles are the results of nourishing food and perfect nutrition. They increase after every healthy meal, and represent the nutritive receptacle of the body. The red corpuscles (discs) are increased after breathing healthy air and after a long sound sleep. They constitute the vitality of the body. They are the vitalizers and the magnetic electricians of the body. Their deficiency in the blood causes weakness and vital troubles, however perfect the nutritive reservoir may be. We can be sick, although fat. As we said, the cell with its contents constitutes the accretive matter of life, being the material used in the organization of life; but is it life? If it be life itself, why can there be a "dead cell?" The cell-matter may be the visible material and the soil in which the plant of life may grow, but without the impulse of vivification there can be no functional activity in the cell. The cell will be dead.

A cell may or may not contain the life-impulse. If in a grain of wheat do not inhere this life-principle, it will never vegetate. The life impulse must surround the cell and vivify it before any growth and organization can take place. The impulse is, therefore, the organizer, the living, pulsating, sensing, thinking and conscious mind—it is LIFE. Where it comes from, what it is, where it may end, the causes of its activities, etc., we do not know. We know that we exist; we know that we can think and feel; we know that we are conscious beings; we know that we live and we call this living life; but cannot account for it.

We have been informed by scientists that matter is indestructible; we believe in matter to inhere a subtle material, life-fluid or impulse, which when completely organized through nature's evolutionary processes, is capable of living on independently of its plant-soil, its external covering or mundane shell; this we call IMMORTALITY.

That this life-impulse or formative energy is invisible and independent, so to speak, of its accretive soil is proved by our microscopists' not being able to tell the difference between a living and a dead cell.

By its association with environments through molecular methods only; by its growth into higher forms through its attraction of material elements; by its ability to retain its individuality; its associations, memories, experiences, thoughts and wishes in spite of the breaking down and removing of brain cells at every fleeting moment; by its capacity for different emotions, passions, sentiments, thoughts, etc., notwithstanding its similarity in brain-matter; its power to retain atavistic peculiarities and transmitted qualities before having a brain; finally by the fact that an organism or a human being is subjected to death, although in full possession of cells (brain, blood, vital tissues, etc.)

The mental faculties are a representation of this life-impulse in a focalized centralization, having their headquarters in the brain. The brain is not the life of a human being, nor is the brain the faculties, else why is it that a dead man cannot live, cannot exercise the functions of his brain, nor any of the vital functions? Does

he not, though dead, still have his brain left, with all its billions of cells, his blood and all his vital functionaries?

If the brain is the life of the human mechanism, why, then, can man die?

The brain is nothing else than an electric workshop where the mental electrician (the faculties) is doing his work. He is the life of that workshop, and the cerebral centers, etc., are his tools, his sensational electrodes, through which the electrical impact of the indwelling mechanic is evoked. The mental faculties are the life of the physical mechanism; the life of the brain-organs; the life of all the vital functionaries. They represent the life-impulse, the forces of nature, in a focalized centralization and individualization; they are life itself in its completest evolutionary evolvment. They are the symbolization of nature; they are her sons and daughters, whom it has taken her millions of eras to bring forth; they are the depurated, improved and sublimated results of her laboratory labor. They existed before nature had written a single historical page in her strata; at the time of her fiery birth; at the period when she was yet in the nebular world-ocean. At these ages, however, facultative specialization and cytogenetic organization was impossible, for which, formative conditions must be favorable, else the elective affinities and attraction of affinitizing particles of cell-matter and of life-fluid or spirit-matter are disturbed and efforts of the formative energies defeated. These faculties having their abodes in the brain, have always existed in nature, although not in their present organized and evolved form, if not, how could nature bring them forth? She always had them in her cosmic matrix. They represent her, and she them; therefore she is adapted to them, and they to her. They are her means by which she can explain herself; they are her thinkers, poets, scientists and executors; they are her improved instruments and she is their field of action. The science of these faculties, these representations of her skill, these students, who have been sent from her UNIVERSITY with a diploma and an attached title more authentic, more glorious, more imposing, more lasting and eternal than all the diplomas and honorary titles conferred since the days of "Adam," this is the science of these faculties, we said, and is called PHRENOLOGY. He that studies this science studies *nature*, LIFE, MAN, GOD.

LIFE'S MIRRORS.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And the smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again
The scattered seeds from your thought outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

Selected,

MADLINE S. BRIGHAM.



- | | |
|---------------------|---------------------|
| 1. Amativeness. | 4. Secretiveness. |
| 2. Destructiveness. | 5. Acquisitiveness. |
| 3. Alimentiveness. | 6. Mirthfulness. |
| 7. Approbativeness. | |

EYE SHUTTERS

Eyes do not close of their own accord. They are *operated*.

They are operated by faculties. Certain faculties out of the forty-two of which the mind is composed have control of them chiefly, so far as *shutting* is concerned

There are seven of these.

They are chiefly *selfish* in their nature.

They are self-protectors.

They look out for No. 1.

Each one of the seven has its own individual effect upon the muscles of the eyelids and brows.

Amativeness and Alimentiveness *thicken* the lids somewhat like those of a pig.

Destructiveness *straightens* the upper lid and presses it down in a *hard, horizontal* way. This faculty gives the stern, fierce, lowered expression to eyes and eyebrows.

Secretiveness "plays possum." It shuts up the eyes in a secretive, suspicious manner.

Acquisitiveness often unites with Secretiveness and makes one more suspicious, especially concerning property or money and in this way helps close the eyes.

Approbativeness causes the upper lid to somewhat droop, as may be noticed in flirts and coquettes.

Mirthfulness gives a merry twinkle to the eyes by contracting the lids, and forming the lines directly outward from each corner.

Learn the location and function of these seven faculties and watch them operate the lids of the eyes, especially in "shutting up."



- | | |
|------------------|--------------|
| 1. Cautiousness. | 3. Ideality. |
| 2. Sublimity. | 4. Hope. |
| 5. Spirituality. | |

EYE-OPENERS.

Yes, there are natural eye openers. *Inherent* eye openers. The principal ones are Spirituality, Hope, Cautiousness, Ideality and Sublimity. These faculties have more to do with opening the eyes than all the other faculties combined. Cautiousness will open them in fear; Ideality in viewing the beautiful; Sublimity in viewing the sublime; Hope in bright expectation; while Spirituality will cause one to stand in "open-eyed wonder."

When these five genetic faculties are predominant in one's soul make-up, they will keep his eyes open and his brows raised all of the time. In other words, eyes and brows will be *formed* in that way. If our readers will simply study these five faculties in action in men, women and children they will be able to positively demonstrate the truthfulness of these statements.

Select a party with either Cautiousness or Spirituality large and call the faculty into vigorous action by a picture of danger or a description of some wonderful phenomenon and the effect upon the eyes and brows will be instantaneous.

SUIT THE GESTURE TO THE FACULTY.

In elocution and oratory one should suit the gesture to the faculty. Don't make yourself ridiculous by using a gesture that belongs to Destructiveness when you are using Ideality; and for heaven's sake don't try to make the *approbative* gesture suit all of the faculties.



CAUSE AND EFFECT,

Or How to Raise the Upper Lip of a Stranger.

Just press the right button, as it were, and you can raise the upper lip of a perfect stranger. The relation between a faculty and a certain part of the body is one of *cause and effect*. This we have demonstrated in *thousands of cases*. Just try it with the faculty of Approbativeness. This is the faculty that likes approbation, and it is the only faculty that does. Pick out someone whom you know loves approbation, and praise him a little, and *up will go his upper lip*.

The faculty of Approbativeness, by means of facial nerves, is directly connected with one of the muscles used in moving the upper lip, and by vigorously exciting the faculty you can cause a nervous current to be sent from it to this muscle, resulting in the raising of the lip. Any of our readers can very easily demonstrate the truth of this statement.

HUMAN NATURE.

Human nature is many-sided. One side is affectionate; another is selfish; still another is moral. These different sides of human nature are made up of fundamental mental elements. To understand them clearly is to thoroughly understand these elements. Then human nature—all sides of it—becomes clear. It stands out in bold relief. Obscurity passes away—all may understand it clearly.

Children should be taught the *elements* of human nature. They should be taught these elements along with their *letters*. They can learn both at the same time. Then they will know themselves, and others, too. They will know very early how to deal with all their feelings,—jealousies, tendencies, hopes, passions, appetites, ambitions, powers, fears, emotions, sentiments, etc., etc.

All have to go via the *faculty route* to get anywhere.

We can go to H— with faculty.

Why not go to Heaven—Conscientiousness, Benevolence, Causality, Hope, Spirituality, Friendship, Parental Love and Human Nature?

SELF DEVELOPMENT.

CHAPTER II.

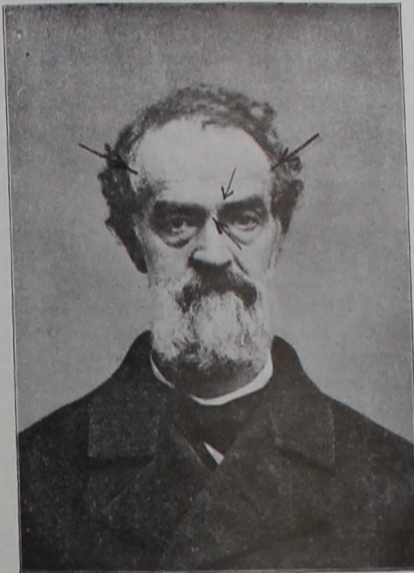
A person should learn, therefore, *exactly* what faculties are deficient, and proceed positively to develop them. A faculty can be developed as certainly and definitely as one finger can be selected and purposely used more than it otherwise would be, thereby developing it. Suppose a person selected his little finger and watched himself and lifted and handled three times as much with it as he had been accustomed to do, what would be the result? All are aware that this little finger would become stronger and larger.

Do not forget that the mind, as well as the body, is plural. Being made up of forty-two individual faculties permits of development. When a person has learned what faculty needs development, he should begin to specially use it. He ought to use it much more than he is inclined to. Suppose it to be Self-esteem—a faculty that many are too weak in. If a person, because of a deficiency of this faculty, has not enough confidence to do his best, he is fully justified in making sufficient effort to develop it until it will give him that confidence. All who have anything legitimate to do, have a right to develop this faculty, if it is weak, to that degree that it will enable them to do their best with their other faculties. They not only have the right to develop, but it is a duty. They owe it to themselves, their family, society, and to their Creator. Special use of Self-esteem will cause concentration of blood in its two brain organs. Blood is the material basis of development. It contains the material out of which new cells, fibers, arteries and veins are formed. When it is concentrated in a particular convolution of the brain, the result is a *vital* action in which new cells and fibers are formed and *added* to these already there, which is growth. This can be carried on so vigorously and persistently that even the bone immediately above or over the two organs of the faculty that has been specially exercised will be torn down or disintegrated and reformed on a larger pattern. At first the inner plate of the skull is thinned, and by continued effort a *complete disintegration* and re-formation of the bone is effected, which will show *externally*. Anyone can positively develop any faculty he chooses to. Fatalism is not a fact. It is not true in a material, heredity, or a planetary sense. We emphatically repeat that in no sense is fatalism true. No one is compelled to remain stationary. No one need depend upon anything outside of himself for development. We *can* and should *advance* by means of our own *inherent* resources. We have the power to take any faculty in hand and specially use it and thereby cultivate it. All should emphatically understand that they can repair their minds as certainly as any machinist can repair a broken or defective machine. Suppose one to have a valuable watch, in which there is some little defect that prevents it from keeping good time. What should be done with it? Throw it away? No, it is taken to a jeweler to be repaired. The same should be done with the mental machine. When we know what is defective we should repair it. We can do our own repairing.

Do not put off development for five minutes after this, dear reader. Go to work at once to *develop* any and all of your weak faculties. Remember that you can change the whole body in *LESS than seven years*.

(To be continued.)

The last test—is it in accord with the constitution of the human mind?



WILLIAM E. BROCKWAY—Forger and Counterfeiter.

CRIMINOLOGY.

CHAPTER IV.

We have stated that criminals classify themselves; that is, that they get into classes by means of a predominance of certain faculties. Any person with a set of faculties predominant belongs to a class.

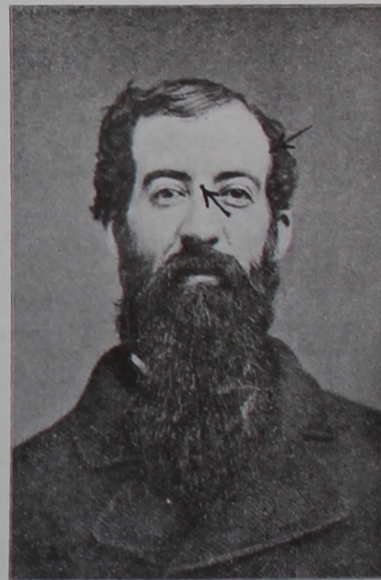
There are several classes of criminals. Talent for forgery will not give anyone talent for burglary. These two talents are not necessarily found in the same person. They are made up of faculties, some of which are primarily different in nature. They *may* be found in the same person. Elemental faculties always constitute talent and tendency of every kind. There can be no kind of talent that is not made up of natural, elemental faculties, nor can there be any tendency that is not made up of them. Therefore, special talent, so far as the mechanical artistic work of forgery is concerned, may be gotten at specifically.

The two chief faculties of a forger are Form and Constructiveness. These two are the most essential and are absolutely necessary. No one can have talent for the mechanical part of forgery without a strong degree of these two faculties. To imitate a signature or handwriting is specially to have a strong faculty of Form. This faculty senses and remembers shapes. By means of it principally, one can imitate shape in writing. It is the chief faculty for sketch art, penmanship, modeling and the reproduction of all kinds of shapes. The faculty of Imitation has comparatively nothing to do with forgery. Imitation as a faculty is simply a *tendency* to imitate. Talent for imitating is always found in other faculties. To imitate shapes is to possess a strong faculty of Form. To imitate size is to possess a strong faculty of Size. To imitate colors is to possess a strong faculty of Color. A thorough study of talent in all classes as developed in the elemental faculties of the human race will enable one to get right at the specific faculties that everything human is done with.

We use four photographs of criminals in this number of HUMAN FACULTY. These men have made reputations for skillful work in their lines. We call attention to the development of the faculties of Form and Constructiveness in all

four of these men and of Size in one of them. Form is indicated by width between the eyes. When it is large the eyes are far apart and when it is specially active they seem to be *pushed* apart. By means of this faculty one is able to very accurately sense and retain an image of shape. It is an elemental requisite for remembering and reproducing that which has shape. A close inspection of the photographs of these four noted criminals will in each case show a strong development of Form.

When the gratifying of a criminal desire requires the use of mechanical talent, the faculty of Constructiveness is necessary. No one has a constructive, tool-using, ingenious kind of disposition who is weak in this faculty. It is a resourceful faculty, and especially so in mechanical science. It is the center of invention. For instance, Edison could have made a great forger had he been weak in Conscientiousness and Self-esteem. When Constructiveness is predominant in a criminal, he will use great mechanical skill in obtaining property dishonestly. A criminal with Destructiveness and Combativeness in the lead of Constructiveness would not think of using mechanical skill but would be some sort of a desperado. A criminal with the perceptive faculties, Secretiveness and Human Nature in the lead, will be some kind of a pickpocket or sneak-thief. But one with large Constructiveness, Destructiveness and Combativeness will be a mechanical burglar—that is he will be a genuine



CHARLES R. TITUS, Alias Dr. Thompson.—Forger.

safe-breaker. He will like to use tools in a destructive way. But with Constructiveness and the perceptive in the lead he will instinctively and necessarily resort to mechanical skill in obtaining what he desires.

William E. Brockway was an engraver by trade. He was a counterfeiter and forger for many years. He had special aptitude or natural talent for artistic mechanical work. He would as naturally gravitate toward forgery and countefeiting as a duck toward water. We mean to say that, being defective in Conscientiousness, and, probably, Self-esteem, he would enter that department of wrong-doing because he had the natural talent for it. Judging from the portrait, his talent is unquestionably mechanical-artistic. We might say, then, that he was naturally well equipped to do just the kind of work that he was noted for doing.

Chas. R. Titus is known as a very clever forger. His



JOHN PETTINGILL—Burglar and Forger.

faculties are approximately as good as Brockway's for that particular kind of work.

John Pettingill belongs more to the burglar type on account of his physical strength and strong faculties of Destructiveness and Combativeness. He has a splendid faculty of Form, as shown by the width between the eyes, and he has a large faculty of Constructiveness also.

Louis Brown is a striking type of all-round mechanical ability. He has an extraordinarily large faculty of Form. Such a man can fix the shape of a face or of a signature in



LOUIS BROWN, alias French Louie.
Burglar, Tool and Key-Maker.

his mind and hold it there almost perfectly. He has a very strong faculty of Constructiveness, also, and would be ingenious in mechanics. His particular line was the manufac-

ture of burglars' tools and the making of false keys from impressions in wax. He has been regarded as one of the most expert burglars in America. We call our readers' especial attention to his intellectual make-up. Intellectual talent in a criminal is made up of the same fundamental faculties as is intellectual talent in an honest man. Constructiveness is Constructiveness wherever it is found. Form is the same in nature in all men, women and children. Mechanical talent may be used in legitimate work, or otherwise, but the faculties that constitute this talent are the same in both cases. Remember that intellect has no moral sense in it. The intellectual faculties simply enable one to know what to do and how to do it. They have no conscience. Moral sense comes from other faculties, localized in other parts of the brain. If one inherits fine mechanical skill, without inheriting a strong degree of the moral sentiments he will be a constitutional defective, and will naturally tend toward the dishonest use of his mechanical talent. He is unrestrained by a strong moral nature.

To study the criminal in a definite, specific way, is to understand the nature of each one of the forty-two faculties, and then by an examination of the head ascertain what faculties are defective. If parents would become thoroughly acquainted with these elemental faculties and early realize by studying the formation of the head, that certain of a child's faculties are defective, and then develop these defective faculties, *they could save any child from becoming a criminal.*

(TO BE CONTINUED).

THE PATTERN IN THE LOOM.

Let us take to our hearts a lesson—no lesson can braver be—

From the ways of a tapestry weaver on the other side of the sea.

Above their heads the pattern hangs; they study it with care;

The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing besides, of the patient, plodding weaver;

He works on the wrong side evermore, but for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvelous skill is learned.

The years of man are the looms of God let down from the place of the Sun,

Wherein we are weaving away, till the mystic web is done—

Weaving blindly, but weaving surely, each for himself his fate.

We may not see how the right side looks; we can only weave and wait.

But looking above for the pattern, no weaver need have fear,

His toil shall be sweeter than honey, his weaving is sure to be clear.

—From an Old Scrap Book.

OUR LEADERS' DUTY.

It is the emphatic duty of all leaders of human kind to know human kind. To know human kind is to know the primary elements of which human nature is composed. All else is but dangerous guess work.

HELEN KELLER AND THE POWER OF CONCENTRATION.

Perhaps we talk too much in this column about concentration. You may be bored by constant reference to "teaching your thoughts to center all their forces on some particular point."

But consider the case of Helen Keller, and admit that failure to concentrate must deprive you of a considerable share of success and progress.

Miss Keller has just succeeded in passing her mid-year examinations at Radcliffe College. She has passed most creditably, competing with scores of young women, among the most intelligent of the country. Miss Keller has been from her birth deaf, dumb and blind.

In her case, absolute mental concentration has replaced all of the three faculties which all of us would consider essential to the acquisition of knowledge.

Helen Keller cannot hear a word that is spoken, but she places the tips of her fingers on the throat of her teacher, knows everything that the teacher says, and assimilates the knowledge.

When you talk about the difficulties in your life, does it not make you ashamed to think of a young girl who studies higher mathematics with the sole aid of the sense of touch?

Helen Keller has never heard the sound of a human voice, yet she has thoroughly mastered the English language, and has passed examinations in French and German, in Latin and Greek.

Miss Keller is sightless, yet she writes on the typewriter as rapidly as any expert, and the work which she prepares for those who teach her is just as neat as that of any girl in her college.

It is not alleged that Miss Keller is a young woman of vastly superior natural ability.

She has succeeded marvelously because, while her affliction has made her work harder, it has saved her from the distractions which keep so many of us from working at all.

DEAF, DUMB AND BLIND, the ordinary diverting pleasures of the world are denied her. Her moral courage, refusing to submit, finds refuge and expression in intense mental concentration, with the results mentioned.

Concentrate your mind. Don't be beaten in life's struggle by a young girl who cannot SEE, cannot HEAR, cannot SPEAK.—*Chicago American*.

WEIGH YOURSELF IN THE BALANCE.

Young man, young woman, what is your purpose in life? What preparation have you made, are you making, toward its accomplishment?

What have you learned, acquired, or achieved during the past year that makes your services more valuable, your position more secure, your promotion more probable, your general success in life more assured and your usefulness to the community more certain, better appreciated, recognized and rewarded? Measuring your attainments and practical efficiency today with one year ago, do you wield the pen with more ease, grace, legibility and rapidity? Have you acquired a larger and finer vocabulary of words, and correctness of taste, strength and skill in their use in conversation and in correspondence?

Are you more accurate, rapid and reliable in business calculations?

Are you better acquainted with the great principles underlying business transactions between man and man, and thus with causes of success and failure?

Have you become more conscientious and faithful in all

your relations with those with whom you deal or come in contact?

Then truly you have been traveling this year on the road to honor, success and happiness.

Motion is the law of life. If you have not been gaining ground you have surely been losing it.

If you have not been acquiring worthy habits and noble sentiments, then the unworthy, the ignoble, have been creeping in, to undermine the will and weaken the faculties. How shall it be in the year to come?

What royal opportunities are yours in this the fairest republic the world has known?

The limit to what you may attain mentally, morally, substantially, may be measured only by your capacity and will. Environments, circumstances, are all in your favor.

Delay not a moment to choose progress rather than stagnation, ambition rather than apathy; sailing onward, moving upward, rather than drifting and wreckage; life rather than death.—MRS. SARA A. SPENCER, in *The Messenger*.

WHAT TIME IS IT?

It is time to be brave. It is time to be true.
It is time to be finding the things you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet.
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

—Selected.

THE OBJECT OF EDUCATION.

Do not forget, father, that the object of education is not learning but ability. True the educated boy has learned something. He has gained a knowledge of language and science and art and history and mathematics, but he has learned how to study, how to think, and how to acquire knowledge, which is far more important. He has learned how to gain more and important knowledge, and how to turn it quickly to practical account. He has gained from teacher and books and study and schools and scholars that mental training and moral discipline which is life's best power—we call it character! There must be hewers of wood and drawers of water. The supply will equal the demand. As the merchant is more than a salesman, the mechanic more than a carpenter or plumber, the engineer more than a surveyor, the agriculturist more than a digger in the soil, so father, you want your boy to be that something more, keep him, if possible, a little longer at school—as long as he is hungry for knowledge, and making good use of time and means. It means sacrifice for you, but it is growth and power for him and he will repay you for it all an hundredfold! Yes, keep him at school.—*Self-Culture*.

DANGEROUS PLAYING.

Playing with training,

Playing with education,

Playing with marriage,

Playing with vice,

Playing with temperance,

Playing with crime,

Playing with immortality—all who do not fully understand the forty-two genetic elements of 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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FORWARD.

Forward, not stationary.
 Forward, not backward.
 Forward to-day.
 Forward tomorrow.
 ETERNALLY forward.
 Forward and UPWARD.
 This is the true art of living.
 Forward says the amœba.
 Forward says the ape—*slowly*, but *forward*.
 Forward says the grub—forward and upward.
 Forward says the Bushman.
 Forward says the Caucasian.
 Forward said Emerson.
 Forward and upward, said Victor Hugo as he quit this sphere.

Forward says the brook.
 Forward says the Earth.
 Forward says the Sun.
 Forward says the UNIVERSE.
 Forward says EVERYTHING that is NORMAL—forward and UPWARD.
 The Universe is RELIABLE.
 Everything helps the one who has the right conception of life.
 Pessimism is *weakness*—both of conception and courage.
 Get in line with nature—with the forward movement of the Universe—SHE IS ALL RIGHT.
Fall in. It is *easy* to go with the *current* of the ocean of life.

Ever onward.

No trying over again.

Sufficient unto the day is the day.

Sufficient unto earth life is earth life.

Reincarnation is false—a MONSTROUS fallacy.

Go on.

Go on daily.

Go on when it rains.

Go on in the summer.

Go on in the winter.

Begin NOW.

Don't wait for a *new moon*. Don't wait for the STARS.

Don't wait for ANYTHING.

All nature says "COME ON, I WILL HELP YOU."

STAND IN with nature—all of nature.

She is an *absolutely* true friend.

TRUST her.

Trust *yourself* as a *part* of her.

Don't expect her to *carry* you, however.

She might drop you.

Just *faithfully*, *courageously*, *everlastingly* go *forward* and *upward* and she will be FRIEND, BROTHER, SISTER, FATHER and MOTHER to you.

"ALL IS GOOD."

"All is good." Of course it is. But in the name of common sense, clearness, practicability, utility and definiteness, *what is it good for?* Specify, please, specify! Sand is good. Of course it is. *But only good for what it is good for.* It is not good in one's eye. It is not good for pies. We would prefer *wood* to sand if we were cold and wanted to build a good, hot fire right quick.

This "all good" philosophy is very beautiful—in theory. It is no more practical, however, than a *railroad in one's mind*, is for traveling purposes. Things that are good are good for *something*.

WHAT ARE WE HERE FOR?

Should we be on another planet or in some spiritual sphere instead of here? Have we been *misplaced*? Are we like fish out of water? Don't we *belong* to this old world at all? Are we all *aliens*? Did we get here by *chance*?

Let the *constitution* of ourselves decide the question. If we *rightfully* belong here, we shall be found to be *constitutionally adapted* to this world. This we find to be an *inherent* fact. The evidence is *three to one* that we belong here *naturally*. We have at least three *vital* faculties to one *spiritual*.

Let us live here as *normally* as we can.

Let us live out our time here.

Let us be *true* to our sphere *while in it*.

We like the *spiritual*.

We like to see all *spiritually* developed.

We do not, however, like the kind of teaching that would reverse the *natural order* of things. Anyone can develop *all sides* of himself *while here*. Better live like a Gladstone or a Lincoln here, than to be all the time *objecting* to this life and *not half preparing* for the next. Those who live the most completely (reach the highest development) here, are the *best, soundest*, do more *good*, and are *far better prepared for the next*.

SOME OF THE MATTERS WITH SOME PEOPLE.

1. When reading if a person leaves out a word, his faculty of Individuality is weak.

2. When a person is *embarrassed*, his faculty of Approbativeness is relatively too strong and keenly excited.

3. When a person is *superstitious*, his faculty of Spirituality is stronger than his faculties of Human Nature and Causality.

4. When a person is *absent minded*, his faculties of Human Nature, Approbativeness, Cautiousness and Secretiveness are not in action.

5. When a person is *vengeful*, his faculty of Destructiveness and *some other* faculty or faculties is strong and excited.

6. When a person is *boastful*, his faculty of Approbativeness has him in hand.

7. When a person "rubber-necks," his perceptive faculties are leading the others.

8. When a person orders more at a restaurant than his judgment dictates, his faculty of Approbativeness has the upper hand.

9. When a person does not *count the cost*, his faculties of Number and Acquisitiveness are not strong enough.

10. When a person *contends* for the sake of contending, his faculties of Combativeness and Approbativeness are predominant.

11. When a person has to be *knocked on the head* before he will take a hint, his faculty of Human Nature is very weak.

12. When a person is continually expecting disease and death, his faculties of Vitativeness and Cautiousness are relatively too strong.

AMAZING.**Man's Ignorance Concerning Himself.**

Man's ignorance concerning himself is simply amazing—It is *astoundingly* amazing. His blindness, prejudices, assumptions, theories, superstitions and fallacies are so posterously pretentious that *amazement* does not nearly do the fact justice.

GET RIGHT AT IT.

Don't theorize; don't speculate; don't assume. Get right at the *elements* of it. The elements of what? Of mind. Mind is an aggregation, a composition, a constitution of individual, indivisible, genetic elements. To get right at any kind of mind is to get at some of these elements. To get at fear is to get at the element of Cautiousness; to get at the social evil is to get at Amativeness; to get at jealousy is to get at Approbativeness; to get at superstition is to get at Spirituality. TO GET AT THE BODY IS TO GET AT THE PARTS OF IT. TO GET AT THE MIND IS TO GET AT THE ELEMENTS OF IT.

HOW MUCH?

How much science of music would there be without any notes? How much science of arithmetic without any figures? How much science of chemistry without any elements? There would be just as little science in the above mentioned as there is to-day in all psychology, education, elocution, and mental therapeutics not founded upon the elements of the human mind.

WHEN YOU GET TIRED FLOPPING ROUND.

Teachers, Preachers, Psychologists, and all, when you get tired of stumbling and grumbling, changing and guessing and tumbling; just build on the *mental constitution* and your building will not fall.

THE COMPOSITION OF THE DEVIL.

The Devil is essentially composed of Approbativeness, Amativeness, Acquisitiveness and Destructiveness, —all *inside* too. See?

WHERE TO LOOK.

The place to look for educational systems and human philosophy is in the *mental constitution* of man. The truth is inherent in this constitution.

Don't forget that you are *plural*.

Every faculty is good—in its place.

An element of human nature is *genetic*.

All are interested in their own faculties.

The leading question concerning a vocation—"Have you a *faculty for it*?"

The mystery of mind is chiefly mystery because one is under the *dominant* influence of Spirituality, Sublimity and Ideality.

Everyone is *positively* interested in Phrenology. There are no exceptions to this rule. They are interested in *self* which is the same as Phrenology.

A human soul is made up.

Why don't you get down to rock-bottom—the constitution of the human mind—in dealing with human questions?

EXPRESSION.

BY JOHN CRANE.

From the Standard dictionary I take the following definition: "Expression is the act of uttering, declaring, or representing by written or spoken language or by gesture or look; hence, any act or object by which some truth or idea is conveyed."

In writing, the mind expresses by letters and words the thought or idea it wishes to make known to other minds. In this, the mind must call the hand to its aid; and the expression is conveyed to other minds through their eyes, and perceptive and reasoning faculties. In speaking, the mouth and the throat, instead of the hand, are used to convey the thought; but then instead of the eye, the ear must take in the thought.

By the gesture or position of the hand is expressed the fondest love or the bitterest hate; the most forceful courage, or the most wild and frenzied fear; a bright and joyous hope, or the most frenzied gloom; sweet, bright, cheerful joy, or the keenest sorrow; the strength of a Hercules, or the weakness of a babe.

Even the foot has ways of expressing many things. How many young men want a stronger expression of disgust from the father of the girl they called to see than his foot following them out of the door.

The foot expresses strength or weakness, as the case may be, by the way it stands, or the way it is raised and placed on the ground again.

It expresses foresight, or aimlessness, by its straightforwardness, on the one hand, its unsteady and floundering gait, on the other. It can stand as firm as the oak, or as weak and uncertain as the sands upon the seashore.

And what expression we find in the poise of the body! How it shows the firm, solid business man, or the lopsided, weak-minded, and generally good-for-nothing fellow.

The poise of the head expresses still more. With the head and face we can carry on conversation, without saying a word.

When a young fellow goes to see his best girl, how much difference there is in the ways she receives him. She can nearly melt him with her warm, sweet looks; or she can look in such a way that the cold chills will chase each other up and down his spinal column; or she can keep him in that strange "how-came-you-so" condition, in which he does not know whether she is going to love him or kill him. And, in fact, if she understands human nature and he does not, and she tries to see what she can do, it is doubtful if he knows anything by the time she sees him through the door and starts him for home.

How much we express by our posture at the table. One person will look with greedy eyes over the table and can hardly wait until the food is passed; another—Miss Poetical—will sit with a don't-care feeling on her face, saying as plainly as actions can, "Oh, a Japanese cup of tea, a pigeon wing, and a cracker will be plenty." In the first instance, the expression would be that of strong Alimentiveness; in the last, that of weak Alimentiveness with large Approbativeness.

Destructiveness has its peculiar way of manifesting itself—a restless movement of hand or foot, a cannot-keep-still sort of expression.

Cautiousness lacks courage and fears danger at every turn—makes mountains out of mole-hills—looks into every dark corner—under the bed—and even into the clothes-chest, for fear that a robber or a dangerous animal is

hidden there. The head will be thrown slightly forward, the eyes staring as if looking for something, and more misery could hardly be experienced short of slow murder.

A very showy faculty is Approbativeness. It has a loud and flourishing look and a "see-me" sort of expression. It throws the head to one side and slightly backward, the upper lip is raised to show the teeth, the hands are adorned with rings. These are a few of the plain expressions of this faculty. It acts as a sort of running-mate to its neighbor, Self-esteem. While Self-esteem is called a proud faculty, it makes but little display, aside from, when strong, throwing the head slightly backward, raising the person at least an inch higher than when it is weak. It causes a person to think he is good enough for any company, without any fuss or display.

Another expressive faculty is Benevolence. This faculty will bring tears to the eyes when an injury is done to anything tender or weak. Where it is strong, no tears are too good and no work too hard to help the suffering and needy. It would divide the last crust with some hungry beggar, and give up the coat to the freezing. Through a mild and glistening eye it expresses a deep sympathy for the sick and afflicted, or the crushed and injured.

In strong contrast with Benevolence is Acquisitiveness. This faculty looks after the laying-up of good things. It is a selfish faculty and never has anything to spare. The look is down. It seems to be watching for something. The hand is open as if ready to grasp something. And with its near neighbor, Secretiveness, strong, there would be an inclination to hide all the good things in some safe place. It would close the mouth and partly close the eyes, and by action say to the other faculties, "Now, you fellows, keep mum."

The expression of Firmness is found in the hard, closed jaws that say as plain as words, "You cannot run over me," "I'll never yield an inch," and the body, in contrast with Self-esteem, stoops slightly, as if to concentrate more closely, and thus be more solid and unyielding.

Veneration expresses its feelings commonly by the bowed head and downcast eyes, as though in the presence of some great and highly revered power.

Spirituality expresses its action by the mystic look, as though it saw spirit forms without earthly bodies all around and loved their presence, and loved conversing with them; and would love to take flight with them to far away realms.

Hope, too, looks to something bright and visionary. It builds bright air castles, but mostly with foundations on the earth.

Mirthfulness is a jolly faculty. What mischief it and Hope do not find is hardly worth hunting for. If a thing has no laugh in it, this faculty has no use for it. You know it by the comical pucker of the mouth, the make-believe gesture of the hand, when the facial expression says, "Now keep from laughing if you can."

Be.

Do.

Grow.

Cultivate.

Advance daily.

Engineer yourself.

The first thing to do: Be true to your conscience.

Treat yourself as a plural being. Then you will handle parts of your mental self as you now handle parts of your body.

THE CHEMISTRY OF CHARACTER.

John and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—was a knave.
Evil or good, as the case might be,
White or colored, or bond or free—
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not forsee,
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and the heart of his state,
Was trusted and honored, was noble and great.
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own,
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul, of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in their passing away
From earth and its conflicts, all died the same day.
John was mourned thro' the length and the breadth of the
land—

Peter fell 'neath the lash in a merciless hand—
Robert died with the praise of the Lord on his tongue—
While Paul was convicted of murder, and hung.
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Men said of the statesman, "How noble and brave!"
But of Peter, alas!—"he was only a slave."
Of Robert, "'Tis well with his soul—it is well;"
While Paul they consigned to the torments of Hell.
Born by one law through all Nature the same,
What made them differ? and who was to blame?
John and Peter, and Robert, and Paul,
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the white—
Out where the spirit, through sorrow made wise,
No longer resorts to deception and lies—
Out where the flesh can no longer control
The freedom of faith of the God given soul—
Who shall determine what change may befall
John and Peter, and Robert, and Paul?

John may in wisdom and goodness increase—
Peter rejoice in an infinite peace—
Robert may learn that the truths of the Lord
Are more in the spirit, and less in the word—
And Paul may be blest with a holier birth
Than the passions of man had allowed him on earth.
John and Peter, and Robert, and Paul,
God in his wisdom will care for them all.

—Lizzie Doten, in Poems of Progress.

SELF-CONFIDENCE.

Life is an individual problem that man must solve for himself. Nature accepts no vicarious service. Nature never recognizes a proxy vote. She has nothing to do with the middleman—she deals only with the individual. Nature is constantly seeking to show man that he is his own best friend or his own worst enemy. Nature gives man the option of which he will be to himself.

All the athletic exercises in the world are of no value to the individual unless he compels those bars and dumb-bells to yield to him, in strength and muscle, the power for which he himself pays in time and effort. He cannot develop his muscles by sending his valet to a gymnasium.

The medicine chests of the world are powerless in all their united efforts to help the individual until he reaches out and takes for himself what is needed for his individual weakness.

All the religions in the world are but speculations in

morals; mere theories of salvation until the individual realizes that he must save himself by relying on the law of truth, as he sees it, and living his life in harmony with it as fully as he can. But religion is not a Pullman car, with soft-cushioned seats, where he has but to pay for his ticket, and some one else does all the rest. In religion, as in all other great things, he is ever thrown back on his self-reliance. He should accept all helps, but he must live his own life. He should not feel that he is a mere passenger; he is the engineer, and the train is his life. We must rely on ourselves, or we merely drift through existence—losing all that is best, all that is greatest, all that is divine.

The man who is not self-reliant is weak, hesitating and doubting in all he does. He fears to take a decisive step, because he dreads failure, because he is waiting for some one to advise him, or because he dare not act in accordance with his own best judgment. In his cowardice and his conceit he sees all his non-success due to others. He is "not appreciated," "not recognized;" he is "kept down." He feels that "society is conspiring against him." He grows almost vain as he thinks no one has had such poverty, such sorrow, such affliction, such failure as have come to him.

The man who is self-reliant seeks ever to discover and conquer the weakness within him that keeps him from the attainment of what he holds dearest; he seeks within himself the power to battle against all outside influences. He never stupefies his energies by the narcotic of excuses for inactivity. He realizes that all the greatest men in history, in every phase of human effort, have been those who have had to fight against the odds of sickness, suffering, sorrow. To him defeat is no more than passing through a tunnel is to a traveler—he knows he must emerge again into the sunlight.

Man to be great must be self-reliant. Though he may not be self-reliant in all things, he must be self-reliant in the one thing in which he would be great. This self-reliance is not the self-sufficiency of conceit. No—it is daring to stand alone. Be an oak, not a vine. Be ready to give support, but do not crave it; do not be dependent upon it. To develop your self-reliance you must see from the very beginning that life is a battle you must fight for yourself—you must be your own soldier. You cannot buy a substitute; you cannot win a reprieve; you can never be placed on the retired list. The retired list of life is—death. The world is busy with its own cares, sorrows and joys, and pays little heed to you. There is but one great password to success—self-reliance.

The man who is self-reliant does not live in the shadow of some one else's greatness; he thinks for himself, depends on himself and acts for himself. In throwing the individual thus back upon himself, it is not shutting his eyes to the stimulus and light and new life that come with the warm pressure of the hand, the kindly word and the sincere expressions of true friendship. True friendship is rare. Its great value is in a crisis—like a life-boat. Many a boasted friend has proved a leaking, worthless "life-boat" when the storm of adversity might make him useful. In these great crises of life man is strong only as he is strong from within, and the more he depends on himself the stronger will he become and the more able will he be to help others in the hour of their need. His very life will be a help and a strength to others, as he becomes to them a living lesson of the dignity of self-reliance.—*Ex.*

Bear through sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth.

—Longfellow.



OUT OF TUNE.

Yes, out of tune. That is what is the matter with him. His life is a miserable discord. He is out of tune and does not know it. The world is all right, but he does not know it. His faculties are in perpetual combat. *He needs tuning up.*

Will not some of our readers tell him how to tune up. He can tune himself, when he *knows how*. Advise him to get under the faculties of Hope, Mirthfulness, Self-esteem, Combativeness, Conscientiousness, Spirituality, Benevolence and Human nature. These faculties will *tune him up and keep him tuned up.*

THE AVERAGE CHILD.

If you were disposed last year to direct your teaching to the bright pupil, put that temptation behind you now. Know that he does not need you very much, that he will find out most things for himself, and that after all perhaps too much teaching might be a disadvantage. On the other hand, do not allow your awakened conscience toward the dull pupil to run away with your judgment.

Above all, remember it requires a teacher far beyond the average to teach the average child. After all is said the individual child must be kept constantly in mind, and the real teacher can do this, if her room is crowded.

"Thus should the teacher on each different boy,
A different method patiently employ;
Minds he should know; from different methods
choose
That which is proper, and with patience use.
Then might he see and hail without surprise,
The stupid boy becoming learn'd and wise.
'Tis they whose art with all is just the same,
More often than their pupils are to blame;
Resolve this thought in your pedantic skull:
'The pupil through the teacher oft is dull.'"

It is not enough that a teacher be learned; he must be earnest, must love his work, and love his pupils; he must enter into an unfeigned sympathy with them in all their mental and moral life; he must pour out upon them

the results of his readings, his thought and his experience, with unsparing prodigality, forgetful of himself and his own reputation, even willing, like a true mother, to give up his own mental being, if he can only see the life of the soul springing into power under his hand. —Martin B. Anderson, in the Educational Review.

BEATITUDES FOR TEACHERS.

1. Blessed is he who helpeth the little ones; he shall have peace in his day.
2. Blessed is he who loveth little children; he shall be held in everlasting remembrance.
3. Blessed is who possesses faith, hope and patience; for him the rough places shall be made smooth and the crooked places straight.
4. Blessed is he who seeth the good which is in the wayward child; he shall find his reward in the life of a noble man.
5. Blessed is he who hath brains and knoweth how to use them; he hath the elements of growth within himself, and shall impart life to his scholars.
6. Blessed is he who knoweth good common sense when he seeth it; his praise shall be continually in the mouths of children and parents.
7. Blessed is he who knoweth the secret paths which lead to the conscience of the child, for him the gates of peace shall hang on golden hinges, and the ending of his life shall be like the ceasing of exquisite music.—Hon. Henry Sabin, in Arkansas School Journal.

DON'T!

PLEASE DON'T!!

- Don't guess at human nature.
- Don't guess at children.
- Don't guess at defectives.
- Don't guess at character building.
- Don't guess at mental phenomena.
- Don't guess at psychology.
- Don't guess at *anything human*.
- Know. *All can know by thoroughly studying the elements of human nature.*

MARVELOUS.

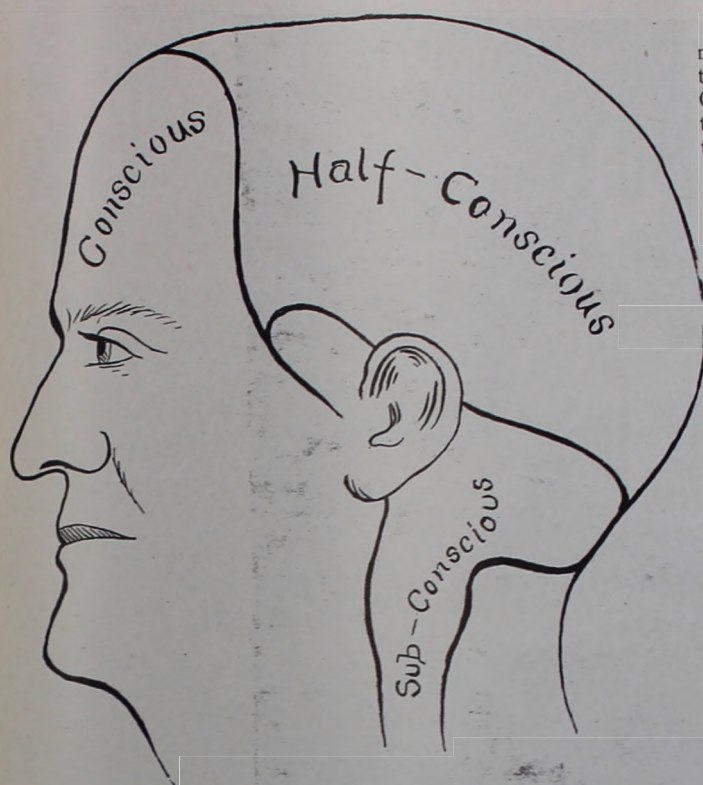
The most marvelous fact in all history and in human life today is the extreme ignorance of the majority of the world's teachers concerning the constitution of human nature. Statesmen, jurists and presidents of universities are *marvelously ignorant of the elements* that constitute this constitution.

HIGH TIME TO BE DEFINITE.

- It is time to be definite in education.
- It is time to be definite in the study of man.
- It is time to be definite in talking, writing or preaching about human questions—HIGH TIME.
- To be definite is to understand the *elements* of human nature.

NO ESCAPE.

All have got to come to it. There is no escape. The constitution of human nature is the standard that all have got to come to. All theories, isms and ologies will necessarily have to totter and fall when not founded upon the constitution of the human mind.



THE SO-CALLED CONSCIOUS AND SUB-CONSCIOUS MINDS.

Let us say at the outset that there is not a conscious mind; neither is there a sub-conscious mind. There is only a mind. Consciousness and sub-consciousness are states of a mind in which certain faculties predominate. There is no need of any mysticism. We think it far better, for the good of all, to clarify than to mystify.

The range of human consciousness is determined by the constitution of the human mind. Anyone but needs to fully understand this constitution to clearly understand all conscious and sub-conscious states.

The sub-conscious comes first in time. Before birth the mind of a child is wholly in a sub-conscious state. All the faculties are in a sub-conscious condition. They are actively at work, however, in a vital, formational way; strictly in a biological and morphological way.

This may very properly be termed *sub-conscious embryology*.

The mind (the sum total of the forty-two faculties) is engaged sub-consciously in building its physical instrument—the body. The cause is in the inherent, dynamic, formative power of the various faculties which have to build for themselves a physical organism to adjust them to this material world and to act through.

All the vital processes are carried on approximately sub-consciously. Motor action is not so sub-conscious. Many of the motor acts are learned—learned at the cost of many efforts and often much pain. Learning to eat, stand, walk, run are examples of motor actions that are first conscious and become sub-conscious largely by training and habit. Motor action, then, can be said to be considerably nearer consciousness than vital action. In fact, we might, very appropriately, call it the “half-way house.”

The nearer we approach the intellect of man, the nearer we are to consciousness.

Intellectual action is nearly all conscious action.

The center of consciousness is Causality. This faculty may be said to be the hub of Consciousness because all the other faculties have to connect with it before rational Consciousness can become a fact. As we depart from this faculty we become less and less conscious. It is the sun of Consciousness.

The intellectual side of the mind is composed of Individuality, Form, Size, Weight, Locality, Color, Order, Number, Language, Tune Time, Mirthfulness, Eventuality, Constructiveness, Comparison, Human Nature and Causality.

As we go backward and downward from the frontal brain the light of Consciousness becomes dimmer and dimmer until it is lost in absolute unconsciousness. Consciousness, then, in its range from the Amœba to man is fully explained by faculty.

You—42 faculties.
 An Irishman—42 faculties.
 President McKinley—42 faculties.
 A Bushman—42 faculties.
 Mrs. Carrie Nation—42 faculties.
 The Pope—42 faculties.
 King Edward—42 faculties.
 The Editor—42 faculties.
 A baby—42 faculties.
 A woman—42 faculties.
 A man—42 faculties.

My doctrine is to lay aside
 Contention, and be satisfied.
 Just do your best, and praise or blame
 That follows counts just the same.
 I've always noticed great success
 Is mixed with troubles more or less,
 And its the man who does his best,
 That gets more kicks than all the rest.

—James Whitcomb Riley.

CHILD NATURE.

Child nature is human nature and human nature is a composite of forty-two mental elements. The scientific study of child nature is the study of the nature, growth and power of these elements.

One cannot hear with his ears. They are only receivers. The mind is the interpreter.

STURDY OLD BRITISH VEGETARIAN.

“I am much interested in advancing the cause of total abstinence from meat, alcohol and tobacco, and I have practiced it on myself for more than four years. I have just returned from riding to Edinburgh and back on my tricycle, and I am desirous of ascertaining whether any one of my age—78 years next April—has accomplished a similar journey, either on flesh or vegetarian diet.

“During the thirty-one days I was away I slept in twenty-four beds. I experienced the greatest kindness everywhere, and I had little or no trouble with my tricycle. My weight on my return was the same as when I started—116 pounds net. My tricycle weighed 45 pounds without luggage, and with what I carried about 60 pounds. It was geared up to 72 and my cranks were 7 inches in length. I am open to be examined by any medical man as to my bodily health.”—Lancet.

“Do not ask if a man has been through college; ask if the college has been through him.”—Chopin.



HAROLD PANK FURSTENAU.

THE CAUSE OF THE INTERNATIONAL BABY BEAUTY CONTEST.

Harold Park Furstenu has a very well proportioned head. This comes about from a well balanced mind. He is a splendid example of a good inheritance. What we mean by a good inheritance is a comparatively equal degree of all the faculties. Where this is so there will be a well balanced *brain, face and body* as the result.

His three temperamenis, Vital, Motive and Mental are very nearly equal *because his faculties are nearly equal. Physical integrity depends upon mental integrity.*

Some of his strongest faculties are Individuality, Eventuality, Causality, Constructiveness and Approbation. These will give him fine observational power, a ready memory, a logical investigative mind, special mechanical talent and a very strong disposition to excel. If wisely trained he will make a brilliant man.

Chicago, March 21, 1901.

EDITOR HUMAN FACULTY:

Harold Pank Furstenu was born on Sunday, Dec. 5th, 1897. Since his earliest infancy it has been a perfect

revelation to us to see how intelligently his little life unfolds.

When scarcely two and a half years old he became interested in electricity, and during a severe thunder storm last May, asked "What made that big noise up in the sky?" Then I explained to him the condition of the clouds, thunder, lightning and electricity, when having to repeat it to his satisfaction a few times, he said "I understand."

He also asked "Why does the sun not shine at night, or the moon during the day, and why can not the sun and moon shine together?" He further delights in asking numerous questions about "Uncle Sam," "Lincoln" and "McKinley."

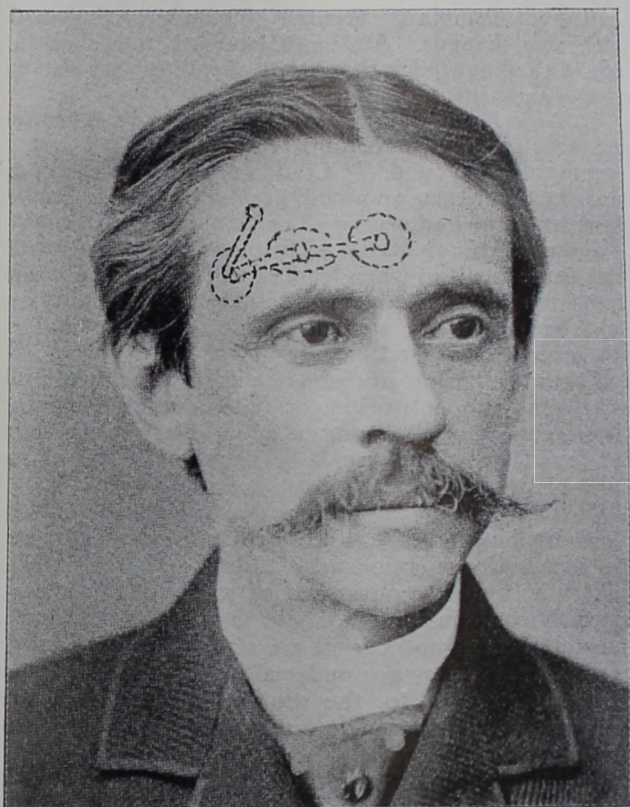
On July 14th, 1900, Harold won a beautiful silver goblet, at the Royal League picnic, Burlington Park, being judged the handsomest boy baby; he also won a gold cross set with twelve diamonds and rubys, at the baby show held in St. John Baptist Church on Dec. 2nd, 1900, being the most intelligent and handsome baby between

one and three years, and holds the distinction of being the cause of the "baby beauty contest" now being waged by the *Chicago American*, between the American and the British babies.

We are very much indebted to Prof. Vaught for the many good qualities ascribed to our baby, and hope through the aid of his advice and chart, to be able to perfect them. Sincerely,

MARGARET FURSTENAU,

1011 North Kedzie Ave.



From Mirthland to the Land of History.

A TRIP AROUND THE HUMAN WORLD.

Its Countries, Peoples, Characteristics and Customs.

CHAPTER VI.

Think of a country in which laughter was as prevalent as the songs of birds in spring. Children laughed, women laughed, men laughed, everybody laughed—in a hearty, whole-souled way.

Ripple after ripple could be heard from every direction. They laughed away care, despondency and gloom. It was almost as bright a country as Brightland.

I left it feeling much better and younger—rejuvenated, as it were.

I wended my way toward the Land of Song. From mirth to music is not far *logically nor geographically*.

Little did I realize the richness, extent, splendor and diversity of the Human World before I started round it. I had found a far greater difference in its inhabitants and climates than I expected. The difference between the people of Mysticland and Mirthland was far more striking than the difference between the people of Massachusetts and Arkansas. The climates of the different countries, too, were more different than the Tropics and Arctics on our own globe.

Waves of music struck my auditory nerves before I arrived in sight of the Land of Song. I had heard great orchestras. I had seen and heard great convocations of vocal expression in our country. I had been in the forests in May and listened to hundreds of feathery warblers, but here I was entering the Land of Song itself—in which music was the universal occupation.

It reminded me of my early teachings of Heaven, in which all were singing praises to God. Only here they were singing and playing *perfectly, spontaneously*. They liked music *itself*. They sang because it bursted forth. They were full and overflowing with it. They could no more inhabit it than the people of Mirthland could refrain from laughter.

My own weak faculty of Tune began to move. It even tingled with new blood, because it had been rather dormant many years.

I thought if they could make *me* sing it would be almost a *miracle*. I soon joined in, however.

(Continued next month.)

THE IRISHMAN'S QUESTION.

The position of the physiological psychologist reminds me of an incident in the life of Emanuel Swedenborg! Upon a certain occasion he was discoursing in his inimitable way upon the tenets peculiar to his religious belief. He asserted that in heaven there was no more sorrow, sickness nor death; and that when the soul reached that glorious place it would engage in the same work as it did on this earth, but in perfection. There was in the large audience a very attentive and interested auditor, an Irishman. He was very much impressed, and at the conclusion of the discourse sought an interview with the distinguished preacher. This is the reported interview:

"Mister, did ye say, that there is no sickness, sorrow, nor death in Heaven?"

"I did," said Mr. Swedenborg.

"And, Mister, did ye say that when a man gets to Heaven he will do the same things that he does on the earth?"

"I did," promptly answered the preacher.

"Then, Mister, will ye please tell me what I will do when I get to Heaven, for I am an undertaker?"

And so it is, the theory of the physiological psychologist does not provide for psychical processes. The mind may truly cry out, as the Irishman did, "what am I to do?"

The physiological psychologist, however, is entitled to our grateful thanks for directing our attention to the proper observance of hygienic laws which perhaps have been sadly neglected.

Mind and matter are separate entities, and must always be so viewed, if confusion and mysticism are to be avoided. The primary condition of matter is inertia, whilst that of the mind is self activity. Great care should be exercised, as another has pointedly said, "not to exalt the transient, or particular, at the expense of the permanent, or general."

Some recent lecturers on psychology embrace every opportunity of discrediting introspection, on the ground that it is too narrow and too unreliable.

These same teachers plead for the comparison of the products of many minds. But whence comes the material furnished by these minds? From introspection? If so; then to doubt its validity in the one case surely does not improve its character as a witness in the other. And again, should such testimony be received when its deliverances are in our favor, and be rejected when against us? Does the quality of the whole differ from that of its parts?

This position reminds one of that class of skeptics who deny the credibility of the senses, thus cutting themselves

off from the possibility of establishing those facts to prove which the senses only are competent witnesses. This theory proves too much, because it leaves its advocates, as well as its enemies, in a helpless and pitiable condition.—*The Southern School Journal*.

SOME "DON'TS" ABOUT EATING

BY J. J. WALSH, M. D.

Don't eat when not hungry. Hunger is nature's call for more nourishment. Its absence means that the body needs nothing. Don't eat oftener than once in five hours. At least three hours are needed for the digestion of a meal, and the stomach should have a couple of hours of rest.

Don't eat just after severe exercise, especially if it is unusual. The blood is mainly out in the muscles and skin during muscular exercise. Before it can return to the stomach in proper amount to control digestion, fermentative processes may be set up and consequent gastritis.

Don't eat a large meal when tired and hungry. Digestion is a chemical process that requires the expenditure of considerable energy. When the system is exhausted it can not supply the energy. Eat moderately first, then some hours later a hearty meal.

Don't drink cold liquids immediately before eating. They drive the blood from the stomach walls and prevent the normal secretion of gastric juice. If this is not mixed with the food as it enters the stomach digestion proceeds slowly and imperfectly. Don't drink any considerable amount of liquid (half a pint or more) immediately before eating. It hampers digestion by diluting the gastric secretions.

Don't take any one's advice as to the amount you should eat. Appetite depends on your size, and build, but there is a large individual element in it that varies most arbitrarily. Metabolism and heat regulation differ even in individuals of the same size, and on these depend the amount of nutrition needed.

Don't fast to cure indigestion. As the body gets weaker its functions also weaken, and digestion will not improve.

Don't take even gentle exercise after a heavy meal. The movements of the abdominal muscles in walking interfere with the churning movements of the stomach. This churning, peristalsis as it is called scientifically, is necessary for the proper mixture of the food and the digestive juices. Don't walk upstairs after a hearty meal. This is just the worst form of exercise. The belching of gas that follows it so often is the best proof of this.

Don't indulge in deep emotions just after a hearty meal. Note the effect of a blush in diverting a large amount of blood almost instantaneously from the general circulation into the vessels of the skin. Emotions that redden or blanch the face produce a similar effect on the brain. This disturbs the body's circulation and especially the sensitive circulation of the digestive organs.

Don't experiment with your stomach.

Don't fail to heed its warnings.

Don't wait till it is hopelessly or at least seriously impaired before you correct conditions that are evidently harmful.

Don't expect it to do the work of your teeth, nor of your cook, nor of your knife and fork. Heed its complaints in time and be happy.—*Chicago American*.

How easy to get *muddled* when one knows little of the mental constitution.

All *formative* power is *inherent* in the faculties that constitute the human mind.

CHARACTER.

BY PROF. JNO. P. GIBBS.

(Continued from last month.)

Without education, instruction is a lever deprived of its fulcrum."

Does this indicate that man's moral character could be improved and developed permanently by constantly appealing to his selfish nature and closing your eyes at his questionable dealings in society. Society is constantly being molded to conform to the requirements of the faculties of mankind. Human character is constantly undergoing changes. Although some are so set that they glory in the knowledge that their character has not undergone a change.

Mr. Newell, in "Mind," said: "A benighted brother once said in a prayer-meeting, 'Thank God I am just as I was twenty years ago.'" Could such expression come from any other than an unenlightened person? Such a person would be endowed with certain faculties, which I put down as Approbativeness, Firmness and Veneration. These three faculties when leaders will make one prejudiced against any improvement, and with Spirituality one would be prejudiced against anything detrimental to one's conception of God.

There are all kinds of character in this world, and all character is the outworking of fundamental human faculties. How much character of a Destructive kind would one have with a weak or negative degree of the faculty of Destructiveness?

When a person has large faculties of Benevolence and Friendship, he will have a kind, humane character, and with strong Conscientiousness added, and weak selfish faculties, he would be possessed of an altruistic character, which would make him desire to do good. This is a character certain good people are striving for, though in a crude way, yet they are undertaking to develop their society to conform to the requirements of their predominant faculties, which constitute and determine their character.

Institutions give birth to the ideas that eventually destroy them.

Institutions must be instituted, to be instituted there must be an institutor. An institutor such as we have, institutes the institutions upon the ruins of past ideas, yet society is swayed by the idea that originated in a single mind and had power enough to mold the faculties of the individuals of society to conform and develop to such degree of perfection, that the new institution was an inevitable outcome. All institutions reflect the character of the society that inaugurated them.

Likewise all societies truthfully portray the character of the component parts of that society, as expressed by the character of the individuals of such society; and each individual is such by virtue of a predominance of certain inherent faculties in his or her mental constitution.

This is self-evident, and the sooner man becomes thoroughly acquainted with the fact and sets about placing his knowledge to practical use, the sooner will he be able to make society reflect his character.

Man is the arbiter of his own character and destiny. Society and environments are the outcome of his faculties in action.

We fully realize the controlling influence environment has upon him, if he is not fitted to meet and overcome it, by having certain faculties in his mental constitution in a strong state of development. He will ever place at environment's door, that which is nothing more or nothing less than a faculty question.

Character is not formed accidentally or out of different material than any other human power or quality.

Human nature being composed of individual, indivisible, fundamental elements or faculties, all attributes of that Human Nature are but the spontaneous or cultivated expression, outworking or manifestation of these inherent and inherited faculties.

In conclusion I shall undertake to impress upon you this fact, that until all characters, regardless of what kind they may be, until all have developed or inherited the moral and intellectual faculties to a controlling degree, there will be little hope for a change in the prevailing social conditions, notwithstanding what reformers, social, ethical, political or religious may say.

An Important Letter.

"Dear Sir: I never had any controversy with Prof. Ladd. In the summer of 1896 I spent six weeks in the same hotel with him.

"In answer to my question as to the status of Phrenology in the universities he answered that 'it was an exploded and discredited theory and had no scientific basis; nor any status.' I knew that it did have a scientific basis, and questioned him upon his own knowledge for and against it; also as to when and by whom discredited.

"He acknowledged that he had never read Gall, Spurzheim, Combe, nor any of the authorities upon the subject, and that, in fact he knew very little about it.

"This was especially interesting to me for the following reason: In 1894 I addressed this question to the president of each of these colleges, Yale, Harvard, Cornell, Amherst, Princeton and Columbia:

"Dear Sir:—Will you kindly inform me if the faculty of your university look with favor upon Phrenology as a science?"

"The answers were all in the negative, and I was referred to Prof. Ladd of Yale, and Prof. James of Harvard, as the best authorities against Phrenology.

"I was therefore glad to meet Prof. Ladd, and I was very much astonished to learn that he knew practically nothing about modern scientific Phrenology, as practiced by its most advanced students."

Yours very truly,
CHARLES TODD PARKS,
New York City, Feb. 23, 1901.

PUBLISHER'S NOTES.

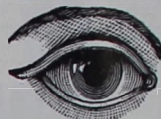
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THE PATTERN IN THE LOOM.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of a tapestry weaver on the other side of the sea.
Above their heads the pattern hangs; they study it with care;
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing besides, of the patient, plodding weaver:
He works on the wrong side evermore, but for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork—that his marvelous skill is learned.

The years of man are the looms of God let down from the place of the Sun,
Wherein we are weaving away, till the mystic web is done—
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks, we can only weave and wait.
But looking above for the pattern, no weaver need have fear,
His toil shall be sweeter than honey, his weaving is sure to be clear.
—From an Old Scrap Book.

AMONG OUR EXCHANGES.

Suggestion for April is up to its usual high standard. Suggestion Pub. Co., Chicago, Ill.

Literary Life, New York, is a good journal for literary news. Its editorial upon "Literary Genius and Environment" has the right ring.

The Humanitarian, London, Eng., is one of our best exchanges. It has many of the best contributors in the world. For sale in Chicago at Brentano's.

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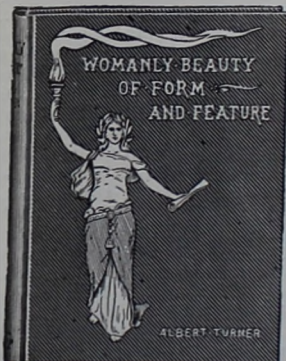
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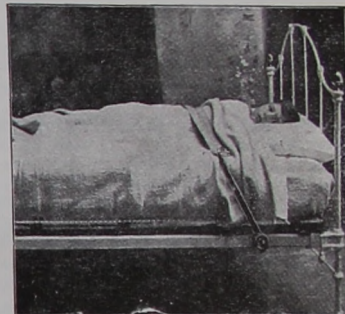
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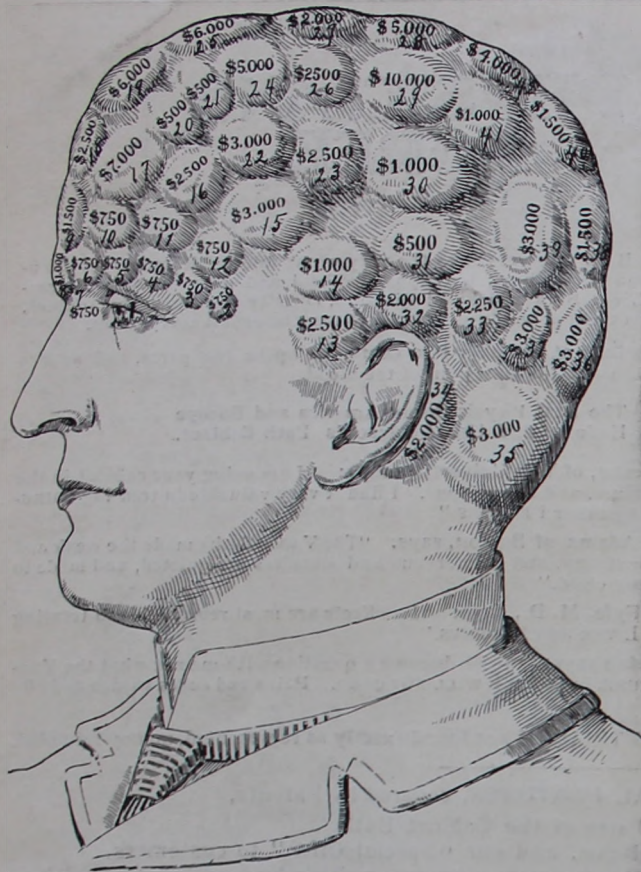
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1020 Market St. San Francisco, Calif.



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 man.

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 upon 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 an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is 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.