

"INTELLECT"



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UNUM

HUMAN FACULTY

THE
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TO
SUCCESS

Vol. 3

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No. 5

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"THE TREND OF THE TIMES"

"A Natural Scale"

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A NATURAL SCALE.

Based upon the Three Natural Principles of Formation, to wit
Convex, Plane, Concave.

Each of the forty-two faculties uses two brain organs. Both of the brains, the big brain and the little brain, or the cerebrum and the cerebellum, are *double*. The sense of hearing has *two end organs*,—the two ears. The sense of vision has *two end organs*,—the eyes. There are not two *senses* of vision nor two *senses* of hearing. Each simply has a double apparatus through which it can perform its function. *The same is true of the forty-two human faculties.* The *organs* of these faculties are *definitely* localized. They are just as definitely located as the eyes and ears. They are just as real. How to measure them is *seemingly* the most difficult thing. The difficulty is largely in the seeming, however. They *can* be measured. The reason they can be measured is because they *constitute* the *external* convolutions of the brain. These convolutions determine the *shape* and *size* of the head. The way this comes about is like this. The forty-two faculties are usually inherited in different degrees of strength. Some are positive and some are neutral and some are negative. In other words, some are very strong, others fairly strong and others quite weak. All the positive faculties build corresponding positive organs. The

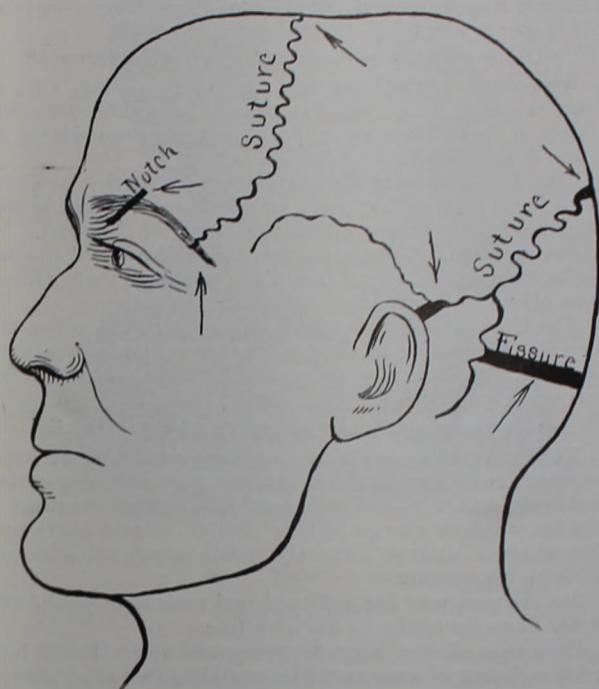
positive organs always come to the surface. They not only come to the surface but project themselves. In shape they grow into *convexity* of form. *This is a universal law.* Everything that is *positive* becomes *convex* in form. Convexity of form, therefore, is *universally* indicative of a *positive* power back of it. It could not take the convex form without this positive power back of it. A positive faculty, therefore, builds positive brain organs which *necessarily* become convex in form. Above the brain organs is *the skull*, which in *every healthy, natural* case is simply a protective covering of the brain. In a healthy child, man, or woman it *exactly conforms to the brain*. It is the servant of the brain. It does not grow into any shape of *its own accord*. There is no hereditary design in it. It is simply formed according to the *needs* of the brain beneath it. If there is a positive faculty, there will be positive brain organs, and these positive brain organs take convex forms, and above these convex brain organs there will be skull *formations* that are correspondingly convex. If this special faculty is very positive the brain organs will *necessarily* be the same, and if the adjacent faculties are neutral or negative the external head over the organs will be flat, and hence the positive organs will stand out boldly in a convex form simply because they are so much stronger than the surrounding organs. If an adjacent faculty is negative, there will be a negative development of its brain organs, which will fail to come to the surface of the brain in the round, convex way that positive organs do, and hence will fail to build convex formations of skull above. Instead there will be distinct concavities. Na-



Cut Illustrating the Three Principles.

tural concavities, then, are universally indicative of negative faculties. If any faculty is simply neutral in strength it will build brain organs that are correspondingly neutral. Above this the skull will be plane. It will be neither convex nor concave. These three principles will explain completely all kinds of head shapes. If all of the forty-two faculties are positive, they will build positive organs, which results in a convex skull *all around*. If one group of faculties is positive it will build that part of the brain that it inhabits, correspondingly strong. This may be the social faculties in the posterior lobes, the selfish faculties in the temporal lobes, the intellectual faculties in the frontal, or the moral faculties in the coronal. When this is true there will be one section of the external head that is convex and which stands out boldly. The unequal degree of the forty-two faculties is therefore the cause of the *unequal* formation of the *brain and skull*. There is no other *natural* cause. Head shapes, then, are absolutely, when natural, the *products* of the *various faculties*. They show the individual development of these faculties, the group and general developments

of them. By means of these three natural principles, the art of phrenology may be made practical and easy. Heretofore we have had a *man-made* scale of seven. This scale has been a very *elastic* thing. It has been fearfully abused. It was never in itself reliable. This *natural* scale of three distinct, *natural* formations can in itself be depended upon. It is also *simple*. If one so desires he may use plus and



Cut illustrating Sutures, Fissures and Notch, Between Weight and Color.

minus signs in connection with it. This is practical and also based upon the same principles. Between the positive and neutral and neutral and negative there are degrees of development that merge into each other. In other words, the positive gradually grows less and less until it becomes neutral and the neutral less and less until it becomes negative. There are organs that are a little stronger and a little weaker than neutral and hence they can be marked strong neutrals or weak neutrals, or the sign plus may be placed before neutral and minus after.

In making examinations one should specially make an examination of the external formation of the organs. Instead of measuring from the opening of the ear to any external part of the head and considering *distance* a measure of the power of an organ, one should discover the convexity, planeness, or concavity of the external skull. There may be great distance from the opening of the ear to some point upon the external head that is *concave* in shape and the organ underlying it, may instead of being strong, be decidedly negative. This is the reason that no reliable caliper or machine measurements can be made from the opening of the ear, which is supposed to represent the length of brain fibers as they radiate from the medulla oblongata. There is an element of truth in the distance from the medulla to the periphery, but it is not what it has been taught to be. In other words, it is not length of fiber that is measured because fibers do not radiate directly from the medulla. Distance from the opening of the ear to any external periphery is caused simply by *positive development of organs*. If there is a strong degree of intellect, it is not so simply because there is great

distance from the opening of the ear. A large part of this distance may be made up by the *middle lobes* of the brain, in which are located no intellectual faculties. They help to make distance from the opening of the ear forward. The same is true upward and backward. In other words, there is no way of measuring from the opening of the ear to any part of the head without *running over more than one group of faculties*. For instance, two individuals may measure exactly the same from the opening of the ear to Firmness, and this distance is one largely made up by Destructiveness, Secretiveness, Cautiousness and Conscientiousness. This is especially so where the tape is used. Therefore, while these measurements can be used with a certain degree of accuracy, there is nothing exact in them unless one bears in mind exactly of what they are made up. It is *volume of brain* that should be measured and measured *where it is and by itself*.

The most important thing in the art of phrenology is formation. There is no way to measure the strength of the faculties accurately *except by measuring each one individually*. This necessitates a thorough knowledge of localization. Phrenological localization is just as necessary as anatomical and physiological localization. One must be just as accurate in localization to be reliable as in drawing a design for a complex building. Each of the forty-two faculties can be measured individually. The way to do this is to find exactly the location of each one, and determine the *distinct formation* of the skull above it. This self-evidently necessitates



Cut illustrating Positive Position, Marked and Negative Veneration.

accurate external localization. For instance, if one wishes to measure the faculty of Self Esteem, he must first exactly locate it. If he misses the location of it *one-half of an inch* he will be on the *territory* of another faculty. Therefore, if he should come to the conclusion in regard to the strength of Self Esteem when he had placed his fingers on the territory of another faculty he certainly would not be at all reliable in his conclusion. This has been repeatedly done in

the phrenological profession. It is one of the chief reasons why phrenology has not been as an art more reliable. This natural system therefore requires a knowledge of *exact localization* before it can be followed. This necessitates very exact *study* and *effort*. This is what is largely necessary in the practice of phrenology. When it is once thoroughly learned it can be depended upon.

It cannot be put into practice skillfully without some knowledge of the *anatomy* of the skull. One must know in all cases the *sutures* by which the different bones of the skull are united. These sometimes rise up in very ridgy formations. At other times there is a distinct cavity. One should know exactly the location of these. The lambdoidal suture that unites the occipital bone with the two parietal bones is the most deceptive. The coronal suture that unites the frontal bone to the two parietal bones is also somewhat unreliable. It is easy to learn the location of these and not confuse them with the development of the organs of the faculties.



A Positive Faculty Builds a Convex Brain Organ. It has Strength Enough of Its Own to Take a Leading Part in the Judgment, Ambition and Talent. It May Be a Native or a Cultivated Positive. A Neutral Faculty Builds a Plane Brain Organ. It Manifests Itself in a Positive Way Only When it is Specially Excited. A Negative Faculty Builds a Convex Brain Organ and Manifests Itself Positively Only Under Extraordinary Circumstances and then Only Momentarily.

The past lives but in words; a thousand ages were blank if books had not evoked their ghosts, and kept the pale unbodied shades to warn us from fleshless lips.—Bulwer Lytton.

BELIEVE WHAT YOU SAY--THAT MEANS SUCCESS.

A famous English writer went to Paris to study types.

He went to a miserable concert hall known as the "Folies Bergeres," a very foolish thing to do, unless he wanted types of depravity. He thought he would see actual French life. But the moment he arrived a dumpy Cockney English girl of the White Chapel type came out and began to sing:

"Oh, sye what you mean and mean what you sye."

Of course the Cockney lady was trying to sing, "Oh say what you mean," etc., but Providence has so afflicted certain classes of Englishmen as to prevent their pronouncing the letter A properly.

The English author thought it very funny that he should go to Paris looking for types and find such a type as that, imported from regions east of the Bank of England. We do not mention his name because he is dead, and it would not be right to use a dead friend's name to add verisimilitude to an otherwise bald and unconvincing editorial.

The Cockney English girl had her hair dyed yellow and her waist squeezed in. Feet too big were jammed into shoes too small. She was a warning to all womankind. But her song was a song for all young men to listen to.

"Say what you mean and mean what you say."

No better advice could be given any ambitious man than the advice contained in the chorus sung by that poor outcast Cockney girl in a cracked voice and in a foreign language.

That which is sincere is true and it carries conviction. That which is uttered sincerely holds men's attention and builds up the speaker.

See the man who has achieved real success in public life. He has hewn faithfully to his own line.

He who is sincere may be wrong and fail. But at least he has a chance of success. The weathercock has no chance.

In the great cities brilliant young men arise and shine for a moment. They are not trying to say what they believe.

They are trying to find out what they ought to believe. They tie their fate to some flimsy boss' coat tails and presently disappear.

See the New York State candidate for the Vice Presidency. He steers his bark so carefully that his whole individuality is wiped out of sight. What he says is trimmed. What he believes, if he believes anything at all, is known only to the recording angel.

The young lawyer of Nebraska, working along lines of honest belief, is chosen to lead the people. The careful schemer and trimmer is nowhere.

BE SPECIFIC when dealing with human nature in any way. You can be by thoroughly studying the ELEMENTS of human nature.

The elements of will.

The elements of imagination.

The elements of thought.

The elements of power.

The elements of morality.

The elements of love.

The elements of vitality.

The elements of good.

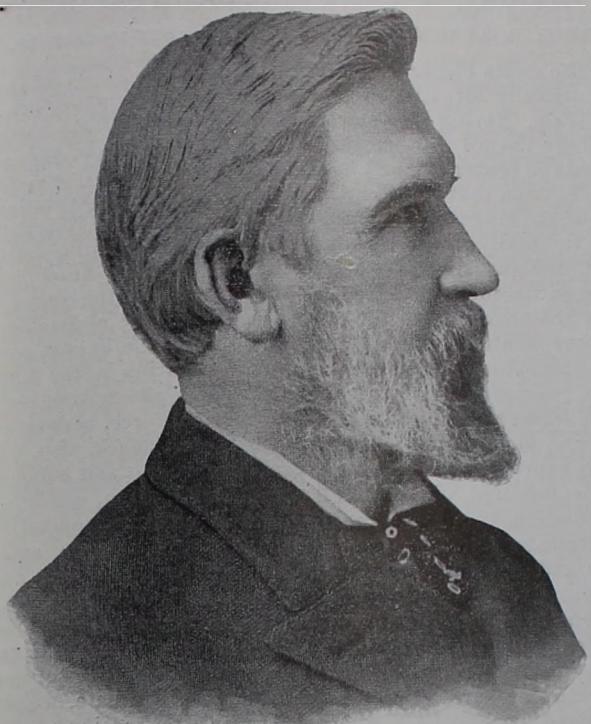
ARE KNOWN and can be learned by all.

One can get at human nature by means of faculty—right at.

Is it any longer necessary to go around Cape Horn to go from Chicago to San Francisco?

THE HUMAN SOUL IS AN ORGANISM.

Phrenology was never founded. It was DISCOVERED.



PROF. ELISHA GRAY.

"INTELLECT."

Look at these two men. One is Rev. Lyman Abbott, distinguished as a clergyman and the successor of Henry Ward Beecher, in the pulpit of the famous Plymouth Church.

The other is Prof. Elisha Gray, famous for his discoveries and inventions in electrical science.

Both gentlemen are the happy possessors of a good, sound intellect. But their intellects are as different from each other as their respective callings and personalities themselves. The latter is a fact because of the kind and quality of the former. Now, what is the intellect and what is the cause of the difference between these two great, intellectual men?

Let us see.

The intellect is a general power of the Mind or Soul and is composed of certain elements—called "*faculties*." There are three groups of these. They are:

1. The Perceptive group of faculties, which take cognizance of the existence and qualities of external objects and is the seat of observation and perception.

2. The Semi-Perceptive or Literary group of faculties which take cognizance of time and events and preside over the expression of ideas.

3. The Reflective or Reasoning group of faculties is the seat of thought and conception of relation between different objects or ideas, and between causes and effects.

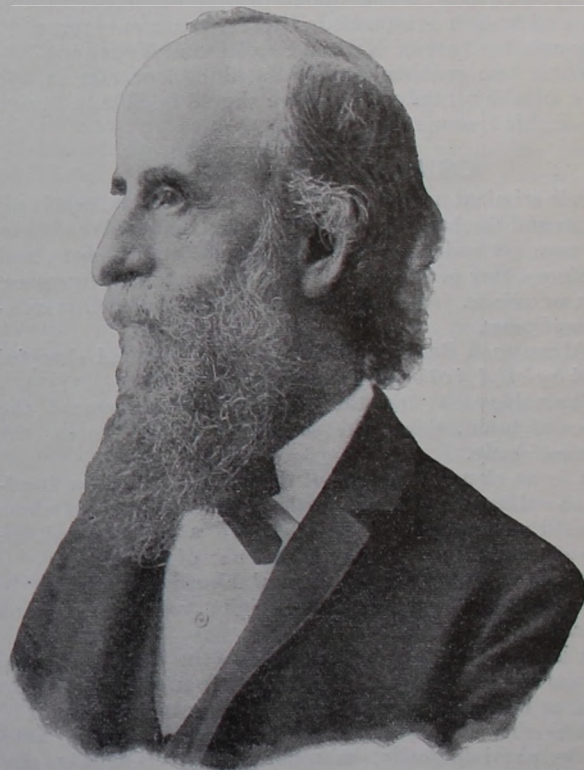
The first or the Perceptive group is composed of the following faculties which are situated directly behind the brows:—Individuality, Form, Size, Weight, Color, Order, Number and Locality. When this group of one's Intellect is in the lead, the natural inclination is toward the concrete sciences.

The second or literary group is situated above the first—in the middle of the forehead and the following faculties compose it:—Eventuality, Time, Tune and Language, the organ of the last named faculty is situated

just where the optic nerves are about to enter the orbit of the eye. When this group is strongly developed, we find more or less literary ability.

The third or reasoning group is situated in the upper forehead and the faculties which constitute this group are:—Causality and Comparison. When this group is in the lead, the bent of one's Intellect is toward the Speculative and Theoretical Sciences. But at a glance, at the above photographs, is sufficient in order to find which group of faculties is in the lead of the others, in the two gentlemen, and knowing the life and achievements of both, we ought to be able to distinguish one from the other and to assign each his proper name were these by chance mixed.

The prodigious development of the perceptive group of faculties in Prof. Gray, as indicated by the size of organs above the brows, makes it appear by the consequently receding forehead, that his Literary and Reflective faculties are very small, which true, as far as their relative size is concerned, because of the predominance of the Perceptives. But look at the head of Rev. Lyman Abbott and the opposite is true. The second and third groups are here positively in the lead and, while the perceptive are no more absent in his case than the Reflectives are in Prof. Gray, they appear deficient. The natural consequence of which is, that the Rev. Lyman Abbot



REV. LYMAN ABBOTT.

possesses the philosophical and literary intellect, while Prof. Gray has the Practical and Scientific.

Prof. Gray is an accurate and quick observer, able to note the most minute details and parts of concrete objects. Is pains taking and precise. Will not waste a moment in speculating on the possibilities and probabilities but is able to quickly perceive and recognize the practical utility and value of things brought to his notice. In explaining his ideas to others he will not waste many words but speak to the point, and illustrate his meaning either by gestures or drawing. Will use descriptive language

but without flowery eloquence. He is a ready man. Look at his telescopic eye. It is seldom still. He can see almost without the effort of looking. Very few things escape his notice. He has an exhaustive general memory of things, names, faces, shapes, distances, places, etc. He has some literary tastes but these are of secondary importance. First and foremost he must satisfy his perceptive which in conjunction with his Constructiveness take him into Science. His chosen vocation is Electricity. His is a case of pure "Natural Selection." Small wonder, therefore, that his efforts and researches should meet with success.

Turning again to Rev. Lyman Abbott we find an entirely different man. Here we have the thinker and philosopher. His imagination soars above such material things as machinery, electric batteries, and practical material appliances, but he is interested in the welfare of the Soul, the Philosophy of the Universe, the principles of Ethics and the problems of Life. He reasons well both by Analogy and from cause to effect. His intellect is analytical and reflective. His expressional ability is good. He is proficient and prolific in the use of words when expressing himself.

He is a sharp critic both on Philosophy and Literature. These two branches are his natural lines of thought. Because of the predominance of the Reflective over the Perceptive group he abandoned law for theology. He is also well known as an author, literary critic and journalist. Only another case of Natural Selection of Vocations.

These two gentlemen offer a striking contrast in the study of the "Intellect," and we should be able to derive a profitable lesson.

CRIMINAL NEGLIGENCE.

It is criminal negligence to treat children as nearly all parents and teachers do. We have met hundreds of men who were not understood at all by parents and teachers, and therefore either permitted or driven into *vice*, *intemperance*, *crime*, or *suicide*. We emphatically repeat that such is *criminal negligence*.

1st. MIND, 2nd BRAIN, 3rd SKULL, 4th BODY. *A classified and logical definition of Phrenology.*

Phrenology is first the science of mind, second the science of brain, third, the science of skull, fourth, the science of body.

It is an *elemental* science of the mind. It defines, localizes, co-ordinates and combines the various faculties of which the mind is composed. It is therefore a fundamental, definite and natural psychology, or science of the mind.

It is a *qualitative* and *formational* science of the brain. In other words, it is a science of the origin, growth, texture and formation of the brain.

It is the science of the skull because the skull is formed in shape and quality *by the faculties of the mind* that build the brain, and correspond in texture and form to the brain.

It is the science of the body temperamentally, automatically, physiologically, morphologically, chemically, physiognomically and qualitatively because the body is built by the various faculties for their uses and therefore corresponds in every way with the inherent nature (mind) that builds it.

Hence, Phrenology is the SCIENCE OF MAN in the *most complete, logical fundamental, definite and systematic sense*.

NOT FAIR.

It is not fair, nor kind, nor wise, nor safe, nor practical, nor necessary to proceed in the old, blind, dangerous, haphazard, empirical way in teaching, training and governing. The *natural elements* of the mind may be used. In this way the most safe, specific, certain and scientific work may be done in *all phases of education*.

"WEIGHT," OR THE KINEMATIC FACULTY.

BY V. G. LUNDQUIST, SC. D. P. PH. D., SAN FRANCISCO.

The brain center containing the faculty of Weight is anatomically situated in the second frontal convolution of the brain, having the mensural brain-organ (Size) located laterally toward the mesial line of the cerebrum, and, the chromatic center (Color) holding situation laterally and outwardly from that of Weight, while "Broca's convolution" (?) or the linguistical brain-center is situated subjacently and internally from the one in question. On the living head, Weight is found close to the "superciliary notch," or between the internal extremity of the arch and the center of it, in the proximity of the eyebrows. It will be remembered that the faculty of Weight has two organs—one in each cerebral hemisphere. The mind-power in question is the kinematic, the gravitative, the balancing and the motion-regulative faculty, taking cognizance of motion, force, resistance, pressure, momentum, velocity, speed, etc.; hence, also, different expressions of motion, pressure, weight and balance, such as reflected, circular and compound motion, oscillation and rotation, speed and rapidity, static pressure, operative and stationary motion, etc. The faculty is able to *sense*, *notice* and apprehend attraction and gravitation, weight and ponderosity, poise and plumbness, measures of weight, etc., thus enabling the mind to study kinematic properties in all matter, to become acquainted with the laws of gravity, to act in conformity with those laws; to regulate the forces of motion, to measure, direct, apply, adjust, estimate, weigh, study and teach THAT which appertains to motion, force, pressure, speed, equilibrium, gravity, leverage and kinematics in general. Remember that this faculty can not go outside of its own sphere (motion, pressure, etc.) nor can it study the properties and laws, etc., of motion, force and pressure; but from the fact that the faculty PERCEIVES and SENSES *kinematic* properties of force and motion, etc., it furnishes the essential kinematic data to the mind, thus directly ENABLING the MIND to study, learn, guide, handle and execute in mechanical, dynamic, static, gravitative,—or KINEMATIC directions. When this faculty is predominantly developed and when the other mind-powers are intact, the whole enables the mind to study, learn, regulate and execute in the above named directions, as well as in those which we soon shall mention. Thus it gives aptitude, skill, talent and inclination for the studies of motion and force, velocity and speed, weight and pressure, gravity and balance, etc.; capacitating us to guide and direct our physical movements, to act in conformity with the laws of gravity, to guard our steps; to handle our fingers deftly, to sense measures of weight; to touch and adjust dexterously and skilfully, and to acquire that sensing touch, that acrobatic deftness and that gravitative dexterity so essential in all the vocational spheres of activity. The faculty perceives motion, force, balance and speed—motion and force of non-elastic fluids (hydraulics), force, weight, pressure and equilibrium of non-elastic fluids at rest (hydrostatics); the equilibria and motion of aeriform fluids (pneumatics), the motion of sound (acoustics); the motion of light (optics), the motion and pressure of heat (calorics); the motion of clouds, rains, winds, etc., (meteorology); the dynamic effects of non-elastic fluids, whether at rest or in motion (hydrodynamics); the equilibria of bodies at rest (statics); the motion, etc., of electricity (electrodynamics); the force, etc., of the mechanical powers (mechanics); the motion and force of projectiles (ballistics); the inherent force of passive or active explosives (military science, blasting, etc.); the power, pressure and lifting capacities of screw-jacks, levers, lifting and raising contrivances (leverage, elevator construction and operation, etc.); the rotation, motion, etc., of planetary bodies (astronomy); the circulation of

fluids in organisms, and the living, acting, thinking, telepathic, etc., agents in the human body (biodynamics, magnetics, telekinetics, psychic force, etc.); the force in gases and its measurement (manoscopy); the pressure and motion of balloons, ships, etc., (aeronautics and navigation); the motion of sound, etc., (telephony); the motion in horographic movements (horology); the adjusting of mechanical motion and force (engineering or practical mechanics); the science of motion in general (kinematics); the movements or motion considered as a therapeutic agent (kinesiology); theories of motion and natural phenomena (rational mechanics or mechanical philosophy) balancing motion (equilibrium); motion in gymnastics, fencing, drilling, riding, wind contrivances, spinning, pugilism, shooting, hoisting, milling, rope dancing, boxing, calisthenics, etc. The faculty is, as we have said, the kinematic faculty, or the kinematic brain-center, and it is much used by mine, hydraulic, stationary, gas, electrical, military, naval, civil, bridge, nautical, milling and by locomotive engineers, by brakemen, by seamen, by wool spinners, by manufacturers of machinery, by operative mechanics, by artillerymen, by motor operators, by navigators, by teachers of calisthenics, by engravers, by weighmen, by accousticians, by astronomers, by architects, by meteorologists, by physicists, by electricians, by mechanical philosophers, by machine tenders, by engine-fitters, by dynamo tenders, by pontoniers, by machinists, by gymnasts, by riders, by adjusters, and by torpedoists. The faculty is entirely indispensable to all those who have to do with force and motion, balance and speed; their names being "Legio." If our readers will kindly exercise a little more patience, we shall enumerate a few more vocationists who require the faculty well developed; they are iron stair builders, opera dancers, circus riders, carpenters, bricklayers, naval architects, rope walkers, athletes, pugilists, hunters, sharpshooters, suspension bridge and tower constructors, billiard champions, base ball sportsmen, dancing instructors, boxing instructors, fencing, drilling and riding instructors, pedestrians and racers, jockeys, acrobats, gunners, blasters, timber floaters, sawyers, horse breakers, watch makers, hoisting engineers, bicycle champions, and in fact those who construct, design, operate, study or teach anything having reference to motion, force, balance, speed and velocity, and they are all those who run that contrived for motion, force and speed, the adjustment, the regulation, the handling, the fitting or the engineering the same in any capacity whatsoever.

The faculty is as broad as the universe, but limited to kinematic part of the cosmos. In all the intricacies, combinations, agencies and expressions of the same, whether they be static or dynamic, molecular or cosmic, local or universal, physical or spiritual, or otherwise known or designated, perceived or conceived, either by craftsmen or by scientists, by philosophers or by inventors, etc., all are noticed, apprehended, appreciated and limited to this faculty, as far as motion, force, balance and speed are concerned. By this we do not mean that the other mental powers can not study and interpret the laws of motion, etc.; but if it were not for this faculty, the other mind-powers would not even know that motion exists and hence could not study and interpret the same, nor act in conformity with the laws of gravity and motion. Blot it from the mind and the whole creation should perish from want of kinematic, gravitative, equilibrative and pressure sense!

The scientific study of human nature should have the leading place in any comprehensive system of education.—M. M. MANGASARIAN.

PRE-NATAL INFLUENCE, OR THE MOULDING POWER OF THOUGHT.

It is expected of higher education that it develop cultured personalities adapted to the task of elevating humanity to a higher plane of civilization. Higher scientific education is the forerunner of prosperity, and the nation that fails to develop the intellectual faculties of man must degenerate.

The spirit of higher education is still individualistic, and the many thousands of men and women now in our higher institutions of learning are being trained, not primarily for social service, but for individual success, and when statistics show that many of them succeed higher education folds its arms and is content.

Does a member of society promote life or death? Does he promote happiness or sorrow? Does he make the world a better place in which to live? These are some of the questions in which the race is interested.

More time is given to the study of entomology than to the study of anthropology, to the study of inanimate and the lower orders of animal nature than the study of human nature.

Domestic science and sociology seem to be of less importance. It is true our colleges turn out men and women with highly trained powers, but they lack the spirit to use these powers in the service of the human race. Would it not be well for our educational institutions to introduce and maintain laboratories wherein could be studied the science of abstract psychology, phrenology, pre-natal law, and the mental as well as the physical ills to which human flesh is heir?

The many students of criminology are aware that man's moral ailments, and the many pestilences which they breed, are injurious and should be more thoroughly understood. The many thousand criminals annually convicted in the United States offer the best possible material for systematic study. A great many criminals are believed by scientists to be criminals by occasion, whose crimes are due to evil social surroundings. Others are believed to be criminals by instinct. In the study of human nature we find that crime is the result of malformation and disease, or in other words degeneracy, neglect and ignorance.

Crime is a violation of a public law. It is a result of an abnormal condition of mentality and a pathological state frequently brought about by hereditary environments and the violation of natural laws.

A criminal should be treated as a mental invalid. In the reformation of the offender, the keynote of the future in criminology must be of a humane nature to keep pace with all other enterprises of this great age. It is in our power through the medium of education to improve our inherited nature, and to, by pre-natal influence, transmit a nature that is even superior to our own.

This universe is one stupendous product of growth, and everything on it grows according to its ancestry and environment; therefore if a man is naturally deformed, either in body or soul, it is because his ancestors have violated the laws of nature.

In the study of Biology, we find three states: first, the state of primal equilibrium,—things neither better nor worse; second, a state of evolution or development, during which animals and plants adapt themselves to their environments and take on new characteristics; third, a state of degeneration in which they stand still, then decay, and go back to Mother earth. In this stage we find the criminal among the idle and the ignorant, who bring children into the world criminals at birth, receiving from their parents, with the impress of their vile, wicked habits through pre-natal influence increased criminal tendencies, which is an abnormal condition or disease of mentality. The Bible says that God

will visit the iniquities of the fathers upon the children unto the third and fourth generation. I often wonder if children are to blame for inheriting the evil that is in them. Why should they be damned in the next world if their sins came to them from a parent who died in sin, with a soul debauched by crime?

The animal nature of man is always the same, in the enlightened man as in the barbarian, but by the pre-natal effort on the part of the parent, the moral and mental qualities are added to or improved upon. By this process of nature we can transmit superior intellectual and moral culture, and thus build up the future generations of the race. If anything should be dealt with carefully, scientifically, certainly it should be the moulding and shaping of the character of a human being. The benevolent members of the human family cannot look upon the present condition of the human race and rest content. Parents should refrain from bringing human souls into the world fore-doomed to lives of misery. But out of human evolution, through pre-natal influence, will come human souls who will be leaders, generals and true warriors. Generals who will lead men not to slaughter but to supply to one another the things they have hungered for. And the poor and toil-stained may receive some of the pleasures in this life.

J. C. TATE.

TRUE SUCCESS NOT A MATTER OF MONEY.

John Wanamaker started at a dollar and a quarter a week, walking four miles to his work. He is now worth many millions.

John D. Rockefeller worked a year in a newspaper office for \$40.

Andrew Carnegie was glad to earn \$1.25 a week when he started in the world.

P. T. Barnum, who became the prince of showmen, once rode a horse in a circus for 10 cents a day.

And a great many years ago there was born in a manger in Nazareth one who never tried to make money, yet he did more for mankind than all the rich men of Judea. Shakespeare started life a poor boy and died a comparatively poor man, yet he did more to enlighten the world than if he had made a dozen fortunes. A neighbor of John Milton, who bred a fast colt, probably got more for it than the blind genius received for *Paradise Lost*. Robert Burns didn't know how to earn or keep a dollar, but his life and writings preach to humanity through succeeding generations while the rich gentry of his period and place are only remembered because they knew him in the flesh. But without calling the world's geniuses into evidence, a man need only count over the list of his acquaintances to learn that he envies, not necessarily the millionaire, but the man who is healthy, surrounded by health, and moving in wordly conditions that are reasonably pleasing and content-producing. Millionaires in their capacity as money-owners are used too often as models for the young, and there is stirred up in immature minds a wrong conception of what success is.

Rockefeller's success has not consisted in making millions so much as in starting in with nothing and making himself the greatest oil man in the world—combating and overcoming the early stages of his career men with more capital, bigger opportunities, and, perhaps, no more conscience than himself. He is to be praised only if his success is as legitimate as it is great.

Carnegie's success consists in building up an immense business in steel—undertaking an enormous load and carrying it without a stumble. We do not think it altogether improbable that Carnegie put his life into the steel business as unreservedly as Kipling puts his into his literary work. The money is the measure—the length; width, and weight

—of the success achieved, but not the success itself. Kipling knows whether his success grows or dwindles by the earning power of his pen, yet to him money is not the main thing, any more than the cyclometer is to the bicycle.

Success cannot be found in money-having nor does the size of a man's fortune indicate the success he has had. It is not an arbitrary means of measuring success even in trade, because one man may acquire a million dollars by despicable methods and to the injury of fellow-men, while another may gain possession of the same amount of wealth by pushing business with great energy and skill, by applying new ideas, by exploring new channels of trade and reaping the fruits of courage. The rich man will only serve as a good model for the young if he has grown rich by means creditable to himself, and even then he makes a good model, not because of the money he possesses, but because of the zeal with which he buckled into the big undertakings that occupied his time.—*Citizen and Country, Toronto.*

Concentration denies the presence of any but the idea fixed upon. This idea for the time being becomes an intense condition of the brain, and if held to long enough will become a permanent feature in the body. Concentration is the seed germ of all growth. Without practicing it man cannot rise any higher than he now is. Mental concentration becomes bodily concentration. In the absence of concentration, disintegration takes place. Disintegration is the condition in which every form of disease steals in, and eventually old age and death.—*H. W. in Freedom.*

DON'T CRUCIFY.

All human faculties are *good*. All are natural and have *good work* to do in the mental economy. Again, they are all *necessary to mental integrity*.

They need no crucifixion.

They do need to be understood, highly developed, and then wisely regulated. The faculties that will enable one to do this are Firmness, Self-esteem, Conscientiousness, Benevolence, Causality, Comparison and Human Nature.

WONDERFUL ERUDITION.

"How many states in the Union?"

"I don't know. Of what use would it be if I did know?"

"How many letters in the alphabet?"

"I don't know. What use have I for letters?"

"How many notes in the musical scale?"

"I don't see what the notes have to do with music."

"How many faculties constitute the mind?"

"I don't know. I am a PSYCHOLOGIST. What use have I for faculties?"

BEGIN ON ANYTHING.

Some time ago a Cornell student went to see the late Henry W. Sage to get some facts for an article to be written for a New York newspaper. After Mr. Sage had given the desired information, he said: "Young man, what are you going to do when you leave here?" "Probably go into newspaper work. That is one reason why I came to you today. I wanted to get some experience in newspaper writing, so that I need not begin life on \$7 a week, or something like that." Mr. Sage jumped from the chair. "Young man, you begin work on \$7 a week. Begin on \$5, begin on \$3, or \$2: on anything. That's the way I did, and you'll never amount to anything unless you take what you can get and make the most of it."—*The Outlook.*

THE CORRECT USE OF AMATIVENESS.

PROF. WM. N. HOLMES

This certainly is a timely subject, and one that should be discussed pure-mindedly in every home instead of being covered up by false modesty, and thereby made a source of danger to innocent children and ignorant adults. I really believe that more depravity results from the concealment of this part of human nature than from any other cause. Of course the reason for this concealment can be found in the state of mind held towards this subject by most people, which again is caused by the secretive, impure way they learn of the relationship between the sexes.

The first step to be taken towards correctly using the faculty of Amativeness is to have it discussed purely and reverentially. I have too often heard sex made the subject of coarse jests by men who seem to find a pleasure in trying everything to pervert boys' and young men's minds. The only thing parents can do to prevent their boys and girls from becoming contaminated by contact with this rather too numerous class of people, is to give them, in early youth, the true version of this wonderful creative power; the earlier, the safer. This not alone will prevent the coarse stories, which cannot be kept from them, from having any evil effect upon their minds, but will also result in a closer bond between parent and child, so that the parent will enjoy the child's confidence in all affairs of life. As soon as a child's mind has once had its attention called to its sexual nature and receives no clear reply from the parent it will ask someone else, and listen closely to anything relative to it, and it is very unlikely that the stranger's story will be very pure; the result being the first doubt as to the mother's or father's perfect qualities, and thereafter going to other people for information instead of to mother or father. Parents would do well to prepare themselves for this duty, or witness the first step in losing their child's confidence.

To the pure-minded there is absolutely nothing to be ashamed of in the sexual relationship. It should be a matter of pride to everyone to be in perfect sexual health, which is the foundation of all health, and to strive to attain this condition, if unfortunate enough not to possess it. This subject should be a matter of conversation between every man and woman about to marry; it would in the first place show whether the other party is pure minded and therefore fit to enter married life, and thereby save many from unhappy marriage; and, secondly, if pure-minded, would lead to a closer exchange of thought, a clearer perception of their duties towards each other, and a perfect trust in each other's faithfulness.

Amativeness is a mental faculty and its function is the love of the opposite sex. Little boys with this faculty large, even as early as two or three years of age, prefer to play with little girls rather than with boys, which clearly shows that this faculty can be used without the use of the sexual organs. The faculty of Amativeness is used every time we enjoy the company of the opposite sex, and to cultivate it, it is but necessary to be social.

To use this faculty by daily or weekly sexual intercourse will not cultivate, but pervert it. It can no more be cultivated this way than Alimentiveness can be cultivated by gluttony. To cultivate Alimentiveness we must thoroughly masticate our food, and eat slowly and sparingly rather than fast and overabundantly. We must also remember that while the correct use of Alimentiveness gives us more strength, Amativeness in even its correct use is an expenditure of vitality, which must be manufactured again, although this vitality can be replaced easily if the body is in perfect health. We must also remember, and always keep in mind, that the vitality manufactured by Amativeness and stored

in the sexual organs can be used up by physical and mental exercise, and need not be used otherwise. Use your Amativeness in creating the highest and noblest thoughts in yourself, in making the best possible use of your mental and physical talents, and you will use it correctly.

From all the data I can gather, I would say there should be no absolutely "sowing of wild oats," as it is called and excused by people who should know better than to encourage young men in this way to ruin themselves, in part at least; nor should there be any intercourse in married life excepting for the one purpose of procreation; anything further than that is an absolute wrong to the wife and to any child (necessarily unwelcome) possibly resulting. I know this would reduce marital and other intercourse to comparatively nothing, but it would inevitably result in a corresponding increase in self control, health and happiness. I also know that this amount of self-control seems impossible of attainment to most men, but I still maintain that every man should strive to attain it and thereby add, by whatever quota of self-control he may reach, to the happiness and health of those dear to him in the present or future.

It is an established fact that children are stronger if generated after a period of continence on the part of the parents, that they are better endowed mentally and physically. To all parents who love children this ought to be incentive enough to control their faculty of Amativeness.

It also is a fact that a woman uses up a great deal of vitality in bearing and nursing a child, and she certainly ought to be allowed to recuperate before she is called upon to undertake the same duties; and the love a man cherishes for his wife should be strong enough for him to control his Amativeness and not force her to have children within two or three years of each other. If a man truly loves his wife he will never force her to have any children, but will allow her the right over her own body.

A man with Benevolence and Conscientiousness will certainly not seduce any woman; nor will one with these faculties and Self-esteem demean himself by visiting a prostitute, —he will have nothing but a feeling of pity for such an unfortunate woman.

If you ever are tempted, call upon your Conscientiousness to help you down this wrong feeling, upon Self-esteem to add to your self-control, upon Benevolence to restrain you from doing harm to any woman, upon Caution to think of the effect upon both yourself and the other party, mentally and physically; and with Firmness and all these others you have no excuse for ever allowing Amativeness to control you.

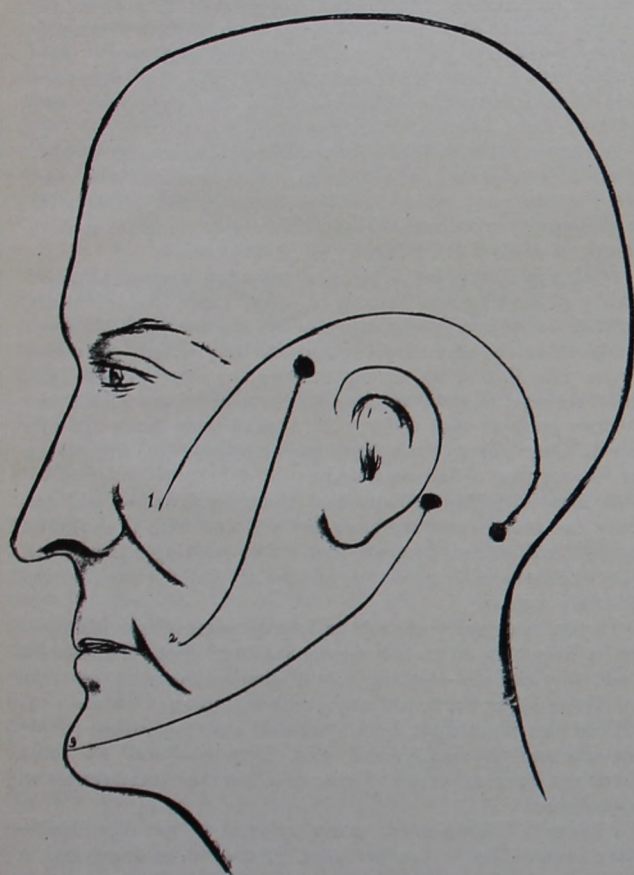
I know it takes a good many efforts to get this faculty under control, but it can be done, it should be done, and it will be done, if care is taken in eating, if the body is kept in a healthy state by exercise, and if you compel the mind to dwell on other than amative thoughts. I might make one thought here that is of benefit in all-matters of self-control: never take the negative side of a decision; always make a positive effort: in other words, do not think "I will not think of it," but say to yourself, I will think of parents, sister, flowers, etc. By endeavoring to drive something from your mind, it will return, but when you strive to have something pure enter your mind, other thoughts cannot stay.

In woman's society note their mental qualities rather than their physical ones; not that I mean we should overlook their physical perfection, but we should not dwell amatively on them. I certainly enjoy the company of young women, but amative thoughts form no part of my enjoyment.

If you are fathers and mothers, control yourself for your children's sake, so that you can pure-mindedly advise them in regard to this important function. If you are not yet married, prepare yourself for it by a continent life, and

though you may never marry, the self-control gained will redound to your own and others benefit in many ways. And if you should marry, you will certainly be able to take up family duties in a better state of mind and body; you will respect your wife as your equal, and not see in her only the object of your passions, and if blessed with children they will inherit some of this self-control in a stronger body, and with a better equipped mind.

Do not allow a strong or perverted faculty of Amativeness to bias your judgment in this regard, but study this faculty as a one forty-second part of your mind, come to a conclusion, and try your very best to act accordingly, and I have no doubt but that you will look back upon this resolution in later years with a thankful mind.



Cut Illustrating the Facial Indications of (when convex) (1) Strong Lungs and Healthy Amativeness. (2) Strong Alimentiveness and Healthy Nutritive System. (3) Strong Vitativeness and Healthy Circulation.

EXTRACT FROM THE POLITICAL ECONOMY OF HUMANISM.

BY WOOD.

Before entering upon any systematic study of the inherent economic laws which permeate and shape the business world as it is at present constituted, it is well to suggest that many existing limitations at some future period may be outgrown. Natural Law is never suspended or repealed by any force which can be exerted upon the same plane; but it is axiomatic that a higher law may overcome a lower one. When we lift a weight, gravita-

tion is not suspended, but its force is overcome by the superior law of the human will. Tree-life causes the sap to ascend, not by repealing gravity, but by surmounting it. The predominant motive of social economy, on the present plane of human development, is self-interest; but this does not always amount to selfishness, nor does it imply that individual interests are necessarily antagonistic to each other. Normal self-interest is not only honest but entirely compatible with philanthropy. But when in the hoped-for golden period of the future, humanity comes into a general recognition of the higher law of unselfishness, this superior force will reach down and overcome many laws that are inherent and unrepealable on their own plane. Such an advanced condition of society is to be earnestly labored for; but any present study of business tendencies must be made in the light of existing conditions and developments. Nationalists and communists even though well-intentioned—as the great majority undoubtedly are—will never be able to galvanize unselfishness upon humanity from the outside, through governmental legislation or communistic social framework. It will only be unfolded as the natural outward expression of higher internal character.

Natural Law, as it is considered in this work embraces in its scope the forces and tendencies which are at present operative. To hasten the evolution of higher social and economic conditions, a beginning must be made among the existent underlying antecedents, which will produce them. Any inversion of this natural order will retard the coming ideal. To spend our time and energy on the outside, is only to whiten the "sepulchre." Higher attainments in any department are helped forward by the faithful use of those already actualized. When the grand reign of unselfishness is finally ushered in, it will come as an evolutionary growth, "without observation." It will be just as "natural," in its due course, as any of the lower accomplishments which preceded. Forces how operative will never be repealed in their own province, but gradually outgrown. The hope of the future lies entirely in the expansion and upliftment of character. When altruism and brotherhood are kindled in the human soul, they will find outward manifestations, and nothing can prevent it. All growth is from within, outward, for such is the eternal order, and no human power can reverse it. The unnatural cannot be made natural, or grapes gathered from thistles. The most ideal and perfect legislation that it is possible to conceive is powerless to raise men from the plane of self-interest. Lifting force comes from internal education and evolution.

The present "social system"—bearing in mind that its abuses are no real part of it—is the only one that will serve humanity in its present state of development. As well fit an artificial shell to the back of a tortoise, as to frame any new external order to suit present ethical conditions and necessities. There are many such artificial shells proposed, each of which is warranted to fit—in fact to be a universal panacea—for existing ills. Among them are, land in common, governmental transportation, an income tax, limited fortunes, unlimited silver, gold monometalism, unlimited "greenbacks," a high tariff, a low tariff, free trade—all these and many more. Without any argument at present as to the merits or demerits of these proposed measures, the point is only made in this connection that it is beyond their power and range to remedy existing economic ills. If ever the time arrives when true socialism, pure and simple, is practical, as a form of government, neither it nor any other external system will be needed. At that high evolutionary stage every man can and may be a law unto himself. Non-resistance and unselfishness will then comprise the brief

but unwritten code of humanity. At present, any new or forced artificial social framework would rather retard than aid a natural growth towards more ideal conditions.

Economic evils, now so prominent and universal, are not the outcome of the present "social system," but of the abuses which fasten themselves to it, consequent upon general moral delinquency. They are not a real part of it, but are like barnacles on the bottom of a ship. Human pride is reluctant to look within for deficiencies, but will roam to the ends of the earth to locate them outside. There is no social system, or any other human institution, so perfect, that abuses do not creep in. Stealing and cheating are abuses. They are not a normal but an abnormal part of the present order. These reflections are pertinent because sentimental theorists make our social system the scapegoat for almost every overt violation of the decalogue. Every genuine has its counterfeit, and every positive its negative. The present order, in its purity, is the only one for existing conditions, because it is their natural index and outcome. It fits what is back of it as the photograph represents the negative. The outer must correspond with the inner, else law and sequence would be at fault, and the chain which binds cause and effect be severed.

TELL US, PLEASE TELL US.

If you are in Cincinnati, are you in Chicago?
If you put something in one pocket, is it in another?
If something is in your eye, is it in your ear?
You don't mix up things that way!

Very good. But how about *mental* things? When a color is lodged in your memory is it localized in Veneration, Alimentiveness or Causality?

You don't mix up things, did you say? Well, you do if you don't know *where* you put down all your different kinds of memory.

GIVE US MEN.

Give us men!
Men from every rank,
Fresh and free and frank,
Men of thought and reading,
Men of light and leading,
Men of royal breeding,
Men of faith and not of faction,
Men of lofty aim or action,
Give us men—I say again,
Give us men!

Give us men!
Strong and stalwart ones;
Men whom highest hopes inspire,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them,
As her noble sons.
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us men—I say again,
Give us men!

HOW TO LIVE A HUNDRED YEARS.

There is a physician in Chicago who is 80 years old, and who announces his intention of living to a hundred. He is the well-known philanthropist, Dr. D. K. Pearsons, who has given away his entire fortune of \$3,500,000. Quite recently he declined to serve on the Dewey committee because it would involve the loss of his after dinner nap, and possibly interfere with his longevity scheme, which scheme he has condensed into a number of hygienic maxims. Here are a few of them:

Most men dig their graves with their teeth.

No pies or cakes, no pains or aches.

Don't get angry, and don't get excited; every time you fret you lose a minute of life.

If you catch a cold, lose your quinine and eat an onion.

Give away your money; it's exhilarating, and tends to longevity.

I don't drink either tea or coffee. They enter the heart.

A vegetable and a fruit diet will help a man to remain young. It's better than the fountain of life, or the medicinal baths.—*Echo*.

WHAT'S THE USE?

What's the use of building upon *quick sand* when the *solid rock*, the *elements* of mind, is not far away?

What's the use of *speculating* when you can clearly *know* by studying the *natural elements* of which all minds are composed?

What's the use of *theorizing* when you can be 99 per cent more accurate by mastering the *genetic elements* of mind?

What's the use of *guessing* when you can clearly *know* by studying the nature of the *fundamental elements* of your own being?

What's the use of going it *blindly* when you can *clear* all up by a thorough understanding of the *elements* of human nature?

Haven't you floundered around long enough? Then don't you know it is *dangerous* to *teach* error?

RESTRAINT OR GUIDANCE—WHICH?

PROF. A. P. KOTTLER.

When a faculty is relatively too strong in one's mental make up, the result is a strong tendency. According to the nature of the faculty will be the tendency. This may be of value to the general welfare of the individual in some instances, but considering the nature of the faculties, we find that it most often is the opposite. And quite naturally too. Each faculty of the mind has its own specific function to perform. When a meeting of the faculties is called, in order to consider some proposition in mental economics, the relatively too large faculty if not taking the chair, will at least try to monopolize the floor, thereby depriving the other faculties of the privilege of expressing their opinion and partaking in the deliberations.

Thus a relatively too strong faculty sometimes serves to defeat the ends and purposes of an individual, no matter how good the intentions of his other faculties may be. For instance, Approbativeness too large, relatively, will defeat one by its sensitive self-consciousness, by its dependence on and expectation of the approval of others, or by bringing on depressed feelings when defeated or ridiculed. Self-esteem may be so egotistically proud and overbearing and intolerantly self-sufficient as to defeat one by disgusting those with whom he may be dealing.

Destructiveness may act too rudely, impatiently, too quickly or too roughly, perhaps profanely and in its way cause defeat.

Causality will perhaps be still considering while the opportunity slips by, and so on with every other faculty.

What shall we do with a faculty that is relatively too large? Note here, that we say "relatively too large." Because this is the only possible way that a faculty can be *too large*.

Phrenologists have been in the habit of advising the *restraint* of a faculty. Now I hope they did not mean this seriously. To restrain a faculty means to hold it back from acting, checking, restricting and suppressing its manifestation. To do this means "doing without" a very useful and necessary element of the mind. Not only is this unwise, but fortunately, quite impossible. What, then, can we do to it? Cannot we find a *natural* remedy, a logical method of dealing with the case?

Let us see. Every faculty of the mind is good in its inherent nature. All are necessary for the proper, normal action of the mind, and we therefore should not restrain and deprive ourselves of any faculty. As has been stated before, a faculty can only be too large *relatively*. This results in evil effect. It is evident from this that the cause of the trouble is found in this *relative size*. It follows, therefore, logically, that if we abolish the cause by establishing harmony among the faculties we will gain the desired end. The question now remaining is: how to establish this harmony among the faculties? Shall we cultivate the relatively *too small* faculties till they balance the one, or shall we restrain the one to allow the others to function? We are in favor of cultivation. Especially cultivate the faculties that are naturally fitted to morally and rationally regulate and run the mental machinery.

When this is accomplished we can "*guide*" a faculty. We can lead and direct it in the proper course of its function, keeping it in its own sphere and within its own limits. Thus we see that "*Guidance*" and not "*Restraint*" should be taught, because guidance implies cultivation and therefore progress.

THE PRIME AGE OF THE HUMAN MIND.

Research proves that the human mind is at its fullest power between the ages of forty and sixty. Swift was fifty-nine when his brain gave birth to "Gulliver's Travels," and John Stuart Mill fifty-six when his essay on "Utilitarianism" was published, although his "Liberty" was written three years previously.

Sir Walter Scott was forty-four when his "Waverley" made its appearance, and all those stories which have conferred lasting fame upon him were composed after the age of forty-six.

Milton's mind rose to its highest capacity when the blind poet was between fifty-four and fifty-nine. It was at this period of his existence that he offered to the world "Paradise Lost."

Cowper had turned the half-century when he wrote "The Task" and "John Gilpin," and Defoe was within two years of sixty when he published his wonderful "Robinson Crusoe."

Every reader and history critic will admit that of all Thomas Hood's works the two which stand pre eminent are "The Song of the Shirt" and "The Bridge of Sighs." Yet these were written at the age of forty-six.

Darwin's "Origin of Species" was evolved by the philosopher when he had reached his half-century, and his "Descent of Man" when twelve years older.

Longfellow wrote "Hiawatha" at forty-eight, and Oliver

Wendell Holmes gave us "Songs in Many Keys" when he had passed his fifty-fifth birthday.

George Eliot was near her fiftieth year when she wrote "Middlemarch," and this was succeeded by that powerful book, "Daniel Deronda."

Bacon's greatest work took fifty-nine years to mature, and Grote's "History of Greece" some few years longer. — *The Humanitarian, February*.

Before we can treat *any* mind *definitely*, we must first know the *Constitution* of mind.

Go to the constitution of man for it.

All roads used to lead to Rome, now they all lead to the *constitution of man*.

Before you found any *System* of any kind be sure that it is in accord with the constitution of man.

Be sound at the core.

The heart of character is *trueness*.

The center-post of human character is *Conscientiousness*.

A body is a *physical organism*. A soul is a *mental organism*.

A body is *made up* of parts. So is a soul.

Is a bone a muscle?

Is a nerve a bone?

Is an eye a stomach?

Is the element of Friendship Destructiveness?

Is Causality, Firmness?

Is Benevolence, Amateness?

If not, *why not?*

"Never a daisy that grows but a mystery guideth the growing;

Never a river that flows but a majesty scepters the flowing;
Never a Shakespeare that soared but a stronger than he did enfold him;

Never a prophet foretold, but a mightier seer hath foretold him.

Back of the canvas that throbs, the painter is hinted and hidden;

Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing."

A New England school teacher received the following note of caution from the anxious mother of one of her pupils.

"Dear Miss, please do not push Johnny too hard for so much of his brain is intellect that he ought to be held back a good deal or he will run to intellect entirely and I do not desire this. So please hold him back so as to keep his intellect from getting bigger than his body an injuring him for life." — *Harper's Bazar*.

We take this Valuable Page
to Say that

**A HUMAN MIND
IS COMPOSED OF
ELEMENTS**

and we Consider the page Very Wisely Used

HUMAN ASSOCIATION.

BY A. A. RICHARDSON.

BEFORE HUMAN NATURE CLUB, APRIL 11, 1901.

This subject is one of the most important we could possibly consider. There is much more in it for me than there seemed at first thought.

Human association is something we can not get away from. Robinson Crusoe and a few others have done it for a time, but if we were in their place we too would just as ardently desire to get back, "among folks," as soon as possible. Do you remember the poem on Alexander Selkirk in the old Fourth Reader of Appleton's, we used to read in school? He says:

"Oh, Solitude, where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place."

There is no power so mighty as human association and influence. Nothing does so much good or so much evil. No matter how strong and independent our characters may be, we are, even in spite of ourselves, influenced continually, daily and hourly, by others—by their words and actions, by their wishes and desires. There is the influence of mother and father, of sisters and brothers, of other more distant relatives, of associates in school, society and business, of friends and chums, of sweethearts, of wife and husband and children.

Some one, it seems as if it was Carlisle, has said, "I am a part of all I ever met." I believe that. When we meet a man or a woman we get some impression, small though it may be, that lives forever in our lives. I think it is true even if we but look into the face of a man or a woman as we pass them once, for we are attracted or repelled by it, and our mental mood, whatever it may be at the time, merry or sad, gay or grave, flippant or serious, sorrow or joy, is either increased or decreased by it. These are little influences surely, but our lives are perhaps made up as much of the many little influences as of the few great ones.

I hold here a coin I received in change to-day. It is worn almost smooth. Did my hand wear away the roughness, and make it so even? Did yours (for perhaps you had it yesterday or last week)? No, neither of us is responsible for it. The thousands of hands through which it has passed have each taken away an unappreciable, infinitesimal portion until it has become what it is. Perhaps in another year, or ten years, it will get to be almost unrecognizable.

A sculptor stands before his finished statue, a work of art, an exquisite figure seemingly just ready to move. It has taken hundreds, thousands, of blows with mallet and chisel to carve the marble into such beautiful, lifelike shape. No one blow did it all. Not the hard and heavy blows brought out the most beauty either. It was the many little touches that makes the hard, cold marble seem just ready to breathe. So the many little touches of human association greatly influence our lives.

But that others influence you and me, is not considering the whole question. We make our own impression on others as they do on us. In all our varied relations with men and women we influence them with our individualities. Our good and our bad characteristics, our points of strength and weakness, our tastes, our ambitions and aspirations, our joys and sorrows, all our mental moods, our thoughts, words and deeds, all leave their impression either for good or bad.

But what has all this to do with Phrenology? That's what I asked myself when the subject was first proposed. Let us see.

Would you give much employment to a carpenter who had not a good understanding of the uses of his hammers and saws and axes and squares and chisels and planes and augers and levels and other tools? Would you trust that engineer very much who did not know even every bolt and screw in his engine? Would you care to cross a bridge, especially with a heavy load, whose builder had not thoroughly studied the strength and weakness of structural iron and steel, and just how much work could be trusted to each quality and size and form of beams, braces, rods, and bolts? Would you put your life into the power of that chemist, by indiscriminately swallowing his medicines, who had not taken the proper courses at college that would enable him to understand the chemical elements, with their effects, and that of their combinations on the delicate human system and on each other? Of course the answers to these questions are in the negative, for we know that to attain success in any department of life one *must* understand pretty well the tools or elements he works with or uses.

As living human beings we are working with the faculties of mind—of our own minds and of the minds of our associates. The faculties of mind are our tools. Some of our "fool moves" appear to have little mind-work about them—but perhaps the mind work in such cases is unconscious. All of our actions, even every motion, all of our words, even all of our thoughts come from, and may be traced to, the mind's faculties, and all have their influence on the minds of our associates.

I always like to think that every one is trying to do his or her best. I know it is not true of every one, but I do believe it is of the majority. I am sure I may safely take for granted that it is true of every one here this evening, else you would not be here.

How can we hope to do our best if we do not understand the tools—the faculties of mind—we work with? We need to know of what the mind is composed just as the mechanic must know his tools, or the chemist his elements. Without this knowledge we "go it blind," we fall far short of our possibilities.

A school boy wrote an essay, and referring to some subject on which he felt "all at sea," wrote: "it's like going down into a dark cellar on a dark night to look for a black cat that isn't there." Very much like that is trying to work our own minds, or some associates', in any desired direction without understanding just what tools or elements we are dealing with.

Some people are quite intuitive, especially women, and more or less of this knowledge is theirs by nature. But how much more could even they accomplish with more definite knowledge!

The study of Phrenology gives this knowledge. Some other studies give a little along this line—give incompletely, hazily, darkly, using general terms because the knowledge is not definite. But Phrenology is definite. It tells us of just what our minds are composed—forty-two separate faculties, and their names, and enables us to understand their workings.

Phrenology teaches more about the mind than all other sciences put together. That is why I am interested in it, why I have been studying the subject and reading HUMAN FACULTY for almost a year, why I have joined this club, why I am going to have Prof. Vaught examine my head before long.

Phrenology gives us the knowledge of human nature that enables us to do our best, both for ourselves and for others. I feel sure that every one here wants to do as

much as he can for his fellows and for the world. We would like to see the world better. Some conditions are very bad, things are far from what they should be ideally.

But the world is made up of people, and people are ruled by their minds, and the mind is composed of separate faculties. So, then, to understand these faculties is to get at the very root of the matter.

Some of the most practical poetry ever written has come from the pen of Mrs. Ella Wheeler Wilcox. In a poem entitled "Wishing," [See it elsewhere in this issue.—Ed.] she says:

"Do you wish the world were wiser?"

* * * *

If you want to give men knowledge

"You must get it, ere you give."

which is certainly true. We cannot give to others what we have not ourselves. If we do not understand the mind, and its workings, and its elements, we cannot understand the people whom the minds guide, nor their needs. Understanding the mind as it is, we will more carefully weigh new theories or isms and not be so apt to advocate some foolish theory that is contrary to human nature.

If Bobby Burns had studied phrenology, he need never have written his most frequently quoted lines. For phrenology will almost enable us "to see ourselves as others see us," and it will "frae mony a blunder free us, and foolish notion."

With some knowledge of this true science of the mind we will be guarded in our human association in two ways—that we do not wrongly influence our fellows, and that they do not wrongly influence us. A knowledge of phrenology gives us self-control, because it teaches us just what we are dealing with and what seeks to move us. You've seen several teams hitched together to some extra heavy load? They don't all pull just exactly alike. One needs to be encouraged with a sharp "Git up, Bill;" another to be restrained with a firm "Stiddy, Dick, stiddy!" Our faculties are just like that and need restraining or encouraging to do what they ought, and to save ourselves or others from harm.

Not one of us but wants power over the minds and hearts of others. It may be admiration, it may be trust or confidence, it may be affection or love we crave—whatever it is, that desire will influence all our words and actions. If we don't understand the natures of the faculties of the human minds we are dealing with, how can we hope to deal tactfully or with success? No more than can a doctor who does not understand the parts of the human body and their natures and functions correctly diagnose and treat his patient.

If I sat down before a piano (which I do not understand) and aimlessly struck some of the keys, what a discord would ensue! If I was left in charge of one of those switch towers at the crossings and intersections of the railroads about the city, and a train was coming, and I pulled and pushed a few levers, hit and miss, here and there, what a wreck would follow! Those cases seem plain. It ought to be equally plain that if I aimlessly or hit and miss touch some of the keys or levers that control my friends' feelings or emotions that the result also will be discord, and wreck to my desires or aspirations.

A great help towards success for us all is a good understanding of the human mind. This phrenology gives—this *only* phrenology gives with definiteness. And it is definiteness and concentration that count in these days of fierce competition and specialization.

A knowledge of the mind can help the employee. He can get along easier with his employer when he under-

stands him and keeps away from the sharp edges of his nature.

It can help the employer. He can get more work out of an employee, and use him to better advantage.

In our social relations we can make friends, and, what is more, keep them, easier when we understand the faculties of their minds and make our words and actions conform thereto.

And in that best of all relations here on earth, the purest, holiest, dearest, sweetest and tenderest relation God can give us, the one that is solemnized by the mutual vows of one man and one woman at the altar—how *much* is this understanding of the mind needed there! In that relation, whose possibilities for happiness and helpfulness are so much greater than in any other this knowledge is needed by just that much more.

I am persuaded that most marital unhappiness is but the natural result of the lack of a proper understanding and appreciation of human nature—its needs, its weaknesses, its peculiarities, its strength, its aspirations.

Certainly this knowledge of the mind's faculties which phrenology gives is useful to us all in all our varied human associations and relationships. It teaches us to know the tools we work with, the keys we play. We can work more definitely and hence accomplish more. Our lives will be more nearly complete successes.

There is inspiration in the lines quoted in the February issue of HUMAN FACULTY: "Life is not long enough to let me work as I desire; but all the years will hold shall I pour forth."

A FRIEND OF MAN.

"He was a friend of man, and lived in a house by the side of the road."—Homer.

There are hermit souls that live withdrawn.

In the place of their self-content:

There are souls like stars that dwell apart

In a fellowless firmament:

There are pioneer souls that blaze their paths

Where highlanders never ran;

But let me live by the side of the road,

And be a friend to man.

I see from my house by the side of the road,

By the side of the highway of life,

The men that press with the ardor of hope,

The men who are faint with the strife;

But I turn not away from their smiles nor their tears,

Both parts of an infinite plan:—

Let me live in my house by the side of the road,

And be a friend of man.

I know there are brook-gladdened meadows ahead,

And mountains of wearisome height;

That road passes on through the long afternoon,

And stretches away to the night;

But still I rejoice when the travelers rejoice,

And weep with the strangers that moan,

Nor live in my house by the side of the road

Like a man that dwells alone.

Let me live in my little house by the side of the road,

Where the race of men go by;

They are good, they are bad, they are weak, they are strong.

Wise, foolish—and so am I;

Then why should I sit in the scorner's seat,

Or hurl the cynic's ban?

Let me live in my house by the side of the road,

And be a friend to man.—Sam'l Walter Foss.



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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On account of a much needed rest, I have omitted from this number articles that will appear in the next.
L. A. VAUGHT.

1st, MIND. 2nd, BRAIN. 3rd, SKULL. 4th, BODY.

A Classified and Logical Definition of Phrenology.

- 1st. The science of mind.
- 2nd. The science of brain.
- 3rd. The science of skull.
- 4th. The science of body.

It is an *elemental* science of the mind. It defines, localizes, co-ordinates and combines the various faculties of which the mind is composed. It is therefore a funda-

mental, definite and natural psychology or science of the mind.

It is a *qualitative* and *fundamental* science of the brain. In other words it is a science of the origin, growth, texture and formation of the brain.

It is the science of the skull because the skull is formed in shape and quality *by the same faculties of the mind* that build the brain, and it correspond in texture and form to the brain.

It is the science of the body temperamentally, anatomically, physiologically, morphologically, chemically, physiognomically and qualitatively because the body is built by the various faculties for their uses and therefore corresponds in every way with the inherent nature (mind) that builds it.

Hence, Phrenology is the SCIENCE OF MAN in the most complete, logical, fundamental, definite and systematic sense.

THE HEART OF CHARACTER.

The very heart of human character is the faculty of Conscientiousness. It is the *core*. No character is *sound* that is not strong here. An apple is not sound that is *rotten* at the *core*. A human body is not strong with a *weak backbone*.

Neither is a soul *morally* strong with a weak faculty of Conscientiousness.

It is the *neucleolis* of *substantial* character. The heart of anything is the most important part about it. To improve human character *specifically* is to develop this faculty. All other methods are *necessarily empirical, general and indefinite*.

GET OUT.

- Get out of *thought confusion*.
- Get out of *psychological mysticism*.
- Get out of *educational chaos*.
- Get out of *therapeutical assumption*.
- Get out of *economical nonsense*.
- Get out of *spiritual indefiniteness*.
- Get out of *memory schemes*.
- Get out of *temperamental guessing*.
- Get out of *ideal delusion*.
- Get out of *superficial child study*.
- Get out of *theoretical speculation*.
- Get out of *general uncertainty*.

You can do so by GETTING IN to your minds a *clear knowledge* of the forty-two ELEMENTS of which human minds are composed.

A SOULHOPPER.

If the soul is a single power it ought to be called a *soul-hopper*. It would have to be the *liveliest jumper* we know of. It would have to hop from the forebrain to the hind-brain with *lightning speed*. When it wanted to *kiss the baby* it would have to *hop over* from *Causality* to *Parental Love* and *turn into an affection* in a little less than no time.

Oh, it would have to be a *great hopper* IF it *were* only a single power.

THE FORMATION OF A HEAD.

So far as we know, no very complete and fundamental effort has ever been made in explanation of the formation of a head. Heads are *formed*. *Formation* is a fact that is undeniable. It is a racial fact. Heads differ in shape and all see that they do differ, but few understand the reason why. Probably no effort has been made heretofore to clearly, fundamentally and completely explain formation.

Let us say in the beginning that formation is not a chance result. Nothing is more the result of a specific cause or causes than head formation. That which *forms* the head is the first thing to be considered. This is *human nature*. Human nature is the builder of human heads. This is absolutely uncontrovertible. All will admit this in *some kind of a sense*. The only way to understand it *definitely*, however, is to understand what human nature is. If human nature were simply some *one* thing there would be no possibility of it building a complex thing like a human head. It is not. It is a composite thing. It is the aggregate of the forty-two faculties. A human head, then, will be just as complex and composite in formation as is the human nature of any one.

It must be complex. All *natural* heads are. The *inherited make-up* of the forty-two faculties will *principally* determine the head of any given child, woman, or man. What we mean by the inherited make-up is the *degree of the forty-two faculties* that the individual inherits. This not only constitutes the *mental* make-up of any one, but also determines the *head* make-up. "As is the *mental* make-up so will be the *head* make-up" may be regarded as an absolutely reliable rule. There are at least forty-two individual elements wholly different in nature from each other, and usually different in strength. Each individual faculty needs *an organ of its own* to manifest through. It would not fit a larger or a smaller organ if size only were considered.

The special or particular formation of a brain organ, however, must be taken under consideration in any effort that is made to make one clearly understand that each faculty must have an organ of its own. It would be just as easy for one faculty to successfully act through the organ of another faculty as it would be for the sense of hearing to use thorough the eyes. Faculties have to have their organs not only in size but in make-up in every sense of the word. Cells, fibers, arteries and veins constitute the tissue of an organ. These are very probably arranged in different ways in different organs. The vital and chemical actions that take place in the two organs of the faculty of Cautiousness in a high state of fear are certainly not the same as those that take place in Causality in a high state of logical reasoning. The very nature, then, of different faculties requires different organs. For a *whole* mind to manifest through an individual organ would be just as easy as it would be for one to sing with his liver or swallow food with his ears.

SOME CANDID QUESTIONS.

Do you know a single element of human nature?
Do you know the location in the brain of a single element?

Do you know the power of a single element?
Do you know how a single element affects the body?
Do you know how a single element affects the face?

If you do not, do not boast about your knowledge of human nature, psychology and how to educate.

HOW STRANGE.

How strange that anyone should form a *theory* about will or thought or talent. There is no need of any theory, none whatever. A *knowledge* of the *elements* of mind will knock all theories higher than *two kites*. These elements ARE. They are localized in the brain. They can be as accurately and definitely found as can the nose, eyes and ears. They stand out, come out, grow out, talk out, act out, build out, beam out, steal out, love out, look out and laugh out. *He who cannot see them is either blinded with prejudice or exceedingly shallow minded.*

CLEARLY.

We can never understand human nature till we understand the ELEMENTS of it.

We never can build a character *certainly* till we understand the ELEMENTS of character.

We can never proceed *definitely* in mind-building till we know the ELEMENTS of mind.

We cannot tell the *needs* of human nature till we *specifically* understand the ELEMENTS of human nature.

Think how absurd it is to attempt to study arithmetic without RECOGNIZING any NUMBERS.

It is just as absurd to attempt the study of psychology without recognizing any MIND ELEMENTS.

TO EDITORS.

Be specific. In speaking of *mental* things *hit the nail on the head*. You can do this if you will master the *elements* of the human mind.

WHAT TO DO WITH THOSE WHO DO NOT KNOW THE NATURE AND LOCALIZATION OF THEIR OWN FACULTIES.

Pity them.
Teach them.
Ridicule them.
Show them how ignorant they are.
Ask them if they know where their ears are.
Teach them how brains are formed.
Show them the relation between faculties and brain texture.

It takes *five* letters instead of four to spell *good*, viz: Conjugality, Parental love, Friendship, Conscientiousness, Benevolence.

By their heads ye shall know them.

You cannot get to Heaven except via faculty.

SAY, WOULD YOU?

Would you look for diseases of the *eye* in the *ear*?
Would you look for diseases of the *ear* in the *lungs*?
Then why should you look for diseases of Alimentiveness in Amativeness, or diseases of Approbativeness in Cautiousness?

THE TREND OF THE TIMES.

BY W. J. SHERWOOD.

We see so much in the papers nowadays about the American multi-millionaires. They occupy the whole stage. Even the old world is looking at them and is surprised at their number and power. Papers in our own country are full of their doings and if one of them goes trout fishing, or takes a run over to a neighboring city, it is announced on the first page of the city papers in big black type. The millionaires themselves seem to be engaged in a mad race to see which will get his name in the papers the most times.

There is building, as a result of this, a certain kind of an exclusive class in this country whose sole claim is the possession of vast wealth. We are not ready to use the word aristocracy in the sense that it is used in the old world. Our fathers came over here to get rid of aristocracy and we hope they succeeded forever.

It is a class, then, that we have in mind. With their wealth they imitate the manners of Europe. They have their maids, valets, butlers, coachmen, hair dressers, manicures, masseurs, chiropodists and a dozen other paid attendants. Their time seems to be occupied wholly in ministering to their selfish aims. Their money is used to forward their selfish ambitions. They buy their way into this circle, they bribe their way into another, and pay enormous sums to win recognition from the people whom they think are the real leaders of society. A hundred thousand dollars is not too much to pay for a fancy ball if it leads them up one step on their ladder of social ambition.

To what faculties in the human mind do these people pander?

To the approbative ones.

In ancient days we had the spectacle of hosts of people offering money and precious sacrifices to some heathen god. Now we see hosts of people giving untold wealth to the god of approbateness.

With my wealth will I make a splurge! I will get my name blazoned over the whole world. I will give a dinner that will eclipse anything ever before undertaken. I will outdo my neighbor who thinks he is in my class. I will show him that he is not. I will dazzle the eyes of the multitude with my princely ways. I will have the finest paintings in the world, the fastest horses, the most elegant home, the smartest servants, the largest ball room, the most elegant furnishings throughout that my millions can buy. In fact I will ransack the world for unique and costly things that they may add to my fame.

Such is the spirit of this class of human beings. Thousands are spent on education while millions are spent on approbateness. Thousands are spent on religion while millions are spent on personal vanity. Thousands are spent on charity while millions are spent on human selfishness.

Many of us, perhaps all of us, could look on at these foibles of our fellow-citizens with much amusement if it were not for the tragedy on the reverse side of this picture.

If there is a just God in heaven, do we not suppose that He holds in pitying forbearance His wrath from these poor wealth-glutted vanity-ridden people? There is not a woman living worthy to wear a \$10,000 dress whilst others of her sex toil from sunrise to sunset in rags. There is not a woman living worthy to wear a \$100,000 necklace whilst others of her sex are dying from want and exposure. There is not a woman living worthy to grace a million dollar home whilst others of her sex are driven to the streets for want of the necessities of life.

Many women do wear such dresses, own such necklaces and occupy such homes, and they are respected and esteemed, but they have little love for humanity. They fall far short of true womanhood.

There is not a man living fit to own a \$50,000 horse whilst his neighbor is too poor to buy a crutch. There is not a man living fit to sit in an easy chair and clip coupons all day long whilst a poor laborer sweats over his work fourteen hours a day.

And yet thousands of such rich men exist and they seem to be just now much in the public eye. They are made much of. The press writes them up fully, even copiously, and in doing so the press is pandering to this very faculty of vanity.

We cannot but believe, however, that this class of people will eventually pass away. It is true they are the most noted landmarks of the present time. They seem to indicate the trend of the times, and yet after the human race has passed on and this epoch has passed into history, it will be known as a notorious period—an epoch famed for its criminal pandering to the faculty of human vanity.

We look for a race of true men and true women—men who will devote their spare moments to the improvement of the human species, and not to the cultivation of a quarter-second on a great trotter's time. Women who will think it immodest to bedeck themselves in costly garments and jewels while little children are growing up with stunted and ill-balanced intellects due to poor nourishment and unsanitary homes.

When the light breaks in upon us all, we may see that all that was needed was a shifting of the thought centres. There is wealth enough in the world and energy enough to provide every human being with all their necessities and very many luxuries. And undoubtedly if the activity and boundless energy that the faculty of Approbateness calls forth in most of our people nowadays were transferred to the faculty of Benevolence—to the purely sympathetic and kindly side of the human mind—we should soon see a marked difference in the race.

FROM "A DAY WITH HOMER."

Methought the stream of Time had backward rolled,
And I was standing on the fruitful plain
That lay between the sea and ancient Troy.
I saw one standing on the curving beach
Whose hoary locks were playthings for the wind
That freshening came across the swelling waves.
I listened to the mystic music of a voice
That chanted to their measured beat, in tones
Now whispering soft and low as rustling leaves,
Now rolling with the boom of tumbling waves,
Now clanging as the crash of brazen arms.

There sat the virgin queen whose buskined feet
Are swift to chase at early dawn, across
The breezy hills, the flying stag that falls
By winged shaft shot from her sounding bow;
And Venus, favored child of mighty Jove,
With perfect moulded arm and breast of snow,
Mirth-lighted eye and soft caressing hand;—
Love, fairest form that ever found a home
On earth, or in the golden halls of heaven.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife.



FOR HIS OWN SAKE.

"Laugh and the world laughs with you,
Weep, and you weep alone."

"What a delightful teacher Miss Bell must be!"

The speaker was one of a group of teachers who had been chatting on the corner, and Miss Bell, the new primary teacher, had just left them. She had been entertaining them with the sins of some of her children. Now, whatever Miss Bell was or was not, she was an inimitable story teller. She had not been a month in the Werner School when the principal declared it was "a rest to see her come into the office; she takes things in such a jolly way, you know." The teachers, too, heartily enjoyed her dramatic versions of the day's doings—all save one.

Little Miss C — was the first grade teacher. She had given her best efforts for a year to the training of these same little folks before they had passed on to the next grade. She knew every shading of their various temperaments, their every tendency to go wrong, and every step they had gained in the right way. She had come to that school from a "Normal," full of hopes and methods, and had set up her school-room gods. But instead of the rapt worship she meant to secure for them, she found forty indifferent, wiggly children needing forty teachers—and she was only one. Every hour brought her revelations. Were ever forty children in such sore need of personal help, and each a different kind of help? And the help must come right then and there when the danger showed itself. It would never do to let it pass by in the vague hope that they would outgrow it. *Habit was strengthening every day.*

Miss C — had a conscience. She had not taught long enough to "take things easy." She had not yet learned that too much earnestness and sensitiveness were signs of inexperience and verdancy. She did not know that the

way to be popular was to fit her pupils showily for the next grade and avoid all friction.

One night after the children had gone home, she sat alone in the gathering shadows and recalled each little occupant of the empty seats before her. One was all thumbs and his hand work a failure; another was often in tears over her number; another had a born gift for telling lies; another was cursed with being too pretty and was vain and flippant; another was ragged and cross because he was ragged; another squinted because his eyes were not right; another sang like an angel and was always humming; another couldn't sing a note and was dogged because he was compelled to; another was only quiet when sucking his thumb; and that group over by the window had tempers that ran like prairie fires—and so on and on. Should she let them all go and "get along" with them as smoothly as she could? *Never.* Then and there she recorded a vow, witnessed only by the Omnipresent eye, that she would do her best for each one "for his own sake". No matter if it made her work a thousand times harder, no matter if parents misunderstood and were unthankful, no matter—anything. There was but one way for her to do her work—to help each little one battle with the evil tendency at the moment it showed itself, and to turn the habit-force into the right direction, for the sake of the child's future which she might never see or know. She must cast her bread on the waters with no thought of finding it again. Teaching must mean that to *her*—or nothing.

After talking with her principal next day and getting his polite "y-e-s," and after attempting a little confidence with some of the teachers, who told her she "would get over that," she shut her heart within herself and went on silent and alone.

It had been a hard year; yet a good year for her and a rich one for the children. When she saw the little procession file out of her room one June morning with their promotion cards held tight, it seemed to her that each one carried away something from her own life. She had done what she could—for their own sakes.

The next fall saw Miss Bell presiding over the same children, and making story-capital of every peculiar trait, every wrong inclination. It seemed to Miss C — like baring wound-scars to a staring crowd. But it was "such a rest" to the teachers to have a good laugh, and Miss Bell was irresistible.

There are other big-hearted, deep-natured teachers who have, since last September, silently worked with the invisible forces that make character, and, perhaps, are feeling worn and discouraged as the year is drawing to a close.

Lift up your heads, ye brave, heroic souls. Ye are the earth's uncrowned queens. Keep your eyes on the stars, and refuse to see or hear the thousand discouragements about you. Work for a little immortal, for his own sake, is a Christ-ideal.—*Primary Education for May.*

Thou must be true thyself
If thou the truth would teach;
Thy soul must overflow,
If thou another soul would reach;
It needs the overflowing heart
To give the life full speech.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed. —Emerson.

ARTICLE OF AGREEMENT OF THE HUMAN FACULTY SOCIETY, LOCATED IN CRANIUM-VILLE.

PROF. JOHN CRANE.

Be it known that we the undersigned individuals have associated ourselves together for the purpose of being mutually helpful to each other in the work that shall be agreed upon as most profitable and agreeable to the society, and each member shall give of his labor as the society shall require through its regularly elected officers, and shall receive his share of the profits or benefits from the business which the society shall engage in, and no member shall engage in any labor or business for pleasure or profit which shall be harmful or injurious to the society.

And be it further agreed that the division of labor for the present shall be as follows:

Self-esteem shall act as chairman in all business and deliberative meetings of the members, and shall also make it his especial duty to see that no member engages in any occupation that shall injure or dishonor the society.

Eventuality shall act as secretary, and keep correct record of all events of interest to the society.

Causality shall act as business manager, and with his assistants formulate plans and arrange the work for the guidance and best interests of the society.

Comparison shall act as first assistant to Causality, and shall arrange and classify all business coming before the business manager's department.

Acquisitiveness shall be the treasurer and assist the business manager in all matters involving the question of profit and loss.

Number shall act as numerical calculator and assist the treasurer and business manager with their accounts.

Tact shall have charge of the detective department, assisted when necessary by Messrs. Form, Size, Weight, Color and Combativeness.

This department shall also assist in the division of labor amongst the various members.

Energy shall have charge of the labor department, and in conjunction with Constructiveness shall direct the steam and machinery work for the company.

Alimentiveness shall have charge of the provision and food department, and see that suitable food is prepared for all.

Amativeness, Conjugalitv, Philoprogenitiveness, Friendship, Inhabitiveness and Vitativeness shall constitute the committee on social affairs and use their best influence and endeavor for the encouragement of affection between the different members; see that marriage is honored, homes made comfortable and pleasant, children cared for and educated, and life in general protected and cared for.

Ambition will assist in keeping the reputation of this society on a par with that of any society of its kind and see that the good qualities of this society are duly advertised in a way to be appreciated by others.

Conscience will act as umpire or judge in settling matters of dispute between the different members, also between the society and outsiders.

Veneration shall have charge of the worship of the society, assisted by Language and Spirituality. The latter shall also have charge of the Psychic and Prophetic department, and keep the society posted on the latest information in its line.

Kindness shall have charge of the benevolent work, look after the sick and needy, and comfort the afflicted in body and mind.

Suavity, having kissed the Blarney stone, shall assist in entertaining both the society and such visitors as may chance to be present, and assisted by Mirthfulness, Hope and Language shall act as entertainment committee.

Language shall also, with the aid of Eventuality, Ideality and Sublimity, prepare and deliver talks and speeches for the benefit and entertainment of the society as he shall be directed, and shall also assist in teaching the children

Locality shall act as guide and assist in the geographical department of the school.

Time shall assist the secretary in keeping dates, assist in the singing, and see that regular hours are kept by the members.

Tune shall lead the singing, and assist in making the worship and social gatherings interesting.

Cautiousness and Secretiveness shall see that the best interests of the society are looked after, and all property securely protected.

Firmness and Continuity shall see that all members finish the tasks assigned them without fail and that no shirking be allowed.

These regulations to be modified or amended as circumstances shall require.

Signed:

Self-esteem, President.

Eventuality, Secretary.

Causality, Business manager,

I SHALL NOT PASS THIS WAY AGAIN.

SAM WALTER FOSS.

"I shall not pass this way again."—WILLIAM PENN.

Right words and shrewd, good William Penn,
I shall not pass this way again.

My long way and the winding track
Which I pursue will bend not back.

Mayhap it stretches very far,
Mayhap it winds from star to star;
Mayhap through worlds as yet unformed

Its never-ending journey runs,
Through worlds that now are whirling wraiths
Of formless mists between the suns.

I go—beyond my widest ken—
But shall not pass this way again.

So, as I go and cannot stay
And never more shall pass this way,
I hope to sow the way with deeds

Whose seed shall bloom like May-time meads,
And flood my onward path with words
That thrill the day like singing birds;

That other travelers following on
May find a gleam and not a gloom,
May find their path a pleasant way,
A trail of music and of bloom.

* * *

Strew gladness on the paths of men—
You will not pass this way again.

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

PUNISHING CHILDREN.

Neither should parents punish children just because they, the parents, happen to be somewhat larger and stronger than the children, due quite largely to the fact that the parents got an earlier start in life, thus securing an advantage over the handicapped children which many parents seem to be determined to make the most of.

Parents who have an uncontrollable surplus of animal spirits should quiet their nerves and subdue their muscles by playing golf, sawing wood or exercising with dumb-bells. These methods are almost as effective as whipping a child with a strap or a slipper and the child is said to like them even better. It is a clever joke to teach a child, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," and then take the little one into the woodshed and blister his tender flesh by copious applications of strap oil. I have sometimes smiled just in thinking how the joke might be passed along and made more of an all-round success, if, just when the parents are putting on the finishing touches in the work of training up a child in the way he should go, a monster three, four, five, six or even seven times as large as they, themselves, should happen along and administer pain to them in allopathic doses.

It would be sweet justice, if the author of those words, "Spare the rod, and spoil the child," were to be drowned in the vast ocean of childish tears for which he has been in so large a measure responsible. If he ever succeeds in getting into heaven it will have to be accomplished in spite of the mighty chorus of sobbing protests uttered by millions of little boys and girls with broken hearts and tear-stained faces. His words have gone far toward making thousands of so-called parents who let others do their thinking for them, believe that it is not only their privilege but their duty to punish their children.—*Good Cheer.*

WISHING.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way,
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox in *Youth's Companion*.

IT ISN'T THE THING YOU DO.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts tonight.
The stone you might have lifted
Out of a brother's way;
The bit of hearthsome counsel
You were hurried too much to say.
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time or thought for
With trouble enough of your own.
These little acts of kindness
So easily out of mind,
These chances to be angels
Which we poor mortals find.
It isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.
—Margaret E. Sangster.

TO THE MAN WHO SAYS HE IS TOO OLD.

"Nothing can compensate for the loss of ambition or hope in man."

"There are many illustrious names which may be cited," says Samuel Smiles, "to prove the truth of the common saying, 'It is never too late to learn.'" You are not a minute too old to study advertisement-writing.

The man of mature years has the advantages of experience and wisdom back of his arguments in talking to an employer or to the public—his words carry weight, his ideas are respected.

Dewey, unheard of two years ago, waited sixty years for his chance.

Franklin was fifty before he fully entered upon the study of natural philosophy.

Sir Henry Spelman did not begin the study of science until he was between fifty and sixty years of age.

Sir Walter Scott was unknown as an author until he was in his fortieth year.

Affiere was forty-six when he began the study of Greek.

Dr. Arnold learned German at an advanced age.

Watt did not start to learn French, German and Italian until his forty-second year.

Handel was forty-eight before he published any of his famous works.

Goldsmith spoke of himself as a plant that flowered late.

Gladstone was only at his best after his fiftieth year.

Grant, a tanner, at the age of forty-three said life was a failure—then the war broke out—and so did Grant.

Sheridan was called a dunce by his tutor, and was not heard of until his fortieth year.

Wanamaker was not too old to start a new business in a strange city in his fiftieth year.

Pulitzer, in the forties, was not too old to attempt to build up a broken-down newspaper. (*The New York World.*)

Thousands of others were not too old to teach the lesson that "To him who is ready, the chance is never gone."

Napoleon said, "There shall be no Alps." Have you the will? Make a start; you know not what the future may bring forth.—*Ad-School.*

"AS POLITE AS ANYTHING."

The following story is told by an exchange:

"A mother noticed a remarkable change in the deportment of her six-year old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No, said the boy, 'she never says a word about it.'

"The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—anything."

"That was all he could tell about it, and his mother began to see through the mystery."

Of the force of example that little fellow knew nothing, yet he had felt the force and in his own childish way he explained the secret of his newly acquired deportment better than many a grown-up could have done. From a noisy, discourteous boy to a gentle and considerate one was a change which unfortunately every mother does not witness in her child. The change in this instance was directly traceable, as the truth was established out of the boy's mouth, to the teacher. There are women of this calibre in many schools, but not in all, I am sorry to say. I have in mind now a woman whose gentle and refined manners stamped every child with whom she came in contact. She was as polite to her boys and girls as she was to her principal and superintendent. Just her simple act in walking across the schoolroom was a lesson in repose, grace, and elegance in bearing, and I know for a fact that there was not one rough boy or girl in her room. I am sorry to add that the next teacher, and the next, and the next overthrew the good work of this model of perfection. If you are sure that you are not making your children feel polite, just set about to find how you can do this. Keep bravely at it until they "feel just as polite as anything."

AN ENORMOUS WASTE.

The vitality worse than wasted by mankind is enormous. We are fearfully extravagant. The vital productive capacity of the race might be appropriately termed magnificent.

We have not the slightest foundation to complain in regard to our *constitutional vitality*. In this respect we are *luxuriously* endowed.

As a race, however, we are just as vitally extravagant. The greatest waste is accomplished through the faculty of *Amativeness*. Here the race is enormously extravagant. An almost unlimited amount of the very best vitality is worse than wasted by the unwise, uncontrolled, perverted use of this faculty.

The race has no right to complain about not having enough vitality to sustain brain and muscle. It has, and to spare.

It has a great surplus. What it needs is the wisdom and self-control to make the best use of its abundant vitality.

HE IS ONLY A BIT OF PATCHWORK.

George Burns, who is lying in Bellevue Hospital, New York, with a silver skull which has made him one of the wonders of modern surgery, has a somewhat artificial personality. The present arrangement of his anatomy is due to these few blemishes and additions:

Loss of the entire bony vault of his skull, the top of his head being covered with a silver plate.

Five ribs gone from his left side, removed by surgeons. Portion of right hip gone.

Both legs fractured in two places and both elbow joints missing.

Heart moved from its original position owing to the absence of ribs on left side. A bullet in breastbone, which can not be removed owing to its presence near a main artery.

Blind in left eye.

Burns is a Civil war veteran, seventy-one years old, and is just recovering from his latest accident. He is a marine engineer, strong and able to follow his profession, though blind in his left eye.

"I got my compound fracture of the skull from the bursting of a shell in the war," said he. That laid me up for seventeen months. For seven months I lay on a rubber mattress.

"When I left the navy, after serving thirty years, I went on two arctic expeditions in search of the Jeanette. I got a bullet in my chest at Shiloh.

"In a steamboat wreck off Canada four years back, I was crushed and thirty-seven pieces of bone were removed from my body. I was all right till two years ago, when two of the plates of my skull parted a little and I had a few epileptic fits. During one of these fits I fractured my knee cap. Then I was taken to the hospital here.

"I will be out again in a week or two."

INDIVIDUAL INSTRUCTION.

There are those who say that there should be no election of studies in secondary schools—that the school committee, or the superintendent, or the neighboring college, or a consensus of university opinion, should lay down the right course of study for the secondary school, and that every child should be obliged to study it. This is precisely the method followed in Moslem countries, where the Koran prescribes the perfect education to be administered to all children alike. The prescription begins in the primary school and extends straight through the university; and almost the only mental power cultivated is the memory. Another instance of uniform prescribed education may be found in the curriculum of the Jesuit colleges, which has remained almost unchanged for four hundred years, disregarding some trifling concessions made to natural science. That these examples are both ecclesiastical is not without significance. Nothing but an unhesitating belief in the Divine wisdom of such prescriptions can justify them; for no human wisdom is equal to contriving a prescribed course of study equally good for even two children of the same family between the ages of eight and eighteen. Direct revelation from on high would be the only satisfactory basis for a uniform prescribed school curriculum. The immense deepening and expanding of human knowledge in the nineteenth century, and the increasing sense of the sanctity of the individual's gifts and will-power, have made uniform prescriptions of study in secondary schools impossible and absurd. We must absolutely give up the notion that any set of human beings, however wise and

learned, can ever again instruct and enforce on school children one uniform course of study. The class system, that is, the process of instructing children in large groups, is a quite sufficient school evil, without clinging to its twin evil, an inflexible program of studies. Individual instruction is the new ideal.—Charles W. Elliott, in the *October Atlantic*.

PERNICIOUS MAXIMS AND IDEAS.

It has been said that there is no positive without a negative—no virtue without a corresponding vice.

The power of communicating thought by means of words, enabling the individual to act on the formulated experiences and ideas of others, is one of the most potent factors in the process of civilization; this power perverted, however, is a retarding agent of no mean significance.

The good that has been accomplished by thoughts crystallized in brief, pointed sentences is beyond estimate; yet, if we could know merely the financial loss occasioned by the misuse of these forms, we would turn for a while from the discussion of industrial and political problems to consider a few simple combinations of words—false in whole or in part, yet bearing the stamp of truth and passing unchallenged from lip to lip. If, moreover, we could recognize the mental inertia, the moral perversity, the social detriment caused by these allies of evil, we might, perhaps, set a stricter guard over ourselves concerning them, and think it a part of altruism to oppose their acceptance by others.

Maxims passing freely in society acquire credit because of their currency. What is generally said is taken for common sense, and is usually accepted without question. So it happens that maxims, seeming to express the general opinion, become rules of conduct. We imitate our fellows both consciously and unconsciously; and to imitation, working upon the material stored in words, is due in large measure the tendency of the individual to shape his conduct by the standard of others. Conscience, unworthily yielding to custom, attempts justification by throwing responsibility on society. The *Danbury News* man said, "They all do it," and the significance of that expression has been broadened until it serves not only to excuse but to incite misconduct and even crime.

Proverbial workers of iniquity assume various and effective disguises. Most of them come to us in some semblance of truth, and with the authority of long continued public approval. Remove the mask from "Honesty is the best policy," and its subtle hypocrisy is evident. Honesty is *right*, not "policy;" yet this counterfeit of truth has passed for generations. Perhaps more dangerous than this, because of the element of truth it contains, is the self-sufficient assertion that "Man is the creature of environment." It acts as a salve to conscience, and exerts a deadening influence upon just ambition. I am what I am because my surroundings have made me so. I should like to be something better, but I am "the slave to circumstances" and it would be useless to struggle against my bonds. "All things come to him who waits"—perhaps something may come to me; if not, "what can't be cured must be endured," and I may as well "let well enough alone." So the victim of masquerading half-truths reasons mechanically, not realizing that man can react upon his environment; that many desirable things have to be gone after; that what cannot be cured may be alleviated, and that "well enough" means the best that is within the attainment of reasonable effort.

Possibly there has never been a more efficient aider and abettor of the crime of embezzlement than the insipid joke about the cashier going to Canada. That idea, now somewhat trite, it is hoped, once had such wide circulation that it seemed to be generally expected, as a matter of course,

that a cashier would embezzle and leave the country. Less in rank but equal in iniquity, reminding one of Shakespeare's man who "smiles and smiles and is a villain still," there is an apparently insignificant expression that has gone a long way toward making one kind of thief respectable. One who would not even think of doing a thing so criminal as to pick a dollar from your pocket will unblushingly leave your property without making just payment for its use, and smilingly say that "It is cheaper to move than to pay rent." The criminality of a still worse kind of thief, perhaps the worst, is obscured by the satire that enormous theft is successful finance. He who, driven by the pangs of hunger or despair, steals a loaf of bread is a contemptible thief worthy of imprisonment; but he whose theft is counted by six figures is a financier worthy of respect and admiration. What mockery of justice and reason!

Some of these maxims are so individual, so half-human in their power to do evil, that one can hardly avoid personifying them. "Every man has his price" is clearly the bismarckian friend of bribery and corruption; "Dead men tell no tales" is *particeps criminis* in many a foul murder; and "Every man must sow his wild oats" is the agent of vice—the enemy of youth. Thus we might go on calling criminals to account; in many cases, however, all that seems necessary is to direct attention to them in some especial manner. So we will begin here a new Rogues' Gallery, with a few familiar faces that deserve a prominent place and a good light:

"Every one for himself, and the devil take the hindmost."

"When you are in Rome, you must do as the Romans do."

"Friendship is a matter of streets."

"A bad beginning makes a good ending."

"The end justifies the means."

"Money makes the mare go."

"The better the day the better the deed."

"Stolen sweets are sweetest."

"The devil is not so black as he's painted."

"Get all you can, and keep all you get."

"Never judge by appearances."

"One may as well be hanged for an old sheep as a lamb."

"Do others, or they'll do you."

He who knowingly passes counterfeit coin is a criminal against society; and he who knowingly passes counterfeit truth cannot be held guiltless.

ARTHUR H. HOLMES, in *Arena*.

TAKE JOY HOME.

Take joy home,

And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come and oft will sing to thee,
When thou art working in the furrows; ay,
Or weeding in the sacred hour of dawn.

It is a comely fashion to be glad:

Joy is the grace we say to God.

There is a rest remaining. Hast thou sinned?

There is a sacrifice. Lift up thy head;

The lovely world and the over-world alike

Ring with a sonz eterne, a happ rede:

"Thy Father loves thee."

ARE YOU ON THE TRACK WHERE YOU REALLY BELONG?

Are you on the track where you belong? People are a good deal like the engines in a depot—each belongs on its own track, at its own time.

There is no trouble or disaster or confusion so long as this rule is observed.

So soon as it is violated the calamity begins.

I have so many letters from people who tell me of their struggles—their perseverance—their ambitions—their persistence—and the succession of disasters and failures which they have made in spite of all.

Let me ask you, one and all, are you not on the wrong track? You may be full of power and force, like the big freight engine. But if you have planted yourself over on the track which belongs to the "all-parlor-cars express," and are determined to pull that train out of the depot of life, and no other, your failures may be the result of your own unwisdom and lack of perception.

There is a woman who has tried for ten years to pursue a literary career. She has put all her strength and vitality into the effort, and she has made a fiasco of every attempt. She has a modicum of talent, but no genius, and she seems to be handicapped at every turn.

She is certainly on the wrong track. She should turn her forces in other directions. Were she a blind Milton, or a wandering Homer, singing immortal songs, I would say her material failures were of small account, and to persevere in her work.

But she is adding nothing to the storehouse of art, and she is getting and giving nothing for her life of vicissitudes.

In her position, after so many years of effort, I would believe I had mistaken my calling, and take a new departure. Nor should I feel I had lowered my standard if I went into the practical realms of work, and secured a position as forewoman in any mercantile house, or housekeeper in a hotel—or any position which an intelligent, respectable and quick-witted woman can find if she persists, as this woman has persisted in a realm where she is not equipped for success.

Of course, we can all achieve *something* in any work in which we put our whole concentrated powers. But Nature meant some of us for one sphere, some for another.

However we love and appreciate music, we can never be more than mediocre performers, no matter with what determination we apply ourselves, unless we have the musical ear and temperament.

Without imagination and expression, we cannot be authors, however we may love books; and without a taste for mechanics or mathematics we can never excel in that realm, if we devote a lifetime to the study.

I know a man today who has toiled earnestly half a century in the mercantile world, with only a small measure of success, simply because he has the artistic temperament and tastes, and was cut out by Nature for a professional man.

We all know professional men who would have made successes instead of failures of their lives if they had become mechanics instead of lawyers, doctors, actors or writers.

These mistakes are often—usually we might say—the result of the amazing lack of foresight and understanding of parents.

Again, it is the error of the man or woman who insists in attempting a line of work for which Nature has not supplied the necessary equipment.

No matter if you have wasted a good portion of your

life in pursuing the wrong road, *switch off*, if you realize your error and get upon the track where you belong.

There is one for you somewhere.

ELLA WHEELER WILCOX, in *The Chicago American*.

GEMS OF THOUGHT.

Morality is economy.

Passion often boils over into tears.

Only old new things can be said of love.

Those who respect the restrictions of the law are the least restricted.

Love in a girl of sixteen is hero-worship.

There is nothing like an old book for a young person.

Wit prompts a laugh; humor, a smile; and satire, a grin.

The pun is the Jonah of literature.

Faults in great men tend to show their greatness in stronger relief.

Wield wit warily.

A poor story well told is better received than a good story poorly told.

It is the "would-be" geniuses today who are eccentric.

Chance may make a reputation, but not preserve it.

It takes a business man to succeed in art.

Literature is considered more of a confession than a profession.

Truth, unadulterated with falsehood, would be very dull reading.

It takes falsehood to get at the bottom of truth.

The ladder descending from fame has but few rungs.

The tongue is the most generous organ in the body.

A lazy man is the rejected stone that never becomes the head of the corner.

The man who seeks to evade fate is fully as foolish as the man who tempts fate.

To maintain a reputation of honesty requires great tact, but not necessarily an honest character.

Men sigh for two reasons; because they have loved, and because they have not.

More people have starved to death from the want of love than from the want of food.—*Ex.*

IN SPEAKING.

In speaking of Denver, do you include Cripple Creek and Pueblo?

In speaking of the Gulf of Mexico, do you include the Atlantic Ocean?

In speaking of Rhode Island, do you include all of New England?

You *don't*?

Why *don't* you?

Because you *know* better.

Neither do you need to be any less definite in dealing with the the mind.

IT IS A GRAND THING TO BELIEVE IN YOURSELF.

Confidence inspires confidence, and self-confidence begets success. We want you to believe more in your own power. Don't "if" yourself out of confidence and ambition. Don't "I can't" yourself from progressing, or "I don't think" yourself out of an opportunity—you cannot afford to. "I don't think," "I can't," "If," belong to the category of failures and regrets. "I can," "I must," "I will," have made the army of the successful—Ad-School, Chicago.

INDIVIDUALISM.

The Foundation of Human Society.

The assertion that the intense individualism of the age is an obstacle to the union of efforts in consummating the work needed on the lines of progressive development is, we think, a misnomer. It is not individualism, however intense it may be manifested, but the way that it is directed, which causes it to be rated as a disintegrating force instead of a constructive one. It is the dynamo from which comes the power that builds and makes practical the different manifestations of associative life. It is a tremendous force that can evolve and bring into harmonious use the otherwise wasted energies of life; or it can be fearfully iconoclastic when directed by one who has largely developed his individualism, using it for destructive purposes.

History has presented to us for our edification and study types of both characters, that were born leaders of their fellow men because of their strong individuality, which gave them confidence in the prosecution of the objects which they were seeking to accomplish; and whether they were bandit chiefs of greater or less renown, whose operations at the time of the destruction of the ancient civilizations and which left their magnificent cities a heap of shapeless ruins, down to those of modern times whose greatest ambition was to either rule or ruin; or those of the constructive type of character of which our immortal Washington is a representative; they were minds who were conscious of that force and felt impelled to give it expression.

The character with which communities are endowed, whether of a national or local type, is what is received from the individual which supplies the constructive material from which is built the associative structure, and they are progressive or the opposite in that proportion with which either type of individualism predominates. Any system which seeks to fuse the different types of individual character into such a homogenous mass that causes it to lose those distinctive characteristics with which it should be endowed is radically wrong, and from such efforts made by a few whose ambition for power was greater than their comprehension of what their

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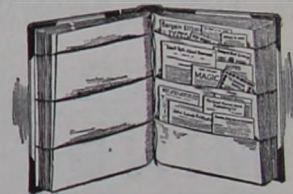
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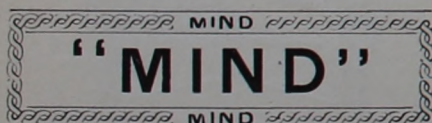
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THE MAY "ARENA"

The Arena for May is an especially fine number. It has, as frontispiece, the portrait of a man now conspicuous in the public eye—Prof George D. Herron, late of Grinnell College, Iowa. The issue contains an interview with him on "The New Social Apostolate," and the Rev. Wm. T. Brown contributes a most interesting character sketch of Dr. Herron that will repay perusal. "Will the Philippines Pay?" asks the Hon. Frank Doster, Chief Justice of Kansas; and our military operators in the Far East are the theme of a symposium unique in periodical literature. It is introduced by Editor Flower, who Proposes the formation of "An Army of Wealth Creators vs. an Army of Destruction." The proposition is discussed by Prof. Frank Parsons, the Rev. Hiram Vrooman, Prof. Thos E. Will, A. M., C. F. Taylor, M. D., the Rev. Robert E. Bisbee, and the Hon. Samuel M. Jones. Editor Patterson has a signed essay on the "Parting of the Ways," in which some excellent advice is offered to modern orthodox Church. Other features are: "The Tax Reform Movement," by M. M. Miller; "The Criminal Negro" (fifth article), by Frances A. Kellor; "Russia's Hoarded Gold," by Malcolm J. Tolbot, and

the usual editorial and book-review departments. Editor McLean announces a symposium on Christian Science for the June number. The Alliance Publishing Company, New York. \$2.50 a year; 25 cents a copy, at news stands.

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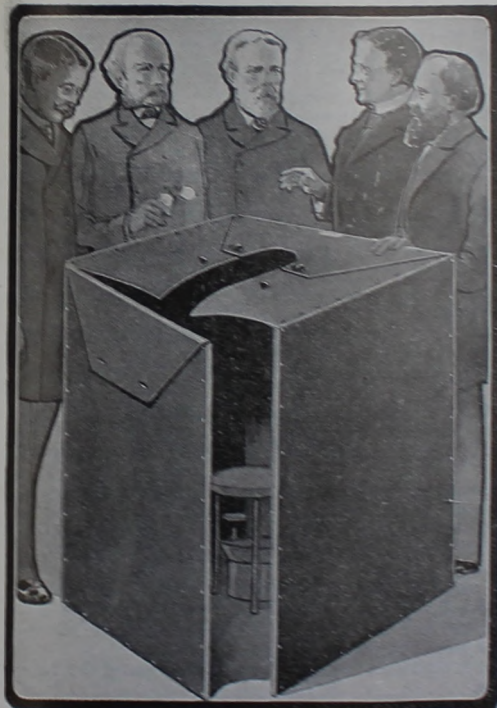
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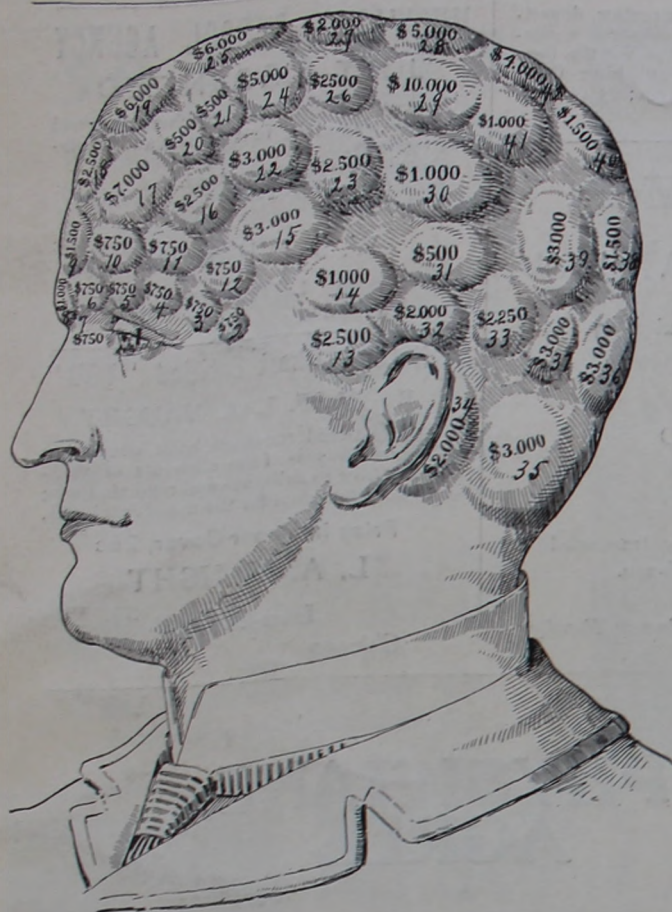
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1. Language. 2. Number. 3. Order. 4. Color. 5. Weight. 6. Size. 7. Form. 8. Individuality. 9. Eventuality. 10. Locality. 11. Time. 12. Tune. 13. Alimentiveness. 14. Acquisitiveness. 15. Constructiveness. 16. Mirthfulness. 17. Causality. 18. Comparison. 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. Conjugal Love. 38. Inhabitiveness. 39. Friendship. 40. Continuity. 41. Approbation. 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 crifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

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

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

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

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugal Love (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 Approbation (41).

About one inch from the center of Approbation 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 top head 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.